

Be Brothers! uk

Jesus Caritas
Priests'
Fraternity

New series 24

June 2020

During the period of “lockdown” because of the Coronavirus pandemic, we can reflect on another life lived in solitude; even to the extent of having to rely on others when sick himself.



‘I have chosen the village of Tamanrasset to set up my home. I will stay here as the only European: alone with Jesus, alone for Jesus.’ (Bl. Charles de Foucauld)



Well, this edition of “Be Brothers uk” was planned with a big “welcome” cover for our international brothers arriving at Douai Abbey for the European Assembly, but of course, as with what feels like everything else, this was postponed due to the COVID-19 pandemic. This issue has only been kept up to 16 pages through not editing down some long items (with an e-mailed appeal to Responsibles for material having borne very limited fruit!)

Editorial

Bob Rainbow

The experience of only being able to say Mass entirely on one’s own (and for many of us retirees not even in a church) must have some parallel with our patron, Brother Charles, who faced the same dilemma. What made him stand out was his resolute determination not to let difficulties come in the way, and to endure with hope. That can appear difficult when we recall that Charles’ hope was only really fulfilled many years after his death, and indeed in our own lifetimes with Jesus Caritas and the other de Foucauldian communities. As we now seek to assist our peoples with rebuilding suspended lives and livelihoods during what must surely be a long period of austerity, let that sort of hope sustain us.

Finally, on a couple of very positive notes, what joys to not only welcome a new fraternity in Birmingham Archdiocese (see below,) but also to welcome our first Scottish brother, Ambrose Flavell to the British fraternity; becoming by (very!) far our most northerly brother, as you can read in his contribution opposite. As Stephen Squires of our national team quoted it, “How lovely it is when brothers dwell in unity!”

Bob. +

Fraternity news

- **We are very pleased to welcome a brand new fraternity**, headed by Fr. Paul Johnson of St Ambrose Barlow Church, Hall Green, Birmingham.

He has six brothers there, and we have to thank Stephen Squires for encouraging this.

- **“Be Brothers uk” by e-mail:** This copy is being distributed by e-mail to all brothers via their Responsibles (hard copies should follow once we know that fraternities are able to meet again.) If you would like to regularly receive your “BB's” by e-mail (thus being in your hands at least a month early) this can be sent as a PDF (including any back numbers wanted.) Let the editor know, as on the back page. Make it clear whether you would then still need the 'hard copy' magazine (which you are still entitled to) so we get the numbers sent correct.
- **Stephen Squires has created a 'corona' page on our website** inviting anyone to send reflections on being brothers in the current lockdown situation (web address on back page.)
- **The 2020 Assembly of European Regional (national) Responsibles** has been postponed, perhaps till next year, while things settle down after the Coronavirus pandemic. If those who kindly added £10 to their annual subscription towards the extra costs of the Assembly would like this returned, please be in touch with John Nolan, our new Treasurer, as on the back page. Otherwise we will hold onto these for now, in the hope the Assembly will reconvene at a later date.
- **The annual meeting of Responsibles** takes place at the Hinsley Room, behind Westminster Cathedral, on Wednesday 23rd September, 12.00-4.00pm (giving plenty of time for most longer journeys.) There is the possibility of a quick restaurant meal after. (Bring a packed lunch; tea/coffee available.) If your Responsible cannot attend, please send a deputy; all brothers are welcome anyway! (Try the Tyburn Sr's if needing an economic overnighter.)
- **PRESS DATE for the November “Be Bros.” must be the start of September for full articles, with snippets accepted till Sept. 15th (Bro. Charles’ birthday!)** *Anyone like to say how they or their fraternity coped during 'lockdown?' Some are trying to meet electronically via “Zoom;” how did you get on?*

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Not the result of editorial cajoling, but a spontaneous introduction sent by Ambrose Flavell who, as he explains here, is our -

New brother in Shetland

I think I am not only your newest member, but also your most remote. I am the Parish Priest of the Shetland Islands off the north coast of Scotland.

It is a twelve hour journey by sea to Aberdeen and would be almost the same distance to Bergen in Norway if there was still a ferry. My nearest priestly neighbour is the Parish Priest of the Orkney Islands, seven hours by sea to the south. Remoteness has its consequences - the seas are rough at this time of year and it is four months since I have been off the islands or seen another priest. In the 1860s, when the Catholic Church received its first resident priest since the Reformation, Shetland formed part of the Apostolic Prefecture of the North Pole which included also Arctic Norway, the Faroe Islands and Iceland.

The parish includes the whole archipelago of about 150 islands. We have Catholics on only four of them but even travel within the parish is weather dependent. A journey to say Mass in Unst in the far north requires more than 100 miles of driving and two inter-island ferries I have been here for two and a half years but have still not managed a visit to Fair Isle which forms part of my parish - the ferries are not daily so a trip there will involve an absence of at least three days.

I was here as a child in the early 1960s and started school in Lerwick. My father was a meteorologist working at the Observatory. That was before the oil-boom and the islands are much more developed now. I have few parishioners involved in the oil industry, which is very much in decline, but the local economy is flourishing with fishing (most of the white fish caught by UK boats is landed in Shetland) and salmon farming. It is a very international congregation with few native Shetlanders. Out of a total population of 20,000 we have perhaps 200 Catholics. That number is supplemented in the summer by visitors from around the world, including almost daily cruise ships on their way to Iceland or the Norwegian Fjords. Midsummer this far north is a magical experience.

I have only recently transferred to the Aberdeen Diocesan clergy. For 33 years I was a Benedictine monk, beginning at Pluscarden Abbey but spending most of my priestly life abroad - 16 years in a monastery in West Africa and three years in Rome; but I am English and grew up in Berkshire. While in Africa I was responsible to the abbot of Prinknash so know parts of the Diocese of Clifton. I came back to Scotland on a sabbatical and was living with the bishop (my former abbot from Pluscarden) when the Shetland parish fell vacant. I feel God has led me full circle.

My association with Charles de Foucauld goes back to my time as a novice in the 1980s. I was inspired by Anne Fremantle's "Desert Calling" and there were a few old copies of the magazine "Jesus Caritas" in the li-

Fr Ambrose with seminarian Aidan Mathesan.



brary. In a way Charles de Foucauld has accompanied me through my religious life but it was the writings of the Louis Massignon which led me back to him about ten years ago. I made one journey to Mali on the edge of the Sahara, and found to my surprise that I was on the same map-sheet as Tamanrasset, and was also conscious of walking in his footsteps when visiting the Trappist monks at Midelt in the Atlas Mountains of Morocco. Monasticism is still young in West Africa and he was a figure our novices could relate to.

I am looking forward to meeting other members of the Priestly Fraternity and hope to come down for a retreat or holiday at some point this year. I also extend an invitation to any of the brothers who would like to visit Shetland to stay at the Chapel House. I am no longer a monk but I hope you will find here a place of monastic hospitality.

Ambrose Flavell. www.catholicshetland.scot

(Footnote to Ambrose's Moroccan travels- Some of us had a British Jesus Caritas "Month of Nazareth" in Morocco in 2008 and stayed for the month with the Trappists at Midelt.) +

*An introduction by
our new national
treasurer, John
Nolan (Note the figures
quoted date from February.)*

Dear Brothers,

After the last national team meeting, I received a call from Westminster (well from the plaza outside the cathedral!) asking if I would be willing to step into John Carter's shoes, sadly vacated by his death, so here I am!

I am a priest of Birmingham diocese but have not been in active ministry for a long time now. However I have been involved in

clergy prayer and support groups for over 30 years, so am very happy to give something back. I see this "little form of service" as part of caring for my brothers.

Please forgive me for mistakes and just not knowing things as I get to grips with the treasurer's role; feel very free to contact me to bring me up to date or just correct any mistakes.

Subscriptions for 2020 have been flowing in; the following are a few details of how much:

- Number of fraternities: 20; Number sending in at least one subscription: 7, making 40%.
- Number of brothers: 142; Number of having sent in subscriptions: 35, making 25%.
- Number having sent in an extra £10: 23, making 66%.
- FYI: Number of associated individuals: 7;
- Number having paid: 2, making 29%.

[NB All numbers subject to revision as I learn more.]

If you do pay in directly to the bank a/c an email confirming who you are / where you are from, as well as the split between subs and the extra £10 contribution would be appreciated.

I will try to keep you updated.

(John's contact details are on the back page; and the bank details are at the foot of that page.) +



Easter Letter to the Brothers Around the World

from Eric Lozada, International Responsible.

The editor was to feature here the letter from the last General Assembly of Jesus Caritas held in Cebu, Philippines, in January 2019 (apologising this wasn't available sooner) but this just-received Easter letter is more topical.

The Cebu letter can be found on the International website by scrolling down a bit at <https://www.iesuscaritas.org/en/2019/02/> Extra photos of it by our delegate, Peter Stodart, were featured in the last (November 2019) "Be Brothers uk."

Philippines, 12 April 2020

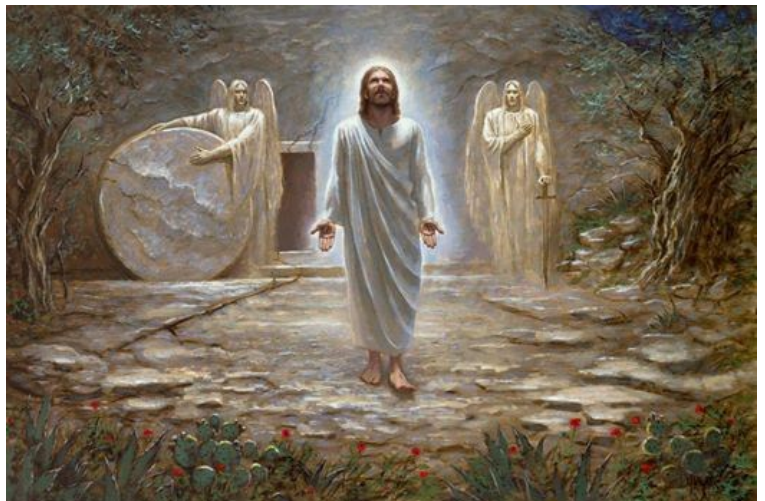
"I am risen, and I am with you still, Alleluia."(cf. Ps 139:18)

Beloved brothers,

I am writing to you from my hermitage just like many of you in quarantine. This imposed enclosure is an excellent invitation for daily adoration, Gospel meditation, desert day, review of life, praying for the world, especially the poor, with fidelity, intensity and focus.

A quality life of solitude and prayer is our humble act of charity to our world in pandemic. Looking through my window, I am watching for signs of new life from Nature. It's dry and humid here but birds are playing and singing their unique repertoire of songs, butterflies gently flying from flower to flower looking for nectar, trees are looking green and giving shade in spite of the battering heat. Amazing, how nature has its own way of heralding the Resurrection. No worries, complete abandon to God who takes care of them. We, humans, are supposed to be a superior breed because of our reason but the same has systematically edged out trust in God in the day-to-day and we rely more on our egoistic thinking. This same thinking has been the cause of violence, hatred and mistrust. Resurrection is offering forgiveness, love and trust. The world has to choose.

We are in enhanced community quarantine until May 3rd but priests are given access passes for liturgical and charitable works. I have been using it every day to visit people where I am invited to accompany the dying and the family in their loss, facilitate dialogue in families, give food and money to those who have been laid off from work. Someone moved me to be with the people in their helplessness especially because they could not go to church and pray. The Presence brought by my presence is a soothing balm of comfort for them. I have been extra careful



though to follow the protocols of hygiene and distancing in order not to give more harm to the community. This morning, my friend Lemuel came to the hermitage very hungry, haggard-looking, asking for food for his starving 4 young kids. Lemuel has been laid off from work. Handing over to him some goods, I am blessed by his joy but I also feel the uncertainty in his eyes.

After prayer this morning, I take a long loving look at the map posted at my wall. My eyes are fixed at the four continents of Africa, Europe, Asia, the Americas. The virus is indeed a great equalizer for rich and poor countries are suffering from the same fate. I see faces of doctors, nurses, patients, their families, worried, afraid yet fighting for life. (While writing, I am informed that my sister working as a nurse in the US is COVID positive. Her family is now at risk.) The world is undergoing its passion. I see faces of helplessness, worry, fear, sadness, hatred, violence everywhere in multiple disguises. I ask: What is the message of the Resurrected Christ to our world today? What is God inviting us to see? Where is he leading us? Does Resurrection mean He will rescue us from all these? What is God's response to His people in pandemic? How is the gentle message of the Resurrection to be heard amidst the overpowering news of death, suffering, conflict? Where is the path of hope and new life in this our difficult time?



Brothers, please suffer with me these questions. I need you, we need each other, the people need us. Resurrection is not some cheap joy nor sweet sounding words to rescue us from our suffering. We have to strain our ears and stretch our hearts to hear the Message. We wrestle with God for answers even if his answer is hidden in His silence. I find the reading of John's version of the Resurrection narrative this year a Kairos. Some details from John could help us see and hear the Message. Since I am not schooled in biblical hermeneutics that well, I rely on a prayerful reflection of the text. Please be generous if it sounds naïve.

Let me just point out 3 things. **First**, John speaks of the Resurrection as happening *"On the first day of the week, while it was dark."* (Jn. 20:1a.) Resurrection bursts forth from the very foundations of our humanity and the world, in the darkness of unknowing. This reminds us of Genesis when the world was dark and formless and the Spirit hovered over the dark waters. Then God said: *"Let there be light and there was light."* (Gen. 1:2-3.) Today, the world is in the darkness of the pandemic. The future even seems darker for many. How shall businesses, government, the people recover? Are our strategic planning, optimistic forecasts, finding the cure enough light to give us a bright future? In the midst of utter darkness, where the world's foundations seem to be shaken, Christ the light bursts forth. Can we see? Seeing does not come from our human logic for the same is easily defeated by darkness. Light comes from the Resurrected Christ. Is God going to rescue us from this evil? Not at all for evil does what it does. God redeems. He ultimately vindicates virtue, goodness, fidelity while we go through evil and suffering



Prayer of Abandonment: Father, I abandon myself into your hands; do



just like what He did to Jesus. God and the Resurrected Christ is ultimately in control not evil and death. This is our creed. We simply have to trust its truth and live it in the day-to-day.

Second, John emphasizes that Mary of Magdala first saw the open tomb (Jn.20:1b.) She was sad because she could not yet link the open tomb with the Resurrection. It was only after she wept that she saw the Risen One.(cf. Jn. 20: 11ff.) This is an invitation for us to see our reality through the gentle lens of the feminine – in sadness and in tears. Both prepare the heart for real seeing. There are many things that we are sad about in our reality today. We are in tears because in one way or another, we are part of this wounded, broken and violent world and in many ways, we have contributed to its violence and wounding.

Lastly, Mary reported to Peter and John what she saw. Peter and John saw it for themselves. Peter saw. John saw and believed. They all did not yet understand the meaning of the Resurrection (cf. Jn. 20: 2-9.) This detail is inviting us to see that in order to experience new life, we need to reach out to one another and walk together as a



community of truth seekers. Our reality is a shared vision and nobody monopolizes the whole or absolutises his/her part of the whole. Each one contributes. Each one believes that the other has something to contribute. Truth humbles us for instead of possessing it, it possesses us. It is always beyond us. So, we need each other's contribution. Truth is a free gift revealed to a vibrant pilgrim community who seek with hope. Sad to say, in our post-modern world, power is mistaken for truth. So, one becomes arrogant and absolutises his part as the whole truth. This is the same mentality that creates war and violence. Resurrection is offering peace and forgiveness. We need to choose.

Brothers, we continue to share our search for truth in the Risen Lord today both in the solitude of our prayer and in our fraternal and missionary engagements. Brother Charles is showing us and is also walking with us the path, in our longing to follow Jesus of Nazareth, to be a brother to all, to live Nazareth, to be present to the poor, to re-view our lives, to cry the Gospel with our lives, to smell like the sheep in our mission to the peripheries, to live the Gospel before we preach.



This is our spirituality as diocesan priests in the footsteps of Bro Charles. This is also our gift to our world and to our church today. As a gift, it is undeserved but we need to constantly readjust the gift through practice. Here, we are all beginners and fellow strugglers but together, we encourage one another to keep coming back to our practice.

My humble prayer for each one of you. Please also pray for me.

Eric LOZADA. +

with me what you will. Whatever you do, I thank you. I am ready for all, I accept

The following are notes taken by the editor but a fuller, 6-page resume' was made by Peter Coxe and is available from Peter or the editor (as on rear cover.)



Talks by Archbishop (emeritus) Kevin McDonald

1st presentation, Tuesday evening:

As a bishop, Kevin was responsible for interreligious dialogue. He knows the Little Sisters at Hackney. When parish priest of Sparkhill, Birmingham, all his neighbours were Muslim.

Personal spirituality and morality:

Charles de Foucauld said, concerning his Trappist ordination, "One must live with God as if no others existed" yet open for

God to change one's priorities. One needs to be a "Universal brother" to all (not just RC's. feeling one is part of a network when near others. Change is God's action, not others. Where the Spirit of God is, there is the Church (De Lubac; a father of Vatican II.) So one needs an open relationship with all who are not Christians. One needs to be not just for people, but *with* them.

2nd presentation, Wednesday morning:

The soul in church teaching: (The term 'soul' is also used also in secular talk.)

An acorn grows automatically to be a unique tree. But humans need to nurture their unique souls. We need nurture our own priesthoods (all have different gifts.) If one accepts one's own uniqueness then there is less draw towards addictions. One can want deliverance or healing to empty oneself of evil, but it depends when God so wills. One needs to accept some things won't change in us. We should avoid



undue comparisons with others. 'Soulful emptiness is not anxiety.'

The Christian understanding of the soul:

In Mass we say, "Say the word and my soul shall be healed."

"Kyrie Eleison" is about healing the *roots* of sin (and thus *not* just about 'mercy.')

NB; "The Catechism" no. 363:

'Soul- that which is most essential about capsules being alive to God in Christ the deepest part of the appreciation Merton: *'The soul is that part of us which is a most profound passage.*

Look at the passages on the handout

The soul is a place of conflict where *'we are searching for God'* -Ps. 42.)

3rd presentation, Wednesday afternoon:

The Passion: (Like the acorn in the ground)

Each person's own unique story is a continuation of Christ's story of death and resurrection without it.) It is like other old stories now. So we must identify with Christ on Good Friday and in each Mass. The sense of self.

Isaiah 52:53 (Servant Song) tells us what Jesus would have said if he acted by appropriating this story ourselves for others. Isaiah: *'By his sufferings made us free from all iniquity, the needs of those we are for - those who are lacking from the passion of Christ's birth; cf. our environmental crisis.*

Jesus' *"It is accomplished"* means fulfillment of Christ's sufferings; our irreplaceable

4th & final presentation, Thursday:

The soul in the context of eternal life:

A secular funeral is about the person who is to come. It is not so much about purgatory or saints in heaven 'revealing the sons



all; let only your will be done in me and in all your creatures, I wish no more than this. Into your hands



Jesus Caritas
Boars Hill (Oxford) Mini-Retreat
 14-16th January 2020

The silvan setting of the Carmelite Centre (Retreat house R., chapel then community house L.)

out a person.' It is a word that en-
 ist. Acknowledgement of God is
 of art, nature, etc. Thomas
 where God is creating us.' Cf. Rom.

ts and see what comes up for us.

the Holy Spirit acts (*"My soul is*

noon:

ground.)

specific appropriation and explora-
 surrection (the Gospels are no-
 stories that are not remembered
 st (cf. Paul.) We celebrate this each
 scriptures tell us who we are – our

who the person is. Ps. 22 (this is
 actually spoke to Pilate.) We find life
 s, and thus we become Christian to
ny are justified.' When we think of
 entrusted to us - we make up what
 . For Paul, creation is groaning in

lfilled (with our part making up
 e part in Christ's work.)

ay Morning:

e:

's past; an RC one is about the life
 nishment but about joining the
 and daughters of God.' Note Car-

dinal Newman's *"Dream of Geron-
 tius"* is an RC image of hope, fear,
 nervousness... all parts of the hu-
 man spirit. Note our prayer for
 commending the dying; hear it for
 ourselves! They are words for us
 as we are now. They fulfil the
 deepest longing of the human
 soul, at peace with God in Zion.



Peter Stodart, National Responsible, presides at one of our Masses.

St. Paul's celibacy is to be ready
 for the second coming– not just to
 make us available to people more,
 or about self-discipline. For the
 desert fathers celibacy was because of an intense expectation of
 the Lord (and obviously not so as to be available for people!)
 Orthodox monks are not necessarily in monasteries, but about
 the sort of priest one is.

Christianity was only seen as a separate religion to Judaism
 when it separated in law; ie. Constantine's edict for it to be the
 religion of the empire. So the expectation of the coming of the
 Lord became less pronounced.

The charismatic movement arose in the western USA with the
 expectation of Christ's coming once one is born again. But this
 is less pronounced in the RC charismatic movement. Gaudium
 et Spes is about the end times -the new earth and heaven as
 part of our expectation (cf. it referred to being 'Freed of futili-
 ty;' a reference to Romans 8.) The environmental crisis re-
 minds us of the end
 times. We risk seeing
 our looking to the future
 as about *us* rather than
 about us all. Isaiah and
 Hosea talk about 'those
 days.' We hope to claim
 the future as integral
 with our faith (cf. *"The
 kingdom come..."*)



Continued on page 13:

nds I commend my soul; I offer it to you with all the love of my heart. For I love you, Lord,

Obituary

Deacon John Douglas Carter

Notes by Fr. Shaji Punnuattu:



'He was not for a time but for all time.'

The Rev'd deacon John Carter was born on the 27th April 1945 and ordained permanent Deacon on the 27th June 2009. He served in the Parish of Ruthin, Clwyd; later in the parishes of Denbigh and St Asaph. He also served as Wrexham Diocesan Secretary of Misio and as our national Jesus Caritas treasurer for a short while up to his death. He died peacefully after a short period of acute illness on 4th of October 2019.

I had the opportunity of working with him as his parish priest for about seven and a half years, and he was a great model of unconditional love and service. He committed his life without reserve for the parish and parishioners alongside the parish priest. He looked after the sick in the parish and even helped them to do their shopping and travel when needed. We often travelled together for all the diocesan, deanery and Jesus Caritas programs. He did smoke frequently but restrained himself when necessary, especially in public and official forums. He offered free lifts and a free meal for me whenever I travelled with him. He loved me like his own brother and looked after me whenever I fell ill. For me he was an alter Christus.

Those of us who have the privilege and joy of knowing Deacon John will remember him for his many qualities. His meticulous attention and care of detail in all things, his progressive outlook with regard to the church and especially liturgy about which he was punctilious. He had a sophisticated language skill and often composed poems, essays and articles for those who approached him asking help, especially people from abroad. In short, he was a multi-skilled person, doing almost all the repairs, maintenance, and above all the financial and administrative work of the parish.

Many others will have their own stories to tell and memories to hold dear and for those we give thanks, as they are just a part of the man we have known, who was very private in many ways which make the shared memories of him all the more precious.

An extract from the homily preached by Bishop Emeritus Edwin Regan at John Carter's Requiem Mass at St. Joseph's Church, Denbigh, 30th October 2019:

'One of the best ways I know of showing true sympathy at the death of someone we love is to keep alive in our lives the goodness that we admired in theirs. You, his family, will know how much that means to you. But each one of us has been touched in one way or another by his life; otherwise we would not be here at this Requiem Mass.'

'Now I can hear a word of warning, coming from John, "Bishop Edwin, take care! Don't canonise me! Don't make me into an 'out of this world' saint. I want them to pray for me.!" So, since I hope to meet John again, I'd better be careful!'

'Let me put it like this, - a deacon is charged with taking care of his two-fold family, his immediate family and also the family of the Church. John discharged those responsibilities with loving and faithful care. You, his immediate family, know how much he thought of you, and took pride in you. I'm sure that you have shared already many memories:- keep them alive!'

'And the family of the Church? His care for the ministry of the Word, serving at the altar and

and so need to give myself, to surrender myself into your hands, without reserve, and

his responsibility to the wider community of the church; we thank God for all that. As a bishop and friend, I appreciated the care that John gave to whatever parish he found himself in, in the love he showed for the wider church in working for the Red Boxes, and in recent years the active support he gave his fellow clergy in Jesus Caritas, both as an active member of our Diocesan Fraternity, and acting as National Treasurer for Jesus Caritas.

'All that is a heritage which anyone can be proud and which under God's grace, John passes on to us. St. Paul tells us that the life and death of each of us as its influence on others, and I know I speak for you all in thanking the Lord for the influence that John's life has had on us. If we are open to what the Spirit is saying to us now, we will not fear when we stand before the judgement seat of God. "It is to God that each of us must give an account of themselves." (Romans, 14, 12.)

'John took care wherever God had placed him in this life, but his vision was also for another land, an eternal one. He knew that here we are but pilgrims, passing through. John believed that we are destined for a permanent home, one not made by human hands. That is the Catholic Christian faith in which John lived, and through the richness of that faith, has passed on to you in the family; the qualities that have helped to shape you into the kind of people you are today.

'This is indeed true not just for John's immediate family, but for all of us. Each one of us has been given a gift from God in knowing John Carter. Yes, we have a deep sense of sadness and sorrow, but also deep down surely, a wonderful shout of Thanksgiving at being given such marvellous gift in the form of such a Christian man as John. God gave him to us, and now we give him back to God.

'A few moments of silence – in which we can ask ourselves, in thanking God, what does God wish me to learn from John Carter's life, to help me on my own journey through life?"

+Edwin, October 2019.

Addenda:

Our Wrexham Fraternity was greatly enriched when John joined us, the lone deacon in our company! He brought with him his lived experience of marriage and family life, a deep knowledge of Scripture and theology, and also many years involved in the international business of manufacturing pipes – oil pipes, water pipes – and we were graced that he was a rich channel of God's grace to so many of us. The better I came to know him, the more I appreciated him! He always boasted that he was an Egyptian by birth, being born in Egypt, near Cairo, I am glad that it was in beautiful North Wales he decided to live after his retirement!

His family (grown children Ruth, Rachael, Matthew and Alex, Ed.) had a double blow when Tricia, his wife, also died on 13 December. May they both rest in peace. Tricia told me that the reaction to John's death had revealed to her and the family a wider dimension of his ministry as deacon. They had tended to resent John's commitment to his diaconal ministry, but so many people had told Tricia how much they appreciated John's pastoral care that she felt honoured that she had been able to share him with so many outside his immediate family. +

Fr. Shaji, Bishop Edwin and John on a Wrexham fraternity visit to the City of Wells, 2018.



with boundless confidence, for you are my Father. (Brother Charles.)

Post-proofreading STOP PRESS from our National Team- A Month of Nazareth.

Stephen Squires is to start investigating the possibility of holding a **Month of Nazareth** for UK fraternities in 2021. This will most likely be held at the “*House of the Open Door*” residential retreat centre near Broadway, Worcs; a suitable time may be September.

We noted that we will, in all probability, be asked to organise the European Assembly as well next year but Stephen is confident of being able to cope with all the organisation of the MoN, leaving other members of our regional (national) team to focus their attention on the Assembly.

If the MoN is in September, it would be worth holding our Responsibles' Meeting for 2021 in October.

Editorial addendum:

You will recall we featured the unique “Week of Nazareth” that Stephen facilitated at the “House of the Open Door” last Summer, in the last, Nov. 2019, “Be Brothers uk.” It is always recommended that every Jesus Caritas brother attempts to take part in a “Month of Nazareth” at some time in his life, and here is a golden opportunity to do that without needing to travel to one abroad.



Stephen’s week went down for the admittedly small team present, as a resounding success; combining all the elements of a “Month” such as communal living, sharing, living something of Brother Charles’ life and learning a little more about him and the fraternity. I could not strongly-enough recommend a return to the good food, comfortable facilities and beautiful premises of the “HoD” in the so-relaxed surroundings of the village of Childswickhan.
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Boars Hill; continued from page 9

Plenary session:

Douai: *(Various needs from the brothers for the European Assembly were featured here, but there is no point in promoting them until new dates are available.)*

Both Don Stoker and Peter Codd spoke about the importance of promoting lay fraternities.

Attendance: *ArchBp. Kevin McDonald, Revv. Peter Stodart, Peter Codd, Barnabas Page, Bob Rainbow. Stephen Squires, Peter Coxe, Michael Vulliamy, Sean O’Gorman, Ron Hishon, Tony Pennicott, Peter Slocombe, David Quarmby, George Hay, Michael Healy, Chris Dobson, Ian Byrnes, George Hay, Don Stoker.*
+

Quite unusually having a couple of pages to fill, how about a brief recap on Brother Charles' life?

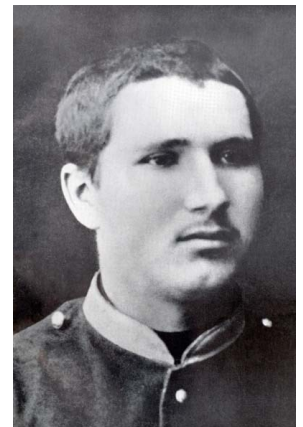
(I am indebted to the Little Sisters at Hackney for these pictures from a Power-Point they once let me have. Editor.)



Born at Strasbourg to Edouard de Foucauld (1820-1864) and Elisabeth de Morlet (1829-1864) he later said, "It was my mother who taught me to love the Lord Jesus."

"At the age of 17 I was nothing but selfishness, irreverence, immorality. The degree of my laziness at college was such that I was asked to leave.."

Charles spends 2 years at Saint-Cyr military academy to train to be an officer, but is bored stiff! In 1880 he is sent for the first time to Algeria with his regiment but is relieved of his duties due to a lack of discipline. Eventually released from the army he returns to Algiers and decides to explore Morocco, a closed country then, over 1883-4.



One of his sketches from a later journey in Algeria.

"In 1886, after spending 6 months with my family, I experienced a very powerful and impelling grace and started going to church."

Continued overleaf

Pause for a smile

Further signs from outside churches:

"FOR MEMBERS ONLY. Trespassers will be baptised."

"No God – no peace. Know God – know peace."

"Searching for a new look? Have a faith lift here."

Outside one church is a picture of two hands holding stone tablets on which the Ten Commandments are inscribed. The caption reads – "For fast relief, take 2 tablets."

"Come in and pray now – beat the Christmas rush."

-and a car sticker (based on a popular one about pets) put out by the parish priest of Dulverton, Somerset, a few years ago: "God is for life, not just for Christmas!" +

Even archbishops read "BB's uk!"

(Cf. page 8.)





Brother Charles' life, continued from overleaf

St. Augustine's, Paris: *"I felt quite at ease in this church to spend hours repeating this prayer, 'My God, if you exist, let me know you.'" Seeing Fr. Huvelin (1838-1910) Charles said, "I asked to be taught about the Catholic faith but Fr. Huvelin invited me to kneel down and make my confession and then he sent me straight away to receive Holy Communion... As soon as I believed there is a God, I could not do otherwise that to live for Him alone." In pure obedience to Fr. Huvelin I made a pilgrimage to the Holy Land... In Nazareth I walked where Our Lord had walked. I could guess what the life of the poor workman on Nazareth would have been."*

After 4 retreats at monasteries he becomes a Trappist at Our Lady of the Snows, S.E. France, over 1890-1897. *"Fr. Polycarpe (Abbot) taught me how to remain alone with God in the universe and I thank him. I learned how to stay present to God and not be distracted."*

It was not to be forever, however, and in 1897 Charles is back in Nazareth where he spent 4 years as a servant for the Poor Clare sisters. In 1900 it is agreed that Charles be ordained as he said, *"It will only be when I am ordained and there would be a chapel where we can pray together that I could seek companions."*

In 1901 he settles in Beni Abbes (as near to Morocco as the army in Algeria can let him get) to found his "Fraternity of the Sacred Heart." The soldiers build his chapel and rooms.



He says, *"I want all the inhabitants, the Christians, Moslems, Jews and non-believers to consider me a brother, a universal brother."*

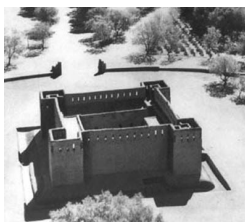


In 1904 he makes his first journey to stay with the Touaregs, travelling across the desert for 378 days. *"We meet many of the local people. When not studying or praying, I am busy learning their language."*

In 1905 he decides to move to Tamanrasset, in the Hoggar of the Southern Sahara as the only European *"-alone with Jesus."* *"The Blessed Sacrament is dwelling among these poor pagan people: they are certainly the most lost sheep; more lost than those of Beni Abbes."* *"If I am asked why I am gentle and good, I must reply: because I am the servant of Jesus, who is so much more full of goodness than I am."*



One of several visits back to his family in France and his hermitage in the Assekrem, 50-60 Km. from Tam.



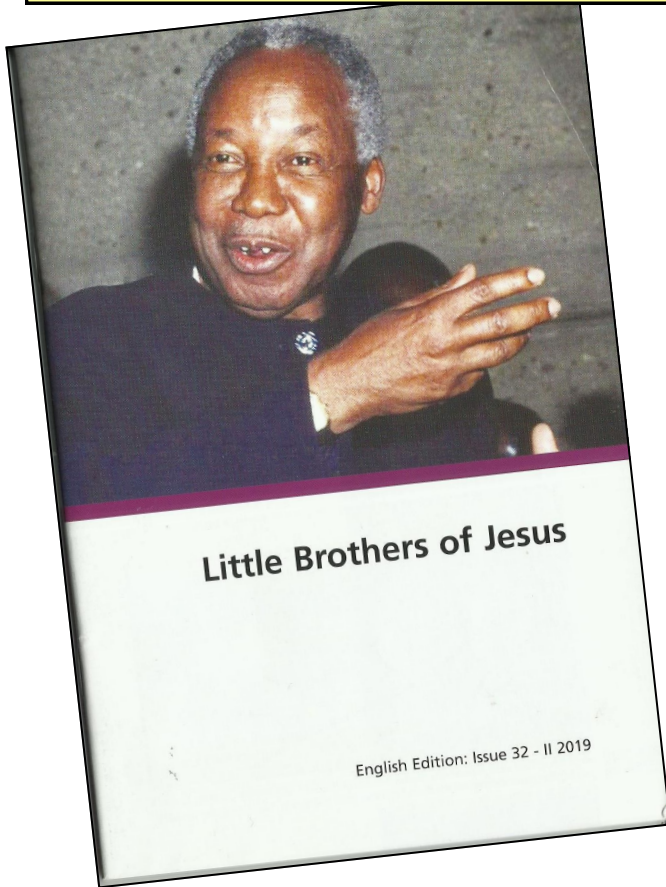
With war, in 1916 he moves into this fort to protect the village and on 1st December rebels shoot him before the front door.

Louis Massignon (1883-1962) one of the first to receive the spiritual heritage of Charles' copious writings and to transmit their message through the Association.

"Unless a grain of wheat falls into the ground and dies, it remains only a single grain. But if it dies it brings forth fruit in abundance." (Jn.12:24) +



Periodicals received



The newsletter of the Little Brothers of Jesus is available from this address (donations appreciated.) +

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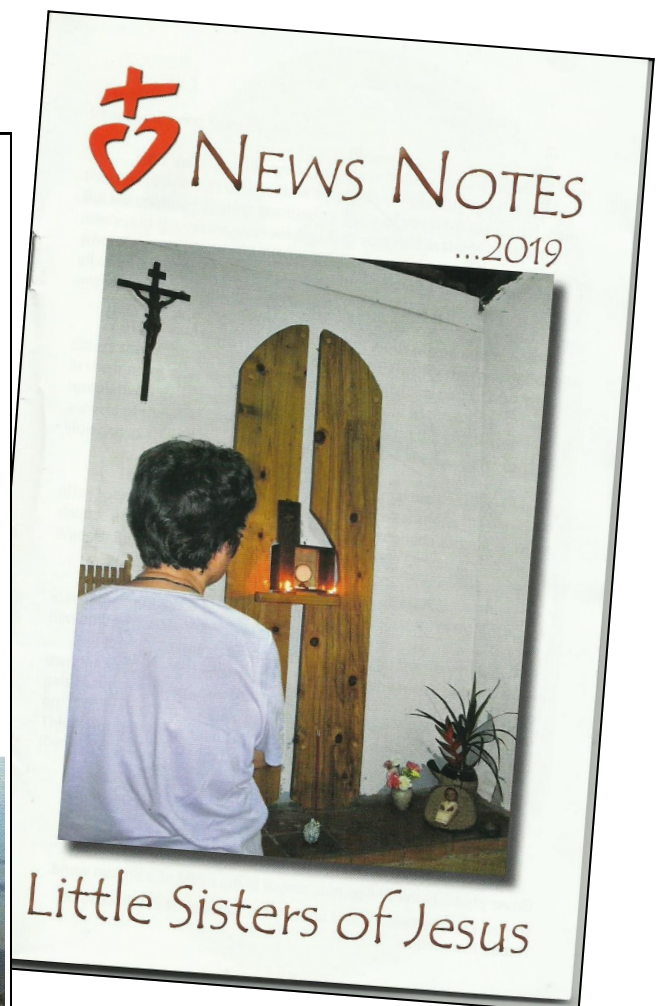
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Little Sisters of Jesus “News Notes” 2019:

Always a most inspiring read, and perhaps these notes from their community at Mabasele in the Democratic Republic of Congo demonstrate that:

“Often we feel our volcano, Nyiragongo, quivering under our feet.... Masabele is in what is known as the “red zone” because of the level of violence and killing.... In the midst of this, however, we lived a very beautiful moment on the occasion of the final vows of little sister Denise Muliwayo... The day of the celebration we could hear the sound of heavy weapons just a few kms away. But sometimes you just have to choose to go ahead and live!” +



Reminders

We're still achieving June and November editions of "Be Brothers uk" each year. **Distribution changes and editorial material should be sent, preferably by e-mail, to the Editor at:**

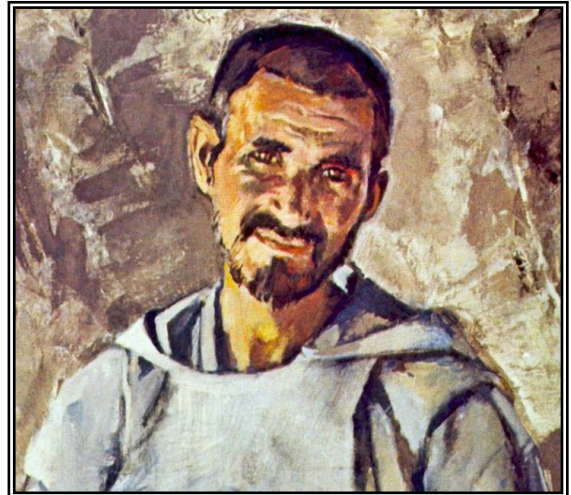
Fr. Bob Rainbow

Tel: 01766 514515.

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Porthmadog, Gwynedd.
LL49 9RT.

We use an on-line printer for "Be Brothers uk." Clifton fraternity generously do the packaging and posting.



Filipino Eric LOZADA was elected as **International Responsible** at the **January 2019 International Assembly** in Cebu, Philippines.

International Jesus Caritas documents can be seen in translation on the International website:
<http://www.iesuscaritas.org/en>



Our new National Treasurer is:

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Peter is assisted by a Team of Peter Codd, Barnabas Page, Bob Rainbow & Stephen Squires.



Don't forget the meeting of Responsibles at the Hinsley Room, Westminster, Sept. 23rd (See P.2.)

Requested annual subscription is £30 per person per annum.

These assist the financing of international Responsibles' meetings and the printing and distribution of "Be Brothers uk" with any substantial surplus going to assist fraternities in developing countries. Subs. should be sent, payable to: "Jesus Caritas Fraternity, to the Treasurer as above, otherwise direct to the bank 40-19-22 01376586; but ensuring you drop John a note of for whom the credit was made.

Local Responsibles (or a deputy) might like to coordinate this for their Fraternity. +

Website for our British fraternities: <https://www.jesuscaritaspriests.org.uk>