



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

BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Some of the miracles which took place after St. Francis' death

II. The Dead Who Were Raised to Life

1. At Monte Marano near Benevento a woman died who had been particularly devoted to St. Francis. That night a number of priests came to celebrate the obsequies and sing the office of the dead, and there, in full sight of them all, the woman sat up in bed and called one of them who was her uncle, "I want to go to confessions, father," she told him. "Hear my sin. I was dead and I was condemned to a cruel prison because I had never confessed the sin which I shall reveal to you. But St. Francis prayed for me because I had always served him devotedly when I was alive, and so I was allowed to come back to my body. When I have confessed this sin, I shall enjoy eternal life. The moment I have revealed it, you will see that I am going to my promised reward." Then she confessed fearfully to the terrified priest and received absolution, after which she composed herself in the bed and died happily.

2. At Pomarico in the mountains of Apulia there was a mother and father who had one daughter who was very young and to whom they were completely devoted. She fell seriously ill and died and her parents, who had no hope of having another child, thought they would die with her. Their friends and relatives gathered for the tragic funeral, but her mother only lay there, overcome with indescribable sorrow and utterly lost in her anguish, so that she had no idea what was going on. Then St. Francis came to visit the grief-stricken woman, accompanied by another friar. He knew that she was devoted to

him and he spoke to her gently. "Do not weep," he said. "The light of your life for whom you mourn is going to be restored to you by my intercession." The woman rose to her feet immediately and told them all what the saint had said. She refused to allow the body to be removed; instead she invoked the name

of St. Francis with complete faith and took her dead daughter by the hand. To the amazement of them all, she raised her up alive and well.

3. The friars in Nocera Umbra asked a man named Peter for the loan of a cart which they needed for a little while, but he refused foolishly. He insulted them and uttered a blasphemy against the name of St. Francis, because they had asked for an alms in his honor. But then he regretted his stupidity because he was afraid God would avenge the saint, as happened there and then. His eldest son fell ill

and died after a short time. The poor man threw himself on the ground, calling on St. Francis tearfully, "It was I who sinned," he said. "It was I who spoke maliciously. You should have punished me in my own person. Holy saint, give me back my son in my repentance, as you took him when I blasphemed. I give myself to you—I will always be at your service. I will offer a sacrifice of praise to Christ in honor of your name." At these words the boy arose and told him to stop mourning. He explained that when he left his body, St. Francis took charge of him and eventually brought him back again.





VISITOR'S MESSAGE

Homily by Fr. Robert Altier...

Feast of All Saints Reading II (1 John 3:1-3) Gospel (St. Matthew 5:1-12a)

Today as we celebrate this glorious Feast of All Saints, we are reminded that one does not have to be among the most extraordinary of human beings

who have ever walked the face of the earth, but that holiness is attainable by each and every one of us, and that each and every one of us has everything we need to be able to get to heaven. Now the question, of course, is whether we are cooperating with the grace of God so that we can live holy lives. Most of us, I suspect—hopefully, all of us—would certainly say that we want to go to heaven, but do we want to do what is necessary to get there? That is the real question we have to ask. As we consider this feast, from the greatest being Our Blessed Lady, all the way down to the least, the little babies who are destroyed through contraception, through abortion, and through all of the other unfortunate things that medical people are doing with little embryos these days, all of these souls that have entered into glory are praying for us. They are praying that we too are going to choose Christ, not in a generic way but in a very specific way: to do His Will.

When we think about all of the things that the saints have done, we then need to go to prayer and ask the Lord: What is it that You want of me? Now one thing that we can all know is that God wants obedience to the duties of our state in life; that is always a given. But even beyond that, what is it that He is asking for? We need to understand that with the condition in the world today as it is, and with the things that are to come very soon, the world today needs saints more than it ever has before. And if where sin abounds grace abounds all the more, and if God raises up His saints where He needs them the most, then the principle is a very simple one: We are going to see in our day the greatest saints that have ever lived. These people have not yet come to the fore. They will come to the fore as soon as it is time, and you could be one of them. There is no reason in the world why you cannot be. The question is whether we are willing to be.

What does it require to be one of these great saints? It simply requires a great love for God; that is all. Now that does not mean a gushy emotionalism when we think about God, but rather what it means is spending

time in prayer seeking the Will of God and trying with all our might to carry it out. Knowing that we cannot do it ourselves, we look to God for the grace to do it. It is just that simple. It does not require doing huge extraordinary things. As Saint Therese made very clear, it means doing the ordinary things with extraordinary love. The one who loves the most is the greatest saint. It is just that simple.

Are we willing to do what God needs? We do not need to start all kinds of new social programs and all sorts of things that are already out there, causing us to run here and there; there are plenty of those already there. What we need are people who are willing to pray. We need people who are willing to spend time before the Blessed Sacrament because absolutely nothing—ZERO—will be accomplished without prayer. Nothing. You can spin your wheels all day long and rev your engine; it will sound great and it will look impressive but nothing will happen unless we are praying. All the things that are already in place, they are only going to succeed if people are praying. That is what we need more than anything right now. We need people who will pray.

So what do we need to do to become a great saint? We need to pray. We need to love God. We need to spend the time with Jesus in the Blessed Sacrament. It is a very simple proposition. The more time you spend with Him, the more obedient you are going to be to the duties of your state in life. If you spend the time in prayer, you will be a better husband or wife; you will do better at your job; whatever it is that God is calling you to be, you will do in a way that is much better than you have ever done before because you are united with Jesus in prayer. Beyond that you will find yourself growing in virtue (your family will probably be much appreciative!), more patient, more charitable, all the virtues that we need. It is very simple, yet it is the single most difficult thing you will ever do. It is the greatest privilege we can have. Are we willing to do it?

The world today needs saints. Are you one of them? Is God calling you—and He is— to be a saint? The call is there; the question has to do with the answer. God needs saints. The world needs saints. Are you willing to be among them?

Feast of All Souls Reading I (Wisdom 3:1-9) Reading II (Romans 6:3-9) Gospel (St. John 6:37-40)

In the second reading today, Saint Paul tells us in his Letter to the Romans that when we were baptized we were baptized into the death and the resurrection of Christ, and as such we became members of the Person

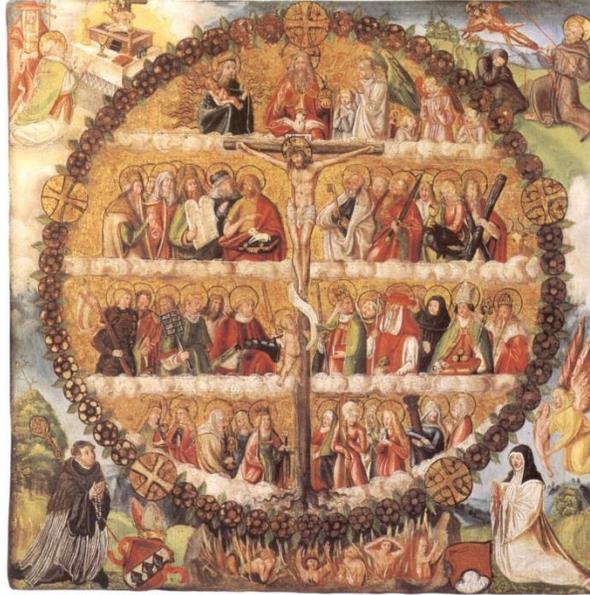
of Jesus Christ who share in His life; and if we share in His life and we share in His person then we also share in the inheritance which is His, and that inheritance is nothing less than God Himself—it is eternal life in heaven.

But what we are celebrating today are the souls who have gone before us, just souls, as we hear in the first reading, yet souls who are not yet in the Beatific Vision. They are not yet in that face-to-face vision with God. We call them, oftentimes, the "Poor Souls" but we need to remember that they are holy souls. These are people who died in the state of grace. They are people who all will go to heaven. As Saint Paul said, a man who has died is absolved from sin. Once you die, you can sin no longer. So if you die in the state of grace but you are not yet perfect then there is a purification that must take place. That is what the word "Purgatory" means; it comes from the same root as our word "purge;" it is to be purged of everything that is not of God. That is why in this life we would willfully and even joyfully accept our share in the Cross, to suffer with Christ so as to live with Him, as Saint Paul says. If we are willing to do that, we become purified here and then we do not have to do it there. If we are purified here, there is merit involved, which means that we are able to love God more and we gain a higher place in heaven for eternity. In Purgatory, all it is is being purified. There is no merit, there is no growth in grace, there is no growth in love. The amount that you will love for all eternity is fixed at the moment you die. And so these holy souls cannot love God any more than they already do.

We can. We can grow in holiness if we are willing to do so. We can love God more so that when we die we will be able to love Him more. It is not a matter of trying to compete with anybody to see if we can get a higher place in heaven than they, but rather it is a matter of love, that we want to love God as much as we possibly can because He deserves to be loved as much as we can possibly love Him. That is what we want to be about. I find it very frustrating when people want to see if they can love God as little as they possibly can and still get into heaven. For those who are married, just look at your spouse and say, "On the day I got married, did I want to love this person as little as I possibly could for the rest of my life? just enough to make sure I don't get kicked out of the house? But I certainly don't want to push it anymore and see if I can love this person more." It is a pretty selfish attitude, isn't it? But that is what we do to God. "Oh, if I can just get the last rung in Purgatory. If I can just get the lowest place in heaven." If you do, praise God! But do not aim for it. Why would you want to see if you can love God as little as you possibly can for the rest of eternity? It does not

make sense to me.

God is love. He deserves to be loved. The souls whom we honor today are all holy souls who love God, but they were not made perfect in this life. So they are poor souls in the sense that they are suffering. The greatest suffering of all is to know that if they would have accepted a greater share of the Cross in this life they would be looking at God face-to-face right now. But they are not. They cannot do anything to help themselves, but we can help them. They are members of the Communion of Saints, so they are praying for us. We can pray for them, and we must. It is a matter of charity on our part to make sure that we do not forget those who have gone before us.



It is one of the great tragedies, if you go to a funeral these days, that they canonize the person on the spot. "Oh, they're already in heaven." Well, that is just rank Protestantism. "They believed in Jesus as their personal Lord and Savior, therefore, they're already in heaven." That is nonsense. It does not say that in Scripture. The Church has never taught it.

Christian people never believed that until more recently. And the Church still does not believe it. We need to make sure that we pray for those who have gone before us. Hopefully they are in heaven, but we do not know that. If they are, your prayers are not wasted anyway; God will give them to somebody else who needs them.

So continue to pray for those who have gone before us. Remember that they are praying for us. They are holy souls. They are saints, not yet in the Beatific Vision but soon to be there. We need simply to keep them in our prayers so that we can help them get there sooner. Remember that they will not forget that you helped them; they will pray for you. Do not do it selfishly just to see if you can get somebody to pray for you, but rather make sure that you do it out of charity, that you are praying for them out of love to get them to heaven, so they can love God with no imperfection, so they can see Him face-to-face and enter into eternal life. That is what we want for these holy souls. In turn, they, in charity for us and in gratitude for what we have done, will pray for us so that we do not have to endure what they are now enduring (or at least that we will not have to endure it for as long as we would have), so that we can be purified in this life, so that we can love God more perfectly. And that greater perfection of love translates out of this life and into the next where we will be able to love God even more for all eternity.

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



ADMINISTRATOR'S MESSAGE... Desire!



What do we desire? Scripture says where our hearts are, what they desire, is our treasure. So, where is our treasure? We need to think about this, at least for a moment, to be sure where our treasure is because if we even glance in to our hearts we can see it. If it is not in the Lord, and in his message, and a dream of going to heaven one day, we have work to do. But, it is holy work and so let's do it with joy. As St. Paul says, we should **"Rejoice Always", "Pray constantly", and "Always give thanks!"** (Th 5:16,17,18)

Desire moves us. The Lord says in the Gospel that we give our children good things when they ask us. They ask us because of their desire. We respond to fulfill their desire. So it is with God. He fulfills our desires. He watches over us as children, but He does things as He wills for us, and He knows what is best regardless of what we want. That is tough sometimes, for us that is, but it is something we all need to learn. We just need to keep hoping and trusting, in God.

And it is this desire of ours that has pulled us in to living the Rule of 1221. Like the first Franciscans, we desire to be holy and we desire to have a way to heaven. This Rule that St. Francis gave us is that. A way to heaven, and a holy way of life. Knowing that is very fulfilling to us. It is what we want and those who have professed to live it, or persisted in formation, have realized that and cling to that. That includes several priests and religious over the years, which is also very refreshing and inspiring to us lay people.

St. Augustine, in his treatise on John in the Office of Readings for October 18th, speaks on the subject of desire. He says: "No one comes to me unless the Father draws him," referencing the words of Christ. He then goes on to say: "Do not think that you are drawn

against your will. The will is drawn also by love. It is not enough that you are moved by the will, for you are drawn also by desire."

So, we are drawn by desire, and it is by desire that we have come to the BSP and come to seek to live by the Rule that St. Francis gave us. A poet might say everyone is drawn by his own desire, not necessity, but desire; not by compulsion, but by pleasure. So we can say that one who finds pleasure in truth, in happiness, in justice, in everlasting life, is drawn to Christ, for Christ is all these things. Our Rule calls us to Christ, for it was given to us by Christ, through St. Francis.

What a joy! Because we have this desire we seek to do holy and good things! We fast and we pray; we live simply and we magnify the gospel and all it calls us to do in our lives. Most people do not live this way. We are following the 'narrow way' of the Gospel. It is a hard way to live, meaning it is demanding in the things of God. Yet, it is our way! Rejoice!

Pray for the strength to do it, for it is a holy way of life and it calls us all to pray, all the time. Constantly. So, we pray constantly, and in that we live the way St. Paul tells us to. For this we give thanks! So, we do in fact: **"Rejoice Always". "Pray constantly", and "Always give thanks!"** (Th 5:16,17,18)

And St. Augustine's final words are most appropriate and wonderful for us. "Blessed are those who hunger and thirst for justice, that is, here on earth. They shall be satisfied, that is, in heaven. Christ says: 'I give each what he loves; I give each the object of his hope; he will see what he believes in, though without seeing it. What he now hungers for, he will eat; what he now thirsts for, he will drink to the full! When? At the resurrection of the dead, for I will raise him up on the last day!'"

So, let us rejoice in our desire to live this Rule and follow this way to Christ! And let us give thanks always!

Yours in Christ, now and always!

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

Making up for what is lacking... by Janet Klasson, BSP



"For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. (Hebrews 7:26-27)

I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church." (Colossians 1:24)



The two scripture passages above—both written by St. Paul—on the surface seem contradictory. Some Christian denominations gloss over the second and don't really have a theology of suffering. But the Catholic understanding of almost everything in the deposit of faith is not that these two passages are contradictory, but rather that both are true and must be understood together.

The Catechism teaches us that as baptized members of the mystical Body of Christ we are conferred with the offices of Priest, Prophet, and King. The priestly office of the laity, of course, differs from the ordained priesthood. As laity, we can't bless in the same way, but we can still, for example, "bless those who curse us", or say "God bless you!" We can't consecrate the bread and wine, but we can consecrate ourselves to the Sacred Heart, or to Mary as St. Louis-Marie de Montfort taught us. We can't offer the sacrifice of the Body and Blood in the same way, but we can link our sufferings to those of Christ, thereby participating in a mystical way in that perfect, one-time sacrifice.

The question remains, though, what could possibly be lacking in Christ's sufferings? God does not need our participation in Christ's redeeming act, but he WANTS it. In fact, what he really wants is the sacrifice of the human will which is at the crux of the whole plan of salvation. Adam and Eve lost paradise because of their disobedience. The obedience of Christ "unto death, death on a cross" and proclaimed by his intention: "Not my will, but Thine be done," was a direct remedy for the sin of Adam and Eve whose disobedience was preceded with an attitude of, "Not Thy will but mine be done." Christ's submission to the Divine Will is what is what opened up the gates of paradise for all of us. That is not just Good News for us, it is Amazing News!

However, the human will dies hard. Perhaps what is lacking since the crucifixion, is total human participation in the plan of redemption. As penitents, we make up what is lacking by acting "in proxy" for the "un-willing". What is lacking is the desire for salvation in many of the souls Christ died to save. He wants to save all souls but many are rejecting his sacrifice. By our baptismal priesthood, we are called to participate in their salvation by offering prayers and sacrifices on their behalf.

What must we do to exercise our priestly office? The Catechism is eloquent in its description of this office:

"For all their works, prayers, and apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit - indeed even the hardships of life if patiently born - all these become

spiritual sacrifices acceptable to God through Jesus Christ. In the celebration of the Eucharist these may most fittingly be offered to the Father along with the body of the Lord. And so, worshipping everywhere by their holy actions, the laity consecrate the world itself to God, everywhere offering worship by the holiness of their lives." (CCC 901)

Our participation in the priestly office of Christ is what sanctifies and gives meaning to every act of our lives. We understand that the sanctification of our daily lives flows from our offering these acts to God in the Spirit, and in uniting these acts to the sacrifice of Christ in the Eucharist.

The sin of the world demands that reparation be made. If we relied on our merit alone, our sacrifices would be as ineffectual as the Old Testament offerings of rams, cattle and turtledoves. But our meager offerings, linked to the Cross and offered in the Spirit, give us great hope that God will use them for the salvation of the world. In this way we are able to fulfill the exhortation of Pope Benedict XVI in his document "Spe Salvi":

"As Christians we should never limit ourselves to asking: How can I save myself? We should also ask: What can I do in order that others may be saved?"

Jelena Vasilj, one of the alleged locutionists of Medjugorje was asked: "What does the Blessed Mother say about family life where only one member prays, fasts, and sacrifices?" She replied: **"One is enough. The lost family is one where no one prays, no one fasts, and no one sacrifices. The more members of a family who pray, fast, and sacrifice, the more peace and happiness the family experiences."**

I am certain that our merciful Lord would allow us to spiritually adopt families in which no one prays. At least we can ask, trusting in his merciful love. In the Divine Will all good things are possible, and if we desire their salvation, we can be absolutely certain that he desires it infinitely more!

Let us pray for the grace to do whatever it takes to save the souls Our Lord loves so dearly, making up for what is lacking in the perfect sufferings of Christ. May His kingdom come, and His will be done on earth as it is in heaven. Maranatha!

If you wish to be inspired by the life of a victim soul, I invite you to watch a video on the life of Blessed Alexandrina Da Costa on YouTube at <https://tinyurl.com/y98quaua>.

Janet Klasson BSP, Divine Mercy Chapter, Canada



FROM THE 'SPARROW' The Language of Prayer

Peace to the praying sparrows! Yes, everyone of the sparrows that receives this epistle (!) is a prayerful person and has knowledge about the many styles and types of prayer. In our own fanciful feathered way let us again review some rudimentary aspects of this way of life.

*Prayer is the soul's sincere desire, Unuttered or expressed;
The motion of a hidden fire that That trembles in the breast.*
—James Montgomery

Prayer, first of all, is communication with God. It is only done by people, but it can be uttered in any language on earth. Prayer may be spoken audibly or breathed silently within the mind, but either way, it must be backed with conscious thought of mind that is fixed on God. Now this may be as simple as rote, or of meditation, Lectio Divina, or the sublime Contemplative prayer. Jesus gave us the pattern for this language. We address our holy God with titles of respect and worship. We acknowledge His right to be Lord of us all. We ask that our needs for this day be supplied. We ask forgiveness for our sins, and we conclude by acknowledging His lordship.

Prayer is an attitude that readily thinks of God in any situation. We may gasp a prayer when confronted by some emergency, or we may prayerfully meditate as we view a lovely sunset. Prayer is a language that can be spoken by toddlers and grandparents, the simple minded (yours truly) and the scholarly, the saint and the sinner.

Prayer is addressing the Creator of the universe and the Architect of our salvation and the God of Heaven. He is great beyond infinity, yet He dwells within the human heart. He controls kings and nations, yet there is no detail of our lives so small as to escape His attention

Confronting Sin Through the Word

Peace dear sparrows! We are all aware of the Scriptures that denote Jesus as the Word of God. All one has to do is to read the opening chapter of St. John to underline our understanding of this fact. The Word of God is alive and active. As such the spoken words of Jesus have powerful potential to refine the human heart. "Is not my word like as a fire? saith the Lord; and like a hammer shattering the rock in pieces?" (Jeremiah 23:29). God's Word is sharp and penetrating. It precisely judges the thoughts and motives of the heart. As such, the Word of God confronts us in a bold, forthright, and unapologetic manner, presenting us the truth about our own heart. God knows our hearts through and through, He cares deeply about us. He showed His mercy to King David when He exposed his

and concern. We are dust and ashes before Him, yet the work of Jesus makes it possible that we can come boldly before the throne of grace.

All things considered, when we come before God in prayer today, it should be with the deepest respect, honor, and reverential fear. Satan will tremble and flee when he hears the language of prayer spoken in this way.

As this is being written from the Little Flower Chapter of the Brothers and Sisters of Penance of St. Francis, then a word or two from a Franciscan Sister and a Carmelite Sister would seem very much in order:

"On my knees and prostrate, interiorly and exteriorly, I recommend all my Sisters who are and who are to come to the Holy Roman Mother Church, to the Supreme Pontiff [...], so that, for the love of the God who, poor, was placed in the manger, lived in the world, poor; and remained on the gibbet, naked; so that His little flock which the Lord and Father generated in his holy Church with the word and example of our blessed father Francis, in order to follow the poverty and humility of his beloved Son and the glorious Virgin, His Mother—may be made to observe always that holy poverty which we have promised to the Lord."

—St. Clare, Testament

"Jesus has for us a love so incomprehensible that He wants to make us participants with Him in the salvation of souls. He doesn't want to do anything without us. The Creator of the universe awaits the prayers of a poor little soul, to save other souls ransomed [...] at the price of every drop of His Blood."

—St Therese of Lisieux, Letter to Celine, August 15, 1889

terrible sin through the prophet Nathan's words: "Thou art the man." (2 Samuel 12:7)

Christ confronted sin when He told the greedy merchants in the temple, "Ye have made it a den of thieves." (Matthew 21:13) He repeatedly addressed the self-righteous scribes and Pharisees by saying, "Woe to you...hypocrites..." (Matthew 23) He frankly told the two disciples on the road to Emmaus, "O fools, and slow of heart to believe." (Luke 24:25) He brought Saul to his knees on the Damascus road, informing him, "I am Jesus whom thou persecutes." (Acts 9:5) Christ tells us the plain truth about our hearts because He has compassion on the ignorant (Hebrews 5:2). It's the kindest thing He could do.

If we reverence God supremely and obey His Word promptly, we will never quench the voice of His Spirit when He confronts us. We can appreciate our Brothers and Sisters when they tap us on the shoulder and confront us with a kind rebuke. Thank God that His truth is always loving and yet forthright. Allow it to continue refining our hearts and character today. Let

us remember that open rebuke from the Lord is open love!

"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, Bro. Sparrow
Bob Hall BSP, Little Flower Chapter, N. Carolina



BOOK REVIEW

TITLE: **SONG FOR NAGASAKI**
STORY OF TAKASHI NAGAI; SCIENTIST, CONVERT AND SURVIVOR OF THE ATOM BOMB

AUTHOR: Paul Glynn



This heartwarming story begins in the 1920's where one soon learns that Nagai's mother always reared him in the spirit of learning to get through his life; a mother who believed in discipline with love!

As time goes on, Nagai grows into an adult who is learning to see with the "eyes of the heart; seeing beyond mere appearance."

Nagai learns to persevere in his search for truth and how God reveals truths to the honest believer who prays.

Nagai's friend Pascal teaches him that Faith is a Gift from God and you must pray for it!

A very good story of how one experiences his faith and relationship with God who is present in all aspects of life's journey enduring the good with the not so good. Enjoy!

Submitted by: Penitent

From the Desert Fathers

Evagrius said,

*"A wandering mind is strengthened by reading and prayer.
Passion is dampened down by hunger, work and solitude.
Anger is repressed by psalmody, long-suffering and mercy.
But all these should be at the proper times and in due measure."*



MORNING STAR: NEWS ON THE ASSOCIATION...

STAY CONNECTED...PLEASE!

If you wish to connect with your Brothers and Sisters in the BSP, please remember that the **BSP Forums** at <http://bspenance.org/forum/>. Hope to see you there!

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.

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
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Welcome to the Brothers and Sisters of Penance!

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



The BROTHERS AND SISTERS OF
PENANCE



of St. Francis

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