

'FOLLOW ME!'

Luke 9:23

Monthly Newsletter of The BROTHERS AND SISTERS OF PENANCE



of St. Francis

October 2010

BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter I – St. Francis life in the World

6. Francis now developed a spirit of poverty, with a deep sense of humility, and an attitude of profound compassion. He had never been able to stand the sight of lepers, even at a distance, and he always avoided meeting them, but now in order to arrive at perfect self-contempt he served them devotedly with all humility and kindness, because the prophet Isaias tells us that Christ crucified was regarded as a leper and despised.



He visited their houses frequently and distributed alms among them generously, kissing their hands and lips with deep compassion. When he was approached by beggars, he was not content merely to give what he had— he wanted to give his whole self to them. At times he took off his clothes and gave them away, or ripped or tore pieces from them, if he had nothing else at hand.

He came to the aid of priests who were in need, respectfully and devoutly, especially when it concerned the upkeep of the altar. In this way he earned a share in the homage offered to God, while relieving the needs of those who pay homage to him.

During this period, too, he made a pilgrimage to the tomb of St. Peter. When he saw the crowds of beggars gathered in front of the church, he was moved partly by the attraction he felt in his devotion and partly by love of poverty to give his clothes to one of the poorest among them. Then he dressed in the beggars rags and spent the whole day among the crowd there, filled with an unaccustomed joy of spirit.

In this way he would learn to make light of what the world esteems and arrive gradually at the perfect observance of the Gospel. He paid great attention to external mortification, so that his whole life might be ruled by the cross of Christ which was imprinted on his heart. All this took place while Francis still lived and dressed as a layman in the world.

Chapter I – St. Francis life in the World

1. Christ himself was Francis' only guide during all this time and now in his goodness he intervened once more with the sweet influence of his grace. Francis left the town one day to meditate out-of-doors and as he was passing by the church of San Damiano which was threatening to collapse with age, he felt urged to go in and pray. There as he knelt in prayer before a painted image of the Crucified, he felt greatly comforted in spirit and his eyes were full of tears as he gazed at the cross. Then, all of a sudden, he heard a voice coming from the cross and telling him three times, "Francis, go and repair my house. You see it is

all falling down." Francis was alone in the church and he was terrified at the sound of the voice, but the power of its message penetrated his heart and he went into an ecstasy. Eventually he came back to himself and prepared to obey the command he had received. (To be continued next month.)

Bonaventure—Major Life of St. Francis - Part I - (1263)



HOMILY BY FATHER ROBERT ALTIER

October 2 - Feast of the Guardian Angels

Reading (Exodus 23:20-23) Gospel (St. Matthew 18:1-5, 10)

In the Gospel reading today, we hear Our Lord telling us about the guardian angels of the little children. People tend to think about guardian angels when they think of children. There is that beautiful holy card with the little child trying to cross the rickety old bridge and the angel standing right there. We put little angel pictures above babies' cribs and then we forget all about angels once the babies are not babies anymore. But our angels do not forget about us - Thanks be to God!

Each and every one of us has a guardian angel, and each and every one of us needs to get to know our guardian angel. Our angel is a gift from the Lord. He is there to guard us; He is there to lead us. Our angels, as we read in the Gospel, are looking at God face-to-face at all times. And so, your angel, even though he is right here with you, is beholding the face of God and honoring and glorifying the Lord. He is praying for you 24 hours a day, 365 days a year; because he is an angel, he does not get tired so he can do that constantly. And he is right there with you.

Our Lord told us, as He told the Israelites in the first reading from the Book of Exodus, that we need to heed His voice and we need to obey Him. Now the problem is that most of us totally forget that we have an angel right there. Not only do we not heed his voice, we do not even try to listen for it because we pay no attention to the fact that our angel is there, or we forget totally about it. But our angels are there.

An angel is a messenger sent from God and he is there to help us, to guard us, and to lead us, as I mentioned, as he led the Israelites out through the desert and into the Promised Land. The Lord tells us in the first reading: "He will bring you to the Hittites and the Amorites and the Canaanites and the Jebusites ... and I will wipe them out." What your guardian angel is going to do is lead you to all those areas of sin in your life. He will bring you to those areas to deal with and God will wipe those things out. The enemies of your soul are what God is concerned about. He wants to bring you into The Promised Land - which is Heaven, and anything which is going to keep you from that, God wants to get rid of. Your angel is going to help you with that, but we need to listen to him and we need to obey him. This is something that we need to get very firmly into our minds because I personally believe the day is coming, and rather soon, that the work of the holy angels is going to become extraordinary in the world. When we look, for instance, at the Book of Revelation, we see on every single page the angels doing their work. When there are tough times, when things get messy, that is when we are going to really need to rely upon the angels. The time is not very far ahead when that is going to happen, and the angels are going to need to communicate for us; the angels are going to need to be bringing things between one another and it is the way we are going to be able to operate. The enemies of our souls will have absolutely no authority over them because they have chosen evil, but your angel is looking at God.

The wonderful thing to consider with your guardian angel is that, because he is right there, you really

have nothing to fear. By nature, your angel may even be far lower than Satan - Satan being the highest of all the angels created; but Satan has fallen from grace. Your guardian angel, on the other hand, made an act of faith and said "yes" to God, said "yes" to serve. Your angel is in grace. Your angel is looking at God. And because of grace, your angel, though lower than Satan by nature, is higher than Satan and more powerful than Satan by grace.

Now one can wonder why, if we have a guardian angel, things still happen that are not what we consider very good. If he is supposed to be protecting us and guarding us, why does the devil seem to have the authority that he has? God allows that for our good, for our purification, for our strengthening, and so on. So it is not because your guardian angel is asleep on the job or not doing what he should. Your guardian angel will be right there with you to help you know how to handle the situation - once again, if you turn to him. We should be praying to our angels regularly. We should be carrying on conversations with our angel throughout the day, asking for help. He is not going to force himself upon you. He is right there 24 hours a day doing work that you will absolutely never know until you get to Heaven. But still, he will not force himself upon you; in his humility, he will wait for you to ask. He will do things when it is necessary, certainly, but he will wait for you to ask for help. You need to remember that he is there and you need to ask him. That is what we have to be about.

God has given us an extraordinary gift in giving us an angel. Just think about his humility. We have Satan, on one hand, who says, "I will not serve!" You have your guardian angel, on the other hand, who says "yes" to God, enters into the glory of eternity in Heaven, and then says "yes" again to God to come down to be with us, to guard us, the little speck of dust that we are. Your angel beholds God face-to-face and then has the humility to come to be with us for the duration of our lives - and even to be with us in Purgatory if that is where we have to go. Our angels are extraordinary. They are humble, and in that humility they have power. They have a power that will help us to overcome Satan and all his minions.

This is the gift that God has given, and we need to acknowledge the gift. But not just acknowledge it generically and say, "Oh yeah, I believe in angels and I know I have a guardian angel," but to acknowledge it by living it, by living our lives in union with our angels so that we, through them, can be worshiping God constantly, that through them we will be able to hear the Word of God. We will hear His voice and obey Him.

** This text was transcribed from the audio recording of a homily by Father Robert Altier with minimal editing.*



ADMINISTRATOR'S MESSAGE...

LOWER THE NETS!



The Gospel for Thursday, the 22nd Week in Ordinary Time, is about how Jesus uses one of the fisherman's boats to teach the crowds and when he was done teaching he tells the fishermen to go out and lower their nets for a catch.

"Simon, put out into the deep water and lower your nets for a catch." (LK 51-11)

It occurred to us that there are a lot of analogies between this Gospel and what is happening in the BSP, since its founding and to the present times.

In regard to the BSP, the Lord is preaching from the "boat", the Church, telling all who want to be his disciples to **"Deny yourselves, take up your cross, and follow me."** (Lk 9:23) Many have come to His call, but there are those who seek to live the Gospel more fully. Through St. Francis, Jesus calls us to go out into the deep waters of the Church, deep spiritual waters, and lower the nets. The "nets" are the First Rule of the Third Order of St. Francis, Memoriale Propositi, the Rule of 1221. That is our mission: to 'lower the nets'.

So, that was done, and it is done, and the nets are lowered and all of us who have embraced this life, especially those professed, are at the nets. We are 'fishers of men' just as much as the first apostles but the ocean we are fishing in is that world of men already caught by the Church and its leaders. Catholics already, we are fishing for those who want to do more among those who have already been caught. Just like the apostles had no idea they were going to catch such a large catch of fish we have no idea how big our catch will be. Like the apostles, who had no idea they would catch any fish, neither do we. They had been fishing all night with no result! They expected nothing, which was logical. What happened?

They caught so many fish the nets almost broke and they filled two boats! They were astonished. Our nets are not broken, yet. They are filling though. For that we need to be grateful and because of that we may need soon to redouble our efforts and pull in the those who will be active in the Association.

The first apostles were most grateful for their catch. So must we be. Remember what Peter says. He goes to Jesus, in awe no doubt at the obvious miracle (fish obey someone?) and he says to Jesus: "Leave me, Lord, for I am a sinful man." Jesus replies, calmly, "Do not be afraid, from now on you will be catching men." (Lk5:1-11) So they left their boats, and their nets and without really knowing where He was taking them they left with him, confident that where he went was where they wanted to be. A miracle of grace leads to a complete change of life.

We don't really know where the Lord is taking us, or our Association. The oceans are deep. Apostasy is rampant. The possibilities unlimited. Like those first apostles we need to trust in the Lord, and go where He leads. If we feel called to promote the Rule, which is to 'man the nets', we need to know that He will lead us. He will bring those to us, as he brought the fish to Peter's nets, who He wants to lead lives of penance and reconciliation by living the Rule we promote.

The beginnings of our Association are shrouded in miracles of grace, and to live this life is to embrace God's gift to all of us who seek to follow Christ more perfectly. So, all who seriously follow this life will experience, literally, a complete change of life. In time also, of attitude, for with this life dawns spiritual wisdom.

All who seriously join the BSP also become fishers of men if they promote this life in the world. It is a ministry of itself. So, there is an analogy to this Gospel in what the Lord is asking us to do, to become fishers of men, in the Church, and draw others into this life of penance, and to manage the nets like those first apostles had to. As to them the Lord also calmly replies to us, "Fear not".

So, to those of us who are serious about this way of life we say, let's not be afraid to man the nets. Let's be strong in promoting the life of penance St. Francis gave us in his First Rule in these difficult times. We are fishing for those who want to do more for the Lord, and the reflection of the Rule in their lives will draw others to God. Their light will shine from the mantles of the world in which we live. We are disciples of Christ, fishers for Christ, in the modern world. We want to go where he leads, and bring others with us. So, wherever we are, let us take up the nets! Let us live our Rule and draw others to follow. Of their own will. Come now, the time is short before the catch is counted!

Bruce and Shelley Fahey BSP
Administrators, Minnesota



NO GREATER LOVE: by PAUL BEERY BSP

“Render unto Caesar what is Caesar’s, and to God what is God’s.”(Luke 20:25)

A man was walking along the street when he spotted a sign that said: “Talking dog for sale.” He was intrigued by the prospect of meeting a dog that could actually talk, so he went up to the owner and asked him, “Do you mind if I talk to your dog?” The owner said, “Go right ahead.”

The man said to the, “What have you been up to?” The dog answered him: “Well, some years ago I was in Switzerland, helping rescue avalanche victims. Then I went to the Middle East to help American troops by finding roadside bombs, and helping with our wounded soldiers. Lately I have been going to the local nursing home and telling stories to the residents to brighten their days.”

The man was astounded by what the dog told him! He turned to the owner and said, “Why on earth would you want to sell such a valuable dog?” The owner scoffed and said: “The dog lies! He never did any of those things!”

This is the shortened version of a joke that just cracked me up the first time I heard it. It’s interesting to get people’s responses, because some don’t get it. That the dog lies is somewhat irrelevant, for dogs aren’t supposed to talk in the first place (if they did, we certainly wouldn’t understand what they were saying). I would like to make a simple point. We live in a world of (two legged) talking dogs, and they all lie. In a sense, that they lie is irrelevant, for if they talk in the first place, **we are not supposed to listen to them.** No sane spiritual person would believe – or give any credibility - to what the talking dogs are saying today. I speak of modern day unbelievers, who speak a language that is totally foreign to the worldview of any faithful follower of Jesus Christ. The leftist Secular/Socialist worldview is a complete lie, for it is a world without God. The creature is taking the place of the Creator. If there is a more profound lie, a more complete falsehood, I’d like to hear it. The inmates are running the asylum, and they plan to marginalize people of faith, their worst enemies. The message of the modern-day St. Francis I referred to last month is: **We must resist their efforts, for the love of God!**

I speak again of the profound wisdom of Franciscan Archbishop Charles Chaput of Denver. He delivered a jaw-dropping speech August 24 to the Canon Law Association of Slovakia titled: “Living within the truth: Religious Liberty and Catholic mission in the new order of the world.” Archbishop Chaput is also the author of “Render Unto Caesar,” a book in which he exposes the grossly deceitful use of the concept of “Social Justice” by which the poor are merely “used” as pawns for crass political purposes.

Archbishop Chaput points out that Western Civilization would look nothing like it does today without the foundational principles of Christianity as the ROCK upon which it is built. That’s why it is usually referred to as Western Christian Civilization. Today that great edifice is being undermined by a determined, if not rabid group of people promoting Secularization, a process by which faithful Christians are seduced by the talking dogs of our day, who declare their tolerance of people of faith as long as we stay in the closet, and don’t bring our religious convictions into the public square.

Chaput states that real freedom of religion “includes the right to preach, teach, assemble, organize, and engage society and its issues publicly, both as individuals and joined together as communities of faith.” Even in the United States that is 80% Christian with a high degree of religious practice, he stated that “government agencies now increasingly seek to dictate how Church ministries should operate, and force them into practices that would destroy their Catholic identity. Efforts have been made to discourage or criminalize the expression of certain Catholic beliefs as ‘hate speech.’ Our courts and legislatures now routinely take actions that undermine marriage and family life, and seek to scrub our public life of

Christian symbolism and signs of influence.”

Archbishop Chaput then pointed out several examples of abuse by various governments which shows their open contempt of Christian leaders and believers, and said: “These events suggest an emerging, systematic discrimination against the Church that now seems inevitable. Today’s secularizers have learned from the past. They are more adroit in their bigotry; more elegant in their public relations; more intelligent in their work to exclude the Church and individual believers from influencing the moral life of society. A society where faith is prevented from vigorous public expression is a society that has fashioned the State into an IDOL. And when the State becomes an IDOL, men and women become the sacrificial offering.”

We are witnessing an “inhuman humanism.” What are we to do? Resist. Archbishop Chaput draws from lessons learned from government oppression in Europe. “If the Church is to respond faithfully, we need to draw upon the lessons that your Churches learned under totalitarianism. A **Catholicism of resistance** must be based on Christ’s words: ‘The truth will make you free.’ Catholics today need to see their discipleship and mission as ‘living within the truth,’ which means living according to Jesus Christ and God’s Word in Sacred Scripture; proclaiming the truth of the Christian Gospel, not only by our words but by our example; living every day from the unshakeable conviction that God lives, and that his love is the motive force of human history and the engine of every authentic human life; believing that the truths of the Creed are worth suffering and dying for; telling the truth and calling things by their right names; and exposing the lies by which some men try to force others to live.”

One of those lies is moral relativism. Chaput quotes philosopher Richard Weaver: “I am absolutely convinced that relativism must eventually lead to a regime of force.’ He was right. There is a kind of ‘inner logic’ that leads relativism to repression. Western societies preach tolerance and diversity while aggressively undermining and penalizing Catholic life. Abortion, sexuality, and the marriage of man and woman most deeply irritate the orthodoxies of the West. These Christian beliefs express the truth about human fertility, meaning and destiny. These truths are subversive in a world that would have us believe that God is not necessary, and that human life has no inherent nature or purpose. Thus the Church must be punished because she is still the Bride of Jesus Christ; still a source of beauty, meaning and hope that refuses to die – still the most compelling and dangerous heretic of the world’s new order.

The temptation in every age of the Church is to get along with Caesar. But we can never render unto Caesar what belongs to God. We need to obey God first; the obligations of political authority always come second. **We cannot collaborate with evil without gradually becoming evil ourselves.** This is one of the most vividly harsh lessons of the 20th century. It’s a lesson I hope we have learned.

The world urgently needs a re-awakening of the Church in our actions and in our public and private witness. The world needs each of us to come to a deeper experience of our Risen Lord in the company of our fellow believers. The renewal of the West depends overwhelmingly on our faithfulness to Jesus Christ and His Church. We are ambassadors of the living God to a world that is on the verge of forgetting Him. Our work is to make God real; to be the face of His love; to propose to the men and women of our day the dialogue of salvation. There is no cheap grace. The God whom we believe in demands that we live the same bold, sacrificial pattern of life shown to us by Jesus Christ. Let us support each other so that when we make an accounting to the Lord, we will be numbered among the faithful and courageous, and not the cowardly or evasive, or those who compromised until there was nothing left of their convictions, or those who were silent when they should have spoken the right word at the right time.”

This is a wonderful summary of the life each of us as a member of the Brothers and Sisters of Penance of St. Francis is called to. Let us live a “Catholicism of Resistance” to those who would make Caesar an Idol of worship which devours sacrificial victims. Let us give to God what is God’s: **all our heart and soul.**

*Paul Beery BSP
Morning Star Chapter
Minnesota*



A MEDITATION: by JANET KLASSON BSP

From the First Reading of the Twenty-seventh Sunday in Ordinary Time

”Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the Gospel, relying on the power of God.

(2 Timothy 1:8)

I once heard a prominent Catholic speaker say that he is not afraid to be martyred—it is the part that comes before that he is worried about. No one wants to suffer. Jesus himself asked to be delivered from the cup of suffering in the Garden. Yet St. Augustine calls trials, the "ordinary medicine of the faithful". This is worth pondering. Medicine is a remedy, something we take that may not taste very good, but works in us to our ultimate good. The mystery of suffering has been pondered by many holy people over the centuries.

The excerpt from St. Augustine's Sermon "On Pastors" shows us the proper attitude of a Christian to these inevitable trials:

"When they hear of the trials that are coming, some men arm themselves more and, so to speak, are eager to drain the cup. The ordinary medicine of the faithful seems to them but a small thing; for their part they seek the glorious death of the martyrs. Others hear of the temptations to come, and when they do arrive, as arrive they must, they become broken and lame. Yet it is right that such things befall the Christian, and no one esteems them except the one who desires to be a true Christian."

In other words, if you desire to be a true Christian, you must "take up your cross". These words of Jesus are one of the pillars of our Rule of Life. We are not only to endure trials, but to embrace them and—as St. Augustine tells us—to esteem them!

I have recently read a portion of the *Omnibus of St. Francis* and I must say that the penances he performed and the attitude with which he embraced them puts my paltry efforts to shame. That is why I need the Rule of 1221. It provides the training I so desperately need to be an athlete in God's arena, to stay in the race.

Fr. J.P. de Caussade, in *Self-Abandonment to Divine Providence* gives us a hint about the role penance can play in helping us to esteem trials and embrace the cross:

"For when a heart is empty, God fills it and straightaway all things we do are done easily and gladly, because they are done with love, which, as you know, makes all hard things easy and all bitter things sweet."

At the end of Book I (in the same book), we find this description of the role of trials in the life of a Christian:

"All these monsters only come into the world to exercise the courage of the children of God, and if these are well trained, God gives them the pleasure of slaying the monsters, and sends fresh athletes into the arena."

"And this life is a spectacle to angels, causing continual joy in Heaven, work for saints on earth, and confusion to the devils in hell.

"So all that is opposed to the order of God renders it only the more to be adored. All workers of iniquity are slaves of justice, and the divine action builds the heavenly Jerusalem on the ruins of Babylon."

For Christians, everything is a victory. Are we happy? "The joy of the Lord is our strength." Are we suffering? St. Pio tells us, "A good heart is always strong, it suffers, but with tears it is consoled by sacrificing itself for its neighbor and for God." A Christian can with confidence, echo the words of St. Paul, "In all things we are more than conquerors because of him who has loved us." In all things victory!

But does this mean we have to enjoy suffering? Again we turn to the counsel of St. Pio:

"It is not a loss of patience if one asks Jesus to take away pain, when this becomes insupportable to us and beyond our strength, nor does one lose the merit of the suffering which is offered, by asking this of God."

We can embrace suffering and esteem the cross without having to enjoy it. If we enjoyed it, it would cease to be suffering, would it not? We embrace it by seeing the good that we are able to accomplish for the kingdom in spite of our weakness.

As the weight of sin reaches critical mass in the world, the persecution which has been foretold by saints and popes alike seems nearer than ever. Is a faithful Christian to run from suffering? No, this sick and dying world needs the medicine of suffering. The cross is love, and love is the cross. The world needs your gift of love, dear penitent, so take up your cross.

"Whom shall I send?"

"Here I am, Lord, send me."

Janet Klasson BSP
Divine Mercy Chapter
Canada

From www.pelianito.stblogs.com September 28, 2010

Sirach 11:14 Good and evil, life and death, poverty and riches, are from the LORD.

"My beloved little child, do you see how all that I allow comes from my benevolent heart? For even if evil befalls you, and your prayers seem to dissipate in the abyss, even then the Lord is near—so near—to one who places her trust in him. What the evil one means for your destruction, I use to bring about great works of goodness and growth in holiness. My child, whether you live in suffering or comfort, riches or poverty, give thanks to the Lord always, for his love for you will never fail."

My Jesus, I praise and thank you through the Immaculate Heart of the Blessed Mother for all you have given me. My Lord and my God, grant me the grace through Mary to become the willing slave of Jesus in Mary for your glory, O heavenly Father. Amen.

Author: Janet Klasson

Thoughtful Story:

A young monk had questions about the order's motto: Pray and work. So, one day the abbot invited him to row across the lake with him. The abbot rowed first-but with one oar. As a result, the boat went in circles. The young monk said, "Abbot, unless you row with both oars, you won't get anywhere." The abbot replied, "Ah! You're right, son! The right oar is prayer; the left is work. Unless you keep them in balance and use them together, you'll end up going in circles." SMILE!

Robert Hall BSP



MORNING STAR

NEWS ON THE ASSOCIATION

CHANGES:

There are several recent changes in the Administration of the Association that have been approved by its Visitor, Fr. Robert Altier, and Archbishop John Nienstedt of the diocese of St. Paul and Minneapolis. They are worthy of consideration but no cause for concern.

First, Morning Star Chapter is now the 'Mother Chapter' of the Association and every member is enrolled in Morning Star Chapter as soon as they become active. The communications of this Chapter will be the newsletter. This essentially is why every serious inquirer, and certainly every active member, can put the initials of the BSP behind their names. Since Chapters are to meet regularly, monthly if possible, the annual retreat wherever and whenever that is held will be the meeting of Morning Star Chapter for all of our members. Since the incorporation of the BSP the retreat has been held annually in St. Paul. It is conceivable that at some future time we will have retreats in outlying areas where we have strong Chapters. Some strong Chapters are slowly emerging in California and Canada as of this writing, and Morning Star remains strong in St. Paul and Minneapolis.

The Administrators of the Association remain Bruce and Shelley Fahey. They have now relocated to northern Minnesota and will reside there most likely for the remainder of their life on earth. Their new address is 65774 County Road 31, Northome, Minnesota 56661. Their new phone number is: 218-897-5974. The BSP email address remains: minncc@aol.com. Business is as usual, and email is the preferred communication method.

MEETINGS HELD ON THE ASSOCIATION:

In September a meeting was held with Archbishop Nienstedt in St. Paul, Minnesota, on the BSP. The relocation of Bruce and Shelley Fahey, and possible consequences to the BSP, was among a number of topics discussed including an update on the status of the Association. The archbishop was very supportive, and he felt there would be no repercussions due to the relocation of Bruce and Shelley and supported a meeting with Bishop Sirba of Duluth in the new diocese where Bruce and Shelley will be residing. This meeting is scheduled now for this coming November. He also supported the concept of Morning Star Chapter becoming the Mother Chapter of the BSP. He did not feel the Association was ready yet to become a Public Association, but also said we should not be concerned about that.

Also in September, following the meeting with Archbishop Nienstedt a meeting was held with Father Robert

Altier, the Visitor of the BSP. He encouraged the headquarters of the BSP to remain the archdiocese of St. Paul and Minneapolis, and it will, in the person of the leaders of Morning Star Chapter there. Since that was the plan it represented no problem to the Association. He also felt that the Constitutions of the BSP, which are the administrative operating instructions for the entire Association should not be a part of the Handbook, so they won't be. We are expecting final approval of the Handbook, and the Imprimatur of Archbishop Nienstedt soon. We will have more on all of this later.

CHAPTERS:

There is a lot of interest in forming Chapters of the BSP evolving across the country. In some future issue will cover this subject in greater detail. Members are all encouraged to consider forming Chapters where they live as these greatly simplify, and magnify, living the Rule. More on this later.

SPANISH WEB PAGE:

Father Jacob Gerard, of El Paso, Texas professed to the BSP Rule recently. Priests do not need to go through formation before they profess and so as soon as he learned he could profess he did so. Father Gerard is fluent in Spanish and so he volunteered to translate the Web Page into Spanish and he accomplished that in short order. This Web page is located at www.needfaith.net. Father Gerard has also generously offered to be the contact for Spanish speaking members.

VIRUSES:

Someone is periodically sending out emails in the names of our members that contain viruses. They have stolen emails from within the Internet system (not us as far as we can tell) and they attach a link to them that is a virus. Never open a link, not even from another member or family member, for that reason, until you check it out. Check it out by writing the sender and inquiring. This is always good advice.

Bruce and Shelley



Jesus said, "No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God."

(LK 9:62)

The BROTHERS AND SISTERS OF PENANCE OF ST. FRANCIS

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!

Website: www.bspenance.org

Email: minncc@aol.com

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

Communication Center & Headquarters:

**65774 County Road 31, Northome, Minnesota 56661
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