



BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter VII—Francis' Love for Poverty—His Needs Are Supplied Miraculously

5. When the saint was journeying with a companion near Bari in Apulia, they came across a large purse on the road, which seemed to be bursting with money. His companion appealed to him and tried to persuade him to pick it up and give the money to the poor, but Francis refused. The whole thing was a trick of the Devil, he added, pointing out that what his companion wanted him to do—to take what belonged to another and make a present of it—was sinful, not meritorious. They continued on, in a hurry to finish their journey. But the friar would not give in; he was deceived by a spirit of false generosity and he pestered the saint, saying that he had no interest in relieving the needs of the poor. Eventually Francis patiently agreed to return, in order to unmask the Devil's trickery, not to do what his companion wanted. They made their way back to the purse, together with a young man whom they met on the road. There the saint prayed for a little while and then he told his companion to pick up the wallet. The friar was dumfounded and afraid; he could feel there was some evil influence at work. However, in obedience to the saint's command, he overcame his reluctance and stretched out his hand. Immediately a huge snake jumped out of the purse and disappeared with it, so that the friar was convinced beyond all shadow of doubt that it was the Devil who was there. The enemy's treacherous cunning was unmasked and Francis remarked to his companion, "For those who serve God, my brother, money is a Devil, a poisonous snake."

6. Sometime afterwards St. Francis had an unusual experience while on his way to Siena on business. On the long, level, stretch between Campiglia and San Quirico he was met by three poor women who were

exactly alike in height, age, and appearance. They greeted him with a new salutation, saying, "Welcome, Lady Poverty."

Francis was overcome with joy at the worlds in his love for true poverty. There was nothing he was more pleased to see people acclaim in him than the virtue

they had singled out for praise. The three women disappeared from view all at once and the friars who accompanied the saint, when they reflected on their extraordinary similarity, their strange greeting, and their sudden disappearance, could only conclude that the whole episode held some mystical significance for the saint.

It seems that the three poor women, who were so alike and greeted him so strangely and disappeared so suddenly, represented the crowning beauty of Gospel perfection. Their sudden appearance indicated that Francis observed Gospel perfection equally in his poverty, chastity, and obedience, although he had chosen the privilege of poverty for his special boast, calling it his mother, his bride, and his lady fair. It was in poverty that he chose to surpass others, because it had shown him how to regard himself as the last of all. Whenever he saw anyone who was more poorly dressed than he, he immediately reproached himself and roused himself to imitate him. He was jealous of his poverty

and he was afraid of being outdone, as he fought to deserve it. One day he met a beggar on the road and when he saw how poorly dressed he was, his heart was touched and he explained sorrowfully to his companion, "His poverty puts us to shame. We have chosen poverty as our wealth and look, it is more resplendent in him."

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



VISITOR'S MESSAGE

Homily by Fr. Robert Altier... Give yourself entirely to God

Reading: Jeremiah 7:23-28; Gospel: Luke 11:14-23

In the first reading today, we hear, as God calls the prophet Jeremiah and tells him what his task is, that he is to go to the people of Israel and he is to preach the Word of God. But the Lord tells him that ever since He brought their fathers out of the land of Egypt until that very day, He had untiringly sent them His servants the prophets and they did not heed their voices, they did not listen. But they did not listen to the voice of God right from the very beginning. And He tells the prophet Jeremiah, "They will not listen to you either." Now think about the task that God had given to Jeremiah: "You have to go out and preach. They won't listen to you, but go ahead and preach anyway. In fact, they're going to hate you for what you're doing and they're going to persecute you, but do it anyway." Well, most of us would run the other way. We would become like the prophet Jonah at the thought of having to go and do something that we know is going to be a complete and total failure. Yet it is God's way to warn the people, to give people an opportunity to turn so that there will be no one who will be able to say, "I didn't know. I haven't ever heard that before." No one is going to be able to say that.

So too in our own day, God continues to do the exact same thing. There is not anyone who has not heard the truth, or who at least does not have it available to them. If they expended even the slightest amount of effort, the truth is right there at their fingertips. Anyone can get a hold of the Catechism. Anyone can ask some questions. I really think this recent movie that has come out is actually part of God's providence for this exact reason: to turn people's hearts to the Lord. And if people do not turn around, the day is coming when they will all be able to say, "You gave me fair warning and I chose not to listen."

When we put that together with what we hear in the Gospel reading, that any house divided against itself will fall, then we need to simply remind ourselves, "Since we have given ourselves over to God – and if we are in the state of grace, we have the Trinity dwelling within; therefore, we are the house of God – yet if we are called to be the house of God, to do the works of

God, to listen to the voice of God, and we choose not to and instead do the works of Satan, the house is going to fall." We cannot be giving ourselves over to Satan and then do the work of God, nor can we give ourselves to God and do the work of Satan; it does not work. And so when we look at our own selves, we can ask ourselves, "What kind of sins are we committing? Are we a house divided? Are we giving God lip service while our hearts are far from Him? Do we have the words of God right before us and yet we have hardened our hearts and we have turned our backs and not our faces to the Lord? Do we fall into the exact same condemnation as the people did at the time of Jeremiah, not listening, not heeding the voice of God?"

This is the call that each one of us has: to be holy, to grow in virtue, to be the house of God, indeed the very temple of the living God, the dwelling place of the Most Holy Trinity. It is not the place where the devil belongs. It cannot be the abode of demons. It cannot be a place of filth. It cannot be a place where the red carpet is laid out for anything evil to enter in. We know that we are not perfect; we know that we sin; that is not the point. The point is what are we willingly giving ourselves over to that we do not want to get rid of? Where is the house divided? If the house is divided, we are going to be like a temple that is torn in two by the earthquake, claiming that part of it belongs to God while the other part belongs to Satan. You cannot do that. We have to make a choice.

Indeed, we are making the choice. If we are giving ourselves over to the devil and we are indeed a house divided, we have chosen Satan over God. We have to choose God and it has to be a radical choice, not just "Well, yeah, I guess if it was this way I would probably choose God" – no, that is not going to be enough. And it is not enough to give Him lip service. It is going to be in our words, it is going to be in our actions that our choices are demonstrated. We have to be a unified house, a house where the one God reigns supreme, a house where there is no opening for anything evil, a house that is undivided and given solely to the Lord.

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





ADMINISTRATOR'S MESSAGE... SPRING!

As Winter closes we look forward to Spring. And what a winter we have had here in Minnesota. At our home we had 30 days this winter where the low was -30 degrees or colder. Today, in late March, it is snowing again here, and we still have a foot of snow on the level. Our temperatures are still holding below freezing, which means the snow will last a lot longer. It brings to mind that last winter it was late May before the ice came off of our lakes. It was almost humorous. We had a fishing opener, for the famous walleye here in Minnesota on May 15th last year and you could still walk on the ice on most of our lakes!

And yet, Spring speaks to us about the Rule of the BSP. We live it, and love it, and we watch life happen all around us, but for those of us living the Rule the fact is that we abide in a Spring-time for our souls. We are on our way to heaven, and we should find great joy in that, but the world around us is lost in its own season. The world abides in a deep, cold, winter, and there is no end to it. Unfortunately so many people are completely unaware of where the world is taking them. And in all of this there is a great message and opportunity for us. The message is that we need to spread the sunshine of Jesus Christ, the sunshine we enjoy. We need to bring His Spring to others. The opportunity for us is to witness our Faith to the world. How do we do that?

First, and foremost, we need to pray for the people in our lives, and in our world. Our family, first and foremost, because family always comes first. But also for the many others we know, especially those Catholics out there who have left the faith, and there are so many of them. We need to pray also for our world, and world leaders, and the many who have fallen away from the Faith. In essence we need to become people of prayer. To pray enough in our own lives that we become living prayers. Many of the Saints say to pray always and we do well to ponder what that means to us. In pondering it we will pray more.

We pray another way by living our Faith to the full. Participating actively in the sacraments, especially of Reconciliation and the Eucharist. We need to be known for being active Catholics. People see what others do. People will see if we are living our Faith, and in all the little ways we share with others it will be most apparent to these others that we are living our Faith. They will know just based on what we share that we are active in our Faith and that opens a door to them to ask questions, to consider, how they are living in relation to their Faith, whether they are Catholic or not.

And we bring Spring to others by offering the sacrifices of

our life for the good of other souls. At Fatima the children saw hell. They were told that so many go there as there is no one to offer sacrifices for them. So, we can help save souls, bring the Spring-time of heaven to others, through offering the sacrifices of our life and Rule for others.

So, in essence, we bring Spring to others by living our Rule. If we live the Rule we will pray by following our Rule, and praying as the Rule suggests. We will pray the Divine Office, or one of the other options of prayer, every day. We will offer the constant sacrifices of the Rule for the good of others. Our Rule is the key. We need to do this faithfully, and in time the Rule will be as much a part of us as our breathing.

And, of course, we all have our prayer causes. If there are people who need our prayers we need to take time to remember them before the Lord. We need to pray the Lord brings His Spring-time to their hearts. We certainly need to remember all the other members of the BSP, wherever they are. It is in prayer that we are united in living the Rule, wherever we live. The Rule was designed by St. Francis, for the individual person to live it, wherever they live. A group can help you live the Rule, and for that reason St. Francis called us to gather wherever we lived in support of one another in living the Rule, but the group cannot live the Rule for you. You need to decide how to live it for yourself, and you cannot tell others to live it. You encourage them by living it yourself.

Then, too, we pray by just wanting to pray. To desire to pray, St. Augustine says, is to pray. The desires of our heart lead to the facts of our lives. We become living prayers by desiring to pray, all the time, and suddenly, in so many different ways, we will find that we are lifting our hearts and minds to God. And people will know it, and it might pull them to do the same.

If we want, we can do some formal things to confirm our commitment to prayer and helping others find Christ. Get involved in the prayer groups or RCIA programs in your parish, or you might even try to form a Chapter of the BSP where you live. The best way to do this is to pray about it though. It won't happen unless the Holy Spirit moves people. We have seen that over and over again. We can help you by sending you some guidelines and providing contact with leaders in existing Chapters.

So, enjoy the Spring, and as we move through Lent and prepare for the great celebration of Easter, peacefully spread the word about Jesus and his call. Don't fret about a thing. Pray about everything, live the Rule peacefully and as fully as you feel called, and in the fullness of what God has given you reach out to others.

May the Lord bless and lead us all.

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





NO GREATER LOVE by Paul Beery, BSP

The Pharisees said, "He casts our demons only with the help of the prince of demons." (Matthew 12:24)

"When I was a boy of about seven, I attended a 'mission festival' in the Canadian hamlet of Petawawa, Ontario. A guest preacher came all the way from 'the States,' upstate New York. He had a most dramatic flair in making the case for the urgency of world missions. Well into a sermon that lasted an hour or more, the preacher suddenly stopped for a full minute as he looked intently at his wristwatch. There was complete silence. Then he tossed his head, threw out his arm, and pointing at me in the third row said, 'In the last minute, thirty-seven thousand lost souls have gone to eternal damnation without a saving knowledge of their Lord and Savior Jesus Christ.'

"It was the first theological crisis of my life. I was electrified, and immediately put my mind to work figuring how many minutes we had been sitting there, while thirty-seven thousand people per minute were going to hell. I looked around and was puzzled to see everybody else taking the news so calmly. Hadn't they heard what he said? I wanted to jump up and shout that we had better get going right now to tell all those hell-bent people about Jesus. The next day the real crisis came when my dad and the visiting preacher took three days off to go fishing. In fact, the entire parish seemed to be taking in stride this announcement of cosmic catastrophe. I came to think that the preacher didn't really mean what he said. Not really. And everybody understood that, except me." (Fr. Richard John Neuhaus, "Death on a Friday Afternoon." Meditations on the Last Words of Jesus from the Cross)

Father Neuhaus had a theological crisis. I have other examples of crisis in mind, including a literal "cosmic catastrophe." James Ceaser wrote an excellent article titled: "The Great Disappointment of 2013," What happens when a political messiah fails? Ceaser began his article with the example of William Miller, a Baptist preacher who predicted the end of the world on October 22, 1844. He had many followers who were severely disappointed when nothing happened. How did the "Millerites" cope? There were three responses: **acceptance, denial, and deflection.** These three responses are outlined in the book "When Prophecy Fails" by Leon Festinger, where the theory of "cognitive dissonance" is first introduced, a wonderful phrase that explains how people can end up believing things that are contradictory, something any normal person with a modicum of common sense would reject.

The first response by his followers to Miller's failed prophecy was **ACCEPTANCE.** OK, I was duped. It was a hoax. **That's very hard to admit!** Acceptors admit to "disconfirmation," which "comes with powerful feelings of pain – a sense of emptiness, the despair of lost hope, or the embarrassment of being 'had' by a confidence man." Fr. Neuhaus responded to his theological crisis by a form of ACCEPTANCE of reality: "The preacher didn't really

mean what he said. Not really."

DENIERS refuse to accept 'disconfirmation' and go on believing **in spite of factual evidence to the contrary!** Festinger says that "some followers have invested so much in their adherence that they cannot eliminate the dissonance by adjusting to reality. They instead 'effectively blind themselves to the facts' and band together, fortifying their beliefs by the support of others who agree. If more and more people can be persuaded that the system of belief is correct, then clearly it must be correct." The Pharisees were DENIERS of the reality of the miracles of Jesus, in spite of all evidence to the contrary!

Thirdly, **DEFLECTORS** 'invent ingenious arguments' using the 'but for' line of reasoning. "Dissonance can be reduced if not entirely eliminated by this mechanism. Deflectors admit the anticipated outcome did not occur, their concession to reality, but not because of deliberate falsehood, much less a hoax. The failure would have been fulfilled had it not been for some other force that cancelled it out. The promise was kept, but its effects were nullified. Where DEFLECTION is ably executed, it can even strengthen belief among the faithful, who now see themselves as saints in an implacable struggle with sinners."

Ironically, Festinger's thesis is mostly in response to religious beliefs. In the past, there have been many examples of religious fanatics who have been justly criticized. But today it is the non-Religious who are making fools of themselves.

There's a great example of 'cognitive dissonance' in the Environmental Movement's reaction to the downfall of their latest theory - that Global Warming is mankind's fault. That man-made 'greenhouse gases' cause the planet to overheat is now **proven false!** For seventeen years carbon emissions have soared, while the world's temperature has remained the same. DENIERS remain closeted (over 1300 days since CBS or ABC has featured a truth-telling skeptic) while DEFLECTORS are scrambling to find excuses. The fraud and deceit of the leaders of the Environmental Movement should have been made clear to all when they cleverly morphed "Global Warming" into "Climate Change," so that **any** "cosmic catastrophe" could be used to fan the flames of their un-scientific, anti-human, doomsday predictions.

Their **denial of reality** has gotten so bad, Patrick Moore, a virtual Co-Founder of Greenpeace, has described the climate change movement as "a combination of an extreme political ideology and a religious cult all rolled into one. It's a very, very dangerous social phenomenon. They feel they have the right to dictate what we do." But it's not only about **control.** In a Fallen World, follow the money trail. Greedy Greens have the perfect formula for redistributing wealth from "evil polluters" to themselves.

Ceaser's article featured the failure of a political messiah.

President Obama was elected in 2008 with the promise to fundamentally transform America. It would be: "A moment when the rise of the oceans began to slow and our planet began to heal...(when we) restored our image as the last, best hope on Earth." All the hope and hype, all the promises, many untrue. The bloom is off the rose. His defenders include both Deniers and Deflectors, with the latter in the majority. It's not his policies, you see, that are not working. It's his enemies that are preventing his policies from working. And of course, never forget the allegedly wretched state of the nation his predecessor left him when he entered office.

Cardinal Burke has made an amazing statement concerning these policies. In a recent interview (from the Polish "Polonia Christiana" magazine), in answer to a question Burke stated:

"It is true that the policies of the President of the United States of America have become progressively more hostile toward Christian civilization. He appears to be a totally secularized man who aggressively promotes anti-life and anti-family policies. Now he wants to restrict the exercise of the freedom of religion to freedom of worship, that is, he holds that one is free to act according to his conscience within the confines of his place of worship but that, once the person leaves the place of worship, the government can constrain him to act against his rightly-formed conscience, even in the most serious of moral questions. Such policies would have been unimaginable in the United States

even 40 years ago. It is true that many faithful Catholics, with strong and clear leadership from their Bishops and priests, are reacting against the ever-growing religious persecution in the U.S. Sadly, one has the impression that a large part of the population is not fully aware of what is taking place. In a democracy, such a lack of awareness is deadly. It leads to the loss of the freedom which a democratic government exists to protect. It is my hope that more and more of my fellow citizens, as they realize what is happening, will insist on electing leaders who respect the truth of the moral law as it is respected in the founding principles of our nation."

Thank God for Pope Francis! When an unpopular president tried to bask in the glow of a popular pope and regain his Christian *bona fides*, the Vatican issued a statement that was quite different from the president's on what was discussed, and that Cardinal Burke's concerns were central to that discussion. Pope Francis has the courage to speak with moral clarity to the world's leaders, and is not intimidated.

Next time, Part II: applications of the above to our spiritual life as members of the BSP. Let us pray especially during the last part of lent, that the faithful who are being persecuted all around the world will continue to give witness to their faith, hope and love for Jesus Christ, while persevering to the end.

Paul Beery BSP, Morning Star Chapter, Minnesota



Jesus I trust in you... by Janet Klasson, BSP

From the First Reading on the First Sunday in Lent

My Father, if it is possible, let this cup pass from me; yet not what I want, but what you want. (Matthew 26:39)

In some Christian circles, any form of suffering, especially if it follows a good deed, is seen as an "attack". But, I think we do God a disservice if we are too quick to attribute these things to the evil one. I have often thought of what Sirach says about suffering:

"My child, if you aspire to serve the Lord, prepare yourself for an ordeal. Be sincere of heart, be steadfast, and do not be alarmed when disaster comes. Cling to him and do not leave him, so that you may be honoured at the end of your days. Whatever happens to you, accept it, and in the uncertainties of your humble state, be patient, since gold is tested in the fire, and the chosen in the furnace of humiliation." (Sirach 2:1-5)

Read this again: **"If you aspire to serve the Lord, prepare yourself for an ordeal."** How many of us know the truth of this first-hand! St. Theresa of Avila, once complained to the Lord about a trial she was undergoing, to which Jesus replied, "Teresa, that's how I treat all my friends." Teresa responded, "No wonder you have so few of them."

The point St. Teresa seems to be making is that the sure promise of suffering seems an odd way to build a following. Yet Jesus showed us that suffering is the very currency of love. A mother sits up with a crying infant all night. A father helps his child with homework instead of going golfing. A priest sits in an empty confessional waiting for and praying for that lost sheep to show up. Jesus pays the

price for our sin through his suffering and death. I believe St. Francis understood the beauty of suffering better than anyone.

Suffering entered the world with original sin. But God wastes nothing, not even our suffering. Jesus redeems everything he touches. And on Good Friday, he redeemed suffering. He took something that appeared to be evil and used it to work the greatest spiritual good of all time. As we see in the quote from Matthew, God not only *allowed* the suffering of Jesus, he *willed* it. In obedience, Jesus embraced human condition of suffering proving that he is with us in our suffering. As Jesus said to St. Faustina, "My daughter, suffering will be a sign to you that I am with YOU." (Diary no. 669)

Suffering is not a sign that God has abandoned us. On the contrary it can be seen as a sign of God's favor. It links us in a real way to the cross, and we come to resemble Jesus in his eyes.

Jesus does not leave us orphaned in our suffering. He is with us and he carries us. Hard as it may be we should get in the habit of giving thanks to God in all circumstances, of praising him even in suffering, and of course offering all to God—joys and sorrows alike—for the conversion of sinners. That way, even if the ordeal is from the evil one, we turn the tables on him, and what he means for our downfall accomplishes great good.

One day at Mass I was looking at the crucifix and praying for the coming of the Kingdom of the Divine Will. I felt the Lord tell me that the road to the kingdom is the way of the cross. We need to view the hardships we are asked to endure, through the lens of the cross, from the vantage point of the Kingdom.

Jesus we trust in you. Even if your designs are too mysterious for us, we trust in you. Father, not what I will, but what you will. Amen.

From www.pelianito.stblogs.com

Judith 3:13 The Lord heard their prayers and had regard for their distress; for the people fasted for many days throughout Judea and in Jerusalem before the sanctuary of the Lord almighty.

"Beloved children, weep and wail! Offer me all things, great and small, so that the calamities may yet be mitigated. I have been exhorting you to prayer and sacrifice for many years now. My words fall on deaf ears far too often. You who hear me and heed my warnings must bear the greater share of the burden. You are Simon of Cyrene and I am asking you to carry my cross. Do not take it up reluctantly, but with great joy give thanks to God for the great honor he bestows on you and the great trust he places in you in allowing you to carry so precious a treasure as the cross of Christ. Simon could not have known, but you know. Therefore, when I ask you to carry a burden, embrace it with holy joy. Offer it to the Father in the Divine Will in the name of everyone to make up for what is lacking in those who refuse their mission. Make your fiat one with mine and our Mother's. Children, beloved ones, I am depending on you. You have no idea what your fiat can purchase. Trust in me, my children. The world is in need of your fiat!"

O my Jesus, forgive me for all the times I have refused to help you carry your cross. How weak I am! But your mercy far surpasses my weakness and so I ask you in the Divine Will to take all my errors and sins and redo them in the Divine Will as if I had done them well the first time. I ask this so your holy will may be accomplished in the world and that your kingdom may come. I give you my *fiat* linked to yours and to our Mother's. Jesus I trust in you.

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/>.)



A RE-TWEET FROM THE SPARROW Let us begin again...

The peace of Jesus to each of you. I have been reading a work by Christian Feldman which was translated by Peter Heinegg on the life of Mother Teresa (a sparrow of the First Order!). His insights are keen and help bring the Gospel centered life of this wonderful religious woman into focus for us.

As Mother Teresa saw it, a little bit of charity would not do much good for those who have come to grief in society's battle for jobs, money, and living space. As Mother saw

it, the worst sickness wasn't hunger or TB, BUT the feeling of being UNWANTED--a sickness for which there is no medicine except authentic devotion based on love.

That is why Teresa tried not to pity people living in filth and misery, but to respect them. Under the crust of wretchedness she discovered their dignity: "You can occasionally skip a meal," she would remind her listeners in the prosperous West, "but what about them? Day after day they suffer hunger. They all die alone. They have no place to stay. Thrown out on the street, they wander

around, just trying to survive from day to day. This struggle, this ENORMOUS COURAGE is their GREATNESS."

The strength of the poor, Teresa, said, could teach you a great deal, as could the dignity that they show dying: "They radiate joy," she told a surprised audience, "when they return to the source they came from: to the one person who loves them. The people who own a lot of goods and wealth are owned by them. They think the only thing that counts is property and riches. They have a hard time leaving everything behind. The poor have NOTHING; and so they are FREE, and this freedom allows them to leave the world behind joyfully.

On one especially bad day Teresa found, as the hours went by, around forty sick and dying people on the streets of Calcutta. Among them was a woman covered with dirty

rags, whose life was all but extinguished: "So I just held her hand and tried to comfort her. I have never seen such a beautiful smile on anyone's face. She said only one thing: 'I thank you.' Then she died...what she did was so beautiful. This woman WAS MORE WORRIED ABOUT ME than I was about her."

What Mother Teresa did St. Francis did as well...should we not then as fellow Christians, who follow the same Crucified Savior, be found with the same love and concern for the lost and little ones of the world around us? St. Francis was fond of saying:

"Let us begin again...for up to now we have done nothing." (The words of St. Francis to his brothers as he lay dying.)

Bob Hall BSP, Little Flower Chapter



"Lent is like a long 'retreat' during which we can turn back into ourselves and listen to the voice of God, in order to defeat the temptations of the Evil One. It is a period of spiritual 'combat' which we must experience alongside Jesus, not with pride and presumption, but using the arms of faith: prayer, listening to the word of God and penance. In this way we will be able to celebrate Easter in truth, ready to renew the promises of our Baptism." -- Pope Benedict XVI

MORNING STAR: NEWS ON THE ASSOCIATION...

MEMBER WEBSITES

[Brothers and Sisters of Penance of St. Francis](#) facebook page by Lisa Drago, BSP

www.returning-catholics.blogspot.com Blog for Returning Catholics—and others too—by Jim Mearns, BSP

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.**

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
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