

THE BULLETIN



OF FRIENDS OF FATHER CAFFAREL

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ASSOCIATION OF FRIENDS OF FATHER CAFFAREL
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EDITORIAL

To & José Moura Soares

*(Responsible couple of the International Leading
Team of the Team's of Our Lady)*



The Virtue of Fidelity in the Family

In memory of Father Caffarel:

15. *“You have your own charisma. Incidentally, to be the witnesses that the world awaits, no need to leave your family chores or professional jobs. You do not need to go on a distant crusade.”*

The great novelty of love that exists in the mysterious Alliance between the Lord and man is only seized when it is experienced.

This Alliance is full of tenderness and vigour and enables us to accept the invitation as well as the challenges inherent in enormity of the Sacrament of marriage and the creation of a family.

God made this Alliance with us by considering that if man felt loved, he would in turn be able to love.

True, sincere and free love guarantees fidelity and this fidelity is the main fruit of the quality of love. It is the model that ought to be adopted in the Family, so that in turn it too may bear fruit.

The fidelity of human love is not just a peculiarity of marriage, it is also a Christian virtue. With it and in it, we uphold our commitments as a couple, in our family and with our brothers.

What person would be unable to say within the bosom of their family and irrespective of the person, **‘I love you for the rest of my life.’**

Let us therefore have the courage to introduce the depth of the Eternal into time.

If we judge one another, we certainly will lose the essence of our capacity to love forever.

May the Teams of Our Lady couples be daring enough to start again from the love that God gives them and may they possess the hope that the tenderness given in their families is above all an expression of God’s mercy in us.

Therefore, motivated by this trust and sure that we do not need to undertake a distant crusade to ensure that our families are true living cells in today’s Church, where Love will exist forever, let us be daring and attentive in our response to the signs of the times.

Tó & José Moura Soares



Catalonia Celebrates the Creation of the Teams of Our Lady in Barcelona 60 years Ago

This year, we are celebrating the 60th anniversary of the creation of the Teams of our Lady in Barcelona. A few years before that, a group of Christian families had already gathered together in that city and already in 1951, they had contacted Father Caffarel who sent a couple of letters addressed to his 'Dear Friends in Barcelona.' In a letter dated to March 27, 1954, he wrote, "*I received your letter a few minutes before my departure for Switzerland. I will be with you in spirit for the third anniversary of your group. It is a shame that I cannot be with you physically. I would have said to you, 'Friends, always be fraternally united in helping each other discover the way to live a Christianity that is complete and integral. What is urgently lacking in our modern world are Christians totally committed to Christ. I ask you all for your prayers and send my respectful greetings to your chaplains.'*"

Just a month later, Mr J. Pillias, member of the Teams of Our Lady, manifested his desire to come to Barcelona to meet the various groups, families and priests who were interested in learning more about the Teams of Our Lady.

In the beginning, there was a group of ten or twelve couples in Barcelona. This group was split in two on the advice received from Paris. One of the groups was called Barcelona 1 and is still extant.

A few of those people in Barcelona, who knew Father Caffarel, remember him as a demanding person, who had a great love of Christ and the Church. They recall his words about couples that were spoken when initiating groups in Paris, "*They taught me what human love was and I taught them about the love of Christ.*" His vision of the Teams was of a Christian community where it was possible to express the interiority of faith under the welcoming and benevolent eye of the team members.

The Teams experienced a period of enthusiasm and expansion in the 1950s and 60s. From Barcelona, the Teams spread to other places in Catalonia and the rest of Spain. Thus, for example, between October 1959 and October 1960, the number of Teams rose from 20 to 42! In 1962, there were 68 Teams, 20 being guided and 14 in training within the four sectors that were set up in Barcelona (these also included other towns like Terrassa, Sabadell, Girona, Reus etc...) And in the same year, there were already Teams in Seville, Madrid, Valencia, Pamplona and other towns.

Here is the account of Aurora and José Ramón, a Sevillian couple, writing at the end of the 1950s. *“While on a trip to Barcelona, we took part in a Team meeting of Barcelona 1. We were impressed and enthusiastic about the meeting, especially the part dedicated to prayer and to the Sharing. We passed on all these impressions to our groups in Seville and decided to go to Paris to ask to be allowed to join the Teams Movement.”*

September 1959 saw the first meeting of Responsible Couples in Spain, according to information gleaned from Sevillian Teams. It was held in the Vallvidrera district of Barcelona and Father Caffarel, the Regional Responsible Couples of the Spanish Teams and the Sipsom from the Directional Centre were present.

Enrique & Marisa Manzanilla
Local Correspondents for the Association of The Friends of Father Caffarel



Testimonial: In Memory of Father Caffarel

Father Francesc Vergés i Vives, a Catalan priest, knew Father Caffarel at the beginning of the development of the Teams in Spain

My Father Caffarel

One September night, I received a phone call from Father Sarrias telling me about Father Caffarel's death. Spontaneously, I exclaimed, 'Now I'm an orphan.' Caffarel had been a father in faith and in my sacerdotal ministry to me. He was not the only one, but one of the most important ones. I had not seen him for a few years, but he was always present in my spirit. Of course, I was not the only one to feel that his death was like losing a father. Many Team members throughout the world probably felt the same thing.

Sunday November 3, 1996, in the sacristy of our Cathedral, many Spiritual Counsellors were present to prepare the Mass in memory of Father Caffarel. Cardinal Monsignor Carles, who was also a former Spiritual Counsellor, confessed to me that he had come to know of him through 'The Golden Ring' publication. It would have been fascinating to listen to the memories of each Counsellor. Now it is my turn to tell my memories of the man.

From 1954 and the beginnings of the Teams of Our Lady in Barcelona onwards, I had numerous occasions to get to know Father Caffarel: in Paris at the Spiritual Counsellors Days; in Rome and Lourdes at the International Gathering of the Teams and the Movement of Widows, also set up by him; in Barcelona, for the first time in 1959, a few months after the Rome Gathering with Pope John XXIII. It was a time of enthusiasm and a great expansion for the Movement in our country and in the entire world. Many people were interested in the Teams and it was a happy time for the Teams. Father Caffarel invited Jordi Pujol (future President of Catalonia) to come and talk to him about 'Confraria de Virtèlia,' a movement similar to the Teams that had just been set up. There was a meeting in Blois for couples and counsellors during which he told us of his dream for the present and the future of the Teams. In Madrid, at an International Day for Responsible Couples, I heard him talk about his vision for the Teams as Christian communities, living out the interiority of their faith under the welcoming and benevolent eye of the team members. I also met him again at Lourdes during the Council at an

international meeting. After a few years, I went to Troussures, to the House of Prayer, in order to participate in one of his famous ‘Prayer Weeks,’ during which he became my private prayer mentor. It was at the end of 1970 and he was no longer Spiritual Counsellor for the Teams Movement. And it is in this House that he died in September 1996.

I do not know everything about his life. In 1939, he was a young priest in Paris. He was vicar at St Augustine’s parish in Paris. A bit before the war, he met some good, young, Christian couples, possibly ex-scouts, who asked him to enlighten them about love within marriage and shared with him their desire to love Christ. He often recalled the joyful love of these four couples that struck him and moved him to become interested in marriage through them. He used to say, *“They taught me what human love was and I was able to teach them what the love of Christ was.”* He admitted that this won him over and filled him with enthusiasm and thereby opening up for us the secret of his life, *“In the beginning, four meetings were enough to determine my vocation.”*

Father Caffarel was a man *‘of vocation’*, as his contemporary Emmanuel Mounier like to say. He was both encouraging and demanding. Father Caffarel was the humanist, captivated by Christ, a man who lived and breathed God. I sometimes used to call him the ‘Catholic Quaker,’ in reference to Thomas Kelly, a Quaker he appreciated enormously and often quoted. Knowing that about him, we can understand his enthusiasm and tenacity. His being lived in depths and this depth was something he communicated and infused it into all that he took on over the years. Faithful to his intimate conviction—his vocation—he went the extra mile in all he undertook.

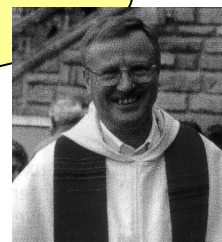
Father Francesc Vergés i Vives



Serving

News from the Postulator
Father Paul-Dominique Marcovits, o.p

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



Holiness shines through

The beatification of one of God's servants is not the beatification of their work, but of their person and yet their work expresses the radiance of their person.

At the International Gathering of the Teams of Our Lady in Brasilia, many of us admired the numerous couples of every nationality, who were gathered there joyfully and in a profoundly prayerful attitude. Is this not the spiritual heritage of Father Caffarel? And we said to ourselves, "This is the radiance of the holiness of the founder of the Teams of Our Lady." Yes, holiness shines through! If the fruit is holy, the roots are holy.

But it is the person of Father Caffarel, who is being presented to the Church so that his holiness may be recognised. It is his person that must be known, loved and prayed to. It seems important to me to read and meditate upon his writings. This way we enter his spiritual world. He gives us access to God, the only goal in his life. A saint always leads his brothers and sisters to the Lord, to God's presence. But he also must be prayed to and be asked to accompany and guide us... A personal link is created, a link between heaven and earth, a simple and familiar link. He is close to us.

The signs of his proximity to us are the spiritual graces that many receive through his intercession. It is on this terrain, ploughed with grace, that a miracle could occur.

In this light, we have may thus enlighten couples on the path of their marriage and enlighten us also on the path of meditative prayer. Father

Caffarel's dearest wish was that we could experience a personal already written and asked you to send us your testimonials. But also, let us ask the Lord to kindly reply to our requests for a miracle, so that God's servant may be recognised as blessed and that he meeting with God.

Father Paul-Dominique Marcovits, o.p.
Postulator of the Cause for the Canonisation of Father Caffarel

STATE OF PROGRESS OF THE CAUSE

Good news! The entire body of documentation assembled by the Postulator, Father Paul-Dominique Marcovits and the Vice-Postulator, Mrs Marie-Christine Genillon, was given to the President of the Canonical Board of Inquiry, Monsignor Maurice Frécharde on March 14, 2014. The Board also received the reports from the two theological censors and the report from the historical board, made up of three historians.

The President of the Board as well as two other members of the Board, the Promoter of Justice and the notary, now need to check the constitution and conformity of the entire dossier for the Cause of Father Caffarel.

The Postulator and Vice-Postulator will then be able to see the dossier constituted by the Canonical Board, most notably the minutes of the auditions of the witnesses interviewed by the Board. This whole procedure remains confidential.

After that, the entire dossier will be photocopied twice. The original will stay in Paris and the two copies will be sent to the Congregation for the Causes of Saints in Rome.

If the dossier complies, the official closing of the dossier, sealed by the Chancellor of the Diocese, is planned in Paris under the presidency of a General Vicar delegated by the Archbishop on October 18, 2014. This act will be followed by a mass of thanksgiving in Saint Augustine's Church, Paris, which was Father Caffarel's parish for 40 years.

Marie-Christine Genillon
Vice-Postulator of the Cause for the Canonisation of Father Caffarel

Year of the Family Father Caffarel's Archives

*Since it is the Year of the Family, we bring to your attention an editorial by Father Caffarel and extracts from the conciliar texts. The March 1962 editorial is indeed typical of the reflection that a few years later led to the writing of chapters dedicated to the family in the Constitution *Gaudium et Spes* and in the Decree on the Apostolate of the Laity.*



Monthly Letter of the Teams of Our Lady Special Issue—March 1962

A “Church in Miniature”

Each time we want to deal with an aspect of the life of the couple or the family in depth, we must revert to the Church’s teaching on the sacrament of marriage.¹ A characteristic of this sacrament is that it concerns not the individual person like the other sacraments, but the couple as a couple. Indeed, it creates, consecrates and sanctifies this terribly unique little society, made up of a married man and woman. And it is the only natural institution that enjoys the privilege of entering into the order of grace, of being tied, as such, to the Mystical Body. Indeed, that can not be said either of a nation, or of a monastery. Their members may well be tied to the Mystical Body, but not to the group as a group, whereas the couple, connected to the Mystical Body, becomes a branch, an organ of this Body, whose life penetrates and carries it. Yet this life, as you well know, has a double orientation that is both religious and apostolic.

It is this first aspect that will be treated in the following pages. Let us begin with the notion of Christian marriage. It is not just a reciprocal gift of

¹ Extracts from a speech given at the Responsible Couples’ Retreat, October 1958 and published in *The Golden Ring*, n° 98.

the man and woman. It is also the gift and consecration of the couple to Christ. Henceforth, Christ is present in this couple, who in giving themselves to each other and open themselves up to him. This is why John Chrysostom called it 'a church in miniature.' This presence, it is true, is verified already when two or three are gathered together in the name of Christ (Mt, 18, 30), but in the couple's case, there is more and better. There is a pact, an alliance in the biblical sense of the word between Christ and the couple. What Yahweh said in the Old Testament, '*I will be your God and you will be my people,*' Christ in turn says it to the couple. Thus tied to the couple and present in the couple, Christ aspires to give thanks to his Father and to intercede with and through the spouses for the entire world (...)

The high point for couples is of course conjugal prayer. At night, when a man and a woman pray, our Father in Heaven hears the prayer of his Beloved Son, because in their heart, Christ's Spirit inspires their feelings.

As long as we do not rise to those heights, we cannot properly grasp or promote conjugal prayer. Its necessity and grandeur are only explicable within the perspective of the sacrament of marriage. In a word, when Christ unites a man and a woman through his sacrament, it is in order to create a sanctuary, that is the Christian couple, where he, Christ, can celebrate with the couple, through the couple, the great filial cult of praise, adoration and intercession that he came to establish on earth. (...)

What about family prayer? Very quickly the couple becomes a family. Conjugal prayer then naturally blossoms in family prayer. I am not saying that family prayer is a substitute for conjugal prayer, but that conjugal prayer blossoms in family prayer. It is an important distinction to make. It means that, in order to grasp the deep significance of family prayer, you must start with conjugal prayer.

We have already said that the couple constitutes a Church cell and it is alive with the life of the Church. The primary function of the little cell as well as for the entire Church is the worship of God. I am not for a minute forgetting that couples have another function, that is peculiar to and characteristic of them, namely procreation. But procreation, in a Christian couple, can only be understood properly in relation to its religious mission. Let me explain.

The great goal of fertility in a Christian couple is, or at least ought to be, to create and form ‘worshippers in spirit and in truth,’ so that on earth the worship of the true God may continue. But while we wait for children to pick up the baton by founding their own families in turn, conjugal prayer seeks to include them and thanks to them blossoms into family prayer, just as the sap in the tree trunk goes into the branches so that they bear leaves, flowers and fruit. Conjugal prayer seizes children in order to sing the glory of the Lord in the name of the entire world. Understood this way, family prayer becomes something much more than a touching ritual. It truly becomes the primary, capital, fundamental activity of a Christian family. It is what differentiates a Christian family from a non-Christian one. Consequently, family prayer is not just the prayer of the father or the mother, nor even the prayer of both of them, nor merely the children’s prayer, but the prayer of all, unanimously, in which no-one is a mere spectator and in which everyone actively



Pastoral constitution the church in the modern world Gaudium et Spes promulgated by his holiness, Pope Paul VI on December 7, 1965

“Part II, Chapter 1

48. The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other a relationship arises which by divine will and in the eyes of society too is a lasting one. For the good of the spouses and their off-spring as well as of society, the existence of the sacred bond no longer depends on human decisions alone. For, God Himself is the author of matrimony, endowed as it is with various benefits and purposes. All of these have a very decisive bearing on the continuation of the human race, on the personal development and eternal destiny of the individual members of a family, and on the dignity, stability, peace and prosperity of the family itself and of human society as a whole. By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown. Thus a man and a woman, who by their compact of conjugal love "are no longer two, but one flesh" (Matt. 19:6), render mutual help and service to each other through an intimate union of their persons and of their actions. Through this union they experience the meaning of their oneness and attain to it with growing perfection day by day. As a mutual gift of two persons, this intimate union and the good of the children impose total fidelity on the spouses and argue for an unbreakable oneness between them.

Christ the Lord abundantly blessed this many-faceted love, welling up as it does from the fountain of divine love and structured as it is on the model of His union with His Church. For as God of old made Himself present to His people through a covenant of love and fidelity, so now the Saviour of men and the Spouse of the Church comes into the lives of married Christians through the sacrament of matrimony. He abides with them thereafter so that just as He loved the Church and handed Himself over on her behalf, the spouses may love each other with perpetual fidelity through mutual self-bestowal.

Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church,

so that this love may lead the spouses to God with powerful effect and may aid and strengthen them in sublime office of being a father or a mother. For this reason Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state. By virtue of this sacrament, as spouses fulfil their conjugal and family obligation, they are penetrated with the spirit of Christ, which suffuses their whole lives with faith, hope and charity. Thus they increasingly advance the perfection of their own personalities, as well as their mutual sanctification, and hence contribute jointly to the glory of God.

As a result, with their parents leading the way by example and family prayer, children and indeed everyone gathered around the family hearth will find a readier path to human maturity, salvation and holiness. Graced with the dignity and office of fatherhood and motherhood, parents will energetically acquit themselves of a duty, which devolves primarily on them, namely education and especially religious education.

As living members of the family, children contribute in their own way to making their parents holy. For they will respond to the kindness of their parents with sentiments of gratitude, with love and trust. They will stand by them as children should when hardships overtake their parents and old age brings its loneliness. Widowhood, accepted bravely as a continuation of the marriage vocation, should be esteemed by all. Families too will share their spiritual riches generously with other families. Thus the Christian family, which springs from marriage as a reflection of the loving covenant uniting Christ with the Church, and as a participation in that covenant, will manifest to all men Christ's living presence in the world, and the genuine nature of the Church. This the family will do by the mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness, and by the loving way in which all members of the family assist one another.

Decree on the Apostolate of the laity *Apostolicam Actuositatem* solemnly promulgated by his holiness Pope Paul VI on November 18, 1965

“Chapter 3

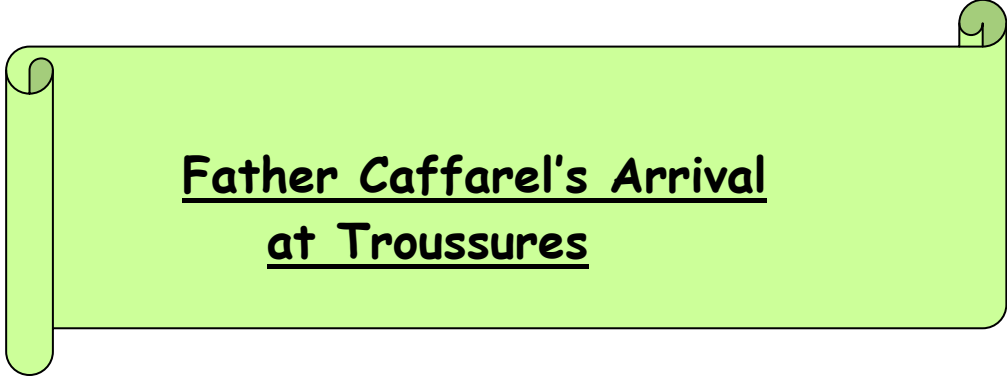
11. Since the Creator of all things has established conjugal society as the beginning and basis of human society and, by His grace, has made it a great mystery in Christ and the Church (cf. Eph. 5:32), the apostolate of married persons and families is of unique importance for the Church and civil society.

Christian husbands and wives are co-operators in grace and witnesses of faith for each other, their children, and all others in their household. They are the first to communicate the faith to their children and to educate them by word and example for the Christian and apostolic life. They prudently help them in the choice of their vocation and carefully promote any sacred vocation, which they may discern in them.

It has always been the duty of Christian married partners but today it is the greatest part of their apostolate to manifest and prove by their own way of life the indissolubility and sacredness of the marriage bond, strenuously to affirm the right and duty of parents and guardians to educate children in a Christian manner, and to defend the dignity and lawful autonomy of the family. They and the rest of the faithful, therefore, should cooperate with men of good will to ensure the preservation of these rights in civil legislation and to make sure that governments give due attention to the needs of the family regarding housing, the education of children, working conditions, social security, and taxes; and that in policy decisions affecting migrants their right to live together as a family should be safeguarded. This mission—to be the first and vital cell of society—the family has received from God.

It will fulfill this mission if it appears as the domestic sanctuary of the Church by reason of the mutual affection of its members and the prayer that they offer to God in common, if the whole family makes itself a part of the liturgical worship of the Church, and if it provides active hospitality and promotes justice and other good works for the service of all the brethren in need. Among the various activities of the family apostolate may be enumerated the following: the adoption of abandoned infants, hospitality to strangers, assistance in the operation of schools, helpful advice and material assistance for adolescents, help to engaged couples in preparing themselves better for marriage, catechetical work, support of married couples and families involved in material and moral crises, help for the aged not only by providing them with the necessities of life but also by obtaining for them a fair share of the benefits of an expanding economy. At all times and places but particularly in areas where the first seeds of the Gospel are being sown, or where the Church is just beginning, or is involved in some serious difficulty, Christian families can give effective testimony to Christ before the world by remaining faithful to the Gospel and by providing a model of Christian marriage through their whole way of life.

To facilitate the attainment of the goals of their apostolate, it can be useful for families to be brought together into groups.



Father Caffarel's Arrival at Troussures

Monthly Letter of the Teams of Our Lady, XIX year, n° 10, July 1966

A House of Prayer

Last September, I was asked to take on the spiritual direction of a house, which was, for more than twenty years, a very lively intellectual and spiritual home, run by Father Doncoeur. Before accepting this unexpected offer, I hesitated and prayed for a long time. It is a heavy responsibility to accept such a spiritual legacy. I sought to know the Lord's intentions and in the end, I said 'yes' and decided to make it a 'House of Prayer.' So it is not just any sort of 'rest house', nor is it even a house for retreats (there are so many of them!). It is an island of silence, 75 kilometres from Paris, a house that welcomes throughout the year those whom God calls to find him in solitude for a few days. "*...I will lead (you) into the wilderness and speak tenderly to (you).*" (Hosea 2,14)

The property, made up of 10 hectares, and the surrounding countryside are tremendously calm, unspoilt by the agitation and fever of the Parisian conurbation. And everything in the house will be thought of and put into place with a view to contemplation and meditation.

During the period when I was still hesitating as to what decision to take, I came across the text by Gopal Mukerji cited by Father Doncoeur in the *Cahiers du Cercle Sainte-Jeanne*, "*The moment one of my disciples shows symptoms indicating that he is consumed by the routine of good works, I send him off to our retreat in the Himalayas so that he can meditate and can purify his soul. When he has fully recovered his vision of God, if he wants, I let him return.*" The Himalayas at the gates of Paris! Even better: a house where the Lord's promise holds true, "*I will give them joy in my house of prayer.*" (Is 56, 7)

Since I am unable to live there on a permanent basis, I am looking for a priest who can: a very sick priest, for example, who is unable to run a parish, but would be able to say mass daily and would be able to answer those who come to him for council.

I also plan to run and preach 'Prayer Weeks' several times a year. These will be open to everyone: laity, priests, single and married people. Non-Catholic Christians and non-Christians will also be joyfully welcomed. The idea is to meet several times a day in the chapel to listen to the Word of God, commentated on by a priest, and to pray together. The rest of the time will be free for those who want to talk to the Lord in the chapel or in their room or in the countryside. Short talks will be available for those who wish to learn how to pray, who aspire to 'pray ceaselessly,' according to the Lord's recommendation.

As you can see, it is not a closed retreat in the classical sense of the term, inasmuch as people do not come primarily to convert or to seek their way or to resolve problems. Nor is it a study session, albeit on prayer. The idea is for people to come like children happy to find themselves in the house of the Lord, keen to listen, very attentive and receptive to his Word; open and wishing to spend the day in His presence; peaceful with his peace and yet active in the intense spiritual activity that prayer represents. Is prayer not a participation in God's own activity? All this in a climate of tremendous silence and brotherly love, whereby the guests form a temporary little community, a parcel "*...of those who are God's possession – to the praise of his glory.*" (Eph 1, 14)

To inaugurate these Prayer Weeks, it would have been more reasonable to wait for the end of the considerable renovation work that was needed to refurbish and enlarge the house and for which funds urgently need to be found. But time is of the essence. So many souls are disintegrating in the current climate of worry, fever and materialism. And our world, threatened by spiritual disasters even more than by material disasters, has such a need for prayer!

With the readers of the *Cahiers sur l'oraison* you, members of the Teams of Our Lady, are the first guests to be invited to these Prayer Weeks. But I must warn you that the accommodation is still somewhat summary. In order for the house to welcome thirty people (the right number it seems to me) some of you will have to bring your tent and camp in the garden. But on the other hand, this mediocre comfort might just be what is necessary to intensify your prayer!

I have one remaining fear: that two or three hundred, instead of just sixty, people will sign up to attend the two weeks of Prayer organised for this summer. In this case, unfortunately an arbitrary choice will have to be made. We will be guided by a desire for a great variety amongst the participants. In order for this choice not to be so cruel, we hope that you will accept graciously whatever reply we give to your request for registration.

Please pray that these Prayer Weeks may correspond to the Lord's expectation.

Father Henri Caffarel



THE ASSOCIATION'S FINANCIAL REPORT FOR 2013

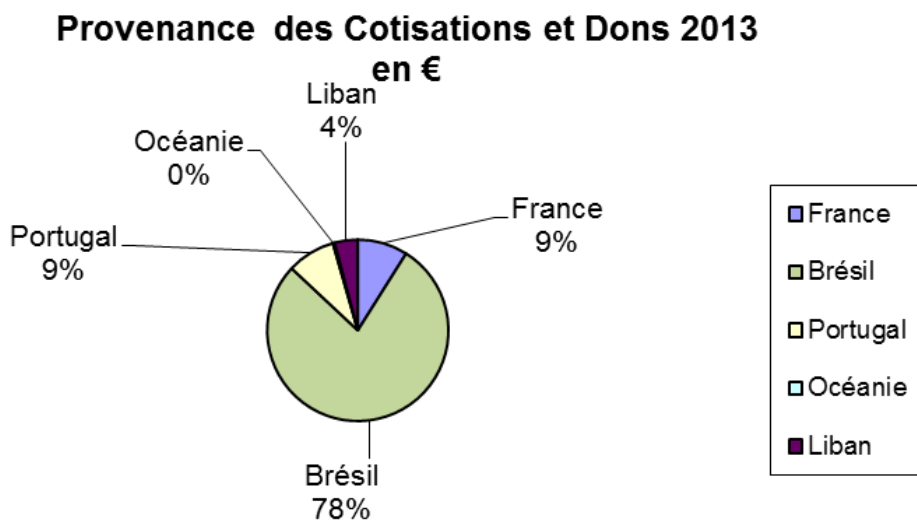
At the end of December 2013, the state of expenditure and revenue of the Association looked like this:

Expenditure	2013	2012
• Travel costs for witnesses	900 €	1 488 €
• Office expenses	3 425 €	1 357 €
• Postulation Team	6 000 €	7 365 €
• Secretarial Work, photocopying, printing etc.	6 202 €	6 220 €
Total	16 527 €	16 430 €
Revenue		
• Subscriptions	23 284 €	13 344 €
• Subsidy from the International Leading Team ERI	0 €	0 €
• Gifts	460 €	425 €
• Merchandise Sales	105 €	0 €
• Colloquium	23 €	194 €
• Financial products	569 €	1 529 €
Total	24 441 €	15 492 €
GRAND TOTAL	7 914 €	- 938 €

The expenses remained stable between 2012 and 2013. The main priority of the year was to finalise the dossier so that it could be passed on the Diocesan Commission. There was little travelling either for interviews or for the members of the Team.

The number of subscriptions rose in 2013 and these revenues are mainly due to the generosity of the Brazilians. As a result, we decided, as per previous years, not to ask for the subsidy of 10 000€ from the International Leading Team (ERI) and to carry it forward to subsequent years according to the evolution of the Cause and in particular its transfer to Rome with a local Postulator. Taking this

transfer into account, the provisional budget for 2015 is about 27 000€.



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 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 2013, the reserves were slightly more than 40 000€ 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 know can also be supported.

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 2013.

Philippe Denev
Treasurer

**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 Friends of Father Caffarel

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

¹ E.R.I. : International Leading Team of the Teams of Our Lady

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MEMBERSHIP FORM ???**

**CUT OUT and COMPLETE each PAGE
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To :

Association internationale de soutien

A LA CAUSE DE CANONISATION DU

Père Henri CAFFAREL

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F-75013 PARIS

www.henri-caffarel.org

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I renew my (we renew our) membership in the Association
“Les Amis du Père CAFFAREL” for the year 2014,

- 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”

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