



...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 Chapter VII. The Blind Who Recovered Their Sight

5. A man from Monte Gargano was chopping down some timber in his vineyard, when he struck his own eye and split it in two, so that half of it hung outside the socket. He was sure no human being could help him in his terrible misfortune and promised that he would fast on the feast of St. Francis, if he helped him. The saint immediately restored his eye to its proper position and rejoined it, giving him back his sight, so that no trace of the injury remained.

6. The son of a nobleman who was blind from birth received sight through the intercession of St. Francis. As a result, he was called *Illuminatus*. Afterwards when he came of age, he joined the Order, refusing to be ungrateful for the benefit he had received. He made such progress in the life of grace and virtue that he seemed to be a true child of the light. Eventually he brought a life of holiness to a holy end, by the merits of St. Francis.

7. At Zancato near Anagni a knight called Gerard had gone completely blind. Two Friars Minor who were coming from abroad happened to come to his house for hospitality and they were warmly welcomed by the whole household, out of reverence for St. Francis. They were well looked after and they continued the journey to a neighboring friary, after thanking God and their host. Then one night St. Francis appeared to one of them in a dream and told him, "Get up and go back with your companion to your benefactor's house. It was Christ and myself that he welcomed in you and I want to repay him for his kindness. He was struck with blindness as a result of his sins which he has never tried to expiate in confession." Then he disappeared. The friar got up immediately in obedience to his command and together with his companion he came to the house, where they told their benefactor all that had happened. He was amazed and told them that what they said was

true. He was moved to tears and went to confession willingly; he promised to make amends and once he had put his soul in order, he immediately recovered his sight. The story of the miracle was told everywhere and it moved great numbers of people to venerate St.

Francis and confess their sins humbly and practice hospitality.

7a. A man who had been falsely charged with stealing was condemned by Ottaviani the magistrate of Assisi to lose his eyes; the sentence was carried out by the knight Otto and the public officials. His eyes were forced out and the nerves cut with a knife. Then the poor man was brought to the altar of St. Francis where he implored the saint's pity. He claimed that he was innocent and by the intercession of the saint he received new eyes within three days. They were smaller but his sight was just as good as it had ever been. The knight

Otto bore witness to this extraordinary miracle under oath before James, the lord abbot of San Clemente, who was investigating it on the authority of Bishop James of Tivoli. Another witness was Brother William of Rome who was commanded to tell the truth under pain of excommunication by the minister general of the Order of Friars Minor, Brother Jerome. He bore testimony under oath before a number of provincial ministers and other important members of the Order, saying that when he was still a layman, he saw the person in question and that he then had both eyes. Afterwards he witnessed his torture, when his eyes were put out, and asserted that he personally examined the eyes as they lay on the ground and turned them over with a stick. Afterwards he saw the man after he had recovered his eyes by God's power and could see clearly.





## VISITOR'S MESSAGE

### Homily by Fr. Robert Altier Palm Sunday, April 5, 2020

**Readings: Mt 21:1-11; Is 50:4-7; Phil 2:6-11; Mt 26:14-27:66**

Today we remember the remarkable change of perspective that took place among the people between the time Jesus came into

Jerusalem on Palm Sunday and the attitude of the people only five days later as they called for our Lord's crucifixion. However, in the midst of that changing winds of opinion, what we find is that our Lord's disposition remained the same.

In the first Gospel today, we hear the people crying out "Hosanna to the Son of David. Hosanna in the highest." We often hear this referred to as the "Triumphal entry into Jerusalem." However, when we look at what St. Matthew tells us about our Lord's disposition, the only thing we are told is that He fulfilled what was spoken by the Prophet Zechariah: "Behold, your King comes to you, meek and riding on an ass, on a colt, the foal of a beast of burden."

The fact that Jesus was riding on a donkey would not have raised too many eyebrows in ancient Israel because it was normal for the Israelites to ride donkeys. Horses were forbidden to the Israelites. However, the fact that this is a point of prophecy also tells us that many in Israel did not obey the Law in this regard and, instead, owned and rode horses. Jesus is one Who followed the Law, and He did as was commanded of the Israelites.

But the point is not just the obedience of riding the donkey; the statement made by Zechariah is that He was meek. If riding a horse could insinuate pride and power, then riding a donkey would suggest humility. So, even though the people were proclaiming as a great one, the disposition of our Lord was meekness and humility.

We see this same truth in the first reading where it is prophesied that the Messiah would give His back to beating and His cheeks to those who pluck His beard, yet He would neither rebel nor turn back. In the face of the degrading mistreatment of our Lord, He did not open His mouth to speak any words of anger or rebuke, He did not shield His face from buffets and spitting, and He kept His focus on His Father in Heaven. Therefore, even though what was done to Him was shameful and disgraceful, because of His meekness and humility, He was neither disgraced nor put to shame.



In the second reading we hear, once again, about the glorification of Jesus. However, the exaltation St. Paul talks about comes from our Lord's obedience, even to the point of death on a Cross. St. Paul speaks specifically about the humility of our Lord in taking on our human nature and in His obedience. So, unlike what happened on Palm Sunday, the exaltation of our Lord by His Heavenly Father took place only after the humiliation of the Cross. Of course, Jesus is God, so when we say our Lord's disposition did not change, then neither did the disposition of His Father change. God exalted Jesus (while on earth) on the Cross; and He exalted Him after His life on earth in the resurrection, ascension, and glorification in Heaven. God's disposition was one of love, demonstrated by humility and service.

In the Gospel we are presented with the events of Holy Thursday and Good Friday. We hear about Judas betraying our Lord, we hear about Peter insisting that he would never deny the Lord, we hear about the Apostles falling asleep in the Garden of Gethsemane. When Judas arrives with the soldiers, we hear about Peter cutting of the ear of the High Priest's slave and the abandonment of our Lord by His Apostles. We then hear about the "trial" that took place at the home of Caiaphas and the injustice and disrespect with which our Lord was treated. Then, after Peter's threefold denial, we are brought into the Praetorium to witness the mockery of justice that happened and the calling for the release of Barabbas instead of Jesus. Finally, we are brought to Calvary where our Lord was crucified and died. Through all this the meekness and humility of our Lord were on full display. He was meek and humble in His dealings with Judas, the High Priest, Peter, Pilate, the soldiers who mocked and scourged Him, the crowd who called for His crucifixion, and the repentant thief on the cross. For many of us, our tendency is to take our eyes off God, focus only on ourselves or on the injustice, and lash out in anger and in pride. But we know our Lord's gift must be received with the same disposition as it was given: meekness and humility. Giving us this opportunity, God is conforming us to Christ, glorifying us on earth, and preparing us to share in our Lord's exaltation in Heaven.

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## ADMINISTRATOR'S MESSAGE...

### Love

Jesus said: This is my commandment: love one another as I have loved you. (Jn 15:12) God is love, so we must become love too to live the Gospel.

Love draws us to itself. As we love, God and others, we become love too. In essence, we become more and more like God. It is for each of us to ponder how to move deeper into it. We can only do it if we want it and try. It won't just happen, but it will happen if we want it and try. God will move in us and inspire us, as He is the God of Inspiration, and we will make progress in loving Him and others more.

The world relates love to sex. Sexual love is holy only in the sacrament of matrimony. Outside of it, sexual love is a sin and usually involves lust, not love, one of the capital sins. The world promotes lust as love and really does nothing to promote the sacrament of matrimony. Even marriages in the eyes of the world are filled with lust and nothing about marriage is holy in the world's eyes. It is a relationship of sexual convenience primarily, and as such it can easily be dissolved, ignored, or abandoned, usually for another sexual encounter. This of course is not the love that Our Lord taught us. It is the love the world would teach us.

Love shows itself in so many ways in the lives of a Christian. It is really not possible to list them all and it is really not possible to do them all, but is worth considering how we love, who we love, and the ways in which we love God and others.

Charity is love in motion. Much of it is invisible, and invisible is good. As the Lord said in the Gospel of Ash Wednesday, we need to keep our deeds of mercy secret, and pray in secret, and God who sees what is held in secret will repay us. If we do these things for others to be praised, or praise ourselves, we have received our reward. (Matt. 6, 1-18) We need to keep our acts of love private and invisible as much as we can as did St. Therese of Lisieux. Little acts of love done quietly and invisibly and offered to the Lord.

So, in various ways we need to give ourselves to others in every situation, and, of course, we need to give ourselves to God all the time. Certainly, we need to give of ourselves at home, but also in every encounter with every human being we ever meet. At all times and in every situation, we should keep before our eyes the love of God we hold in our hearts and let this love overflow into every human situation and problem. Every day we should be a light to those around us. This is not at all likely if we are not loving and reflect love in our day.

Helping others is love in motion too. Doesn't matter what we are helping them with, so long as it is not sinful.

Our Rule calls us first and foremost to love. To love God in our lives by living the tenets of the Rule which St. Francis got from the Lord and his knowledge and love of spiritual things and with the approval of the Pope. So live the Rule with joy and love for it is holy in its message and effect. In all these things we need to pray to God for the gift of love.

So in all these ways we need to become more loving, united with God in our love of Him and those around us. We each face this in different ways. There is no one way for all of us. The way is Jesus. His gospel tells us how to live to become holy and to become loving. The poor come to the top of that list and that is not just the poor in our neighborhoods or South Africa. It is the many poor around us who do not even know God, or of His love. We need to be the light that comes in to their lives that draws them to God. We need to acknowledge the Lord in every way to everyone we encounter. He said if we acknowledge Him to others, He will acknowledge us to His Father.

So, have a great and holy Lent and make it a Lent filled with love. And live the Rule with courage and joy, offering it to God as a sacrifice of love and praise.

Have a holy and happy Easter!

May the Lord bless and lead us all.

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



## Holy Indifference...

by Janet Klasson, BSP

From the Second Reading on Palm Sunday

**Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point**

**of death—even death on a cross.** (Philippians 2:5-8)



Beloved friends, what times we are in! Now we see the critical importance of our Rule of Life, of living in the pattern of St. Francis and St. Clare in penance and prayer. May our meager efforts be multiplied in the Holy and adorable Will of God through the Immaculate Heart, for the glory of His name and the salvation of souls.

I have been feeling called lately to ever-greater abandonment to the Will of God, ever-greater trust in His love and mercy. I thought I was doing ok in that department, but when tested, I see that I still have a long way to go. We all do, because there is no limit to His love and mercy, and in our frailty we cannot grasp its magnitude, so we sometimes stumble into anxiety and fear. As St. Francis said at the end of his life. "Let us begin again, brothers, for up to now we have done nothing."  
*Mea maxima culpa!*

But it is precisely in our littleness, when we climb onto the Paternal knee crying for Our Father to take care of us because we don't know what to do next, that He is able to act with the power of our permission, our abandonment. The sooner we do this, the better off we will be. The suffering may not end, but we will be upheld by a heavenly peace.

We need only meditate on the Seven Sorrows of Mary to give us a model. The Queen of the Divine Will was always perfectly conformed to the Will of God. She too was obedient unto death, not only the death of her beloved Son, but obedient unto her own death as she suffered the Martyrdom of Solitude for so many years after Jesus died. Do you not think that if she had raised her eyes to Him in heaven and said, "Take me with you my Son," that he would not have been compelled to do so out of obedience to his Mother? But she did not do that. She accepted with grace and love her mission to the infant Church established by her Son. God's plan had to be fulfilled at any cost. And what a cost! Unto His death and Hers.

So too we need to be docile to what our loving Abba is asking today. Are we confined to our home, or to our room, separated from loved ones? Have we become ill ourselves, either with COVID or some other illness? Have we lost a loved one, and tragically not been able to say goodbye? As penitents we know what to do with such unimaginable sufferings. We link our sufferings to the Cross in order to participate in the salvation of souls by grace, so that God's plan may also be fulfilled through us at any cost. Fiat!

I heard a priest speak recently about "holy indifference", a mark of true abandonment. Through holy indifference we place everything and everyone in our lives, as well as our love for them, at God's disposal, trusting in him to bring everything and everyone to

their divinely appointed fulfillment. Now is perhaps a good time to look back over the past year, to acknowledge the hand of God in our lives as he moved the pieces, provided new insights and graces—and to render Him thanks and praise for all He has done.

Just before Christmas 2019, my 12-year-old grand-niece died of an undiagnosed heart defect. She was playing basketball, full of life and energy one minute, when suddenly her heart stopped. They revived her more than once but she lived only another four days, providentially long enough for family members to take leave of her, and for one other grace. She was not baptized, but on the fourth day, a Catholic family member found an opportunity to baptize her in the morning. Our girl died that afternoon.

Now, as a newly baptized child who never opened her eyes to sin again, she is surely in heaven. Afterwards, the family was happy to hear that she had been baptized, even though they were not practising Christians. Now that this pandemic is happening, the family is relieved that she is not recuperating in a hospital somewhere, with them unable to visit her. And whether they know it or not, they are now blessed to have her interceding for them in heaven.

One who lives abandoned in "holy detachment" sees the hand of God in all things, no matter how joyful or painful they may be.

I believe that we have reached a point where only God can fix what is wrong with the Church and the world. Foundations are being toppled one after the other. I trust that God is making all things new and I believe in Our Lady's promise, that in the end Her Immaculate Heart will triumph.

In the meantime, I will try to follow the advice someone once gave me: "Acknowledge God, take the next right step, and be a sign of hope for others."

One person who did just that is a Carmelite priest from Vancouver. Fr. Philip heard that there were many people dying alone of COVID-19. He was stirred to begin a little project. He wrote:

*"Inspired by a scene in the Diary of St. Faustina, where she was spiritually transported by the Lord in order to pray the Chaplet of Divine Mercy at the bedside of a dying man she did not know, I would like to suggest that we would each commit to praying the Divine Mercy Chaplet each day for the days ahead to spiritually place ourselves beside one of the poor unfortunate men and women who are dying alone in hospitals all over the world because of this virus, some of whom are perhaps not well prepared spiritually for their earthly end. If families*

**"...Although we may be able to do but a little, the enemy nevertheless stands more in awe of those whom he knows can fast."  
—St. Francis de Sales**

were to pray it then several dying persons would be spiritually adopted with the one prayer of the Chaplet. Praying the Chaplet for the dying, we will petition Jesus to enfold them in his Merciful Love in their final hours and grant them a strong experience of his consoling presence before they take their leave of this life. This would be a great act of mercy and love for those who are victims of this virus and who are approaching their end. Please consider taking part in this project. There is no need to sign up to anything. It is a simple movement which, please God, will bear enormous fruit for the souls for whom we pray. I would appreciate it if you were to

pass this on to others you know who might be willing to take up this spiritual work of mercy. In the final weeks of Lent it would be a good spiritual practice to incorporate into our prayer routine."

Praise God! Fr. Philip acknowledged God, took the next right step, and is a sign of great hope for many others. Further, if we participate in this project in the Divine Will, by God's grace, we can accompany many more souls, for God's Will is everywhere.

Jesus I trust in you. Let's pray it till we mean it. Come Divine Will, come to reign upon the earth. Fiat!

Janet Klasson BSP, Divine Mercy Chapter, Canada



## FROM THE 'SPARROW'

### The "gospel" before the Gospel...

Peace to all the little sparrows as we anticipate this Easter Season! This has been a year of highlighting Our Lady's role within the Church and which now brings about the culminating

story that makes a most unique point of interest to us sparrows. Now to set out this unique point we shall have to visit first the intertwining Scriptural story of the "Gospel Before the Gospel" as it has been referred to by many Biblical writers.

The Gospel Before the Gospel is used in reference to two interrelated Old Testament verses that indirectly are attributed to Our Lady. The first is in Genesis:

I will put enmity between you and the woman, and between your offspring and hers; they will strike at your head, while you strike at their heel. (Gen 3:15)

The above verse is the key that leads us to the Gen 3:15 footnote that states is part:

*"Because 'the Son of God was revealed to destroy the works of the devil' (1 Jn 3:8), the passage was understood as the first promise of a redeemer for fallen mankind, the 'protoevangelium'."*

When viewed the protoevangelium moves us to the words of Isaiah wherein there are many references that have scholars stating that these are references to "Emmanuel" and the "virgin birth" (cf. Is 7:10-16) and which makes this book the one they designate as the "gospel before the Gospel."

With this scriptural background let us move to the New Testament Infant Narratives found in both Matthew and Luke. Matthew ties in the Emmanuel/Virgin Birth aspect and Luke gives us the pre-birth story of the Archangel Gabriel's announcement to the Virgin Mary. It is at this point and juncture in our storyline that we shall now highlight this quote by St. Gabriel: "Therefore the child

to be born will be called holy, the Son of God" (Lk 1:35). Mary takes the Angel's words in faith and holds them as true in her heart. The depth of her joyful acceptance and strength of resolve can be measured in her words given later to her cousin Elizabeth in the Cantic of Mary (Magnificat): **"My soul proclaims the greatness of the Lord..."** (See Lk 1:46-55). With these words there are no more words of Mary to be found in the Biblical dialogue. True Our Lady continues to be found in her person in scenes that follow but she is silent!

We have built this story to this point to bring out this unusual "silence of Our Lady". It is here that we will have to venture forth using the facts of the story thus far and to its end to bring out one of the most sublime facts of a hidden but obvious truth of Our Lady. Why does not Our Lady speak more towards the end of these Gospels than she did at the beginning? It is here that her faith will now give an answer to this question. Her silence speaks volumes!

Mary needs no further dialogue to be displayed after one takes into consideration her interaction with the Archangel followed shortly thereafter with her Magnificat spoken in Elizabeth's presence. Mary's faith became solidified with her "fiat" to St. Gabriel and after her beautiful words in her Cantic there left no words needed for us to understand her position as the Mother of the Son of God.

This unique position is further enhanced when we look at an adaption from "The Mother's Hour: Marian Celebration for Holy Saturday":

*"If [Holy Saturday] is the day of Christ's repose, it is also the hour of the Mother, in whom the whole Church is mystically gathered, because not a single apostle, disciple, nor any of the simple faithful believed that the Master would rise again glorious on the third day."*



*"On this great Saturday, the faith of the whole Church, the hope of every creature is in the Heart of the Mother: she is the Church that, with her faith intact, anxiously awaits the Resurrection of her Lord."*

–Inspired by the Byzantine Liturgy by Fr. E.M. Toniolo, OSM

When we view all these excerpts the Holy Spirit seems to be underlining Our Lady's part in the salvation plan that the Father has laid out for the redemption of His

children through His Son. Let us sparrows accept this Divine offer of such a Mother this Easter!

*"O, how I love the Blessed Virgin. If I were a priest, how often would I speak of her. She is described as unapproachable, whereas she should be pointed to as a model. She is more a mother than a queen."*

–St. Therese, the Little Flower

Pax et bonum, Brother Sparrow  
Bob Hall BSP, Little Flower Chapter, N. Carolina

(Note: The bird image above was drawn by one of Bob Hall's friends and fellow converts to the Lord. Used with permission.)



## FIRST WEEK OF LENT 2020

### By Brother Christopher O'Donnell, BSP, Minister



Brothers and Sisters,

This Lenten season, inasmuch as I am able, I hope to send out a weekly letter to help keep our minds focused on this important penitential season. As a Franciscan each of us needs to immerse ourselves in the spirit of the (Lenten) season, both recognizing our own sinfulness and need of God's mercy—as the psalmist declares, *"Be merciful, O Lord, for we have sinned"*—as well as strengthening our faith for spiritual combat through the practice of the ascetic disciplines of mortification, penance, and reparation. Together, these help us to overcome our selfish desires and to open ourselves more fully to the love of God the Father for us in Christ Jesus. Continue to *"fight the good fight"* dearest siblings of Francis and you will receive the victor's crown.

The first week of Lent brings us back to the beginning of human history and connects it to the beginning of our Lord's earthly ministry. We are told that the human being (= *adam*) is "formed out of the clay of the ground" (= *adamah*) and that *"the LORD God...blew into his nostrils the breath of life."* We are intimately connected to this earth, as are all of the animals, but, at the same time, we possess that unique *"breath of life"* making us into more than simply a creature but the very 'image of God.' In *Admonition 5*, the Seraphic Father exhorts us to "try to realize the dignity God has conferred on you. He created and formed your body in the image of His beloved Son, and your soul in His own likeness." Placed in the garden of Eden from where humanity was to go forth and perfect the creation, we enjoined intimacy with the Creator. We had only to trust Him (by obeying His word) and to protect the earth from danger. Sadly, however, the lies of the serpent led to humanity's fall and our exile from the garden.

Remember, dear brothers and sisters, the devil is a liar. Always! As our Lord warns us, *"he was a murderer from the beginning and does not stand in truth, because there is no truth in him. When he tells a lie, he speaks in character, because he is a liar and the father of lies."*

The devil will try to convince you that he (or the fallen world he rules over or your own flesh under his slavery) can give you something that you already possess. But he cannot. He will promise you pleasure (= *"the tree was good for food"*), he will promise you wealth and notoriety (= *"the tree...was pleasing to the eyes"*), and he will promise you power (= *"the tree...was desirable for gaining wisdom"*)—lust, greed, and pride. Behind all these promises, however, lurks his most cunning one: *"you will be like gods."* Lies! The truth is God already made you like Himself, made in His own image and filled with His own Breath! And as His son and daughter you already have the power of dominion over creation, in order to sanctify it; you already possess the abundance of all the earth, as gifts to be share with all for mutual joy; and you already are designed for the deepest joy, of love in, with, and through the Holy Spirit. Never throw away your freedom, your dignity, and your identity as a child of God for the lies of the enemy. The devil is still "prowling around like a roaring lion looking for someone to devour. Resist him, steadfast in faith."

The fall of Adam resulted in the separation and alienation of humanity from the Creator and, as a result of this, death results for all of us and "reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come." Each of us must recognize that it is not the devil who forces us to sin but we ourselves accept his invitation to do so. Saint Francis teaches us in *Admonition 10* that:

*"Many people blame the devil or their neighbor when they fall into sin or are offended. But that is not right. Everyone has his own enemy in his power and this enemy is his lower nature which leads him into sin. Blessed the religious man who keeps this enemy a prisoner under his control and protects himself against it. As long as he does this no other enemy, visible or invisible, can harm him."*

But the Apostle Paul makes it clear that although "through one man sin entered the world, and through sin, death, and thus death came to all men," the Most High would not allow this situation to exist and so "how much more did the grace of God and the gracious gift of the one man Jesus Christ overflow for the many." It is through Jesus Christ our Lord, and only through him, that "acquittal and life came to all." Thus, it is "through the obedience of the one" {= Christ}, that "the many will be made righteous." Christ has given us of his own Spirit so we may share in his victory over Satan. But this requires that we obey his word and imitate him and keep a close guard on our heart so as not to let our disordered self-will lead us back into sin. The Poverello tells us (in *Admonition 2*):

*"God told Adam: 'From every tree of the garden you may eat; but from the tree of the knowledge of good and evil you must not eat.' Adam, then, could eat his fill of all the trees in the garden, and as long as he did not act against obedience, he did not sin. A man eats of the tree that brings knowledge of good when he claims that his good will comes from himself alone and prides himself on the good that God says and does in him. And so, at the devil's prompting and by transgressing God's command, the fruit becomes for*

*him the fruit that brings knowledge of evil, and it is only right that he should pay the penalty."*

Fear not penitents! The Son of God himself has entered into our own human existence and faced the devil in single combat and overcome him, proving himself the stronger: "No one can enter a strong man's house to plunder his property unless he first ties up the strong man. Then he can plunder his house." We see in Jesus' temptation in the desert the same three lies Satan used against Adam and Eve: physical desires (= "command that these stones become loaves of bread"), emotional vanity (= "All these—all the kingdoms of the world in their magnificence—I shall give to you, if you will prostrate yourself and worship me"), and spiritual pride in power (= "throw yourself down" from the parapet without being harmed) but all to no avail. Instead, let us recall Christ's three responses and meditate upon them this coming week:

- **"One does not live on bread alone, but on every word that comes forth from the mouth of God"**
- **"You shall not put the Lord, your God, to the test"**
- **"The Lord, your God, shall you worship, and Him alone shall you serve."**

May the Lord grant you peace and joy in your penances this week and the blessing of Almighty God rest upon all of you.

Pax,

Br. Chris

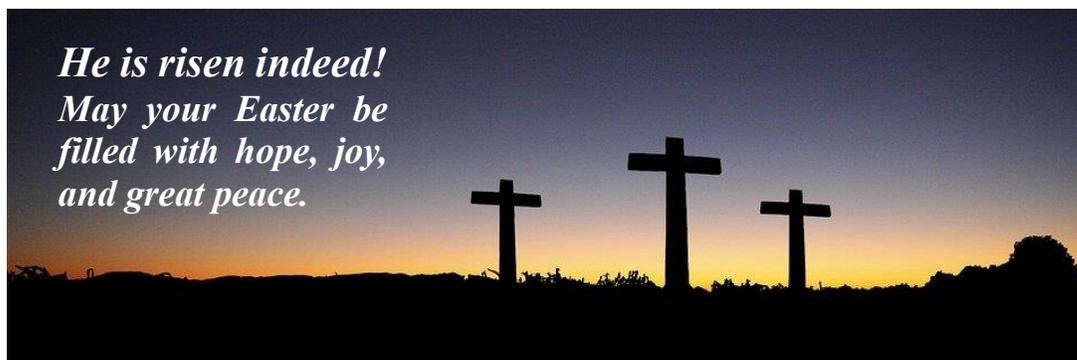
Brother Christopher O'Donnell, BSP, Minister, Saint Anthony chapter

## 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, Editors*



**Welcome to the Brothers and Sisters of Penance!**

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The BROTHERS AND SISTERS OF  
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