

BLESSED CHARLES DE FOUCAULD: A GRAIN OF WHEAT





Prayer to obtain a favor through the intercession of Blessed Charles De Foucauld

God Our Father, you called your servant Blessed Charles de Foucauld to discover the infinite greatness of your love by contemplating the life of Jesus of Nazareth, your Son, who became flesh, who humbled himself to the point of death, who was raised to life, and who sent the Holy Spirit as his first gift to those who believe.

May we find, as we lovingly read the Gospel, and as we adore the Eucharist, a fountain of inexhaustible life in Christ, and a missionary courage and energy which will bind us in a spirit of universal fraternity. Thus we can work together to bring about your plan for the salvation of all people. We ask you in particular to grant this through the intercession of your servant Blessed Charles de Foucauld, if this is in conformity with your will, (*your intention*). This petition we commend to your Fatherly heart.

We ask you this through Jesus, your beloved Son, Our Lord.

Merciful Father,

Your Son Our Lord Jesus Christ gave to your servant Bl. Charles of Jesus a hunger for Himself both in the Eucharist and the Gospel, which brought him ever closer to Jesus, His beloved Brother and Lord. It was in the silence of the desert, that Charles of Jesus lived in humility an inclusive love for all people that earned him the title of universal brother. While sharing poverty and the simple life of the nomads of the Sahara he has given us a model of true evangelical self-giving. We ask now Father for that same hunger for the person of Jesus of Nazareth that so captured his life and some share in that zealous fire that filled his life with love for the poor..

We ask this thru Our Lord Jesus

Important Dates in the Life of Brother Charles

- 15 September 1858** Birth at Strasbourg
- 30 October 1876** Entrance to St. Cyr School for Officers
- 10 June 1883-1884** Reconnoitering in Morocco
- End of October 1886** Conversion
- 16 January 1890** Joins the Trappists at Notre Dame des Neiges (*France*)
- 11 July 1890** Arrives at the Trappist Monastery of Akbes (*Syria*)
- 23 January 1897** Leaves the Trappists
- 10 March 1897** Servant of the Poor Clares in Nazareth
- 9 June 1901** Ordination to the priesthood
- 28 October 1901** Arrives in Beni-Abbes (Algeria)
- 11 August 1905** Starts living at Tamanrasset (*Abaggar- Algeria*)
- 1 December 1916** Killed at Tamanrasset



Blessed Charles
de Foucauld
1858-1916

His Early Life – 1858-1864

He was born into a rich, Christian Family:

“...My Lord Jesus...I, the son of a holy mother, who brought me to know you, to love you and to pray to you, as soon as I was able to understand a word...”

— Retreat at Nazareth

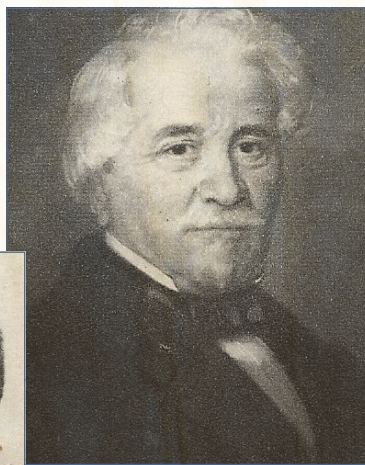
He knew the suffering of being left an orphan. Both parents died before he was 6 years old.



Charles (standing) with his mother and sister.

He was welcomed by his grandfather who loved him dearly.

From him, he inherited the gifts of sympathy and generosity, of love for his family and for his country, as well as love of study, of silence, and of nature.



His grandfather Colonel de Morlet



His cousin Marie de Bondy

Exodus to Nancy – 1870-1873

He knew the suffering of the 1870 war, the invasion of his town which he and his family had to leave. They took refuge in Nancy.

It was there that he made his First Communion, very fervently, upheld by faith of his family, especially that of his grandfather and his cousin Marie, for whom he had a great admiration. She helped him through her kindness and understanding throughout his errant years and during his religious life.

He went to school at the Lycée of Nancy.

“If I worked a little at Nancy, it was because I was allowed to read lots of things which gave me a taste for study. But these readings, as you know, did me a lot of harm.” — Letter to Marie de Bondy



Continuation of Studies at St. Genevieve's in Paris – 1874-1876

He began to lose his faith little by little.

In 1874, he became a boarder at the Jesuits in Paris, Studying Philosophy.

"If only you knew all the objections which were a torment to me... Children are thrown into the world without being given the arms needed to fight enemies... lots of enemies are waiting for them as they begin their adolescence. Christian philosophers long ago clearly resolved all these questions that a youth feverishly asks himself, without realizing, that the answer is there, full of light and clarity, so close to him..." – Letter to Marie de Bondy (written after his conversion)



Charles, front row.

"I didn't have any bad teachers – in fact, they were all very respectful. Even these, however, do harm because they are neutral. Youth needs to be instructed not by neutral teachers but by believing and holy people. And even more so, by teachers who know about religious things, knowing how to explain their beliefs and inspiring young people with firm confidence in the truth of their faith..." – Letter to Raymond de Blic

Student at St. Cyr – 1876

As he wanted to prepare for a military career, he entered St. Cyr School for Officers. These were lazy years. He hardly worked, lived a solitary life, lazed around, delighted in literary works. He did not find a purpose to his life.

“I lived for 12 years neither denying nor believing anything, despairing of the truth and not believing in God as there did not seem to be any evident proof of his existence. I lived as if the last spark of faith had died out.”



Entrance to St. Cyr



The Death of his Grandfather – 1878

He was 19. He wrote:

“I was so saddened at the loss of my grandfather, whose intelligence I admired, whose infinite tenderness surrounded my childhood and my youth with an atmosphere of love. The warmth of which I can still feel with emotion. It was a very great sadness. Even now, 14 years later, I still feel it...”

— Letter to Henry Duveyrier

This death was a breaking point for Charles and he began to drift. From despair he let himself go, neglected himself, went from party to party, wasting the money his grandfather had left him. His family was upset.

However, he finished his studies at the Cavalry School at Saumur when he was 20. He had a brief time in the army.



Charles (20 years old)



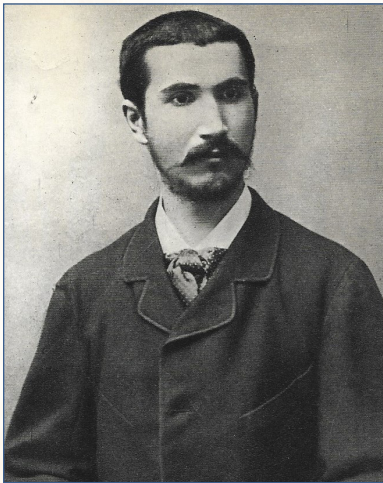
Ink drawing on wood, the 12th Station

The Start of an Inner Journey

Later at Nazareth, as he looked back on these years, he wrote:

"I went further and further away from you my Lord and my life. So my life began to be a death, or rather in your eyes it was already dead. And in that state of death you still preserved me. You preserved in my heart past memories, respect for what is good, an attachment, which seemed dead like fire under the ashes but was still alive, to some wonderful, holy people, respect for the Catholic religion and for religious people. My faith had disappeared, but respect and esteem remained intact.

I did bad things but didn't approve of or love them. You made me feel a painful emptiness, a sadness which I had never felt before. It came back every evening when I found myself alone in my apartment. It made me feel dumb and heavy during so-called festivities which I had organized, but during which, when the time came, I remained silent, disgusted and extremely bored..."



In 1882, Charles was 24. He resigned from the army to explore Morocco.



Wine, women and song



Traveler in Morocco – 1883-1884

He prepared for this journey, through this country, which was then closed, by studying seriously, learning all that was necessary to accomplish his plans.

He contacted Rabbi Mardochée, who was willing to act as his guide.

He dressed up as a poor Jewish Rabbi from Central Europe.

It was a scientific expedition, full of dangers, which was eventually very successful.

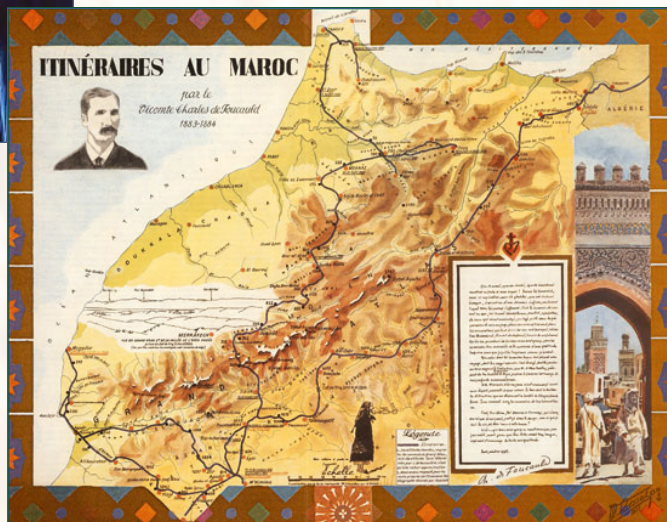
He won a gold medal from the Geographical Society.

During the journey he fell in love with Morocco.

He was moved by the welcome the people gave him, by their faith in God regardless of what other people thought, and by their prayers.

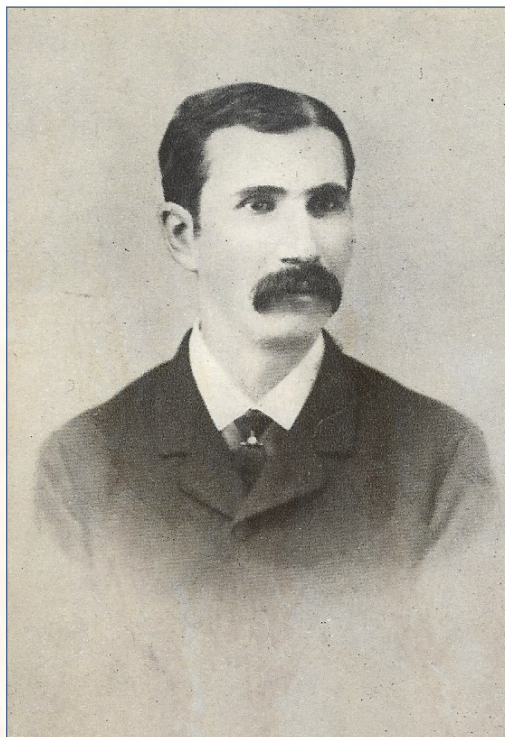


Rabbi Mardochée



Deep inside himself, when he returned from Morocco, he wasn't satisfied.
In 1901, he wrote the following to Henry de Castries:

"When I was in Paris, having my journey to Morocco printed, I found myself with people who were very intelligent, virtuous and Christian. I told myself that perhaps this religion is not so absurd after all. At the same time I felt a very strong inner grace. I started to go into Church, even though I didn't believe. Only there did I feel at ease. I spent long hours repeating a strange prayer, 'God if you do exist, make me know you.'"



*Charles back from his journey to Morocco
(28 years old)*

The Light – October, 1886

Acting on his cousin's advice, he went to see Fr. Huvelin, a known and much appreciated spiritual director.

It was a very decisive meeting:

"In making me go into a confessional on one of the last days of October – between the 27th and 30th, I think – you gave me all I needed O my God! If there is joy in heaven when a sinner is converted – that day when I went into that confessional – there certainly was joy!

O blessed day! O day of great blessings!

I asked for religious lessons. He told me to kneel down and made me confess my sins and then sent me to Communion. Just like that!" — Retreat at Nazareth



*Confessional at St. Augustine
(where Charles was converted)*

Throughout his life, Charles remained in close contact with Fr. Huvelin, who had become his “spiritual father.”



Spiritual Journey – 1886-1889

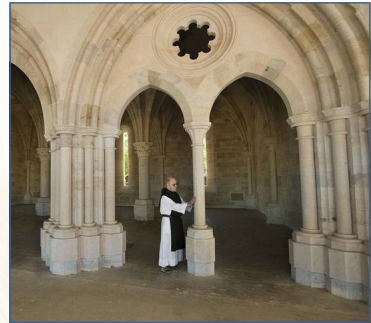
A phrase used by Fr. Huvelin in a sermon fascinated him:

“Our Lord really took the last place, no one could take it from him.”

Fr. Huvelin advised him to go on pilgrimage to the Holy Land. This helped him discover the face of Jesus. He met him in Bethlehem, in Jerusalem, on Calvary in the mystery of His suffering. Finally, at Nazareth he realized that for 30 years, Jesus lived there as a poor artisan of the village. Nazareth would remain, for the rest of his life, a constant search in imitation of Jesus, which would lead him ever more forward.

“As soon as I believe that there was a God, I understood that I could do nothing else but live for Him. My religious vocation came at the same time as my faith. God is so great! There is such a difference between God and all that is not Him.

I did not feel that I was to imitate His public life of preaching; I ought then to imitate the hidden life of the poor, humble workman of Nazareth. The Trappist life seems closer to this than any other life.”



Trappist monastery of Notre Dame des Neiges

Making the greatest possible sacrifice for God, he parted from his family on the 15th of January, 1890, to enter on the following day, the Trappist monastery of Notre Dame des Neiges. Thus doing what Fr. Huvelin had said, *“He made a love affair of religion.”*

His years as a Trappist –1890-1897

He was given the name of Brother Marie-Albéric.

A few months later, he was sent to the Trappist Monastery of Akbes in Syria.

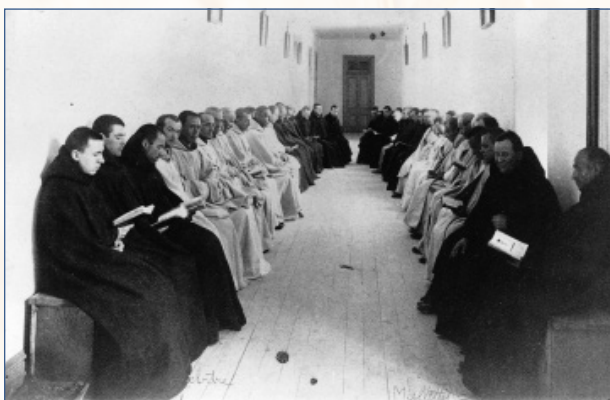
He was very happy there and loved the work which brought him closer to Jesus of Nazareth.

The brothers who knew him there said he was a model of obedience to the rule.

But his nostalgia for Nazareth came back again...



Trappist monks



*The Monastery of Akbes and the monks,
contemporaries of Brother Charles.*

Servant of the Poor Cares at Nazareth – 1897-1900

At his insistence, he left the Trappists in February, 1897. His superiors had recognized that he had a vocation which was different and personal... exceptional.

Pushed by his passionate searching to imitate Jesus of Nazareth, he left for the Holy Land so as to lead, there where Jesus had lived, a life of prayer, of humble work and hiddenness.

For three years, he was a servant at the Poor Clares in Nazareth. He lived a life of poverty in a hut.



Brother Charles' hut

He spent long hours in silent adoration of the Blessed Sacrament, and meditated on Scripture.

Little by little, he understood, very deeply that to love Jesus is to enter into His work as Saviour and to become by following Him, the brother of everyone, especially of those who do not yet know the love of Christ.



Mother St. Michael (Abbess)

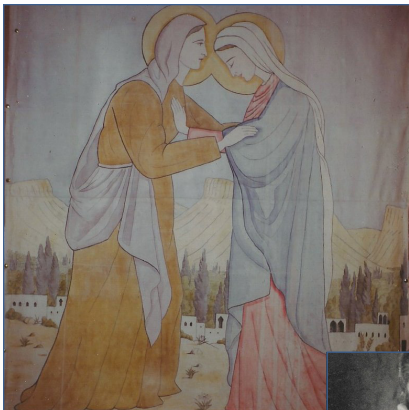


Well of the Poor Clares – 1898



Well of the Poor Clares – 2019

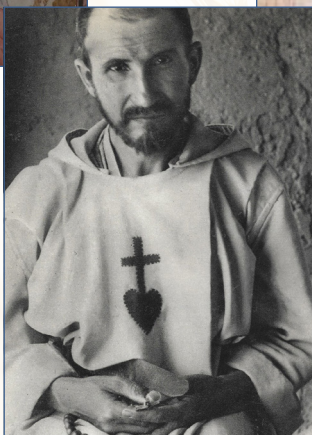




*Visitation drawn by
Blessed Charles*



*"Holy Family of
Nazareth" drawn
by Brother Charles*



*"My Lord Jesus, he will soon
make himself poor who
loves you with his whole
heart, for he will not bear to
be richer than his beloved.*

*My Lord Jesus, he will soon make himself poor who reflects that whatever is done
for the least of your creatures is done to you, and whatever is withheld is denied to
you, and so he will try to comfort all who come across his path.*

*He will quickly make himself poor who takes your words in simple faith.
'If you would be perfect, sell all you have and give to the poor...'*

*For me, it is not possible to say I love you, without feeling an impelling desire
to imitate you, and above all to share all the pains...and hardships of your life.*

*To me, it is not possible, O my God, to be rich and at ease and enjoy a prosperous
life, when you were poor, struggling, living laboriously. I cannot love thus."*

— Retreat at Nazareth

Priestly Ordination –1901

Until now, he had not wanted to be a priest because he feared that it would take him away from his ideal of poverty and of the last place. But so as to bring Jesus to the most forsaken, and out of love for the Eucharist, as well as a love for souls, he accepted ordination at the age of 43.



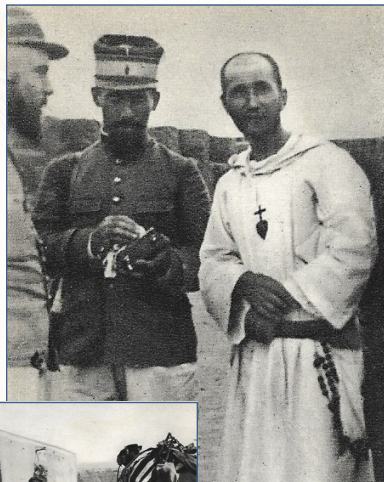
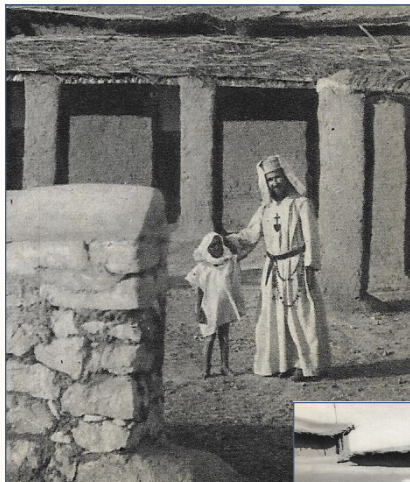
Brother Charles celebrating Mass under the tent.

Where and how could he now live in imitation of Jesus of Nazareth?

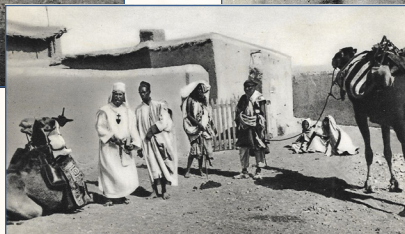
“I must now live this Nazareth life not in the Holy Land so dear to me, but amongst people who are spiritually ill and those who are the most forsaken. This divine banquet of which I have now become the minister, I must now present not to my brothers, family or rich neighbors, but to those who are the most crippled, blind, poor, to those who are most abandoned and have no priest.” — Letter to Fr. Caron

Beni-Abbes –1901

"I've just been ordained priest and I'm getting ready to go the Sahara to continue "the hidden life of Jesus of Nazareth," not to preach but to live in solitude, the poverty and humble work of Jesus, whilst trying to do good to souls, not by the word but by prayer, by offering holy Mass, by penance and by the practice of charity. — Letter to Dom Martin



The fraternity of Beni-Abbes with Abd Jesus, a child whom Br. Charles had redeemed.



Charles with wounded military soldiers

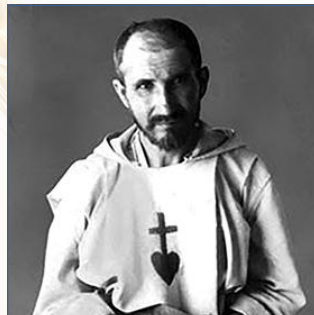
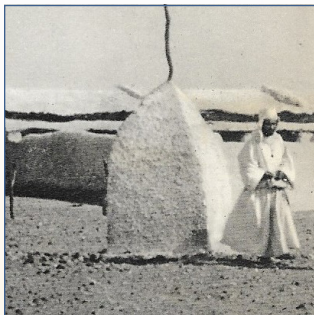
He then left for the Sahara and settled in Beni-Abbes near the frontier with the Morocco he loved and towards which all his longings tended. Amidst this isolated population, he wanted to live a life of prayer and adoration centered on the presence of Jesus in the Eucharist. But also, he wanted to be there as a brother of everyone, totally available.



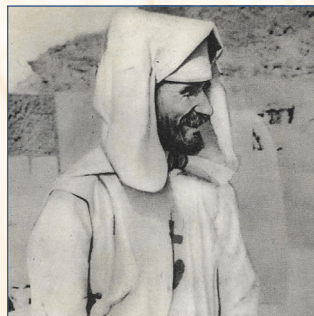
17
Chappel at Beni-Abbes

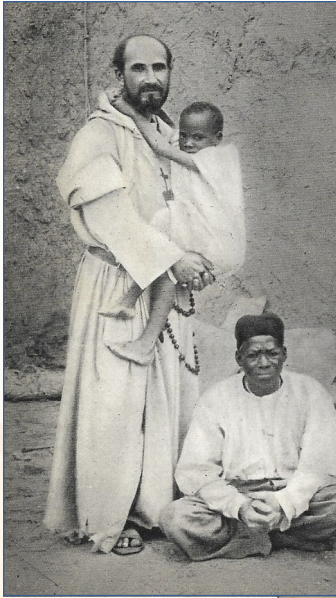
"When one loves, one wants to speak ceaselessly to the loved one, or at least to look at him ceaselessly; prayer is none other: familiar conversation with our Beloved. One looks at Him, tells Him one loves Him, rejoices to be at His feet, wanting to live there and to die there."

— Letter to a friend

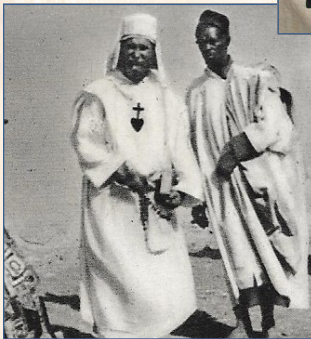
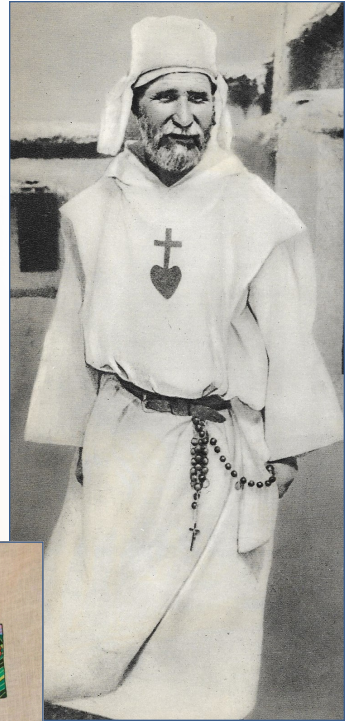


Brother Charles at Beni-Abbes.





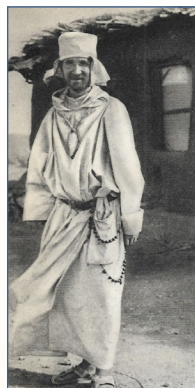
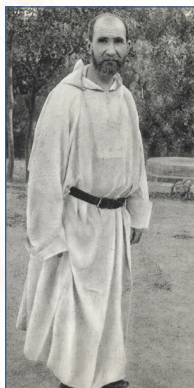
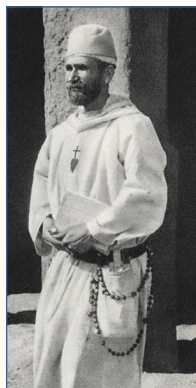
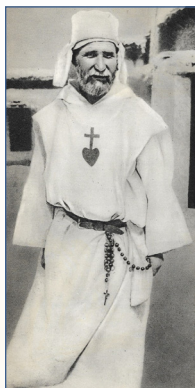
*Abd Jesus – a slave boy
who was ransomed.*



Brother Charles on horseback

He wrote to Bishop Guerin:

"The poor soldiers still come to me. The slaves pile into the tiny house that we've built. The travelers come straight to the 'fraternity.' There are lots of poor people...every day there are guests for supper, to sleep, to dinner..."



He wrote to his cousin Marie de Bondy:

"I want all the inhabitants, Christians, Moslems and Jews to get used to seeing me as their brother. They begin to call this house 'the fraternity' and it is so good to hear that."

He denounced the injustice of slavery, he spoke of it incessantly to friends who had influence.

"We must love justice and hate iniquity, and when the government commits a serious injustice against those in our care, we must speak out...we haven't the right to be 'sleeping sentinels,' 'dumb watchdogs,' 'indifferent pastors.'"

— Letter to Dom Martin

Attentive to Events

When he chose Beni-Abbes, Brother Charles went as far as he could, but the road opened on the South to Touareg country in the Ahaggar, there where no other priest could go.

His friend, Laperrine, wrote to him at length about this in June, 1903. He spoke of the wonderful witness of a Touareg woman Tarichat Oult Ibdakane, following a battle:

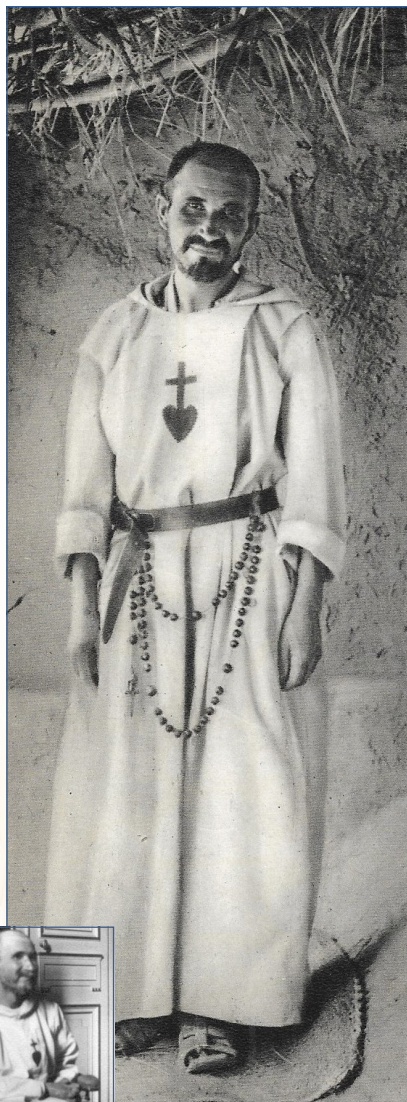
"She is against the killing of those who have been injured. She has taken them into her home to look after them, refusing to let Attici in when coming back injured from the battle, because he wanted to kill them himself. When they were better, she had them repatriated to Tripoli."

Brother Charles admired this gesture and deep down felt called, although with some regret, to leave Beni-Abbes.

He wrote to Fr. Huvelin:

"I feel deeply called more and more to this journey, in spite of my reasonings and the horror I feel at leaving Beni-Abbes."

On the 13th of January, 1904 he set off for the mountainous part of the Ahaggar which is right in the south of Algeria.



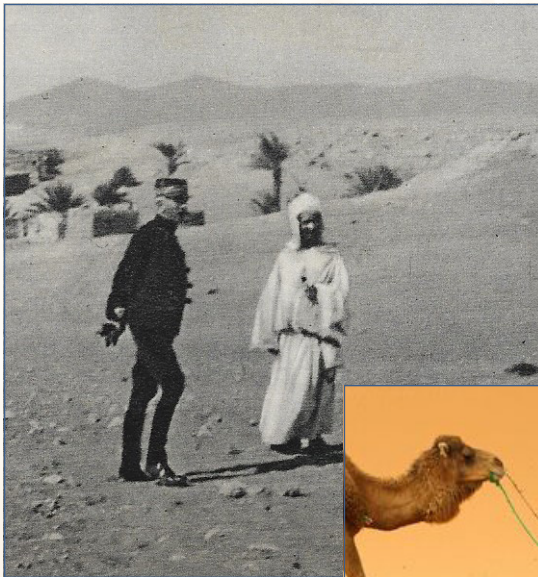
1901



Charles on his return to Paris

"It's necessary to go through the desert and to stay in it so as to receive God's grace. In it, there's a self-emptying, a getting rid of all that isn't God in oneself, a complete emptying of one's soul so as to leave all the place for God alone... The Hebrews went through the desert, Moses lived in it before he received his mission, St. Paul, coming from Damascus, went through Arabia. It's indispensable. It's a time of grace. It's a period through which every soul wanting to bear fruit has to pass of necessity. Silence is needed, that re-collectedness, that forgetfulness of all creation wherein God builds his Kingdom and forms the inner spirit –the intimate life with God – the conversation of the soul with God in faith, in hope and in charity..."

Later, the soul bears fruit in the exact measure by which the inner self has been formed..." — Letter to Fr. Jerome



Brother Charles with Col. Lapperine



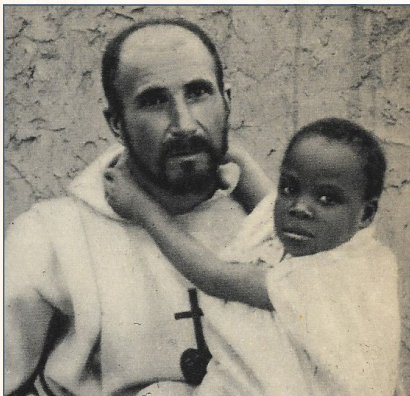
Arrival in Tamanrasset –1905

After a year's journey of about 1,500kms, across the desert, he got to know the Touaregs.

He was accepted by Moussa Ag Amastane, the chief of the Ahaggar. He settled at Tamanrasset. As the years went by, the two became great friends.



Hut where he received visitors.



Abd Jesus – a slave boy who was ransomed



He looked on everyone as his brother and as reported of him, said one day to a Protestant friend:

"I am sure that God will welcome into heaven those people who are good and honest. They do not need to be Roman Catholic. You are a Protestant, others are unbelievers, the Touaregs are Moslems. I am sure that God will welcome us all if we merit it."



Living amongst them, he became part of their family. People often came to ask for his advice. He understood the hopes his friends had for better living conditions. He tried to see how to help them. He shared all he had during the famine of 1906-1907.

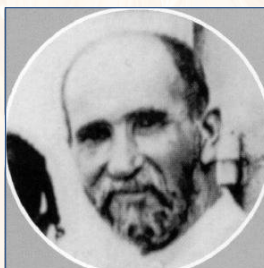


It was then that he became seriously ill. He had to reach this lowest ebb so that the Touaregs might help him, offering him goat's milk, which they had to go quite a distance to find because of the famine.

Roles were reversed, and from this moment, the friendship between Charles and the Touaregs deepened.



'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.' Matthew 25:40



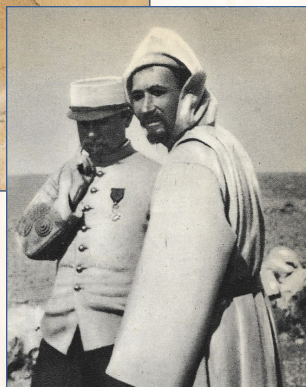
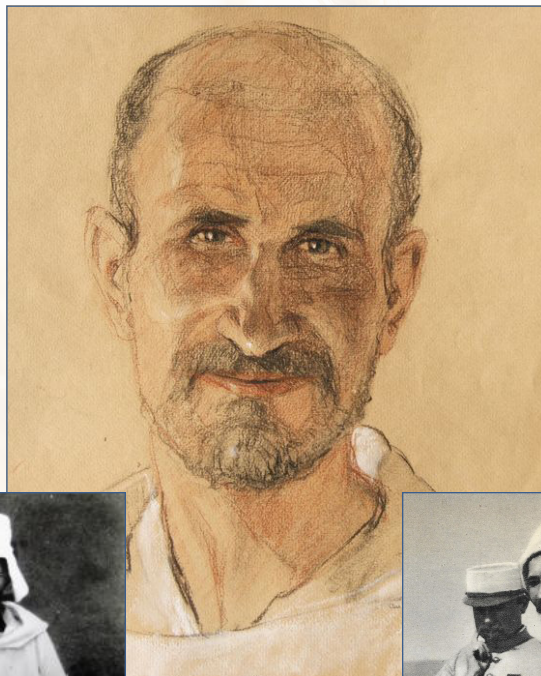
*Return to Paris for
family reunion*

Little Brother of Jesus

For some time he felt that a new religious family should be founded. But he was alone.

In 1904, he wrote to Suzanne Perret:

“Unless the grain of wheat falls into the ground and dies, it remains alone. I am not dead, therefore I am alone. Pray for my conversion so that in dying, I bear much fruit...Jesus wants me to work to build this double family (Little Brother and Little Sisters). How can I work at this: by imploring, in offering myself, by dying, by sanctifying myself, by loving Him...Our Lord is in a hurry. This hidden life of Nazareth, so poor, so abject and recollected is not imitated.”

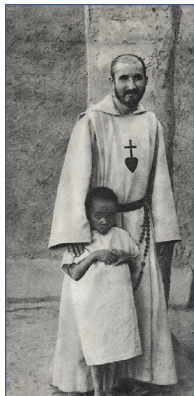


In his diary of 1909, recalling a conversation with father Huvelin, he notes:

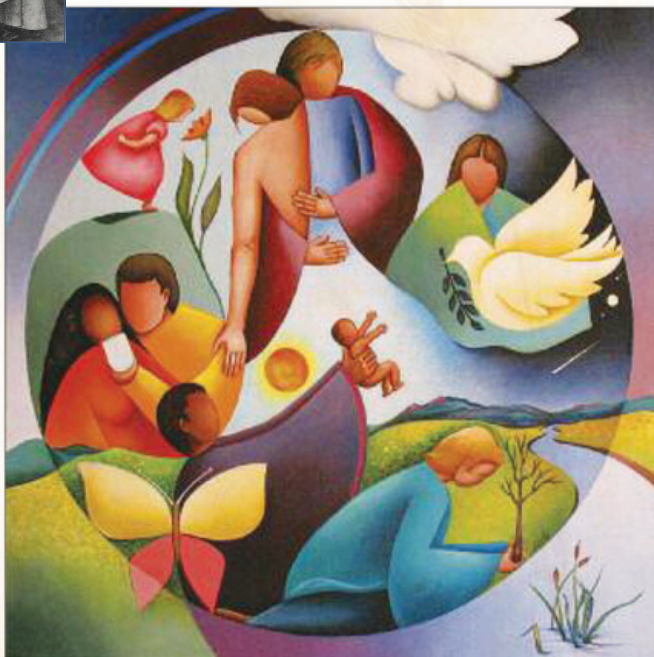
"My apostolate must be that of kindness. Seeing me, people ought to say 'since this man is good, his religion must be good.' And if they ask me why I am gentle and good I must say 'because I am the servant of the One who is a thousand times better than I am. If only you knew how good my Master Jesus is!' ... I want to be so good that others will say if the servant is like this, what must his Master be like?"



*Brother Charles and his nephew,
Charles de Blic after his ordination*



"To reach the love of God by loving our neighbor. These two loves go together. To grow in one, is to grow in the other. How are we to acquire love of God? By practicing charity towards other human beings." — Letter to Louis Massignon



*Mercy can transform us
and bring true peace to our world.*

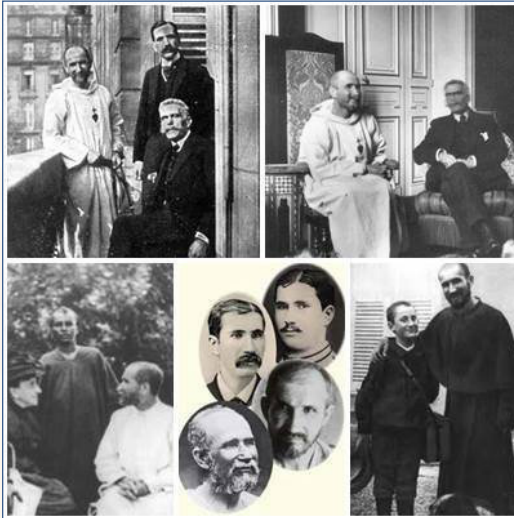
Three times Brother Charles went back to France. He saw his family, but above all, he went to make known a lay association he wished to set up. He saw the importance of the role of the laity in evangelization.

This association had a three-fold aim:

- **A Gospel-like life:** to lead Christians to life lived in conformity with the Gospel in imitation of the “One and Only Model.”
- **A Eucharistic life:** to develop in them the sense of the Sacrament of love.
- **An Apostolic life:** to go towards non-Christians.

“We do good not by what we say or do, but by what we are, to the extent that Jesus is in us.”

- Directory of the Union of the Brothers and Sisters of the Sacred Heart



The Grain of Wheat Falls on the Ground –December 1, 1916

“It was when He was reduced to nothing that Our Lord Jesus saved the world...”

— Letter to Mgr. Guérin

Making this conviction of faith his own, he wrote to his cousin Marie de Bondy on the morning of December 1st:

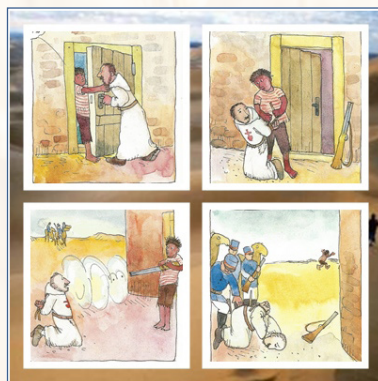
“Being reduced to nothing is the most potent means we have of uniting ourselves to Jesus and doing good to others.”



The repercussions of World War I touched the Ahaggar. The region became insecure.

On the evening of December 1st, during an attack led by rebels, Brother Charles let himself be taken without resisting, was tied up, robbed, then killed. He welcomed his own death as a true disciple of the One who was silent during His Passion. Very much alone without even one disciple to continue his mission.

Since 1929, his body lies in El Golea.





Tomb of Brother Charles El Golea, Algeria

In an extract from his meditation of St. John 19 verse 30 'bowing his head, he gave up the Spirit' we read:

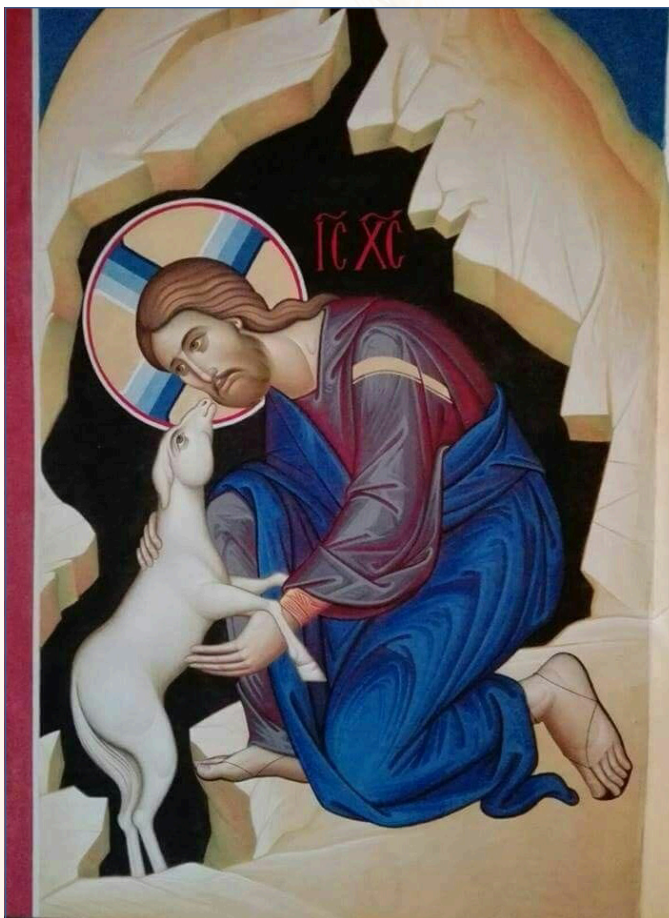
"My Lord Jesus you are dead. You died for us! If we really believe this, we ought to want to die, to die a martyr's death; to accept suffering in death instead of being afraid! It won't matter for what motive we are killed if we ourselves receive that unjust and cruel death as a blessed gift from you, if we thank you for it as for a gentle grace, as a blessed imitation of your end... The motive for killing us won't matter, we will die out of pure love and our death will be a sacrifice pleasing to you. If this is not martyrdom in the strict sense of the word, and in the eyes of the world, it will be one in your eyes. It will be a very perfect image of your death and a loving end which will lead us straight to heaven."

“There is not, I think, a word of the Gospel which has made a deeper impression on me and transformed my life as this one:

‘Whatever you do to one of these least ones, you do it to me.’ (Matthew 25:40)

If we believe that these are the words of uncreated Truth, of the One who said: ‘This is my Body, this is my Blood...’ we ought, with all our strength look for and love Jesus in these little ones, these sinners, in the poor...”

— Letter to Louis Massignon





*Last photo of Brother Charles – 1916.
He was 58 years old.*

Father,

*I abandon myself into your hands;
do with me what you will.*

*Whatever you may do, I thank you.
I am ready for all, I accept all.*

*Let only your will be done in
me and in all your creatures.
I wish no more than this, O Lord.*

*Into your hands I commend my spirit,
I offer it to you with all the love
of my heart, for I love you, Lord,
and so need to give myself,
to surrender myself into your hands,
without reserve and with boundless
confidence, for you are my Father.*

The Beginning of the Religious Congregations – 1933 in El Abiodh, the Sahara, Algeria

Fr Rene Voillaume center, founder of the Little Brothers of Jesus. Fr Voillaume is the founder and father of the Bl Charles de Foucauld spiritual family. Together with Little Sister Madeleine Hutin , left of Fr Voillaume, she was the foundress of the Little Sisters of Jesus. The “spirituality “of Bl Charles was developed by the lived experience of “the rule” written by Bl Charles. As the original rule was put into practice it was abandoned very quickly. Bl Charles could live his rule of life but no one else.

Today there are 20 recognized groups counting 13,000 members in the world. New communities continue to be founded as more discover the life and charism of Blessed Charles de Foucauld.



Act of love in the Sacred Heart of Jesus

As bad as I am, as great a sinner as I may be, I must hope that I'll go to Heaven. You forbid me to despair... You forbid me to ever be discouraged, in front of my misery – You won't let me tell myself: 'I can't go any farther – the road to Heaven is too steep – I'm going to give up and slide back down to the bottom.' Faced with my continually renewed faults, for which I ask Your pardon each day, and which I repeatedly fall into, You forbid me to tell myself: 'I can never correct myself – holiness is not for me. What have I in common with Heaven? I am not worthy to enter there.' In light of the infinite graces You've heaped upon me, and the unworthiness of my present life, You forbid me to say to myself: 'I have abused so many graces – I should be a saint and I am a sinner; I can't correct myself; It's too difficult; after all that God has done for me I'm full of vices and pride; there is nothing good in me; I'll never go to Heaven.' You tell me to hope despite everything. I must believe that I will have enough grace to be converted and one day be with You in glory. What is there in common between the perfection of Heaven and my miserable self: This is Your Heart, Lord Jesus – Your Heart is the link between these two things which are so unlike one another.

Br. Charles of Jesus

Resources:

PRINCIPLE WEBSITES FOR THE USA AND CANADA

www.charlesdefoucauld.info/ USA website
www.companionsofjesusofnazareth.com/ USA website
www.jesuscharitas.info/ United Kingdom
www.charlesdefoucauld.ca/home-english.html Canada
www.youtube.com/watch?v=gxgFgd849NY YouTube presentation on the life of Bl Charles

Communities of Blessed Charles de Foucauld

+LITTLE SISTERS OF JESUS

www.petitsoeursdejesus.net/en International website
www.littlesistersofjesus.org/ USA website

- **Canada Petites Soeurs de Jesus** – 1800 Rue Bercy MONTREAL, Que H2K 4K5 | psjmontreal@yahoo.ca
- **USA** – 400 N. Streeper St., Baltimore, MD 21224 | lsj.can.usa@gmail.com
- **Ireland** – 18, Donard View, Bishops court, DOWNPATRICK BT30 - co. Down | littlesistersjesus@btinternet.com
- **England** – 148 Fellows Courts Weymouth Terrace, London E2 8LW | lsj.hackney@virgin.net

+LAY FRATERNITIES

www.brothercharles.org/wordpress/ USA
www.charlesdefoucauld.ca/home-english.html Canada
www.jesus.caritas.montreal@hotmail.com USA and Canada
moira.ukcdf@gmail.com United Kingdom

+LITTLE BROTHERS OF JESUS – USA AND CANADA

Bernard Audigier, Little Brothers of Jesus, 410 Ashdale #1, Toronto (Ont) M4L 272, Canada
bernardaudigier@gmail.com

+JESUS CARITAS FRATERNITY OF PRIESTS

www.iesuscaritas.org/en International website
www.jesuscharitasusa.org/ USA website

- **USA** – Rev Jerry Ragan, St Michael's Church, 802 Lovell Ave, Tybee Island, Ga 31328 | hapragan@hotmail.com
- **UK** – Rev Peter Stodart | frpeter@st-augustine.co.uk
- **Ireland** – Rev Joe Deegan | jpddeegan@gmail.com

REV LEONARD TIGHE, EDITOR

Jesus Caritas Publications – 12116 Woodholm Court, Tega Cay, SC 29708
blchdefoucauld@gmail.com

Any part of this booklet may be used with permission of the editor.

Brother Charles of Jesus Today

“Presence to Christ in the Eucharist and presence to Christ in the poor; these are the two pillars in the life of Brother Charles, and they are linked together. He gave up trying to live this life in the Holy Land because he felt urged to ‘live Nazareth in a place where it would be most useful to his neighbors’. He went off to the desert on a road of bare faith and pure hope. He gave himself to a difficult task. He was alone on a long, hard road – the end of which he would never see: to prepare people’s hearts to know and to love God better. Thus he inaugurated in the Church a new way of living the evangelical counsels by sharing the life of the poor.” — From a Little Brother of Jesus

Following Brother Charles of Jesus, Christians of every country, of every culture, have heard and still hear this call to an evangelical life. Thus, communities and associations of priests, religious, lay people, came into being and form the Spiritual Family of Charles of Jesus.

Representatives from these communities and associations meet once a year and so witness, by their diversity, the unity of their mission.

The Spirit which animated Brother Charles of Jesus lives on in the Church for and through men and women of today.

“This heart on my habit is there so that I remember God and men and women and love them.” — Personal notebook

