

North American Lay Fraternities

Letter from Fr. Lenny

Dearest Friends,

Who is my mother? Who are my brothers and my sisters? The answer Jesus gave was a complete surprise. He looked around the circle of his listeners, and He said, "This is my mother, this is my brother. Anyone who listens to me, they are my family."

The family today is a very big word. What we call the nuclear family practically doesn't exist. Because divorce and remarriage is so common, it's very complicated to know who is what in any family. Besides, who am I to decide what and who is the family?

We often speak of the Church as the family, that



is, the people of God. We speak of everyone being our sister, our brother. We call Mary of Nazareth our Blessed Mother as well as the Mother of the Church.

When Charles de Foucauld was just a little boy, he lost his mother and his father through death. An orphan at six years old, his grandfather would become his father and his cousin Marie a surrogate mother. How could such a loss not mark every decision and the direction of his life? It appeared that Charles always wanted in some way to belong.

My own family has been a process of subtraction. I have one immediate sister. And no other relatives. You perhaps have many people in your family if you are younger than myself.

But as a church, we have a large family. The local family of our parish. The neighbors

on our street. For most of us, the large family of St Charles de Foucauld.

Saint Charles loved to call Jesus his beloved brother and Lord. It was Saint Paul who said Jesus is the elder of many brothers and sisters.

How pained we are to look at our brothers and sisters in Ukraine and in Gaza. There are so many countries where children are killed and unwanted. When one of us is hurt, all of us are hurt. When one of us is hungry, all of us are hungry. We are one body,

united in such a way we will never fully understand.

Who then is MY family? Who are included in my family? It is a privilege that you, each of you, are brother and sister to me. The most unique privilege of my life is having been called Father for 52 years now. I have many spiritual children on earth and an army of children in heaven.

You know you are loved by this little father. Praying for all of you during this month of the Sacred Heart. – Father Lenny



"THE FAMILY IS ONE OF NATURE'S
MASTERPIECES."

—GEORGE SANTAYANA

Family

Editor's Desk

I can think of no better way to represent the human family than the blue, green, yellow, and red figures holding on to each other as "red" holds onto the Cross, which is depicted in the logo for the Jubilee Year. According to letter from Ciro Piccirillo, Coordinator of the International Team of the Lay Fraternities, it is vitally important for all of us to walk together as pilgrims of hope. While on my recent vacation in the Mediterranean, I observed in every Catholic Church I entered the Jubilee Year banner. (The photo below was taken at Tarragona Cathedral, Spain.). The concept of Universal Church really hit home!

John Kwiatek, a father and grandfather, once inspired by the late Bishop Fulton J. Sheen, writes about his vocation – to "infiltrate for Jesus Christ." Dorothy Buck writes about the very beginnings of Charles de Foucauld's spiritual family by focusing on Louis Massignon. If it wasn't for Massignon, Rene Bazin would not have written Br. Charles' biography. (This was the book that inspired

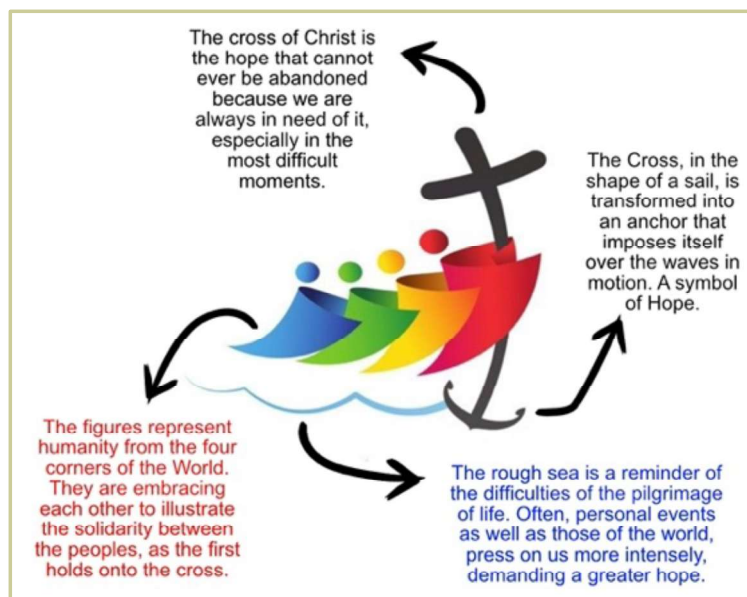
Rene Voillaume to form the Little Brothers of Jesus.). Ms. Buck also points out that Louis Massignon was the first participant of *Union Sodalite*, the only association that Br. Charles ever founded. After Massignon's death in 1962, the *Sodalite* continued under the direction of Father Jean Francois Six. Since there were no known lay fraternities in California decades ago, I was somehow referred to Father Six and joined the *Sodalite*. Since I could not read his letters, which were written in French, he linked me with a woman in England and later an ex-Little Brother of Jesus in the United States. Every year I made my private promise but longed for something more.

In "Desert Ramblings" I share some memories in regard to our Lay Fraternity's journey. Now that we are a "Zoom Fraternity," I am finding that we are not the only group in the Charles de Foucauld

family that is meeting in this format. Ciro Piccirillo has recently formed an online youth fraternity (ages 40 and below) whose members come from several different countries in South America. Fr. Lenny has been facilitating an online group (The Companions of Jesus of Nazareth) for several years, which is comprised of primarily people in the United States who are interested in the Charles de Foucauld spirituality but have no lay fraternity or other

similar connection in their local area. These online formats need to be taken seriously by the Charles de Foucauld spiritual family if there is to be any growth in the presence of Lay Fraternities here in the United States.

The theme for our next issue (September, 2025) is "Silence." The deadline for submission of articles is 8/20. Have a blessed summer enjoying your family and friends. Please continue to pray for peace.



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Do you have news or information to share? Please send an email to the editor.

Dear Lay Fraternity Members,

Let us dare the risk of hope.

Since the conclusion of the international general assembly held in Montreal in 2024, ideas have been bubbling within the International Team! The team has already initiated reflections and activities on several key topics through different working groups: producing a new revised edition of the (Little Guide) *Petit Guide*, advancing the cause for the official recognition of the fraternities by the Vatican, developing a website, and preparing a plan to reach younger generations—not to mention finances and international correspondence. Coordinators from each continent come with their experience, their personalities, and their insights to bring each of these projects to life. After a few months of getting to know one another and developing an effective and collaborative working approach, we are now moving full speed ahead. Carried interiorly by our respective fraternities, we advance together with confidence along the path of hope.

The world too is bubbling—with turmoil! The current situation causes deep concern; nothing seems to guarantee the proper functioning or vitality of our Common Home. We are witnessing a troubling erosion of democracies, armed conflicts in numerous countries (Palestine, Ukraine, Lebanon, the Democratic Republic of Congo, Sudan, Myanmar, Ethiopia, Yemen), a global geo-economic shift, the resurgence of nationalist threats, displaced peoples without a homeland, and the ongoing exclusion and difficult integration of migrants into host societies. Furthermore, climate change, growing ecological risks, the rise of reactionary politics, and the emergence of new infections all seriously threaten human dignity. In a world that is now limited and deeply interconnected, confrontation and cooperation have become inseparably linked. Globalization and financialization have profoundly altered the distribution of wealth, intensifying mechanisms of domination rather than diminishing them. Has the world become ungovernable? And amid this turmoil, Lord, where are you?

The Jubilee Year proposed by the Church is a time of grace, forgiveness, and renewal. It invites us to return to what is essential, to rediscover divine mercy, and above all, to rekindle hope—this often quiet but indispensable theological virtue. Far from being mere optimism, Christian hope is an act of faith: the certainty that God walks with us, that He never abandons us, even in the darkest of nights.

Amid today's crises, we also observe a profound crisis of the family. The family—the first place of welcome, love, and faith education—has been shaken by social tensions, economic precariousness, forced migrations, and new cultural conceptions. Many families experience fragmentation, dispersion, and tremendous pressures. Yet it is precisely in this challenging context that the family reveals itself as a true refuge of hope. As the “domestic Church,” each family is called to be a sanctuary of life, a school of love and faith, a workshop of solidarity and forgiveness. It is in the heart of the family that we first learn to trust, to pray, and to serve. Each daily act of generous love, patience, and attentive listening silently plants seeds of hope that can transform the world. The family, despite its fragilities, is the privileged space where the Kingdom of God is already sprouting. As Pope Francis reminded us, “*There is no perfect family, yet we must not lose the ideal of love.*” Supporting and strengthening families today is therefore an urgent mission for both the Church and society.

The Jubilee reminds us that God is faithful to His promises. Like the people of Israel in the desert, we are called to move forward with confidence, our eyes fixed on the risen Christ. His victory over death opens a new horizon, where wounds can be healed, and hearts can be raised up. “*See, I am making all things new*” (Rev 21:5). This word resonates as a breath that rekindles the dying embers. As Pope Francis emphasized, hope is not only a gift to be received but also a responsibility to be lived and transmitted. This active and incarnate hope finds a powerful echo in the life of Saint Charles de Foucauld. A hermit in the heart of the Sahara, he did not seek greatness or success; he chose the last place—that of the silent servant. In self-forgetfulness, faithful prayer, and total surrender to God, he lived a radical hope: the belief that God acts even in the human deserts.

Brother Charles' Prayer of Abandonment becomes in this Jubilee Year a call to trust, even amid adversity. Like him, we are invited to bear witness not through grand speeches but through the simplicity of lives offered in love. During this Jubilee, let us enroll in his school. Let us dare to believe that God causes life to spring forth even in the driest lands. Let us be faces of peace, hearts open to others. May hope not be merely a word, but a way of living, of believing, and of loving. “*For hope does not disappoint*” (Rom 5:5). It opens our hearts to eternity and transfigures our present, turning our human journey into a pilgrimage toward the Kingdom. Our Fraternities and our Families are at the heart of this movement. Let us dare—let us risk hope—and walk together as pilgrims of hope!

Faternally,

Ciro Piccirillo
Coordinator
International Team of the Lay Fraternities of Charles de Foucauld

"Our Vocation to Infiltrate for Jesus Christ"

John J. Kwiatek

Over the years, I have thought about the deepest meaning of what my vocation in life is meant to be. As a child in parochial school, I was frequently urged to pursue a calling to the priesthood. I never thought that there might be different vocations for me to follow, so I entered St. John's Seminary in Boston, Massachusetts after graduating high school.

As seminarians we were allowed few extracurricular activities aside from intramural sports. Nevertheless, there was one activity that was quite popular with me and my fellow students. That was one's going off campus for a lecture. Now that may not sound very exciting to my readers, but in those days just getting out from behind the eight-foot walls surrounding the seminary was considered "golden!" A night in Boston - even at a lecture - was a welcomed treat. Usually, we snuck in an extra phone call to home, stopped for an ice cream at Brigham's and even ended up at the lecture!

One night I heard that the late Bishop Fulton J. Sheen was to speak at Harvard on the "Death of God." Since Bishop Sheen was a hero of mine, I signed up to attend his lecture and even went to hear him. I'll never forget his story of having seen graffiti on the walls of a subway station which declared: "God is dead!" ~ Nietzsche. Below it, someone had scrawled: "Nietzsche is dead. God."

As I listened to this masterful preacher witness to his profound love for God and his deep faith in God's Word as recorded in Scripture, I found myself enthralled. I was equally impressed by the majesty of the Master whom He had chosen to serve for the rest of his life as His priest. I, too, wanted to be as much in love with God as was he. That has always been my greatest desire.

One piece of advice which Bishop Sheen gave us that night at Harvard stays with me to this very day. "Most of you seminarians will not be ordained to the priesthood. The attrition rate in seminaries is high. Nevertheless, I want to challenge each of you who might not follow the vocation to priesthood to infiltrate this world for Jesus Christ in whatever vocation he has called you to follow! Never miss an opportunity to do or say something about Jesus and your Catholic faith that will make our world a better place because you have lived!" He told us that although he could not disagree more than he did with the communist philosophy, he could not help but appreciate the tenacity of the members of the American Communist Party. Bishop Sheen remarked, "They really have mastered the art of infiltration." He invited us to imitate the resolve of party members who often would leave literature on subway trains, hoping to win converts, as well as make friends with the downtrodden and dispossessed in order to increase their membership in the party. He continued, "They work tirelessly for little or no pay to advance their atheistic cause. We should do the same for our belief in God. If we, Christians, would work as hard as do they by infiltrating for Christ, we could change the world!" Bishop Sheen challenged us that night to stop at nothing in order to witness to others that there IS a God who is in fact far from dead and who loves them beyond their wildest imaginings. He wants to be their God and have them be His people.

I did leave the seminary in my fifth year of studies. I married and raised five children and infiltrated as a dad and husband in my adult life. I now have ten grandchildren whom I cherish and encourage always to be their own best selves.

I became a public-school teacher in a n inner city north of Boston. For thirty-five years I infiltrated the classrooms where I taught. After I retired from teaching, I infiltrated hospitals as a Catholic chaplain for fifteen years. Now that I am officially retired, I look for opportunities to infiltrate my local parish and community. This has been the vocation that He had in store for me from the beginning.

Such infiltration has required me to pray daily to be more honest and truthful and to do all I do with integrity and a servant's spirit. I am learning to be more genuine and compassionate in serving others as an "Infiltrator for Christ." We infiltrators are called to love our enemies, to do good for persecutors and to forgive offenders. That has been and continues to be a daunting assignment.

Infiltration is a part of the effort we are called to live as Christians. Even more importantly, we must always take an honest look at our lives, careers and families.

Though I did not become a priest in the early 70's, I sincerely have attempted in my own way to become a better infiltrator for Christ. As a young person, a seminarian, a husband, a dad, a teacher and as a hospital chaplain, I have had ample opportunity to do so. What could be a finer vocation?

Editor's Note: Over the years John taught elementary, middle school, and vocational high school in Lynn, MA. He was a classmate of Fr. Lenny's at St. John's Seminary in Boston. Fr. Lenny introduced John to St. Charles back in the sixties. After reading all of the materials that Fr. Lenny had sent him, John has concluded that Charles de Foucauld fully lived the life of an "Infiltrator for Jesus Christ." As to family life, John says that he has been blessed with five children and then grandchildren.

Silence

Please submit your articles for the September 2025 issue by August 20 to nalf@moeller2001.com.

The Story of Louis Massignon and Brother Charles

by Dorothy C. Buck

The witness of these two extraordinary men of the late 19th and early 20th century to the power of Divine Love to transform hearts and minds through an encounter with the person of Jesus is the beginning of understanding their unique relationship. Both had questioned the validity of religion in their youth and both rediscovered Christianity in the midst of the Muslim world: Foucauld during his exploration of Morocco in 1883 and the eventual publication in 1888 of his detailed descriptions and maps that made him famous as a geographer; Massignon on his return via Iraq from his own archeological exploration of Mesopotamia for the French government in 1908, then a part of the Ottoman Empire. He had written a letter of thanks to the hermit priest and included a copy of his extensive study of the 16th century geographer of Morocco, Leo Africanus, having used Foucauld's description of Morocco as his primary source for his thesis for his Sorbonne University diploma that was published in 1906 in Algeria. Foucauld's response ended with a blessing: "I offer to God for you my poor and unworthy prayers, begging him to bless you, to bless your work and your whole life." Only after reflection on his extraordinary experience of the Divine in 1908 that led to his own lifelong spiritual journey did Massignon attribute his conversion in part to the prayers of the hermit priest. After his conversion experience, Massignon wrote a second time to Brother Charles.

These were two intense personalities who shared an experience of the Divine that turned their lives around and set them both on a passionate spiritual journey. Foucauld wrote back that he was coming to Paris in February, and they were able to meet in person. In February, 1909 Brother Charles was 51 years old. Massignon was 26. Foucauld came to Paris in order to get his vision approved by a local Bishop: "Christians from all walks of life, consecrated, married or single, living his hidden life of Nazareth in the context of their daily lives loosely bound together as an Association of prayer." Previously Foucauld had hoped that he could attract others to join him in his mission with the Touareg people in Algeria. He had struggled with writing a Rule that he called a *Directoire* (Directory) for his vision of a religious community, the Little Brothers of the Sacred Heart. Foucauld had become the *marabout* (a holy man) for the Touareg people, serving the needs of this tribal people as best he could, providing counsel sometimes into the night. He translated the Berber poetry into French and the Scriptures into the Berber language. His spiritual director, Abbé Huvelin, suggested that his Rule for a religious community presented a lifestyle that was too severe for anyone else to adopt besides Brother Charles himself and eventually Foucauld revised his vision.

Massignon met the hermit priest in Paris, and Foucauld invited him to join him for his customary all night prayer vigil at the Sacre Coeur Basilica overlooking the city of Paris. Although Brother Charles hoped that Massignon would have a vocation to the priesthood and be the one he could mentor to eventually join him in the Sahara and replace him, Massignon's intellectual gifts for languages and scholarly research caused him to hesitate and eventually to choose marriage and family as well as a long career as a French Diplomat and Professor of the Sociology of Islam at the College de France in Paris. After their meeting the two men corresponded regularly until Foucauld's death in 1916. Massignon became the first member of Brother Charles' prayer Association that he called the *Union Sodalité*. This group of 48 intimate friends met in Paris on a regular basis until December 1, 1916 in the midst of World War I when Foucauld's fort was ransacked by a militia. They left a 15-year-old as a guard, holding a rifle pointed at the priest who was on his knees, hands bound behind him. In the distance French soldiers on the way to visit the holy man were approaching on horseback, and as a result the youngster panicked and shot Brother Charles. The marabout died instantly.

Over time Brother Charles had come to believe that his ministry and love for the Muslim Berber people may not cause any conversions or bring other Christians to join him but rather plant the seeds by being a witness for them to the Love of the Christ for all human beings. The last letter that Brother Charles wrote to Louis Massignon was found in his *borg* (fort), waiting to be picked up for mailing. In their many letters Massignon referred to Foucauld as an "older brother" and often wrote for spiritual advice including whether he should leave his family and offer to go to the front during World War I. It was while he was in the trenches that he received a letter from his wife telling him of the marabout's death. His response was to rejoice that his "older brother" Charles had now returned to God as a martyr for his faith, for Massignon had always believed that Brother Charles' imitation of "the poor man of Nazareth" was a Saint.

When news of Brother Charles' death reached them, the members of the Union Sodalité were convinced that the priest's legacy was lost forever. But Louis Massignon took it upon himself to gather Brother Charles' writings including the *Directoire*. He contacted the well-known writer, René Bazin, and asked him to write the first biography of Brother Charles. In 1921, the biography by Bazin that made Foucauld famous, "**Charles de Foucauld, explorateur du Maroc, érmite au Sahara**" (Charles de Foucauld, Explorer of Morocco, Hermit of the Sahara), was published in Paris. Massignon privately published and distributed Foucauld's "**La Vie Spirituelle**" (The Spiritual Life) in 1922. The first edition of the **Directory** was published in Cairo in 1918, financed by Massignon himself, until he finally convinced the ecclesial authorities to provide an official imprimatur for an edition published in Paris by Éditions du Seuil in 1928. In 1955 Louis Massignon attended a gathering at Beni-Abbes in Algeria of the leaders of all the foundations that had been established to live out Foucauld's message.... Massignon guided the original members of the Union Sodalité to stay focused on Foucauld's Directory. They were already bound to one another through his spirit in the Communion of Saints. Massignon's presence in Beni-Abbes inspired and provided a witness to the very source of the spiritual existence of the Fraternities.

In 1926, inspired by René Bazin's biography, a small group of seminarians began to follow Foucauld's original Rule. They formed the Little Brothers of Jesus as a religious community in Southern Oran with René Voillaume as their superior in 1933. After World War II, interest in Foucauld's spiritual vision blossomed, attracting others to form religious communities as well as lay movements. Louis Massignon remained a source of support for Little Sister Magdaleine who established the Little Sisters of Jesus in 1936. He remained friends with the original members until his own return to God in 1962. I was fortunate to be able to meet Little Sister Annie, who wrote the story of the foundation of the Little Sisters Community, and three of the original Little Sisters on our visit with Father Lenny Tighe in May, 2005. By 1967 there were more than one thousand Little Sisters of Jesus belonging to 48 different nationalities. It is in their community, on the hill above the Trappist monastery called Tre Fontane outside of Rome, that the belongings of Brother Charles are being housed. Along with many other precious items in the small chapel is his famous drawing on a bed sheet of Jesus rising above the altar, with his arms outstretched and bearing his sacred heart on his tunic.

The only association actually begun by Father Foucauld was the *Union Sodalité* called Jesus Caritas that began with Louis Massignon on that all-night prayer vigil at the Basilica of the Sacre Coeur in Paris in 1909. When Massignon died in 1962, it continued under Father Jean François Six as a loosely bound association including individual members from monasteries and other religious orders and lay people, married and single, from all walks of life who adopted the Foucauld spirit. They receive a newsletter twice a year and many participate in the annual reunion of the Secular Fraternities as well.

In 1947 Louis Massignon wrote the Statutes for the *Badaliya*, an Arabic word meaning substitution or to take the place of another. This prayer movement was established in Cairo, Egypt in 1934 with the Egyptian Melkite (Greek Catholic), Mary Kahil. The two had made a vow in an ancient Franciscan Church in Damietta, Egypt to dedicate their lives and their prayers to the well-being of the Muslim community as Islam was fast becoming the dominant political and religious power in Egypt at the time. Massignon was convinced that the "Three Abrahamic faith traditions" (Massignon's coined word) were intrinsically connected to one another as "siblings," all claiming the Patriarch Abraham as their founding father. Damietta was not only the birthplace of Mary Kahil but also the place of the famous meeting of St. Francis with the Muslim Sultan during the fifth crusade, said to be the very first authentic interfaith dialogue and respectful exchange by Christians and Muslims. The Badaliya, made up of many groups and individuals from all three Abrahamic faith traditions, joined either in spirit or in person monthly from 1947 - 1962. Massignon sent a convocation letter each month to members all over the world while meeting with a group in Paris.

Substitutionary prayer, offering our suffering for the well-being of others, formed the foundation for Massignon's own lifetime spiritual journey. It is as intense a form of prayer as was Foucauld's own spiritual practice. The Statutes and Massignon's letters describe the gatherings as including the silent prayer of Adoration as well as readings shared primarily from the writings of Charles de Foucauld as well as others. Before his death he questioned if the Badaliya and the Union Sodalité should be joined to one another or remain separate prayer movements. Père Six, the facilitator for the Union Sodalité, preferred to remain only the spiritual guide for members of the Union. During World War II Mary Kahil had refurbished an Anglican Church and rededicated it as Greek Catholic, naming it Our Lady of Peace. After the war when Massignon could continue his annual visits to Cairo, they established a center

called, *Dar es-Salaam* (the House of Peace), sponsoring over 130 International Conferences, lectures and talks dedicated to Christian, Muslim and Arab history, culture, philosophy, lives of the saints and many other educational topics. Dar es Salaam became a sanctuary for Islamic/Christian dialogue through an organization formed by Father Ayrout and some Islamic professors in 1941 called *Ikhwan es-Safa*, the Sincere Brothers. After Massignon's return to God, Mary Kahil continued the Badaliya gatherings with both Christians and Muslims in the spirit of the Sincere Brothers Interfaith encounters until she died in 1979.

In 2002 the Badaliya USA was established in the spirit of Massignon and Brother Charles de Foucauld, whose intense experiences of the power of Divine Love to transform the heart, cause rejoicing in the wonder of the vast diversity of religious faith traditions and cultures in our world and continues to provide a sanctuary for many. The spirit of Brother Charles and Louis Massignon continues to inspire and encourage religious communities, lay fraternities and individual spiritual seekers in the midst of the complexity of modern life to persevere in hope for the end to violence as a solution to conflict and for peace with justice everywhere.

References

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Buck, Dorothy C. (2002) *Dialogues with Saints and Mystics: In the Spirit of Louis Massignon*. KNP, New York/London.

For original statutes and letters by Louis Massignon see: *Louis Massignon: Pioneer in Interfaith Dialogue, The Badaliya Prayer Movement* 2016. Blue Dome Press NJ.

For posted published articles and all past letters to the Badaliya USA and Peace Islands See www.dcbuck.com

Editor's Note: Dorothy C. Buck has a Ph.D. in Religions and Literature and is a licensed psycho-dynamic therapist and pastoral counselor. She is the facilitator for the international monthly gatherings of a re-visioning of the Interfaith Badaliya prayer movement established in Cairo, Egypt in 1934 by Louis Massignon and Mary Kahil. Please refer to www.dcbuck.com for all Badaliya convocation letter postings, articles and books.



NEWS FROM LAY FRATERNITIES:

The photo was taken during the Good Friday Encounter in Montreal. Alain Blanchette, a member of the Montreal Lay Fraternity, presented his meditation on the Glorious Cross. Prior Responsible and now Coordinator, International Team of the Lay Fraternities of Charles de Foucauld, Ciro Piccirillo, is seated in the far left of the photo.

Desert Ramblings by Arlene Moeller

Being in a Lay Fraternity is so much like having a second family. I still remember Susan's excited smile as my vehicle approached. I was meeting Susan in person for the first time to transport her to my home for our first meeting, which took place on January 17th, 2016. She was standing beside a mailbox, which was located on the rural dirt road. There would be only three of us, but didn't Jesus say, "For where two or three are gathered together in my name, there am I in the midst of them"?

Over the years some members joined and left, but Susan, Melanie, Daisy, and Anna have stayed involved over all these years. Even though Susan moved to South Dakota and Daisy re-located to Riverside County, we managed to remain a family. At Daisy's last meeting in my home on August 28th, 2016, I shared with the ladies that Anna wished to join us, but she lived in Orange County. At our next meeting we decided to have our meeting at Anna's home in Tustin, which was a much closer commute for Daisy. At the time Anna was residing on the bottom floor of a convent with other single women (the nuns resided on the 2nd floor). Anna, who is originally from Vietnam, graciously greeted us in the back pool area with a welcoming sign, fruit, flower arrangements, and water. She shared with us her life as a member of a Secular Institute (Jesus Caritas) as well as her life in general. After our meeting we were able to go to the convent chapel where Anna had permission to expose the Eucharist for adoration. We finished the day by celebrating together at the local Coco's restaurant. From that day forward, we met with Anna and Daisy down in Tustin on a quarterly basis – until the pandemic radically changed everything!

Since we were forced to have our meetings via Zoom, a couple that had joined us for a while decided to quit since they were unable to deal with the new format. Susan, who at this point was participating via phone (audio only) from South Dakota, was now able to more fully participate in our meetings. We no longer could attend adoration together or enjoy home-cooked meals that my husband prepared – but we have survived! Fr. Lenny helped us incorporate the Review of Life into our Zoom Meetings. He has also given us Zoom retreats. Between meetings we communicate through a group text on our phones. It is here where we ask for prayers for each other (including our friends and family), post inspirational quotes and readings, or maybe just wish one of the group a happy birthday. Thank you, Lord, for blessing me with this awesome spiritual family!

