

"FOLLOW ME!"

Luke 9:23



Monthly Newsletter of The BROTHERS AND SISTERS OF PENANCE of St. Francis

June 2011

BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter III—The Foundation of the Order—the Rule is approved



6. St. Francis refused to be carried away with worldly pride when he heard about the vision. He acknowledged God's goodness in the gifts he bestows and became more eager than ever to put the enemy of the human race to flight with all his cunning, and proclaim the glory of Christ's cross. One day when he was in a lonely place by himself, weeping for his misspent years in the bitterness of his heart, the joy of the Holy Spirit was infused into him

and he was assured that all his sins had been forgiven. He was rapt in ecstasy and completely absorbed in a wonderful light, so that the depths of his soul were enlightened and he saw what the future held in store for himself and his sons. Then he returned to the friars once again and told them, "Have courage, my dearly beloved, and rejoice in God. There is no need to be upset because there are only a few of us, nor any need to be afraid because we have no experience. God has shown me beyond all shadow of doubt that he will make us grow into a great multitude and that the Order will spread far and wide, by the favor of his blessing."

Bonaventure—Major Life of St. Francis (1263)



VISITOR'S MESSAGE

Homily by Fr. Robert Altier: Feast of Corpus Christi



As we celebrate today this feast of Corpus Christi, the feast of the Body and the Blood of Jesus Christ, we have come to the point

that more than anything separates us from other Christians. If we think of all the points we have in common (which a lot of people will like to talk about), we all believe in the Trinity, we all believe that Jesus was born of the Virgin Mary, we all believe that He died and rose from the dead and ascended into Heaven and is seated at the right hand of the Father. There are many things we hold in common, but the point of departure with almost all other Christians is the Eucharist. The Orthodox believe in the Real Presence in the Blessed Sacrament, and from there it begins to dwindle quickly. It is the Eucharist, more than anything, which sets us apart, which is most critical to our lives as Catholic people, because our belief in the Eucharist is that Jesus Christ is truly present there—Body, Blood, Soul, and Divinity. He is the Second

Person of the Trinity so if we are going to profess our faith in the Trinity, it is the recognition that Our Lord promised He would remain with us all days until the end of the world, that He would not leave us orphans.

And so the question is how was He going to do that? Certainly, He is present in a number of different ways. He is present by His immensity as He is in all things, holding them in existence. He is present in His indwelling presence in all of those who are in the state of grace and that the Holy Trinity dwells within. One could suggest that maybe that is what He meant by the fact that He would not leave us orphans. But, in fact, He made it very clear in Saint John's Gospel, as we heard in the Gospel reading today, that He meant something far more specific than that: He was going to remain in the fullness of His person so that we would be able to be with Him and He would be with us. He told us that it was better if He left than if He remained because He said that the Spirit of Truth would not be able to come. It is the Holy Spirit Himself

who we call down upon the bread and wine to change them into Our Lord's very Body and Blood so that Jesus Christ will be able to enter inside of us and not merely be there on the outside.

We need to think about what this really means for us. When we receive Holy Communion, we must keep in mind that it is not a symbol of Our Lord; it is not a piece of bread which suggests something to us; it is not a re-enactment of the Last Supper when we can think about how Jesus took bread and wine and gave them to His disciples; rather, what happens on the altar at Mass every day is the sacrifice of Jesus Christ. Just as Our Lady - along with Saint John, Saint Mary Magdalene, and that handful of faithful women - was there at Calvary, each one of us, every time we come to Mass, is at Calvary. Where the difference lies is that small group of faithful souls who was at the Cross was able to be there to witness the work of redemption, but on that day they were not able to receive the fruit of redemption, the fruit of the tree of life, which is the Cross; but we have that opportunity. Today and every day when we receive Jesus Christ, not only is He sacrificed for us on the altar, but we receive the fruit of that sacrifice: the very person of Jesus Christ.

When Our Lord told us that His flesh is true food and His blood is true drink, we must understand what He means by this. The Jewish people did not make that clear separation and distinction that the Greeks made and that we have made between body and soul. When He would talk about flesh, He meant His person. When He talked about His blood, the Jewish people understood that the life of the person was in the blood, and so to receive someone's blood is to receive their life. When we talk about the Eucharist and receiving Jesus and that this is His flesh, we are not talking about the fact that we are receiving a little piece of His flesh, as if we were cutting off a chunk from His arm or even a piece of His Sacred Heart or any other part of His body—not at all. When you receive Holy Communion this morning, you will receive the entire person of Jesus Christ. Each one of us will receive the entire person of Our Lord, not a little part of Our Lord, but the fullness of His being.

Now if we think about that for just a moment, we need to look at the love of Jesus in the Eucharist. First, [we see] the humility of Our Lord. Saint Paul tells us, in his Letter to the Philippians, that "Jesus did not deem equality with God something to be grasped at, but rather He emptied Himself, taking the form of a slave, being born in the likeness of men". But that was not enough for Him. As if to be able to demonstrate the absolute depth of His humility, it is not enough for Him to come down to earth in the form of a man, but He went beyond that and He gives Himself to us in the form of a piece of bread. If any one of us was offered the opportunity to be able to somehow give ourselves to someone or even just be present as a piece of bread, who of us would even think of such a thing? We would immediately protest that such a thing would be beneath our dignity. Yet here is Almighty God, the Creator and Redeemer of the world, in the form of a piece of bread—the omnipotent One present to us in utter humility and in passive form.

But there is a reason why he did this—it is because He loves you individually. He loves you so much that He wants to give Himself to you as a gift. Again, just stop and think for a moment. If Our Lord were to ask you the same thing that He asked Ahaz through the prophet Isaiah, "Ask for a sign. Ask for anything you want. Make it as high as the sky or as deep

as the netherworld," who of us would ever say, "Lord, I want You to be present to me in such a way that I will be able to receive the fullness of your person into myself." We might say, like Moses, "Let me see Your face." We might say, like Philip did to Jesus, "Show us the Father and that will be enough for us." Even that, most of us would quake in our boots to even think of such a thing! But we might have enough arrogance (which really is what it would have to be for most of us) to ask such a thing. But who of us would ever ask God to give Himself to us in the form of a piece of bread so that we could consume our God?

But that is precisely what He has done for us. He has given Himself to us, first of all, through the words of the prophet Isaiah, in a way that we would never imagine, and that is to become a little baby. And now he has done something which is even more unimaginable; that is, to humiliate Himself to the point of being present in the form of a piece of bread. But at the moment of consecration, everything which makes that a piece of bread is completely changed; there is nothing left of bread except for the form. It is now the person of Jesus Christ: His Body, His Blood, His Soul, and His Divinity—the fullness of His being—present in each and every host so that each one of us, when we receive Holy Communion, receives the fullness of the person of Jesus Christ.

We need, then, to ask ourselves, "How do we receive? What is the disposition of our hearts?" To think that we would consume our God! But we must allow ourselves at the exact same moment to be consumed by our God: that as we receive Him, we allow Him to receive us; that as He gives Himself to us, we in turn give ourselves to Him so that there is this beautiful exchange that happens: As Our Lord gives His heart to us, we give our heart to Him. As He enters into our heart, we enter into His. As He gives His entire person to us, we need to give our entire person to Him. This is **the** most intimate act that can ever happen. There is nothing more intimate that can possibly take place in this world. Yet it is merely a foreshadowing, a foretaste, of what we are called to for all eternity, where Our Lord has told us that He is going to prepare a banquet. Each one of us is called to the banquet of the Lamb where Jesus Himself will be the food upon which we feed. The bread of angels, which becomes the bread of man, is merely the foreshadowing of what He has for us for eternity.

If this is the foreshadowing - that we receive God, that we literally become the temple, the sanctuary, the holy place, where the Lamb of God makes His dwelling, where our heart becomes the throne for the King of kings, where the King of Heaven must become the King of our hearts—just think for a moment what that means for you. Your soul, for that time when Jesus is present, becomes Heaven. Think of the humility of Jesus Christ, that He is going to come into the soul of this sinner and He is going to make that place Heaven and He is going to make this heart His throne where He is going to worshiped by the holy angels! What kind of worship and adoration and thanksgiving must be ours?

We need to consider that because there is a real problem in Catholicism these days. I do not know that people would actually suggest this, but it is the way it would appear on the outside: As Catholics, we go to Mass on Sunday—and because we showed up we get a piece of bread; that is the "reward" for having come to Mass. That is not true at all. This is God, and He is present our souls sacramentally. Truly present, the saints tell us, for 15 - 20 minutes. So I have to ask the question: Why the beeline for the door? Why the

rush for the parking lot when Jesus is present within our souls? Why do we not want to remain with Him as He is so willing to remain with us? Why the absolute rush to get out to the car when we could stay here in church and commune with Jesus Christ? If the goal that you have (without good reason) is to be the first one out of the parking lot so you can beat the rush, I have a suggestion: Be the last one to the parking lot and there won't be any rush then either. Remain with Our Lord.

Saint Francis de Sales, when people would leave after Communion, used to send two altar boys with candles to walk on either side of the person as they walked to their home because Jesus was within them and they were like a tabernacle. The Lord was right there; so in order to show the reverence that the person refused to show, Saint Francis would send the altar boys to escort the person home. There is a priest in our own day who was so frustrated with the fact that people were leaving Mass early. He had tried over and over to tell the people to quit leaving Mass early and to stay and make a thanksgiving and be with Our Lord. Finally, out of frustration, he made a huge sign and put it right above the back door. It said simply: Remember, Judas was the first one to leave Mass early.

We need to ponder that as we try to race out the door with Jesus within us. For what? So we can go out into traffic and commit some sins? Imagine, with Jesus present right in your heart, the filth that might come out of your mouth, the gestures you might make, the anger and the frustration that you experience when you get out into traffic. To sin with Jesus right there, what a sacrilege! How much better to stay here and to pray and to adore and to give thanks to the Lord for the gift which He has given to you. In return, give yourself to Him as a gift. Then, filled with that prayer and the peace that comes with it, you can go to the car and you can make a peaceful drive home without sin and be able to take that prayer and that love and that adoration out into

the world. That is the way Our Lord would want us.

The early Christians were willing to die for the mystery of the Eucharist. They understood. Saint Paul made it very clear in his Letter to the Corinthians; we heard a little part of it today. Go home and read 1 Corinthians, chapters 10-11, and realize that these were written before the year 60 AD. Saint Paul lays the belief in the Eucharist out very clearly. Read John, chapter 6, and see the clear teaching that was understood from the very beginning of Christianity. Ask yourself, "Would I be willing to die for the Eucharist? Is my faith in the Real Presence such that I would be willing to give my life?" If your answer to that is "no" then I beg you to read those Scripture passages, go to an adoration chapel, get down on your knees, and ask Our Lord to demonstrate to you that He is truly present. He will. You will walk out a changed person if your heart is really open to allow Our Lord to work. And if your answer to that question of whether you would die for the Eucharist is "yes" then let me challenge you to go a step further on the practical level: Make sure when you receive Our Lord that you spend the time giving Him the proper adoration, the proper gratitude, the proper worship; spend the time with Him, communing with Him in your heart. That is why He gives Himself to you this way: so that you can actually receive God into your heart. You can love Him there and be loved by Him there.

If you would say that you would die for Him, then at least, every day, love Him, adore Him, worship Him, be with Him. Spend that time with Our Lord after receiving Him in Holy Communion. Do not try to race out of the church as quickly as you can—God is right there with you. Be with Him and grow in love for Him so that if the day ever comes that He will ask that ultimate sacrifice, you will have grown so perfectly in love that there will be no choice, there will be no hesitation: You will give yourself for Him as He has given Himself to and for you.

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



ADMINISTRATOR'S MESSAGE...Our Times

As we look around ourselves these days we could easily be frightened by what we see happening in nature, and the world around us.

We face terrorists who we cannot even identify or see. We wouldn't know them if they were standing

beside us, yet we know, and see, that they are out there and they want us dead. We hear of tornadoes in the South, and we have more dead due to them than in decades. There are earthquakes, and tsunamis, and disasters in various places, as Jesus said there would be in the final times, but do they change anyone? Or does our world turn back to its gods: "idols made from gold, silver, bronze, stone, and wood, which cannot see or hear or walk." (Rev. 9:20) and go on as before. Is anyone out there listening?

We are threatened in living our Faith. We are marginalized if not outright criticized or condemned just because we believe

in God or because we speak favorably of God, our Faith, or our Rule of life. What is happening?

When we lived in Brookings, South Dakota, there was a serious drought. We were still working with the banker on financing and things needed to build our home there and we said to him: "Pray for rain! We really need it." His reply was: "You can pray for rain. As for me I will go turn on the sprinkler." Nothing more came of that conversation obviously, but it points out where people's hearts are. This man was the town banker. A man of means in a little town. Yet, he did not feel he needed God.

How many people we meet like this, and often we don't even know it. We have a choice to make. Take serious the times we are in. Repent and change the way we react to things, and stand firm for God in the face of all forces. That is the call of our Faith, and of the Rule we live. To live for God, and the Rule defines how we do it. Living that way calls us further though. It calls us to stand up for our Faith, be witnesses to Jesus Christ, and stand firm in our conviction if

we are confronted. The Rule for us is our minimum response to living our Faith.

Some day, perhaps soon, we may be confronted on our belief in Jesus. Our lives may even be at stake. How should we respond? Will we have the strength to become martyrs? Will we be willing to actually, physically, die before we say we don't belong to Jesus Christ or believe in Him. We need

to pray for this strength because it might just happen. For some people in our world it is already happening.

"Surrender your life to God and he will do everything for you.", St. Augustine said. Let us give ourselves to God. He wants all of us—everything, and he deserves it. May we all be ready for what is coming. It is already here!

Praised be Jesus forever!

Bruce and Shelley Fahey BSP Administrators - Morning Star Chapter - Minnesota



NO GREATER LOVE by Paul Beery BSP

"If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth." (Col. 3:1)

St. Augustine has a marvelous homily on the Ascension of Jesus.

"Why do we on earth not strive to find rest with Him in heaven even now, through the faith, hope and love that unites us with Him? While in heaven He is also with us, and we while on earth are with Him. He is here with us by His divinity, His power and His love. We cannot be in heaven, as He is on earth, by divinity, but in Him we can be there by love."

"He did not leave heaven when He came down to us; nor did He withdraw from us when He went up again into heaven. The fact that He was in heaven even while He was on earth is borne out by His own statement: 'No one has ever ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven.'

*"These words are explained by our oneness with Christ, for **He is our Head and we are His Body.** He is the Son of Man by His union with us, and we by our union with Him are sons of God. Paul the Apostle says: 'Just as the human body, which has many members, is a unity, because all the different members make one body, so is it also with Christ.' He too has many members, but one body."¹*

I love the words: "Oneness with Christ, for He is our Head and we are His Body." That "Oneness" also extends to our relationship with other members of the body of Christ. In today's fractured world, it is difficult to see the kind of unity that Christ prayed for: "That they all may be One, as you Father are in Me, and I am in them, that they all may be One."

Being ONE with the Blessed Trinity, the indwelling of the Holy Spirit, means being ONE in obedience to the teachings of Jesus, who said: "If you love Me, keep My Commandments." I feel a special Oneness with other BSP members because we publicly profess to follow the Magisterium of the Church. That is not an easy task. As disciples of Jesus and members

of His body in union with Him, we need to come together with our Head in a quiet place to be refreshed and strengthened by Him, just as the Apostles were during His earthly ministry.

That is one reason for the annual BSP retreat the last weekend of July. It's a special place to come together in unity at a time when we are able to reflect upon the divine mysteries more fully. I hold this opportunity as one of great importance, both to increase the visibility of the Brothers and Sisters of Penance of St. Francis, as well as for the good of the souls who are fortunate enough to attend.

Fr. Randal Kasel will be our retreat master this year. He is a priest from the diocese of St. Paul and Minneapolis. I am sure he will give us a very Franciscan retreat. In his own words he said he would center on "imitating our Lord Jesus in the practice of prayer and penance. Emphasis will be given to the meaning of redemptive suffering as practiced by St. Francis of Assisi, and other Franciscan Saints." That short list includes St. Anthony of Padua, of whom Pope Benedict XVI had this to say:

"In the teaching of St. Anthony, we see one of the specific traits of Franciscan theology...the central role of divine love which enters the sphere of the affections, of the will, of the heart, and which is the source of a spiritual knowledge that surpasses all other knowledge."

Paul the Apostle has a lot to say about the necessity of acquiring this spiritual knowledge, for only the spiritual person can judge rightly. How do we determine if a person has such spiritual knowledge, and is therefore trustworthy? I seek the following signs: Pro-Life, Marian, and Faithful; willing to give public witness in absolute fidelity to the teachings of Jesus and His Church. Fr. Kasel fits this mold perfectly.

St. Francis and his followers were very much in the public eye. I have no doubt that if Francis were alive today he would be in the forefront of the Pro-Life movement. Fr. Kasel attended a recent Pro-Life rally in front of a large Planned Parenthood abortion facility to give that public

¹ Sermon of St. Augustine on the feast of the Ascension

witness. The good news is that this particular baby-killing factory is closing. It has been the focus of continuous protests by the faithful, being right across the street from a public library, and a Catholic Church and school.

Donna and I are not professional picketers or protesters or perhaps we should be. I attend the January 22 Pro-Life rally at the state capital every year, but apart from that have not much experience—but we're learning. We wanted to show our support for Archbishop Nienstedt who was also at this Pro-Life event, highlighting his very public leadership in this critical area. As we walked up we automatically joined the group carrying signs and marching to and fro. Before we had gotten very far I asked a young lady where the Archbishop would be giving his address. She paused a moment, and then said very gently: "I think you are in the wrong line," as she pointed up the street. I had neglected to read the Pro-Abortion signs under which we marched! It didn't take long to switch sides. It felt very uncomfortable being even momentarily "Pro-Choice" before switching sides (now I know how a politician feels).

This episode was also a lesson in how easily "nice" people can be misled, for there were also lots of "nice" people on the other side, and they were relatively courteous. The clinic was in an area with a Catholic college run by the Sisters of St. Joseph. A girl who attended this "Catholic" school felt she was the only person upholding the Pro-Life cause in class (Perhaps some of her classmates were even on the "Pro-Choice" side of the rally.) We are called to make reparation for such infidelity, such tearing apart of the body of Christ. Innocent human life snuffed out before it has a chance to flower and grow.

Fr. Kasel also understands the role of Mary in salvation history. He is Archdiocesan Director of the Legion of Mary. Mary gave birth to Jesus, the Head of the Body of Christ. One can't give birth to the Head of the Body without also giving birth to its members. What could be simpler? There are many such births taking place at St. Charles in Bayport, Minnesota. I have never seen so many children in church at one time! There are many young parents with large families engaged in a genuine counter-cultural revolution. If one wants to see the future of the Church, "Come and see!" It's

not accidental that these parishioners congregate in Fr. Kasel's parish. Many come long distances to seek his ministry.

St. Leo the Great, in his reflections on the Ascension, tells us why we are so fortunate to have been given the gift of faith. Speaking of the Resurrection and Ascension of Jesus, he says:

"It is upon this ordered structure of divine acts that we have been firmly established, so that the grace of God may show itself still more marvelous when, in spite of the withdrawal from men's sight of everything that is rightly felt to command their reverence, faith does not fail, hope is not shaken, charity does not grow cold.

*"For such is the power of great minds, such the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eye; they fix their desires on what is beyond sight. Such fidelity could never be born in our hearts, nor could anyone be justified by faith, if our salvation lay only in what was visible. **And so our Redeemer's visible presence has passed into the sacraments.**"*

"An ordered structure of divine acts"—that's a pretty good definition of a retreat. That is what the Church has done for us through the liturgy. We all need a time set apart to seek pure spiritual knowledge, flowing from the goodness and love of God. And since our Redeemer's visible presence has passed into the sacraments, Fr. Kasel will offer the Sacrifice of the Mass Friday evening as well as Saturday morning, with the Sacrament of Reconciliation available also.

Leave a world that has been turned upside down, and come to a normal place. Come to be refreshed in a God-centered place with other like-minded individuals who sincerely seek holiness through obedience to His Commandments. Come to grow in the love of God by lifting up mind and heart to Him throughout the day, as we **"seek the things that are above, not the things that are on earth!"**

Paul Beery BSP - Morning Star Chapter - Minnesota



ONE BREAD, ONE BODY... A MEDITATION by Janet Klasson BSP

"Because there is one bread, we who are many are one body, for we all partake of the one bread." (1 Cor. 10:17)

One bread, one body. In the wax and wane of life it is easy to let some of the more simple and beautiful truths of the faith go un-pondered. The feast days of the Church give us an opportunity to pause and reflect. On the feast of *Corpus Christi* we have a chance to reflect on what it means to be members of the Body of Christ, to imitate the Trinity in unity and peace.

There is a beautiful story in the *Omnibus of Sources* in which an abbot who was speaking to St. Francis humbly asked the saint to pray for him. St. Francis assured him that he would and as soon as the abbot got on his way, St. Francis immediately fulfilled his promise as was his habit when he was asked for prayers. The story continues:

"Therefore while the saint was praying to God, the

*abbot suddenly felt in his soul an unusual warmth and sweetness, such as he had never experienced before in his soul, so much so that he seemed to be completely carried out of himself in ecstasy. He paused for a moment and when he came to himself, he recognized the power of St. Francis' prayer. Thereafter he always burned with a greater love for the order and related the happening to many as a miracle. It is becoming that servants of God bestow upon one another little gifts like this; and it is fitting that there be a partnership between them in the matter of giving and receiving."*²

This story of St. Francis gives us a practical example on what it means to work for unity and peace. To give one another little gifts of loving prayer--that is working for peace. We can see how the prayers of one humble man made such a difference in the life of another. I love that last line given to us by Brother Thomas of Celano--it speaks so clearly about the value of community, and the obligation holy love places on us to give one another priceless gifts of prayer, to live in a partnership of giving and receiving. That is how we should think of it when we offer prayers for one another, that these are little gifts we place in each other's heavenly basket. The

2 Celano, Second Life, #101

From www.pelianito.stblogs.com

Ephesians 4: 25 Therefore, putting away falsehood, speak the truth, each one to his neighbor, for we are members one of another.

"Little child, this is a great truth. There is not one of you who stands alone, but each of you, by virtue of your membership in the Body, is connected-in communion-with each other. This is especially true within the church, but also applies to the human family as a whole, since all have their origin in me. Therefore, when one sins, not only does he sin against God and other, but also against self, for other is part of self. This connection has its origins in the creator. Unhappy is the one who puts self above God and other. He spits upon his own joy. Beloved child, pray for unity in the great and wondrous family of God."

Lord, grant all your children the grace to live for God and other, putting self last. Lord, open hearts to your gracious love. Blessed Mother, pray for us. Amen.

Janet Klasson BSP, Divine Mercy Chapter



FROM THE 'SPARROW'...Trust in God

Peace!

Many of us, as little sparrows, have shared the Lord's Supper since childhood.

But if we are honest, we must admit that this has not

brought us as close to Jesus and one another as we had hoped that it would. Why?

Perhaps it's because we tend to view the lord's Supper as a meal: a time of receiving. We forget it is also a sacrifice: a time of giving and forgiving. We forget that unless we walk with Jesus in the shadows of Good

Friday St. Francis has left us is a blueprint to unity in community.

This giving and receiving is signified in the Sacrament we celebrate on the holy feast of *Corpus Christi*. Christ gives himself to us; we receive him with joy and thanksgiving. But it does not end there. True gratitude impels us to enter into the thanks-giving of Christ. We give thanks and in turn we give with thanks. The members of the Body imitate their Head in tending to the spiritual and temporal needs of the other members. This is unity in love, and it is a foretaste of the glory of heaven.

The unity of heaven alone can sustain all things. The more we seek and yearn for unity, the more peace will flow into the world, for we are bringing heaven--perfect unity--to earth. Miracles abound where heaven dwells. Love in unity is the only true remedy to a fractured world; until there is unity in the Body of Christ, there can never be peace on earth.

Then, let us follow the example of St. Francis and pray with renewed fervor for one another, for the Church, and for the whole world. Let us pray for peace and work for unity. One will not be achieved without the other.

Friday (sacrifice), we won't be able to walk with him in the blazing sunlight of Easter (meal).

How faithfully, as little sparrows, are we walking with Jesus in the shadows of Good Friday? How might we walk even more faithfully?

"The effect of our receiving the body and blood of Christ is to change us into what we receive."

—Pope Saint Leo the Great

May the sacrifice you receive at Mass change you into Him!

Bob Hall BSP, Little Flower Chapter

MORNING STAR: NEWS ON THE ASSOCIATION...



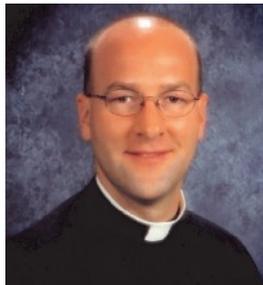
BSP Retreat 2011 July 29-31, 2011



Imitating Our Lord in Prayer and Penance

July 29-31, 2011

**Franciscan Retreat Center
16385 Saint Francis Lane
Prior Lake, MN 55372**



Father Randal Kasel – Retreat Master

Fr. Kasel serves as Parochial Administrator at the Church of St. Charles in Bayport, MN. He is also the Archdiocesan Director of the Legion of Mary. Father will speak on imitating Our Lord Jesus in the practice of prayer and penance. Emphasis will be given to the meaning of redemptive suffering as practiced by St. Francis of Assisi, and other Franciscan Saints.

Cost: \$150.00. (No one turned away for lack of funds.)

To reserve a place send \$25 to:

**BSP Retreat, c/o Paul Beery BSP, 2108 Pleasant Ave, #114, Minneapolis, MN 55404
For further information call: 612-871-2852 (Home); 612-730-4500 (Cell)**

Whoever eats my flesh and drinks my blood remains in me and I in him. (Jn. 6:56)

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!

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



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