BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter X—Francis’ Devotion to Prayer

4. Then when he was alone and at peace, Francis would make the groves re-echo with his sighs and bedew the ground with is tears, as he beat his breast and conversed intimately with his Lord in hidden secrecy. Here he defended himself before his Judge; here he spoke with his Lover. Here, too, the friars who were watching occasionally heard him cry aloud, imploring God’s mercy for sinners, and weeping for the passion of Christ, as if he saw it before his eyes.

He was occasionally seen raised up from the ground and surrounded with a shining cloud, as he prayed at night with his hands stretched out in the form of a cross. The brilliance which enveloped his body was a sign of the miraculous light which flooded his soul. There is good proof, too, that on such occasions the hidden depths of God’s wisdom were revealed to him, although he never said anything about it except when love of Christ or the good of his neighbor demanded it. He was accustomed to say, “It often happens that an invaluable treasure is lost for the sake of a worthless reward, and God who bestowed his gift once will not be prevailed upon to give again so easily.”

When he rejoined the friars after spending some time praying alone during which he was almost completely transformed, he used to be more careful than ever to appear just like the rest; any progress he had made interiorly might be robbed of its reward by the marks of esteem he would receive if it were visible. If he was among others when he was suddenly visited by his Lord, he would always try to hide it from them, so that no one might perceive the near approach of his Spouse. If he was praying with the friars, he completely avoided all deep breathing and sighing, or any outward display, either because he loved to keep things to himself or because he had descended into the depths of his heart and was lost in God. He often said to his companions, “If a religious is visited by God in his prayer, he should say, ‘Lord you have sent me this comfort from heaven even though I am a sinner and unworthy, and I entrust it to your keeping because I know that I only steal your treasures.’ When he leaves his prayer, such a person should seem as much a sinner and worthy of contempt as if he had received no new favor.”

5. One time when Francis was praying at the Portiuncula, the bishop of Assisi came to visit him, as was his custom. As soon as he entered the enclosure, he went straight to the cell where the saint was praying. A little presumptuously, he knocked on the door and made as if to enter. But the moment he put his head in and saw the saint at his prayers, he was seized with a fit of trembling, while his limbs became rigid and he lost his speech. Then he was forcibly ejected and thrown back quite a distance the way he had come. He was dumbfounded and he went immediately to the other friars and, as God restored his speech, he immediately confessed his fault.

On another occasion the abbot of the monastery of San Giustino in the diocese of Perugia met the saint and immediately dismounted to pay him his respects and discuss his spiritual life with him. When they had conversed pleasantly for some time, the abbot took his leave and humbly asked Francis to pray for him, “I shall be glad to pray for you,” the saint replied. After the abbot had gone a little way, Francis turned to his companion and said, “Wait a little while, brother. I want to keep the promise I have made.” Then, as St. Francis prayed, the abbot suddenly felt a warmth and joy of spirit he had never experienced before, so that he was lost in ecstasy and completely rapt out of himself in God. He remained like that for some time and then, coming back to himself, he recognized the power of Francis’ prayer. Ever afterwards he had greater love for the Order than before and told the story to many people as a miracle.

Bonaventure—Major Life of St. Francis (1263)
VISITOR’S MESSAGE
Homily by Fr. Robert Altier...
The Value of Suffering


In the readings today, we see totally different perspectives on some of the same concepts. We hear Job, for instance, cursing his day because of the sufferings in which he is tormented. He looks around and wonders why he was even born. If this kind of suffering was going to be his lot, it would have been better, he thought, if he would die right way. And he wonders why it is that people who desire death do not get it, and why it is that people who do not want to die sometimes do. It is that interior struggle as one is dealing with the pain, with the suffering, wondering how it is that they can escape.

At the same time, we see Our Lord in the Gospel reading. He turns His face toward Jerusalem, and we are told that this took place when it was time for His exodus, when it was time for His passing over, His being taken from this world. He came into this world for the very purpose of dying. He was a man of sorrows, but He did not curse His day; rather what He did was to rejoice when the time came – rejoice not simply because He was going to die and get away from the sorrows and the suffering, but rather to rejoice because God’s Will was being fulfilled in Him.

With Job (of course, they did not have Our Lord at that time), they did not understand the value of suffering so the only way that he would look at it was to escape, not unlike most of us when we are made to suffer. How many of us embrace it? How many of us are really willing to offer our suffering to the Lord, to unite our suffering with His? Most of us would much rather find a way of being able to escape. That is even the way people look at death. For some people, it is an escape from life; it is an escape from the suffering and the pain from which they are suffering so terribly. For some people, it is just an escape from anything; they run away from other things by running to death. But Our Lord shows us that it is just the opposite. It was something that He was running toward, not as an end in itself but as the means to true life, not as a matter of despair but as a matter of hope. That is the way we want to be able to adjust ourselves.

If we can see the value of the suffering that He endured, and therefore the value of the suffering that we can endure with Him, if we can see the way that He was looking at death as the means to life, as the exodus from this world to the Promised Land, that is the way we can look at it. It is not running away but it is running to. It is not trying to escape, but rather just the opposite. It is an entrance; it is the way to life. Now many of us, rather than running away from something to get to death, just plain run away from death. But that again is something in which Our Lord shows us just the opposite. When His time came, He turned His face toward Jerusalem knowing what was going to face Him there, and with great resolution He moved right into the place where He knew He was going to meet death. But in that He defeated death for all of us so that we no longer need be afraid. Rather, we need to learn from Our Lord the right attitude, to be able to embrace the suffering, to be able to face death with courage, with resolution, knowing that death is not the end but rather it is the means by which we can attain life.

That is the attitude we need – not to curse our day – because as miserable as things are out in the world right now it is the best time in the world to be a Catholic. As difficult as things may be in our individual lives, there is no better time in the world to become a saint. This is what God has given us the opportunity to do. It is to take up our cross; it is to follow in the footsteps of Our Lord, to share in His passion, to share in His crucifixion in order to share in His death and resurrection. It is to see things in a very positive way, not to run away but to run toward, not to flee but to embrace, and to be able to see this as the entrance, the singular door that will lead us to the fullness of life. But most importantly, we need to see it only as God’s Will, not what we would personally prefer but rather to accept what God wants; and when the day comes and God’s Will is made clear, to rejoice in it, to embrace it, to enter into it so we can have the fullness of life which follows from it.

This text was transcribed from the audio recording of a homily by Father Robert Altier with minimal editing.
The retreat was wonderful. The retreat master, Father John Paul Erickson, who is also pastor of Blessed Sacrament parish in St. Paul, spoke on "Difficulties with Mental Prayer". We all struggle with difficulties with mental prayer and can always use some advice on how to combat them. As part of his talk he admonished us to form good resolutions regarding our spiritual and prayer life. Without the resolutions, or goals as he also called them, not much will happen. He said distractions during mental prayer should be made part of the prayer. So, there was advice there for us all.

We were blessed in that there were two professions at the retreat this year. Claire Wilder, from VC Highlands, Nevada, and Carrie Haack, from Roseville, Minnesota both made their profession through Fr. John Paul Erickson, the retreat master. This brings the number of professed in the BSP to 38, all scattered across the United States and Canada. This was reported in the BSP meeting at the retreat on Sunday as well as that there is a new Chapter forming in the Philippines and we now have about 900 inquirers worldwide.

Several of our Chapters have been born from those professed finding others of like mind and uniting with them in sharing their lifestyle and faith. Carrie, of course, is already in Morning Star Chapter and went through formation in the Chapter. Claire had Bruce Fahey as a formation advocate and did it all by email. Claire, of course, like most members, has no one else around her at this time living the BSP Rule, and so has the opportunity to form a Chapter if she can find a sister or brother in Nevada with whom to share the life.

The professions were held as always at Mass. In this case the Sunday Mass at the retreat center. Everyone at the retreat was present then. Claire and Carrie both stood before the altar, before Mass began on Sunday morning by the decision of Father Erickson, and the members of Morning Star Chapter stood behind them as witnesses, with Sister Jane Ellen Smith OSF, from Texas, who vowed to our Rule in 2007, also present. Father walked Claire and Carrie through the ceremony and then, before they professed, made the litany of the Saints invoking the blessing of the Saints on Claire and Carrie.

The profession was simple but solemn. As one non-BSP person at the retreat said, it brings the call to follow the Rule into full light for those at the retreat to hear someone say they are going to live it for all of their life. Scary they said, which just points out to those of us who are professed the seriousness of our profession and its sacred beauty. No one can lead this life who is not called to do that.

After the professions Father blessed both Carrie and Claire, and the crowns of thorns given to them as a special gift from the BSP. They were both very happy to receive them and they took them home with them from the retreat as a reminder of this big day.

That said we all do well to reflect on our professions on a regular basis. Father Val, our first visitor, long ago, said we should read our Rule weekly. We should spend time pondering our commitment, and renewing it at least in our hearts. In this way we can regularly make resolutions to live it better if we find areas where we are not doing so well. This is useful and good for those of us who are professed. It is a holy way of life and demanding, and ultimately we want to 'become' our Rule and if we live it we will do that. Once we do that living it is simple. It becomes who we are.

So, let us take this occasion of the professions of Claire and Carrie and let us ponder our own profession. Let us renew our professions in our hearts and minds. Let us thank St. Francis for what he gave us and rejoice that we have the strength and the calling to live this life. Praised be Jesus forever!

Bruce and Shelley Fahey BSP, Administrators Morning Star Chapter, Minnesota
Finding a mountain to bring disciples of the Lord to pray in imitation of Jesus is difficult today. “Why do you continue going through all the work of putting on the BSP retreat?” That was a good question asked of the most disorganized person in the world. The answer came Friday night of the retreat during Mass celebrated by Fr. John Paul Erickson. As the rafters were being lifted in glorious song by a nearly full house of worshippers praising God, there came a little gift from Him, an interior acknowledgement in my heart that it was all worth it!

All the time, the effort, and the toil was not in vain, for here was a manifestation in its purest form of the purpose of our life on earth: we exist for the praise of His Glory! That event, and all the people gathered together that evening and weekend giving perfect praise to God would not have happened had not the most disorganized person in the world been forced to be just barely organized enough to produce something beautiful for God. It was like giving birth. Something now exists where nothing had before. The contrast was very clear. Without the retreat, that night there would have been a silent and empty chapel, the Lord waiting patiently for someone to visit. Instead there was a multitude of people praising the Lord. And two of them, Claire and Carrie, were there to give their lives to the Lord by following the Rule of St. Francis in imitation of the Saint who was most perfectly imitated our Lord and Savior Jesus Christ.

I thought, Wow, what a lesson for life! How often do we stop and think of the effect our actions may have on others, both in this life, and in the grand scheme of things, for eternity? The Apostle Paul tells us that everything we do should be for the glory of God. That seemed so obvious that weekend. There was a general feeling that it was one of the best retreats we have had since we began contracting with the Prior Lake Franciscan retreat center twelve years ago.

Perhaps it was the expectations of the retreatants, which were fulfilled. Perhaps it was their spiritual maturity. I know it was in large part the zest of the young retreat master, Fr. John Paul Erickson. There were many comments from his parishioners beforehand that he gave the best homilies they had ever heard. I had some idea of that for he had also given a retreat to the MC’s in India, and the Missionaries of Charity don’t pick slouches to instruct them. That’s one place Donna and I encountered him, as he celebrated Mass at the local MC convent one day a week.

The other was a class on Mystical Theology he is team-teaching at our local parish St. Helena’s. I hope to interweave thoughts from both this class and the BSP Retreat as time goes on. There are so many lessons to be learned in life, and Father Erickson is able to get to the core of an issue quickly and easily. Some people like to nuance life to death, and make of simple truths a mass of confusion and contradictions. Not him, not here.

It is difficult to predict an exact order for the coming months, as the visit of Pope Francis to America will be tough to ignore. Nor should it be.

Fr. Erickson had unimpeachable source material for the retreat. He recommended several books by Fr. Eugene Boylan, especially “Difficulties in Mental Prayer,” the theme of the retreat. Also Boylan’s “This Tremendous Lover,” and “The Spiritual Life of the Priest,” which he has personally found very helpful.

He also went to the Catholic Catechism on Meditation, numbers 2705 to 2708, the section on Meditation under “Expressions of Prayer.” There we learn that meditation “is above all a quest. The mind seeks to understand the why and how of the Christian life, in order to adhere and respond to what the Lord is asking. The required attentiveness is difficult to sustain.” Thus everyone wants to know how to overcome the difficulties we have all experienced.

During a Q & A after one of the conferences I asked Father Erickson what was for me a simple but fundamental question. If God truly wants us to know Him, so as to love and serve Him, why does He make it so hard? The short answer was that we are to long for Him exceedingly. What great quest in life is easily attained? How many times do we strive to attain a certain goal, and when it is met, we sometimes have an empty feeling. That was too easy. Or, what now?

I remember catching a muskie, a trophy to put on the wall. All my life as a fisherman the quest was to catch the largest fish possible. When it actually happened, I lost all interest in fishing for two or three years! “How can you top that?” Plus, Donna thought one fish on the wall was enough. I thought two would nicely balance each other. It remains alone. There are limits in fishing. There are no limits in the quest for God.

Psalm 63 tells the story:

“O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water.”

The Beatific Vision is for heaven. Life on earth is a test, a challenge. It’s supposed to be hard! The Catholic
Catechism tells us in paragraph 2708 states:

“Meditation engages thought, imagination, emotion and desire. This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ. Christian prayer tries above all else to mediate on the mysteries of Christ, as in lectio divina or the rosary. Christian prayer should go further: to the knowledge of the love of the Lord Jesus, to union with Him.”

In his final homily Fr. Erickson provided the best way to union with Jesus. He sounded a familiar Franciscan theme: we are on a pilgrimage, just like the Chosen People in the desert. They wandered aimlessly for forty years, as many of us do. They were given bread from heaven, the manna which kept them alive. And were they grateful? They said: All you can offer is bread from heaven? They still say it today.

Jesus was mocked as He hung on the tree: “Come down from that Cross.” Now! Imagine the humility, the silence, the littleness of Jesus as He endured the final agony. The members of His Body can expect nothing different. We too must endure the difficulty of carrying our Cross daily, the terror outside and inside of us. But we have divine assistance. Bringing these two points together, Father said the same humility, silence and littleness of Jesus is placed on the tongues of sinners in the Eucharist.

On our pilgrimage, as we wander in the desert of our lives, we need this Bread from Heaven! We need to cling to Jesus as we too take up our cross, and become like Him in all things. This is one of the sweetest things on earth, to meditate on the Passion of Jesus, for inspiration. As the crowd mocked Jesus on the Cross, it continues to jeer at us, the members of His Mystical Body, today. Has nothing changed over the course of two thousand years? Is that all we need? Bread from Heaven? The answer is a resounding YES!

Paul Beery BSP, Morning Star Chapter, Minnesota

Swaddling bands...
by Janet Klasson, BSP

From the Second Reading, Nineteenth Sunday of Ordinary Time

Lord Then Jesus said to his disciples, “Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.” (Matthew 16:24,25)

I have felt led to ponder lately on the swaddling bands of Christ and what they symbolize in the Divine Will. I was thinking about Jesus, the glorious, infinite Word of God, the Second Person of the Trinity, about whom St. Paul wrote:

“He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.” (Colossians 1:15-20)

I have to say, this is one of my favorite Scripture passages. It so clearly and beautifully depicts the glorious participation of Jesus in the act of Creation, yet more than participation, it speaks of Christ as the very reason that creation exists at all. It was a glorious gift from Father to Son, but not just something to be played with, not a bauble or a toy, but something to die for—literally! This passage says so much that we could spend a lifetime meditating on it and never plumb its depths.

All the more amazing, then, is the fact of our Lord’s Incarnation! In the Divine Will, Jesus “emptied himself, taking the form of a slave” and imprisoned himself in the darkness of the Virgin’s womb for nine months. He had the infinity of heaven and the entire created universe to move in before the Incarnation, now he had but a small bubble of darkness. When, finally, it was time for his prodigious birth, did he revel in the freedom? No! He allowed himself to be tightly wrapped in swaddling bands by the humblest of all people on earth—Mary!

What I believe this signifies and prefigures is not just Our Lord’s total surrender to the Divine Will, but also his willing submission to his holy Mother. In the womb, he became a prisoner submitting his will to the Father, but in the swaddling bands, he submitted his will to his Mother! What unimaginable humility and trust!
There is a profound message in that for us. We too are meant, not only to surrender our will to the Father, but to allow our Mother to bind us hand and foot and do with us as she wills! When we make our consecration to Mary, this is in fact what we are asking. We completely surrender our wills to her ministrations.

Swaddling bands restrict our movements—we do not go where we would like, we do not even move a finger unless she allows it. But swaddling bands also comfort. After the safety and warmth of the womb, the outside world is shockingly harsh, cold, and bright—the nine month embrace has come to an end. But our loving Mother is there. The swaddling bands help us feel coddled and safe. She will always keep us safe, even if at times we don’t understand why things happen that may be frightening or uncomfortable. We don’t understand, but she does. We only have to trust her. Our Celestial Mama is worthy of all trust, even when she lays us in a lumpy, scratchy, smelly old manger!

So if for a time, we feel restricted, tied down, paralyzed even, it may help to meditate on whether this is Our Mother working for our good. The world is a dangerous place. Sometimes she has to restrict our movements. She knows best. For our part, we can never be wrong if we entrust ourselves completely to her.

Hail, Full of Grace. Bind us to the Divine Will! We love you and we trust you! Amen.

From www.pelianito.stblogs.com

Isaiah 37:30-32 And this shall be the sign for you: This year eat what grows of itself, and in the second year what springs from that; then in the third year sow, reap, plant vineyards, and eat their fruit. The surviving remnant of the house of Judah shall again take root downwards, and bear fruit upwards; for from Jerusalem a remnant shall go out, and from Mount Zion a band of survivors. The zeal of the Lord of hosts will do this.

"Children, again and again I have told you, do not be afraid! Surrender to me. Live in my will. Be docile, humble, little. Filter your thoughts through the sieve of humility. Use the finest sieve to filter out the least impurity of pride. Pride is what you must fear. Let humility be your safety. Ask our Mother to teach you the ways of humility. No creature was ever more perfectly humble, or perfectly human than she was. Even now she keeps nothing for herself, but everything that comes to her passes out again. The prayers of the faithful she adorns with her merits and presents to her Son. The graces showered on her by the Holy Trinity she in turn showers on all who receive them with a sincere heart. Take heed my children—humidity is the antidote to the world’s ills. Ponder this, my children. It has never been more urgently needed."

Heavenly Father, humility is a difficult discipline and we buck against it. Therefore, through the limitless graces that flow from our Mother, grant us every grace we need to grow in humility. Mother Mary, teach us! Queen of Humility, lead us! 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/.)

Litany of Humility

O Jesus! meek and humble of heart, Hear me.

From the desire of being esteemed...
**R. Deliver me, Jesus.**
From the desire of being loved....
From the desire of being extolled ...
From the desire of being honored ...
From the desire of being praised ...
From the desire of being preferred to others...
From the desire of being consulted ...
From the desire of being approved ...
From the fear of being humiliated ...
From the fear of being despised... From the fear of suffering rebukes ...
From the fear of being calumniated ...

From the fear of being forgotten ...
From the fear of being ridiculed ...
From the fear of being wronged ...
From the fear of being suspected ...

That others may be loved more than I...
**R. Jesus, grant me the grace to desire it.**
That others may be esteemed more than I ...
That, in the opinion of the world, others may increase and I may decrease ...
That others may be chosen and I set aside ...
That others may be praised and I unnoticed ...
That others may be preferred to me in everything...
That others may become holier than I, provided that I may become as holy as I should...
FROM THE ‘SPARROW’
The Industrious Parent...

Peace! From out of the window of my prison hospital room on the 5th floor I could see them! They were an industrious pair of sparrow parents. Daily and hourly, minute by minute, the little house sparrows pursued the full-time job of feeding their growing youngsters. The parents swooped in and out, in and out, busily collecting and bringing food. Bugs, flies, and mosquitoes were prime targets. It seemed like an endless task, and only with both on the job was it possible.

Always the youngsters were alert, hungry, eager. A slight flutter, a shadow on the nest's edge, and they knew instinctively that Mom and Dad was there to deliver nutrition. Enthusiastically they stretched out their scrawny necks, opened their beaks, and hoped it was their turn for a morsel. They were desperate. Their survival depended on their parents’ supply.

Other youngsters are also begging for food. They want spiritual food. They want it now, and they want it desperately. They want answers. They want guidance. They want hope and salvation. They want what is right and good. They want integrity. They want to be in God's will.

What are we feeding the younger ones who look up to us? They want good, nourishing food. We feed them with thoughts, words, and actions. They will notice our attitudes and responses in various situations. We are watched; we are followed. Our private thoughts, our spontaneous deeds, our unplanned words do matter. Silly actions convey a careless attitude, frivolous spending portrays poor stewardship, and telling shady jokes reveals a corrupt mind.

We should always be mindful of God and conduct ourselves in a mature fashion. Then our youth will be nourished. Then we, as Christians, will have hope for tomorrow.

Silence is a language...

Peace to you my little sparrow friends. In thoughts about St. Francis' words to..."Preach the Gospel at all times, and when necessary use words." It brought to mind that silence is actually a language…it is here that I believe the Saint was striving, in his simple way, to point out to us that ministering to people in silence was a viable form of communication.

Along these lines I developed some interesting thoughts in meditation. The language of silence is employed only in humans. Animals know more about the value of silence than humans do, but do not use silence as a means of communication. If a person chooses to remain silent when a vocal response is expected, he is speaking the language of silence. This language may be either noble and principled or cutting and cruel.

Jesus used the language of silence when He stood on trial before Pilate. He could have argued convincingly to be exonerated, but His mission was to die, so He remained silent. His silence sent a powerful message to Pilate that before him stood a man falsely accused. It was very appropriate for Christ to behave as He did. However, it is a different matter entirely for a sullen youth to refuse to answer his father's questions about why he didn't come home until 2:00 A.M. This silence speaks rebellion.

If someone tells a questionable joke in our hearing, there may be times when we do not have the opportunity or courage to speak our objection. But to remain silent when others laugh will send a message all its own. Those who observe will feel the rebuke of silence.

Some people express ill will by refusing to speak to someone they are angry with. This is known as the silent treatment, and it is extremely cruel when used against those close to us. The language of silence is easy to learn if we want to use it harmfully, but it takes great courage to use the language for noble purposes. My dear little sparrows I am reminded of an old rhyme:

SILENCE IS GOLDEN, OR YELLOW OR BLACK;
WITH MALICIOUS INTENT IT’S A KNIFE IN THE BACK!

"Jesus does not need books or learned men to instruct a soul. He, the Doctor of doctors, teaches without noise of words. I have never heard Him speak, but I know that He is within me."

St. Therese, the Little Flower

Pax et bonum
Brother Sparrow
Bob Hall BSP, Little Flower Chapter, NC
MORNING STAR: NEWS ON THE ASSOCIATION...

RETREAT 2015

Newly professed BSP members Carrie Haack and Claire Wilder with Fr. John Paul Erickson

Fr. John Paul Erickson
Fr. Erickson accepts the Profession of Carrie Haack and Claire Wilder

2015 Retreat Attendees

**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.

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.
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 mincc@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 OF ST. FRANCIS

65774 County Road 31
Northome MN 56661