



Luke 9:23

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



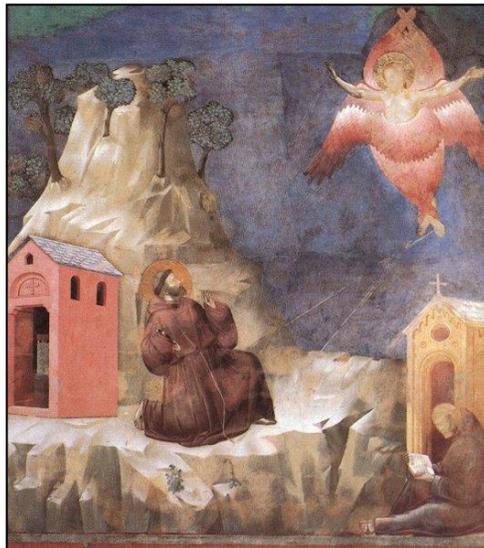
APRIL 2013

...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

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 knew 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.



Lombardy to the Marches of Treviso, they were overtaken by nightfall and enveloped in pitch darkness. The road was dangerous in the dark because of the river and the marshes and his companion said to him, "Father, pray that we may be kept safe from all danger." The saint replied confidently, "God has power to banish the darkness and give us light, if it pleases him in his kindness." The words were scarcely out of his mouth when a brilliant light shone about them with a heavenly radiance and they could see their way clearly and for quite a distance around, although it was dark everywhere else. By its guidance they found their way and were comforted in spirit. They still had a long way to go until they arrived where they were to spend the night, but they finished their journey safely, singing hymns of praise to God.

12. At another time when he was walking near Padua with a companion, while on a missionary journey from

We should try to realize the purity of conscience and the degree of virtue which Francis had attained. Fire lost its burn and water its taste at his wish; an angel came to cheer him up by his light, showing that the whole of creation waited upon his material needs, so holy had he become.

Bonaventure—Major Life of St. Francis (1263)



VISITOR'S MESSAGE Homily by Fr. Robert Altier... Out of Darkness



In the twenty-fourth chapter of Saint Luke's Gospel which we will hear next week, as the disciples of Jesus are walking

along the road to Emmaus, Jesus appears to them, and we are told that He interpreted for them every passage of Scripture which referred to Himself. That must have been an incredible walk as the disciples listened to Our

Lord describing literally every passage of Scripture, because they are all about Him. What we see in the readings tonight shows us how it works. All of the readings we heard today demonstrate how what we see around us and what we have heard so many times in the Sacred Scriptures were prefigurations of Our Lord Himself.

We hear, for instance, in the first reading today from the Book of Genesis all about the glory of God's creation and how He started with nothing and worked His way up to humanity, whom He created in His own image and likeness. We heard in the second reading about Abraham and how he had this son that God had promised (whom he had awaited for years), and now God was asking Abraham to make the ultimate sacrifice: to place the wood for the holocaust on his own son's shoulders and walk to a place called Mount Moriah, the place which would later be called the town of Salem, the place which Abraham called "Yahweh-yireh". When they put the two words together, it becomes what we call it today: "Yireh-salem" or Jerusalem. It is in that place that Abraham spoke one of the most astounding prophecies that is contained in Scripture when his son Isaac asks, "Here is the wood and here is the fire, but where is the lamb for the sacrifice?" And while the translation is put into the English the way that we would be able to understand it, it is not quite what it says in the Hebrew. It says in Hebrew, God will provide Himself the sacrifice. When we read in the third reading today from the Book of Exodus about the Israelites who had been enslaved in Egypt and now were brought forth into freedom as God opened the Red Sea for them and they passed through the waters, when they came to the other side of the waters and they saw the Egyptians lying dead on the seashore, they sang the song of praise to God.

Now we see how all of this prefigures Our Lord, the One Who first created us in His image and likeness. And then the One Who is uncreated took to Himself a created nature and became one of us, took a nature that was made in His own image and likeness (which He had already seen was very good) and now He raised it to a new dignity, uniting our nature to the divine nature in the unity of one Person. This one Person is the Son Who had been promised right from the very beginning in Genesis 3:15, that there would be enmity between the devil and the woman, between her offspring and his. So we knew that there would be a male child born of a woman who was going to come into this world; and it took thousands of years as we waited, long beyond what the expectations would have been, just like with Abraham. This time, in the same city bearing the same name – Jerusalem – the Son of God took the wood for the sacrifice upon His shoulders. He was indeed God Himself, the Lamb Who had been prepared for sacrifice, and He offered Himself; this time, God, not sparing the knife, but allowing the death of His Son so that each one of us could live.

After His death, as we profess in the Apostle's Creed, Our Lord descended into hell (more specifically Sheol or the place of the dead), into the prison where the people had been enslaved, all of those who had been born from the

time of Adam and Eve all the way up through even Saint Joseph and Saint John the Baptist. All of those who were awaiting Christ, as well as all of those who would be condemned, were all there in the one place of slavery. Our Lord entered into that place and He preached the Gospel to those who had believed in His coming so that they would be able to make that explicit act of faith in Himself. Those who had rejected God from the very beginning rejected Our Lord as well. And on the day of the Resurrection, just as the Red Sea opened for the chosen people, now the gates of death were opened and the chosen people were able to come forth into life. Death itself and the prince of death and all of his minions are the ones who lay crushed (dead on the seashore, if you will) lining the gates of hell so that life would reign over death.

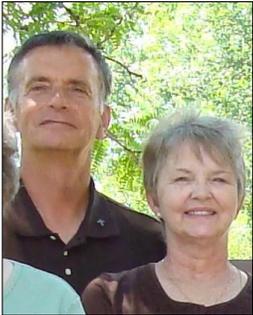
Each one of us, as we heard in the New Testament reading from Saint Paul, have been baptized into Jesus Christ; and being baptized into Christ, we have been baptized into His death and resurrection. So we have been re-created. We have also been sacrificed. We have entered into the place of death and we have come forth into newness of life. We who were slaves to sin now are able to share in the glory of Christ because death has no more power over us because the Son of the woman is victorious over Satan and over death. And so today as we celebrate the single most important event in human history, the Resurrection of Jesus Christ from the dead, we must understand our own dignity as members of Christ to be able to see what the Son of God has done for us in taking on our nature, in allowing Himself to be born in the form of a slave, in making Himself the servant of all, in going into the very place of death – He Who is Life entering into the place of death – so that those who had chosen life over death would be able to live forever with Him.

That life is already within each one of us as we share in the very person, the very nature, and the very life of Jesus Himself. God has called us out of darkness into His own marvelous light, and He wants us now to walk as children of the light so that we can be truly dead to sin, to put all of that aside and live as true children, sons and daughters of God Himself. That is our dignity. That is the glory which is being offered to us. When we see how these few readings prefigure Our Lord, all of the rest of Scripture does the same. The Old Testament is all about Christ in one form or another. The New Testament reflects upon the life of Christ and the life of His Mystical Body, the Church. So as you read the Scriptures daily, ask yourself, "What does this mean about Our Lord? What does this mean for me, who is a member of Jesus Christ?" If God has chosen to work in such an extraordinary way because He loves us, then we are called also to love God in return in an extraordinary manner, to learn from the lesson of Our Lord, Who was willing to embrace death in order to give us life. If we are willing to embrace life, we can put to death within ourselves those things which are not of God so that we can live for God alone. Just as those people who were in that place of death 2,000 years ago came out as Jesus shattered the gates of hell and opened the way to life, so

too, we who share already in that mystery spiritually will one day enter into it physically as well, as each one of us will have to embrace death just as Jesus did, knowing that it is not the end but rather a transition from this vale of tears to a place of glory for those who believe. And so it is not something that we fear, provided that we live the life of Christ, provided that we embrace life now so that we will be able to enjoy it forever.

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

That is the glory we celebrate today. Our Lord—the Promised Son, the One Who was willing to be sacrificed, the One Who was willing to go into the place of slavery—has freed you and me, His chosen people, so that we would be able to share forever in the life and the glory that He has won for us.



ADMINISTRATOR'S MESSAGE... Praise God!

He is risen! Offer God the sacrifice of Praise.

We praise God. We praise Him in our thoughts, words, and deeds. We praise Him when we think of Him with love, and hold the love

and our faith in our hearts, when we seek in all things to do His will, and to avoid sin because we love Him. We praise Him when we share His name with respect, and witness to our love of God in the gentle discourses of our daily life. We praise Him when we do good things for others because of our belief in God, whether in our family, which is our first call and duty, or in any form of ministry that takes into account our commitment to be faithful followers of Jesus Christ and live His Gospel. In all these ways we praise God. This is the 'sacrifice of praise' we seek, and He loves.

We are nothing before him. He made us from nothing, which only He could do. He is incomprehensible in his Godhead. His is infinite power, presence, and knowledge. He is an expert on every subject. He is in everything. He maintains the Universe in all of its majesty and power. All within Himself. His wisdom and thoughts are higher than the heavens, Scripture says.

To be faithful servants to such a God we need to become living prayers. Jesus said if we hunger and thirst for holiness then it shall be ours. So, we need to do that, hunger and thirst for holiness, and we do that by desiring to be holy and prayer is the first and necessary step to doing that. We pray in the morning, and offer our life to God. Each day we turn our hearts and minds to God throughout the day. The prayers of our Rule bring us through our day. We pray with our voices, and we pray with our minds. Wherever we go we hold this state of prayer; this awareness of God; this praise in our hearts. We live the life of the Church as we are called to do, and the Holy Mass is the greatest of prayers, that seals each

week, if not each day, for us. In this way we become living prayers.

As penitents we seal our prayer life with penance, as it is defined for us in our Rule. Mortification is necessary to a deeper relationship with Christ for He said "Deny yourself, take up your cross, and follow me." So, we deny ourselves according to the Rule, and sometimes more. We take up our cross by doing all we must do to fulfill the duties of our life especially in our families. We love the Gospel and so we strive to live the Gospel as best we can as we understand it, and this is an ongoing progression in our lives. We do more as we understand more and see more ways to do it. So, we follow Jesus in this way, and living this life makes us His disciples. Thank God for St. Francis, and the Rule of life he gave us.

The key to living this way, which looks so demanding as to be beyond anyone, is desire. St. Augustine said that to desire to pray is already prayer. He said "Our hearts are restless, until they rest in thee, Lord." So, let us desire what is useful and good and holy, and in doing that we will please God and He will draw us to Himself. We do that easily by desiring to live our Rule with courage and faithfulness. It is not that we do it perfectly. It is that we do it at all! For the love of God.

The Easter Season is the perfect season to consider this message, and make new resolutions on how we make holiness, living a holy life, real in our lives. Now is this Season of life. Praised be Jesus forever!

Enjoy the Octave of Easter as a time of plenty. Remain faithful always to your prayers, but suspend the mortifications of the Rule during the Octave, and rejoice in the Lord!

Have a Happy Easter season.

Sincerely yours in Jesus Christ,

Bruce and Shelley Fahey BSP Administrators
Morning Star Chapter, Minnesota





NO GREATER LOVE by Paul Beery BSP

"Jesus asked, 'But who do you say that I am?' Peter answered, 'You are the Christ, the Son of the Living God.' Jesus replied, 'Blessed are you, Simon son of Jonah! No mere man has revealed this to you, but my heavenly Father. I for my part declare to you, you are 'Rock,' and on this rock I will build my Church, and the gates of hell will not prevail against it.'" (Matthew 16 b:13)

In Following is Pope Francis's first homily in the Sistine Chapel(March 14, 2013)

"In these three readings I see that there is something in common: it is movement. In the first reading (Is. 2:5), movement is the journey [itself]; in the second reading (I Peter 2:5), movement is in the up-building of the Church. In the third, in the Gospel, (Mt. 16:13-19) the movement is in [the act of] profession: walking, building, professing.

"Walking: the House of Jacob. "O House of Jacob, Come, let us walk in the light of the Lord." This is the first thing God said to Abraham: "Walk in my presence and be blameless." Walking: our life is a journey and when we stop, there is something wrong. Walking always, in the presence of the Lord, in the light of the Lord, seeking to live with that blamelessness, which God asks of Abraham, in his promise.

"Building: to build the Church. There is talk of stones: stones have consistency, but [the stones spoken of are] living stones, stones anointed by the Holy Spirit. Build up the Church, the Bride of Christ, the cornerstone of which is the same Lord. With [every] movement in our lives, let us build!

"Third, professing: we can walk as much as we want, we can build many things, but if we do not confess Jesus Christ, nothing will avail. We will become a compassionate NGO (Non-Governmental Organization), but not the Church, the Bride of Christ. When one does not walk, one stalls. When one does not build on solid rocks, what happens? It's what happens to children on the beach when they make sandcastles: everything collapses, it is without consistency. When one does not profess Jesus Christ—I recall the phrase of Leon Bloy - "Whoever does not pray to God, prays to the devil." When one does not profess Jesus Christ, one professes the worldliness of the devil.

"Walking, building-constructing, professing: the thing, however, is not so easy, because in walking, in building, in professing, there are sometimes shake-ups—there are movements that are not part of the path: there are movements that pull us back.

"This Gospel continues with a special situation. The same Peter who confessed Jesus Christ, says, "You are the Christ, the Son of the living God. I will follow you, but let us not speak of the Cross. This has nothing to do with it." He says, "I'll follow you in other ways that do not include the Cross." When we walk without the Cross, when we build without

the Cross, and when we profess Christ without the Cross, we are not disciples of the Lord. We are worldly, we are bishops, priests, cardinals, Popes, but not disciples of the Lord.

"I would like that all of us, after these days of grace, might have the courage—the courage—to walk in the presence of the Lord, with the Cross of the Lord: to build the Church on the Blood of the Lord, which is shed on the Cross, and to profess the one glory, Christ Crucified. In this way, the Church will go forward. My hope for all of us is that the Holy Spirit, that the prayer of Our Lady, our Mother, might grant us this grace: to walk, to build, to profess Jesus Christ Crucified. So be it."

What a magnificent homily! We welcome Pope Francis as the new Vicar of Christ! I think he is going to give the kind of witness Mother Teresa gave—an irrefutable Image of Jesus Christ causing consternation among the worldly, for they cannot easily discredit such authentic witness. Along with many other faithful Catholics, I have a renewed sense of hope for the future of the Church and the world. It begins, of course, with the Holy Father himself. Look at his fidelity to the Word of God, to following Christ Crucified. Pope Francis is known for his holiness, so much so that he appears to be the second coming of St. Francis! He even refers to building up the Church in his initial homily, bringing to mind the command Jesus gave to Francis to "Rebuild My Church." That process of rebuilding has been going on a long time.

I would like to place this papal election into its proper historical context with the aid of George Weigel's excellent article in the magazine "First Things" titled: "Evangelical Catholicism." Weigel states that the modern reform movement in the Church began with the election of Pope Leo XIII.

He says the Church has evolved through five different stages: from the primitive Church to the Church Fathers; from patristic Catholicism to medieval Catholicism; and the development of Counter-Reformation Catholicism which many of us grew up with. "It was the Catholicism that converted much of the Western Hemisphere and began the modern evangelization of Africa and Asia. It was the form of Catholicism that withstood the onslaught of the French Revolution, giving birth to new religious communities and new missionary energies. It was the Catholicism that successfully met the challenge of 20th century totalitarianism, and in its last stages, helped prepare the ground for the Second Vatican Council."

The last stage, Evangelical Catholicism, "is an expression of the four enduring marks of Christian ecclesial life – unity, holiness, catholicity and apostolicity. It expresses

and lives those marks, however, in ways shaped by the deep reform of the Church that began in 1878, and that has now been thrust into the third millennium by the Second Vatican Council, John Paul II, and Benedict XVI."

Weigel gives the following ten characteristics of Evangelical Catholicism:

1. Friendship with the Lord Jesus Christ.
2. It affirms Divine Revelation and embraces its authority, which continues through history in the teaching authority of the Church.
3. It celebrates the Seven Sacraments as divinely given means of sanctifying life.
4. It's a call to constant conversion of life, which involves both the rejection of evil and active participation in the works of service and charity.
5. It's a liturgically centered form of Catholic life that embraces both the ancient traditions of Catholic worship and the authentic renewal of the liturgy according to the teaching of Vatican Counsel II.
6. It's a biblically centered form of Catholic life that reads the Bible as the Word of God for the salvation of souls.
7. It's a Hierarchically ordered Catholicism in which a variety of vocations are respected.
8. It's both culture-forming and countercultural.
9. It enters the public square with the voice of reason, founded in Gospel convictions.
10. It awaits with eager anticipation the coming of the Lord Jesus in glory. Until that time, it is ordered to mission—to the proclamation of the Gospel for the world's salvation.

Of personal interest to me is Friendship with the Lord Jesus Christ. I think that's the answer to my question last

month of how to inoculate our young people today against the tsunami of secularism sweeping the Church and the world. Weigel explains what he means: "Counter-Reformation Catholicism asked people to know who Jesus Christ is, and through that knowledge *about* Him, to meet Him. Evangelical Catholicism *begins* with meeting and knowing Christ Himself, the primordial sacrament of the human encounter with God."

Through friendship with Jesus, "**we come to know the face of the merciful Father**, for whoever experiences the Son's power to forgive sins sees the merciful Father, who welcomes home the prodigals and re-clothes them with the garments of integrity. We come to know the full truth about our humanity, for Jesus enables us to live our lives as the gift to others that life is to each of us—**by conforming our lives to the pattern of His life of self-giving love**. Friendship with Jesus enables us to gain a glimpse of eternal life within the light and life of the Trinity, a communion of radical self-giving and receptivity.

"Jesus is the unique means of salvation for everyone. He is no mere teacher of noble truths about righteous living, but the Son of the Most High God, incarnate in the flesh and in history. The post-modern world needs an encounter with the divine mercy, liberating humanity from its cynicism, skepticism, and burden of guilt, born of a tacit understanding of the awfulness humanity visited upon itself throughout the twentieth century.

"This friendship is found in the Word of God, the sacraments, works of charity and service, and in the fellowship of those who have recognized and embrace the Risen One. The Church is the privileged place of encounter with the living God. He continually forms His people into the community in which the full truth about humanity is grasped. Truth and mission are thus the twin criteria of authentic Catholic reform."

Paul Beery BSP, Morning Star Chapter, Minnesota



Pope Francis! A MEDITATION by Janet Klasson BSP



When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs." He then said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." (Jesus) said to him, "Feed my sheep..."

(John 21: 15-17)

Habemus papem! Franciscans everywhere will always remember where they were when they first saw the white smoke and learned that the new pope had chosen the name Francis! For my part, God arranged for me to be home sick that day. I have never been so grateful for illness!

Pope Francis! Thanks be to God! It mattered little that we had not heard much about this Cardinal Bergoglio before—anyone who named himself after the Poverello must have holiness, simplicity, and the good of the Church in his heart!

The first weeks of papacy have been one surprise after another. Clearly our modern-day Francis has heard the Cross of San Damiano speaking to him, as did the holy Poverello: "Francis repair my house, which as you can see is falling to ruin." How we have wept over the Bride of Christ in our day! On the day of the white smoke, our hearts rejoiced!

Pope Innocent III had a dream in which he saw a little man in a brown habit whom he later recognized as St. Francis, propping up the church on his back. The Church is once again in need of "propping up". Pope Francis is not wasting time. It may be a bit shocking for Catholics who are used to the unhurried—often painfully slow—methods employed by the Church. Pope Francis has rolled up his sleeves and is getting down to the business

of restoring the church from the top down. This is wonderful news for the Church, and for Franciscans, but we are fooling ourselves if we think the transition to a holier Church will be the least bit smooth!

If we read the lives of St. Francis by St. Bonaventure and Thomas of Celano, we see numerous instances of conflict within the order, within the Church, and in the people Francis encountered. He came with a message of simplicity and holiness—and from the first moments trouble followed. That is no surprise as the enemy of souls despises simplicity and holiness. I heard a Bishop say once something to the effect that if there is trouble, we know we are on the right track! Jesus himself warned us of that: "In the world you will have trouble, but take courage, I have conquered the world." (John 16:33)

Pope Francis has been put in charge of a Church that has been battered from within and without. As a Bishop and a Cardinal, he showed himself to be a man of prayer, conviction, courage, and integrity. He is a living Gospel, and that is the best kind of evangelizer there is. We Franciscans should study and imitate this man in his evangelical simplicity.

Thank you Jesus for this confirmation of our call to the Rule of 1221, our road to radical simplicity and holiness. Grant us grace, O Lord, to live well this call, so that we too may be living Gospels in the world. Amen.

From www.pelianito.stblogs.com

Mark 12:44 "...She, from her poverty, has contributed all she had..."

"My children, what do you have that belongs completely to you? Everything you have is a gratuitous gift from your beloved Abba. Then why do you hold back? Does not this Father of yours shower you with blessings? Enter into his generosity, then, and give back to God everything he has given you. See your poverty and embrace it. Let all you do flow out of your poverty, for it is only from your poverty that God's fountain of generosity springs forth. Meditate on the poverty of Christ, the only begotten Son of God, who embraced the poverty of the human condition in order to let loose the fountain of God's generosity over sinful man. My children, be humble, be little. Blessed are the poor in spirit; theirs is the kingdom of heaven."

Jesus, my greatest poverty is my weakness. I offer you, merciful Abba, all my weakness, and with it every gift and grace you have given me. Help me to participate in your generosity with a loving, grateful heart, for your glory and for the sake of all those you place in my path. Jesus, I trust in you. Help me to desire to embrace poverty as completely as you did. 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/>.)

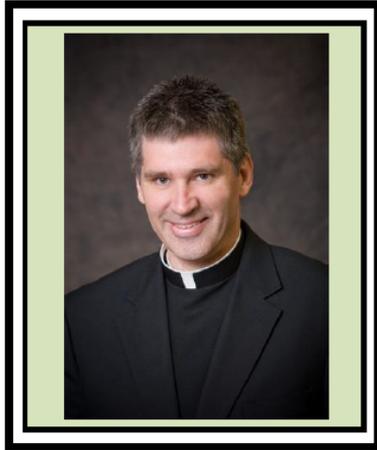


BSP Retreat: August 16-18, 2013

Friday 4:00 PM to Sunday 2:00 PM

WHERE: Franciscan Retreat Center, Prior Lake, MN

The Brothers and Sisters of Penance, of St. Francis...



Present Retreat Master:

Father Michael Becker

Theme:

"To Fulfill All Righteousness"

Fr. Michael Becker serves as...Rector of the St. John Vianney College Seminary Fr. Michael Becker was born the oldest of three children, and raised in St. Cloud, Minnesota. He graduated from the University of St. Thomas in 1987, with Bachelor degrees in theology and economics. For a number of years he engaged in ministry to Catholic high school and college students. In May of 1999 he was ordained to the priesthood for the Archdiocese of St. Paul and Minneapolis, also as a member of the Companions of Christ, a local community of diocesan priests. He served for three years as Associate Pastor at St. John the Baptist in New Brighton, and then for seven years as Pastor of St. Michael Catholic Church in St. Michael, Minnesota. He was thereafter assigned to St. John Vianney College Seminary, becoming Rector on July 1, 2010. He enjoys prayer, theological reading, travel, hiking in mountains, and Italian cuisine.

ALL ARE WELCOME!

Fr. Michael will celebrate Mass Friday evening, Saturday and Sunday morning.

Cost: \$160.00

To reserve a place send \$25 to:

BSP Retreat

c/o Paul Beery BSP

2108 Pleasant Ave, #114

Minneapolis, MN 55404

For more information call: 612-871-2852 (Home); 612-730-4500 (Cell)

MORNING STAR: NEWS ON THE ASSOCIATION...

BSP RESOURCES

We have some new resources in the Members Area & Forum of the BSP website. In the BSP News forum we have added documents on [forming a BSP chapter and running a chapter meeting](#). We also have an updated version of the [BSP Rule in a Short Snapshot](#). Please take some time to review these resources.

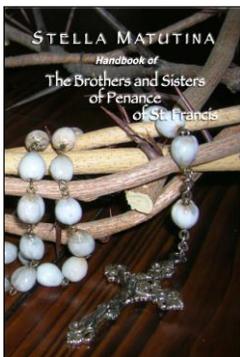
BOB HALL, THE LITTLE SPARROW...

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

HOW TO DONATE TO THE BSP...

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

HANDBOOK OF THE ASSOCIATION...



The BSP Handbook, titled ***Stella Matutina: Handbook of The Brothers and Sisters of Penance of St. Francis*** is now available for order. We have used a print-on-demand service at Lulu.com to print the book. This means we do not have to keep a stockpile of books, but customers order directly from Lulu, which prints them as they are ordered and ships them directly to the customer. This simplifies the ordering process for the administrators.

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

Bruce and Paul also have copies available.

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

Bruce and Shelley Fahey, Administrators



The BROTHERS AND SISTERS OF PENANCE OF ST. FRANCIS

A.k.a. BSP, is a non-profit Private Association of the Faithful, which is dedicated to renewing the ancient way of penance as contained in the First Rule of the Third Order of St. Francis of 1221 for lay people in our modern world. We have the blessing of the Catholic Church to do this through several of its Archbishops, Bishops, and priests. If you are bound by another Rule of life in another profession of the way of St. Francis that does not permit you to enter other religious families you are nonetheless invited to add the elements of this beautiful way of life that Saint Francis of Assisi gave us to the lifestyle of your profession.

All members, and Franciscans, are welcome to submit articles for consideration for inclusion in this newsletter if they are directed towards the spiritual formation of members or are the outgrowth of the lifestyle of the Association. Just send them to the BSP at minncc@aol.com. Feel free to share this newsletter with your friends or neighbors. It is intended to be the primary monthly communication of the Association, and ongoing formation for all members and friends. And if you can find it in your heart and in your budget remember that donations to the BSP are used strictly to promote the lifestyle and are tax deductible.

We remain, always, sincerely yours in the love of Jesus Christ!

Bruce and Shelley Fahey BSP, Editors



Welcome to the Brothers and Sisters of Penance!

In the world, but not of it, for Christ!

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



**“The right to life means
allowing people to LIVE
and not killing,
allowing them to GROW,
to eat,
to be educated,
to be HEALED
and to be permitted
to die with DIGNITY.”**

---Cardinal Jorge Bergoglio



May God bless you Pope Francis!

**The BROTHERS AND SISTERS OF
PENANCE**



**of St. Francis
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