



...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 III. St. Francis' Outstanding Virtues

1. *First lesson:* As a loyal follower of Jesus crucified, St. Francis crucified his lower nature with all its passions, from the very beginning of his religious life, by practicing strict self-discipline; he restrained the impulses of sensuality with such rigid self-control that he scarcely took enough food or drink to keep himself alive. As long as he was in good health, he scarcely ever ate cooked food; when he did, he occasionally mixed ashes with it, so that he got no pleasure out of eating it. As a rule, however, he was content to destroy the taste by adding water. He was particularly strict when it was a question of having anything to drink; he refused to let his fallen nature enjoy the use of wine, so that his spirit might be occupied with the light of wisdom. It should help us to realize this all the more clearly when we remember that he would scarcely drink enough ordinary water, even when he was almost dying with thirst. More often than not, the bare earth was the only bed his tired body had to lie on, and his pillow was a stone or a piece of wood. His clothes were simplicity itself—nothing more than a coarse, rough covering to protect him. He knew for certain from his own experience that poor, uncouth dress put his wicked enemies to flight, while soft or expensive clothes only gave them courage to attack all the more fiercely.

2. *Second lesson:* While keeping watchful guard over himself with rigid self-discipline, St. Francis was especially careful in his efforts to protect the

inestimable treasure of chastity, which we carry in a shell of perishable earthenware. By practicing the most perfect interior and exterior purity, he did everything he could to preserve it as something holy and held in honor. In the early years of his religious life, in the courage and fervor of his spirit he often threw himself into a ditch full of ice or snow in the depths of winter. He did this to gain complete control over the enemy which was part of his own nature and to preserve the white robe of purity from the heat of passion. As a result of such strenuous efforts his lower nature was completely subject to him and his attractive purity was so evident in his use of all his bodily senses that he seemed like "a man that had bound his eyes over by covenant" (Jb 31, 1). He was not content merely to avoid looking about him in a way which would pander to his lower nature; he studiously renounced the slightest glance which could only satisfy idle curiosity.



Saint Francis of Assisi. Line engraving by L. Vorsterman after Sir A. van Dyck. (1599-1641.) Public Domain

3. *Third lesson:* St. Francis had attained perfect purity of heart and soul, and the height of sanctity was within his grasp. However, in his great longing for the unstained brilliance of heavenly light, he never ceased trying to sharpen his spiritual vision with floods of tears, and he made no account of the fact that it was costing him his eyesight. As a result of continual weeping, he developed serious eye-trouble, but when the doctor advised him to restrain his tears, if he wanted to avoid losing his sight, he refused to obey. He would prefer, he asserted, to lose

the sight of his eyes than to restrain his devotion and stop the tears which cleansed his spiritual vision and enabled him to see God.

Francis was at peace in his utter loyalty to God and he felt a heavenly joy in his heart which showed in

his face, even in the midst of his tears. In the purity of his blameless conscience, he experienced such an infusion of happiness, that his spirit was continually lost in God, and he rejoiced without interruption in the works of his hands.

Bonaventure—Minor Life of St. Francis (1263)



VISITOR'S MESSAGE Homily by Fr. Robert Altier

Sunday Sermon for March 10, 2019

Readings: Dt 26:4-10; Rom 10:8-13; Lk 4:1-13)

Having embarked on the discipline of Lent, the Church puts before us several points of counsel to guide us during this time of Grace. Most often when we begin something new, we are very zealous and, therefore, able to carry through with our resolution for a period of time relying on either emotional energy or stubborn determination. If it is the latter, we may persevere a bit longer, but either way, we will most likely falter and slip back into our familiar way of life.

Hopefully you have chosen something for Lent that will make a real difference in your life. Giving up candy for six weeks may have a short-term benefit, but if your plan is to go back to eating candy on Easter, there will be no lasting benefit. If, on the other hand, we decide to take up or augment the prayer life, give up some area of sin, or work on developing a virtue, then when Lent is concluded we will have established a habit that will endure, hopefully, for the rest of our lives.

Regardless of what we are trying to do, we need to look at our motive. For instance, we can give up candy or decide to fast regularly to lose weight. We can try to rid ourselves of lying or stealing because it causes problems at work. These kinds of things are good in themselves, but the motive is lacking.

When we look at the Gospel, Jesus was fasting in preparation for His public ministry. After fasting forty days, the vile creature is there to tempt the Lord. Note the way the evil one works: he looks for weakness and exploits it. After forty days, Jesus would be weak and hungry, so the devil sees an opportunity to attack. The same will happen with us, but most of us will not make it forty days before the temptations begin. In fact, being five days into our penance, we can expect the struggles to begin this week if they have not already commenced.

If our motive for what we are doing is weak, the devil will quickly convince us to give up. So, we learn from Jesus that the motive for undertaking our penance is

the love of God. This would be the best motive, but if your spiritual life has not reached that point, doing something for the love of another person is also a strong motive. If we are doing something selfishly, even if it benefits others, we will likely fail because we like what we have been doing too much to let it go. But if our motive is because we love someone more than ourselves or more than the sin, then we will have a greater reason to persevere with our resolution.

If our motive is truly the love of God, then we can learn from the other two readings about what to expect and how God works. In the second reading St. Paul talks about those who believe in their hearts and confess with their mouths. All of us fall generally into that category. However, God wants our faith and consequently, our confession of faith, to be deeply rooted within us. Anyone can say they believe God exists, but to have faith, trust, and confidence in God is another matter all together.

God desires an unshakable faith in Him; this is why He sent His Son. We know we are saved by Jesus, but God wants us to keep Jesus at the center of our lives. Too many people keep our Lord at the periphery of their lives. St. Paul reminds us that the Word of God (both the written Word and the Word made flesh) is near us, in our mouths and in our hearts. We can call upon Him at any time because He is always with us.

However, we also have to recognize how the Lord works. We see an example in the first reading when the people of Israel were maltreated and oppressed by the Egyptians. They cried to the Lord and He saved them, setting them free from Egypt and bringing them into the Promised Land.

We all know the story well enough to know it was not that simple. The people were reduced to slavery before the Lord intervened; then, in their disobedience, they wandered in the desert for forty years before entering the Promised Land. God allowed them to be tested, just as He will allow us to be tested. We cannot rely on our own strength to persevere; we need to keep



trusting and calling for help. The devil will attack us in our weakness, but God allows our weakness to help us

grow stronger. To ensure a successful Lent: make love your motive, faith your foundation and God your help.

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An Update and Reflection from Head Chapter by Brother Justin Panlasigui



Brothers and Sisters, thank you so much for bearing with the **St. Anthony of Padua Chapter** as we continue the transition process of becoming head chapter of the Association. There are still many things we are working on behind the scenes and it will be some time before several items that need attention are resolved. As more of this gets ironed out, I or one of the other ministers of our chapter will provide an update. For now, I can say that development of a new website is underway and the site should launch within the next three or four months.

In addition to the site being redesigned, there will be an updated method for completing lessons online, a shop front for BSP members to order apparel and various BSP manuals, and a central hub for the Franciscan podcast that I and Brother Chris O'Donnell record weekly.

While reception of new inquirers is still paused for the time being, if you are approached by interested persons, we do encourage you to share as much as you can with them in an unofficial capacity and record their email addresses for future communication.

Thank you again for bearing with St. Anthony Chapter and much thanks to all the members of the legacy leadership team for helping us assume this new role. May the prayers of all of our patrons be with us as we enter a new era of the Brothers and Sisters of Penance of Saint Francis.

And of this new era, I have many thoughts and premonitions to share. Without a doubt, we are living in an exceptionally trying time. While it is true that there is nothing new under the sun (Ecclesiastes 1:9), the amalgamation of challenges we currently face is certainly a unique experience for many of our members.

In every corner of our lives demonic strife is manifest: the Church reckons with shame and scandal from within, the division impelled by domestic and international politics has pitted neighbor against neighbor, unjust war continues and seems only to spread throughout the world, and the

pandemic that upended everyone's lives for the last two years is still not totally behind us.

What are we to do, brothers and sisters, in the face of such insurmountable adversity? How should we respond?

These questions remind me of one of my favorite moments in J.R.R. Tolkien's Lord of the Rings saga. In the second book of the first volume of the series, the Christ-like wizard Gandalf must defend his companions from the assault of a gigantic fiery demon. Tolkien describes the encounter: "[The demon] stepped forward slowly on to the bridge, and suddenly it drew itself up to a great height, and its wings were spread from wall to wall; but still Gandalf could be seen, glimmering in the gloom; he seemed small, and altogether alone: grey and bent, like a wizened tree before the onset of a storm."

Like the wizard Gandalf, we too feel impossibly small compared to the storm of our time. But in the story Gandalf prevails; with magic and sword he slays the demon and is awarded by God for his valiance. I believe Tolkien teaches a valuable truth in this passage. We must stand bravely against the maelstrom of our time and in the Lord's grace the spiritual battle will be won. After all, the Apostle James teaches us that we must "resist the devil, and he will flee" (James 4:7).

But how are we as an Association to implement our Resistance? Unsurprisingly, our Seraphic Father Francis provides the example. In his time, international geopolitical strife raged throughout Christendom and the Near East (before his conversion Francis himself participated in petty warfare), incurable disease afflicted the multitudes, and the princes of the Church were siring illegitimate children in their palaces.

What we experience now is different yet strikingly similar to what Francis lived through eight hundred years ago. And what did the Lord do to thwart these manifestations of the evil one? In his wisdom he raised up Francis, a single layman, to be a holy counterpunch to all of the devil's efforts. Francis was the small wizened tree that stood against the storm of demons—and his weapons were prayer, asceticism, and community.

As we enter into Lent, brothers and sisters, I encourage each one of us to strengthen our devotion to this triumvirate and dedicate the merits of such efforts, which are afforded to us by Christ, for the leashing of Satan and the triumph of unity and peace in our world. Pray solemnly, honestly, and frequently just as Francis did. Do not limit your prayers to rote devotions but also find time to be nakedly personal with our Lord and Savior. Seek to empty yourself physically as is appropriate for your age and level of health. In addition to the dietary restrictions of our Rule, forsake foods that you find covetous, add physical labor and exercise to your weekly routine, and whenever practical, give of your excess to friend and stranger. And remember that Francis was not the solitary bent grey tree for very long. Shortly after his call, a brotherhood of like-minded men formed around him and they worked in concert to sustain each other in their mission.

So too must we be a people of fellowship. During this lent, we must cling to holy people and invite them to cling to us, and we must be ever mindful that the Church Triumphant walks beside us every hour of

every day—indeed, it lives within us by the grace of the Eucharist.

Brothers and sisters, this Lent, offer up all of these efforts for the restraining of the Enemy. We are the extension of Francis in an era that desperately needs him. In this unprecedented time, I truly believe that participation in Associations like ours is what the world needs most. The spiritual warfare of penitents across the globe does vastly more for the subduing of Satan than any social media campaign, government policy, or celebrity public service announcement.

May this Lent be a time of Christian restoration for each one of us and for our entire earthly community. Jesus our Redeemer, mend the broken wings of your Church on earth and make each one of us a fitting steward of your kingdom in accordance with our station. Jesus Prince of Peace, end the division and violence that afflicts us and bring conversion of heart to every mortal soul. Jesus our Healer, continue to degrade the novel virus that diseases us so we may worship you without limitation. Amen! *In nomine Patris, et Filii, et Spiritus Sancti.*

*Pax et Bonum,
Brother Justin Panlasigui
Vice Minister, St. Anthony of Padua Chapter
Brothers and Sisters of Penance of St. Francis*



ADMINISTRATORS (EMERITUS) MESSAGE FROM 2014 The Audience of One

In the book, *The Call*, the author, Os Guinness, speaks of the driving force in his life, singular, that is. He says, "I find it a tremendous comfort as well as a continual challenge to

remember that above and beyond the impossible-to-satisfy constituencies (in our lives) is the one audience that matters – the Audience of One." (Chapter 9; Page 76 – *The Call*) That Audience is God.

The world will tell us otherwise. It will call us and prod us to be concerned about popular opinion, polls, and success. We do well to keep this in mind. The world will never tell us to make God number one in our lives, that our accountability is to God, but it is. We know that, and we do well in all we do to keep that in mind.

The world will tell us success is important. Money is the key to happiness, and power is worth striving for.

If we look for it, and so many do, the world will set us on a collision course with damnation. It will call us away from God and the things of God. If we follow the world's call we will come to God nonetheless but rather than us saying "Thy will be done," God will say to us "thy will be done", and since our will was always God-less we will go into the ultimate God-less-ness of hell forever.

Forever. That is something to ponder. In eternity we will live in the perpetual state of 'now'. There will be no bells, or chimes, or whistles, or clocks, to mark time. We will just exist and our state will remain forever unchanged. If that state is fire, hatred, Godless, so it will remain forever. If it is peace, joy, light, and love, with God, forever, so it will always be and God will never be undone in what he adds to our lives in heaven. He is Creator, and limitless, omnipotent and omniscient, and in the joy of his presence and the presence of all other creation we will be lost in joy forever. Our forever will be forever

pleasant. Warm, friendly, and happy. So, in considering our call we do well to consider the reward of following our call. This alone is an incredible meditation, for any of us. The world will NOT call you to do it though. That is a given.

We need to pray. Prayer is our link to God and to really understanding His call. The world will not call us to pray, but we can call each other to prayer, and keep each other in prayer. Prayer should be the glue of the BSP. The binding on the book of our lives, which are together even though we are apart. We are apart physically, unless we have been blessed to start or be members of a Chapter, but we are not far apart in the common call of our Rule. That spans the world now, and even though we are drop in that ocean that is also true of our lives in God. Mother Theresa once said that all we do is like a drop in the ocean but without it the ocean would be incomplete.

Our love needs to be limitless too, to the best of our ability. The Lord called us to love our neighbor as ourselves, and that should be an objective for all of us as part of our call. This will sometimes take great sacrifice but sacrifice we must. And these sacrifices, and this love, become the work of our lives. This work is at the center of the call for in fulfilling this work we fulfill the gospel and in living the gospel we come to know, love, and serve God better, and we

prepare ourselves for our final meeting on that final day after we die when we stand before God, our Audience of One. The only One that matters.

So, let's live our Rule and always remember the First Rule that St. Francis gave us all was the gospel of Jesus Christ. He told his first followers to always remember that the gospel was their first Rule, and so our call to God rests in this First Rule. The gospel calls us to live holy lives and so the Rule of life St. Francis gave us, now the Rule of the BSP as it was the First Rule of life that St. Francis gave the laity, does that for us. It calls us to live holy lives, in simplicity, discipline and prayer, and to realize in our lives our call to know, love, and serve God and it defines that for us. Our Rule challenges us to become holy. The challenge is worth it and in living the challenge we live for God and prepare to meet him by answering the call that Jesus gives us all. He said "Be perfect, as your Father in heaven Is perfect." So, as Os Guinness says at the end of each chapter in his book: "Listen to Jesus of Nazareth; answer His call."

And, what better time to work on this call than during Lent! So, let us all have a holy and happy Lent!

May the Lord give us all His Peace!

*Bruce and Shelley Fahey BSP Administrators Emeritus, Morning Star Chapter, Minnesota
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It's not supposed to be this way...

by Janet Klasson, BSP

**"I lift up my eyes—
from where will my help come?
My help comes from the Lord,
who made heaven and earth.**

(Psalm 121:1-2)



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

That's how I feel about the way things are playing out in our day. Reality has shifted, and, like a

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

I feel the urgent need to step back from all that assails me, to cling with both hands to Jesus and Mary. I need to regain my perspective and view

things, not from an earthly perspective, but as much as I am able, from a God's-eye view, up high, the glorious viewpoint that only hope and trust in God can provide.

One of the resources that has helped me is a relatively new Catholic news blog called, The Pillar. The writers try to give a balanced Catholic perspective on an often, delightfully eclectic collection of news stories. They express their view of this unpredictable life God has given us with grace and, when it is warranted, with humor.

[Today's edition of The Pillar](#) posted an article by Editor-in-Chief, JD Flynn titled: ['Who trespass against us' — For Ukrainian Catholics, 'Forgiveness Sunday' comes during Russian invasion.](#) The whole article is well worth reading but here is a quote that I found very inspiring:

Fr. Alexander Laschuk, a Ukrainian Catholic priest ministering in Toronto, told The Pillar that on Forgiveness Sunday...he'll talk with parishioners, and with his children, about loving their enemies.

"I can say that loving your enemy is the hardest thing we are called as Christians to do. Absolutely the hardest," Laschuk told The Pillar Sunday.

"And I tell people that loving your enemies means if you get to heaven and see Putin sitting there, you think 'Wow, God is so great!' And not 'What the heck are YOU doing here?'"

"Forgiving doesn't mean being a pushover. It means loving [adversaries] and desiring their salvation and seeing they too are created in the image of God," Laschuk said.

"And in the specific case of Mr. Putin - this is something a lot of people obviously struggle with, even before this most recent move. But he says he is a Christian. I believe he thinks about his faith. And for me, that is something the Holy Spirit can work with. I tell people to pray for him."

"The Holy Spirit can do incredible things and maybe, just maybe, he can speak to [Putin's] heart and bring about that conversion that we seek — to see the dignity of the human person," the priest added.

That is how it's done folks! Our BSP Rule tells us in Statutes: Article 26:

a. All are to make peace with members of the Association and all others, seeking, if necessary, the consultation of the Church.

b. The penitent must daily pray for all those who refuse to make peace with them and must forgive such people all wrongs they have done at least in

their heart.

c. The brothers and sisters are always to take the first steps toward reconciliation. Under no circumstances are penitents to hold grudges or wish ill to anyone.

Easy to say, not so easy to put into practice, especially when your city is being bombed. But Fr. Laschuk is showing us how. As he said: "Forgiving doesn't mean being a pushover. It means loving [adversaries] and desiring their salvation and seeing they too are created in the image of God."

The courage under fire of the Ukrainian people is astounding, in particular their young president, Volodymyr Zelensky. A few days ago, Zelensky turned down an evacuation offer from a foreign country, saying, "The fight is here; I need ammunition, not a ride." Amazing! His courage has ignited the world, and the world is responding. Come. What. May.

But it's not supposed to be this way. We—all of us—are made for so much more! God is greatly offended by the overall rejection of his love. Conversions alone are what will bring true peace. And that can only come **from God** through prayer and sacrifice. I think we can say that the world has never needed penitents more!

Where sin abounds, grace abounds all the more (Rom 5:20). The unprecedented evils in the world have paved the way for unprecedented graces, the most unimaginable of which is the Gift of Living in the Divine Will as it was revealed Servant of God, Luisa Piccarreta (1865-1947).

I often quote from the writings of Luisa, whom I refer to as the most amazing mystic and victim soul you **never** heard of (see links below). She lived in Corato, Italy, and although she only had a first-grade education, she wrote 36 volumes (notebooks) of the most sublime teachings on the Gift of Living in the Divine Will, an opus dictated to her by Jesus. It details the plan of God for the fulfillment of the Our Father Prayer, the only prayer Jesus gave us and which we have been praying for 2000 years: *Thy kingdom come, Thy will be done on earth as it is in heaven*. The Lord is always creative; he never patches. He reveals to Luisa that he is doing a new thing in OUR day, bringing about the Era of the Third Fiat, a.k.a. the Era of Peace, The Eucharistic Reign of Christ, the Triumph of the Immaculate Heart.

Our Lord told Luisa in Volume 12, February 8, 1921:

This morning, after receiving Communion, I heard in my interior my always lovable Jesus saying: "O iniquitous world, you are doing everything you can to cast Me away from the face of the earth,

to banish Me from society, from schools, from conversations - from everything. You are plotting how to demolish temples and altars, how to destroy my Church and kill my ministers; while I am preparing for you an Era of Love - the Era of my third FIAT. You will make your own way in order to banish Me, and I will confuse you by means of Love. I will follow you from behind, and I will come toward you from the front so as to confuse you in Love; and wherever you have banished Me, I will raise my throne, and there will I reign more than before - but in a more astonishing way; so much so, that you yourself will fall at the foot of my throne, as though bound by the power of my Love."

Then He added: "Ah, my daughter, the creature rages more and more in evil! How many machinations of ruin they are preparing! They will reach the point of exhausting evil itself. But while they are occupied with following their own way, I will be occupied with making the *Fiat Voluntas Tua* (Thy Will be done) have Its completion and fulfillment, and my Will reign upon the earth - but in a completely new way. I will be occupied with preparing the Era of the third FIAT in which my Love will show off in a marvelous and unheard-of way. Ah, yes, I want to confuse man completely in Love! Therefore, be attentive - I want you with Me, in preparing this Celestial and Divine Era of Love. We will lend a hand to each other, and will work together." (L. Piccarreta, *Book of Heaven*, Volume 12, February 8, 1921)

It is not God's way to leave things unfinished. Nor is it God's way to concede to the enemy. God's way is victory and triumph, love and fulfillment, joy and glory. Six thousand years after the fall of Adam, God means to restore humanity to the Order, the Place, and the Purpose for which we were created. He is doing this through the Gift of Living in the Divine Will, a pearl of inestimable value given to us through an extraordinary mystic and victim soul, Servant of God, Luisa Piccarreta.

Our Lord has not left us orphaned in this evil age. It is NOT supposed to be this way. In fact, the evil age is nearing its end! By offering us the Gift of Living in the Divine Will Our Lord wants us working—in union with Him, up high—to bring about the promised and prophesied New Era. Things will get worse, but as Jesus exhorted us: be not afraid!

Volume 6, March 4, 1904

The soul must live up high. One who lives up high cannot be harmed.

Jesus to Luisa: "My daughter, your soul must try to maintain the flight of an eagle - that is, to dwell

*up high, above all the low things of this earth; and so high that no enemy may harm it. In fact, one who lives up high can harm the enemies, but cannot be harmed. And she must not only live up high, but must try to have purity and sharpness of eye, similar to those of an eagle. Though living up high, through the sharpness of her sight, she penetrates the divine things - not in passing, but by chewing them to the point of making of them her favorite food, despising any other thing. And she also penetrates the necessities of her neighbor, nor is she afraid to descend into their midst and do good to them; and if needed, she lays down her life. Through the purity of her sight, she makes the love of God and the love of neighbor from two to one, rectifying everything for God. So must the soul be if she wants to please Me." (L. Piccarreta, *Book of Heaven*, Volume 6, March 4, 1904)*

Our true enemies are spiritual and the root of all evil; those who seek to harm us down here are mere pawns. However, the battles we fight from "up high" have their effect in all times and places below, including our own. We take up the fight up high out of a love of God and neighbor. By living in and doing our acts in the Divine Will we accomplish the work of God in rescuing the souls He died to save. Fiat!

The title Jesus gave to Luisa for her writings is: "***The Book of Heaven: The Call of the Creature to Return to the Order, to the Place, and to the Purpose for Which It was Created by God***". Her writings have been found by four independent Vatican theologians to contain no errors in faith or morals, and her Official Biography, *The Sun of My Will*, was published by the Vatican Publishing House in 2015. The book sold out quickly, but a summary has been posted at <http://www.sunofmywill.com>.

Luisa's cause for canonization is in progress. People who knew her when she was alive called her "*Luisa la Santa*". More information and resources on Luisa and the Gift may be found on <https://divinewilledmonton.ca>. But a good start would be to listen to Rev. Joseph Iannuzzi's thirteen-minute video, [Divine Will in a Nutshell](#), and Frances Hogan's one-hour [Introduction to the Divine Will](#), which is excellent.

Over the past few years, I have been giving you snippets of the writings of Luisa here and there, but my dear brothers and sisters it is GO time. The Gift of Living in the Divine Will is not one devotion among many. It is a mission in which the Holy Spirit works in our ordinary acts and prayers to bring about an extraordinary end, the fulfillment of the Our Father Prayer.

There is nothing in the writings contrary to the Rule of the BSP. I have found that living the Rule of the BSP has strengthened me for this mission. The Gift is extraordinary and God wants all of us to have it.

God has saved the best wine for last and he is looking for servants to fill the jars. "Do whatever He tells you," says Our Mother. Lord Jesus, with Mary I say, *Fiat mihi, secundum verbum tuum! Amen.*

Janet Klasson BSP, Divine Mercy Chapter, Canada

NEWS ON THE ASSOCIATION...

NEW BSP COMMUNICATION CENTRE EMAIL ADDRESS: stanthonybsp@gmail.com

THE WRITINGS OF ST. FRANCIS IN A FREE DOWNLOAD

All are welcome to download a pdf of the writings of St. Francis made available at the Online Library of Liberty.

https://oll-resources.s3.us-east-2.amazonaws.com/oll3/store/titles/1172/StFrancis_0535_EBk_v6.0.pdf

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 next BSP Newsletter will be published in June 2022.



The BROTHERS AND SISTERS OF PENANCE OF ST. FRANCIS
In the world, but not of it, for Christ!

[Website: www.bspenance.org](http://www.bspenance.org)



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of St. Francis