



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

BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter XIII—The Stigmata of St. Francis

4. When he realized that he could not conceal the stigmata which had been imprinted so plainly on his body from his intimate companions, he was thrown into an agony of doubt; he was afraid to make God's secret publicly known, and he did not know whether he should say what he had seen, or keep it quiet. He called some of the friars and asked them in general terms what he should do. One of them, who was called Illuminatus, was enlightened by God and he realized that some miracle had taken place because the saint was still completely dazed. He said to him, "Brother, remember that when God reveals his secrets to you, it is not for yourself alone; they are intended for others too. If you hide something which was intended to do good to many others, then you have every reason to fear that you will be condemned for burying the talent given to you." Francis often said, "It is for me to keep my secret to myself," but when he heard these words, he described the vision he had just seen apprehensively, adding that the Person who had appeared to him had told him a number of secrets which he would never reveal to anyone

as long as he lived.

We can only conclude from this that the message given him by the Seraph who appeared to him on the Cross was so secret that it could not be communicated to any human being.

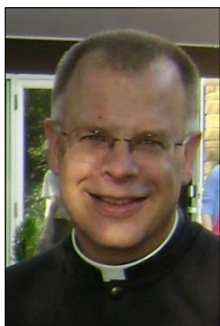


5. True love of Christ had now transformed his lover into his image, and when the forty days which he had intended spending in solitude were over and the feast of St. Michael had come, St. Francis came down from the mountain. With him he bore a representation of Christ crucified which was not the work of an artist in wood or stone, but had been reproduced in the

members of his body by the hand of the living God. "Kings have their counsel that must be kept secret" (Tob 12:7), and so Francis who realized that he shared a royal secret did his best to conceal the sacred stigmata. However, it is for God to reveal his wonders for his own glory; he had impressed the stigmata on St. Francis in secret, but he publicly worked a number of miracles by them, so that their miraculous, though hidden, power might become clearly known.

Bonaventure—Major Life of St. Francis (1263)





VISITOR'S MESSAGE

Homily by Fr. Robert Altier...

Reading (Isaiah 58:1-9a) Gospel (Matthew 9:14-15)

In both of the readings today, we hear about fasting. Now fasting is critically important for our spiritual lives; it goes hand in hand with the prayer and the almsgiving. If we really want to grow in prayer, it is going to require self-denial. As we hunger for the food that we are lacking, it leads us then to a greater spiritual hunger if we can take that hunger and translate it into a spiritual means; but, at the same time, it needs to end in something that is even greater in the way that we live our lives.

We hear in the first reading about the kind of fasting that was being done by some of the Israelites. They are wondering why, if they sit there in sackcloth and ashes, God was not hearing their prayers; and the Lord says, "It is because of the way that you act when you fast." If you are driving your laborers, if you are striking people, if you are angry, if you are being mean, if you are being selfish, what good is fasting? If it is leading you to be uncharitable and more selfish than it is having exactly the opposite effect of what it is supposed to do. The idea of fasting is self-denial. The idea of fasting is hungering for God. If what it is doing instead is making us edgy and angry and mean and selfish, then it is doing exactly the opposite of what was intended.

The Lord is telling us that we need to fast, but that it needs to be in the proper manner. If we are going to be fasting, it needs to end up in greater virtue. That is what we have to focus on. If all we focus on is the fasting, then we are going to think we are doing something heroic just because we are allowing ourselves to feel hunger. And if that is all we are focused on, it is not going to come out in a good way. But if our focus is on the Lord, then the fasting will actually have a greater effect. The fasting is not an end in itself; it is merely a means to something else. So what we need to look at is not merely the fasting, which is a very easy thing to do. When you are feeling hungry, it is

very easy to focus on your own self; it is very easy, of course, to focus specifically on the belly; and as Saint Paul comments to some, "Their gods are their bellies and their glory is in their shame." That is not what we want. What we want is for the focus not to be on the belly but on the heart, to be on the Lord not on the self, and to be on virtue rather than on any kind of vice.

And so if we are going to be fasting, which the Lord tells us we need to do – the Bridegroom has been taken from us, so we need to fast; this is not something which is merely optional to us – our fasting needs to have a proper focus, it has to have a right purpose, and it has to end in greater holiness. That is something all of us can look at, and I suspect we will see quite easily how it is being done. Is our fasting ending up in being angry? in being mean? in ripping into people? in being more selfish? Or is our fasting ending up in deeper prayer? in greater virtue? in more charity? in a more profound holiness? The Lord is looking for the good to come out of fasting, so if we are focused merely on our own bellies, or if we are focused merely on the fasting as an end in itself, then it is going to end in something that is not good. But if we are focused on why we are fasting – we are offering it to the Lord and we are seeking Him – then our fasting is going to have a very good end. That will be very evident in our own lives, not only to ourselves but especially to the people around us. I am sure if you are married that your spouse will be very quick to help you see whether or not your fasting is having a proper end because it is the people right around you who will notice most easily how you are acting and whether there is greater charity or not. That is the way we need to be able to gauge the quality of our fasting. The Lord makes very clear in Isaiah that the kind of fasting He wishes is to get rid of injustice and any lack of charity, and if we are not then our fasting is not going to be pleasing to the Lord because it is either being done for the wrong reason or because our focus is not where it belongs. So our focus in

fasting needs to remain on Christ, on a spiritual hunger more than on a physical hunger, and

uniting ourselves to Christ through greater prayer and virtue.

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



ADMINISTRATOR'S MESSAGE...

On God's Will



God is the only real meaning and purpose in life. As children, we were taught, at least those in Catholic grade schools that the purpose of life is

to 'know, love, and serve God in this life and be happy with him in heaven.' That's it! Now, that said, you could write a 1000 books on how we do that. For each of us it is different.

In the book, [Heliotropium](#), on conforming our human wills to the divine, the opening chapter addresses the will of God in several ways. First, it says that God's will is involved in everything that happens to us. Everything that happens to us does so either at the command of God, or with His permission. So, the former is called the Ordaining Will of God, and the latter the Permitting Will of God. Nothing happens to anyone purely by chance. This is the fundamental way of seeking to know God's will the book declares. True, wise, and holy is this, the book declares: "The Lord has done it all."

Within that framework God's Will is certainly what happens to us, and in us, naturally, and the message of the Gospel is God's Will for sure. The Gospel is the Word of God come alive, which is what Jesus is and always was and always will be. Jesus is God, and the Son of God and of man, and he is the Word of God made flesh. Naturally we get hungry, and we need to eat. Naturally we get tired and we need to sleep. Obviously, these things are God's will for us. We do a lot of things that have nothing to do with nature though, and therefore nothing to do with God's Will except that we can choose them, for God created us all with a free will, and that complicates, and often obstructs, our response to His Will.

For instance, we might like to smoke. That is our will, not God's, because we choose to do it

and can live without it. We might enjoy a drink of alcohol, in that same vein. We watch TV programs, and many are really quite pointless except to humor or entertain us. There are many things we do because we like them, not because they are God's will for us, but are rather the exercise of our own free wills. Some of these things are sinful, but we seek them anyway.

As penitents we can modify even the obvious things God gave us as a sacrifice in union with what Jesus suffered, as substantiated by St. Paul when he said: "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church." (Col 1:24) Since we get hungry we must eat, in God's will. We can choose what to eat and how much to eat though. God allows us a variety of foods, some delicious and some not so delicious. We eat less food and those not so delicious. We eat sweets, but not those we like. So also, we can voluntarily fast from other things of our own free wills. By fasting we can fast, and add our sufferings voluntarily to those of Christ, and improve our prayer life because fasting and other acts of self-denial and mortification, St. John of the Cross, St. Theresa of Avila, and St. Francis have all said, is essential to grow in mystical prayer.

The marital act is God's will too. It is completely natural, and without it there would be no human race. We cannot be "fertile, multiply" (Gen 1:22) without the union of man and woman, properly in the sacrament of marriage. Then comes the disorder in our passions so celebrated these days. We are told to value this union without marriage or children, or even to unite ourselves to those of the same sex, just for the fun of it, and if the woman gets pregnant, however she conceived, she can

about the fetus! Abortion is the great sin of this age and begs the wrath of God. Obviously if we give up the marital act we won't die, but it is a good example, especially in these days, of how the world, and the devil, calls us to sin, forgetting God's will.

Just as God never changes His love for us, we must do the same towards Him and our neighbor. It is His Will. As Jesus said: "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. You shall love your neighbor as yourself." (Mt 22:37-39) Then He also said: "I give you a new commandment: love one another. As I have loved you, so you also should love one another." (Jn 13:34) So, this is true, and God's will for us.

We love God, and we love our neighbor, as God loves us. That doesn't make everything easy. God will send us all problems, crosses, challenges, and difficulties. Even difficult people to deal with! He does that precisely because He loves us, to test our love, and to purify us of our faults, weaknesses, sins, and failings. We need to blanket everything with prayer and faith to overcome these things peacefully.

The movie "The Passion of the Christ", by Mel Gibson, which covered the world some years ago with a visible depiction of what Jesus suffered for us, shows in one scene Jesus being whipped to death. His mother is looking on and says "My Son, when and how will you get past this?" She knew what he could do for others. She knew He could take care of Himself if He wanted to because she knew He was the Son of

God. Yet, she knew He was not releasing himself from the scourging and His coming death. She held to her faith, but her mother's heart was pierced with a sword, as Simeon had foretold. In the resurrection her joy was restored and complete.

So, for us, we need to move in peace in the Will of God, as portrayed for us in the Gospel and in the wonderful natural gifts God has given us, used carefully, prayerfully, and respectfully. As penitents we refrain from enjoying all we can to offer sacrifices to Christ crucified consistent with our calling to be his disciples. In the Gospel he says to us all: "If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me." (LK 9:23) This is God's will for us and this one Scripture was one of three that St. Francis picked to form his three Orders. The Rule of the BSP is the First Rule of the Third Order of St. Francis.

We need to hold to our faith and exercise our free wills for God's glory, following the Gospel, and for us, the wonderful example of St. Francis, who perfectly followed Our Lord in his life. When we experience problems, or difficulties, living as we hope to for the Lord, we can call on the Lord and say: "When Lord will you get us past this? Please Lord get us past this." Our Lord can do anything and will for all who surrender to His Will.

May God bless us all, and lead us more deeply and perfectly into His Will.

(Reprinted from a previous newsletter.)

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



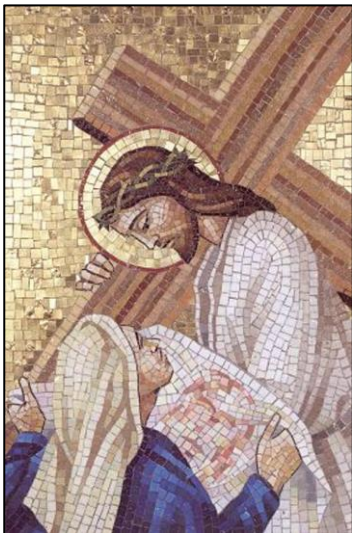
NO GREATER LOVE by Paul Beery, BSP

"When the message reached the king of Nineveh, he got up from his throne, removed his royal garments, covered himself with sackcloth, and sat down in ashes." (Jonah 3:6)

Lent is upon us. Our holy father has much to say about sackcloth and ashes. There are many penitential practices in the Rule for us to contemplate under the major headings of Prayer, Penance and Almsgiving. I would like to

highlight one prayerful aspect that Donna and I hope to implement often this lent: The Office of the Passion of St. Francis. I went on an internet search and found the following, from Sacred Texts:

"Although the early biographies of St. Francis are silent as to this work, its authenticity is guaranteed by the Legend of St. Clare written by Thomas of Celano toward the end of his life. In reference to the holy abbess' devotion to the Passion we are told by Celano that she 'learned and frequently recited with attachment the Office of the Cross which Francis, the lover of the Cross, had instituted.' This passage was rightly understood by Wadding as referring to the Office of the Passion which many early manuscripts attribute to St. Francis, and the character of which altogether squares with the Saint's writings. Composed, as it is, of a simple and devout combination of Scriptural texts, this document is at once a witness to St. Francis' ardent devotion to the Crucified and a precious example of his method of prayer. It comprises five parts:



1. For the three last days of Holy Week and for week-days throughout the year.
2. For the Paschal season.
3. For Sundays and feast-days throughout the year.
4. For Advent.
5. For Christmas and the days following, to the close of the Epiphany octave."

Wikipedia explains how The Office of the Passion works in the Liturgical Hours:

"The Little Office of the Passion follows a pattern constructed by Francis of Assisi. He ordered this office around the medieval association of five specific moments in Jesus' Passion with specific hours of the day. Having then attributed these hours to the Divine Office he arrived at this schema:

Compline – Jesus' Arrest on the Mount of Olives

Lauds – Jesus' Trial before the Jewish Sanhedrin

Prime – an interlude celebrating Christ as the light of the new day

Terce – Jesus' Trial before Pontius Pilate

Sext – Jesus Crucifixion

None – Jesus' Death

Vespers – recalling and celebrating the entire daily cycle"

I enjoy seeing what information there is in "secular" sources about our holy father St. Francis, especially when it is accurate. While Francis' Office of the Passion can be prayed all through the year as indicated above, it seems lent is still the premier time for it. I write this on Ash Wednesday. A most interesting story involves both the Sisters of St. Clare and ashes, which we have just received.

"Repeatedly asked by his vicar to preach the Word of God to his daughters when he stopped off for a short time at St. Damian's, Francis was finally overcome by his insistence and consented. But when the nuns had come together, according to their custom, to hear the Word of God, though no less also to see their father, Francis raised his eyes to heaven, where his heart always was, and began to pray to Christ. He then commanded ashes to be brought to him and he made a circle with them around himself on the pavement and sprinkled the rest of them on his head. But when they waited for him to begin and the blessed father remained standing in the circle in silence, no small astonishment arose in their hearts.

"The saint then suddenly rose and to the amazement of the nuns recited the Miserere Mei Deus in place of a sermon. When he had finished, he quickly left. The servants of God were so filled with contrition because of the power of this symbolic sermon that their tears flowed in abundance and they could scarcely restrain their hands from inflicting punishment on themselves. By his actions he taught them that they should regard themselves as ashes and that there was nothing in his heart concerning them but what was fitting. This was the way he acted toward these holy women; his visits to them were very useful, but they were forced upon

him and rare. And this was his will for all his brothers: he wanted them to serve these women in such a way for Christ, whom they serve, that like them that have wings they would always guard against the snare laid out

for them.” (Chapter CLVII, Celano, Second Life)

One is continually amazed by the creativity of Francis in getting his Gospel message across!

Paul Beery BSP, Morning Star Chapter, Minnesota



It's not supposed to be this way... by Janet Klasson, BSP

A From the Second Reading on the Twenty-sixth Sunday in Ordinary Time

If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. (Romans 5:17)

Some 20 years ago when my son was a teen, one of the things we used to do together was watch the TV show, Star Trek: The Next Generation. One episode in particular keeps coming to me these days. In that episode, the Starship Enterprise had gone through a temporal rift that shifted them into an “alternate reality”, a much darker one. Some who were dead in the previous reality now were not dead. Friends were now enemies and enemies were now friends. No seemed aware of the shift, except for the intuitive bartender, Guinan, who somehow knew and kept repeating, “It's not supposed to be this way.”

That's how I feel about the way things are playing out in our day. Reality has shifted, and, like a funhouse floor, continues to shift daily. Fake news abounds, good is called evil, and evil is called good. TV shows and movies “normalize” behaviors that are offensive to the Lord. Demonic seeds of confusion and chaos have sprouted into a dense jungle. It's like trying to sort out one noodle from another in a giant bowl of spaghetti, when someone keeps filling the bowl with a thousand more noodles every second! How do you tell where one ends and the other begins? Who belongs to what? Where is the grain of truth?

I feel the urgent need this Lent to step back, to disconnect from the barrage of information that assails me, to cling with all my might—with both hands—to Jesus, Mary, and Joseph, so that I

might regain my perspective. I need to view things, not from an earthly perspective, but as much as I am able, from a God's-eye view, the glorious viewpoint that only hope and trust in God can bring.

Even with a pro-life president, discord and division have not gone away, simply because hearts have not been converted. Until they are, events will continue to escalate, divisions will deepen, and the jungle of chaos will flourish.

Where is God in all this? Nearer than ever! He is telling us, through scripture, mystics, and visionaries, those approved, those yet to be approved, even those that may never be approved, that “it's not supposed to be this way.” He is telling us that he has a plan, that **THE IMMACULATE HEART WILL TRIUMPH!** Or, as Isaiah foretold: **“They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”** (Is. 11:9)

In our day, God is asking us to focus on his glorious plan of redemption, to cooperate with the abundant unheard-of graces he has poured out in our time for the salvation of souls, that we may assist in bringing about that Triumph.

I have often spoken about the writings of Luisa Piccarreta on the coming Kingdom of the Divine Will. If you want to learn more about this unprecedented grace please see the list of

resources on my blog:

<https://pelianitoblog.wordpress.com/divine-will-resource>. One of the many teachings in the Divine Will writings is that, because God is eternal and timeless, all things are "in act" in the Divine Will at all times. Therefore, it is possible for those who accept the great gift of living in the Divine will to "re-do" even the acts of others, past, present, and future, in the Divine Will to make them perfect and complete before God. This is not an easy concept to understand and if you are new to it, please check out the resources I have mentioned. Luisa's writings are approved by the Bishop of Trani and her cause is up for canonization. Fr. Joseph Iannuzzi has been commissioned to translate into English all of Luisa's writings.

I bring up the Divine Will teaching because I have recently, in my daily BSP prayers, taken to praying them "in the Divine Will, in the name of everyone, from Adam to the last man." In this way, I imagine billions of voices, past, present, and future, joining me in prayer. This is my pitiful prayer on nuclear steroids! This has been very fruitful to me, as it helps me to concentrate better, and also slows me down and makes me more attentive. I have divided the voices into two "choirs", male and female, and in the Divine Office I pray alone as if in a very, very large group with the female and male voices alternating as in public recitation of the Office. According to the Divine Will teachings, in this way, God is, in fact, being praised by billions of voices. His joy and theirs is multiplied in the Divine Will through my humble, imperfect offering. That is the unimaginable power of this grace. I pray also the Flame of Love rosary, "in the Divine Will in the name of everyone from Adam to the last man". Jesus told Elizabeth Kindelmann, that the Flame of Love prayer will "blind satan". A few pitiful soldiers suddenly become the heel of the Woman crushing the head of the serpent! Gideon's pitiful army, routing an army "as numerous as locusts!"

In the same way, we can offer our sufferings and penances in the Divine Will in the name of everyone to multiply them to the infinite, for the same cause—souls! Our Lord told St. Faustina: "You are not living for yourself but for souls, and

other souls will profit from your sufferings." In this time of unprecedented evil, grace has abounded all the more, so let us take hold of these graces with both hands! God's triumph is guaranteed and he desires our participation. Our Lord tells Luisa in the following excerpt from her writings:

"Ah, my daughter, the creature always races more into evil. How many machinations of ruin they are preparing! They will go so far as to exhaust themselves in evil. But while they occupy themselves in going their way, I will occupy Myself with the completion and fulfillment of My Fiat Voluntas Tua ("Thy will be done") so that My Will reign on earth—but in an all-new manner. Ah yes, I want to confound man in Love! Therefore, be attentive. I want you with Me to prepare this Era of Celestial and divine Love..." (Servant of God, Luisa Piccarreta, Manuscripts, Feb 8th, 1921; excerpt from The Splendor of Creation, Rev. Joseph Iannuzzi, p.80.)

I was hesitant to share with you this way of praying. In my mind it seemed too grand a plan for the likes of me, but then I realized, this isn't about me. I just have to empty myself to be used by God. He has indeed showered us with these graces and who am I to place limits where he has placed none? And so, I pray with confidence in his mighty power, with trust in his infinite goodness and love: Glorious Father, in the Divine Will, in the name of everyone from Adam to the last man, may your kingdom come, and come quickly! Save souls! Amen.

The following writings I have found helpful in understanding the Triumph. I have found them personally edifying, and submit them for your prayerful discernment:

<http://jkmi.wsiefusion.net/his-announcement-of-the-new-era-of-peace>

<https://divineantidote.wordpress.com/2017/02/20/always-focused-on-the-goal-souls/>

<http://www.markmallett.com/blog/creation-reborn> !

From www.pelianitoblog.wordpress.com

Nehemiah 13:23-24 In those days also I saw Jews who had married women of Ashdod, Ammon, and Moab; and half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but spoke the language of various peoples.

"My child, do you see how so many of my children no longer speak the language of their Creator? They have mingled with the enemy and have fallen for his lies. They do not even know enough to grieve over what they have lost. But I grieve. Each one is as dear to me as an only child. I mean to call each one back, to teach them once again the language of eternal love, to tune their ears to my voice, to have them yearn for me as I yearn for them. My people—pray! Without prayer to soften the soil of their hearts, they will not return to me. Do not let anyone be lost for lack of prayer. In the Divine Will expand your territory. Wherever you are, ask me to include those around you in your territory of souls. Place them in the Flame of Love. So many great graces are available to you. You have no idea how much you can accomplish by co-operating with grace. Delay no longer! Find ways to pray better. Find ways to offer your every moment to me for the sake of souls. If you understood the importance of this, you would stop at nothing. Sanctify your daily duty by offering it to me. O my children, the time is very short indeed! Give me souls!"

Beloved Father of my heart, I offer you anew, in the Divine Will, my every thought, word, and deed, my every breath, heartbeat, and movement. Any which are unworthy to be offered, I re-do in the Divine Will to make them perfect. I offer all to you through the Flame of Love in the name of everyone from Adam to the last man, for the salvation of a great many souls, especially all those in my spiritual territory, so that your kingdom may come and come quickly! Maranatha! Come Lord Jesus! Save souls! Amen.

(A reader shared this confirmation, a YouTube video by Fr. Mark Goring:
<https://www.youtube.com/watch?v=3GZELXLxAdU>)

(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/>.)



PERSEVERE—WITH TURNIPS!



SAFEGUARDING POVERTY

Blessed Francis gathered with the others in a place called Rivo Torto near the city of Assisi. In this place, there was an abandoned hut. Under its cover lived the despisers of great and beautiful houses protecting themselves from the torrents of rain. As the Saint said, "It's easier to get to heaven from a hut than from a palace." All his sons and brothers were living in that same place with the

Blessed Father, with GREAT labor and LACKING everything.

Often, they were deprived of the comfort of bread; CONTENT WITH TURNIPS, they begged in their need here and there on the plain of Assisi. The place in which they were staying was so narrow that they could barely sleep in it, yet there was no complaining about this; no grumbling but with peaceful heart the soul filled with JOY persevered in the virtue of PATIENCE.

(Excerpted from: Br. Thomas of Celano *Francis of Assisi - The Saint: Early Documents, Vol 1*)

Submitted by "Penitent"



MORNING STAR: NEWS ON THE ASSOCIATION...

HANDBOOK OF THE ASSOCIATION...

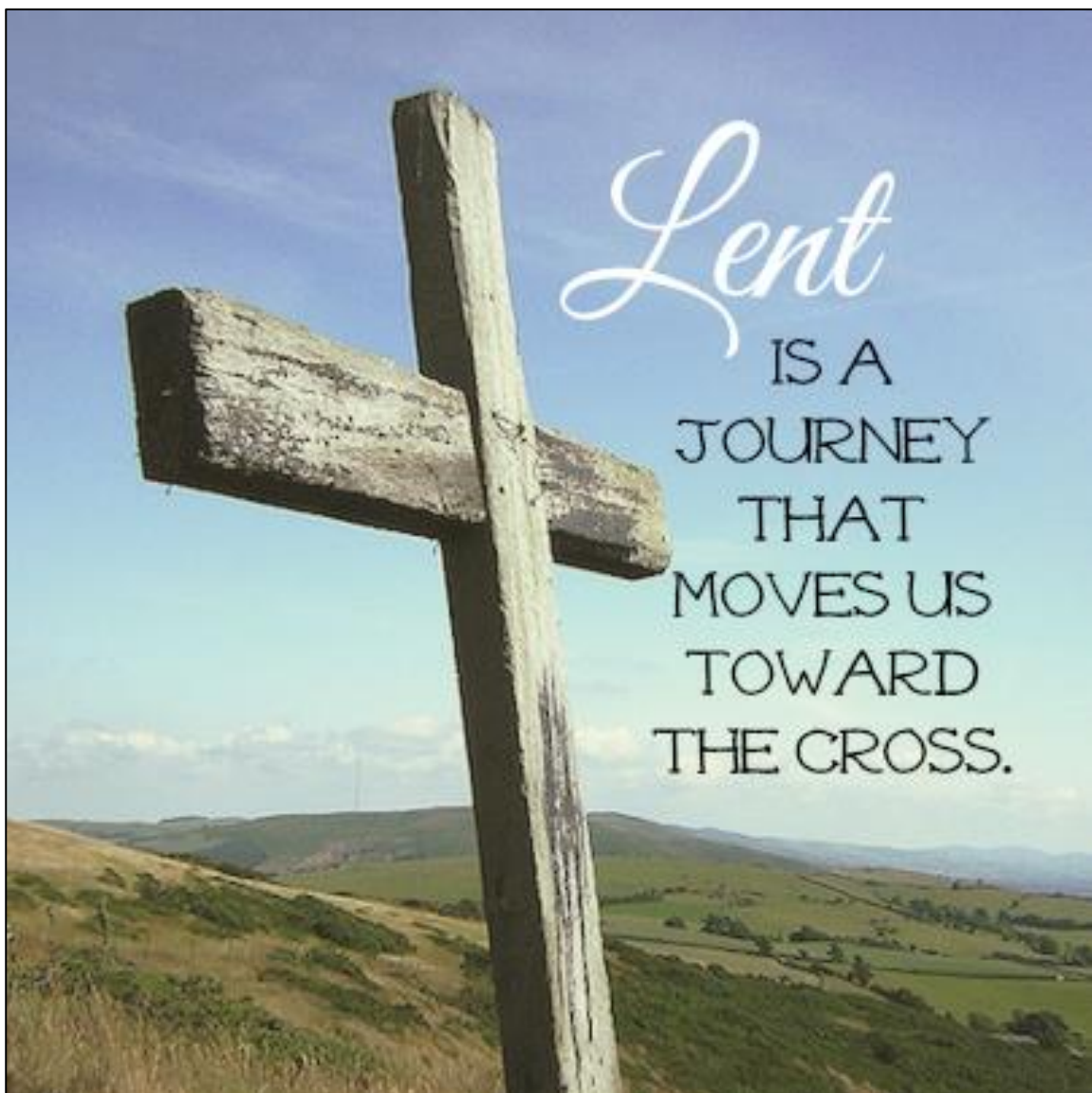


The BSP Handbook, titled *Stella Matutina: Handbook of The Brothers and Sisters of Penance of St. Francis* is now available for order.

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



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, Administrators



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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