3. He embraced the Mother of our Lord Jesus with indescribable love because, as he said, it was she who made the Lord of majesty our brother, and through her we found mercy. After Christ, he put all his trust in her and took her as his patroness for himself and his friars. In her honor he fasted every year from the feast of Saints Peter and Paul until the Assumption. He had an unshakeable love for the Angels who burn with a marvellous fire, so that they are taken out of themselves to God and long to inflame the souls of the elect. Each year he fasted and prayed in their honor for forty days from the feast of the Assumption. In his ardent zeal for the salvation of souls he was particularly devoted to St. Michael the Archangel because it is his task to bring souls before God.

The mercy of all the saints, who are like blazing coals in God's temple, enkindled in Francis a divine fire, so that he embraced all the Apostles with the greatest affection and especially Saints Peter and Paul because of their passionate love of Christ. In his reverence and love for them, he used to keep a special forty-day fast in their honor. Christ's beggar, Francis had only two mites of which he could dispose in generous charity, his body and his soul. But in his love for Christ he spent them so uninterruptedly that he seemed to be always immolating his body by rigorous fasting or his soul by its ardent desire. In this way he offered a visible holocaust like the priests in the court of the temple, while burning sweet-smelling herbs on the altar of his heart.

4. The fervor of Francis' love united him so closely to God that his heartfelt compassion was enlarged so as to embrace all those who shared the same gifts of nature and of grace as he. His tender love made him the brother of all creatures, and so it is no wonder that the love of Christ should unite him even more closely with those who bear the image of their Maker and are redeemed by the blood of their Creator. He would not think himself Christ's lover, if he did not compassionate the souls whom he redeemed. He used to say that nothing should take precedence over the salvation of souls, because it was for souls that the only-begotten Son of God hung upon the Cross. It was for souls that he wrestled in prayer, for souls that he was so active in preaching, and it was for them that he went beyond all limits in giving good example. When he was reproached for his excessive austerity, he would reply that he was intended to be an example for others; his innocent body, which had voluntarily become subject to the spirit, needed no punishment for sin, yet for the sake of good example, he inflicted frequent penances on it. It was solely for the sake of others that "he kept to the paths that are hard to follow" (Ps 16:4). He used to say, "I may speak with every tongue that men and angels use; yet, if I lack charity (1 Cor 13:1-3) and fail to set others an example of virtue, I am of little use to them and none to myself."

Bonaventure—Major Life of St. Francis (1263)
VISITOR’S MESSAGE
Homily by Fr. Robert Altier...
If Only We Will Open Our Hearts

Our Lord, in the Gospel reading, is trying to convince His apostles that they really need to believe in Him. It is precisely the same thing that He has continually been trying to convince each one of us of for years and years and years. The problem for His disciples was that they struggled to be able to understand and to accept the fullness of Who He is, and the problem is no different for us. Now we could be tempted to say, “Well, if we look at that first reading, we are told that Jesus appeared to His apostles – some individually, some in a group, but they all saw Him in His resurrected form – but as we have seen in the last couple of weeks, that did not really make a whole lot of difference to them either.” They knew He had risen from the dead, but they did not quite understand yet what that was all about. Just the fact that Jesus had risen from the dead still had not changed their lives. It was an important point of laying the foundation so that they would be able to make those changes in their lives that were necessary, but it was not enough.

You see, it is a fact that nothing external is going to be able to do this for us. You can look throughout Scripture, you can look at your own life, and you look at the life of anybody you know. We can see external signs, we can see miracles that God works, we can do all kinds of things and see all kinds of things, but that is not enough by itself to get us turned around. It is a flash in the pan for most people when something like that happens. It is pretty wonderful, and all of a sudden you are on fire with love for God; but, within a week or two, you are right back to the way you used to be. “That’s ancient history now because, after all, we’re moving on.” Well, that is not enough.

What we need is something internal that is going to change, not something external. The external things can point to the reality, but the fact is that it still has to get to the heart before we are going to be able to make any kind of change in our lives. So the Lord continually pleads with us: Believe in Me. Believe that I am in the Father, and the Father is in Me, as He said to Philip, or at least believe because of the works that I do. Again, we will sit back and say, “We do believe.” And I will respond for most of us: “We believe in our heads, but not in our hearts,” because we refuse to allow the Lord to get inside and change us – because we are afraid of the change.

The Lord tells us at the beginning of the Gospel that He is the Way, the Truth, and the Life, and that no one can come to the Father except through Him; it is the only way. And knowing that, one would think that if we truly want to know the Lord and believe in Him – not, again, just believing in Him in an objective sense, but in a subjective sense – that we would then say, “I want to do everything I can to make sure that I am accepting this truth, that I am walking along that way, and that I am embracing that life. It means that I have to be in the Lord and allow Him to be in me.” Which is exactly what He prayed for in John 17: As He tells us that He is in the Father, and the Father is in Him, so He prays that we would be one.

It is not something which is beyond us, but it is something that is in fact within us. And the only way we are going to comprehend it is to go inside, to go into the heart, to enter into the Sacred Heart of Jesus. We are already there, but now we have to be able to accept it, to live it. That is the difficulty. We are there objectively; it is a truth. But subjectively, too many of us are far, far from Him. The Lord has His heart open to us. Do we have ours open to Him? He wants to live in us, but He wants us to live in Him. Again, if we are in the state of grace, that is actually happening; but most of us keep ourselves at a distance. We know the reality in the head, but we do not live it in the heart. So if the fact is that there is only one way to be able to go to the Father, and that is through the Son, then the question is – Why don’t we really want to go to the Father? The way is open to us, He has told us the truth of what we need to do, and the fullness of life is union with God. Why would we want to do anything else? It makes no sense.

The challenge to open our hearts, to allow Christ into our hearts, to enter more perfectly into His heart is something that can only be done in prayer – only in prayer – and only in the silent prayer: being one in that relationship with Christ in the depths of our hearts. That is what He is waiting for. That is what He is pleading for. There is nothing lacking on His side at all; it is only up to us. He continues to plead for us so that we can be one with Him as He is one with the Father, and that we would be brought into the intimate life of the Most Holy Trinity through the Sacred Heart of Jesus Christ. That is His desire for each one of us if we are only willing to open our hearts and allow Him in, and at the same time to enter into His heart and be able to love Him and allow Him to love us. That is what He is desiring. If we are willing to get on that way, to walk the Way Who is Jesus Christ, to accept the Fullness of Truth Who is Jesus Christ, then and only then can we have the fullness of life that He promises, and that Fullness of Life is Jesus Christ.

This text was transcribed from the audio recording of a homily by Father Robert Altier with minimal editing.
ADMINISTRATOR'S MESSAGE...
Patience!

We all need patience. We don’t think about it much unless we encounter, as we often do, impatient people. The call to be patient is first and foremost a personal one. We need to be patient ourselves before we expect it of others.

Patience is a necessity with children. Babies take time to develop and we need patience to bring them through those years. Patience especially when they are just newborn. Children take patience too. Every step of their lives is marked with new adventure. There are no books to follow. Every life is different. As adults we know this if we think about it. If we think about it we can be patient in how we approach every adventure of a new star, that is, a new child of God coming of age. If we don’t think about it but just react we might find we are impatient with it all. And guess what? It isn’t going to change just because we get impatient. Very few things do. We need patience to guide children into their lives.

And we need patience to work with each other. We are all different. We all have a different mission in life. To the extent that our missions don’t overlap it probably won’t be a problem with respect to being patient. Who cares if it takes time for the paint to dry if you are not a painter? If you are one you know how long it takes and impatience doesn’t make paint dry any faster, does it? When our lives overlap, that is where we get impatient. As soon as we have done what we are asking to be done we have knowledge based on our experience and if things don’t progress as we think they should we get impatient. That might well be founded in pride. Thinking we are better than others for instance.

It is interesting, but theologians say that angels don’t get impatient. Being purely spiritual and perfectly united to the will of God they accept things as God gives them. That includes what God gives us, which they understand better than we do. We have bodies and the needs of our bodies and lives to cope with, and are not purely spiritual, so we have expectations and needs to deal with. To the extent these are not met we get impatient. We demonstrate our impatience in various ways. Impatience often reflects itself in unkindness to others, and torture to ourselves, as quite often we cannot change a thing we are concerned about, by just being impatient.

We need to find patience like the angels have. In the will of God. In knowing that all things are known to God, who is an expert in every subject, and all times and seasons as well. Surrender is a key tool to patience. If we are frustrated with how things are proceeding where we have done our part as best we can we need to surrender the outcomes to God. Then we give Him also the pain we feel as a penance, and for penitents—bingo! We have more penance to add to our lives.

The one area we can be impatient about is our sanctity. “Blessed are those who hunger and thirst for holiness, for they shall be satisfied.” (Mt 5:6) So here we have the Lord calling us to impatience—about holy things! But these things do not happen overnight. So, it is a call to work at becoming holy which is for us a call to living the Gospel more perfectly. Like the Saints did. No one became a Saint overnight and no one became a Saint without the power of Jesus Christ moving in their lives. So it must be with us. We must wait, patiently, on the Lord, but keep on striving to do the right and holy thing in every situation.

The Rule will help us as it is a holy way of life given to us by a Saint, who got everything he gave others from the Lord. We need patience to live this life. Patience with ourselves in learning to live it and patience with ourselves in living it after we have learned it. This same patience we can apply to living the Gospel in our lives. It won’t happen overnight but it will happen for sure for all who keep on trying, as the Lord will make certain that happens, but perhaps not in our timing. In His. Ultimately we will become the Rule if we keep striving to live it. Then it gets easy.

So let’s make patience an objective in all things, especially in living our Rule, in dealing with others and in growing our own spirituality, with the grace of God.

Come, Lord Jesus, Come!

Bruce and Shelley Fahey BSP Administrators, Morning Star Chapter, Minnesota
**NO GREATER LOVE by Paul Beery, BSP**

"In the beginning, when God created the heavens and the earth..."

(Genesis 1:1)

Part I

Having endured another worldly "Earth Day," I turned for refuge to Janet’s beautiful meditation in last month’s newsletter: "Canticle of Praise and Gratitude in the Divine Will." More on that later. It calls to mind the Canticle of Brother Sun from our holy father Francis, originally titled Canticle of the Creatures (What would St. Francis think of "Animal Rights?"). Here is the true Christian Environmental vision of the world God has created, and still exists, in spite of all alleged evidence to the contrary.

There is an easy way to think of the world around us: Who is in charge? Yes, who indeed is in charge of the world: God or mankind? The answer to that question is all a person of faith really needs to know. If it is mankind, we are in big trouble. If it is God, there is nothing to worry about. "Be not afraid." What could be simpler? Please bear with my treading on familiar ground. There is a very important lesson to learn, and I hope it will be obvious.

They were called the "Dark Ages," because it was the age of Faith. People at that time knew that God was in charge of the world, and He was the Center of their lives. There is nothing "Dark" about that! The Catholic Church had the Authority Jesus gave it, and everyone knew it. In the end, it’s all about authority.

Then came the so-called "Enlightenment," a "philosophical movement of the 18th century, characterized by belief in the power of human reason and by innovations in political, religious, and educational doctrine." That sounds urbane enough to be relatively harmless, until the fruit of that philosophy is examined carefully in the twentieth and twenty-first centuries...

"The philosophy of the Enlightenment insisted on man's essential autonomy: man is responsible to himself, to his own rational interests, to his self-development, and, by an inescapable extension, to the welfare of his fellow man. For the philosophers, man was not a sinner, at least not by nature; human nature—and this argument was subversive, in fact revolutionary, in their day—is by origin good, or at least neutral. Despite the undeniable power of man's antisocial passions, therefore, the individual may hope for improvement through his own efforts—through education, participation in politics, activity in behalf of reform, but not through prayer." [Peter Gay, "The Enlightenment"]

Imagine the contrast. Jesus said: "Without Me you can do nothing!" The "Enlightenment" the opposite. It claims mankind is not Fallen (where is the evidence for that?) and human nature is capable of perfection unaided by God. Really? And where is the evidence for that?

Does any of this sound familiar? This false philosophy has been pounded into mankind’s brains for three hundred years. Does anyone think that the world has improved since man made himself the Center of the World? And threw God, through Godless Darwinian Evolution, into outer space? Oh, scientifically we have all the gadgets we could imagine, and for the most part life is less toilsome, but immensely more tiresome. Pleasure-seeking gets tiresome, because there is never an end to it. Saving the world gets even more tiresome, because there are more and more things to “SAVE.” And certain evil people are responsible for it all, don’t you know. Especially the bad things that happen materially to planet earth. All their fault.

The Cause. Those who have not God as their goal, must engage in an endless search for meaning in life. They go from one Cause to another, trying to Save the Snail Darter, Save the Whales, Save the Forest, Save the Planet, but not Save their Souls. Each Cause must be greater than the one before, so it must be magnified all out of proportion to its value. What will be the latest hysterical Cause? How many times can you cry "Wolf?" And the wolf never comes. To this spectacle we are treated each and every day of the year.

I saw a recent article on the effects of the Deepwater Horizon oil spill in the Gulf of Mexico that was purported to be such a disaster. Five years later, they had to look hard and dig deep to find any remaining semblance of the spill, or any significant lasting damage. The earth and the sea somehow healed. But there was much hype for the Cause, and much money to be made off of the hysteria for the Environmental Movement and its agenda. And the media made sure only one side of the story was covered. The world, the flesh and the devil have made the culture so toxic, and cultural studies are so one-sided the truth is difficult to find, even for a truth-seeker.

Only through such “Enlightenment” indoctrination could people think the fate of the world is in their hands, having lost faith in God. Such is the basic principle of the movement. Yes, evil mankind is
polluting nature with excessive use of pesticides and such, and good mankind can stop or alter such misuse. Yes, all can be better stewards of creation in many ways. Everyone agrees on that. But to go from the micro to the macro, and say that evil mankind is causing a global disaster through anthropogenic Global Warming, and good mankind can stop it? That’s ludicrous! Pipsqueak humans capable of such a thing? Talk about grandiose illusions of our capabilities! But all the globalist’s eggs are now in that basket, and there is no other alternative.

And one more caveat. The term is Global Warming, not “Climate Change.” That’s how the hysteria started out. Evil mankind was allegedly causing Global Warming with increases in CO2, and now the Globe has not significantly warmed in 18 years despite skyrocketing increases in CO2. The whole theory is thus proven false. Honest promoters of the Cause cannot explain the Pause. An 18 year Pause, contrary to what all their carefully crafted computer models predict, and in spite of the phony “consensus” of experts, another lie. So temperature records are now being falsified in an attempt to keep the hype going, keep the Big Lie going.

“Ignorantly mankind is capable of ruining the planet, but not in the manner presented to us by the world. The pollution of sin has ruined the world, not pollution from pesticides or fossil fuels. Banning God and prayer from schools and society has ruined the world, not carbon dioxide. If God sends real Climate Change for our punishment; earthquakes, volcanoes, floods, drought, etc, it is not because we used too much DDT, but too much SCS, Self-Centered Sin.

Much publicized environmental “catastrophes” are as pinpricks, cuts or scratches on the human body, minor events that are soon healed by the healing touch of God our Creator who created our world to endure much worse cataclysms. Those physical wounds on the planet that mankind has caused are super easy for God to heal. But look what He had to undergo to heal the sins of the world! (End part I)

Paul Beery BSP, Morning Star Chapter, Minnesota

On Being Deliberate...
by Janet Klasson, BSP

From the Gospel Reading, Fifth Sunday of Easter

Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Whoever abides in me and I in them bears much fruit, because apart from me you can do nothing. (John 15:4-5)

One word keeps popping up for me lately, and when that happens, I know I have some pondering to do. The word is “deliberate” in the context of being more deliberate in my actions, more mindful and intentional. So often our actions throughout the day are automatic. We are not present to our actions, but like horses bolting for the barn door, our minds race on to other things. We do things impulsively or rashly, we fail to ponder. We neglect to live in the sacrament of the present moment, and in so doing, we lose the joy and grace unique to each moment.

It is a mistake to think that the ordinary actions of our daily lives are merely ordinary. Because we abide in Christ and He in us, every action that we undertake apart from sin, has the potential to be an act that bears abundant fruit. We can eat mindlessly, or we can pray before meals proclaiming a blessing on the food and those who prepared it, enjoying every bite with deep gratitude to our loving Father, who knows how to give
good things to his children. As we interact with people it is easy to forego listening as we formulate our response in advance, or even to think about our next appointment or job on the to-do list. Or we can be attentive to those we are with, and see Christ in them no matter who they are. We can grumble at the thankless monotony of our daily duty or we can say several times a day, "Lord if you want me to do this, let’s do it together." Or “Thank you Lord that I have good legs and arms to carry a laundry basket up three flights of stairs.” Or “Lord this is a very unpleasant task. I link this task to your holy Cross and ask you to use it for the salvation of a soul that is in great need right now.” Or “Lord, I take this moment of pure joy and lay it in your Sacred Heart.”

In living the Rule of the BSP, we discipline our bodies through fasting and our spirits through prayer. The logical next step is to discipline our minds by being deliberate in our actions, by being present in them, and by living each day in holy joy. How often we come to the end of an hour not knowing how it passed. So many daily joys pass by unnoticed. How many wasted minutes will we have to account for at our judgment?

The word, deliberate, is sometimes used as a verb, especially when speaking of a jury that is sent to deliberate over all the evidence they have heard. This is another clue about what it means to be deliberate in our actions. We are meant to ponder and mull over things, not so as to paralyze us or prevent us from ever doing anything, but to slow us down and make us aware that even small actions have consequences. And if at times we are not entirely certain what God’s will is for us in that moment, we can just “acknowledge God, take the next right step, and be a sign of hope for others.” (Charlie Johnston). Or in the words of Teddy Roosevelt: "Do what you can, where you are, with what you have."

Of course our Blessed Mother is our perfect model for a life lived deliberately. While there is little we know for certain about the life of the Blessed Mother, I think we can surmise that she was always deliberate, mindful, and intentional. Jesus did abide in her in a singular, physical way before his birth. Yet this was just a pre-figuring of her desire and pledge to have him abide in her always. I am currently reading a booklet called, “The Virgin Mary in the Kingdom of the Divine Will” (http://luisapiccarreta.co/?page_id=2868). This book has been approved for distribution by the Archbishop Pichierri of Trani. It may be read online, or purchased from Amazon. In it are some wonderful insights into the prodigies of Our Lady’s Immaculate Conception and her life lived completely in the Divine Will. The book is meant to be read during May, one section per day to lead the reader deeper into the Divine Will.

I am beginning to understand that being deliberate is a pathway to living in the Divine Will. By accepting the duty or leisure, sorrow or joy of each moment and inviting God into it, we are learning to let Jesus ABIDE in us—really abide in us every moment. We receive him in the Holy Eucharist as often as we can. Our hearts, then, are like tattered carriages that have been commissioned to transport a great King. Let us not out of shame for our own poverty draw the curtains closed so that he cannot participate in our daily life. Let us open wide the curtains and enjoy together the daily adventures that an intentional life brings. Let us always be aware of Who is riding in our carriage, focusing on the King, not the carriage, on the glorious Divine Will, not our own tattered will. Let us imitate our Celestial Mama, who never for an instant exited the Divine Will, who in every moment of her life crucified her own will as a perfect offering to God. Fiat!

From www.pelianito.stblogs.com

Ephesians 2:8-9 For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast.

"Beloved child, the gifts of God the Father are being lavished on this generation. Those who pick up the gifts and receive them with a grateful heart will be lavished with still more. That is the message you heard in today’s Gospel. The fruitful will be given more responsibility. Do not limit me in what I can give. If I set no limits, why should you? Realize that my gifts always come with a promise and a purpose of fruitfulness. At no time is my purpose static, but always moving in an upward spiral. Ponder these things, my children. Be gracious with the gifts I have given you. Work tirelessly for the kingdom and at the end you will have the joy of hearing me say to you, 'Well done, good and faithful servant. Enter into your Master’s joy.'"

Heavenly Father, we thank you for counting us worthy to stand in your presence and serve you. May we always accept with joy and gratitude the gifts you offer. May your gifts to us always bear fruit for the kingdom, for the glory of your holy name. Amen.

Janet Klasson BSP, Divine Mercy Chapter, Canada

(The messages on the Pelianito Journal blog are the fruit of Janet’s lectio divina. She submits all messages to her spiritual director, a Catholic priest. You may read his remarks here: http://pelianito.stblogs.com/on-private-revelation/.)
FROM THE ‘SPARROW’
The Mind of Christ

Peace my sparrow friends. In many way, being in prison is hard. Nevertheless, whenever I am asked what is the most difficult to deal with, the answer readily comes to mind. It is not the cold steel bars, the imposing walls and fences, or the peril them. It is the separation from family, the abandonment by friends, and the despairing heart.

I will not be released from prison anytime soon. However, I am managing some measure of liberation from the duress of loneliness. I’ve changed what I can—my attitude. Doing so has led me to see and experience things differently, to see and experience the goodness that God compassionately offers. Whether we are behind prison walls or the closed doors of our home, loneliness can be the most difficult challenge any of us ever has to face.

Even though we may not be able to control our outward circumstances, the Bible tells us we can change our attitude toward our situation. Having the “mind of Christ” (Phil. 2:5) will change our today—and all our tomorrows.

“The Lord has sent me...those who grieve...to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and to a garment of praise instead of a spirit of despair.” —Isaiah 61:1,3

“My heaven is to smile at the God I adore, when He wishes to hide in order to try my faith, to smile until He will again look down on me.” —St. Therese, the Little Flower

St. Dismas

Peace to my sparrow friends...today I was thinking about St. Dismas. I often place myself in the crucifixion scene in meditation as the “good thief”. There is nothing for me to do in that meditation but, like St. Dismas, admit my sinfulness and brokenness to the world and to apply for Jesus’ mercy as he, and I, die together. It often brings me peace to feel His mercy and forgiveness in this way.

In the fourth century, an apocryphal book called the “Acts of Pilate “gave a purported account of the trial, death and resurrection of Christ as seen through the eyes of Pilate. The book drew heavily on the four Gospels and added many details.

It is in the Acts of Pilate that the “good thief “ is given the name “Dismas” (sometimes called “Dysmas”) — from a Greek word meaning “dying”. It is another example of how legendary writings imaginatively supply details that aren't given in the authentic texts. Over time, Dismas was popularly looked upon as a saint. Many parishes are named after him. The feast of St. Dismas is celebrated March 25. Many consider him the first canonized saint.

St. Luke tells us about “The Good Thief”:

"The other criminal, however, rebuked him, said in reply, ‘Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ Jesus replied to him, ‘Amen, I say to you, today you will be with me in paradise.’” —Luke 23:40-43

The other criminal speaks first to his companion, and in so doing becomes another of Luke's witnesses to the innocence of Jesus. Then he speaks to Jesus, asking to be remembered. He barely met Jesus—again, Luke's emphasis—if you only knew this man, even briefly, you would love him. Then we hear the last words that Jesus speaks to a human being before he dies: “Today you will be with me in paradise.”

When Jesus began his ministry (he was in his hometown synagogue in Nazareth), his first words promised release to captives. Now, as he is dying, his last words fulfill that promise.

This criminal is the ONLY person in any of the Gospels to address Jesus by his first name without any qualifier, such as "Lord" or “Son of David." The first person with enough confidence to be so familiar is a convicted criminal who is the last person to speak to Jesus before he dies.

Why, my little sparrows, don’t we all take time this week to talk to Jesus on a first name basis?

Pax et bonum

Bob Hall BSP, Little Flower Chapter, NC
**MORNING STAR: NEWS ON THE ASSOCIATION...**

**BSP RETREAT**
SAVE THE DATE! The annual BSP retreat will be held August 14-16 at Prior Lake Franciscan Retreat Center as usual, with Fr. John Paul Erickson as Retreat Master. He is head of the Office of Worship for the Archdiocese. The general theme will center on contemplative prayer. A flyer will be emailed as soon as one is available.

**BSP MEMBER WEBSITES**
Brothers and Sisters of Penance of St. Francis facebook page by Lisa Drago, BSP
The Joy of Penance by Janet Klasson [www.joyofpenance.wordpress.com](http://www.joyofpenance.wordpress.com)

**HANDBOOK OF THE ASSOCIATION...**

The BSP Handbook, titled *Stella Matutina: Handbook of The Brothers and Sisters of Penance of St. Francis* is now available for order. We have used a print-on-demand service at Lulu.com to print the book. This means we do not have to keep a stockpile of books, but customers order directly from Lulu, which prints them as they are ordered and ships them directly to the customer. This simplifies the ordering process for the administrators.

There is a link to the ordering page on our BSP homepage. You will need a credit card or a Paypal account to order. Cost is $10.00 plus shipping.

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Come Holy Spirit,
fill the hearts of your faithful
and kindle in them the fire of your love.
Send forth your Spirit
and they shall be created.
And You shall renew
the face of the earth.

O, God,
who by the light of the Holy Spirit,
did instruct the hearts of the faithful,
grant that by the same Holy Spirit
we may be truly wise
and ever enjoy His consolations.
Through Christ Our Lord, Amen.
A.k.a. BSP, is a non-profit Private Association of the Faithful, which is dedicated to renewing the ancient way of penance as contained in the First Rule of the Third Order of St. Francis of 1221 for lay people in our modern world. We have the blessing of the Catholic Church to do this through several of its Archbishops, Bishops, and priests. If you are bound by another Rule of life in another profession of the way of St. Francis that does not permit you to enter other religious families you are nonetheless invited to add the elements of this beautiful way of life that Saint Francis of Assisi gave us to the lifestyle of your profession.

All members, and Franciscans, are welcome to submit articles for consideration for inclusion in this newsletter if they are directed towards the spiritual formation of members or are the outgrowth of the lifestyle of the Association. Just send them to the BSP at minncc@aol.com. Feel free to share this newsletter with your friends or neighbors. It is intended to be the primary monthly communication of the Association, and ongoing formation for all members and friends. And if you can find it in your heart and in your budget remember that donations to the BSP are used strictly to promote the lifestyle and are tax deductible.

We remain, always, sincerely yours in the love of Jesus Christ!

Bruce and Shelley Fahey BSP, Editors

Welcome to the Brothers and Sisters of Penance!

In the world, but not of it, for Christ!

Website: www.bspenance.org

The BROTHERS AND SISTERS OF PENANCE
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