



...IN THE WORLD, BUT NOT OF IT, FOR CHRIST!

BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter XI—Francis' Grasp of Sacred Scripture and His Spirit of Prophecy

4. Another time, after his return from overseas, St. Francis went to preach at Celano and a knight begged him to come and have dinner with him. So he came to the house and the whole family was there to celebrate his arrival with his companions. However, before they sat down St. Francis offered praise to God, as was his custom, and stood there praying, with his eyes raised to heaven. When he had finished, he beckoned his generous host aside and told him, "Brother host, you persuaded me to come and dine with you, and I came. But now do what I tell you immediately, because you are going to eat in another world, not here on this earth. Confess all your sins with genuine sorrow and leave nothing untold. God means to reward you to today for having given his poor such a warm welcome." The knight took his advice and confessed all his sins to Francis' companion, and put his affairs in order, doing everything he could to prepare for death. Eventually they took their places at table and just as they were beginning to eat, their host suddenly dropped dead, as the saint had foretold. So it was that as a reward for his kindness in showing hospitality, he received the reward given to prophets, because he had given a prophet the welcome due to a prophet, as we read in the Gospel (cf. Mt 10:41). Warned by the saint's prophecy, the knight had prepared for immediate death and clad in the armor of repentance he escaped eternal damnation and was received into the eternal dwelling-places.



5. When the saint was lying sick at Rieti, a loose-living and worldly cleric named Gedeon fell seriously ill and took to his bed. He had himself brought before the saint and, together with those who were present, he begged him tearfully to bless him with the sign of the cross. But the saint replied, "How could I make the sign of the cross over you. You have indulged your passions for years without a thought for God's judgment. However, I shall make the sign of the cross over you, in the name of God, because your friends are pleading with me. But remember that you will have worse to suffer in future, if you go back to your old ways once you have been cured. The sin of ingratitude always leaves people worse off than ever." The moment he made the sign of the cross, the sick man recovered and got up from his bed, praising God with the words, "I am saved." The bystanders heard his bones cracking like dry weed being broken. A short time afterwards, however he forgot God once more and gave his body over to impurity again. Then one night after he had dined in the house of a fellow canon and had gone to bed, the roof of the house fell in on them all. The others escaped, but he was trapped and killed, so that the last state of that man was worse than the first, by God's just retribution. He had shown himself ungrateful and turned his back on God when he should have been thankful for being forgiven. A crime which is repeated is doubly offensive.

Bonaventure—Major Life of St. Francis (1263)





VISITOR'S MESSAGE

Homily by Fr. Robert Altier... God is Love

Reading (1 John 4:7-10) Gospel (St. Mark 6:34-44)

Saint John, in the first reading today, looks at the question of "Who is God?" and the point that if we are made in the image and likeness of God that we have to do exactly what God does. God is love. Therefore, if we are to do exactly what God does, we are to love. He tells us that we have to love one another, because love is of God – *anyone who loves is begotten of God, and anyone who does not love is not of God*. Now, of course, he is not talking about having gushy, romantic feelings; but rather what he is talking about is self-sacrificing love, to give of oneself.

We even see the same basic principle in the Gospel reading. When the apostles come to Our Lord out of charity for the people and say to Him, *Dismiss them so they can go and buy something for themselves to eat*, the Lord calls them to an even greater charity and says, *Give them something to eat yourselves*. Of course, they do not understand what that even means or how it is possible for them to give to all of these people even a mouthful of food. Then the Lord shows them. And in this feeding of the five thousand, there is the prefiguration of the Eucharist, where literally the Lord is going to feed us Himself. Not just simply that He is going to give us something to eat, but He is going to give Himself to us to eat. So when we look at what He has done for us, we realize simply that there is no greater act of love than what Our Lord has done, not only in sacrificing Himself for us but in giving Himself to us.

We see then, again, exactly what Saint John is talking about in the first reading. The way we know love is that God sent His only Son into the world that we might have life through Him. It is not about how much we love God; it is about how much God has loved us. Remember, we can never initiate love; we can only respond. Once we have been loved, then we have the capacity to love in return with the love that was given to us. So what we have to be able to do is open our hearts to be able to receive the love of God so that in return we will be able to love Him even more with a heart that is open and filled with

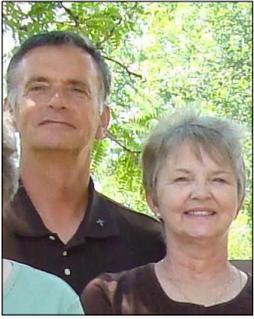
love.

But if the way we come to know love is by this gift of God, then, once again, it means that it is not merely a matter of going through the motions. It is not merely a matter of saying, "Well, I went to Mass and I received Communion." It is a matter of making sure that we are opening our hearts to receive the love of God into ourselves; not just simply to receive Communion and then walk away, but to receive the love because that is Who Jesus is – He is love. If all we do is keep Him at an arm's distance, we do not accept His love. We accept the gift He is giving to us, but we do not accept Him and we do not accept His love. Consequently, we walk away sometimes quite untouched because our hearts have not been open. We did not receive in like manner the way the gift was being given. The gift is love. If we do not receive in love, then, while we have received Him, we have in essence rejected the fullness of what the gift is. And then, of course, once we have recognized what is done for us, we in turn have to do the same. We have to love. We have to give ourselves in self-sacrifice for the good of others.

These are not easy things for us to do, but it is precisely what the Lord is asking of us. When He looks at His apostles and says, *Give them something to eat yourselves*, He is calling them to a higher kind of love. He is calling us to a higher kind of love, as well. We are to live what we receive. We are not merely to imitate what we receive, but we are to live it because He is the source of love. If we truly receive Him as we ought, then the love of God will be in us, and then we will be able to live out the love that we celebrate at Mass, to live the love that we receive in Holy Communion. That is what God is asking of each one of us: to truly love. That is exactly what Saint John tells us. It is the new commandment that has been given to us and it is something which is incumbent upon us by our very nature, to love one another because love is of God. *Anyone who loves is begotten by God; anyone who does not, does not know God*.

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





ADMINISTRATOR'S MESSAGE...

Perseverance

"The seed on good ground are those who hear the word in a spirit of openness, retain it, and bear fruit through perseverance." (Luke 8:15)

As the New Year dawns in these terrible and difficult times we can all see what is before us at least in a general sense. Sometimes clearly, but usually not. This is how life goes, and the Lord knew it before He came and He did not take that away from us. We all move forward in our lives into unknown things. That takes courage and perseverance, and these two virtues are wed in a life that is strong. We need to be strong.

We need to be strong to live our Rule too. So many come to the BSP but do not remain because the Rule looks like too much to them. They do not want to persevere in living the Rule, for reasons they never share with us. Most who come just leave as quietly as they came.

The Gospel calls us to believe in the Son of Man. Eat His Flesh and drink His Blood. Anyone who eats His Body and drinks His Blood has life in them and this life will raise them up to eternal life in the Son, if they persevere. We should ponder this mystery every time we receive Holy Communion. Every time we do Jesus sets fire to our souls. One fire can save us, advance us more in His Life. Day by day. Communion to Communion. So, our perseverance brings us to Him. Moves us into the realm of His Divinity because He willed it and only for that reason. Had He never willed it then it would not have happened. He did that just because He loves us but He won't make us persevere, although He definitely invites us, and all of mankind, to do exactly that.

We need to live the Gospel and our Rule well. The Gospel goes without saying. The Rule calls us to live a holy life within the Gospel and tells us how to do that. For instance, the Rule calls us to clothe ourselves in simplicity and modesty, so as not to stand out in the world. It allows salutary exceptions, all approved by Father Valerius years ago when we wrote the Statutes, including wearing clothes that are gifts or old that don't fit the Rule to wear them out. So, we don't need to throw things away. Still, it requires we look at our life and our clothing and persevere in making it work in our life.

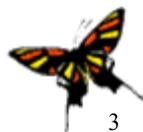
We have the same situation with prayer. We have five different ways we can fulfill the Rule in living our prayer life. We can say the Divine Office, or 12 Our Fathers, Hail Mary's, and Glory Be's (Office of Readings) or 7 (the other hours) with the Requiem Aeternam. We can pray the entire Rosary, spend an hour in contemplative prayer, or offer a day of ejaculations and sacrifice to the Lord. Yet, to live the Rule we need to do that, and if we are not strong and do not persevere in doing this we won't live the Rule. Those of us who have professed know we need to do this. Those who come to the BSP and start to live the Rule often leave because this prayer life is too much for them. They do not have the courage, or strength, to persevere, and so they leave.

Fasting and abstinence? Wow. Just to fast and abstain on an occasional basis used to be a challenge for most of us. Now we live a life that says we do that all of the time. This alone is a huge challenge for us. And to do that we need to organize our entire life. We need to develop a pattern to our prayer life. A time to pray. A way to pray. Usually a place to pray. We need to know how to fast, and abstain, and have a plan on how to do that. Not to mention our dress.

So, as we start the new year let's realize we are committed. We have persevered or are trying to persevere in living the Rule so let us dedicate our perseverance to Our Lord who can, and will, strengthen us if we ask Him. May this be a good year for us and may we be strong in the face of what is coming. We are in the times of the Great Apostasy. We have seen it. All of our friends who were Catholic, except those in the BSP, and Praise God, our family, have left the Faith! We have been told that this Great Apostasy is to precede the Second Coming of Christ and whether we see that or not this sign among so many other signs has been given us. So, let us live our Rule with courage and strength and perseverance and great joy for it is a holy way of life and prepares us to meet Our Lord. That is why St. Francis gave us the Rule.

Praised be Jesus forever, and Happy New Year to all!

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





NO GREATER LOVE by Paul Beery, BSP

"This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched—we speak of the Word of Life. This Life became visible; we have seen and bear witness to it, and we proclaim to you the eternal life that was present to the Father and became visible to us. What we have seen and heard we in turn

proclaim to you so that you may share life with us. This fellowship of ours is with the Father and with His Son, Jesus Christ." (1 John 1:1-3)

This wonderful time of the Incarnation goes by way too fast, at least according to current worldly standards. Our family tradition was to get and decorate our Christmas tree on Christmas Eve, and it stayed up many days. Let's prolong the celebration of the time when **This Life became visible!** Into the New Year! How about 40 days?

Benedictine Abbot Dom Prosper Gueranger puts it this way:

"We apply the name of Christmas to the 40 days, which begin with the Nativity of Our Lord, December 25, and end with the Purification of the Blessed Virgin Mary, February 2. It is a period, which forms a distinct portion of the Liturgical Year, as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter or Pentecost. One same Mystery is celebrated and kept in view the whole 40 days. Neither the Feasts of the Saints, which so abound during this Season; nor the time of Septuagesima, with its mournful Purple, which often begins before Christmastide is over, seem able to distract our Holy Mother the Church from the immense joy with which She received the glad tidings from the Angels (Luke 2:10) on that glorious Night for which the world had been longing for 4000 years. The custom of celebrating the Solemnity of Our Savior's Nativity by a Feast of 40 days' duration is founded on the Holy Gospel itself; for it tells us that the Blessed Virgin Mary, after spending 40 days in the contemplation of the Divine Fruit of Her glorious Maternity, went to the Temple, there to fulfill, in most perfect humility, the ceremonies which the Law demanded of the daughters of Israel when they became mothers. The Feast of Mary's Purification is, therefore, part of that of Jesus' Birth; and the custom of keeping this holy and glorious period of 40 days as one continued Festival has every appearance of being a very ancient one, at least in the Roman Church.

"Christmastide ended on February 2, the Purification of the Blessed Virgin Mary, also called Candlemas Day. On this day, the faithful take candles that they will use throughout the year in

their homes to Mass to have them blessed. The feast in the new rite is called the Presentation of the Lord. It's the same joyful event, different emphasis, but if you really want to be a "sign of contradiction" do as they did in ages past! Keep your tree and your decorations up until Candlemas!"

One nice thing about an extended Christmastide is a longer time to ponder on the mystery of God becoming man. There is always such a rush before Christmas, but now a calm period of contemplation during winter. I never get tired of thinking about the Incarnation. Every day at the Offertory during Mass we pray: "By the mystery (mingling) of this water and wine may we come to share in the divinity of Christ, who humbled Himself to share in our humanity."

How can we draw closer to Jesus? They are called New Year's Resolutions. I have many, culled from several sources that shall remain a secret. I think God likes secrets. People like secrets. Our Blessed Mother told secrets to the three children at Fatima, and she has done so in other places. This, of course, is only a partial list... How many can be kept?

1. Remain in a State of Grace. Be a proud member of the Mystical Body of Christ.
2. Attend Mass frequently, daily if possible. Listen to the angels sing.
3. Be faithful to the Liturgy of the Hours, especially since it plays such a central role in the Rule of St. Francis.
4. Pray the Rosary every day, perhaps the most powerful prayer in our Blessed Mother's arsenal.
5. Pray the Divine Mercy Chaplet, ideally at 3:00 PM, the time of our Lord's death on the Cross.
6. Say the Prayer to St. Michael, requesting the spiritual protection of the powerful leader of God's angels, particularly at this time of diabolical disorientation.

7. Pray the Divine Praises when we cannot attend Benediction. "Sing psalms, hymns and spiritual songs in our hearts."
8. Consecrate our home and family to the Sacred Heart of Jesus and the Immaculate Heart of Mary. We have then asked Jesus and Mary to intervene on our behalf, dwell in our home, and bestow blessings upon us.
9. Pray to the Holy Trinity. We can thank God the Father Almighty for loving us so much that He sent His only Son.
10. We can thank Jesus for being willing to give His life on the Cross for our salvation. For teaching us by His example that there is **No Greater Love** than for Him to lay down His life for His friends. Thank you Jesus for calling us **to be your friends!**
11. We can thank the Holy Spirit for making us Temples of the Holy Spirit, from which He can guide and direct us to carry out the Divine Will.
12. Trust in Divine Providence daily as a practical means of living out our complete dependence on God. "Without Me, you can do nothing!"
13. Wear our cross, scapular, medal as a sign of our consecration, and witness to others a life devoted to God.
14. Have holy water available in our homes, and frequently make the Sign of the Cross, the sign by which the world, the flesh and the devil have been conquered.
15. Lectio Divina: read and ponder Sacred Scripture regularly. To know Him is to love Him.
16. Set aside time for meditation/contemplation daily. If it is one of our priorities, we will find time to do it.
17. Practice the Spiritual and Corporal Works of Mercy, especially in this year devoted to Divine Mercy.
18. Become more knowledgeable about what is really happening in the world about us. We are to be "wise as serpents, and innocent as doves." Be a confirmed truth seeker alien to the ways of the world. Swim upstream.
19. Let our voices be heard in a society that is trying to silence people of faith in the public square, especially that of devout, orthodox Catholics. Defend Religious Freedom!
20. Associate with others who share our beliefs and moral values. Men's groups are springing up all over. At our local parish we now have a Women's Breakfast in imitation of the Men's Breakfast. They are just given more time to chat...
21. Do penance as an Act of Reparation. Be an active participant in the spiritual warfare raging around the world not only for our own souls, but those of everyone else—in a supreme act of charity.
22. Be a child of Mary. The St. Louis De Montfort Consecration to Mary is a profound act of humility and generosity in imitating Mary as a true "handmaid of the Lord." It is sure to help us find the Way to live the Truth with His Life.

Finally, thank God that we are members in good standing in the One, Holy, Catholic and Apostolic Church! How fortunate we are to belong to it! Let us praise Him for that privilege and honor as a prime New Year's Resolution! And imitate our holy father Francis in living the Gospel through his Rule to the end of our days!

Paul Beery BSP, Morning Star Chapter, Minnesota



The prayer of longing... by Janet Klasson, BSP

From the First Reading on the feast of Epiphany

For darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. (Isaiah 60:2-3)

In the visions of Ann Catherine Emmerich, the ancestors of Mary, St. Joseph, and Mary herself devoutly, fervently, and unceasingly prayed for the coming of the Messiah. Their desire for the Messiah was never out of their hearts. In fact, those of Mary's ancestors who longed so fervently for the Messiah played a role in entreating God to bring forth the Immaculate Conception. The desire of their hearts was a magnet calling the Mother of the Messiah to earth. In turn, the longing of Mary in particular, but Joseph as well, was an irresistible call that drew Jesus to earth.

In the Office of Readings on Friday of the third week of Advent, St. Augustine gives a beautiful teaching about the prayer of longing.

"For the desire of your heart is itself your prayer. And if the desire is constant, so is your prayer. The Apostle Paul had a purpose in saying: Pray without ceasing. Are we then ceaselessly to bend our knees, to lie prostrate, or to lift up our hands? Is this what is meant in saying: Pray without ceasing? Even if we admit that we pray in this fashion, I do not believe that we can do so all the time.

"Yet there is another, interior kind of prayer without ceasing, namely, the desire of the heart. Whatever else you may be doing, if you but fix your desire on God's Sabbath rest, your prayer will be ceaseless. therefore, if you wish to pray without ceasing, do not cease to desire.

"The constancy of your desire will itself be the ceaseless voice of your prayer. And that voice of your prayer will be silent only when your love ceases. For who are silent? Those of whom it is said: Because evil has abounded, the love of many will grow cold.

"The chilling of love means that the heart is silent; while burning love is the outcry of the heart. If your love is without ceasing, you are crying out always; if you always cry out, you are always desiring; and if you desire, you are calling to mind your eternal rest in the Lord."

The importance of our prayer of longing cannot be overstated. The passage from Isaiah at the beginning of this article gives us a beautiful promise, that nations will come to His light in us. Just as this promise was fulfilled in Christ's first coming, so too will it be fulfilled in a new way in his next coming.

From www.pelianitoblog.wordpress.com

In 2007 I had the following dream: I was looking at a house. It was a big house, but the owner lived only in one room. The furnishings were very shabby. I left the room he was living in and was taken on a tour of the house by a mouse. There were two cats running around - one white, one gray. At one point, one of the

Just as the longing of the Blessed Virgin called Jesus into her womb, so our fervent longings can draw him once again to earth. In the Divine Will, we can say to Jesus that in our longing we want him to find the Blessed Virgin drawing him to earth once again. This he will be unable to resist.

If we have heard and believed Our Lady's promise at Fatima, we must desire fervently the Triumph of her Immaculate Heart, the coming of the Kingdom of the Divine Will. We are a people who walks in thick darkness, that is undeniable. But we believe in this Lord's promise that his glory will appear over us, drawing all nations into His light.

There is another passage from Isaiah that speaks of this promise.

Isaiah 49:19-21

Surely your waste and your desolate places
and your devastated land—
surely now you will be too crowded for your
inhabitants,
and those who swallowed you up will be far away.
The children born in the time of your bereavement
will yet say in your hearing:
'The place is too crowded for me;
make room for me to settle.'
Then you will say in your heart,
'Who has borne me these?
I was bereaved and barren,
exiled and put away—
so who has reared these?
I was left all alone—
where then have these come from?'

This Scripture passage is a glorious prophecy of a time when God's house will be filled with those who were once far away. This is what we must long for. How can we not? God has promised and he will do it. Then let us not delay in offering our longings unceasingly to God for the fulfillment of this promise. Let us ask that the 100th anniversary of Fatima in 2017 will bring forth the Triumph of the Immaculate Heart and usher in a new era of peace. Surely this Jubilee Year of Mercy is the most opportune time for this prayer of longing to take up permanent residence in our hearts. Let us long for the *dawn from on high to break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace.*

Maranatha! Come, Lord Jesus!

cats came up to the mouse and stroked its back, but almost against its own will. The house had space for many people, but there was no one to fill it. It seemed to be waiting. I asked the Lord what this dream might mean and this is what came to me: The house is God's house, the Church. There is room for a great many people in it but so far only one room is occupied. The furnishings are shabby because people are giving to God only what they have left over, almost like the left-overs from a garage sale, the things no one wanted to buy. About the mouse, I felt the Lord telling me that the house belongs to the humble and lowly who will be served by their enemies, represented by the cats. There was a sense of expectation—that the house would one day be filled.

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: <https://pelianitoblog.wordpress.com/about-2/on-private-revelation/>.)



FROM THE 'SPARROW'

The gift...

Peace to all my little sparrow friends! It is a Christmas story that has its setting in a maximum security prison. It is a legendary story that goes back many years and one that says something different about some of the men who are locked up with me. I don't expect that you'd ever think that something like what happened in this story would happen behind these walls of pain and sorrow...but it did.

The woman led her three raggedly dressed children into the imposing front of the prison. After she was checked in for her visit with her husband the not-so-friendly guard directed her towards the center of the prison compound where the Chapel, which doubled as a visiting room, was located. She sat down in a pew and tried to quieted the rowdy youngsters down. Just as she almost had them quiet the kids exploded with glee for their prisoner father made his appearance and they all ran towards him laughing and wrapped their little arms around his legs as he picked them up one by one and kissed and hugged them with deep affection.

The man led the children to his wife who was smiling and trying to keep her unkempt hair in place with one hand. She didn't have the money for a hairdresser or beauty shop and she was trying so hard to look presentable for her husband. He kissed her and they sat down to talk with the kids crawling all over him. They looked at the Christmas decorations and the Cross in the center of the old worn out building and felt a sense of peace come over them. Finally the visiting time was over for



them and the guard told her that she and the kids had to leave.

As the throng of other prisoners watched from their own visits, she gathered the kids around her and the husband walked her to the front of the prison where he had to stop and let her go. All of a sudden she looked at her husband with dread and fear as she said, "Oh no! I left my wallet laying in the pew. All the money I have was in it." Thinking of all the other prisoners still left in the Chapel she realized her wallet was probably gone by now. They hurried back to the Chapel and she came back to the pew and there was her ragged and worn wallet laying there on the bench. She picked it up and opened it and started to cry. Her husband looked around with a mean look on his face trying to figure out who the culprit was that had went into her wallet. He said, "How much did they take?" She looked at him and said, "There \$209 in here. When I got to the prison I had \$9. Some of these prisoners put \$200 in my wallet as a Christmas gift." As she turned smiling with tears in her eyes not a single prisoner looked her way...after all they had there mean and tough reputations to keep up...the code of silence was the way of the convict...when the couple with their kids walked out of the Chapel if a person looked real close he could detect just a glimmer of a smile on the faces of some of those hardened faces.

"For those who love Him, and who, after each little fault, come throw themselves into His arms and ask pardon, Jesus thrills with joy."

St. Therese, the Little Flower

Light...

Peace and all good things to my little sparrow friends. Over the years you may have noticed my interest in stories that concern "light" in whatever form. Light is very symbolic to me as I lived in darkness for the majority of my life. So I like to talk about Jesus and His followers (and us sparrows) and the many applications of light.

What do we think of an old oil lamp is a shanty or cabin in the woods that is burning on a table in the center of the room while a blizzard rages outside? It makes us think of the light coming from the lamp as comforting and as something which gives us reassurance when it is compared with the cold outside. Something about it tends to draw us to the light it gives off.

As Christians, should we not portray the same characteristics as the lamp? Jesus said, "Ye are the light of the world." We ought to be warm and gentle, peacefully and quietly fulfilling our calling. Consider too that a lamp never refuses to burn where it is placed (emphasis added)! We also should always have our lights burning, no matter what situation the Lord Jesus places us in.

What happens if that little flame tries to burn higher than it is meant to? The globe gets black and the

lamp gives less light than before. We also can have a negative influence if we try to make our lights shine, thinking we have to do something drastic, instead of just letting our light shine.

A lamp will burn out if it doesn't have fuel. Likewise, we must keep our fuel tank full by daily Mass (when and where it is permissible to our daily lives), daily prayer (a must do!), Bible reading, and meditation so we don't burn out. What happens when we take a lamp outside without a globe, and a gust of wind comes? The flame gets extinguished. We also need the shield of faith as our "globe" so the gusts of this world don't blow out our light.

We picture ourselves walking through the woods in the darkness of midnight, carrying a lantern. If it has fuel and a proper globe, the little flame never wavers, no matter how thick the darkness all around. The same goes for us. "With God all things are possible" (Matthew 19:26). "If God be for us, who can be against us?" (Romans 8:31).

"There is not enough darkness in all the world to put out the light of even one small candle." -Robert Alden

Pax et bonum

Bob Hall BSP, Little Flower Chapter, N. Carolina



MORNING STAR: NEWS ON THE ASSOCIATION...

SPREADING THE WORD IN EDMONTON, CANADA

In early December, the Archdiocese of Edmonton, Alberta (my home diocese) held a meeting for leaders in the lay groups, associations, and movements operating in the Archdiocese. It was an opportunity for the Archdiocese gather information about activities in the Archdiocese, and to make leaders aware of policies, particularly on safe environments and abuse prevention. Leaders were also given a chance to introduce themselves and give a brief overview of their group, describe the apostolate or charism, and explain how the group is working in the Archdiocese. I joyfully attended this meeting, armed with several contact cards and copies of the "Rule in a Short Snapshot".

When my turn came, I explained that the Brothers and Sisters of Penance of St. Francis was an international, private lay association based out of Minneapolis. It was begun in 1993 when the administrators, then members of the SFO, felt led to return to the Rule of Life that St. Francis had given to his third orders in the year 1221. The BSP has been approved by several bishops including one who is now a Cardinal. (Thomas Cardinal Collins of Toronto was my bishop when I first joined the BSP and he gave me permission to operate in our Archdiocese and make the BSP known. If you have moved into your Novice 1 year in BSP, it is probably good to contact your Bishop and make him aware that you are in formation with the BSP and that it has the approval of several bishops. If you need assistance, please email me at webmaster@bspenance.org.)

I went on to say that our motto is "In the world, but not of it, for Christ". I then briefly described our four-year formation program. After that I said a little bit about BSP chapters and that in Canada our Divine Mercy

Chapter is made up of mostly members at large since we are so spread out geographically.

As to our operation in the Archdiocese, I said we are like leaven, that our prayers and penances support the Archdiocese, the clergy and the faithful in invisible ways. I concluded by saying that when the BSP started in 1993, there was less apparent need in the world for people devoted to prayer and penance. However, in 2015 it takes no imagination at all to see why God has called some to this form of spirituality. As Scripture says, some forms of evil can only be defeated by prayer and fasting. I ended by saying that if those present knew of anyone who might feel called to this way of life, to please give them my contact information.

To date, no one has contacted me to find out more. However, I continue to pray that souls will answer God's call to prayer and penance. In the meantime, as BSP members, by the grace of God we continue to do what God calls us to each day, striving to live only and always in God's holy and glorious will.

Janet Klasson, BSP, Divine Mercy Chapter, Canada

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

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.



Penitent's Prayer for the Jubilee of Mercy

O my Jesus, in the Divine Will I offer you all the unused shards of suffering, including my own, all those treasures discarded from the time of the fall of Adam and Eve to the last man. I offer them as a spiritual bouquet through the Flame of Love of our Immaculate Mother in reparation to the Holy Trinity for all sins ever committed, for the conversion of all those whose hearts are far from you, for the fire of pure love to be ignited in the lukewarm, and for all the intentions of those here and in my spiritual territory. Jesus and Mary I trust in you. Take care of everything, and everyone. May this Jubilee Year of Mercy bear abundant fruit for the Kingdom. May your Kingdom come and come quickly! Amen.

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!

[Website: www.bspenance.org](http://www.bspenance.org)



The BROTHERS AND SISTERS OF
PENANCE



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