



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

## BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

### Chapter XII—The Efficacy of Francis' Preaching—His Powers of Healing

10. A woman in Gubbio whose hands were withered and bent, so that she could do nothing with them, was cured instantly when Francis made the sign of the cross over her in God's name. There and then she returned home and prepared some food for him and for the poor with her own hands, like St. Peter's mother-in-law in the Gospel.

In the village of Bevagna a girl who was blind recovered her sight, when he anointed her eyes three times with spittle, in the name of the Blessed Trinity.

A woman in Narni recovered her sight, when he made the sign of the cross over her.

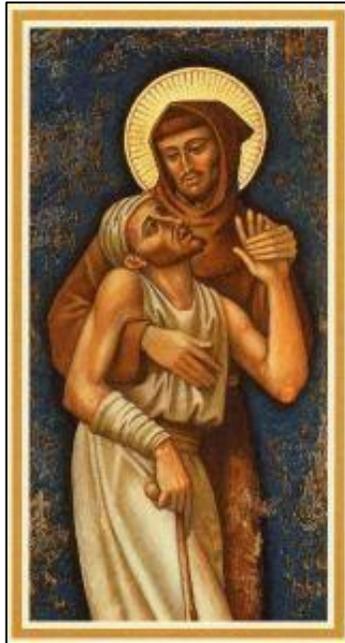
There was a boy in Bologna who had one eye covered with a malignant growth, so that he could see nothing with it and nothing could be done for him. When St. Francis made the sign of the cross over him from his head to his feet, he recovered his sight so completely that when he afterwards joined the Order of Friars Minor, he used to say that he could see much better with the eye which had been cured than with the one which had always been sound.

At San Gemini St. Francis was given hospitality by a man whose wife was troubled by an evil spirit. The saint prayed and then commanded the Devil in virtue of obedience to go out of her. By God's power he was driven out so quickly that it proved beyond all doubt that the Devil's obstinate pride cannot resist the power of obedience.

In Città di Castello an evil spirit which had taken violent possession of a woman went off in a rage, when he had been commanded under obedience by

St. Francis, and left the woman who had been possessed free in body and soul.

11. One of the friars was suffering from such a terrible affliction that many were convinced it was a case of diabolical possession, not a physical disorder. It often seized him with such force that he rolled about, foaming at the mouth, while his limbs contracted or stretched out and were twisted and turned, or sometimes rigid and inflexible. At times he was stretched out full length and raised from the ground until his feet were on a level with his head. Then he would suddenly fall to the earth again. Francis was full of pity for him in his incurable affliction and he sent him a mouthful of the bread he was eating. The sick friar improved so much at the taste of it that he never suffered from his affliction again.



In the territory of Arezzo a woman had been in labor for a number of days and was at death's door, so that there was no hope for her and only God could save her. Francis happened to pass by that way, riding on horseback because he was ill, and when the animal was being returned to its owner, it was brought through the village where the woman was. When the local people learned this was the horse St. Francis had used, they took the reins and laid them on the dying woman. The moment they touched her, the danger passed and she gave birth in perfect safety.

A man from Città della Pieve who was a good and sincere person had a cord which St. Francis had worn. There were some people suffering from various illnesses in the town, and he visited their homes and gave the patients a drink of water in

which he had dipped the cord. Many were cured in this way.

Sick people who ate bread which Francis had touched often made a quick recovery, by God's power.

Bonaventure—Major Life of St. Francis (1263)



## VISITOR'S MESSAGE

### Homily by Fr. Robert Altier...

Reading I (Revelation 7:2-4, 9-14) Reading II (1 John 3:1-3)  
Gospel (St. Matthew 5:1-12a)

Homily for the Feast of All Saints

Today as we celebrate this glorious Feast of All Saints, we are reminded that one does not have to be among the most extraordinary of human beings who have ever walked the face of the earth, but that holiness is attainable by each and every one of us, and that each and every one of us has everything we need to be able to get to heaven. Now the question, of course, is whether we are cooperating with the grace of God so that we can live holy lives. Most of us, I suspect—hopefully, all of us—would certainly say that we want to go to heaven, but do we want to do what is necessary to get there? That is the real question we have to ask. As we consider this feast, from the greatest being Our Blessed Lady, all the way down to the least, the little babies who are destroyed through contraception, through abortion, and through all of the other unfortunate things that medical people are doing with little embryos these days, all of these souls that have entered into glory are praying for us. They are praying that we too are going to choose Christ, not in a generic way but in a very specific way: to do His Will.

When we think about all of the things that the saints have done, we then need to go to prayer and ask the Lord: What is it that You want of me? Now one thing that we can all know is that God wants obedience to the duties of our state in life; that is always a given. But even beyond that, what is it that He is asking for? We need to understand that with the condition in the world today as it is, and with the things that are to come very soon, the world today needs saints more than it ever has before. And if where sin abounds grace abounds all the more, and if God raises up His saints where He needs them the most, then the principle is a very simple one: We are going to see in our day the greatest saints that have ever lived. These people have not yet come to the fore. They will come to the fore as soon as it is time, and

you could be one of them. There is no reason in the world why you cannot be. The question is whether we are willing to be.

What does it require to be one of these great saints? It simply requires a great love for God; that is all. Now that does not mean a gushy emotionalism when we think about God, but rather what it means is spending time in prayer seeking the Will of God and trying with all our might to carry it out. Knowing that we cannot do it ourselves, we look to God for the grace to do it. It is just that simple. It does not require doing huge extraordinary things. As Saint Therese made very clear, it means doing the ordinary things with extraordinary love. The one who loves the most is the greatest saint. It is just that simple.

Are we willing to do what God needs? We do not need to start all kinds of new social programs and all sorts of things that are already out there, causing us to run here and there; there are plenty of those already there. What we need are people who are willing to pray. We need people who are willing to spend time before the Blessed Sacrament because absolutely nothing—ZERO—will be accomplished without prayer. Nothing. You can spin your wheels all day long and rev your engine; it will sound great and it will look impressive but nothing will happen unless we are praying. All the things that are already in place, they are only going to succeed if people are praying. That is what we need more than anything right now. We need people who will pray.

So what do we need to do to become a great saint? We need to pray. We need to love God. We need to spend the time with Jesus in the Blessed Sacrament. It is a very simple proposition. The more time you spend with Him, the more obedient you are going to be to the duties of your state in life. If you spend the time in prayer, you will be a better husband or wife;



you will do better at your job; whatever it is that God is calling you to be, you will do in a way that is much better than you have ever done before because you are united with Jesus in prayer. Beyond that you will find yourself growing in virtue (your family will probably be much appreciative!), more patient, more charitable, all the virtues that we need. It is very simple, yet it is the single most difficult thing

you will ever do. It is the greatest privilege we can have. Are we willing to do it?

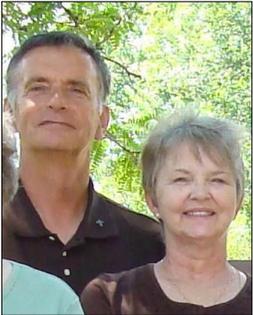
The world today needs saints. Are you one of them? Is God calling you—and He is— to be a saint? The call is there; the question has to do with the answer. God needs saints. The world needs saints. Are you willing to be among them?

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



## **ADMINISTRATOR'S MESSAGE...**

### **A Call to All**



In November we celebrate All Souls and All Saints days and this message seems most appropriate for this month. We are calling all our members, wherever they are in the world, to consider

spreading the word about the First Rule of the Third Order of St. Francis as it must have been spread in the times of Saint Francis. So many people joined this Third Order in the years that followed his introduction of it that it became a Third Order. This is recorded in the ancient writings about Saint Francis. Many of these first followers became Saints. It seems appropriate that we all consider how we can take this to heart and begin more earnestly to promote this way of life in our own lives.

Obviously, those in leadership in the Association, whether in Chapters or in some role within the BSP are already doing that. We encourage them to continue. Everyone else please consider what we are saying here. As Administrators of the Association we are not getting any younger and while we are not saying we are folding up our tent we are looking ahead. The time is coming when we will fold up our tent, or the Lord will call us home, and the future of this Association will be, of necessity and nature, in the hands of those within it. Before that happens, we will spread information to all leaders on details of running the Association so that those inclined and able will be capable of carrying it forward. Or they can change it with help from Church leaders. Time moves on and so must we.

Professed members are in a unique position in the BSP. They are people who have completed formation and now many of you for many years have been living the Rule. Most have not started Chapters, though some have, but we assume that these people

are living their Rule with gusto and imagination according to their own or their spiritual director's admonitions. That would be expected. You cannot live this life in any way that is not holy if you are trying to live it at all. So, professed, congratulations and you have our encouragement, and joy, that you are living the Rule. You simply need to find respectful and quiet ways to promote it.

Perhaps within your parish families. Perhaps at town hall meetings on things that people are doing in your parish. Many parishes set up times during the year when they call in their parishioners to share their life stories. If that comes up it is OK to share the story of the First Rule of the Third Order of Saint Francis, and the BSP, and how one can live this Rule in their lives. You can do it in the third person without telling a soul you are doing it unless someone asks. Then, of course, you cannot lie but can say that you are living it but don't go any further unless they persist in knowing how you live it. Then go back to the third person and explain how any person would be living it. People who live this life fast so and so, and abstain so and so, and pray so and so. That should do it. If they express an interest offer them an opportunity to meet with you privately and then share it all in depth and tell them how to join the BSP. Simple but effective.

For people in other countries, and we have members in more than 30 foreign countries right now, you can translate the Rule into your native language and post it on the Internet or share it in your parishes or publish it in your diocesan paper. You can find any creative way you wish to put forth this lifestyle to reach out to others and make yourself the contact. If you don't want to do that for now you can make us the contact. We take members from all over the world right now. The Internet is the way that 99% of the people that come to the BSP come. So, use

the Internet to reach others.

Recently we had a member join us from Greece. The only person who has joined from Greece. After they began to get situated with things, and it was obvious they had a good understanding of the English language, we suggested they consider translating the Rule and Statutes and other things to Greek. They said "That is a good idea", but slowly. We simply said, "Wonderful. Slow is fine." In their own time and way they will get it done and perhaps more people in Greece will come to the BSP or perhaps at least take some piece of the Rule and Statutes and live it. We have had members in Germany and Mexico do the same which consideration really leads us this month's message.

For members in general, which is most of those in the BSP, live the life in peace and silence, as it should be lived. In the quiet of your own room, that is your own heart, pray for others to find Christ. Pray for others to ask you how you are living this life. Ask God to bring people to you to share this holy way of life and just in doing that you may find yourself suddenly asked to share your life with others. God has a way of doing that.

For those in the Secular Franciscan Order, and there are many of you within the BSP, let your leaders know you are living the original Rule if anyone ever cares to ask. If those you share with are open to that you can share more. If they are not forget it. Touch or run is the best advice. Touch them with the Rule and if they get upset then run. Don't bring it up

again. They might. Just having left someone know you are doing this might lead to them coming back to you sometime and asking more about it. Go from there. If nothing else feel free to refer them to contact us. Both Shelley and I are Secular Franciscans in our origins. So, we can handle discussions with Secular Franciscans if that looks best to you. Especially Shelley. ☐ She is so gentle.

Materials to hand out or give to people about the First Rule or the BSP abound. You can find them on the Internet at our web page at [www.bspenace.org](http://www.bspenace.org), or on the member forums. The Handbook is a very good source of information to share too. Otherwise, if you wish, you can write us at [minncc@aol.com](mailto:minncc@aol.com) and we can send you the Rule and Statues, or other information, like the bishop's letters or information on how to start a Chapter and conduct Chapter meetings, to use in communicating to others or groups.

So, we happily say, to all, go forth and carry with you the message that lay people have a way of life that is an open door to heaven, provided they live their faith as best they can in every other way, and that is, regardless of their faith. We judge no one's faith and we are certainly open to offering this lifestyle to all for the love of God and in the name of St. Francis.

Let's live our Rule with enthusiasm, and share it with joy.

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**

**"A voice I did not know said to me: 'I freed your shoulder from the burden; your hands were freed from the load. You called in distress and I saved you.'"**  
(Psalm 81)

A short journey into current (American election) events: I would like to quote from an article by James Fitzpatrick titled: "A Disillusioned Marxist Professor." Conversion stories are always interesting, because all of us are in need of conversion in one way or another. I once took a computer programming course that was way over my head, but there was one thing I learned from it: if you get into trouble, you must be able to find where you went wrong, and correct it.

A certain professor, Jack Stauder, began his break

with Marxism by what he called "a process of disillusionment." Studying cultural anthropology, he traveled to 110 countries, expecting to react favorably to Marxist/Socialist nations he visited, that "tried to shape their societies to conform to Marxist doctrines." I found it interesting that he virtually equates the terms "Marxist" with "Socialist," and uses the terms interchangeably. The difficult task of Socialists world-wide is to minimize or mitigate the different forms of "violence" needed to force freedom-loving people to "conform to Marxist doctrines."

Stauder concluded that "Socialism doesn't work. Its revolutionary imposition inevitably leads to cruelty, injustice, and the loss of freedom. I could see the same pattern in the many failed left-wing revolutions of Latin America and elsewhere. By combining actual travel with the historical study of socialism and revolution, I succeeded in disabusing myself of the utopian notions that attract people to leftist ideas."

Good for him. There was one other factor in his conversion. He escaped from the leftist ideology of academia "by spending my summers in the Southwest in the company of rural working people, farmers and ranchers. I developed perspectives on the real world very different from those that prevail in the academic world."

Professor Stauder could have learned that lesson from our holy father St. Francis, who took a very dim view of living in the utopian bubble of academia. Apparently some things never change. Stauder explained that academics are generally intellectuals, susceptible to ideology. Today, "most intellectuals have abandoned traditional religion, and must seek substitutes. New Left Marxism is high on that list. Academia has developed its own culture, with pressures to conform one's thoughts and actions, or be marginalized or suppressed." He encourages professors to "break free, be individuals. Seek the truth, and stand by it!"

Leftist ideology "inevitably leads to cruelty, injustice, and the loss of freedom." Jonah Goldberg documents this process in his book "Liberal Fascism." We are experiencing an intolerant leftist takeover, and it's not pretty. The triumph of evil over good inevitably leads to persecution. It's gotten so bad that good people are rallying today to the one and only person they feel can actually bring about a meaningful change from the radical leftist course we are on. Check out: <http://www.charismanews.com/politics/opinion/60378-why-i-believe-trump-is-the-prophesied-president>, one of many possible explanations for the weird things going on this election year.

What has been perhaps most astonishing is the speed with which leading Protestant Evangelicals have flocked to this "wrecking ball to political correctness!" It is so refreshing to see someone stand up to the bullies of the media, and the forces they represent. The forces of globalization, bringing oppressive secular socialist government control, wiping out ordinary people's desire for personal freedom and responsibility. Forcing submission to the cultural elites, whose thirst for power brings a lawlessness that makes a mockery of traditional Christian morality and ethics. Forcing submission to mass migration, wiping out any desire for patriotism,

national pride and identity. Forcing Marxist style redistribution of wealth from productive citizens to the idle, much less the unworthy, (2 Thessalonians 3) all of which is transforming a once great Christian nation into something resembling a banana republic.

Many of us who have witnessed this transformation, the destruction of traditional Christian morality and the demonization of conservative Christians the past fifty plus years are enraged at those who have wrought such evil upon the nation and its people. The Gospel of Luke (13, 10-17) caused me to compare our reaction of that of the people at the time of Jesus.

Jesus healed a woman on the Sabbath. She immediately stood up straight and began thanking God. The chief of the synagogue, representing the uncomprehending elites of the day, complained as usual. Jesus said: "You hypocrites! Should not this daughter of Abraham who has been in the bondage of Satan for 18 years have been released from her shackles on the Sabbath? At these words his opponents were covered with confusion." As well they should be. But what is the reaction of the crowd? "Meanwhile, everyone else rejoiced at the marvels Jesus was accomplishing."

I can guarantee the crowd not only rejoiced at the marvels Jesus was doing, but they were also cheering at the takedown of their oppressors, the scribes and Pharisees, who Jesus Himself said put unfair burdens on the people without lifting a finger to help them (Mt. 23, 4). Human nature is always the same. Just as Jesus "freed their shoulder of the burden," by covering their opponents with confusion, people today are cheering the takedown of a blatantly biased media and those they represent by a very different kind of "wrecking ball."

Many still don't get it. Today's elites look at the specks on the wrecking ball and say, "look at what this man has said and done!" as though expecting perfection from Cyrus. They take a few words literally and make a mountain out of a molehill - instead of discerning the meaning behind them. And that meaning is tapping into the anger of the middle class at seeing the systematic destruction of all they hold dear, the mocking of their faith and values. They see good called evil, and evil called good. They see our former Christian culture turned into a God-less state replete with moral decadence, where it's considered "normal" to live a life without God. But it's not, and God will not be mocked. We wonder: where is the Divine Will in all this ferment? On November 8 we will find out.

We in the BSP have all we need to live in the Divine Will, and accept it in all circumstances of our

personal life, as well as what happens in the world around us. Our Rule tells us a second lent us upon us from the Feast of St. Martin to Christmas. St. Francis loved this time of preparation for the Incarnation, the coming of Jesus, the Son of God, into human history. We can look forward to this

special time of prayer and penance to make sure Jesus reigns within our hearts, never to depart. Then nothing that happens around us will disturb the peace and joy of living in union with our loving Father, who has brought us to this perfect place of refuge.

Paul Beery BSP, Morning Star Chapter, Minnesota



## Misplaced hope... by Janet Klasson, BSP

From the Second Reading, Feast of Christ the King

**Brothers and sisters: Give thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.**

**He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.**  
(Colossians 1:12-20)

I have found throughout my life that the Holy Spirit teaches in themes. I love that He does that. We come across something that speaks to us, and then some unrelated source confirms it and the lesson continues through a series of seemingly unrelated experiences. When that happens, I have learned that it is time to pay attention.

My last article was on the power of detachment. I thought it was a stand-alone piece, but the Holy Spirit's lesson was not complete. Since then He has been expanding the lesson. There are nuances to the virtue of surrender to the will of God. We can be surrendered with resignation or with anticipation. In other words, we can be resigned to the will of God, or we can anticipate the ways that God will be glorified in our current situation, whatever the outcome. The second method is decidedly more joyful and fruitful than the first!

When we surrender with resignation, we are still pining for what was lost, namely our own control over the outcome of events. When we surrender with anticipation and joy, we are affirming our belief in God's goodness, power, mercy, and love. In the last article, I quoted Archbishop Sheen:

"Once you realize that God is your end, you are not

disappointed, for you put no more hope in things than they can bear. You cease looking for first-rate joys where there are only tenth-rate pleasures."

It is important to cultivate this sense of anticipation so we do not slip into misplaced hope. The above reading from Colossians gives us all the reason for hope we need in any situation—Jesus is Lord! In my last article I told you about an image of myself throwing my arms around Jesus' chest, and about my friend telling me that when I do that, Jesus has my back. That is a beautiful image on its own. However, at first I was throwing my arms around Jesus in desperation to escape an earthly circumstance. What I now realize is that I need to do that as one filled with gratitude for all that God is doing for me in this situation and in my life as a whole. I can't see the big picture, but He can. Instead of placing my hope in people or earthly outcomes, I must remember to place all my hope and trust only in God—which is the core message of Divine Mercy. It is also the attitude of one who seeks to live only and always in the Divine Will.

Now, whenever I feel some anxiety about a situation, I will try to remember to pray something like this: "O beloved Jesus, I love you, I trust you, I surrender myself joyfully to your loving, perfect will



for me and mine. I can't wait to see how you will be glorified in this situation, even if it takes until eternity! Thank you! I praise you and pray for the highest good of all involved. May your name be praised, O Lord, forever!" What I have found is that in praying this way my anxiety level drops immediately, even fully comprehending that the outcome will likely not be what I expect or desire. It is a prayer of surrender and trust to the will of God, the only thing worthy of our trust, the only sure hope that we have.

If we are feeling anxious about something, we need to examine where we are placing our hope. If it is in anything but God's holy Will and God's outcomes, we are in for a rough ride.

I recently listened to one of Fr. Robert Young's Divine Will broadcasts on Radio Maria, in which he expounded on Volume 19 of Luisa's writings, specifically the entry from September 13, 1926. In that section our Lord laments that there are so few souls sacrificing their lives and beseeching God that the Kingdom of the Divine Fiat would come to reign over the earth. The Redeemer was called to earth the first time by the prayers, sighs, tears and

penances of the patriarchs, prophets and all the good people of the Old Testament. If they had not sacrificed and beseeched the Lord fervently and persistently, the Virgin Queen, perfect vessel of the Divine Will, would not have come, and the Divine Justice would not have granted the descent of the longed-for Redeemer to the level of the creature.

Those of us who are longing for the coming of the Kingdom of the Divine Will—and we all should be longing for an end to this evil age—must at every opportunity surrender our every moment to the Lord, in the Divine Will, with a sigh of deep longing that His Kingdom may come and come quickly! The Lord is beseeching us to beseech Him to establish the reign of the Divine Will on earth. Let us not delay, but in the Divine Will make our supplications, sighs, beseechings, yearnings, longings, desires, hungers, thirsts, and prayers—our every act, breath and heartbeat—full of the yearnings of Queen of the Divine Will calling down the Savior once more. May our persistent fervor, in the Divine Will, bear glorious fruit in the Triumph of the Immaculate Heart of Mary. Now that is a first-rate joy! Amen.

From [www.pelianitoblog.wordpress.com](http://www.pelianitoblog.wordpress.com)

**Jeremiah 9: 6-7 Oppression upon oppression, deceit upon deceit! They refuse to know me, says the Lord. Therefore, thus says the Lord of hosts: I will now refine and test them, for what else can I do with my sinful people?**

*"Oh my beloved, what sorrow is coming to sinful humanity, but what joy as well! Remember this when the hour is dark, when you feel the crushing weight upon you that sin has purchased: that the measure of joy which follows the sorrow will be so much greater as to render the sorrow a distant memory. Just as you will not be able to imagine joy in the deepest darkness, so too when the darkness is banished, will you be unable to imagine such depths of sorrow. Children, when the Healer binds your wounds, he does it so completely as to banish the pain even from memory! Yes, I am making all things new! Cling to hope with joy, my children. I have come that my joy may be in you and your joy may be complete. Live my will in each moment, dear children, and be at peace. Shalom."*

O my Jesus, what hope! What joy to anticipate so glorious a day as the day you come to deliver us from darkness and bind our wounds. Jesus in your mercy, keep us from despair. Help us to cling to you with an act of the will, even when we cannot feel your presence. Help us cling to you in the rosary. Jesus and Mary we trust in you! Take care of everything! Amen.

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**Matthew 1:17 So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.**

*"My beloved, do you see how intricately the plan of salvation has been drawn up? No detail has been left out. My plans are perfect and are in perfect balance; the end result will be perfection. Then do not doubt and do not fear, but hasten its fulfillment by making more fervent prayers and sacrifices. Within the perfect plan of God stands the imperfect human soul. Just as in the genealogy of the Messiah there were a*

*multitude of imperfect human souls, yet they did not spoil the plan of God. So too, the imperfection of all humans from the time of the Messiah to now are not capable of derailing the perfect plan of God. All the imperfections of all humans put together are but a drop in the infinite ocean of my perfection. Do not despair, but the darker the days become, remember that infinite ocean of perfection and be consoled. My children—pray! I am near and where I am, perfection also dwells. Shalom, my children. Be consoled in the perfection of my birth.”*

O my Jesus, in the Divine Will I place my I love you and I thank you and I praise you in your perfections. Your mercy is beyond imagining. May this Christmas bring many souls back to your perfect embrace. Infant King, may you reign on earth as in heaven. Fiat! 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: <https://pelianitoblog.wordpress.com/about-2/on-private-revelation/>.)



## **Francis 1221 – A Penitent**

<https://francis1221.wordpress.com>

*“How blessed Br Thomas of Celano was to have been there with Francis to see and share all these things with him and how Francis was so connected to all of nature in God!*

“While many were joining the Brothers, as already related, the blessed father Francis was travelling through the Spoleto valley. He reached a place near Bevagna, in which a great multitude of birds of different types gathered, including doves, crows, and others commonly called monaclae. When Francis, the most blessed servant of God saw them, he ran swiftly toward them, leaving his companions on the road. He was a man of great fervor, feeling much sweetness and tenderness even toward the lesser, irrational creatures. When he was already very close, seeing that they awaited him, he greeted them in his usual way. He was quite surprised however, because the birds did not take flight, as they usually do. Filled with great joy he humbly requested that they listen to the word of God.

“Among many other things, he said to them: “My brother birds, you should greatly praise your Creator, and love Him always. He gave you feathers to wear, wings to fly, and whatever you need. God made you noble among His creatures and gave you a home in the purity of the air, so that though you neither sow or reap, He nevertheless protects and governs you without your least care. He himself and those Brothers who were with him, used to say that, at these words the birds rejoiced in a wonderful way according to their nature. They stretched their necks, spread their wings, opened their beaks and looked at him. He passed through their midst, coming and going, touching their heads and bodies with his tunic. Then he blessed them, and having made the sign of the Cross, gave them permission to fly off to another place. The blessed father however, went with his companions along their way, rejoicing and giving thanks to God, whom all creatures revere by their devout confession.

“He was already simple by grace, not by nature. After the birds had listened so reverently, to the word of God, he began to accuse himself of negligence because he had not preached to them before. From that day on, he carefully exhorted all birds, all animals, all reptiles, and also insensible creatures, to praise and love the Creator, because daily invoking in the name of the Savior, he observed their obedience in his own experience.”

(From: *Francis of Assisi: The Saint: Early Documents, Vol 1*)



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

### FAST OF ST. MARTIN BEGINS NOVEMBER 12

#### RULE: ARTICLE 9

**9. They are to fast daily, except on account of infirmity or any other need, throughout the fast of St. Martin from after said day until Christmas, and throughout the greater fast from Carnival Sunday until Easter.**

STATUTES: ARTICLE 9

a. Penitents are to observe a pre-Christmas fast from November 12, the day after the Feast of St. Martin, until Christmas. How they fast is up to the individual member, and questions can be resolved with the individual's spiritual director or confessor. The Church's prescriptions on fasting and abstinence follow.

#### CURRENT CHURCH REGULATIONS ON FASTING AND ABSTINENCE

Brothers and Sisters of Penance of St. Francis observe all Church prescribed days of fast and abstinence as well as additional days required by the Rule itself. Current Church regulations on fasting and abstinence are these:

Fast: The law of fast prescribes that only one full meal a day be taken; but it does not forbid taking some nourishment at two other times during the day. The two smaller meals should be sufficient to maintain strength according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including ordinary, homogenized milk and fruit juices, are allowed. Malted milks, milk shakes, and the like are not included in the term "milk." All those from eighteen years of age to the beginning of their sixtieth year are bound by the law of fast on Ash Wednesday and Good Friday.

Abstinence: The law of abstinence forbids the eating of meat, but not eggs, milk products, nor condiments of any kind, even though made from animal fat. Forbidden are the flesh meat of warm-blooded animals and all parts of such animals. This does not include meat juices, broths, soups, lards, gravies, sauces, animal fats, and liquid foods made from meat. Also allowed are fish and all such cold-blooded animals such as frogs, shellfish, clams, turtles, oysters, crabs, and lobsters. All those who have completed their fourteenth year are bound to the law of abstinence from meat on Ash Wednesday and on all the Fridays of Lent.

The substantial observance of the laws of fast and abstinence is a serious obligation. When a proportionately serious reason exists, there is surely no sin in departing from these norms. Thus, one may very well be excused by sickness or any infirmity which requires that one eat meat even on Friday during Lent, by the need to take one's meals in common, by travel when it is not possible to obtain readily permissible foods, by great poverty, etc.

(Source: The Pastoral Companion: A Canon Law Handbook for Catholic Ministry, Franciscan Herald Press: Chicago, Illinois, 1995, pp. 292-96).

### HANDBOOK OF THE ASSOCIATION...



The BSP Handbook, titled *Stella Matutina: Handbook of The Brothers and Sisters of Penance of St. Francis* is now available for order.

There is a link to the ordering page on our BSP homepage. You will need a credit card or a Paypal account to order. Cost is \$10.00 plus shipping.

### BSP MEMBER WEBSITES

- ✚ [Brothers and Sisters of Penance of St. Francis](#) facebook page by Lisa Drago, BSP
- ✚ **The Joy of Penance** by Janet Klasson [www.joyofpenance.wordpress.com](http://www.joyofpenance.wordpress.com)
- ✚ Francis 1221 <https://francis1221.wordpress.com>

# 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!*

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The BROTHERS AND SISTERS OF  
PENANCE



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