



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

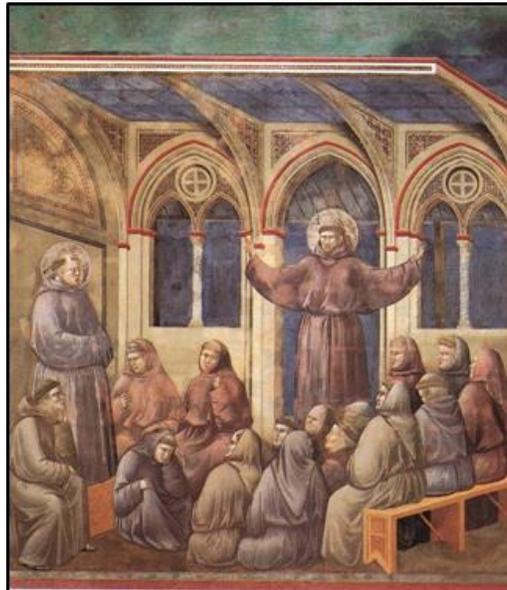
BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter XII—The Efficacy of Francis' Preaching—His Powers of Healing

1. Francis, Christ's faithful servant and minister, was anxious to behave always with perfect loyalty to him, and so he concentrated especially on practicing those virtues in which, by the inspiration of the Holy Spirit, he knew God took the greatest pleasure.

On one occasion he fell victim to a serious doubt; and some time afterwards, when he returned from where he had been praying, he put it before the friars who were closest to him, to have it resolved. "What do you think of this, Brothers?" he said. "Which do you think is better? That I should devote all my time to prayer, or that I should go about preaching. I am a poor and worthless religious. I have no education and I am inexperienced in speaking; I have received the gift of prayer rather than that of preaching. Besides, prayer earns merit and a multitude of special favors, while preaching seems to be only a way of sharing the gifts which have been received from heaven. Prayer helps to purify the desires of the heart and unites a person to the one, true, and supreme God, while giving an increase of virtue. The labor of preaching allows dust to enter into the soul and involves a lot of distraction and relaxation of religious discipline. In prayer we talk to God and listen to him and live a life worthy of the angels, with the angels for our companions. When preaching, we

have to descend to the level of human beings and live among them as one of them, thinking and seeing and hearing and speaking about human affairs. But, on the other hand, there is one argument which seems to count more than all the rest in God's eyes and it is this: the only-begotten Son of God, who is



Wisdom itself, came down from the Father's embrace to save souls. He wanted to teach the world by his own example and bring a message of salvation to the men whom he had redeemed at the price of his Precious Blood, washing them clean in it and upholding them by its taste. He kept nothing for himself, but generously surrendered all for our salvation. We are bound to act always according to the model which has been set before us in him as on some high mountain, and so it seems that it is more in accordance with God's will that I should renounce the peace of contemplation and go

out to work." He discussed this problem with the friars over a number of days, but he could not make up his mind which course of action he should choose as being more pleasing to Christ. The spirit of prophecy had enabled him to penetrate the deepest secrets, but he was unable to solve his own difficulty satisfactorily. That was the way God wanted it, so that Francis might remain humble and the value of preaching might be proved by a revelation from heaven.

Bonaventure—Major Life of St. Francis (1263)





VISITOR'S MESSAGE

Homily by Fr. Robert Altier...



Reading I (Deuteronomy 7:6-11) Reading II (1 John 4:7-16) Gospel (Matthew 11:25-30)

In the Gospel reading today, Our Lord tells His Father that what He has hidden from the learned and the clever He has revealed to the little ones. That is us. It is just like what we heard in the first reading today in the Book of Deuteronomy where Moses tells the people, It is not because you are the largest of all nations that God has placed His heart upon you, but because you are the smallest of all nations.

We have to realize that it does not matter how intelligent we are, what kind of position we hold, the reality of the matter is that in God's eyes we are the most helpless, the least, the smallest, and so on. Thanks be to God for that, because if we were not He would not have chosen us. He will use the gifts that He has given to us. For instance, if He has given you profound intellectual ability then He will use that for His glory, but He is not going to give that to you simply so you can get caught up in your own arrogance because that would violate everything He is about. He Who is God came into this world as a slave, taking our nature and being born as a helpless little baby. He is not going to expect that we are going to be pounding our chests and thinking that somehow we are great, because that is not what He did. He has given us the example, Saint Peter said, to follow in His footsteps.

If that is the case, then we have to learn to love because that is what the whole thing is about. To love is to serve. That is what Jesus did and that is exactly what He calls each one of us to do. And love, Saint John tells us in the second reading, is not that we have loved God, but that He has loved us and He sent His Son as the expiation for our sins. So recognizing this and having our sins forgiven, the potential to love is fully present within us. All we have to be willing to do is humble ourselves and allow God to work in us, to give us His Spirit so that we can love, because God is love and love has to

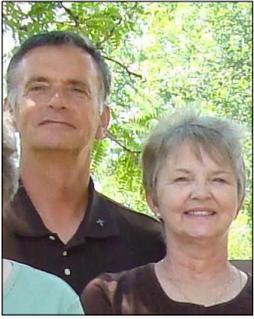
come from Him. It cannot come from us; it has to come from Him. All we can do is receive His love and then act upon it, but we can never be the ones to initiate it. Again, we see the humility that must be there on our part. We must come before Him, we must receive from Him, and in receiving then we will be able to give.

So we have to be little, we have to be humble, and we have to allow ourselves to be loved. That is a very, very difficult thing for some of us to do because we do not believe that we are lovable or we think we have to prove ourselves or we have to earn it or whatever it might be. When you are dealing with God, the more you try to prove how good and lovable you are, the worse it gets, because you cannot. All you can do is accept that God loves you because He created you to be loved. He loves you infinitely, and therefore we simply need to accept. It is not because we have done anything. It is not because we are so great. It is just because God is our heavenly Father Who created us and loves us. That is hard. It is so simple that it is hard for us, but it is the reality.

So we need to place ourselves before the Lord in the Blessed Sacrament, His Sacred Heart there wide open to us, pouring out the love that He has for us, and we simply need to receive, to allow ourselves to be loved. In that experience of being loved, then we in turn will be able to love. But that requires first that we recognize our littleness because the only way these mysteries are going to be revealed is when we are little – not because we are wise and clever, but because we are small. When we come before the Lord in humility, then and only then will we be able to accept the love that He has for us; not accept it intellectually (that we already know), but accept it in our hearts. Then it will be exactly what Our Lord came into this world to do. It will be Heart speaking to heart. It will be Love speaking to love. It will be the two, Jesus and His beloved – your soul, united to be one reality.

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





ADMINISTRATOR'S MESSAGE...

Silence!

The subject of silence often comes up in the sense of its religious values. God is particularly silent in all He does. When I first read something on this the author, whom I no longer remember, said "consider how God can bring us a foot of snow with a trillion snowflakes and cover the world in total silence." I think he actually said 100 Billion tons of snow, which sounds like Minnesota of course! I pondered that and it is so true. Rain, snow, sunshine, darkness, all come to us in total silence and have a massive effect on us and those around us. So also it is with us. In silence we can change the world. We need only realize that.

In silence we can pray, work, eat, sleep, live, and abide among others. The silence means more or less depending on where it is and how we apply it, but it is far reaching wherever we use it. We just need to realize that.

C.S.Lewis, who was an atheist but converted, is an amazing author. He is dead now but I understand that his cause for canonization has or is being considered. Why? Because of his books. He lived and taught the faith once he converted and thousands of Protestants and others have found the faith because of what he shared. I recently read his book, *Mere Christianity*, which was a very deep and simple read on the Catholic Faith and what it meant to be a Christian. I am now in the process of reading *The Screwtape Letters* which I recall hearing about many years ago in high school but was only recently introduced to by my son, Mark, no less, who spends much of his time listening to EWTN and reading Catholic spiritual classics, including the *Summa Theologica* of Thomas Aquinas, as he travels in his job and has much time to do this.

The Screwtape Letters is a series of letters written by Screwtape, a devil leader, to an apprentice devil, Wormwood, who is on earth, on how he should be manipulating human souls so as to gain them for "Our Father Below", who is Lucifer. Screwtape reminds Wormwood that if he does that he can spend eternity bringing these souls to despair, horror, and suffering, in hell that is. The Enemy in this story who they are watching out for and always trying to outwit is God. The luminosity of heaven is ridiculous and overbearing and they, as devils, want nothing to do with it or the Enemy or His Place. They only want to keep these dimwit little insignificant

human beings from gaining the presence of the Enemy, i.e. of going to heaven. It isn't that they love them. They just don't want them to gain entry to the Enemy or his court to irk the Enemy.

In one letter Screwtape tells Wormwood how to keep his 'patients' away from serious prayer. He tells Wormwood that "one of their poets, Coleridge, has recorded that he did not pray with moving lips or bended knees but merely 'composed his spirit to love' and indulged a sense of supplication'. That is exactly the sort of prayer we want; and since it bears a superficial resemblance to the prayer of silence as practiced by those who are very far advanced in the Enemy's service, clever and lazy patients can be taken in by it for quite a long time." Notice the reference to the strength of the prayer of silence.

The prayer of silence is the deepest prayer. Our Lord often went off by himself to pray to His Father. Away from the crowds, or the Synagogues, or the people. An example to us. We need to pray in silence and in that silence God moves and hears every thought or wish we send him, and this prayer of course, is contemplation. Looking on God with love. Holding God in our hearts and minds with love, in total silence. And it is this prayer that the Saints practiced, "those who are very far advanced in the Enemy's service," as Screwtape describes them. So, we should all practice the prayer of silence more.

To do this we really need to do our best to silence our senses. We silence our eyes by closing them. Our lips by not speaking. Our minds by not thinking. Our ears by not listening to anything, and our bodies by sitting quietly, and comfortably, for if we are not comfortable we will not be able to keep our senses silent. They will be crying out to us. And our Rule silences so much else in our lives, with our fasting, and abstinence, moderation and simplicity. In these silences we find God and God moves. In this silence He can bring us to know Him in a more powerful way. As St. Paul says: "Eye has not seen, nor has it so much as dawned on man what God has prepared for those who love Him" yet God has revealed this to us through His Spirit." (1 Cor. 2:9) The Spirit of course moves in silence so it is in silence that God reveals to us what He has prepared for those who love Him and these 'gifts' He reveals in the silence of contemplative prayer.

And it is useful to remain silent in crowds and often with family. I always feel I learn more by listening than speaking anyway when I am in a crowd or a busy situation. As an old friend of mine once said:

"Better to remain silent and be thought a fool than to speak out and remove all doubt." I know he did not come up with this himself but was quoting some other author, but it is a saying well worth retaining. Of course, if we have to, or should, speak we have to, or should, speak, and sometimes this is true

especially when it comes to family and matters of the faith.

So, let us keep silence in our hearts and minds and hold fast to God in all things.

May the Lord bless and lead us all!

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



NO GREATER LOVE by Paul Beery, BSP

"So I revealed your name to those whom you gave me. I gave them your word, and the world hated them. Because they do not belong to the world any more than I belong to the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth. As you sent me into the world, so I send them out into the world. And I consecrate myself for them so that they may also be consecrated

in truth. I pray not only for them, but also for those who will believe in me through their word. So that they may all be one as you Father are in me and I am in you. That they also may be one in us, that the world may believe that you sent me." (High Priestly Prayer of Jesus, John 17)

That is the Scripture passage quoted by Fr. Valerius Messerich, OFM, in his opening conference at a BSP Retreat in 2002. Fr. Val was instrumental in the founding of the BSP, in going back to the actual Rule of St. Francis, for he was Bruce Fahey's spiritual advisor. With another BSP Retreat coming up in August, I want to go back to that original inspiration. Fr. Val, who died in May of 2007, was to me the best version of St. Francis I have ever met. Notice how well the first part of his lecture fits in with Trinity Sunday, recently celebrated. Here then, are his own words.

"I gave them your words." So begins your Rule. It begins "In the Name of the Father, and of the Son, and of the Holy Spirit." Let us reflect a moment on the sign of the Cross. It is a unique practice of Catholics. The sign of the Cross by its name tells us it is related to the suffering and death of Jesus on the Cross. And we trace that image on ourselves as we make the sign of the Cross, touching our foreheads, our hearts, and our shoulders. We mention explicitly whose Name we are professing; the Father, the Son, and the Holy Spirit. So the sign of the Cross is at one and the same time a symbol of the Passion and death of our Lord, the Cross He died upon which we trace upon ourselves, as well as who God is, namely, as Jesus reveals, Father, Son and Holy Spirit. You might say this is the briefest profession of faith that we have. It tells us who we are as members of the Catholic Church.

Accordingly, the Brothers and Sisters of Penance begin their Rule with the sign of the Cross, for this

is the most important connection, that you know and believe in the One, True God, as we heard Jesus tell us in this reading. He told us so clearly that He has revealed His Name to us. Not only that, but He has revealed His Word, which is the Word of God, Who through His Incarnate Son has revealed the call to salvation that comes only from God. The sign of the Cross then tells us, as we heard in the reading, that "they may all be one as you Father are in me and I am in you," that we may all be one as Jesus is one in the Father. By it we are consecrating ourselves, recognizing the fact that we belong to God, and not to the world. And truly, while we remain in the world, we are called out of the world. Jesus knows you very well, how difficult that is, to live in God's Presence. So He prays for us: "Protect them, protect us from the evil one," protect us from everything that may separate us from God. All things that separate us from God are in one sense evil. And to give our mind and heart to anything apart from God is to give ourselves to the evil one, who wishes to separate all people not only from God but from each other.

So if Jesus calls us out of this world, then the first preparation for prayer is the prayer you have adopted to say every day, Psalm 51, the Miserere. "Have mercy on me, O God, a sinner." That is the basis and the beginning of all prayer. The acknowledgement that we, on our part, need God's mercy, and we must explicitly repent of anything that may separate us from God.

In your way of life too, the prayer that is prescribed, the Liturgy of the Hours, is to remind us to pray with the mind of the Church. And in praying with the Church, in the Psalms, you are using the Words that God has revealed to us. The psalms themselves are part of Sacred Scripture, the inspired word of God, and on the part of those who wrote them, how they relate to Him. The psalms contain a great variety, e.g. 119, that relates God's guidance for us. This is primary for our prayer, that we learn the manner God has given to us to pray to Him.

In the canonical hours, you are not praying primarily for yourselves, you are trying to enter into all the joys and woes of God's people. You are praying for all people throughout the world. In some way or other, the sentiments expressed in the Psalms are experienced by all people, and our prayer is that God comes to those people who are afflicted by evil in any way: "Guard them from the evil one." When we pray in the name of the Church, we are praying that God will triumph in the hearts of all people, defending them from the influences of the devil. The psalms should also be personal prayers, which express the dispositions

we should have for any vocal prayers we say. We should be aware of our total dependence upon God, and our submission to the will of God.

In speaking of prayer, in our Christian tradition we follow the teachings of Jesus Christ, who calls God His Father. And He gave us the Our Father, the perfect way for us, the children of God, to pray. The petitions in the Our Father really express what God expects of us, that we show reverence to and honor His Name, that we promote His Kingdom. He expects us to actively participate in spreading the Word of God among all peoples. We proclaim that when we say the Our Father, and if God is our all-Provident Father who takes care of all our needs, it is important to be reminded that we are not providing for ourselves, and our own safety, but we are depending on the protection of God. So we depend on Him not only for the life He has given us, but also in the way He conserves it, responding to our prayer, "Give us this day our daily bread." That is the Eucharist too, nourishment for our souls and our spirits, that we may truly be partakers of the Divine Life. (To be continued.)

Paul Beery BSP, Morning Star Chapter, Minnesota



We are miserable beggars, Alleluia! by Janet Klasson, BSP

From the Gospel Reading for the Thirteenth Sunday in Ordinary Time

To another (Jesus) said, 'Follow me.' But he said, 'Lord, first let me go and bury my father.' But Jesus said to him, 'Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.' (Luke 9:59-60)

Sentiment. The world is overrun with sentiment. Social media, especially, thrives on it. When a *cause du jour* goes viral and you examine the outcome of all the social media "activism", what is really accomplished? Very little usually. That is because sentiment, in the romantic or nostalgic sense, is a fraud, a flimsy counterfeit of the agape love taught and lived by Jesus Christ. One is a marshmallow, the other is a rare and tender cut of steak. I say rare because with agape love, there is a cost, often even in blood.

The young man in the Gospel reading above must have been shocked at Jesus' words, as we also probably are. They seem unduly harsh. Dig deeper, however, and we see a pivotal point in the life of a young man. He was being called to a radical life of love and service to God and neighbor. Rare and

tender. Bloody. This was no time to be sentimental. "Let others bury your father. You, follow me." With radical agape love, there is no looking back.

This is a solid lesson for our times. We, like that young man, are being called to live lives of radical agape love in a world that despises it while worshiping sentiment, a world that prefers marshmallows to steak. The devil has certainly laid his groundwork well. So well, in fact that we often do not recognize in ourselves when we are acting with real love or reacting to a *cause du jour*.

How do we tell the difference between sentiment and real love? Simply put, sentiment is based on emotion, while real love is based on thoughtful reasoning. Sentiment is what lets a woman believe that her right to choose supersedes her unborn



child's right to life. It is an emotional response, not a reasoned one. Science is very clearly on the side of the unborn child. But if you read the so-called pro-choice arguments, or indeed any issues these days that focus on issues opposed to life, all you find is emotion—marshmallows.

Real love, agape love is, as they say, a decision. A woman with an unplanned pregnancy who knows what real love is, acts with thoughtful reasoning and decides for her child, even though it will cost her in many ways. Real love seeks the good of the other, the common good; it works for unity and real harmony. Sentiment is self-seeking, self-gratifying, self-esteeming; its fruits are division and the fraudulent harmony that allows for everything, while respecting nothing. Self-esteem is the impostor; self-respect, now that's the real deal. If we act in a way that preserves our self-respect, self-esteem won't be an issue.

Let us be very careful not to become pawns of the enemy. If we are getting emotional about an issue, we need to step back. If we are feeling outraged, we need to think and pray. Hurling insults and barbs is

not reasonable and certainly not what we are called to as Christians, even when the other party is clearly in the wrong, as with abortion and same-sex marriage. If reason is not effective—and it often isn't where emotional or intellectual pride is involved—then perhaps our response needs to be silent prayer. Archbishop Sheen illustrates the point so adeptly:

"If my own eternal salvation were conditioned upon saving the soul of one self-wise man who prided himself on his learning, or one hundred of the most morally corrupt men and women of the streets, I should choose the easier task of converting the hundred. Nothing is more difficult to conquer in all the world than intellectual pride. If battleships could be lined with it instead of with armor, no shell could ever pierce them." – Archbishop Fulton Sheen (The Seven Capital Sins)

Let us, as they say, think twice before we speak (or comment) instead of speaking twice before we think. There may be a cost, but at least we won't be contributing to the runoff of marshmallows in the world.

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' Jabez

Peace to all the little sparrows! One of my daily prayers is the Jabez Prayer. Now that may be unfamiliar to some but to sparrows in the "know" of sparrow-like things, know that it was the prayer of a man in the Old Testament named Jabez and you may read of this instructive prayer in 1 Chronicles 4:10. Jabez was an Old Testament saint, one of the many that the writer of Hebrews 11 did NOT include in his list of the faithful. The petitions recorded in the Jabez Prayer might have been those of his daily prayer. In his request to God he asked that God would keep him from "evil" Jabez was probably thinking of misfortune or calamity, but the word can refer to evil of any kind. He realized that only God can provide help against evil.

Jabez spoke of evil as something that would grieve him. All Christians are grieved when they sin. It should also grieve us when others sin, and we should try to help them to repentance. God heard the prayer of Jabez and granted his request. God will also hear and answer our prayers if we ask according to His



will. "For the eyes of the LORD are over the righteous, and His ears are open to their prayers." (1 Peter 3:12)

Today we have a full revelation of Jesus Christ, among many other advantages that Jabez did not have. But we have no less a need to pray that God would keep us from evil. In giving the Lord's Prayer, Jesus taught us to pray. "And lead us not into temptation, but deliver us from evil." (Matthew 6:13) In Ephesians 6 it tells us to "withstand in the evil day." Thank God, we can put on the "whole armor of God" to fight the battle against evil. One thing associated with this armor is praying always. There is nothing, as sparrows, that we can do to get beyond the "possibility" of falling into sin. But, as little sparrows of the Lord, we can live above sin as we pray to God to keep us from evil and give us grace for obeying His Word.

To be little is to recognize one's nothingness, to expect everything from God as a little child expects everything of its father.

St. Therese, the Little Flower

Elijah and the Angel...

Peace my little sparrow friends! One of my favorite stories in the Old Testament is about the prophet Elijah and his encounter with the angel we find in 1 Kings 19:5.

In this story there is the value that is put on the angel's touch and how it enhanced the life of Elijah. It is often overlooked when we read about the plight of Elijah in the immediate storyline. The prophet Elijah sat dejected in the wilderness (as we sit often in our modern lives). Instead of depending on God's strength to confront Jezebel, he had run away in fear.

Ashamed, Elijah wanted to die. In grace and love, God instead sent an angel to His sleeping servant. This angel tenderly touched Elijah to comfort him. Elijah arose and found God-given nourishment to give him strength. Later, the angel returned with another tender, reassuring touch. Following the angel's command, Elijah once again ate and drank and was fortified for forty days and forty nights (1

Kings 19:8).

Like Elijah, we sparrows don't always rely on God's strength in times of trouble. In His grace, God forgives us for our weakness and lack of trust. Through His Word and Sacraments, He tenderly touches us and strengthens our faith so that we can follow Him. Our Good Shepherd feeds and restores, and leads us so that we want for nothing. When we are weary, worried, and woeful, God also comforts us through the tender touch of loving Christians, who encourage us with the truth of His Word. Jesus uses these believers to show His loving care.

"Instead of becoming discouraged, I say to myself, 'The good God does not inspire us with desires that could not be realized. Therefore, in spite of my lowliness, I can aspire to sanctity.'"

—St. Therese, the Little Flower

Pax et bonum

Bob Hall BSP, Little Flower Chapter, N. Carolina

MORNING STAR: NEWS ON THE ASSOCIATION...

BSP RETREAT FILLING UP FAST!



As of this printing a couple dozen spots have already been filled for the retreat. If you are still thinking about it, best not delay! See registration details on page 8.

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.

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

Bruce and Shelley Fahey for the BSP

**"God wants you to be in the world,
but so different from the world
that you will change it.
Get cracking."**

—Mother Angelica

Brothers & Sisters of Penance of St. Francis

ANNUAL RETREAT

Divine Will

and Divine Mercy

The Great Signs of Our Times

The spirituality of Luisa Piccarreta, with an emphasis on the Franciscan understanding of the "Communion of Will."

WITH RETREAT MASTER

Fr. Robert Young, ofm

AND A TALK ON

SATURDAY BY

Bishop Cozzens



Fr. Robert Young is a Franciscan Priest (OFM) who has been studying and sharing the **Gift of the Divine Will** for almost 20 years. He is the host of a radio program on the international Catholic network of **Radio Maria** called, "**The Will of God in the Life and Writings of Luisa Piccarreta.**" Fr. Robert has also been commissioned by Pope Francis as a "**Missionary of Mercy**" for the Jubilee of Mercy this year. His "heart's desire" is to live this way of life more faithfully every day and to help others to come to **know, love, and possess the Kingdom of the Divine Will** in their lives. It is, he believes, "the fulfillment of all the hopes and desires of the human mind and soul." Come and see...

WHEN

August 19-21, 2016

Friday 4:00 pm to

Sunday 2:00 pm

WHERE

Franciscan

Retreat Center

Prior Lake MN

COST

\$160.00 (includes accommodation & meals)

To reserve a place send

\$25.00 to:

BSP Retreat

c/o Paul Beery BSP,

2108 Pleasant Ave, #114

Minneapolis, MN 55404

612-871-2852 (Home)

612-730-4500 (Cell)

FOR MORE DETAILS

see the BSP website:

www.bspenance.org

ALL ARE WELCOME!

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



of St. Francis

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