



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

## BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

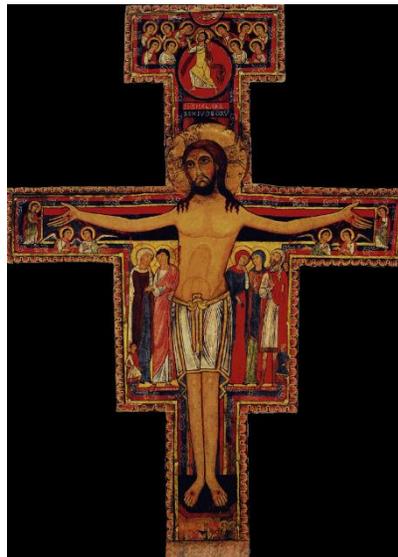
### Some of the miracles which took place after St. Francis' death

#### Chapter X. Various Other Miracles

5. A man and his wife at Scoppito had an only son for whom they mourned every day because of his pitiful condition. His arms were joined to his neck and his knees drawn up against his chest, so that his heels pressed against his buttocks. He looked more like a monster of some kind than the offspring of human parents. His mother was overcome with sorrow and she implored Christ, invoking the aid of St. Francis, to have pity on her in her misery and disgrace. One night she fell into a troubled sleep in her grief and St. Francis appeared to her. He spoke to her gently and asked her to bring the child to a neighboring friary which was dedicated to him, and pour some water from the well there over him, in the name of God; this would restore him to health. She neglected to obey the saint's command and he came a second and a third time; and this time he walked before them and brought the child and his mother to the gate of the friary. A number of noble women were visiting the friary out of devotion and when the woman told them all about her vision, they brought the child in to the friars. Then they drew water from the well and the highest ranking of them all washed the child with her own hands. He was cured instantly and all his limbs were restored to their proper position; they were overcome with amazement at this miracle.

5a. A young man called Ubertino from Rivarolo Canavese near Susa joined the Order of Friars Minor, and during his novitiate he had a frightening experience as a result of which he went mad and his right side was completely paralyzed, so that he could

not hear or speak. He was unable to move and could feel nothing. After he had been confined to bed for some time, to the sincere sorrow of the friars, the fast of St. Francis came along, and on the vigil he enjoyed a period of lucidity. He appealed to the saint



as best he could with a heart full of faith, although his voice was distorted. The following morning, when all the friars were busy singing prayers in the church, St. Francis, wearing the habit of the Order, appeared to the novice in the infirmary, and a great light shone there. He stretched out his hand and felt the novice's right side. Then he drew his hand gently down along his body from his head to his feet and put his fingers in his ears, making a mark of some kind on his shoulder. "This is a sign," he said, "that God will restore you to perfect health through me, because it was after my example that you entered the Order." Then he put a cord about

him because he was not wearing one and told him, "Get up and go into the church and give God the praise which is his due, along with the other friars." The boy reached out to touch him with his hands and kiss his footprints in gratitude, but the saint disappeared. The young novice recovered his physical health perfectly and the use of his reason, together with the full use of his faculties. He entered the church, to the amazement of the friars and the congregation who were present and had seen him paralyzed and out of his mind. He joined in their prayers and told them all about his miraculous cure, so that they were moved to greater devotion towards Christ and St. Francis.

*Bonaventure—Major Life of St. Francis (1263)*





## VISITOR'S MESSAGE

### Homily by Fr. Robert Altier Sunday Sermon for, November 29, 2020



**Readings: Is 63:16b-17, 19b, 64:2-7; 1 Cor 1:3-9; Mk 13:33-37**

In the Gospel reading our Lord tells us something of great importance. Of course, since everything He said is the Word of God, it is all of great importance. However, the last line in the Gospel is not spoken only to those who believe. Indeed, our Lord says: "What I say to you, I say to all: 'Watch!'"

The Scriptures are meant for everyone, but not everyone will accept God, our Lord, or their holy Word. But this call to watch, rather, this command to watch is given to everyone whether they believe or not. For what are we to watch? The context of the passage suggests it is to watch for the return of the Master. He has given to each of us the tasks He expects us to fulfill, always being prepared in case the Master arrives in the next few moments.

However, the Church has also coupled the Gospel reading for today with the first reading from the Prophet Isaiah. In that reading we hear the prayers of God's people as they implore Him to intervene in their situation. This passage was originally written around the time of the Babylonian exile during which time the people of Israel were tested to determine whether or not they would remain faithful to the Lord in very difficult circumstances.

In their prayer, the people acknowledged they were in trouble because of their own sins. Still, they call out to God for help. They not only confess their sinfulness, but also their exhaustion. Now, those who are trying to remain faithful to the Lord are experiencing the feeling of being abandoned by God. In the midst of all this, the people continue to profess their faith in the Lord and they even recognize that God is using their circumstances to make them holy: "...we are the clay and you the potter; we are all the work of your hands."

The Divine Potter is working the clay, molding it into the form He desires. Sin has disfigured the original form God had made, so now God is using the circumstances to reconfigure His children so they will be like Him once again.

Do we not find ourselves in a similar situation to what we hear about in the first reading? In the midst of the testing we have been undergoing, many have

walked away from the Lord. What has befallen us is due to sin and God is preparing His people to rise up in holiness and reclaim what is rightfully the Lord's. In the meantime, God has allowed us to run amuck and, as if we could not mess things up badly enough for ourselves, the Lord has allowed Satan and his minions a lot of latitude to cause trouble in the Church and in the world.

Those who are trying to remain faithful are asking when the Lord will intervene. They are experiencing the fatigue due to being worn down by the circumstances of their lives. They are being tested and prepared for the greatest outpouring of grace humanity has ever known. We will see the Lord doing great things in our day, but will we remain faithful and watch? When we speak of remaining faithful, we must understand this to mean not only remaining faithful in what we believe, but in doing the work the Lord has asked us to fulfill.

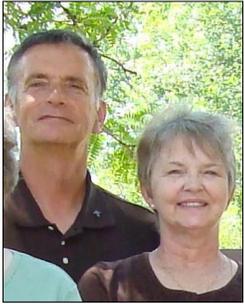
In the second reading St. Paul tells us God has enriched us in every way and that we are not lacking in any spiritual gift. As God, the Divine Potter, continues to form us, we may feel weak and abandoned. This means He can be strong in us, if we are willing to allow Him to do so. Recall that God told St. Paul that power reaches its perfection in weakness. If we will rely on the Lord, St. Paul says He will keep us firm until the end and make us irrefragable on the day of our Lord Jesus Christ.

If He is the One forming us through the circumstances of our lives, He has certainly not abandoned us. How can the clay think the potter has abandoned it when his thumb is being pushed into it? Clearly, the potter is right there if he is still working the clay. We need to pray for the grace to recognize the Lord working in our lives and to have the grace and humility to cooperate with Him.

So, now we can see yet another meaning of the command to watch: watch the Lord transform us from sinners into Saints. In this way we see the Lord is very much at work in the world right now, preparing His people for a more extraordinary intervention in the world. If we remain faithful and watch, we will see great things.

*Reprinted from The Wanderer Newspaper, used with the permission of Fr. Altier.*





## ADMINISTRATOR'S MESSAGE... Merry Christmas!



In these times, which are certainly very trying, it might be good to consider our life in the BSP, and our own lives. We cannot judge each other or even prescribe to each other necessarily what is best or right. Some things remain constant though. We have our life in the world, in our families, in our Faith, and we have embraced the Rule of 1221.

To begin let's consider our lives in Christ. We are called in our Faith to live lives centered in the Gospel however we decide to do that. We cannot tell you how to live the Gospel. We can tell you that you should strive to live it, and so we do.

There are a number of ways we, as lay Franciscans, can live the Gospel. First, we should live our faith to the full. We need to live for Christ, and we need the Gospel to tell us how to do that, and the Gospel calls us to be people of prayer and penance. Since for Francis to live the Gospel was his first Rule of life for his friars, we can know that to live the Gospel is also our first Rule. The Gospel is of course the Word of God. Nothing surpasses the Gospel in importance, but we are blessed also with our Rule.

So we need to live our Rule too, as one way we live the Gospel more fully. We need to live it in a way that challenges us, and perfects us, and draws us closer to the Heart of Christ. The great joy of this Rule is that there are a billion different ways to live it which makes it fit all of our lives as we choose to do it. The Rule opens the door to each of us to become holy in our own way and time and in our own lives. And there are paths even within the BSP to enhance this effort. In that sense we have joined the people of the times of St. Francis who came to him and asked him to give them a way to get to heaven. It was only after that happened that he gave us the Rule of 1221 and we know, being who he was and with a face-to-face relationship with Jesus, that this way of life came from the Lord.

Most people don't want any Rules of course, in our age. At least not yet. If things get tougher in the world or there is an Illumination of souls, which has been foretold, many of them might feel suddenly in need of a Rule, or way, to correct what God has revealed in their lives in that illumination. We might even. And if that happens, God willing and with great joy, we may get overwhelmed with new members who suddenly want to live a life of penance and prayer. That would be a grand day of course for

the BSP and we might be asking for help to even process new members then.

Among the last words of Christ, on the cross, he said: "I thirst." Mother Theresa said that he said "I thirst" because he was thirsting for souls. In his anguish he forgot his pain and suffering. He ignored the fact he was dying. He thought of us. He embraced His mission, to save all of us from eternal damnation. To bring us all to His Father. He was thirsting for souls and that was the focus of his Divine Heart even as His Holy Blood fell to the ground and His life ebbed out of his body. He was not concerned He was dying. He was concerned about us. We need to be concerned about us too! We need to belong to Christ. In our thoughts, and in our words, and in our deeds. In what we do and what we think. All the time.

We, too, need to realize that every human being on the planet is actually and first and foremost a soul. A soul that God wants with himself. A soul that God has created in his image and likeness. A soul that God wants in heaven. We need to see souls when we see and meet people. Consider this the next time you are in a group or even watching TV. Think of the actors and people on the news and in the grocery store as souls. See everyone as a soul and see what a difference it makes on your life perspective. Consider that your job is to save that soul, or at least to influence it to draw closer to God. Prayer is one way we can affect the souls of others all the time. Consider that you, too, are a fisher of men like the apostles were told they were by Our Lord, and what that consideration demands of you. If you want a challenge in your life you just got it.

Consider what we are saying here today as an open invitation to live your life for Christ more fully, and to use the Rule of 1221 to help you do that. As YOUR ADMINISTRATORS we are your friends and family in this very holy way of life, and we reach out to you in the Name of Our Lord and in our love for you, your family, and our Faith.

This pandemic is terrible, and it is not going away soon, but it may well be one of the chastisements that have been foretold for mankind in recent apparitions of Our Lady. If you think about it the pandemic, as terrible as it is, is pretty gentle in the midst of its violence. People get sick, and suffer, but they don't die suddenly like in a nuclear explosion. They have time to repent. They have time to consider their lives and make death their gain, as St. Paul said. **"Life is Christ, and death is gain."** (Phil.

1:21)

And finally we should mention our forums. The forums of the BSP which can be accessed from the member's page are open to all members. You need a password to access them and most members have gotten those passwords from us. It is a good way to communicate with others on a regular basis. If you change your email address you will lose access to the forums until you get a new password which you can get simply by writing us here at BSP headquarters and requesting one. Just send the request to us at [minncc03@gmail.com](mailto:minncc03@gmail.com). Try the

forums. You might like them. 😊

So peace to all, and may the Light of Christ shine in our lives and may we all be Saints in this modern age which so badly needs us. In a sense if we live our lives for Christ in the face of the rejection and persecution of religious values and the Name of the Lord in this modern age. In that sense we become martyrs. Let us die with a smile.

May you have a holy and merry Christmas!

May the Lord bless and lead us all.

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

*"You may be sure that of all the moments in your life, the time you spend before the divine Sacrament will be that which will give you more strength during life and more consolation at the hour of your death and during eternity."*

*--Saint Alphonsus Liguori, Bishop and Doctor of the Church.*



## The Fiat...

by Janet Klasson, BSP

**Then Mary said, 'Here am I, the servant of the Lord; let it be with me according to your word.' Then the angel departed from her. (Luke 1:38)**

Without Our Lady's unconditional *Fiat* I shudder to think where we would be right now. Yes the times we live in are deplorable. But without her *fiat* that allowed the Redeemer to descend to earth and establish his Church, no doubt we would have self-destructed long ago—and we wouldn't even be here to mourn the loss. Praised be Jesus and Mary! May they be praised forever!

If you want an excellent Advent reading, one that will give you a new and far deeper appreciation for what her *fiat* means to us, I invite you to read Our Lady's lessons to Luisa Piccarreta in, "[The Virgin Mary in the Kingdom of the Divine Will](#)". In that document, which has three imprimaturs, we learn that Our Lady was given every grace, from the time she was conceived in the mind of God, to enable her to tie her human will irrevocably to the Throne of God. Thus, her entire life was lived unfailingly in the Divine Will, in all her acts both ordinary and extraordinary. Her *fiat* was constant and unquestioning, her trust in God ever perfect.

Meditating on Mary's perpetual *fiat* can help us learn how to give our *fiat* to God in each moment. In his spiritual classic, "[Abandonment to Divine Providence](#)", Fr. Jean-Pierre de Caussade has some beautiful teachings for us, as in these excerpts:

**BOOK I, CHAPTER I., SANCTITY CONSISTS IN FIDELITY TO THE ORDER ESTABLISHED BY GOD, AND IN SUBMISSION TO ALL HIS OPERATIONS.**

**SECTION I.—Hidden Operations of God.**

[...]

**Mary was the most simple of all creatures, and the most closely united to God. Her answer to the angel when she said: "Fiat mihi secundum verbum tuum": contained all the mystic theology of her ancestors to whom everything was reduced, as it is now, to the purest, simplest submission of the soul to the will of God, under whatever form it presents itself. This beautiful and exalted state, which was the basis of the spiritual life of**

Mary, shines conspicuously in these simple words, "Fiat mihi" (Luke i, 38). Take notice that they are in complete harmony with those which Our Lord desires that we should have always on our lips and in our hearts: "Fiat voluntas tua." It is true that what was required of Mary at this great moment, was for her very great glory, but the magnificence of this glory would have made no impression on her if she had not seen in it the fulfilment of the will of God. **In all things was she ruled by the divine will. Were her occupations ordinary, or of an elevated nature, they were to her but the manifestation, sometimes obscure, sometimes clear, of the operations of the most High, in which she found alike subject matter for the glory of God. Her spirit, transported with joy, looked upon all that she had to do or to suffer at each moment as the gift of Him who fills with good things the hearts of those who hunger and thirst for Him alone, and have no desire for created things.**

**SECTION II.—The Duties of Each Moment.**

**"The power of the most High shall over-shadow thee" (Luke i, 35), said the angel to Mary. This shadow, beneath which is hidden the power of God for the purpose of bringing forth Jesus Christ in the soul, is the duty, the attraction, or the cross that is presented to us at each moment.** These are, in fact, but shadows like those in the order of nature which, like a veil, cover sensible objects and hide them from us. Therefore in the moral and supernatural order the duties of each moment conceal, under the semblance of dark shadows, the truth of their divine character which alone should rivet the attention. It was in this light that Mary beheld them. Also these shadows diffused over her faculties, far from creating illusion, did but increase her faith in Him who is unchanging and unchangeable. The archangel may depart. He has

delivered his message, and his moment has passed.

Mary advances without ceasing, and is already far beyond him. **The Holy Spirit, who comes to take possession of her under the shadow of the angel's words, will never abandon her. There are remarkably few extraordinary characteristics in the outward events of the life of the most holy Virgin, at least there are none recorded in holy Scripture. Her exterior life is represented as very ordinary and simple. She did and suffered the same things**



*The Annunciation, by Luca Giordano*

**that anyone in a similar state of life might do or suffer. She goes to visit her cousin Elizabeth as her other relatives did. She took shelter in a stable in consequence of her poverty. She returned to Nazareth from whence she had been driven by the persecution of Herod, and lived there with Jesus and Joseph, supporting themselves by the work of their hands. It was in this way that the holy family gained their daily bread. But what a divine nourishment Mary and Joseph received from this daily bread for the strengthening of their faith! It is like a sacrament to sanctify all their moments.**

**What treasures of grace lie concealed in these moments filled, apparently, by the most ordinary events. That which is visible might happen to anyone, but the invisible, discerned by faith, is no less than God operating very great things. O Bread of Angels! heavenly manna! pearl of the Gospel! Sacrament of the present moment! thou givest God under as lowly a form as the manger, the hay, or the straw. And to whom dost thou give Him? "Esurientes implevit bonis" (Luke i, 53). God reveals Himself to the humble under the most lowly forms, but the proud, attaching themselves entirely to that which is extrinsic, do not discover Him**

**hidden beneath, and are sent empty away.**

**SECTION III.—The Work of our Sanctification.**

If the work of our sanctification presents, apparently, the most insurmountable difficulties, it is because we do not know how to form a just idea of it. **In reality sanctity can be reduced to one single practice, fidelity to the duties appointed by God. Now this fidelity is equally within each one's power whether in its active practice, or passive exercise.**

**The active practice of fidelity consists in accomplishing the duties which devolve upon us whether imposed by the general laws of God and of the Church, or by the particular state that we may have embraced. Its passive exercise consists in the loving acceptance of all that God sends us at each moment.**

**Are either of these practices of sanctity above our strength? Certainly not the active fidelity, since the duties it imposes cease to be duties when we have no longer the power to fulfil them. If the state of your health does not permit you to go to Mass you are not obliged to go. The same rule holds good for all the precepts laid down; that is to say for all those which prescribe certain duties. Only those which forbid things evil in themselves are absolute, because it is never allowable to commit sin. Can there, then, be anything more reasonable? What excuse can be made?** Yet this is all that God requires of the soul for the work of its sanctification. He exacts it from both high and low, from the strong and the weak, in a word from all, always and everywhere. It is true then that He requires on our part only simple and easy things since it is only necessary to employ this simple method to attain to an eminent degree of sanctity. If, over and above the Commandments, He shows us the counsels as a more perfect aim, He always takes care to suit the practice of them to our position and character. He bestows on us, as the principal sign of our vocation to follow them, the attractions of grace which make them easy. He never impels anyone beyond his strength, nor in any way beyond his aptitude. Again, what could be more just? All you who strive after perfection and who are tempted to discouragement at the remembrance of what you have read in the lives of the saints, and of what certain pious books prescribe; O you who are appalled by the terrible ideas of perfection that you have formed for yourselves; it is for your

consolation that God has willed me to write this. Learn that of which you seem to be ignorant. **This God of all goodness has made those things easy which are common and necessary in the order of nature, such as breathing, eating, and sleeping. No less necessary in the supernatural order are love and fidelity, therefore it must needs be that the difficulty of acquiring them is by no means so great as is generally represented.**

**Review your life. Is it not composed of innumerable actions of very little importance? Well, God is quite satisfied with these. They are the share that the soul must take in the work of its perfection. This is so clearly explained in Holy Scripture that there can be no doubt about it: "Fear God and keep the commandments, this is the whole duty of man" (Ecclesiastes xii, 13), that is to say—this is all that is required on the part of man, and it is in this that active fidelity consists. If man fulfils his part God will do the rest. Grace being bestowed only on this condition the marvels it effects are beyond the comprehension of man. For neither ear has heard nor eye seen, nor has it entered the mind what things God has planned in His omniscience, determined in His will, and carried out by His power in the souls given up entirely to Him. The passive part of sanctity is still more easy since it only consists in accepting that which we very often have no power to prevent, and in suffering lovingly, that is to say with sweetness and consolation, those things that too often cause weariness and disgust. Once more I repeat, in this consists sanctity.**

[...]

Do not ask me how this treasure can be found. It is no secret. **The treasure is everywhere, it is offered to us at all times and wherever we may be. All creatures, both friends and enemies pour it out with prodigality, and it flows like a fountain through every faculty of body and soul even to the very centre of our hearts. If we open our mouths they will be filled. The divine activity permeates the whole universe, it pervades every creature; wherever they are it is there; it goes before them, with them, and it follows them; all they have to do is to let the waves bear them on.**

**SECTION IV.—In what Perfection Consists.**

[...]

When one is thirsty one quenches one's thirst by

*drinking, not by reading books which treat of this condition. The desire to know does but increase this thirst. Therefore when one thirsts after sanctity, the desire to know about it only drives it further away. **Speculation must be laid aside, and everything arranged by God as regards actions and sufferings must be accepted with simplicity, for those things that happen at each moment by the divine command or permission are always the most holy, the best and the most divine for us.***

This spiritual gem, written over 200 years ago, lays a strong foundation for what we find in the writings of Luisa Piccarreta, about the importance of the *fiat*, and the joy God finds in our ordinary actions offered to him in love with fidelity to our state in life. Fr. B. Thomas Cels, BDV (Benedictine of the Divine Will) teaches that in the Divine Will, everything is *fiat*.

God is simple. He is One Eternal Act. The Unending Now. With our *fiat*, we can claim each moment as coming from God. In this way we remain always in his eternal Presence and are continuously newly born in the Divine Will.

The Church has always taught about the sacrament of the present moment, and there are many who embraced this spiritual principle. One such is Servant of God, [Catherine Doherty](#), (d. 1985) founder of the Madonna House who wrote:

*All through my childhood and early youth I was indoctrinated with the fact that the duty of the moment was the duty of God.*

*When I was fairly little I thought God was right by my side, embroidering or whatever. Later, I still believed that the duty of the moment was the duty God gave me. God speaks to us, then, in the duty of every moment.*

*As this duty of the moment is the will of the Father, we must give our whole self to that. When we do so, we can be certain that we are living in the truth, and hence in love, and hence in Christ.*

*Doing the duty of the moment means focusing our whole person—heart, soul, body, emotions, intellect, memory, imagination— on the job at hand.*

*The duty of the moment done for God is*

*glamorous, exciting, wondrous—if only we can see it for what it truly is! But we are human. And it takes a long time, my dearly beloved ones, to see reality through God’s eyes. Unless we pray exceedingly hard, it takes a long time. But—with prayer—we see an entirely different world about us! Cleaning the house becomes a joy. Washing dishes becomes an exciting challenge. Careful, repetitious tasks take on new meaning. Whatever your tasks are, they take on new meaning.*

(Excerpted from *Grace in Every Season*, (2001), January 17, pp. 32-33, available from MH Publications)

In a letter to Federico Abresch from Bologna, Luisa Piccarreta wrote:

*“All the necessary things, the different circumstances in which we may find ourselves, are Will of God for us. If we are really determined to live in It, God is so pleased that, if miracles are needed, He will make them in order not to let us use our will. It is up to us to truly decide, and be willing to give even our life in order to live in It; and dear Jesus and the Sovereign Queen will take on the commitment, will be our sentries, and will surround us with such graces as to not let us be betrayed by our own wills. **More so, since our Lord does not teach difficult things, nor does He impose them or want them, but He facilitates all that He wants from us in an admirable way; even more, He puts Himself in our place to make it easy for us, and does together with us all that He wants us to do.”***

Fr. John O. Brown (d. 2016) explained that the only place we find ourselves is NOW. We need to say yes to the NOW, to give our *fiat* to this moment, where God is eternally present, “...now, and again, and again, and now, and now.” He says to turn off the worry sound-track, which is a huge distraction, and live in the NOW. Fr. Celso warns against, worry-fear-anxiety-complaining-negativity-sin and doubt. These are sure signs we have exited the Divine Will. Peace, joy, and happiness are what fill us when we learn to live WITH GOD in the eternal NOW.

Peace, joy, and happiness? Hey, that’s Christmas! And we can have it all year, even in tough times, by imitating Mary’s perpetual *Fiat*—now, and now, and again, and, now, and now...

Blessed Christmas to all!

*Janet Klasson BSP, Divine Mercy Chapter, Canada*



## News from Bob Hall, the "little sparrow"



for him and all in prisons, beloved children of the Father, all.

Bob Hall is a professed member of the BSP who is an inmate in the medical facility of a federal prison, having had a powerful conversion several years ago. We had not heard from him for months, but received this from him in November. Please pray

Here is Bob's brief message:

*"The pandemic is raging very close to the building I am in--please pray for my and other inmates protection. I do not have ready access to this e-mail. Very sporadic access is granted when We are not locked in our rooms!! (9 months now)*

*"Hopefully you and others have weathered this storm and are all in good health...for this I do pray."*

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.)

## 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://bspence.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 Birth of Jesus*

*In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.*

*(Luke 2: 1-7)*



*Adoration of the Shepherds, Gerard van Honthorst*

# 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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