



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

BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter V—The Austerity of Francis' Life and the comfort Which Creatures Gave Him

8. In his present state of weakness man is incapable of imitating the crucified Lamb of God perfectly and avoiding all the stains of sin. And so Francis taught his friars by his own example that those who are trying to be perfect must cleanse themselves daily with tears of contrition. He had attained extraordinary purity of soul and body, yet he never ceased from purifying his spiritual vision with floods of tears and thought nothing of the fact that it was costing him his sight. As a result of his 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 replied, "Brother doctor, we share this world's light in common with the flies; we must not refuse to enjoy the presence of everlasting light merely to save it. Our bodies were given the power of sight for the sake of our souls; the sight which our souls enjoy was not given us for the sake of our bodies." He preferred rather to lose his sight than to check the fervor of his spirit and restrain the tears which sharpened his spiritual vision and enabled him to see God.

9. On one occasion the doctors were anxious to perform a cauterization and the friars insisted that he should have it done. Francis agreed humbly because he realized it would be good for him, as well as being extremely painful. They sent for a surgeon and when

he came, he put a searing-iron in the fire in preparation for the operation. Francis trembled with fear, but then he began to encourage his body, addressing the fire like a friend, "My brother fire, your splendor is the envy of all creation. The Most High made you strong, beautiful, and useful. Be gentle to me now, be kind. I beg the great God who created you to temper your heat, so that you will burn gently and I may endure it." When he had finished his prayer, he made the sign of the cross over the red-hot instrument and waited unafraid. The sizzling iron was plunged into the soft flesh and drawn from his ear to his eye-brow. We can gather how much pain the burn caused him from his own words as he told his friars, "Give thanks to the Most High, for I can say truthfully that I never felt the slightest burn or any pain." Then he turned to the doctor and added, "If that was not enough, you can do it again." When the doctor saw the extraordinary strength of his



spirit which was revealed in his frail body, he hailed it as a miracle, telling the friars, "My brothers, I assure you I have seen a miracle with my own eyes." Such was his pure love of God that Francis had arrived at a point where his body was in perfect harmony with his spirit, and his spirit with God. As a reward, God disposed that all creation, which must spend itself in the service of its Maker, should be subject to his will and obey his command.

Bonaventure—Major Life of St. Francis (1263)





VISITOR'S MESSAGE

Homily by Fr. Robert Altier... Fasting

Reading (Isaiah 58:1-9a)
Gospel (Matthew 9:14-15)

In both of the readings today, we hear about fasting. Now fasting is critically important for our spiritual lives; it goes hand in hand with the prayer and the almsgiving. If we really want to grow in prayer, it is going to require self-denial. As we hunger for the food that we are lacking, it leads us then to a greater spiritual hunger if we can take that hunger and translate it into a spiritual means; but, at the same time, it needs to end in something that is even greater in the way that we live our lives.

We hear in the first reading about the kind of fasting that was being done by some of the Israelites. They are wondering why, if they sit there in sackcloth and ashes, God was not hearing their prayers; and the Lord says, "It is because of the way that you act when you fast." If you are driving your laborers, if you are striking people, if you are angry, if you are being mean, if you are being selfish, what good is fasting? If it is leading you to be uncharitable and more selfish then it is having exactly the opposite effect of what it is supposed to do. The idea of fasting is self-denial. The idea of fasting is hungering for God. If what it is doing instead is making us edgy and angry and mean and selfish, then it is doing exactly the opposite of what was intended.

The Lord is telling us that we need to fast, but that it needs to be in the proper manner. If we are going to be fasting, it needs to end up in greater virtue. That is what we have to focus on. If all we focus on is the fasting, then we are going to think we are doing something heroic just because we are allowing ourselves to feel hunger. And if that is all we are focused on, it is not going to come out in a good way. But if our focus is on the Lord, then the fasting will actually have a greater effect. The fasting is not an end in itself; it is merely a means to something else. So what we need to look at is not merely the fasting, which is a very easy thing to do. When you are feeling hungry, it is very easy to focus on your own self; it is

very easy, of course, to focus specifically on the belly; and as Saint Paul comments to some, "Their gods are their bellies and their glory is in their shame." That is not what we want. What we want is for the focus not to be on the belly but on the heart, to be on the Lord not on the self, and to be on virtue rather than on any kind of vice.

And so if we are going to be fasting, which the Lord tells us we need to do – the Bridegroom has been taken from us, so we need to fast; this is not something which is merely optional to us – our fasting needs to have a proper focus, it has to have a right purpose, and it has to end in greater holiness. That is something all of us can look at, and I suspect we will see quite easily how it is being done. Is our fasting ending up in being angry? in being mean? in ripping into people? in being more selfish? Or is our fasting ending up in deeper prayer? in greater virtue? in more charity? in a more profound holiness? The Lord is looking for the good to come out of fasting, so if we are focused merely on our own bellies, or if we are focused merely on the fasting as an end in itself, then it is going to end in something that is not good. But if we are focused on why we are fasting – we are offering it to the Lord and we are seeking Him – then our fasting is going to have a very good end. That will be very evident in our own lives, not only to ourselves but especially to the people around us. I am sure if you are married that your spouse will be very quick to help you see whether or not your fasting is having a proper end because it is the people right around you who will notice most easily how you are acting and whether there is greater charity or not. That is the way we need to be able to gauge the quality of our fasting. The Lord makes very clear in Isaiah that the kind of fasting He wishes is to get rid of injustice and any lack of charity, and if we are not then our fasting is not going to be pleasing to the Lord because it is either being done for the wrong reason or because our focus is not where it belongs. So our focus in fasting needs to remain on Christ, on a spiritual hunger more than on a physical hunger, and uniting ourselves to Christ through greater prayer and virtue.

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





ADMINISTRATOR'S MESSAGE... Five Words

Before we were married our parents made it a point, several times, to tell us never to forget those three small words that mean so much in a marriage. They are: "I love you," and it is

important in a marriage to remember them often. Daily ideally, to confirm and cement our commitment to each other. We say them whether things are good or bad. We should say them even if we are angry, or unhappy with our spouses. They are healing, and forgiving words. We should say them and they should be unconditional. If we can't say them our marriage is in trouble.

Similarly, it occurred to us at prayer that there are five words that drive our Christian life to perfection that we should never forget and say often to God, and to others, to show our faith and grow in it. These words are "Thank you," and, again, those three small words that are the key to a happy marriage: "I love you."

If we use these words with enemies it can transform them. It takes a conscious effort to do this. If we don't make the effort it won't come. So, if we can't forge the words, "I love you," then we should at least smile at our enemies. Our smile says "I love you" without a word. That always stymies them. Like an old enemy of mine once said to me, I intend to wipe that smile off your face. I just smiled and said, "You won't be able to. I am smiling because I love Jesus." That silenced him forever. And a "thank you" works wonders.

Friends need our smiles too, and our help and all the other things that friends call for. Forbearance for instance, if they wrong us. We need to trust in their

intentions even if they do something wrong. And a smile seals the friendship. It is easy with friends. They expect it and we love to give it. And it is easy to say "I love you," and "thank you."

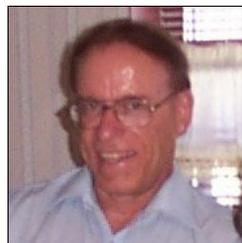
And we need to always remind those of our family, and each other, of our love. Love is the seal. It binds deeply, and is good for our mental and spiritual help. Especially for our spouses, where we need to affirm our love constantly, just like for God. And say "thank you" for every little thing your spouse or children do for you. It seals our love.

But, most of all we need to let God know we love Him, and are grateful to Him for all of His gifts. What gifts? Life, nature, water, food, clothing, shelter, friends and family, love, good health or the strength to endure, and most of all for eternal life, which is held out for our future, and then we will have all things in abundance and all decadence and decay and troubles will be gone forever and acts of love and gratitude will forever seal our relationship to God, whom we will then see. He loves us unconditionally, and the proof of His love is in all that He gives us, which goes on and on and really attends to our every need. In His Will He sustains us forever, and it is an act of eternal, unconditional, love. God is love, and He shows it constantly. It is who He is.

So end each day with an act of gratitude and love. To God, and to your spouse for sure. Make love and gratitude the seals of your life, and keep in mind that love conquers all, even God. St. Paul says wonderful things about love, and they are all true!

The Rule is our gift of love to God. Let us live it with joy.

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



NO GREATER LOVE by Paul Beery BSP

"How good and pleasant it is when brothers live together in unity." (Psalm 133:1)

Last month from "**Francis and His Lady Poverty**," we learned how the early followers of St.

Francis imitated the early Christians living together in unity: "there was one spirit and one faith in us." They had the benefit of living at the time of the original "first fervor" of the Order, with great enthusiasm generated by Francis among the early friars and people who knew of him. His reputation soon spread far and wide. With so many men joining the Order, there were bound to be some who failed to live up to expectations as befits the

human condition. How long can laxity co-exist with fervor? There was great consternation among the early disciples of Francis to see the inevitable decline in fervor, and in the observance of the Rule. It's such a delight to get a glimpse into how it was in the beginning, with Lady Poverty explaining what vices the followers of Francis should avoid, but not go to excess in virtue either. Francis responds, and there is a very different kind of banquet to end the story.

Lady Poverty Continues to Speak: She addresses the

issue of how to remain faithful and not slip away into worldly vices, especially to "her rival" Avarice: "the immoderate desire to obtain and retain riches." "Do not become involved with the things of the world which defile and corrupt, things from which you fled through your knowledge of the Savior." When that didn't work, "Avarice summoned Sloth, who is loath both to begin good works and complete what she has begun. Sloth extinguished their charity, and brought them over to lukewarmness and torpor. They avoided things that were difficult and sought vain pleasure, for they were incapable of true joy."

After warning them to avoid the vices of Avarice and Sloth, **Lady Poverty Admonishes Francis and His Brothers** to not go to the opposite extreme of excessive zeal:

"I fear that what happened to others should happen to you. I give you salutary counsel, namely, that you do not seek to attain higher and more holy things right in the beginning, but that you go forward gradually, under the guidance of Christ, and thus little by little reach the highest things. Do not trust entirely the spirit that is in you, for man's senses are more prone to evil than to good, and his will easily returns to what it was accustomed to. I know that in your overly great fervor all things seem to you to be very easy, but remember that it is said that 'they who serve Him are not steadfast, and in His angels He found wickedness.'¹

"Indeed, at first all things will be easy for you to bear; but a little later, when a feeling of security has sprung up, you will become careless about the benefits you have received. You will think that whenever you wish you will be able to go back and recover your first consolation; but once negligence has been allowed to come in, it is not easily driven out again. Your heart will then turn aside to other things, but rarely will it cry out to you to return to the first things. Thus, when you have lapsed into torpor and laziness of spirit, you will offer easy words of excuse, saying: 'We are not able to be strong as we were in the beginning; times are not different. Tomorrow, tomorrow we will return to our first (fervor).'"

Francis responds: "At these words blessed Francis cast himself upon the ground, along with his brothers; and giving thanks to God, he said: 'What you say pleases us, beloved Lady, and there is nothing in what you say that can be contradicted. Your wisdom exceeds by far the fame which we have heard. Blessed are your servants who stand before you always, and hear your wisdom. Blessed be the Lord your God forever whom you have pleased; He has loved you forever and has appointed you queen to do mercy and judgment to His servants. Oh, how good and sweet is your spirit, correcting those who err and admonishing those who sin. Behold Lady, through the love of the eternal King for you and your love for Him, we beg you not to defraud us of our desire, but to

do with us according to your kindness and mercy.' At these words, Lady Poverty was deeply moved; she ran and embraced them all, saying: 'Behold, I come quickly, my brothers and my children, knowing that through you I will gain many more.'"



The Banquet with Lady Poverty: "When everything was ready, the brothers constrained Lady Poverty to eat with them. 'What you say pleases me,' she replied. 'Now bring water so that we may wash our hands, and towels to dry them.' They very quickly brought a broken earthenware bowl filled with water, for there was not a whole one in that place. And pouring the water over her hands, they looked here and there for a towel. But when they did not find one, one of the brothers gave her the tunic with which he was clothed so that she could dry her hands with it. Taking it with thanks, she magnified God in her heart because he had placed her in the midst of such men.

"They then took her to the place where the table was prepared. When she had come there, she looked about, and seeing nothing but three or four crusts of barley or bran bread placed upon the grass, she was greatly astonished and said to herself: 'Who has ever seen such things in the ancient generations.' Lady Poverty then commanded the cooked food to be brought in dishes. And behold, a single dish was brought filled with cold water, that they might dip their bread in it; there was neither an abundance of dishes there nor a variety of cooked foods.

"She asked that at least she be given some uncooked, sweet-smelling herbs. But since they had no gardener and knew nothing of a garden, they gathered some wild herbs in the woods and set these before her. She said, 'Bring me a little salt to season the herbs, for they are bitter.' And they said, 'Wait, Lady, and we will go to the city and get some for you if someone will give it to us.' 'Well then,' she said, 'give me a knife so I may cut off what is superfluous and that I may cut the bread, which is very hard and dry.' 'Lady,' they said to her, 'we have no blacksmith to make swords for us. For now, just use your teeth in place of a knife and later we will get one for you.' 'And do you have a little wine,' she asked. But they answered and said, 'Lady, we do not have any wine, for the chief thing for men's life is water and bread...'

"But after they had been more satisfied from the glory of such great want than they would have been from an abundance of all things, they blessed the Lord in whose eyes they had found such grace; and they led Lady Poverty to the place where she might rest since she was tired. There she lay down in her total nothingness upon the bare ground. She begged a cushion for her head. Immediately they brought a stone and placed it under her head. She indeed slept a most peaceful and sober sleep. Then she quickly arose and asked to be shown the cloister. Taking her to a certain hill, they showed her the whole world, as far as she could see, and said: 'This Lady, is our cloister.'

¹ Job 4:18

"Then she commanded them all to be seated around her and she spoke to them the words of life, saying: 'May you be blessed by the Lord God who made heaven and earth, you who have received me into your home with such fullness of charity that it seemed to me today that I was with you in the paradise of God. Behold, what I wished for I now see. I am joined on earth with those who represent for me the Image of Him to whom I am

espoused in heaven. May the Lord bless your strength and receive the works of your hands. Accept humbly the grace offered you; use it worthily forever and ever unto the praise, glory and honor of Him who died for you, Jesus Christ our Lord, who lives and reigns, conquers and rules with the Father and the Holy Spirit, the eternally glorious God, through all ages forever and ever. Amen."²

2 *Francis and His Lady Poverty*, Paragraphs 38-69

Paul Beery BSP, Morning Star Chapter, Minnesota



*Holy poverty should be a constant meditation.
We must continually ask ourselves, "How can I do without this?
How can I substitute something less expensive?"
For if we are slowly acquiring the reputation of having
what is unaffordable to most people,
how can we show the face of God to the poor?*

—*Apostolic Farming* p. 46, by Catherine Doherty, founder of Madonna House

More Quotes on Poverty...

The following are some excerpts from *The Fulfillment of All Desire* by Ralph Martin. The quotes listed here, taken from the chapter called "Growing in Freedom" can be helpful to us who strive to live "In the world, but not of it, for Christ".

*"The goal of the process of detachment is not to stop loving the things and people of this world, but, quite to the contrary, to love them even more truly in God, under the reign of Christ, in the power of the Holy Spirit."*³

"We are not discussing the mere lack of things; this lack will not divest the soul if it craves for all these objects. We are dealing with the denudation of the soul's appetites and gratifications. This is what leaves it free and empty of all things, even though it possesses them." —St. John of the Cross

"They do possess earthly things, but with the spirit of men who possess nothing...The miser hungers like a beggar for earthly possessions, the man of faith has a lordly independence of them. The first is a beggar no matter what he owns, the latter by his very independence is a true owner." —St. Bernard of Clairvaux

"So also you can possess riches without being poisoned by them if you merely keep them in your home and purse and not in your heart. To be rich in effect and poor in affection is a great happiness for a Christian. By this means he has the advantages of riches for this world and the merit of poverty for the world to come....I willingly grant that you may take care to increase your wealth and resources, provided this is done not only justly but properly and charitably." —St. Francis de Sales

*"Part of the vocation of those who have money is using it well under the guidance of the holy spirit....This must mean regularly giving part of our wealth away for the service of the Lord and the relief of the poor, and by personally serving them."*⁴

*"The 'contentment' that the Scriptures talk about is dependent not on how much or how little money we have but on knowing who is caring for us - God himself!"*⁵

3 *Fulfillment of All Desire*, Ralph Martin, Emmaus Road Publishing 2006, p 210, ff

4 *Ibid*

5 *Ibid*



“There is no drama in heaven...” **A MEDITATION by Janet Klasson BSP**

From the second reading Fourth Sunday in Ordinary Time

“Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful...”

(1 Corinthians 13:4-6)

The other day while at prayer, the following phrase popped into my mind: “There is no drama in heaven.” Such a cryptic and unexpected thought, I felt, was worth pondering.

Life is full of drama. There is a natural drama to life that flows from the struggle to survive and to get along with the other members of fallen humanity. But increasingly there is a more unnatural drama that has sin and vice as its source and sustenance. I think we have all met people who are addicted to the latter form of drama. It almost seems epidemic. The culture that idolizes entertainment and obsesses over celebrity certainly fosters and feeds this phenomenon. The more drama there is, the more frenzy and chaos abound.

“There is no drama in heaven.” What meaning can be taken from this simple sentence? Certainly, in heaven, the natural drama of the struggle to survive and get along with others is eliminated. All our needs are met in super-abundance, and the perfect unity of love between saints, angels, and the Blessed Trinity precludes all disharmony, as the scripture passage above so eloquently describes.

Needless to say all the frenzy and chaos of a world addicted to the drama of sin is completely obliterated in heaven—probably even from the memory of those who have participated in it, those holy souls having been purged of it before passing through the heavenly gates. The drama that we sometimes think makes life on earth “interesting”, is replaced by the surpassing joy and constant wonder of heaven. I have heard the wonder of heaven described as eternally feeling as if we have only just arrived.

“There is no drama in heaven.” What can this mean to us now? And what can it mean to those striving to live the life of penance? As I have reflected on this simple message, I have come to understand that is above all a call to detachment. Certainly all the Baptized are called to detachment from sin, from the glamor of evil, from the frenzy and chaos that are the fruits of lust, gluttony, greed, sloth, anger, envy, and pride. All the Baptized are called to reject the unnatural drama of the culture of death. But are we not also called to go further? To detach ourselves from the natural drama of life by surrendering

our every moment, our every relationship to God?

St. Francis is a perfect example of the life of detachment. In his relationships he subjected himself to everyone as to Christ. Certainly if one is in a position of authority one cannot allow the students to run the classroom, for example. But one can serve their ultimate good as if one were serving Christ. We can try to let go of our worries and place all our trust in God's loving providence. This is not a call to inaction, but a call to do what God puts in front of us each day without worrying about the results.

Lent is fast approaching. Perhaps we might consider living heaven on earth by detaching from the drama in which we are daily immersed. For example, watching TV is not sinful, but perhaps we are annoyed when we are interrupted when watching our favorite show. That's drama. In the spirit of detachment, we would accept the interruption as God's holy will for us in that moment. Perhaps we are drawn into conversation that is dramatic in nature; someone else's life issue is discussed in far too much detail. We should consider how to detach from that conversation, or at least from full participation in it if we can't get away from it entirely.

These are just examples, and certainly as sinful sojourners in a fallen world, avoiding drama altogether would be difficult to accomplish perfectly. However, spending 40 days trying to detach from drama, could be a useful exercise in the spiritual life of a penitent. Certainly the saints were strong promoters of detachment.

“In detachment, the spirit finds quiet and repose for coveting nothing. Nothing wearies it by elation, and nothing oppresses it by dejection, because it stands in the center of its own humility.” —St. John of the Cross

“Give me ten truly detached men. and I will convert the world with them.” —St. Philip Neri

Powerful words! Lord Jesus, grant us a spirit of detachment. Outside of grace it is impossible for us, but by your grace and mercy all things are possible. Holy saints and angels, pray for us.

Praying that all of you will have a blessed Lent in a spirit of detachment.



From www.pelianito.stblogs.com

Titus 2:11-13 For the grace of God has appeared, saving all and training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age, as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ.

"My beloved child, do you see that those who are awaiting the coming of the returning King must discipline themselves and reject all that does not lead to Christ? Train yourselves, my children. Do not let the passing fads of the world distract you from your mission. This is the time to focus your attention on what the Lord is asking. The enemy will try to distract you in many ways, for he knows the best way to tempt you. That is why you must fast and pray. While food strengthens the body, fasting strengthens the spirit. Little one, pray to discern the call of God in the present moment. Then fulfill your duty with joy and faithfulness. In this way you will please God and advance the Kingdom."

Jesus, in your mercy keep me from the distractions that interfere with the heavenly plan. Help me to live only and always in your will. Show me each day the fast I should keep so that all you desire may be accomplished in me, through the intercession of our Mother. Amen.

Janet Klasson BSP, Divine Mercy Chapter, Canada

(The messages on the Pelianito Journal blog are the fruit of Janet's *lectio divina*. She submits all messages to her spiritual director, a Catholic priest. You may read his remarks here: <http://pelianito.stblogs.com/on-private-revelation/>.)



Excerpt from "ABANDONMENT TO DIVINE PROVIDENCE"

by Jean-Pierre de Caussade, S.J.

Christian Classics Ethereal Library, Grand Rapids, MI
<http://www.ccel.org/ccel/decaussade/abandonment.html>

PERFECTION CONSISTS IN DOING THE WILL OF GOD, NOT IN UNDERSTANDING HIS DESIGNS

The designs of God, the good pleasure of God, the will of God, the operation of God and the gift of His grace are all one and the same thing in the spiritual life. It is God working in the soul to make it like unto Himself. Perfection is neither more nor less than the faithful cooperation of the soul with this work of God, and is begun, grows, and is consummated in the soul unperceived and in secret. The science of theology is full of theories and explanations of the wonders of this state in each soul according to its capacity. One may be conversant with all these speculations, speak and write about them admirably, instruct others and guide souls; yet, if these theories are only in the mind, one is, compared with those who, without any knowledge of these theories, receive the meaning of the designs of God and do His holy will, like a sick physician compared to simple people in perfect health. The designs of God and his divine will accepted by a faithful soul with simplicity produces this

divine state in it without its knowledge, just as a medicine taken obediently will produce health, although the sick person neither knows nor wishes to know anything about medicine. As fire gives out heat, and not philosophical discussions about it, nor knowledge of its effects, so the designs of God and His holy will work in the soul for its sanctification, and not speculations of curiosity as to this principle and this state. 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.



MORNING STAR: NEWS ON THE ASSOCIATION...

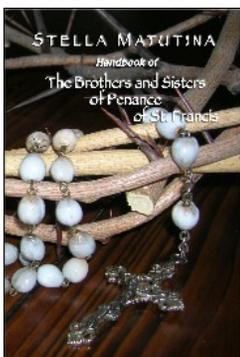
BOB HALL, THE LITTLE SPARROW...

As of yet we have no news of a change in the health of our brother the Little Sparrow. Please remember to keep Bob and his sister Anne in your daily prayers. The Little Sparrow has been a great blessing to very many souls, and certainly the BSP has been richly blessed by the prayers and sacrifices of this holy brother. May Father Francis and St. Clare enfold him in their loving embrace, now and forever.

HOW TO DONATE TO THE BSP...

From time to time we get a question on how to donate to the BSP. Statute Article 15 says in part: "Since the penitent is to financially support their home chapter of the Brothers and Sisters of Penance of St. Francis and the work of this Association, a portion of one's tithe may go to this cause." Should you wish to make a donation to the Association, you have a few choices. You may mail a check or money order to Bruce Fahey at the following address: **65774 County Road 31, Northome, Minnesota 56661**. Or if you like you may submit using Paypal by sending a money transfer to Shelley Fahey at jasp102577@aol.com. The Paypal option works well for those outside of the USA. Donations to The Brothers and Sisters of Penance of St. Francis are exempt from tax in the USA.

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. We have used a print-on-demand service at Lulu.com to print the book. This means we do not have to keep a stockpile of books, but customers order directly from Lulu, which prints them as they are ordered and ships them directly to the customer. This simplifies the ordering process for the administrators.

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.

Bruce and Paul also have copies available.

May the Rule of 1221 lead many souls on the path to holiness.

Bruce and Shelley Fahey, Administrators



The BROTHERS AND SISTERS OF PENANCE OF ST. FRANCIS

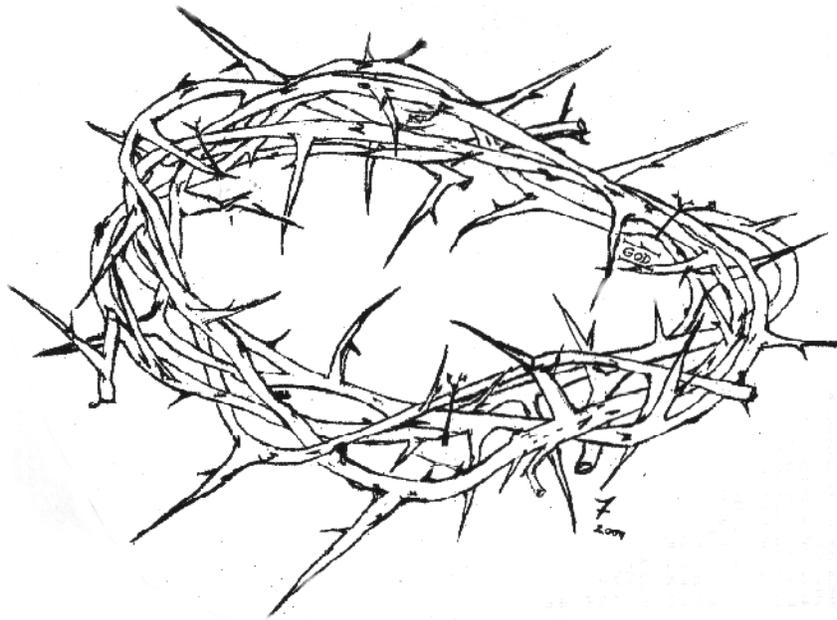
A.k.a. BSP, is a non-profit Private Association of the Faithful, which is dedicated to renewing the ancient way of penance as contained in the First Rule of the Third Order of St. Francis of 1221 for lay people in our modern world. We have the blessing of the Catholic Church to do this through several 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
65774 County Road 31,
Northome, Minnesota 56661**