



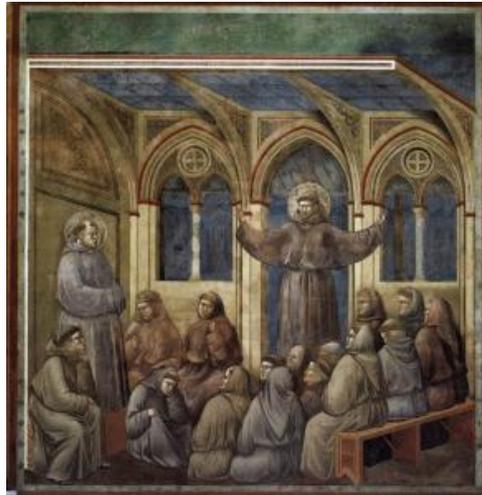
...IN THE WORLD, BUT NOT OF IT, FOR CHRIST!

## BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

### Chapter XII—The Efficacy of Francis’ Preaching—His Powers of Healing

6. Another time when St. Francis was preaching on the seashore at Gaeta, the crowds pressed in on him in order to touch him. He had a horror of such popular enthusiasm and he jumped into a small boat which was drawn up on the beach. There and then the boat moved out from the shore without the help of oars, as if it were guided by some intelligent power, while the whole multitude looked on in amazement. When it reached a certain distance out, it stopped and stayed there without moving, while the saint preached to the people on the shore. When he was finished and the crowd left after seeing the miracle and getting his blessings, and could no longer bother him, the boat returned to land of its own accord.

A person would certainly have to be really perverse and obstinate to refuse to listen to St. Francis’ preaching. Even dumb creatures submitted to his miraculous powers and inanimate objects came to his aid when he preached, as if they had life.



7. Christ, the power of God, Christ the wisdom of God (1 Cor 1:24), whom the Spirit of God had anointed, was with his servant Francis in everything he did, lending him eloquence in preaching sound doctrine and glorifying him by the extraordinary power of his miracles. Francis’ words were like a blazing fire which penetrated the depths of the heart and filled the minds of his hearers with wonder. They had no claim to any literary style, but gave every sign of being the result of divine inspiration. He was due to preach before the pope and the cardinals on one occasion and at the suggestion of the bishop of Ostia he learned a carefully prepared sermon by heart. But when he stood before them all to deliver his edifying message, his mind went blank and he could not remember a word. He told them what had happened quite humbly and invoked the aid of the Holy Spirit. Then his tongue was suddenly unloosed and he spoke so eloquently that he moved the hearts of his exalted listeners to true sorrow, and it was clear that it was the Spirit of God who spoke, not he.

Bonaventure—Major Life of St. Francis (1263)



### VISITOR'S MESSAGE

#### Homily by Fr. Robert Altier...

Reading (Colossians 1:9-14) Gospel (St. Luke 5:1-11)

In the Gospel reading today, we hear Simon Peter falling in the boat at the knees of Jesus, the boat filled all the way to the top with fish. Seeing what had

happened, Peter recognizes Who Jesus is, and he falls down before Our Lord and says to Him, Leave me, Lord, for I am a sinful man. Note the humility that Peter had, the same kind of humility that we need to have as we come before the Lord. It is a very



easy thing for us to fall (instead of on our faces with repentance) into the attitude that the Pharisee had in another Gospel passage where we come before the Lord and in essence tell Jesus that He is lucky we came to see Him because we are so wonderful, after all, and He should be overjoyed that we are there. Well, He is overjoyed that we are there, but we certainly ought not to be thinking that we have made His day because we came to pray – it is the other way around.

So we need to have that attitude of humility, especially when we hear the words of Saint Paul when he tells us that God has delivered us from the kingdom of darkness and brought us into the kingdom of His beloved Son, through Whom we have redemption, the forgiveness of sin. Again, all we have to do is remind ourselves where we have been, that if we have been delivered from the kingdom of darkness it is because we were headlong into sin, because what we deserve from our sins is to go to hell, pure and simple. We need to acknowledge that; by ourselves, that is all we can do. We can sin and we can be condemned for eternity because of our sinfulness, but because of the mercy of God shown to us in Jesus Christ, we have redemption, we have the forgiveness of our sins offered to us. Therefore, we can walk in the light as children of the light. We have been freed from the darkness of sin and of death; therefore, we need to live in accordance with that. First of all, to acknowledge humbly where we have been and what we really are all by ourselves.

Then we need to acknowledge also the mercy of God, the goodness that He has shown to us, to be so grateful for that, to have the same kind of attitude as Simon Peter when we come before the Lord that we are not worthy to be there. And we are not. By our own selves we can never be worthy, but by the Word of God we are made worthy. That is exactly what Saint Paul tells the people, that they have been made worthy. We are too, so we can come before the Lord, not on our own merits, but by the merits of Christ.

If we can come before Him with that kind of an attitude, then we are also going to hear from Him something similar to what Peter heard: Do not be afraid; from now on you will be fishers of men. Now how that is going to work out in each of our lives is going to be different. Obviously, Peter's call was as an apostle, to go out and preach and lead the Church. It may not exactly be the same for each of us, and it does not matter. The fact is that if we are willing to humble ourselves before the Lord, then and only then can He send us out on whatever mission He wants us to be on. So it is, again, not enough to acknowledge it in our head; it is a matter of getting it down into the heart and really embracing the reality of what is going on, the reality of our own sinfulness, the reality of our own unworthiness, the reality of God's mercy, the redemption we have in Jesus Christ through the forgiveness of our sins which makes us worthy to come before the Lord, and thereby makes us worthy to do His Will.

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



## ADMINISTRATOR'S MESSAGE...

### More

The Gospel for the Nineteenth Sunday in Ordinary Time

**“When much has been given a man much will be required of him. More will be asked of a man to whom more is entrusted.”** (Luke 12:48)

This Gospel is for all of us and it calls all of us to at least consider what we have been given and what is expected. Certainly one from whom much or more is expected needs to be aware that much or more is expected of them. Within the Catholic Faith there is no doubt that we, in the Association of the Brothers and Sisters of Penance, are those to whom more has been given. That in itself is cause for a holy concern on our part. How do we give more?

To begin we need to consider what this is that is being asked of us. We have chosen to promise to live

a life that was itself set up by St. Francis as the way to heaven for the laity. So by design this life was established to be more than the life that the average Catholic, even in his times, was living. The people came to St. Francis and asked how they could get to heaven and he gave them the Rule of 1221, now the Rule of the BSP. So, we have 'more' right before our eyes. A wonderful thing and a real challenge. So, let's be dedicated to live our Rule with commitment and joy, for it is a holy way of life, one of the narrow paths the Lord speaks of in the Gospel when He says: "But how narrow is the gate that leads to life, how rough the road, and how few there are who find



it!" (Matt. 7:14)

The Gospel is the sure path of 'more'. Jesus says: "If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps." (Matt. 16:24) The key word here, the call to 'more', is the word 'begin'. No one can completely, perfectly, follow the Lord. We, as His servants, can only 'begin' to follow Him. So, that is what He invited us to do. To 'begin' to follow Him.

In the Rule of 1221 St. Francis calls us to begin to follow the Lord. He did not lay down a lot of other platitudes on how we are to live. He just gave us the Rule. So, we need to take the Rule seriously.

One member related that he was having a discussion with his boss, who was also Catholic, at his place of employment. He was planning on going to the BSP retreat at Prior Lake. So, he told his boss he was going on retreat and invited his boss to attend with him. His boss's reply shocked him. His boss said he would not come to the BSP retreat, but, he said, that the member was his 'retreat'. Now ponder that. Nothing in this person's life had indicated that he was having any effect on anyone about living the Faith but his boss saw through all that and perceived in that man's life that the Catholic Faith was important to him and he was living it to the point of becoming a retreat for him, i.e., an example for him, another Catholic. There is a message in that.

That said we must report that this year's Morning Star Chapter retreat at Prior Lake is officially the last retreat they will schedule. We all need to keep in mind that the BSP is a worldwide organization and its members are scattered all over the world and certainly across the United States. We have members now in virtually every State. So, to have a retreat in any one State, be it Minnesota, or California, or Mississippi, or Canada for that matter, it is not likely that you will get many people to attend. On the event of this retreat ending we need to turn this in to a meditation in our own lives. Do we want to go on a retreat where we live? Does your Chapter wish to conduct a retreat for its members? Some do already.

We need to keep in mind that to live the BSP life is to live on retreat for all of your life. What retreat

have you ever attended where it was part of the retreat to say the Divine Office, except at the BSP retreat? In our daily lives. Just like the Holy Father, bishops, priests, and sisters, we pray the Divine Office. Take this a step further. Where else have you even been called to fast and abstain as part of a penitential practice in your lives? Never at a retreat. They pride themselves on having good food. We are called to fast and abstain in the Church at one specific time in the year—Lent. We in the BSP are called to fast and abstain as part of a penitential life every week in the BSP, AND fast for 40 days at Christmas and Lent, way beyond what the Church requires. We do 'more' as 'more' is required, albeit not under pain of sin, thank God, in the Rule of 1221 given to the laity by St. Francis, which is our Rule.

The Office of Readings for Wednesday in the 18th Week in Ordinary Time contains a letter attributed to Barnabus. In that letter he says we should "Accept as a blessing whatever comes your way in the knowledge that nothing ever happens without God's concurrence." We live and have our being in the presence of God and he pays attention to all that afflicts us, but we will have crosses and they are part of the "more" that he expects of us. To bear them patiently. The good and the bad.

So, we need to realize we have been called to do 'more' and we need to program our life to do more. We need to love our enemies, do good to those who hurt us, bless those who curse us. We need to feed the hungry, cloth the naked, give drink to those who are thirsty. We need to deny ourselves, and take up our crosses. We need to look for ways to 'begin' to follow Jesus' more perfectly, even if in a small way. To pray without ceasing. That is our call to do more, to be more, and one day we will have to give an account to the Lord on how we have lived a life that is more closely aligned to the way He lived. That should be a very happy moment for us.

So move on peacefully. Fear not! Pray always, and always look for ways to do more for Jesus Christ. In His Church certainly, but in every way with everyone you meet. Become that retreat for them. Give them a place to hide from the world.

Praised be Jesus forever.

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





## NO GREATER LOVE by Paul Beery, BSP

**“Therefore brothers, I beg you through the Mercy of God, to offer your bodies as a living sacrifice, holy and acceptable to God, your spiritual worship. Do not conform yourselves to this age, but be transformed by the renewal of your mind, so that you may be able to judge what is God’s will, His good, pleasing and perfect will.”** (Romans 12:1-2)

Jesus came to earth for three specific reasons: to glorify His Father, to save souls, and to make reparation for the sins of mankind. This was one of the more salient points made by Fr. Robert Young, OFM, the Retreat Master at the BSP Retreat, August 19-21. He has studied the life and writings of Luisa Piccarreta, “Little Daughter of the Divine Will” for years, and is exceptionally well versed in what is contained in all 36 volumes of the “The Book of Heaven.” To me, the study of the Divine Will is the culmination of years of divine inspiration.

La Salette in 1846 began the era of modern apparitions. The past 170 years have seen a flood of heavenly messages by Jesus and Mary, many officially approved by Holy Mother Church, so there can be no doubt of their general authenticity. When I heard Fr. Young say that Jesus came to save souls, I immediately thought of one of the Fatima prayers given to us 99 years ago: “Jesus, Mary, I love you, Save Souls!”

The beauty of Living in the Divine Will is that it is the perfection of every spirituality given to us over the ages by the Holy Spirit, acting through various human agents. St. Benedict organized the monks into the Benedictines. St. Augustine founded the Augustinians, St. Ignatius the Jesuits and Ignatian Spirituality. Of the Mendicant Orders, St. Francis and the Franciscans, St. Dominic and the Dominicans, St. John of the Cross and St. Teresa and the Carmelites, all are wonderful spiritual paths (along with many others) inspired by our Maker over the ages for the sole purpose of achieving sanctity for their followers by being “able to judge what is God’s will, His good, pleasing and perfect will.” Living in the Divine Will seems to be the perfect means to that end. Luisa Piccarreta will likely take her place in this litany of Saints.

“And anything that you will ask in My Name I shall do for you, that The Father may be Glorified in his Son.” (John 14:13) That passage has caused much consternation even among the faithful. How many prayers have seemingly not been answered in spite of praying in Jesus Name? But it is perfectly clear in the context of Living in the Divine Will. When a saint is so united with Jesus that his/her will is the same as that of Jesus, nothing would be asked that would be apart from, or against the Will of God, but would

be perfectly in harmony with it. That is the height of sanctity any way you look at it!

I am a neophyte in many ways. Janet had mentioned Luisa and the Divine Will several times in her newsletter articles. That’s nice, I thought. Even after contacting Fr. Young to see if he could do our BSP Retreat, I hesitated to do much research. I wanted to be an avid learner at the feet of the Master, so to speak, during the retreat. So these are pretty much my first impressions.

“No one is here who has not been brought here by Mary, our Blessed Mother.” When Fr. Young said that I recalled having taken the De Montfort Consecration to Mary. Our spiritual Mother will bring us safely to the Heart of Jesus, which brings great certainty to one’s faith.

I have found a whole new world out there full of enthusiastic people in the Divine Will “Community.” I have also found we in the BSP have a lot in common with them. Fr. Robert Young is a Franciscan, and he finds no conflict between his Franciscan vocation and the Divine Will charism. He is a quite avid devotee of Luisa, and is one of the leading experts on her life and writings. It was really great to learn so much from him.

This will be the last BSP Retreat at Prior Lake Franciscan Retreat Center after many years. The main reason is the precarious state of my health. Shortly after writing this article I will be under the knife to have a pacemaker installed. There are numerous problems with my heart, which have gotten worse with time. It appears there will be no magic restoration of good health, but merely a prolongation of a generally weakened condition. Pacemakers are rather common, and they have benefitted many. But when it’s your turn to have one, it’s different. Suddenly one’s mortality is at stake. Life, death, heaven and hell come into focus.

I can so much empathize with the Apostle Paul, who I was named after, in the first chapter of Philippians where he says that he wants to see the Lord, but will remain on earth if that is His will. I told Donna I was ready to meet the Lord, and that is a great blessing! But that’s not up to me...

I hope there will be some kind of continuity with the BSP Retreat, at least here in Minnesota. Fr. Young

currently is scheduled to return to the area next year. We were privileged to have four priests attend the retreat to learn about the Divine Will. One of them, Fr. James Perkl, has offered the conference room at his parish in Burnsville, Mary, Mother of the Church, for the third weekend of October, 2017.

Fr. Young wanted a larger venue for next year so more people could attend. The current plan would be to hold a week-end of daily conferences from Friday evening to Sunday afternoon at Mary, Mother of the Church conference room, which holds two hundred. There are no rooms to stay overnight, however. Those who attended the retreat this year would be right at home. Time will tell what ultimately happens.

It was a difficult goodbye for me at the retreat after all these years. When you put your heart and soul into something great, there are consequences when it comes to an end. That time came Sunday morning at the final concelebrated Mass. The thought came flooding over me that none of this would be happening were it not for these organizing efforts. The chapel, instead of being filled with worshippers singing the praises of God, would be empty. It was at one and the same time a high point for being a faithful servant and seeing glory given to God, and a low point in that it would probably never happen again in quite the same way.

It was a microcosm of life on earth, coming to the end of the pilgrimage, with the destination in sight. Eternity soon to begin. How faithful has the servant been? How much love has been returned to the One who brought us into existence? Now there will be time to ponder these things in a forced recovery period after the operation. There will be time to "just start reading" the writings of Luisa, as Fr. Young said. Start with Volume 12 of the Book of Heaven to learn about living in the Divine Will.

Fr. Young can be heard on Radio Maria Saturday mornings (<http://radiomaria.us/willofgod/>). One of the highlights of the retreat was for us to be present for his August 20 live broadcast from the Marian Conference Center. He had a short reading from Volume 19 of The Book of Heaven with commentary, then Q & A with us. He thought it went very well, for he is not used to having a live audience!

Fr. Young said that Jesus has chosen this age to give us the greatest gifts. This is the "Era of the Reign of My Will," a time for the greatest Mercy to be poured out upon mankind in history. The Will of God is the Essence of God, and His Mercy flows from that. He takes great delight in those who live exclusively by the Will of God. (To be continued.)

Paul Beery BSP, Morning Star Chapter, Minnesota



## Divine Will... by Janet Klasson, BSP

**I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power (Hebrews 12:1-4)**

(Reprinted from May 2016 as it pertains to the theme of the August retreat.)

Dear friends, usually I end my article with an excerpt from my prayer journal, but this time I wish to begin with one:

**"Blessed are the poor in spirit, for theirs is the kingdom of heaven."** (Matthew 5:3)

*"Beloved child, be always littler. Recognize your abject lack, your total need. Not only are your pockets empty but you come into the world without pockets and you leave the same way. All is gift. All. You have no virtue, nothing to sustain you in any way outside of grace. Recognize your utter dependence on Providence. But go beyond this recognition and celebrate that you are a miserable beggar before your gracious Lord. My child, the beggars are the ones who receive the most because of their utter reliance on their beloved Lord. They never stop looking at him with a gaze of love and gratitude, for they cannot believe*



*their good fortune in serving such a generous, kind Lord. Children, my heart cannot resist a beggar with love and gratitude in their eyes. The heavenly treasure is theirs!"*

Well do we know that we are miserable beggars before the Lord, and if we do not know it, we need to internalize this as soon as possible. For it is in this poverty, this nothingness, that we gain "what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power." Jesus himself, as well as countless saints, notably our beloved founder, Father Francis, St. Clare, and St. Therèse of Lisieux stressed the importance of littleness. In our time, it is taking on new meaning in the teachings of Luisa Piccarreta on the Divine Will.

As I pondered this prayer journal message and listened to some of Fr. Robert Young's talks on Radio Maria, it occurred to me that the heavenly treasure referred to in this message is available to the lowly in a unique way through the gift of the Divine Will.

At this year's retreat, Fr. Robert shared with attendees the Gift of the Divine Will, as it was made known to a humble, Italian lay woman named Luisa Piccarreta. This "spirituality" is now becoming known throughout the world as the "easiest shortcut to holiness and happiness" the world has ever known and given to us in this Era of Mercy. Fr. Robert has said, "Your life will never be the same, once you discover what it means to live IN the Will of God and to let it reign IN you."

Fr. Robert has been broadcasting a one-hour program on the Divine Will teachings of Luisa every Saturday morning on Radio Maria for several years, and I referenced the site in the July 2015 newsletter. The podcasts are available in the radio archives here: <http://www.divinewilltallahassee.com/radio-archives>. I invite everyone who has not already done so to first of all listen to the Introduction to the Divine Will broadcast at: <http://www.divinewilltallahassee.com/introduction-to-the-divine-will>, which, in addition to offering information on the devotion and its beginnings, also has a fascinating testimony of how Fr. Robert came to understand the teachings and his call to spread them.

The more I learn about this call to "live" in the Divine Will, the more I understand how wonderful it is that we are miserable beggars before the Lord.

Today I listened (again) to episode #137 which is based on Volume 12 of Luisa's writings, specifically those of March 23 and April 2, 1921. Jesus speaks to Luisa about the utter importance of her littleness, and how when he was choosing a soul who would be the messenger of the Divine Will on earth, he

searched the whole earth and she was the littlest. If you listen to Episode #137, you will begin to understand the critical importance of this call and how living in the Divine Will (substantially different from "doing" the Divine Will) can transform, not just our lives, but the whole of humanity.

"My daughter, he who prays in My Will, loves, makes reparations, kisses Me, adores Me. I experience it as if everyone would pray to Me, love Me, etc. because...involving everything and everyone in My Will, the soul gives Me the kiss, the love, adoration of everyone. And I, looking at everyone in It (the Divine Will acting in this person), give it so many kisses, as much love as I should give everyone....In My Will things cannot be done halfway but complete. And I cannot give little, but immense things to the soul..." (Volume 12, April 2, 1921)

So we can see how much there is to celebrate in our state of being miserable beggars. For the more completely we "die to self", as we are encouraged to do in our rule, the more fit we will be to live in the Divine Will. Of course we know there is a cost to dying to self—with dying there is always loss. However, we learn through Luisa that the greater the cost, the more will be the perfection of the acquisition of the Divine Will. Therefore, we must not be afraid of disappointment or frustration, pain or sorrow, for all is designed by God to keep us little and dependent on Him. And as we give to God, in the Divine Will, our sufferings, our littleness, He returns to us so much more, for the effect of what we offer him in the Divine Will is not just for us. There is a universal effect for everyone, past, present, and future. Our acts in the Divine Will cover souls as with a blanket, and compel the Lord to act on those souls as if they, themselves, had done their acts in the Divine Will. It is an astounding grace. Do we have the audacity to accept it? He is begging us to!

The teachings of the Volumes can seem too deep and mysterious; sometimes they seem simple, other times unattainable. But God would not offer this grace if it was unattainable, and indeed the littler we are, the more he will do all the work for us!

I cannot do justice to this immense 36-volume teaching in a brief article. I can only encourage you to listen to Father Robert on Radio Maria and to come to the retreat and hear him in person. Our world is greatly in need of this grace. Let us be the empty vessels that respond to God's call to live only and always in his holy and adorable will.

For a really good overview of the Divine Will teachings, please see Daniel O'Connor's free pdf book, *The Crown and Completion of All Sanctity*: <http://tinyurl.com/hv7cq8> .

For unsurpassed teachings on Luisa's writings, Fr. Robert Young has offered Saturday morning podcasts on the Divine Will for several years on <http://radiomaria.us/willofgod/> . Not to be missed is his Introduction to the Divine Will at <http://tinyurl.com/zxbf57d> in which he explains his own journey and gives proofs of the orthodoxy of the devotion. Fr. Robert Young's other podcasts on the Divine Will may be accessed on Radio Maria or on <http://www.divinewilltallahassee.com/radio-archives> , which also includes older podcasts. If you find there are too many and you despair of ever getting to all of them, Fr. Young refers to the Twelfth Volume of Luisa's writings as the critical piece. If you only listen to one group of podcasts let

it be those. The Volume number is referenced in the title. One of the most powerful prayers given to Luisa is the 24 Hours of the Passion at <http://tinyurl.com/gtq86np> which have been prayed by many souls over the last century and I believe should be prayed by everyone at least once. Fr. Iannuzzi explains their efficacy here <http://tinyurl.com/h7cgj60> .

All around us things appear to be disintegrating more rapidly than we ever imagined possible. But Scripture tells us, "Where sin increased, grace abounded all the more." (Rom 5:20) I believe the grace of living in the Divine Will as taught by Luisa Piccarreta is a grace specifically made for this time, God's desire to shine the brightest light in our darkest hour. This light is a beacon that will lead us triumphantly into the Kingdom of the Divine Will. May God be praised by all people in all times, forever! Fiat!

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/>.)

## INVOCATION TO THE DIVINE WILL IN ALL OUR ACTIONS

I am nothing, God is All, Father I love you.  
Come Divine Will,  
- To think in my mind.  
- To circulate in my blood.  
- To look with my eyes.  
- To listen in my ears.  
- To speak in my voice.  
- To breathe in my breathing.  
- To beat in my heart.  
- To move in my motion.  
- To suffer in my suffering; and may my soul, consumed and fused with your will,

be the living crucifix immolated for the Glory of the Father.  
- To pray in me, and then offer this prayer to yourself as mine to satisfy for the prayers of all and to give to the Father the Glory that all creatures should give Him  
- To infuse in me the Faith of Mary most Holy in order to possess You as she possessed You  
- To infuse in me the Hope of Mary most Holy in order to desire You as she desired You.  
- To infuse in me the Charity of Mary

most Holy in order to love You as she loved You.  
- To adore in me.  
And since Your Will multiplies acts to the infinite, thus I intend to give You the satisfaction as if all had assisted at Holy Mass, and give to all the fruit of the sacrifice and impetrate salvation for all. O Supreme Will, come to reign upon the earth. Invest all generations. Win and conquer all! And do not delay any longer. Amen.



### FROM THE 'SPARROW' September 4, a Special Day

Peace my dear little sparrows! Oh me...I'll bet you wonder what sort of day would be so special...so unique a day to a scraggly old sparrow such as yours truly. Well

the secret is out now and we can all revel in the three Saints with the same name (though spelled differently) and two of the Saints took their names because of the influence of the first Saint. By now you must know I'm making a reference to Saints "Teresa/Therese" depending on which one you are making a reference to.



For many years I've been a Terisian, that is a follower and admirer of the Teresas/Therese because I noted they have so much in common in their spirituality. Look at the following Quotes:

*"Beg Our Lord to grant you perfect love... He will give you more than you know how to desire."*  
- St. Teresa of Avila

*"The fire of love is more sanctifying than the fire of purgatory."*  
- St. Therese of Lisieux

*"The good God wants just only our love and trust in Him."*

– St. Teresa of Calcutta

These quotes were taken at random. They were written hundreds of years apart and yet they have two main themes in them, and that is "God" and "love." These concepts are presented in very simple way but with powerful underlying insight as to what the Saint is trying to relate.

It is easily understandable why St. Teresa of Avila was followed by St. Therese of Lisieux who in turn was followed by St. Teresa of Calcutta who both liked and emulated the spirituality of the first one. A little known fact is that St. Teresa of Calcutta was taken with St. Therese's spirituality and decided to take her name in religion. However, there was a mistake in writing down her name request and they gave her the spelling of the first St. Teresa's name. Thus our new St. Teresa really wanted to be a "Therese" like

## Humility

Peace my dear sparrows! So many people that I know have a wrong concept of what "humility" means. I'm amazed that they compare humility with humiliations and the two are very well separated in definition...all you have to do is look the two words up in the dictionary to understand the difference. A good Franciscan priest gave a wonderful definition of humility as follows:

*"Humility means not to make comparisons. Humility does not mean, 'I am a terrible person,' but simply: 'I am blessed and gifted in some ways and flawed in others. So I can accept myself, and accept you, without feeling either superior or inferior.'"*

– Fr. Martin Pable, O.F.M. Cap.

Fr. Pable gives us a very unique insight that has a very deep revelation when it is viewed along with "love", for the acceptance of oneself is also the other side of the coin in "love your neighbor as you love yourself." To accept myself is also to love myself. Though easily said but yet somewhat harder for some of us to put into practice...right?

As I was explaining this to a young and still learning Christian I broke it down into the lowest denominator in the economy of simple teaching. First, I explained that God (Father, Son and Holy Spirit) first loved us—we all agree on that when we

St. Therese the Little Flower but due to the mix-up we end up with the old saying, "A Rose by any other name remains the same."

Now you've noticed that I capitalized "Rose" and that is for the next part of my wonderful little foray with the Saints. You see September 4th is also the feast day of St. Rose of Viterbo, Italy and she it is believed to be one of the first Saints of the Third Order of St. Francis and she became a secular Franciscan at age ten at the time that St. Francis was still alive. St. Rose died at age 17 after evangelizing parts of Italy around the year 1245. She is a special saint to me.

And let me now enlighten you further about this special day. So St. Teresa of Calcutta was canonized today and St. Rose of Viterbo has this for a feast day and in 1948 I was born on this date! St. Teresa, St. Rose, and bro. sparrow have this in common: "We love you all little sparrows in the Name of the Lord."

view the salvific life, passion, death, and Resurrection of His Son Jesus Christ and this is the love He fills us with and which redeemed us, which of course is the Good News.

Second, now we are filled with this knowledge of His love which makes us know we are loved.

Third, now we turn this love outward to our family, friends, associates, and people of the world this would be loving our neighbors which completes the Two Great Commandments of Jesus.

Now the neighbors in turn love each other and love us back, and filled with their love given back to us we return love back to God. God in turn sends more love back and the process starts all over again and becomes a never ending cycle of peace and love from God to us and then to our neighbor from the neighbor back to us then from us back to God.

Why have I labored so hard with this point? Because this was the hidden truth (yet in plain sight) that St. Francis of Assisi and many other Saints discovered and which became the driving force in the evangelization of the world as we know it. So the key is the second step YOU HAVE TO LOVE YOURSELF. So even if you don't love yourself, after reading this, will you start accepting and loving yourself? Because if not, you are holding up a lot of love's movement at a dead standstill.

Pax et bonum

Bob Hall BSP, Little Flower Chapter, N. Carolina

## MORNING STAR: NEWS ON THE ASSOCIATION...



### RETREAT 2016

It was a full house at the BSP retreat 2016 with Fr. Robert Young. New faces joined with regulars to hear Fr. Robert Young speak about the teachings on the Divine Will as given through Luisa Piccarreta. The Morning Star Chapter has done a stellar job with the retreats over the years, with Paul Beery taking the lead on quite a few of them. We extend our gratitude and prayers to Paul and the other members of the chapter for their dedication and hard work. May God bless you all!



### 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](http://www.joyofpenance.wordpress.com)



“How many men and women of faith have found mediators of light in those who suffer! So it was with Saint Francis of Assisi and the leper, or with Blessed Mother Teresa of Calcutta and her poor.”

- Pope Francis, Encyclical letter Lumen fidei 57

# 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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