



Equipes Notre-Dame

*Rassemblement International – International Gathering – Encuentro
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16-21 Juillet – July 16th-21th – 16-21 de Julio – 16-21 Julho – 16-21 Luglio

Development and internationalisation of Teams of Our Lady

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INTRODUCTION

For two years now, at the request of the International Leading Team, we have been carrying out research on the development and internationalisation of the Teams movement, highlighting the role of Father Caffarel. In this process, two aspects must be highlighted, the growth of Teams both over time and geographically, and the profound message that Father Caffarel called “formation” with which he steered this development. Today, we would like to focus our talk precisely on this aspect that we consider to be at the heart of the internationalisation of Teams and that confirms Cardinal Lustiger’s qualification of our founder as “*a prophet for our times.*”

“In truth,” Father Caffarel said, *“it was three years later (in 1947), after that period of slow maturation, that saw the explosive proliferation of groups of couples in France, Great Britain, Belgium, Switzerland, Austria, Egypt, Canada and undoubtedly in many other places too.”*¹

Let us examine how and when this expansion occurred.

Today, seventy years after our foundation, we are present on all five continents, in 95 countries, with more than 13,500 Teams, that is roughly 69,000 couples, the equivalent of about 138,000 members and 9,347 priestly Spiritual Counsellors. Few Church movements can count on, according to an expression in our Charter, “*commando squads, made up of volunteers,*” on a similar scale and quality and present in almost all corners of the world.

In one of his speeches given in Brazil in 1972, Father Caffarel expressed his great concern; “***Growth through expansion can be a danger, if it is not accompanied by thorough formation.***”² And so, after this allusion to the rapid growth and, taking into account Father Caffarel’s concern that quality is more important than quantity, we will focus on the essence of this “formation,” highlighting the founder’s thinking, expressed in his writings and always



keeping in mind, God's on-going action in this process of internationalisation of the Movement.

How can an organisation, with so many members that are spread out through the entire world, maintain unity with completely faithfulness to its objectives and means? It is no easy matter! As Father Caffarel said a few years before his death in his prophetic speech at Chantilly in 1987, it is a clear manifestation of Providence and the Holy Spirit.

By 1959, when faced with the great leap the Movement would take in the direction of internationalisation, a new problem concerning the Movement's international structure had already emerged, as our Founder explained in these terms. *"Would it be necessary to establish in each country an independent national management or rather conceive of a great Movement with a single, unique management? The question was thoroughly debated at international meetings and finally, the solution of a single Movement was adopted. Not necessarily because it was an easy solution [...]. The important thing was to aim for the most perfect sense of unity as an answer to Jesus' insistence, 'May they be one, as we are one...'"*³

Unity is achieved according to the way in which the unique thinking about the charism, mystique and pedagogy of the Movement is shared. Let us examine how gradually these elements cemented in the founder's thinking were established: human love, conjugal love, the marriage sacrament, conjugal spirituality, the means to achieve them and the mission of couples and of the Teams Movement.

1. Human Love

The basis of Father Caffarel's thinking is to be found in his conception of human love. As he wrote in December 1958, *"Love is a very great, very holy reality, that is incarnate in the most carnal of beings, but that ought to progress to the most spiritual. This mutual human love between a man and a woman, even if it is to be recognised outside of the two people, constitutes the beginning of a profoundly interior love. Thus, we are made in such a way that emotions bring us into the sphere of the spiritual. Sexuality [...] this carnal attraction (experienced correctly, of course) means that the two people meet*



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and gradually gain access to a love of a superior kind, until they reach that love that is totally immersed in God’s love and that is called conjugal love...⁴

Such an approach in his era was something totally revolutionary at that time, because stating that sexuality is a factor in sanctification and that sexual pleasure is a holy reality desired by God is something that still continues to amaze some people. Twelve years later, when the Movement was preparing the pilgrimage to Rome in 1970, Pope Paul VI asked Father Caffarel what topic he would like him to speak about to the Team members, and Father Caffarel prepared a 30-page note about the human and Christian perfection of sexuality that he submitted for the Pope’s consideration. Then, he received the Pope’s reply, *“This topic still is not ripe for discussion and for this reason I cannot grant your request.”⁵* Twenty-five more years were necessary before his Holiness Benedict XVI corroborated the prophetic approach of our founder in his encyclical, *Deus caritas est*. *“... Man is a being made up of body and soul. [...] Yet it is neither the spirit alone nor the body alone that loves: it is man, the person, a unified creature composed of body and soul, who loves. Only when both dimensions are truly united, does man attain his full stature. Only thus is love—Eros—able to mature and attain its authentic grandeur.”⁶*

Using this as a basis, we can define conjugal love as “a profound desire for integral complementarity between two people of different sexes, that motivates them to mutually dedicate themselves to living a life together, the aim of which is to make the other person grow.” Thus, they will be one body and one soul.

Erich Fromm distinguished two attitudes in human beings when confronting life, one is the “manner of possessing” that is selfish, the other is the “manner of being,” surrendering and giving, that is altruistic. There are two motivational forces in conjugal love: one force that seeks “to be loved” by the other person and the other force that seeks “to love the other person.” The first corresponds, according to him, “to the manner of ‘possessing’”, meaning enclosing, imprisoning or dominating the ‘beloved’ being. But, this ends up being suffocating, destructive, deadly, un-lifegiving. True love corresponds to the “manner of being” and consists of giving oneself up to the other person. It means being concerned with the growth, wellbeing and happiness of the other person whatever the price.



Conjugal love consists, therefore, of wanting the spouse's good and surrendering completely to them, without forgetting the carnal aspect of human beings that also contains its own requirements. With reference to this, Father Caffarel used to say, *“Recognising the status of the body in the union of man and woman is essential; disregarding it under the pretext of a great spirituality is not an authentically Christian attitude, just as exalting it or denying its requirements are not either.”*

⁷ Affection, friendship, tenderness and the desire for one another are feelings that are present in conjugal love. These support the perception of what is good for the other person and awaken the will to do good for the other person, in essence, to love them. However, true conjugal love surpasses feelings and is the result of a decision.

There are many and varied characteristics of conjugal love that correspond to the manner of being; let us list some of them: conjugal love is *dynamic*; it seeks *unity within diversity*. But on top of that, it is very *fragile*, if we compare it with maternal love. *Sexuality* is an integral part of human love.

In Father Caffarel's thinking, conjugal life, experienced with a true love of giving to one's spouse is the surest path to encounter God. Consequently, this path implies the continual practice of forgiveness.

2. The Sacrament of Marriage

“Let us start with the idea of Christian marriage,” Father Caffarel used to say, *“This is not only the reciprocal gift of the man and the woman; it is the gift, the consecration of the couple to Christ. From that moment onwards, in the couple who give themselves to each other, by giving themselves to each other, they open themselves up to Christ and He becomes present in them.”*⁸

Marriage as a sacrament is called to be a visible sign of God's love, of Christ's gift and of the Church's unity. This is the reality that the Movement wants to serve, promote, strengthen and disseminate; with this conviction, Teams of Our Lady base conjugal spirituality within the marriage sacrament.

“When we say that marriage is a sacrament,” Father Caffarel explained, *“this means that all the realities of marriage are bearers of graces for the spouses who live according to divine will. It is in and for the entire conjugal life that Christ communicates His grace to each of the spouses.”*⁹



Many and varied graces are received by means of the marriage sacrament: the Covenant with Christ, enhancement of love, fidelity, the indissoluble unity through perseverance in love, mutual forgiveness, sanctification by means of marriage, the education of children in the faith, etc. Nevertheless, there is a very important grace and one that is not talked about so much, the “grace of state,” that consists in the Holy Spirit’s permanent help to the spouses to accomplish all the obligations and responsibility inherent in married life in a Christian manner.

Therefore, there is a double and reciprocal union in the marriage sacrament: the union that the spouses promise each other through the marriage sacrament and the union that Christ promises the spouses. This is the “great mystery” that St Paul speaks about concerning marriage and, at the same time, God’s great gift to the couple: God, always ever faithful, commits to the couple and the latter can be fully confident in this faithful love, thanks to Christ’s presence and help.

A couple in our base Team, who got married after a couple of years of living together gave us this testimonial.

“Our life together had always been very difficult. My husband’s temperament was very complicated. He lived possessed by anger, and despite his best efforts, this impacted on those closest to him: our children and me. We lived frightened to death. We fought to make our relationship better, but it was impossible accomplish this. It was only from the moment that we received the sacrament of marriage, that our life began to change radically. Having Jesus in our coupledness was the secret of this change. A person who has Jesus in their life has to live in peace. And this is what happened in our marriage. This is palpable in us.”

Human love, in the marriage sacrament, is the material sign that reflects God’s love. And this is the mission of couples united to Christ in marriage: to make God’s love visible to all those we meet. In other very familiar words to us: to show the world that marriage is the path of love, happiness and holiness.

3. Conjugal Spirituality (CS)

Reacting to those who criticised Teams as “spirituality groups” and in addition as groups rather focussed on a disembodied mystique, Father Caffarel,



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in an editorial of the newsletter in June 1950, clearly affirmed that the term “*spirituality*” was causing numerous problems. He put the question to Teams members say, “*How do we get rid of this misunderstanding? Undoubtedly by explaining exactly what the word spirituality means.*”

Above all, it is necessary not to confuse spirituality with spiritualism. The latter divides man in to body and spirit, exalting the spirit and lowering the body, which leads to a kind of angelhood, a tendency that is just as detrimental as is its opposite: materialism that exalts the body and annihilates the spirit. Christian spirituality engages the full being, consists of “*living completely in accordance with the Spirit.*”

Undoubtedly, we ought not to be misled with respect to its meaning, especially when dealing with conjugal spirituality that represents the soul of our belonging to the Teams of Our Lady Movement. It is possible that it was conjugal spirituality that attracted couples to the Movement, because their desire was to grow in Christian spirituality, but only in their state as a couple who has received the marriage sacrament.

It was the same Father Caffarel who defined *conjugal spirituality* as “*the art of experiencing in marriage the evangelic ideal that Christ proposed to all his disciples.*”¹⁰

He explained, “*It is a question of Christianising everything in daily life. [...] Not only discovering, but also wanting to bring the idea of God to all these areas. But, it is even more, it is seeking what can be precisely called a Christian style of household: a Christian style of interpersonal relationships, between spouses, between parents and children, between parents and grandparents, between the home and friends; a Christian style of atmosphere: the house, meals, expenses; a Christian style in our daily activities: work, leisure, getting up, going to bed, the evenings together, hospitality. How do we make all this Christian, how do we show ourselves to be Christian, so that all this makes Christ’s grace shine? A Christian style for every day... a Christian style for the great events: births, illness, trials, marriage, death... Experiencing all these events in a Christian way, and all of that “with the aim that God be glorified in all things.*”¹¹

This vision of holiness has recently been corroborated by Pope Francis in his Apostolic Exhortation, *Gaudete et Exsultate*, when he states that:



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“We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves.”¹²

Given what we explained in the previous section, we can see the close link that exists between the marriage sacrament and conjugal spirituality that is the soul of the Movement’s charism. This means that the spouses live and experience in faith Christ’s union with the couple and that, given this supernatural reality, they receive the graces inherent in the sacrament in order to develop their conjugal spirituality, by means of which they achieve holiness.

We were called to holiness, and this is the aim of conjugal spirituality. However, Father Caffarel tells us, *“A saint is not like the way many people imagine them, a sort of champion who achieves exploits in the field of virtue and of great spiritual demonstrations. Above all, a saint is a person attracted to God. One who hands over their whole life to God... You, you have been called to holiness. And it is in and by means of marriage that you must attain it.”¹³*

We would add to what we said before, conjugal holiness is not something that can be achieved, it is something to be lived, it is the result of a life lived together as a couple according to Jesus’ new commandment, that is expressed through mercy for our neighbour. *“Be merciful, just as your Father also is merciful.”* (Lk 6:36). So, we ought to imitate God’s mercy, because it is part of God’s way of being.

But, on top of highlighting the small details inherent in holiness, Pope Francis, in his latest Apostolic Exhortation, also proclaimed a new aspect in accordance with the community feeling of this very holiness:

“Each community is called to create a “God-enlightened space in which to experience the hidden presence of the risen Lord.” [...] The common life, whether in the family, the parish, the religious community or any other, is made up of small everyday things. This was true of the holy community formed by Jesus, Mary and Joseph, which reflected in an exemplary way the beauty of the Trinitarian communion. It was also true of the life that Jesus shared with his disciples and with ordinary people.”¹⁴



Is this not a special call to seek community holiness in our families and in our Teams?

4. The Means to Achieve Conjugal Spirituality

There is a close relationship between the Teams' pedagogy and its organisation, between conjugal spirituality and couples' spiritual progress. The whole pedagogy and organisation of Teams has as its end goal to help couples build a plan for their life based on conjugal spirituality, by keeping particular times in their life for prayer, couple dialogue and by giving mutual help between spouses and within the Team. Father Caffarel used to say that mutual help is the name of the commandment of love in Teams, and it is the backbone of the Movement. Team life requires considering personal decisions as well as those of the couple and in making laudable efforts to gradual conversion as they journey on.

According to Father Caffarel, the Eucharist is the privileged way to succeed in conjugal spirituality:

“The Eucharist occupies a central place in a Christian’s life, but it ought not be separate from other elements of this Christian life, where some prepare the ground and where others are the fruits of it. I will just mention three things that are of irreplaceable importance: the cultivation of faith, principally through contact with the Word of God; prayer, I am referring to interior prayer, designated by the term meditation, and the love of one’s neighbour, a love that is simultaneously alive and effective... Thus, the marriage sacrament becomes “super-activated” through its connection with the Eucharist and will give great fruits of faithfulness, purity, apostolic intensity and conjugal holiness.”¹⁵

For their part, Teams of Our Lady have developed their pedagogy founded on three basic pillars: the Endeavours, Team life including the Team meeting and life orientations. The aim of these three pillars is to help couples to create three fundamental attitudes: the assiduous seeking of God’s will, the seeking of the truth about themselves and the experience of encounter and communion within couples.



Spirituality cannot be understood without married and personal prayer. In Teams of Our Lady's pedagogy, prayer is present in all three pillars:

- In life orientations, prayer is recommended in the form of interior prayer, meditation, asceticism, and celebrating the sacraments;
- Of the six Endeavours, the first three refer to prayer;
- At the Team meeting, after listening to the Word of God, couples pray giving a personal response to the Word of God and afterwards, they make a short prayer of praise, request or thanksgiving.

The feeling of progress that is essential to conjugal spirituality and understood as the journey to holiness, is given to us through the 'rule of life.' The latter comprises of fixing concrete goals for progression that are revised and reviewed every month during the Team meeting by each of the spouses during the sharing time at the team meeting.

The 'spiritual retreat' is an exceptional moment to learn what God's will is for each one of the spouses and for the couple itself, through face-to-face contact with the Lord, in a quiet atmosphere, through prayer and retreat.

The 'Sit-Down' considered to be one of Father Caffarel's major intuitions, is the proposition that is the most characteristic and specific to Teams of Our Lady. *"It is a very important instrument, because it enriches the husband's and wife's spirituality, helping them to better experience mutual forgiveness, to grow in conjugal love, in the love of God and of others on the path to holiness."*¹⁶ Furthermore, it is a great instrument of knowledge and mutual acceptance, recognition of our qualities and acceptance of our insufficiencies and faults.

All the above is experienced and is reinforced by the life of the team, the principal expression of which is the team meeting. For Father Caffarel, a team is a community of faith, meaning that it is a small church according to certain conditions: gathering together in faith; distancing ourselves with whatever we have become too fond of; gathering together in the name of Christ; uniting ourselves to Christ in fraternal love; listening to Christ who is present in His Word; responding to Christ through interior prayer and team prayer (of thanksgiving, praise or request).¹⁷



But, in team life and most specifically in the team meeting, there is something essential and thus specific to Teams of Our Lady: the presence of the priest as a team member. This characteristic was conceived of, not as the result of theological reflection, but rather as the fruit of the experience of the first couples and the very founder at the beginnings of the Movement. This is how Father Caffarel described this experience.

*“In the absence of precise ideas about the doctrine of Christian marriage, a very profound intuition filled (these couples) with hope and led them to a priest: ‘It is not possible that God did not think of this human love that is our richness and our happiness as something very beautiful and grandiose; we would like to know it and that you reveal it to us.’ Listening to them, I realised quite easily that I would be cruelly deceiving them if I just settled for giving them legal definitions and offered them moral rules. So, my reply was, ‘**Let us seek together, let us unite and let us try and discover.**’”... Each one of us brought along their experience: the priest, his knowledge of marriage and the whole of Christian doctrine; them, their young experience of love and marriage. [...] Gradually the privileged place of Christian marriage in God’s great plan became clear... It was not necessary to search elsewhere for a different path to advance towards the Lord: marriage is a sacred way; the Christian family is a living cell of the Church.”*

And he concluded, *“The fruitfulness of the collaboration between the priest and couples was no less evident to me. But not only to me, it was also obvious to them; one of them understood this very well, when one day in his prayer, he thanked God for ‘**the marriage of our two sacraments.**’ The priest brings the doctrine, the couples their experience: the art of experiencing marriage in a Christian fashion emerged from this conjunction.”¹⁸*

Finally, Teams are dedicated to Our Lady. Father Caffarel stated that *“devotion to Mary is not optional: it is the recognition of a fact. Even better, it is the recognition of God’s plan. In this plan, Mary is not a simple ornament, she fulfils a unique function: with Christ, the new Adam, the new Eve is at the origin of Christianity. A consideration that the Church Fathers are happy to develop extensively.”¹⁹*

5. The Mission of Couples and the Teams of Our Lady Movement

“Go into all the world and preach the gospel to every creature.” (Mk 16:15) This is the commandment that Jesus left us at the end of His life. The



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Gospel is nothing more than the person of Christ himself. The essence of the marriage sacrament is the couple's love in the style of Christ, who is simultaneously the material sign that reflects God's Love. Said in another way, us, couples united in Christian marriage, we are the sacrament of God's Love.

The team, a community of faith, achieves its full maturity "when, moved by Christ's Spirit, it sends its members out into the world to reveal this love." The community loses its meaning if it remains closed in on itself. Its *raison d'être* is based on its involvement in the world. Christ, in effect, out of love gave His life for the entire world and not only for particular people.

In this sense, Father Caffarel said, "*Making God known, proclaiming His love, that is the first aim of the couple's apostolic mission.*"²⁰

This action of making God known and proclaiming His love is based on the testimony of our life, by letting ourselves be filled with God's love that is expressed in the spouses' love in their life as a couple. All that we said about faithfully living the unity of thinking in Teams, more than a theory or a doctrine; it must be a profound experience of the Movement's charism, mystique and pedagogy. This is what encourages other couples to let Christ come into their marriage.

Secondly, we are called to build authentic Christian families. The former Responsible Couple for the Movement, Mercedes & Alvaro Gómez Ferrer, expressed it thus, "*Possibly the most important lesson that Teams give us is to remind us from time to time that the family depends on the couple, that taking care of the couple, its love, its growth is always beneficial for the family, because the family relies on the love of the couple, that must remain steadfast over time.*"²¹

The basis of Christian education of families resides in the formation of our children in the Faith and in Christian values, formation that succeeds fundamentally through the process of "imitation," more than through words, in a proportion of three to one, according to social psychologists. Therefore, dear parents of families in Teams of Our Lady, do not worry so much about what you will say to your children, but rather worry more about giving them a testimony of your love and of the coherence between what you believe and what you live. It will be sufficient!



Father Caffarel used to say *“An apostolate cannot be reduced to a testimony or to personal influence, it is also a duty.”*²² And amongst the various forms of apostolate, he used to highlight hospitality in the home.

*“In the heart of the home, ‘a cell of the Church,’ the guest encounters Christ and this is the reason why the exercise of hospitality constitutes an authentic apostolate. It can even be said to be a specific apostolate of Christian homes: human love—conjugal love, paternal and maternal love, filial and brotherly love—always testify to the source from which they come, they are testimonies to that divine love without which nothing would exist... But in order to captivate the guest, this love must shine, the home must be simple, true, joyful and loving; it is the only way to generate interest.”*²³

Finally, members of Teams of Our Lady, we must pay close attention to the Pope’s most recent calls concerning the need to welcome “within the small Church” those who have most need of God’s mercy. An apostolate of the home through which the formation of fiancés, the accompaniment of young couples, aid to couples in crisis, help to people who are separated, divorced and those who are divorced and remarried constitute privileged domains. *“May they find on their path, witnesses of the tenderness and mercy of God,”* as St John Paul II used to say.²⁴

We think that what was said in the previous six points constitutes Father Caffarel thinking as a prophet of our times regarding the basic formation on which the unity of the Movement at an international level ought to be cemented. This is what new Teams ought to know, assimilate and live faithfully in order to avoid the danger of extending the Movement without deep-rooted formation.

But there is something more. Father Caffarel used to question the Movement’s vocation in today’s world. Let us listen to him.

“It is not a question of a conservative Movement that maintains the Faith in the Church; it is a question of a ferment of renewal, or even better, one of spiritual revolution. And, if Teams, in the days after the Vatican Council, are not yet that ferment of renewal in the Church, they will be marginalised, and I hope that new movements will arise, more recklessly revolutionary, to work on the “updating” of the Church. [...] We want Teams to be useful in the coming



century. However, that requires that they be rethought in terms of the Church that today needs them more than ever.”²⁵

We will conclude by saying that it was the action of the Holy Spirit, using Father Caffarel as an instrument of grace, that enabled his intuition to gradually nourish the whole world, going beyond not only geographical but also cultural borders. This was possible because he encountered ready hearts and open spirits to receive his message, those like the almost 9000 people here at this Gathering, as well as those who are following us from their homes through internet and all those who, over the past eight decades, preceded us, in order to be able to celebrate our sacramental vocation and our sacred link. The sense of appreciation for the grace we have received and the faithfulness with which it has spread in the context of the Movement’s internationalisation is a reason to celebrate and gives meaning to the great effort that we made to gather together, overcoming so many obstacles of all kinds: economic, logistical, family, etc.

So, let us continue to celebrate this Gathering in faith, in friendship, in joy and in thanksgiving in order to share our love within our Movement of Teams of Our Lady.

Thank you very much.

¹ Father Henri Caffarel, “Signe des temps, signe de grâce. Les groupes de foyers”, *Anneau d’Or*, N° 30, November-December 1949, p. 86

² Nancy Cajado Moncau, *Equipos de Nossa Senhora no Brasil, Ensaio sobre seu histórico*, Nova Bandeira Produções Editoriais, Sao Paulo, 2000, p. 65

³ Father Henri Caffarel, “Vocation et itinéraire des Equipes Notre Dame”, *L’Anneau d’Or*, May-August 1959, Special issue, p. 267

⁴ Father Henri Caffarel, “Pour une spiritualité du chrétien marié...”, *L’Anneau d’Or*, N° 84, November-December, 1958, p. 251

⁵ Father Caffarel’s speech at the Gathering of European Regional Responsible Couples, Chantilly, May 3rd, 1987

⁶ Encyclical Letter *Deus Caritas Est* of the Supreme Pontiff Benedict XVI to the Bishops, Priests and Deacons, Men and Women Religious and all the Lay Faithful on Christian Love, December 25th, 2005, N° 5

⁷ Father Henri Caffarel, “La Communion charnelle”, *Lettre mensuelle des Équipes Notre-Dame*, September-October, 1971

⁸ Father Henri Caffarel, *Lettre mensuelle des Équipes Notre-Dame*, XXI year, n° 7, April, n° 7, 1968

⁹ Father Henri Caffarel, “Pour une spiritualité du chrétien marié,” *Op. cit.*, p. 253

¹⁰ Father Henri Caffarel, “Viens et suis-moi”, *Lettre mensuelle des Équipes Notre-Dame*, XVI year, n° 2, November 1962

¹¹ Father Henri Caffarel, “Définitions”, *Lettre mensuelle des Équipes Notre-Dame*, XX year, n° 7, April 1967.

¹² Apostolic Exhortation, *Gaudete et Exsultate* of the Holy Father Francis on the Call to Holiness in Today’s World, March 19th, 2018, N° 14

¹³ Father Henri Caffarel, “Séduits par Dieu”, *Lettre mensuelle des Équipes Notre-Dame*, XVI year, n°10, July 1963

¹⁴ Apostolic Exhortation, *Gaudete et Exsultate*, *Op. cit.*, N° 142 & 143



¹⁵ Father Henri Caffarel, “Saint François de Sales nous parle”, *L’Anneau d’Or*, n° 81-82, May-August 1958, Special issue, p. 240

¹⁶ Teams of Our Lady, *Guide to Teams of Our Lady*, 2018 Version (5.2.4)

¹⁷ Father Henri Caffarel, “Vivre en ecclesia”, *Speech to Liaison Couples*, January 19th-20th, 1957. Same speech in São Paulo, Brazil, July 1957, pp. 9 et ss.

¹⁸ Father Henri Caffarel, “Vocation et itinéraire des Equipes Notre-Dame. Les Origines”, *L’Anneau d’Or*, n° 87-88, May-August 1959, Special issue, p. 261-262

¹⁹ Father Henri Caffarel, “Une grande année”, *L’Anneau d’Or*, n° 54, November-December, 1953, p. 130

²⁰ Father Henri Caffarel, “Le mariage, ce grand sacrement. Le foyer apôtre”, *L’Anneau d’Or*, n° 111-112, May-August 1963, Special issue, p. 423

²¹ GÓMEZ-FERRER, Alvaro & Mercedes. “*Los Medios que proponen los Equipos para desarrollar un Proyecto de Familia*”. National Gathering of Team Responsible Couples, Madrid, Saturday, September 27th, 2003, p. 3

²² Father Henri Caffarel, “Le mariage, ce grand sacrement. Le foyer apôtre”, *Op. cit.*, p. 428

²³ Father Henri Caffarel, “A Talk”, *Lettre mensuelle des Équipes Notre-Dame*, XV year, n° 9, June 1962

²⁴ Address of John Paul II to the Teams of Our Lady on the Spirituality of the Christian Marriage, January 20th, 2003

²⁵ Father Henri Caffarel, “La réunion d’équipe”, *First speech given in Brazil, 1972. Introduction*