



The
NINE TONGUES
of
FIRE UPON YOU

Nine sessions of prayer with St Charles de Foucauld

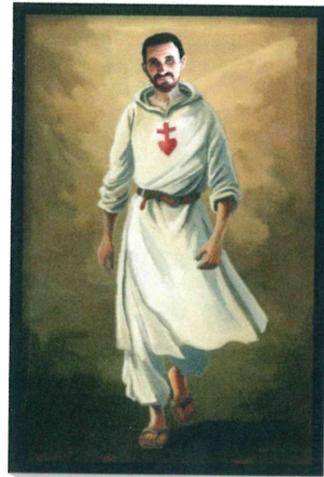
Rev Leonard J Tighe
Jesus Caritas Press



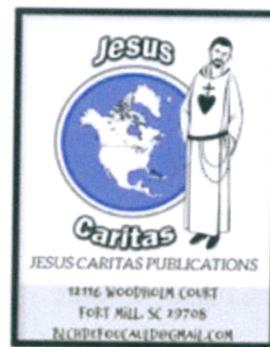
THE NINE TONGUES OF FIRE UPON YOU

Nine sessions of prayer with St Charles de Foucauld

fr. Charles de Jesus



*Edited by Rev Leonard J Tighe
Jesus Caritas Publications
Fort Mill, SC. 29708*



PRAYER OF ABANDONMENT

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 soul;
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.

- Blessed Charles of Jesus



Blessed Charles
de Foucauld
1858-1916

Dear Friend:

This little novena of 9 days, 9 sessions or however you care to share in it, is not about how much we say, but about how you respond to the touch of the Holy Spirit as God comes from many words. Each session is meant to be a finding and entering into the room where Jesus tells us to go when we pray. A place you can rest, hang out, and learn about God and yourself. Knowledge of God, is knowledge about self, and this may be the reason why we never go into longer times of silence, not that we fear God, but we don't like what we see and hear. Be gentle with yourself as God is.

Each session can take 10 minutes or about 30 minutes. There is no right way or wrong way to share this novena, only your way.

Let this new saint, Charles de Foucauld, lead you and call you to a deeper embrace of tender love as you meet Jesus again each time we open ourselves to healing love.

DAY ONE: THE CALL OF JESUS: THE CALL TO HOLINESS



Day one day one of the novena starts by asking Jesus, through St Charles, for the gift of “interior prayer”, the gift of contemplative prayer.



The next day John was there again with two of his disciples, and as he watched Jesus walk by, he said, “Behold, the Lamb of God.” The two disciples* heard what he said and followed Jesus. Jesus turned and saw them following him and said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?” He said to them, “Come, and you will see.” So they saw where he was staying, and they stayed with him that

day. It was about four in the afternoon.

John 1: 35-39 6

But when you pray, go to your inner room, close the door, and pray to your Father in secret.

Matthew 6:6



The best prayer is the most loving prayer. The more it is laden with love, the more the soul holds itself tenderly and lovingly before its God, the more acceptable is that prayer. In the widest sense of the word, Prayer may be either a silent contemplation or one accompanied by words. Words of adoration, love, self-immolation, the giving of all one's being, words of thanksgiving for the graces and blessings of God, for favors shown to oneself or others, words of regret in reparation for one's sins or those of others, words of supplication.

'My children, what I ask for you in your prayer is love, love, love. Besides the time you should consecrate entirely to prayer every day, you should lift your hearts to me as often as possible. When at work, you can, while giving yourself up to it, either keep me constantly in your thoughts as is possible in purely manual labor or perhaps you will only be able to lift your eyes to me from time to time, whenever you can. It would be sweet and fitting to contemplate me always, never to lose sight of me-but this is not possible in this world for ordinary men; it is only possible in Heaven. What you can and should do is to lift your hearts to me as often as you can during the time that is not taken up solely with prayer; lift the

eyes of your soul to me as often and as lovingly as you can, and whilst you are at work keep the thought of me as much present to your mind as is compatible with your work. Thus you will be praying cease lastly, continually, as far as it is possible for poor mortals to do so.

‘Praying, you see, is above all to think of me with loving thoughts; and the more you love, the better you pray. Prayer is to have the attention lovingly fixed on me. The more loving the attention, the better the prayer.’
Charles de Foucauld

Do you hear Jesus saying He wants you to be one with YOU, infinitely more than you want to be one with him?

What might St Charles be asking of you? Use less words in prayer, and more listening in silence?



Remember there's no such thing as a small act of kindness. Every act creates a ripple with no logical end. Today: Say "I love you" to someone you love. Say "please" and "thank you"—and really mean it.

Prayer to obtain a favor through the intercession of SAINT Charles de Foucauld

God Our Father, you called your servant 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, by the intercession of your servant Charles de Foucauld,if this is in conformity with your will, this grace.... for... whom we commend to your fatherly heart. We ask you this through Jesus, your beloved Son, Our Lord.



Conclude day one of the novena by asking Jesus again , through St Charles, for the gift of “interior prayer”. You are asking in the next 9 days to let Jesus Our Lord make His prayer of intimacy to the Father through your own prayer. Contemplative prayer is a gift, to be aware that Christ at this moment is not separate from who you are. Jesus uses no earthly words to love His Father, they look at each other with eternal love, and the Holy Spirit binds that love with fire.. Now you do this.

DAY TWO: SEEING YOUR LIFE THROUGH THE LENS OF THE GOSPELS



Day two of the novena you ask for the grace to pray without words, you ask for the gift that the Holy Spirit will be your prayer itself within your heartbeat and every breath.



”Blessed are the poor in Spirit, for theirs is the kingdom of Heaven. Blessed are they who mourn, for they will be comforted. *

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, *for they will be satisfied.

Blessed are the merciful, for they will be shown mercy. *

* Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for

theirs is the kingdom of Heaven.

Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in Heaven. Thus, they persecuted the prophets who were before you. Matthew 5

Read this Gospel passage aloud, and reread silently, very slowly.



‘ “Blessed are they who are poor in spirit,” who have not only given up their worldly goods, which is the first step but rise much higher, emptying their souls of all attachment, taste, desire, or search for anything that is not me. Such poverty of spirit makes a space in the soul, clearing from it all love of oneself, driving out all human and material attachment and leaving a wide empty place that I fill up entirely. They will love all creatures for me and none for themselves, for they owe me all their love. They must lose themselves in me and own nothing but by me and for me and their love like the rest. Blessed are they that are poor in spirit, empty of all, full of me.

“Blessed are they who hunger.” They who hunger for righteousness, for the reign of righteousness upon earth, for my glory; the hunger to see me glorified by all souls, hunger to see my will done perfectly by all creatures. This is the hunger that drives my own heart. Hunger like this, and more and more, not for your own sake or human regard, but God and love of God. You will be blessed then, for you will be perfectly united to my Sacred Heart.’

‘Blessed are they who weep because they are suffering, poor, sick,

mourning, suffering in body or mind, tried in some manner or other. They are blessed because such suffering will expiate their sins in some measure; blessed because these sufferings help detach them and lets them raise their eyes to me and cling to me. Still more blessed are those who weep for their sins, and yet more blessed are they who weep for my pain and Passion and all the sufferings I endured on earth. But the happiest of all are they who weep for pure love, who weep because they love me, not for any special reason, not for grief or desire, but just because when they think of me, their hearts melt, and they cannot restrain their tears.'

Let us esteem, let us love every man from the bottom of our heart, because of God, our common Father. Our whole existence, our whole being, must proclaim the Gospel from the rooftops. Our whole-person has to breathe Jesus. All our actions, our whole life must cry out that we belong to Jesus. We have to present the image of a life lived according to the Gospel. Our whole being must be a living proclamation, a reflection of Jesus, has to breathe his beauty, make him visible, a shining image of Jesus.

Charles de Foucauld

Conclude day two of the novena by asking Jesus, through St Charles, for the gift of "interior prayer". You are asking in the next 9 days to let Jesus Our Lord make His prayer of intimacy to the Father through your own prayer. Contemplative prayer is a gift, to be aware that Christ at this moment is not separate from who you are. Jesus uses no earthly words to love His Father, they look at each other. Now you do the same. + Yes, now you ask for the grace to pray without words, you ask for the grace that Holy Spirit be will your prayer with your heartbeat and breath.

Do you hear Jesus saying He wants you to be one with YOU, infinitely more than you want to be one with him?

What might St Charles be asking of you? Our whole person must breathe Jesus!



Remember there's no such thing as a small act of kindness. Every act creates a ripple with no logical end. Today: Ask someone "How are you really doing?"— and then really **listen** to her response. Be aware of how we never really listen.

Prayer to obtain a favor through the intercession of SAINT Charles de Foucauld

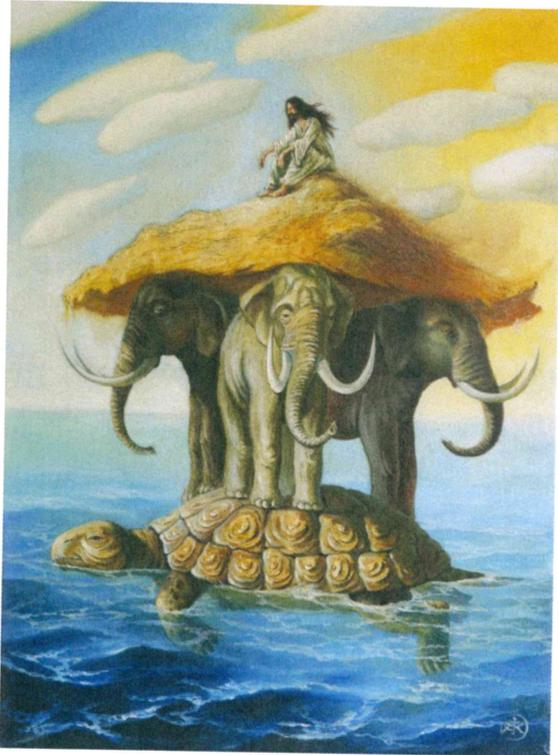
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DAY THREE: SEEKING CHRIST IN THE DESERT OF
THE HEART

WHEN WE ARE LONELY AND AFRAID



Day three, you are asking for the grace to let Jesus pray through you, with you and you in the joy of the Holy Spirit. We ask for the grace to pray with our heart and get out of our head.



Then Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterward he was hungry. The tempter approached and said to him, “If you are the Son of God,

command that these stones become loaves of bread.” * He said in reply, “It is written: ‘One does not live by bread alone, but by every word that comes forth from the mouth of God.’”

Matthew 4: 1-4



Our Lord speaks. ‘I am the Good Shepherd, and I seek my lost sheep without ceasing. I have said to you again and again: ‘Love me.’ I have loved you all, my sheep, so should you not love one another for the tender love that your Shepherd bears you. Be grateful to me for my care in seeking you, my goodness in forgiving you, my joy in finding you. Help me in this work; imitate me. Do all you can like me and with me to bring back the lost sheep to the fold. Share my grief when my sheep go astray and my joy when I find them again. Share my faithfulness, my hope, my indulgence, in seeking them, my hope which never gives up believing in the possibility of their return, my indulgence in pardoning them.

Share my tenderness for them when they return. *I do not reproach and punish them.* Far from this, I caress and embrace them as the father did the Prodigal Son. Hope then always for the return of all souls living in this world; work for it always so far as obedience allows you and show tenderness to the sinners who return as I did to so many souls. This command is all contained, Do for sinners as you would that I should do for you.’ Charles de Foucauld

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Do you hear Jesus saying He wants you to be one with YOU, infinitely more than you want to be one with him?

What might St Charles be asking of you? Be grateful to me for my care in seeking you....



Remember there's no such thing as a small act of kindness. Every act creates a ripple with no logical end. For today: Pray for those people who are never hugged and never told they are loved. Do you know someone like this?

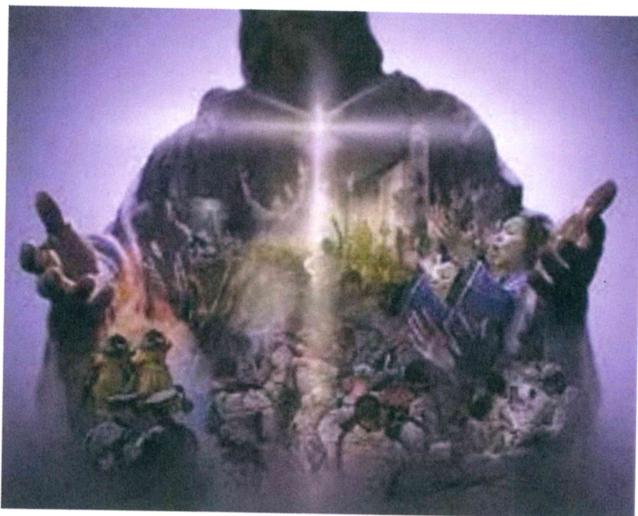
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Conclude day three of the novena by asking Jesus, through St Charles, for the gift of “interior prayer”. You are asking in the next 9 days to let Jesus Our Lord make His prayer of intimacy to the Father through your own prayer. Contemplative prayer is a gift, to be aware that Christ at this moment is not separate from who you are. Jesus uses no earthly words to love His Father, they look at each other. Now you do the same. + Yes, now you ask for the grace to pray without words, you ask for the grace that Holy Spirit be will your prayer with your heartbeat and breath.

DAY FOUR: JESUS CALLS US TO NONJUDGMENTAL INCLUSIVE LOVE, THE FRUIT OF PRAYER



Day four, you are asking that your contemplative prayer, your interior prayer will not inform you, but transform you. Can you be what you pray ?



“I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you.

I no longer call you slaves because a slave does not know what his Master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain,

so that whatever you ask the Father in my name he may give you. This I command you: love one another. John 15: 11



To the French government in Algeria:

Woe to you who print on your postage stamps ‘Liberty’, ‘Equality’, and ‘Human Rights’ and then bind slaves in chains. Woe to you who sentence to death those who forge your banknotes, and then let children be stolen from their parents and be sold into slavery. Woe to you who punish the theft of chicken but allow crimes against human dignity and freedom.

No one is more convinced than me that we should not get mixed up with the powers that govern. We should instead love justice and hate evil and scold earthly powers when they commit any grave injustice against those for whom we stand in any way responsible. On earth we do, indeed, represent justice and truth, and we have no right to behave like sleeping guards or silent watchdogs.

Let us love all human beings; but let our most delicate attention, our most fraternal tenderness and care, be given to those to whom God is twice a Father; to those who have no support, no family, no friends; to those whom the world excludes and deprives: the little ones, the poor, the suffering, the sick. Charles de Foucauld

January 31, 1897.

It is good, is it not, to give oneself up altogether to the Sacred Heart of Jesus and to let him do everything for us, and to remember that

whatever happens, except, of course, sin, happens by his will, that even sin is 'permitted' by him, and that one can and should get good out of everything, even one's faults. It is good to feel we are in such kind hands and lean on his Sacred Heart. It seems as though Our Lord cannot show us enough love and power and wisdom, whether he shows himself as Father, or Brother, or Spouse. We are indeed blessed we poor little creatures. God is very good to us. *Misericordias Domini in aeternum cantabo*: I should like to say nothing else all the rest of this life, as in the next they will be my only words. Let us melt away, let our thoughts dissolve into praise and thanksgiving over the goodness of God for all men, his incredible love for each one, tell ourselves as we contemplate it that we are one of those little creatures he so loved that he lived and died and shed his blood for each of us. What loves his was, and how happy for us to be so loved, and by whom? By infinite Beauty. Himself. What are we to be so cherished by God? It is good to speak of these things together and live together for a few moments the life of Heaven, waiting till by God's mercy we share it for Eternity. Charles de Foucauld

Do you hear Jesus saying He wants you to be one with YOU, infinitely more than you want to be one with him? Can you say this outloud, so you can hear it also?

What might St Charles be asking of you? Do I have a racial bias? Who do you judge without even thinking about it?



Remember there's no such thing as a small act of kindness. Every act creates a ripple with no logical end. For today: Pray for those people who are never hugged and never told they are loved. Do you know someone

like this?

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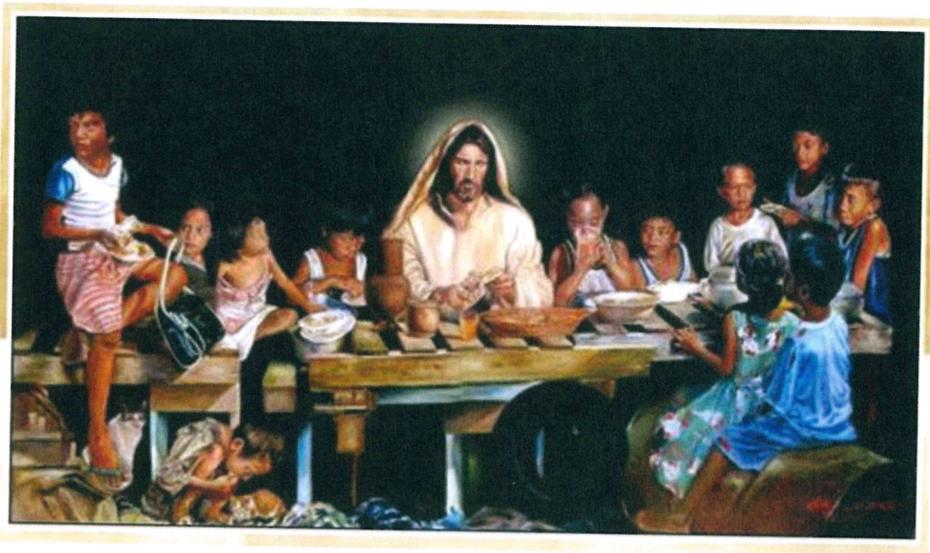
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Conclude day four of the novena by asking Jesus, through St Charles, for the gift of listening, listening prayer. Is there more of you in your prayer, than JESUS ?? You are asking in the next 9 days to let Jesus Our Lord make His prayer of intimacy to the Father through your own prayer. Contemplative prayer is a gift, to be aware that Christ at this moment is not separate from who you are. Jesus uses no earthly words to love His Father, they look at each other. Listening. Now you do the same. + Yes, now you ask for the grace to pray without words, you ask for the grace that Holy Spirit be will your prayer with your heartbeat and breath.

DAY FIVE: THE SACRAMENT OF THE ALTAR AND
THE SACRAMENT OF THE OTHER

THE FRUIT OF PRAYER OUR UNION WITH GOD IS
UNION WITH HUMANITY



Day five you are asking for the gift of being like Our Lady at the time of the annunciation, you are asking the Holy Spirit to let you be aware that you are by your baptism another person where Jesus is incarnate



Luke 3:16-27 When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,

because he has anointed me

to bring good news to the poor.

He has sent me to proclaim release to the captives

and recovery of sight to the blind,

to let the oppressed go free,

to proclaim the year of the Lord’s favor.”

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is not this Joseph’s son?” He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’” And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown.



I no longer want a monastery that is too secure. I want a small monastery, like the house of a poor workman who is not sure if tomorrow he will find work and bread, who shares the world’s suffering with all his being. Oh, Jesus a monastery like your home at Nazareth, in which to live hidden as you did when you came among us.

We are to love God, then, because he loved us first. [1 Jn 4:19] The Passion on Calvary is a supreme declaration of love. It was to redeem us that you suffered so much, O Jesus. The least of your acts has infinite worth since it is one of God's acts and would have been more than ample enough to redeem a thousand worlds, to redeem all possible worlds. But you suffered so much because you wanted to make us holy, to bear our burdens and to draw us into loving you freely. Loving is the most powerful way to attract love, loving is the most powerful way to make oneself loved.

Set up home as Jesus of Nazareth, obscurely, poorly, humbly with hard work. Imitate as closely as possible the humble and hidden existence of the Divine Worker of Nazareth, living solely from the work of your hands.

God, who is infinite, powerful, has become human, the least human beings. My way is always to seek the lowest place, to be as little as my Master, to walk with him step by step as a faithful disciple. My way is to live with my God who lived this way all his life and who has given me such an example from his very birth. His whole life long he did nothing but go down. He went down in becoming flesh, he went down in becoming a baby, went down in obeying, went down in becoming poor, rejected, persecuted, crucified, in always taking the lowest place. Charles de Foucauld

Lord Jesus, You are in the Holy Eucharist. You are there, a yard away in the tabernacle. Your Body, Your Soul, Your human Nature, Your Divinity, Your whole Being is there, in its twofold nature. How close You are, my God, my Savior, my Jesus, my Brother, my Spouse, my Beloved.

Charles de Foucauld

Do you hear Jesus saying something directly to you in these passages? Jesus knows exactly why he has been sent from the Father. You know you share in the same mission? What did you react to as you read it? Go back and listen to it again.

What might Blessed Charles be saying to you now? “His whole life long he did nothing but go down. He went down in becoming flesh, he went down in becoming a baby, went down in obeying, went down in becoming poor, rejected, persecuted, crucified, in always taking the lowest place”.

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Remember there's no such thing as a small act of kindness. Every act creates a ripple with no logical end. Today: Tell someone how special they are to you today.

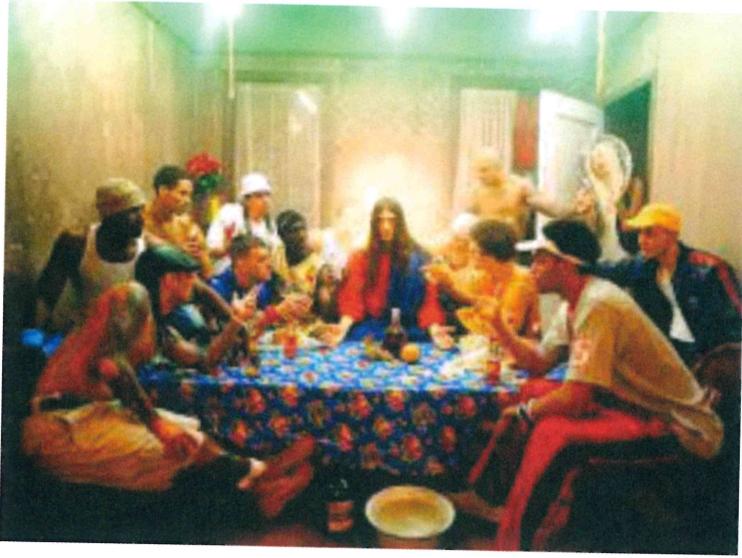
Think about Reconnecting with an old Friend.



Conclude day five of the novena by asking Jesus, through St Charles, for the gift of listening, listening prayer. One can only respond to what we hear. Is there more of you in your prayer, than JESUS?? You are asking in the next 9 days to let Jesus Our Lord make His

prayer of intimacy to the Father through your own prayer. Contemplative prayer is a response, a gift, to be aware that Christ at this moment is not separate from who you are. Jesus uses no earthly words to love His Father, they look at each other. Listening. Now you do the same. + Yes, now you ask for the grace to pray without words, you ask for the grace that Holy Spirit be will your prayer with your heartbeat and breath.

DAY SIX THE PRAYER OF POOR AND THOSE ON THE PERIPHERY



On day six, you are asking for not only for the deepening of your own interior prayer, but this grace for all the baptized. You are praying for the gift to “not read prayers or recite prayers”, but to pray those words as your own. This is a bold request!



Then the king will say to those on his right, ‘Come, you who my Father blesses. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.’ Then the righteous* will answer him and say, ‘Lord, when did we see you hungry, feed you, or thirsty, and give you drink? When did we see you

a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?’ And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’ Matthew 25



My God, I do not know if some people can see you poor and willingly remain rich. Can they realize they are so much above their Master, their Beloved, and not want to be like you in every way within their power, to be like you most of all in your lowliness.

I’m sure they must love you, my God, but I think there’s something missing in their love. In any case, I for my part, cannot conceive love without a need, a compelling need, to be alike, to do the same, and most of all to share all the hardships and trials and troubles of life. To be rich and secure and live comfortably off my property when you were poor and needy and toiled for your living. As for me, I couldn’t do it, my God. I couldn’t love like that. The ant should not be greater than his Master. Blessed Charles



Mother Teresa Regarding Poverty:

During her Nobel Peace Prize acceptance speech in 1979, she said: “I never forget a little child who taught me a wonderful lesson. They heard in Calcutta, the children, that Mother Teresa has no sugar for her children; and this little one, Hindu boy four years old, he went home, and he told his parents: ‘I will not eat sugar for three days; I will give my sugar to Mother Teresa.’ How much a little child can give. After three days they brought into our house, and there

was this little one who could scarcely pronounce my name. He loved with great love; he loved until it hurt. And this is what I bring before you – to love one another until it hurts. But don't forget that there are many children, many children, many men and women who haven't got what you have. And remember to love them until it hurts... I can enjoy this, but I give up; I could eat that sugar, but I give that sugar... you would be surprised by the beautiful things that people do to share the joy of giving.”

“If you can't feed a hundred people, then feed just one.”

“It is easy to love the people far away. It is not always easy to love those close to us. It is easier to give a cup of rice to relieve hunger than to relieve the loneliness and pain of someone unloved in our own home. Bring love into your home for this is where our love for each other must start.”

“I can never forget the experience I had in visiting a home where they kept all these old parents of sons and daughters who had just put them into an institution and forgotten them – maybe. I saw that in that home, these older people had everything – good food, comfortable place, television, everything, but everyone was looking toward the door. And I did not see one with a smile on the face. I turned to Sister and I asked: “Why do these people who have every comfort here, why are they all looking toward the door? Why are they not smiling?” I am so used to seeing the smiles on our people, even the dying ones' smiles. And Sister said: ‘This is the way it is nearly every day. They are expecting, and they are hoping that a son or daughter will come to visit them. They are hurt because they are forgotten.’ And see, this neglect to love brings spiritual poverty... When I pick up a person from the street, hungry, I give him a plate of rice, a piece

of bread. But a person who is shut out, who feels unwanted, unloved, terrified, the person who has been thrown out of society – that spiritual poverty is much harder to overcome.”

“There’s two kinds of poverty. We have the poverty of material; for example, in some places like India, Ethiopia and other places, where the people are hungry for a loaf of bread – real hunger. But there is a much deeper, much greater hunger, and that is the hunger for love, and that terrible loneliness and being unwanted, unloved – being abandoned by everybody.”

What do you hear Jesus saying in the Gospel? And what of Mother Teresa who knows through her prayer that she is feeding Jesus: That she is able to do to Jesus in the poor, what she says to him in Adoration.

What might St Charles be saying to you about the poorest person in your life? Remember the poor are not always about money. Where is the poor little one in your life?



Remember there’s no such thing as a small act of kindness. Every act creates a ripple with no logical end. Today: The poorest person in our own little world can be hiding behind money. Let your prayerful insight reach out to someone alone and poor.

Pray earnestly for someone you dislike.

Prayer to obtain a favor through the intercession of SAINT Charles de Foucauld

God Our Father, you called your servant 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, by the intercession of your servant Charles de Foucauld,if this is in conformity with your will, this grace.... for.. whom we commend to your fatherly heart. We ask you this through Jesus, your beloved Son, Our Lord.

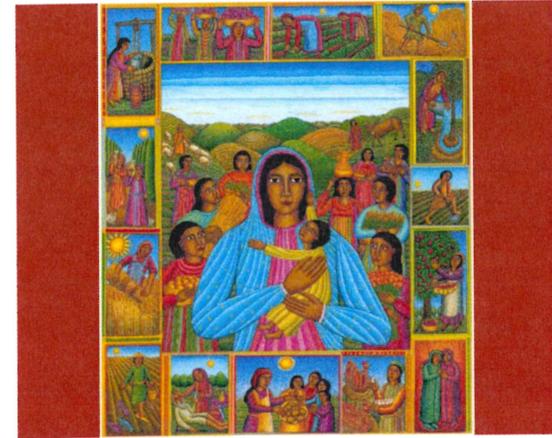


Conclude day six of the novena by asking Jesus, through St Charles, for the gift of listening, listening prayer. Jesus uses no earthly words to love His Father, they look at each other. Listening. Now you do the same. + Yes, now you ask for the grace to pray without

words, you ask for the grace that Holy Spirit be will your prayer with your heartbeat and breath. Is this beginning to make sense? It takes a life time, and continues in heaven.

Do you know the ANGELUS prayer? The prayer we remember each day at 12 noon?

Try to find a copy and add this to your daily prayer. It reminds us that Jesus became a man for us and he is still here with us, our resurrected companion, he has never left us. Out of sight, but not out of our presence.



DAY SEVEN: THE EUCHARIST IN ALL ITS BEAUTY AND DEMANDS



On day seven we ask for that prayer of Eucharistic union with God that feeds on the bread of the Word and Blessed Sacrament of His Heart. The prayer that transfigures our minds, so we can be what we eat.



Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. But I told you that you do not believe although you have seen [me]. Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from Heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it [on] the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him [on] the last day.”



“Since Jesus is always with us in the Holy Eucharist, we are always with Him, and we keep Him company at the feet of the tabernacle; God is there, so what will we go to seek elsewhere? All the rest, images, relics, pilgrimages, and books, are worthy of great reverence, but in the Holy Eucharist, there is Jesus, there is all Jesus!”

Lord Jesus, You are in the Holy Eucharist. You are there a yard away in the tabernacle. Your body, your soul, Your human nature, Your divinity, Your whole being is there, in their twofold nature. How close You are, my God, my Savior, my Spouse, My Beloved!

You were not nearer to the Blessed Virgin during the nine months that she carried You than You are to me when You rest on my tongue in Holy Communion. You were no closer to the Blessed Virgin and St. Joseph in the caves at Bethlehem or in the flight into Egypt or at any moment of that divine family life than you are to me at this moment – and so many others- in the tabernacle.

Mary Magdalene was no closer to you when she sat at your feet at Bethany than I am here at the foot of this altar. You were no nearer to your apostles when you were sitting in the midst of them than you are to me now, my God. How blessed I am! Charles de Foucauld



At the heart life in Nazareth Charles de Foucauld places the Eucharist because that is where Jesus is bodily present today. The Eucharist is the continuation of the Incarnation, where we

see the human face of God. That is why he loved adoration of the exposed Blessed Sacrament. It is a form of prayer that puts the accent on Presence.

It is under the guidance of St. John Chrysostom, whom he read a great deal at the time, that the two beacons merged into one light. **Jesus' presence in the Eucharist was inseparable from his presence in the least of his brothers and sisters.**

“I think that there is no passage in the Gospel which has made a deeper impression on me nor transformed my life more profoundly than this: ‘Whatsoever you do to one of these the least of my brothers and sisters, you do unto me’”. When we reflect that these are the very words of Uncreated Truth, those of the mouth which said, “This is my body, this is my blood”, how powerfully we are impelled to seek and love Jesus in these little ones, sinners, poor people.” 9

This is one of the most notable accents of his spirituality because it is the unifying principle in a life that will often be torn between a presence to God alone and a presence to the least of human beings. It is a heritage which he bequeaths to us.

He meditated the Scriptures a great deal because knowledge feeds love but love generates action. And so, the question became: Where did he stand with the sacrament of the poor? What was he doing for others? After 3 and a half years in Nazareth he was no longer at peace in his hermitage.”

Little Sister Kathleen. Taken from **The universal brother** published by Living City Press

What do you hear Jesus saying directly to you in these passages that you have never heard before? Hearing something new can be disturbing.

What might Blessed Charles be saying to you? “how powerfully we are impelled to seek and love Jesus in these little ones, sinners, poor people.”



Remember there’s no such thing as a small act of kindness. Every act creates a ripple with no logical end. Today: Pay someone a genuine and heartfelt compliment.

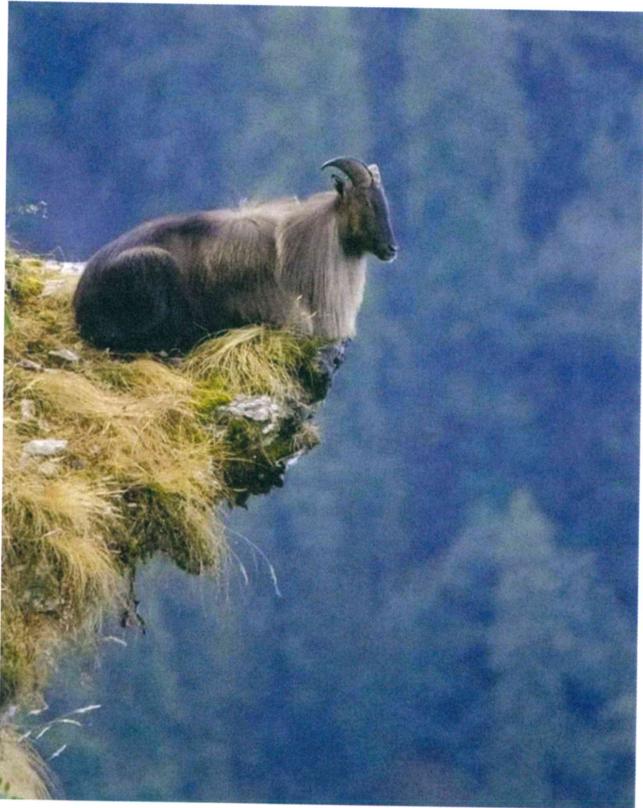
Prayer to obtain a favor through the intercession of SAINT Charles de Foucauld

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Conclude day seven of the novena by asking Jesus, through St Charles, for the gift of “interior prayer”. You are asking in the next 9 days to let Jesus Our Lord make His prayer of intimacy to the Father through your own prayer. Contemplative prayer is a gift, to be aware that Christ at this moment is not separate from who you are. Jesus uses no earthly words to love His Father, they look at each other. Now you do the same. + Yes, now you ask for the grace to pray without words, you ask for the grace that Holy Spirit be will your prayer with your heartbeat and breath.

DAY EIGHT ABANDONMENT



Now on day eight we pray and ask St Charles de Foucauld to give us a share in his hunger for God, and never being satisfied with mediocrity.



“Therefore, I tell you, do not worry about your life, what you will eat [or drink], or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they?”

Can any of you, by worrying, add a single moment to your lifespan? Why are you anxious about clothes? Learn from the way the wildflowers grow. They do not work or spin. But I tell you that not even Solomon was clothed like one of them in all his splendor. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? So, do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' All these things the pagans seek. Your heavenly Father knows that you need them all. But seek first the kingdom [of God] and his righteousness, and all these things will be given you besides. Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil. Matthew 6:27



One must pass through the desert and sojourn there to receive the grace of God; it is there that one empties oneself, that one drives away from oneself all that is not God and that one completely empties the little house of our soul, to leave space for God alone... It is a time of grace, a period through which every soul must necessarily pass that wishes to bear fruit... Intimate life with God, turning the soul to God, in faith, hope, and charity... One can only give what one has, and it is in solitude, in this life, alone with God alone... that God gives himself entirely to the one who gives himself entirely to Him. Do not fear that you are neglecting your duties towards creatures; on the contrary, it's the only means you have of serving them effectively. Charles de Foucauld
NAZARETH, September 1. 1896

In a letter to his sister: I am glad to know you are near to a church and

the Blessed Sacrament. They are great graces, the Blessed Sacrament, the Mass, and Holy Communion. It is a great grace to be at the feet of Our Lord and to receive him. How blessed we are! And then God is with us always, within the depths of our souls, always, always there, listening to us and asking us to speak to him sometimes. Give your children the habit of talking to the Divine Guest in their souls, remind them often that for us, Christians, there is no solitude: 'the desert has blossomed like the lily,' says one of the Psalms. That is quite true for us. God, our sweet Jesus, is within us. We can take comfort in sitting at his feet, in contemplating him like Mary Magdalen at Bethany.

Oh, no! Mary Magdalen was not alone at Sainte Baume. (Sainte Baume is the shrine in Southern France where many believe Mary Magdalene lived in solitude until her death.) She was no more alone than she was at Bethany. But instead of having God visible before her in a mortal shape, she had him invisible in her soul, but he was no less present. She was seated at his feet here as there. This is my life too, dear, as much as my weakness, my misery, my lukewarmness, my cowardice will allow. Try to make it more and more yours. It will not deter you in your other occupations nor separate you from others. It will take only a moment of your time; only instead of being alone, you will have a Companion in your work and your duties. Now and again, lower your eyes to your breast and remain in recollection for a few seconds, thinking, 'You are there, my God, and I love you.' It will take you no longer than that, and all that you do will be the better for it, for you will have got help and such support! By degrees, you will develop the habit, and you will end by constantly feeling this sweet companionship of the God of our hearts. Then there will be no more solitude for you. And we shall be more united than ever, for we shall

be leading identically the same life. MEDITATIONS OF A HERMIT

What do I hear JESUS saying directly to your heart now? Jesus never makes demands of us; he only invites us. He never demands one thing from us, he always asks. “Behold, I stand at the door and knock!”

What might Saint Charles say to you? Please don’t be like me. He says, your life and your journey are unique, never compare yourself to anyone. We are only called to Christlike.



Remember there’s no such thing as a small act of kindness. Every act creates a ripple with no logical end. Today: Pray for Pope Francis and victims of child abuse and their abusers.

Pray for the priest who baptized you and the bishop who confirmed you.

Of the thousands of pages and letters St Charles wrote, nothing has become more well known than his Prayer of Abandonment. It comes from a meditation that St Charles did on the dying Christ, listening to those dying, last words. This is what St Charles heard from Jesus, these were the

last words of a dying man. The original French script:

— 23.46. — Mon Père, je remets mon esprit entre
 Vos mains. — C'est la dernière prière de notre
 Maître, de notre Bien-Aimé. Puisse-t-elle être la nôtre.
 ... Et qu'elle soit non seulement celle de notre dernier
 instant, mais celle de tous nos instants : « Mon Père,
 je me remets entre Vos mains ; mon Père, je me confie
 à Vous ; mon Père, je m'abandonne à Vous ; mon
 Père, faites de moi ce qu'il Vous plaira ; quoi que Vous
 fassiez de moi, je Vous remercie ; merci de tout ; je
 suis prêt à tout ; j'accepte tout ; je Vous remercie de
 tout ; Pourvu que Votre Volonté se fasse en moi, mon
 Dieu, pourvu que Votre Volonté se fasse en toutes
 Vos créatures, en tous Vos enfants, en tous ceux que
 Votre Cœur aime, je ne désire rien d'autre, mon
 Dieu ; je remets mon âme entre Vos mains ; je Vous
 la donne, mon Dieu, avec tout l'amour de mon
 cœur, parce que je Vous aime, à qui ce n'est un
 besoin d'amour de me donner, de me remettre en
 Vos mains sans mesure ; je me remets entre Vos
 mains avec une infinie confiance, car Vous êtes mon
 Père ..

PRAYER OF ABANDONMENT

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 soul:
 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.

- Blessed Charles of Jesus

www.charlesdefoucauld.info



Blessed Charles
 de Foucauld
 1858-1916

OR????

Father, I abandon myself into your hands;
do with me what you will. ☞ I say that... do I really mean it?

Whatever ⁽²⁾ you may do, I thank you:

I am ready for all, I accept all. I wish that was true!

Let only your will be done in me, what about my will, my plan?!
and in all Your creatures -

I wish no more than this, O Lord. yes... and if it matches my desires and isn't too painful or inconvenient.

→ Into your hands I commend my soul;

I offer it to you with all the love of my heart, 

for I love you Lord, THIS IS TRUE!

and so need to give myself,

to surrender myself into your hands,

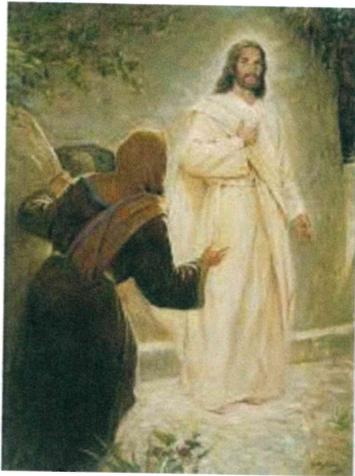
without reserve, ☞

and with boundless confidence, ☞

For you are my Father. **AMEN!**

DAY NINE: THE PASCHAL MYSTERY

I HAVE SEEN THE LORD: TO LIVE EVERY MINUTE
OF OUR LIVES IN THE LIGHT FROM THE
RESURRECTION.



But Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb and saw two angels in white sitting there, one at the head and one at the feet where the body of Jesus had been. And they said to her, “Woman, why are you weeping?” She said to

them, “They have taken my Lord, and I don’t know where they laid him.” When she had said this, she turned around and saw Jesus there but did not know it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” She thought it was the gardener and said to him, “Sir, if you carried him away, tell me where you laid him, and I will take him.” Jesus said to her, “Mary!” In Hebrew, she turned and said to him, “Rabbouni,” which means Teacher. Jesus said to her, “Stop holding

on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am going to my Father and your Father, to my God and your God.’ Mary of Magdala went and announced to the disciples, “I have seen the Lord,” and what he told her.



Every Christian must be an apostle. This is not a counsel, and it is a commandment, Be an apostle how? My goodness, kindness, friendliness, the example of virtue, by humility and mildness, always such attractive and Christian attitudes. Some people should never say a word about God or religion but wait patiently as God waits patiently, be good as God is good, show respectful affection, and pray. With others, they should speak of God to the extent that these are ready for it. Above all, apostles must see every human being as their brother or sister: “You are all brothers and sisters since you have only one Father and he is in Heaven. Be charitable, mild and humble towards all people. This is what Jesus taught us to do. ...Read the Holy Gospels repeatedly to have Jesus’ actions, words, and thoughts constantly in mind. In this way, come to think, speak, and act as Jesus would, and not by the examples and modes of the world, whose practices we quickly fall back into if we take our eyes away from our Divine Model. It’s not easy, but the difficulty isn’t there for us to stop trying. The greater the problem, the more we must instead work rapidly and strive with all our might. God always helps those who want to serve him. Never has God failed his creatures. It is we creatures who fail God so often.

Charles de Foucauld

Individual notes made at the end of a retreat.

+The most fruitful hour of his life was that of his greatest shame and destruction, that in which he was plunged in suffering and humiliation.

+Obedience is the measure of love: my obedience must be perfect so that my love may be perfect.

+So that I may work with all my powers to glorify God; that in these distant pagan countries where none know Jesus, where the great feasts throughout the year, like Christmas and Easter, pass without a mass, without a prayer, without the name of Jesus being on the lips of a single man or woman; so that in these countries there should be tabernacles and priests, that many masses should be said and those fervent prayers should go up to Heaven, and the Christian life spread its graces; that on many altars the Blessed Sacrament should be exposed night and day and be adored by fervent religious, both men and women-the means to these ends is that I should sanctify myself as much as possible.

+The hour in our life in which we are best employed is when we best love Jesus.

+A soul does well to others, not in the measure of its knowledge or intelligence but in that of its holiness.

+For me, all men should be enveloped, in God's sight, in the same love and the same indifference. I must no more trouble about health or life than a tree troubles about a falling leaf.

+I must remember only Jesus, think only of Jesus, estimating as a gain any loss at the price of which I have more room in myself for thought and knowledge of Jesus, beside whom everything else is nothing.

+I must reserve all my strength for Jesus.

There is a resurrection in martyrdom. No wonder Tertullian, the Church Father, said “the blood of the martyrs is the seed of the Church”. Brother Charles lives among us today because of his martyrdom which he practiced in his life. Fr. Emmanuel Asi Lahore-Pakistan

What do you hear Jesus asking you today? Can you imagine how different your life would be if you saw every face in the light that shines from Jesus Rise? Or your own face?

What might Saint Charles be revealing to us about our human nature? Are we more demanding of ourselves and others than God??



Remember there's no such thing as a small act of kindness. Every act creates a ripple with no logical end. Today: Loss is the painful suffering intrinsic to life. Look at greatest loss in the light from Jesus as he stands risen from the dead walking every step with you. If you know someone who has suffered a recent loss, pray for them of course, but today reach out to them.

Prayer to obtain a favor through the intercession of SAINT Charles de Foucauld

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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, by the intercession of your servant Charles de Foucauld,if this is in conformity with your will, this grace.... for... whom we commend to your fatherly heart. We ask you this through Jesus, your beloved Son, Our Lord.

MESSAGE FOR EVERYONE

There have been multiple interpretations of the life and writings of Charles de Foucauld.

Often his message has been perceived as a call to silence, a spirituality of the desert, or a form of hermit life. Others have seen him as the convert who went from a life of pleasure to a life of heroic asceticism. He has even been used to defend traditional values and nationalistic ideologies or to maintain nostalgia for an idealized past. Others had taken the opposite stance seen in him someone who questioned institutions and lived on the fringes, as an innovator ahead of his time, as something of a genius who understood it all before anyone else, or as someone who was very avantgarde concerning the Church. His participation in the colonial process has been seen by some with admiration and, by others, with reproach. He has been used as a model for mission based on an idea of “burying” oneself silently among a people, or by others, as having taken the side for an urgent need for preaching. Indeed, each of these contradictory positions can be backed up by things that are found in his writings. Rare are those who have known how to situate him within the context of his own time without recuperating or interpreting his message in function of more recent historical situations. There is still much to discover about the details of Charles de Foucauld’s life through his letters. It is essential to do so to place him squarely in the concrete reality of his relationships with the men and women with whom he wanted to become close. The same can be said for his relationship with God. Most of the time people read his life, content with clichés or images that speak about poverty, friendship, apostolate or contemplation,

without any analysis of his actions and the concrete circumstances of his life among the Tuareg people. What stays with us about this man who wanted to imitate Jesus of Nazareth until the end of his life? If there is one word that can express his message, that word is Nazareth with all that implies historical reality, theology, and mystical ideals. It is a call to live with a passionate love for Jesus in the most ordinary situations that people live, as in the extraordinary ones, following the example of Jesus. Jesus did not escape the constraints imposed by relationships with others. He became a servant to live out his uniquely intimate relationship with his Father, as part of a human family, with a job, in a village or on the roads of Palestine. Charles de Foucauld also lived out the realism of the Incarnation in an exceptional manner through very personal relationships with the men and women around him. After having believed that he was called to live at a distance from others, in the silence of a monastery and later in the solitude of a hermitage, he learned that he was called to live in an ever-closer relationship with others. Was it not his mission to show that “this spirituality of Nazareth” could be lived in any situation: as a celibate or married person, in religious life or in family life, as a priest or a layperson, alone or in the community? It expresses itself in a language of presence to God and others, sharing life, friendship, and solidarity. It is neither a spirituality of the desert nor that of a hermit. It is a spirituality of relationship, relationship with both the divine and the human. It is a relationship of love with God who became one with us in Jesus – and whose presence is sought specially in the Eucharistic presence – and a relationship of love with men and women whose lives we are called to share. It is a call to live with them following the example of the “servant,” to love as Jesus loved, without exclusion, and in solidarity with the poor.

It is an imitation of the life of Jesus of Nazareth, Jesus at Nazareth living a unique relationship with his Father through the most ordinary human relationships.

Fr Rene Voillaume

The best current biography of St Charles de Foucauld: St Charles de Foucauld, Journey to Tamanrasset, by Antoine Chartelard, Jesus Caritas Publications ISBN 9798751442804

Day by Day with St Charles: New Seeds of the Desert, Jesus Caritas Publications, edited by Rev Leonard Tighe, ISBN 9798783628238

The man who turned religion into love, the meditations of Charles de Foucauld, Jesus Caritas Publications, ISBN 9798756136715



<https://www.etsy.com/shop/StCharlesdeFoucauld>

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The NINE TONGUES of FIRE UPON YOU

This little novena of nine days, in nine sessions or however you care to share in it, is not about how much we say, but about how you respond to the touch of the Holy Spirit as God comes from many words. Each session is meant to be a finding and entering into the room where Jesus tells us to go when we pray. A place you can rest, hang out, and learn about God and yourself. Knowledge of God is knowledge about self, and this may be the reason why we never go into longer times of silence, not that we fear God, but we don't like what we see and hear. Be gentle with yourself as God is.



Blessed Charles
de Foucauld
1858-1916

Each session can take 10 minutes or about 30 minutes. There is no right way or wrong way to share this novena, only your way.

Let this new saint, Charles de Foucauld, lead you and call you to a deeper embrace of tender love as you meet Jesus again each time, we open ourselves to healing love.

