



Luke 9:23

THE MONTHLY NEWSLETTER OF THE BROTHERS AND SISTERS OF PENANCE OF ST. FRANCIS



MARCH 2013

...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

10. Another time when he was very ill at the hermitage of Sant' Urbano, Francis felt the need of something to give him strength and he asked for a glass of wine. They told him there was not a drop in the place they could give him, so he told them to bring some water. When it was brought, he blessed it with the sign of the cross and immediately it was changed into excellent wine. The poverty of a lonely friary had been unable to provide it, and so his sanctity procured it. At the taste of the wine, he immediately felt much better, so that it was clear that both the liquid and the one who drank it were supernaturally renewed. The changing of the water and the improvement in his health were so many indications of the extent to which he was "quit of the old self and clothed in the new self" (cf. Col 3:9-10).

11. Not only did all creation obey his slightest wish;



by his providence God himself condescended to his will. On one occasion he was afflicted with a number of different ailments simultaneously and he longed to hear some music to keep up his spirits. The fear of giving scandal made it impossible to get anyone to play for him, but then an angel came in answer to his prayer. One night as he lay awake thinking about God, he suddenly heard the sound of a lyre playing a melody of incredible beauty. He could see no one, but the rise and fall of the music showed that the musician was walking back and forth. With his spirit all intent on God, Francis felt such pleasure at the wonderful

melody that he thought he had left this world and the friars who were closest to him were well aware that something had happened. They know from various indications that he was often visited by God who comforted him beyond measure, so that he could not hide it from them completely.

Bonaventure—Major Life of St. Francis (1263)



### VISITOR'S MESSAGE Homily by Fr. Robert Altier... Uniting ourselves to the Cross

**Reading (Numbers 21:4-9)  
Gospel (St. John 8:21-30)**

Our Lord in the Gospel

reading says to the Pharisees, *When you lift up the Son of Man, then you will realize that I AM.* "I AM", of course, is the Holy Name of God—*Yahweh*. So He is telling them, "It is only at that point that you are

going to understand it." And He says, *Unless you come to believe that I AM, you will die in your sins.* When we look at that, we realize that what He is telling us is that it is only in such an act as the Crucifixion that any of us are truly going to believe in Who He is. His apostles, on one level, believed. Saint Peter, for instance, inspired by God, professed Who Jesus was, but then fell away from some of that in his human weakness. Jesus had told His disciples Who He was, and they still did not understand. It was not until He proved His love completely that we would be able to see and to believe.

It is in that perfect act of love on the Cross that our sins are forgiven, and unless we are willing to look at that Cross and recognize Who He is we have no means of forgiveness. This, again, does not imply just a "head" knowledge. We know all of these things, but just think about how many Catholics have been educated in the Faith over the centuries and how many have fallen away. They knew what the truth was, but they did not believe it. So, first of all, how grateful we have to be that God has given us the ability to accept the truth. Now it is a matter of really letting it sink in, of making sure that what we know in our heads we are also living in our lives, so that it really is in our hearts, so that it is not just to say "I believe" with our minds but to say "I believe" with our whole being.

We cannot be like the Israelites out in the desert who grumble and complain against God and then come along and say, "Okay, we blew it. Now do something to take this away." It is selfish. It was a true realization that they had sinned against God and Moses. But it was not because they were sorry they had sinned against God and Moses that they wanted to repent; it was because the snakes were biting them and they were dying. It was purely selfish. If we are not focused solely on Christ in the depth of our being, then what is going to happen is that as things continue to get worse we are going to be just like the Israelites. We are going to grumble and we are going to complain against God. The problem is that at that point there is not going to be any way out.

The only way out is the Cross, and unless we are on it we do not have life. We have to be willing to unite ourselves with Christ. If we are not willing to unite ourselves with Christ, then we are going to walk away from Him, because when things get really, really difficult we are going to be like the

people who looked at Our Lord with the Eucharist and said, "This is hard to listen to, who can endure it?" When we see what is going around us, we are going to say the same thing: Who can endure it? Only if we are looking at the Cross and only if we are willing to be on the Cross with Jesus are we going to be willing to endure it. Otherwise, we are going to be saying things like, "We're disgusted!" Not so much with the wretched food like the Israelites said about the manna in the desert, but with the circumstances of our lives, with the things going on. We are going to doubt, we are going to complain, we are going to whine, we are going to get selfish, and we are going to walk away from the Lord if that is the way it is going to work.

This is why we need to be deep in prayer. Not saying prayers, but taking the time to be silent in our heart and to go into the depths of our being and to unite ourself with Jesus Christ. That is the only means by which we are going to remain faithful. It is in that that Jesus showed the depth of His love, and it is in that that we will show the depth of our love for Him. This is an incredible privilege that God is giving to us. Now the question is: Do we want it? The privilege that the Israelite people had is what the prophets would call the "honeymoon period" of going out into the desert, and they grumbled and complained against God because they did not like it. Unless we are praying and unless we are united with Jesus in His Passion and on His Cross, we too are going to grumble and complain. Unless we truly believe (not meaning in our heads, but by the way that we live, in the depths of our being, in our prayer) in Who Jesus Christ is – that He is the great I AM – we will die in our sins, because unless we really, truly live it, we are not going to turn to Him, we are not going to repent. It is only when He is lifted up that we will come to believe, and we will only understand when we are lifted up with Him, when we are united with Him on His Cross, the greatest privilege that a Christian person can be granted – but not a pleasant one.

And so the question each one of us has to ask is: Are we willing to do it? Are we willing to unite ourselves with Christ on the Cross? Are we willing to say "yes" to Him, that we believe all the way to the end? He said "yes" to the end and He will ask the same of us. Otherwise, if we are not willing we will grumble and complain against God, and unless we put into practice what we profess we will die in our sins.

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





## ADMINISTRATOR'S MESSAGE... Patience!

**"You need patience to do God's will, and receive what He has promised."  
(Heb. 10:32-39)**

We are not patient creatures. If we are active in our lives, and most of us are, we are always making plans and moving ahead. Each day brings new challenges, and we strive to attain them. Sometimes it is a struggle. Sometimes it is a great joy. Either way it is our life, and these plans define the rule of our life. Hence, when we decide to live a different Rule, like the Rule of the BSP, we need to impose, transpose as it were, that Rule on our plans, objectives, and life causes.

In our families, if we are trying in some serious way to live the Rule of the BSP, which is the Rule of the Third Order of St. Francis, it poses many challenges to us. One of the big challenges is how do we live this way without interfering with our family?

Most of our families do not commit to live the lifestyle of the BSP just because we say we want it. That said, our families are very dependent on how we live our life. So, we need to be patient in trying to put this Rule into practice so that we do not interfere with the life of our family members. If it comes to deciding between living the Rule or doing something the family wants we need to do what the family wants or needs. Our sacrifice then becomes to do what the family wants, not live the Rule, or tell the family we are living the Rule.

God can do all things...but in His time. The Lord is certainly pleased that we want to live a life of penance for our good and the good of others, and as a gift to Him. However, He also expects us to live the Gospel as part of that commitment. So, if you are wondering how to live the Rule consult the Gospel when you have questions. St. Francis always said the Gospel was his First Rule of life, and he admonished his brothers and sisters to live the Gospel, and yet he wrote Rules of life for his brothers, sisters, and the laity. The main thing to keep in mind is that the Gospel always comes first.

The Lord accepted patiently the Father's Will. So must we. We certainly have a need to try to discern what the Lord wants of us. That we do through the Gospel, our prayers, and the teachings of the Church, and our Rule. We can always discern God's

will by doing what our family requires of us. If we have a family that family is our first concern, and in the demands of the family we can see God's will.

We can also see God's will in our work. It takes patient and faithful commitment to do a job for someone. We need to examine what is required of us, and seek to do it well and properly. The same applies to our prayers. The prayer life we follow is outlined in our Rule. What the Rule doesn't do is tell us how to disposition our hearts. By focusing on God we do that, and God will bring us to a deeper love and faith in Him over time. Patience! It all takes time.

And the greatest patience is that we exhibit with others, whether family or friends. Other people have a way sometimes of getting on our nerves or making things tough for us. So, to be patient with them, as the Lord is patient with us all, is a great act of charity and love.

So, our plans, our families, our work, our friends, and living the Rule, demand patience of us. Patient work, patient study and always, patient prayer. We need time to put this together but we also need to take the time we need to do it. If you don't know what to do at any particular moment, then pray. We can never be so busy we don't have time to pray. If we are that busy then our busyness needs to become part of our prayer.

As brother Paul Beery's NO GREATER LOVE, article on Lady Poverty and St. Francis last month said:

*"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.'"*

We need to always seek those 'higher things'. Let's have a holy and happy Lenten season and patiently ponder and work out how we respond to the challenges, and the people, the Lord places before us, and to the needs of our families.



## NO GREATER LOVE by Paul Beery BSP

"In everything you do, prove yourselves innocent and straightforward, children of God beyond reproach in the midst of a twisted and depraved generation—among whom you shine like the stars in the sky while holding fast to the Word of Life."  
(Philippians 2:15-16)

In this age of mass secularization of believers, what lessons are to be learned from the story of "Francis and His Lady Poverty?" To me it would be: how to foster life in Christ apart from the world. If anything has been proven in the past 50 years, it's that seeking to get along with, much less find something good in a Fallen world under the control of the Evil One is an illusion. A twisted and depraved generation teaches the would-be faithful how to be unfaithful. Are we not to avoid unnecessary temptations to sin? Yet we constantly put ourselves in the near occasion of sin by consorting freely with it. How can our young people be inoculated from the temptations of the world, the flesh and the devil when they don't even know the nature of the enemy of their souls? That question is constantly on my mind. There is as much polarization in the Church as in society, and it's not as though we don't know any better.

Can anyone recognize the "*sensus fidelium*," the "sense of the faithful" today? The world gives us poll after poll telling us a great majority of Catholics believe in the "contraceptive mentality" leading to the gullible acceptance of a host of degrading immoral and un-Christian activities. Following is a quote from Pope Benedict XVI last December to the International Theological Commission on distinguishing the authentic "*sensus fidelium*" from a counterfeit version: "It would be unthinkable that a kind of public ecclesial opinion (poll) would be invoked to contest the teachings of the Magisterium. **The "*sensus fidei*" cannot be authentically developed in believers unless they fully participate in the life of the Church, and this demands responsible adherence to the Magisterium and the Deposit of Faith.**"

Is it possible to maintain the authentic *sensus fidei* in the midst of a twisted and depraved generation without becoming at least partially twisted and depraved? We witness the process of secularization daily as the secular/pagan culture in which we live lures the would-be faithful away from the Word of Life. I think a good starting point is to provide clarity in discussing terms such as "love," which can be interpreted in so many ways, though there is only one "agape" love. The "world" has several meanings even in Sacred Scripture: "God so loved the world He sent His only-begotten Son," the

famous quote from John 3:16. That was the world He created, however, and wishes us to recover—not the Fallen world in which we live which is pretty much under the control of Satan. "We are in the world, but not of it." We are not of the depraved and perverse world we see all around us. It is our enemy! Amen!

So what does that "world" have to teach us? How **not** to live, it seems to me. It is rather obvious that Francis perfectly understood the world governed by Original Sin. "Francis and His Lady Poverty" showed us how Francis renewed the Church by creating his own distinct "world" separate and apart from any other. He and his friars proved themselves "innocent and straightforward, children of God beyond reproach," creating their own culture completely at odds with that of the Fallen world. He brought everything back into harmony with the Word of Life. He recovered the innocence needed to be child-like in the sight of God, to see all of Creation as God intended it to be, and lead others to the same vision. And they came flocking to him in the deserted places that constituted his "cloister." The only time the friars went into the "world" of his time was to preach and teach, or to beg alms.

A brief personal story. I was fortunate to be inoculated from the process of secularization by fervent and faithful Catholic parents. I was told time and again: "Don't follow the crowd. Dead things float downstream; it takes courage to swim against the current." In Catholic school I learned from the good Sisters to not "jump on the bandwagon," or blindly follow the latest fad. I was told to discern the motives behind why people promoted certain ideas and values. In short, I was taught to think critically and as a faithful Catholic "in adherence to the Magisterium and the Deposit of Faith." Thus, I was successfully inoculated from accepting the argument in favor of birth control the first time I heard it from a college professor at a Catholic college. Rather than being in awe of such superior knowledge and rejecting the teaching of the Church, I instead rejected the professor's false teaching and wondered what this man was doing in a Catholic college. How many have the opposite reaction? For me, good parents, clear teaching, and critical thinking provided fertile ground for the grace of God to flourish.

The 1950's were the period of greatest growth and conversion to the Catholic Church in the twentieth century. What was said about Catholics of that time by "enlightened" liberals? They were in the "ghetto." They were old-fashioned, not keeping up with the times, pick your slogan. Being a child of the fifties, I can tell you that we knew our enemy! It was the world, the flesh and the devil, and we had that on good Authority! (John 17:14; 1 John 2:16, e.g.) I loved the "ghetto!" It was a place we were faithfully nourished and prepared to go into battle. We weren't told: "We have so much to learn from the world." Instead Bishop Sheen **taught the world what it meant to be Catholic.** Faithful Catholics had their own culture in the "ghetto." It wasn't quite as elaborate as that which St. Francis created for his friars, but it was a great benefit in aiding young people to hang on to the truth while going through the youthful stages of rebellion, or of growing from a "fear" Catholic to a "love" Catholic.

One doesn't have much say in the choice of one's parents. Some of us are more blessed than others. Everyone, however, should be able to critically choose between accepting either faithful or heretical teaching. In addition to choosing obedience to the teachings of the Magisterium, **the "sensus fidei" cannot be authentically developed in believers unless they fully participate in the life of the Church.** There is no greater way to fully participate in the life of the Church than to receive Jesus in the Holy Sacrifice of the Mass, and Eucharistic adoration. Both Bishop Sheen and Mother Teresa have shown us the power of Eucharistic adoration. Bishop Sheen spent an hour every day in adoration, no matter the cost. Mother Teresa said rapid growth of her Congregation began after she instituted an hour a day of Eucharistic adoration for all of her Sisters. Is it too much to ask that our young people be exposed to spending time alone with their Lord?

There is such an information overload bombarding them from all sides. They can reject useless worldly information and the din of sin by having **quiet time** with Jesus Christ in the silence of their hearts. They

can be inoculated from the process of secularization by meeting the living Christ, as the disciples did on the road to Emmaus. Those disciples had all the information they needed, but it wasn't until they met Jesus on the Way that their hearts burned within them. Yet even after having the Sacred Scriptures explained to them by Jesus, it still took participation in the "Breaking of the Bread" to recognize Him. Should it be any different today? There may be various ways of meeting Jesus, but nothing like the personal encounter of receiving Him in Holy Communion, welcoming Him into our hearts. "Lord Jesus Christ, may receiving your Body and Blood not bring me condemnation, but health of mind and body. Keep me faithful to your teaching, and never let me be parted from you." (Communion prayer)

Lent is a great time to screen out most of the useless, indeed harmful information/images that scream for our attention. See how discerning the honeybee is in seeking out only the best flowers as sources of nectar to make honey. We freely take in all manner of garbage for our souls from the so-called mainstream media, the perfect mouthpiece for the world, the flesh and the devil, while exposing immature youngsters to the same evil influences. Remove the source of the secularization process, and replace it with the Word of Life, and wholesome Catholic doctrine. Turn off the alphabet channels and turn on EWTN and other authentically Catholic sources of information. Read "The Screwtape Letters" by C. S. Lewis to re-learn the reality of our enemy, so as to cling steadfastly to Jesus our Savior.

*"I beg you through the mercy of God to offer your bodies as a living sacrifice holy and acceptable to God, your spiritual worship. Do not conform yourselves to this world, but be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect."<sup>1</sup>*

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1 Romans 12:1

Paul Beery BSP, Morning Star Chapter, Minnesota





## Pope Benedict XVI A MEDITATION by Janet Klasson BSP

**"The Lord said to (Martha) in reply, 'Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.'" (Luke 10: 41-41)**

At the beginning of his pontificate, Pope Benedict XVI referred to himself as "a simple and humble laborer in the vineyard of the Lord." He ended his pontificate with similar words: "I am no longer the pope but I am still in the church. I am simply a pilgrim beginning the last leg of his pilgrimage on this Earth." The words, like his pontificate, were humble, profound, and historic.

I have not heard of anyone who was not taken by surprise by Pope Benedict's February 11 announcement of his imminent retirement from the See of Peter. To those of us who loved him there came a wave of profound sadness. It seemed to me we were not just losing our Holy Father, but our wise and Holy Grandfather! Yet one got the sense that this was another one of the many decisions made by this holy pope in prayer and total fidelity to the will of God. There was nothing left but to accept his decision in a spirit of prayer and gratitude for the gift he has been to the Church.

These past few weeks have been pregnant with significance. It seems each day there is more to ponder. Certainly there is much for penitents to ponder in the life and words of Pope Benedict XVI.

When he made the historic announcement of his impending retirement to the Cardinals gathered in Rome he said, "With regard to myself, I wish to also devotedly serve the Holy Church of God in the future through a life dedicated to prayer." The world might see this as a failure, or a demotion, but it is anything but! It is a continuation of his role, albeit a hidden one. It occurred to me that the Holy Father was, like Mary in the Scripture passage above, "choosing the better part," removing himself from the busy-ness of Vatican life and instead electing to remain at the feet of Jesus in prayer.

This emphasizes for us two things, the central importance of prayer, and the fact that the work of a laborer in God's vineyard is never done. He—and we—can never retire from prayer while there are still souls in need of conversion. As Pope Benedict also said: "The first missionary commitment of each one of us is prayer. It is first and foremost in praying that the way is prepared for the Gospel; it

is in praying that hearts are opened to the mystery of God and souls disposed to welcome his Word of Salvation." We may become too tired and weak to tend the sick or serve the poor or attend meetings, but we can pray until our dying breath.

The Rule of 1221 has its foundation in prayer. Without prayer we can do nothing good, and our penance will have no value. Prayer give us the grace and strength necessary to live the rule in a manner that is pleasing to God. And it is our connection to God through prayer that gives meaning to all we are able to accomplish in living the rule.

If we pray, we will become holy. As we often emphasize, the object of the Rule of 1221 is not to live the rule perfectly; the object of the Rule is to grow in holiness—the Christian's ultimate goal. Pope Benedict said, "Holiness is not a luxury, it is not a privilege for the few, an impossible goal for an ordinary person; it is actually the common destiny of all men called to be children of God, the universal vocation of all the baptized." The Rule of 1221 is a means to this end. Perseverance in a life of prayer and penance is a sure path to sanctity.

Our world is desperately in need of saints. All over the world we have revolutions and calls for a new world order. But all purely human means of revolution are doomed to fail. Pope Benedict said, "The saints ... are the true reformers. Now I want to express this in an even more radical way: only from the saints, only from God does true revolution come, the definitive way to change the world." In other words, prayer and penance are the way to change the world!

There was another humble utterance in the holy pontiff's last few days that really caught my attention. He was speaking to the Cardinals who would elect his successor. "Among you is also the future pope, whom I promise my **unconditional reverence and obedience.**"

The pope had his own reasons for making that specific pronouncement at that particular time. But I believe there is a strong message for us in that statement—the unequivocal value of obedience. As

Catholics we need to take seriously the call to obedience to proper authority. After all Jesus submitted even to Pontius Pilate. Pope Emeritus Benedict will submit himself to the new pontiff and we must do the same. Our safety in these turbulent times is in tethering ourselves to the Rock which is Peter. Jesus told us that the gates of hell would not prevail against the Church. Let us never forget that

as the days darken. The evil one will try to undermine the Church because he knows his time is short. Let us pray continually that our faith will not fail. Pope Emeritus Benedict—pray for us!

(Many of the quotes from Pope Benedict XVI were taken from a new e-book found on the Vatican website: [http://www.vatican.va/bxvi/omaggio/index\\_en.html](http://www.vatican.va/bxvi/omaggio/index_en.html))

### From [www.pelianito.stblogs.com](http://www.pelianito.stblogs.com)

**2 Corinthians 7: 1 Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.**

*"Beloved, what does your God expect from you? Great deeds of power? Lengthy prayers? Long fasts? I tell you what the Lord your God expects from you is holiness. Without holiness, your prayers and fasts are meaningless. Deeds of power outside of holiness are an abomination. Seek first the kingdom of God and all these will be given to you besides. Unite yourself to me by living in my will. Turn away from sin and believe the Good News! Children strive always to grow in holiness. Empty yourselves. Die to self. Nail your own will to the cross so that you may live completely in my will. My children, I long to be one with you. Be one with me and your every breath will become a deed of power—the invincible power of love."*

Heavenly Father, send your Spirit, the very Breath of Love, into our hearts, that we might root out all that keeps us from perfect union with you. Dissolve our weakness in the ocean of your love and mercy. Make us holy, O Lord, in spite of our weakness. Here is my weakness, Lord, give me your strength. 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/>.)



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

### ANNUAL BSP RETREAT

Plans are underway for the annual BSP retreat. Fr. Michael Becker, Rector of St. John Seminary, St. Paul MN will be the Retreat Master. The theme of the retreat will be "Righeousness". and the theme will be "Righteousness."

**IMPORTANT:** Unlike previous years the retreat will not be held at the end of July, but on **August 16-18, 2013**. Further details will be provided in the April newsletter.

### NEWS FROM THE DIVINE MERCY CHAPTER

The Divine Mercy Chapter, currently the only Canadian BSP chapter, was formed on Divine Mercy weekend in 2006 when Professed member Irene Deprey and Novice 3 member Janet Klasson met at Ephphatha House for a Divine Mercy weekend retreat. Fr. Ray Guimond, Janet's spiritual director was also in attendance and agreed to be Spiritual Assistant for the newly formed chapter.

Irene, who lived in Creston BC, and Janet who lived in Wainwright, Alberta subsequently had regular meetings by phone to support one another in the penitential lifestyle. They were eventually joined by Sherry in Winnipeg (now of Wainwright), and meetings consisted of prayer and at first an ongoing reading of the Diary of St. Faustina. When that book was completed, the chapter took up ongoing readings from the Omnibus of St. Francis.

In the past year, there has been an influx of new members from across Canada. With so many new postulants, members decided to follow Blessed John Paul II's advice and make use of the "new technologies" to connect and support one another in the penitential lifestyle. On February 24, the Divine Mercy Chapter held the first BSP meeting ever held via Skype.

Skype offers group video calls for up to 10 participants as long as one of the members is a Premium subscriber. Janet purchased a Premium subscription and everyone else in the group who wished to take part signed up for a free Skype membership. Janet then added contacts and sent out invitations which the others had to accept before they would be able to connect for a video call. This was part of the initial setup and will not need to be repeated, except for new members.

The chapter selected a meeting date and time using [www.meetingwizard.com](http://www.meetingwizard.com), a free service that allows one person to propose various meeting times and send out invitations. Attendees check the dates and times that work for them. A meeting is scheduled based on what works for the most attendees. Meeting Wizard also sends out an automatic meeting reminder the day before the meeting.

Before the first meeting a video test run was conducted with each member. This was to avoid any technical glitches on the day of the meeting.

Shortly before meeting time, attendees had to make sure they had Skype turned on, and the video call was initiated by the Premium subscriber. The Minister for the chapter, Janet, had sent out an agenda with meeting prayers ahead of time via email. Meeting attendees had a printed copy of the agenda and their BSP handbook with them.

The meeting opened with prayer and then everyone introduced themselves and briefly told about what led them to the BSP. There was time for questions, discussion, and information on the retreat. The meeting closed with a prayer and a discussion on when to have the next meeting.

Four members attended the February 24 meeting and the feedback was very positive. It was good to "see" one another, to pray together, and to discuss the challenges of living "in the world but not of it, for Christ." It was greatly edifying and participants unanimously agreed to meet again via Skype in early April. Nick Argirovski commented: "This is a very exciting way to hold a fraternity meeting. I never would have imagined it. Truly amazing."

### **TIP FROM A POSTULANT**

At the Divine Mercy Chapter meeting, Postulant Nick Argirovski mentioned that he does his lessons as a First Saturdays discipline, offering the lesson to Mary and through Mary. He said, "The inspiration to submit the lessons on the First Saturdays existed from the beginning. The thought of formation was daunting to me and so submitting them on the First Saturdays provided me with confidence in Our Lady's help as well as giving me a sense of stability and responsibility." Excellent suggestion Nick! Thank you for sharing it.

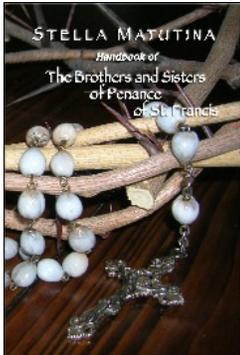
### **BOB HALL, THE LITTLE SPARROW...**

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)



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PENANCE**



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