

## Henri Caffarel – Works full of life.

- **The Teams of Our Lady**: founded in 1939, they now number 60 000 couples, spread over 70 countries,
- **Our Lady's Fraternities of the Resurrection** founded in 1943, has 200 members.
- **Hope and Life**: the spiritual movement for widows.
- **The Intercessors** who pray, fast and offer up their daily life.

**Father Henri Caffarel also played a part in setting up the Centres of Preparation for Marriage**, with the help of Father Pierre Joly and Father d'Heilly.

**The House of Prayer at Troussures.** This Centre was invaluable for those who wanted to learn to pray. **Its work is being continued** as a result of proposals made by the Teams of Our Lady to the **House of the Couple, Massabielle** ( at Saint-Prix, Val d'Oise) and also very particularly by the importance given to contemplative prayer in the Teams and in the schools of prayer.

It is worth noting how up to date are Father Caffarel's **published works**: his writing in the reviews :: "Offertory", "Notes on Contemplative Prayer"...and his numerous books:" Being present to God", "At the crossroads of love"....., etc.

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Monsignor André VINGT-TROIS, Archbishop of Paris, on the 25th April 2006, gave a warm welcome to the proposal of the Teams of Our Lady to promote the cause for canonisation of Father Henri Caffarel. "The Friends of Father Caffarel" would like him to be canonised because :

- **His holiness is the holiness of a "prophet of the 20<sup>th</sup> century"**
- **His holiness is seen clearly in his life, wholly animated by the Lord.**
- **His holiness is apparent in the faithfulness of his love for the Church.**

## Henri Caffarel – The Process of Beatification

Beatification, and its final stage, canonisation, are decided at the end of a procedure initiated by the Bishop when he is convinced of the holiness and influence for good of the person who is the subject of the process.

The first step is appointing a **promoter** of the cause – "**the Friends of Father Caffarel**". The promoter nominates a **postulator**. The Bishop sets up a **commission**, charged with the task of conducting in his name the diocesan enquiry and he appoints **theologians** and **historians** to verify the correctness of the subject's biographical details, the theological quality of his writings, and to place the cause in its historical context.

When the Bishop considers the time is right, the file of the diocesan enquiry is **sent to Rome to the Congregation for the Causes of Saints** which directs the drafting of the "**Positio super virtutibus**". This document enables a judgement to be made and the cause to be presented for the decision of the Holy Father.

**The final step in the cause is the recognising of a miracle**, such as a cure which cannot be explained scientifically, obtained by the intercession of the servant of God.

In order to bring the cause to a successful conclusion, the promoter needs to have the funds necessary to meet the expenses involved in building up the file ; it is for this reason that an **appeal is being made to everyone's generosity.**

**By making a donation you will become a member of the Association of the Friends of Father Caffarel !**

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## INTERNATIONAL ASSOCIATION OF SUPPORT FOR THE CAUSE OF THE BEATIFICATION OF FATHER HENRI CAFFAREL



« **What tomorrows could one not anticipate for the Church if Christ's luminous teaching on marriage were to reach to the four corners of the earth !** »

Henri Caffarel - Rome – May 1959

« **PRAYER ENABLES ME TO UNDERSTAND A LITTLE BETTER THE DEMANDS OF THIS LOVE OF CHRIST'S: a love which is tender and uncompromising.** »

Henri Caffarel – A Dieu – 1973

## Henri Caffarel – The man.

Henri Caffarel was born on the 30th July 1903 in Lyon. He was baptized on 2<sup>nd</sup> August 1903 and ordained in Paris on 19th April 1930. He died in Troussures on the 18th September 1996, in the diocese of Beauvais where he is buried.

**"Come follow me!"** These words of the Lord are inscribed on his tomb, for, in March 1923, an event occurred which was to determine with certainty the direction taken by his whole life : : **"When I was 20, Jesus Christ, in a flash became Somebody for me. Oh! It was nothing spectacular. On that day in March, now far distant, I knew that I was loved and that I loved, and that henceforth between Him and me it would be for life. The die was cast "**

**The young Henri Caffarel met "Somebody".**

**So everything he is going to found or organize will develop in the way the Lord will show him.**

Cardinal Jean-Marie Lustiger refers to Father Henri Caffarel as "a prophet of the 20th century". He was conscious that he was doing **"a work of renewal for the Church"**.

**Henri Caffarel was touched by the Lord's love.**

His ministry will be at the service of love, **"to be loved, to love"**. The Lord's love is for him a source of dynamism and of life. He is immediately in complete harmony with couples desirous of developing their love hand in hand with the Lord.

Whatever the work that he undertook, Father Caffarel had a single aim: **to put each person in front of the Lord, at the outset of every vocation.**

**Henri Caffarel concluded that : "The die was cast."** This indeed was a characteristic conclusion...

**" There is nothing more to be said, one obeys, one does one's work, one does not become puffed up by what one has done, and when it is finished, one leaves....."**

He is the personification of rigour, exactingness, precision as regards detail, the will to go right to the end, a sound sizing up of events and people, and the capacity to shed everything not in accord with the direction of his vision.

## Henri Caffarel – Three periods of his life.

### **I. The Movements founded (1939-1949)**

Henri Caffarel responded to the appeal of couples who wanted to live to the full their sacrament of marriage. **"The demands of sanctity must be your concern. To respond to them, you have a sacrament which is yours, the sacrament of marriage."**

The number of Teams of Couples increases. They are given a spiritual orientation, more and more lucid according as the couples discover the grace of marriage.

The publications, **"Letter to Young Couples"** (1942), **"The Wedding Ring"** (1945), left an indelible mark on a great many couples and their influence reached well beyond the Teams. Father Caffarel wanted his work to be understood by everyone so that the grace of God's love could be active in every individual. He wanted everyone to understand the greatness of marriage. The challenge is still there today.

A crucial moment in Father Caffarel's life was the drafting and putting into effect in 1947, of **"The Charter of the Teams of Our Lady"**. The means set out in the Charter are demanding. **"The Endeavours,"** particularly **"the sit-down"**, are characteristic of the daily life of couples. **"Having grasped the spirit of the Teams, you will have no trouble in accepting their discipline"**, says Father Caffarel. A couple living according to the Gospel, such is **"the way to holiness."**

**During this same period, two new movements are founded : the Movement for widows "Hope and Life" and "Our Lady's Fraternity of the Resurrection",** a secular Institute for widows. As always, it is not he who has the idea for these movements: people come to him, they tell him of their desire for a holy life; he discerns what is required, and he gives encouragement and continuing support.

### **II. The Maturing (1950-1973)**

The Teams of Our Lady develop steadily. A proper system of organization is put in place. Huge Gatherings are held: Lourdes in 1954, Rome in 1959, Lourdes in 1965... They are occasions for the deepening of the grace and the greatness of marriage,

Father Caffarel stresses also the **mutual enrichment effected by the sacraments of Ordination and Marriage** : two « complementary » sacraments for responding to the vocation of love.

The Teams debate some important issues: Are they a **movement of initiation or of perfection ?** The balance between these two aspects must be found.

Trials are experienced : at issue is the unity of the Movement and the liberty of the laity, their originality and their individuality. In this domaine Father Caffarel always showed himself to be in harmony with the Church, sometimes even in a very exemplary and courageous manner. He directs the team members towards their parish, their diocese, their apostolate in their profession and in the world.

At the age of 70, of his own accord, he quits his service of the Teams, having first ensured there was someone to succeed him.

### **III. The Deepening (1973-1996)**

The influence of Father Caffarel's fruitfulness is to be found in people's hearts, in the unique relationship of each person with God. Countless are the persons who discovered the Lord in the House of Prayer at Troussures. His enormous desire was to share with others the revelation he had had at the age of twenty. His final years at Troussures reveal the spring from which he poured out everything he had in him.