



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

BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

Chapter VI—Francis’ Humility and Obedience—God’s Condescension to His Slightest Wish

1. Francis had humility in abundance, the guardian and the crowning glory of all virtue. He was a mirror and a shining example of Christian perfection but in his own eyes he was only a sinner, and it was on this that he based his spiritual progress, laying the foundation he had learned from Christ, as a careful architect should (cf. 1Cor3, 10). The Son of God, he used to say, descended from the sublimity of the Father’s bosom to share our misery and become our Lord and Teacher, in order to teach us humility by word and example. Therefore as Christ’s true disciple, he was careful to preserve a low opinion of himself and appear worthless in the eyes of others, keeping in mind the words of the supreme Teacher, “What is highly esteemed among men is an abomination in God’s sight”



(Lk 16, 15). He often used to remark, “What a man is before God, that he is and no more,” Consequently he was convinced that it was foolish to be elated when people showed him marks of respect; he was upset by praise, but overjoyed when he was insulted. He liked to have people scorn him—that spurred him on to do better—and hated to be praised, which could lead to a fall. When people praised the height of his sanctity, he used to command one of the friars to do the opposite and heap insults on him. Then, as the friar obeyed reluctantly and called him a boor and a time-server, worthless and good for nothing. He would listen cheerfully and say with a smile, “God bless you my son. What you say is true. That is the kind of thing the son of Peter Bernadone should have to listen to.”

Bonaventure—Major Life of St. Francis (1263)



VISITOR'S MESSAGE Homily by Fr. Robert Altier... Unity and Truth

**Reading (Acts 22:30; 23:6-11)
Gospel (St. John 17:20-26)**

We hear Our Lord speaking these words in the Gospel, praying that we would be one in Him, praying that the Father will be in Christ and Christ will be in us and that we will be in them. We just stop again to think about the dignity that the Lord has given to us. He tells His Father in this prayer, *They are Your gift to Me*. Just think about that. You are the gift of our heavenly Father to Jesus Christ – you! Imagine that! God chose you from all the world to be a gift to Jesus Christ. That is a pretty astounding thing. Now we could ask ourselves, “Have I been much of a gift to Him?” That might be a whole different matter. But the fact of the matter is that God has given each one of us as a gift to

the Lord.

In turn for that, the Lord wants each one of us not only to be united together, but to be united in Him. Now this is where the most important point comes, and that is where our point of unity is. Our unity has to be Jesus Christ and it has to be the truth, because even though there can be two people both saying that they believe in Jesus, if they do not believe in the fullness of the truth then they do not believe in the fullness of Jesus Christ and therefore they have no unity. There are a few points upon which they may be united, but the Lord asks that they would be brought to perfection. The only way to be brought to



perfection is to be completely transformed into Jesus Christ; that is what perfection is. And the only way one can be transformed into Jesus Christ is to accept and live the fullness of the truth because Jesus *is* the truth. He wants us to be one, which means He is praying that we will accept the fullness of the truth and live it so that we will be one.

But it is not enough, once again, just to believe in the truth – we have to put it into practice. It is not enough to say that our minds are in agreement, but rather He is praying that we will be truly one; that means the fullness of our being, the mind and the will, to put the head and the heart together. If we are one in truth and in love then we are going to be on the same page doing the Lord's work. Now as we know from looking at the saints over the last 2,000 years, we will have different apostolates. The fact that we are not necessarily doing the same thing does not mean we are not in full agreement. We can look at the gifts and talents that God has given to each of us, and we can say, "Yes, it's best that you do this because I can't; but I'm in full agreement with you in doing that," just as you can be in full agreement with other people but you are not able to do what they are doing. In this way, we all make up the Mystical Body. We are all united in the same work; we are just doing different parts of it.

This is our dignity. This is our glory here on earth. And the Lord is praying that through us the world will be able to see that God sent Him. The only way the world is going to see anything is by the way we live our lives. We have to be that beacon out in the darkness. So just think what this means, what the Lord is saying: that we would be united together, that we would be united in Him, and that we would be one in Him just as He is one with the Father and the Father with Himself, so that we would be one with them. It means to be united with God, to be brought into the unity of the Holy Trinity and to be one with God.

Now that sounds like it is something beyond us, but it is not; that is what we are called to for all eternity. In heaven, everyone believes the fullness of the truth,

everyone lives the fullness of the truth, and no one is going to get to heaven until they do! In heaven, everyone will be one in the Mystical Body because we will all be united in Christ. In heaven, we will be in God and God will be in us and we will be one. There is no reason why that cannot start now; that is what His prayer is! So we have to realize that if it is not happening – and this is the prayer of God Himself – then there must be a problem on our part because there is certainly nothing wrong with His prayer. It is a perfect prayer, and it is a prayer for each one of us. If that is the case, then we need to really study this prayer. It is in John 17, the high priestly prayer of Jesus. We need to look at what it is that He is praying for and recognize that this is who He wants us to be. Not only that, but since He is the One Who created us, this is who He created us to be! This is our dignity: to be absorbed into the love of God; to be absorbed into God Himself, Who is love and Who is truth; to allow God to dwell in us and to be perfectly united, to be one in God, to be one with one another. That is what Our Lord is desiring for us.

There is only one way that happens, and it is not by simply giving lip service to the Lord by saying we believe in Him and then reject Him with our actions; but rather it is to know and to love and serve God. That is the way. And when we are loving God the way we are supposed to based on the truth that we have accepted, then the service to God and to one another will bring us into perfect unity even in this world – union with God and union with one another. So we recognize that as we do this, it is nothing other than preparation for eternity. That is what God wants. He has shown it to us in a most glorious way in the Sacrament of Holy Matrimony where He unites the two to be one in heart and mind and in service to one another and their family, but then He wants that also on the universal level. And so we need simply to look into our own minds and our own hearts and ask ourselves, "Am I accepting the truth? Am I loving the truth? Am I living the truth?" If we are, we will be united with one another. If we are not, there will be division. It is just that simple. And the point of truth, the point of love is Jesus Christ.

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



ADMINISTRATOR'S MESSAGE... Detached!

In the Office of Readings for the fourth Monday in Easter St. Basil the Great, Bishop, says some pretty simple, but profound, things about detachment and the spiritual life. In and of itself it poses a meditation for those of us who have committed, or are trying to commit, ourselves to following St. Francis, who was himself totally

detached from the things of this life.

St. Basil states: *"As a preparation for our life after the resurrection, our Lord tells us in the Gospel how we should live here and now. He teaches us to be peaceable, long-suffering, undefiled by the desire for pleasure, and detached from worldly wealth. In this way we can achieve, by our own free choice, the kind of life that will be natural in the world to come."*



There is a lot to consider in this simple statement, but the key word is "detached". We need to be detached from concern for ourselves, and willing to suffer for the love of God. Long-suffering St. Basil calls it. We need to be detached from the desire for pleasure. Pleasure is a possibility in our lives and it is a fact but we need not seek it. If God gives it, whether in eating or drinking or marriage so be it, but it is not the goal of our existence. It is a gift from God. And finally we need to be detached from worldly wealth. Now that doesn't mean we don't have it. He says nothing about having it or not having it. We just need to be detached from it if we have it.

If you substitute the word "attached" for the word "detached" in what we have just described you would see the problem. The world wants us to be attached to pleasure; to actively seek it and make it our goal. The promotions of the world are always to find more pleasure. The world wants us to be attached to comfort and avoid suffering at any expense. And most certainly the world emphasizes the need to be attached to wealth. If you have it you are in wonderful shape. If you don't you need to seek it.

St. Francis, and not just him, but all the Saints, learned to be detached from everything. Many of them had great wealth, power, and prestige, but having these things did not affect how they led their lives. They lived for the Lord, and with a spirit of great gratitude moved on in peace. We need to be like that.

Whether we are rich or poor, sick or healthy, short or tall,

pretty or not so pretty, we need to ignore it all and give ourselves totally to God. The Rule of 1221 is an instrument of detachment for us. We are called to be detached from our schedules so we can find time to pray. To be detached from food so we can fast and abstain, and even enjoy the pain, of not eating, and make it an offering to God. And we are called by the Rule to routinely detach ourselves from the world around us. To stand aside as it were and look through the glasses of the Rule to see how we are to live. In this way we live a detached life. Detached from the world; attached to the things of God; for the Rule is a thing of God, given to us by the Lord through a Saint.

It doesn't matter where we live in the world. It matters how we live in the world wherever we reside. There are BSP members in almost every nation of the world now and in most States in the Union of the United States of America. Yet, in each and every case each of these people need to find how to live a life detached from the world around them, and attached to the things of God. The Rule that St. Francis gave us is a thing of God.

So, come now, let's be happy and let's be detached from this world around us. In that way our joy will be complete, in Christ, our Lord, for whom we live.

God bless you, and have a great day in God's love.

Bruce and Shelley Fahey BSP Administrators
Morning Star Chapter, Minnesota



NO GREATER LOVE by Paul Beery BSP

"We command you, brothers, in the name of the Lord Jesus Christ, to avoid any brother who wanders from the straight path and does not follow the tradition you received from us. You know how you ought to imitate us. We did not live lives of disorder when we were among you, nor depend on anyone for food. Rather, we worked day and night, laboring to the point of exhaustion so as not to impose on any

of you. Not that we had no claim on you, but that we might present ourselves as an example for you to imitate. Indeed, when we were with you we used to lay down the rule that anyone who would not work should not eat." (2 Thessalonians 3:6-10)

I'm sorry, I can resist everything but temptation! The temptation is to write about an alleged interview between American journalist Chris Matthews and soon-to-be Pope Francis, Cardinal Bergoglio. At the moment, its authenticity cannot be confirmed with certainty, but I will run with it because it is so instructive. The first time I read it my initial reaction was: "I hope this is true!" Even if it is a spoof, it is extremely well done, touching on the above Scriptural norm.

We live in an era of massive apostasy. Part of the background of this interview is that Chris Matthews claims to be Catholic. Some websites I checked called him an atheist, which seems closer to his true identity.

Many today call themselves "Christian" who seem to have nothing in common with the teachings of Jesus and His Church. Part of the beauty of the interview is how the Cardinal takes Matthews to task about his faith, or lack thereof in a firm, yet compassionate way. Many of us believe it is the media that has transformed a once Christian culture into a heretical/pagan status. These purveyors of evil are never confronted for what they have done.

"No more poverty than God originally intended in the fall from Grace." Type these words on any search engine to find the interview. Cardinal Bergoglio said this was his personal saying. He comes from South America,

where Hugo Chavez from Venezuela has created an "empire of dependency." These then are the Cardinal's words: **"People being dominated by socialists need to know we don't all have to be poor. Some poverty is part of our being cast out of the Garden of Eden. But look at the empire of dependency created by Hugo Chavez. Promising them, tricking them into worship of government and his very own person. Giving them fish, but not allowing them to fish. If a fisherman does develop a talent today in Latin America, he is castigated and his catch stolen by the socialists. He stops fishing.**

When asked if he would be pope, the Cardinal replied: **"I believe I'm too embroiled in the secular fiasco. It is a spiritual job and I'm a soldier. Look at the nature of power. In Europe first and now in America, elected men have taken it upon themselves to indebt their people to create an atmosphere of dependency. And why? For their own selfish need to increase their own personal power. I've been a keen observer of the effect this has on the people, especially the poor. Politicians are very good at creating poverty where there is no reason to explain it. My job is to try to alleviate poverty and if that means to oppose the cause then I will not be Pope.**

God would direct the new pope to have compassion on these newly created poor. And if there is any social justice in the Church, the new pope would have a stern word for the creators of the new situation. No buyer, or seller either, enters into any exchange against his will. Man is frail, and he makes mistakes and sometimes is greedy. They enter into exchanges that don't help them. Sometimes they become poor, but they made choices. There is nothing the Church can do except try to educate people to become good consumers. For me, it is an education solution on that side. I can teach the people to save their souls, and also teach them how not to become poor. And not to allow self-serving politicians to trick them into poverty. People are made poor so they will vote for the very candidates that made them poor.

Addressing Matthews: **Friend, you are a socialist and your friends are socialists. You are the reason for 70 years of misery in Russia, and now Europe is seizing in pain from your policies. You believe in the re-distribution of wealth and it makes entire populations poor. You want to nationalize everything and bring every human endeavor under your control. You destroy a man's incentive to take care of his very own family, a crime against nature and nature's God. You want social control over populations and incrementally you are making everything against the law. Together this ideology creates more poverty today than all the corporations you vilify have in the history of mankind.**

You have created a new type of state, the so-called "welfare state." This has happened in order to

respond to the needs of the politically created poor. However, intervening directly is depriving the original society of its responsibility. Families escape responsibility in the welfare state. Even churches escape responsibility. People stop giving to charity and see every poor person as the government's problem. I am a Catholic priest and there are no poor for me to take care of. They are made permanently poor and the property of the politicians.

The social assistance state leads to a loss of human energies and an inordinate increase of public agencies, dominated more by bureaucratic thinking than by real concern for helping people. This is not even to mention the welfare state's excesses and abuses. Partially what irritates me is the media's inability to look into the cause of various problems. Needs are best understood and satisfied by people who are closest to them who act as neighbors and parish members to those in need. It should be added that certain kinds of demands often call for a response which is not simply material but which is capable of perceiving the deeper human need."

This is one of the best expositions on politicians promoting and even creating poverty I have ever seen! In "Render Unto Caesar," Archbishop Chaput unequivocally states how self-serving politicians **"use the poor for political purposes."** I find this misuse of the poor, based on the teachings of Jesus to be loathsome, for it has fooled many into electing scoundrels to office, who proceed to dismantle traditional Christian moral and ethical standards of society. Witness the spread of the Gay Rights agenda, for example, and sexual promiscuity ending in abortion, promoted in America by what used to be the "Catholic" party, now the scandalous "anti-Catholic" party, which somehow still garners the support of half of those who call themselves "Catholic!" Go figure. Not only are the poor used for political purposes, so is Jesus Christ!

Socialist political parties around the world promote one small part of the Gospel through a Marxist interpretation of "Social Justice," and its violent use in Latin America through the means of a now generally discredited "Liberation Theology." Marxist "Social Justice" is a great sell, because the State has an instant solution to any and every social problem - another government program funded by the forced re-distribution of wealth from the hated and evil rich to the virtuous poor. The only problem with this "solution" is that it does not make the poor virtuous, but dependent. And with that dependency and lack of personal responsibility before God comes all manner of evil spreads throughout society like a cancer.

It doesn't take much to tempt weak human beings to take the easy path that leads to destruction over the straight and narrow hard path to personal responsibility, virtue and eternal life. Self-serving politicians encourage taking the low road, which in no way can be called "Christian!" They encourage vice, and support it through the welfare state. Unfortunately, loyalty to a political party is far stronger than most people's loyalty to Jesus.

They will bend the teachings of Jesus to fit the party platform. So we have Pro-Abort and Pro-Gay "Catholics" in good standing, because that's what their political party supports. This is part of the fallout from the period of dissent and disobedience after *Humanae Vitae*, when discipline vanished, and disobedience became the order of the day. If there was any respect for the wisdom of the ages and sages, the ancient philosophical principle of non-contradiction should have resolved such matters. One cannot be Catholic while holding anti-Catholic views! Apparently ignorance of such fundamental principles is lacking in most of our institutions of alleged higher learning. But they sure know how to teach moral relativism and sex education.

"I am Catholic." I live for the day when that will be the only response needed to explain one's faith in Jesus Christ, the Church He founded, and the Magisterial teaching of that Church which has been unaltered for two thousand years. It won't have to be questioned by "and what is your stand on Social Justice?" The most pressing Social Justice issue of the day will be obvious: the result of fifty million missing children in America, killed because they were born, their future stolen. Fifty million missing children not paying taxes or caring for elderly baby-boomers. And all because "Catholics" never learned a fundamental lesson from Paul the Apostle on personal responsibility and love of neighbor, not to mention true love of—and obedience to—God.

Paul Beery BSP, Morning Star Chapter, Minnesota



Strongholds A MEDITATION by Janet Klasson BSP

From the Second Reading for Pentecost Sunday

"So, then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live." (Romans 8:12-13)

This summer will mark 6 years since I made my profession to live the Rule of 1221 for life. Thanks be to God! I am constantly amazed that God would call this particular sinner to the way of penance.

Long ago I came to the realization that God has not called me to the way of penance because I am strong, but because I am weak. I have spent most of my life in love with food and even now the fasting and abstinence of the Rule is the aspect with which I struggle the most. However, the paradox is that I prefer the discipline of Lent to the Octaves and Solemnities where the Rule is relaxed. I take this to be a confirmation of the call, for the Lord knows my weakness. He knows I need discipline to be imposed upon me as I have no discipline on my own when it comes to food. The discipline gives me freedom from the slavery of my disordered passions.

For many years I tried to get a handle on my obsession with food. I tried diet after failed diet. All that did was mess up my metabolism. I was no more disciplined at the end of it than I was before. Lately I have been pondering this aspect of my life and have had some insight into this ongoing problem of mine. The truth I have come to realize is that for many years I had been trying to treat my problem with earthly solutions, but that my obsession with food is really a spiritual stronghold that can best be treated with prayer and—you guessed it—fasting!

I recently read an article that talked about spiritual strongholds. The article quoted several "experts", one of whom explained it this way:

"A stronghold is a faulty thinking pattern based on lies and deception. Deception is one of the primary weapons of the devil, because it is the building blocks

for a stronghold. What strongholds can do is cause us to think in ways which block us from God's best."¹

When one has an obsession with food or any other created thing, there are many lies one can buy into:

Lie: "One more won't hurt."

Truth: "One less could be offered in reparation."

Lie: "Sure I overeat, but I'm not hurting anyone else am I?"

Truth: "When you hurt yourself you are hurting God."

Lie: "I've tried everything and I just can't stop!"

Truth: "Some demons can only be defeated through prayer and fasting. Have you tried that?"

The first line of defense against a stronghold is the TRUTH! Even calling it overeating is whitewashing. It is the sin of gluttony and that is a capital sin. Viewed in this way, one can cease to be obsessed with "managing" one's eating, and begin to fight with spiritual weapons.

St. Paul tells us that **"Our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."** (Ep 6:12)

So we need to be honest about our sin, call it by its name and repent with our whole heart. What if our whole heart does not want to repent? We need to be honest with God. "I am willing to be made willing!" God will never turn from a humble prayer, and there is nothing humbler than acknowledging our wretchedness. We need to go to confession—every week if need be. We should confide to

¹ <http://spiritdaily.com/strongholds.htm>

the priest our struggle with this sin and ask for his prayers, and tell him we will be back as often as it takes!

Another step is to pray every day in the name of Jesus that this spirit of gluttony (or whatever our personal weakness is) be cast out of us. It is important not to address the spirit in the first person, but do everything in the name of Jesus. Then replace the spirit with its opposite virtue. For example, one could pray each day something like, "In the Divine Will, in the name of Jesus Christ, crucified, died and risen, I bind and cast out the spirit of gluttony over me and mine and over the whole world. In its place I place the spirit of temperance and ask the Holy Spirit, all the angels and saints to intercede for me. Jesus I trust in YOU."

It is good to reference the story of Esau who traded his birthright for a bowl of lentil soup. (Genesis 25:29-34) What are we trading when we prefer the flesh to the spirit? The wages of sin is death!

If we want an example of how to live the rule well we can find no better example than St. Francis:

"Francis had only two mites of which he could dispose in generous charity, his body and his soul. But in his

love for Christ he spent them so uninterruptedly that he seemed to be always immolating his body by rigorous fasting or his soul by his ardent desire. In this way he offered a visible holocaust like the priests in the court of the temple, while burning sweet-smelling herbs on the altar of his heart."²

Do I live the rule perfectly? I always mean to, but there are days when my weakness is always before me, days when I may live the letter of the rule but not its spirit. Is that an excuse to quit trying, a sign that I am not called to the way of penance? Not at all! I need the rule, and I have been called to the rule for a higher purpose. My weakness cannot be an excuse to shirk my duty. I need to pray and trust that God wants to heal me of my weakness, but in his timing, not mine.

My weakness is all I have to offer, and by grace God is turning it into strength. Surely the fact that we struggle gives greater value to our sacrifice. Therefore I do not judge my own efforts but give all to Jesus trusting that whatever miserable offerings I give him will be transformed by the power of the cross. "Here is my weakness Lord. Give me your strength. Jesus I trust in you. Save souls!"

² St. Francis of Assisi: Omnibus of Sources Volume I p. 700

From www.pelianito.stblogs.com

Romans 8:13 For if you live according to the flesh, you will die, but if by the spirit you put to death the deeds of the body, you will live.

"My child, esteem nothing in this life above your immortal soul. Do not give undue value to what is base and temporary. Live in the Spirit and all will fall into its proper place. You will begin to use the measuring rod of eternity. With this measure you will quickly see what does and does not register on the scale. The things of this world are weightless, without dimension, when this scale is used. Then know that you are called to live a life worthy of eternity. Ponder these things, my child. You will have great need of the perspective of eternity in the time that is upon you."

Jesus, Lord, help me to esteem nothing that does not lead to you. My beloved, lead me. Here I am, I come to live in your will. 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/>.)

ADMONITION 8: BEWARE THE SIN OF ENVY

A MEDITATION by Jo Ann Mitchell



Saint Paul tells us, "No one can say Jesus is Lord, except in the Holy Spirit," (1 Cor 12:3) and "There is none who does good, no, not even one." (Rom 3:12) And so when a man envies his brother the good God says or does through him, it is like committing a sin of blasphemy, because he is really envying God, Who is the only Source of every good.

St. Francis begins this admonition by first reminding us that unless the Holy Spirit is alive in us we are not able even to say that Jesus is Lord. He also says that without the grace of God we can do nothing. This is true because all good and all truth come from God and all good and all

truth do not exist apart from God. Things that are evil are not from God, only things that are good, such as our spiritual gifts, are from God. Accordingly, in order for man to do any good in his life, he must have the Holy Spirit working within him. As a result, the good that one

does come from God working in his life. St Francis warns that to envy the good in another is actually envying the good God is doing through that person and is viewed as envying God which is blasphemy.

What is envy?

Many confuse jealousy with envy. Jealousy is the desire to possess something of your neighbor's such as his house, car, or wealth. Envy on the other hand is more than just the desire to possess the item but anger and even hatred that your neighbor has what you want. Envy is destructive because you feel that if you cannot have that item neither should anyone else.

The Catechism of the Catholic Church teaches, "Envy is a capital sin. It refers to the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin. St. Augustine saw envy as "the diabolical sin. From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity." [CCC 2539]

How can envy be blasphemy?

While envying a neighbor's possession is wrong, envying the good that God says or does through our neighbor is blasphemy for the following reasons. Since all good comes from God, the good in our neighbor was given to him from God. At the root of envy is the thought that what another person has is more than I have. When we envy what God is doing in someone else, we are really saying that God should be doing the same in us. That is why when God grants some good to our neighbor and we are disturbed by that good, we are actually disturbed by the goodness and truth of God. Therefore, when we envy the good God says or does in another we are blaspheming since we are rejecting God who is all good.

The Catechism's teaching on blasphemy states, "Blasphemy is directly opposed to the second commandment. It consists in uttering against God - inwardly or outwardly - words of hatred, reproach, or defiance; in speaking ill of God; in failing in respect toward him in one's speech; in misusing God's name...blasphemy is contrary to the respect due God and his holy name. It is in itself a grave sin." [CCC 2148]

Since everything is a gift from God, why do we think we deserve more than God gives us? Actually, we do not deserve or merit any of God's gifts and blessings. As a result, we should be grateful for the gifts and blessings God has given us.

Why does God give his blessings and gifts unequally?

So that each of us will represent in a different way some unique aspect of his infinite self. St Therese of Lisieux understood this when she wrote about the many flowers

in God's garden. "I understood how all the flowers He has created are beautiful, how the splendor of the rose and the whiteness of the Lily do not take away the perfume of the little violet or the delightful simplicity of the daisy. I understood that if all flowers wanted to be roses, nature would lose her springtime beauty, and the fields would no longer be decked out with little wild flowers. And so it is in the world of souls, Jesus' garden. He willed to create great souls comparable to lilies and roses, but He has created smaller ones and these must be content to be daisies or violets destined to give joy to God's glances when He looks down at His feet. Perfection consists in doing His will, in being what He wills us to be." The Autobiography of Saint Therese of Lisieux: The Story of a Soul.

What is the antidote to envy?

Father Robert Barron says look at others with admiration not resentment. Through God's grace, St. Francis realized that when he met the leper he was mystically meeting Christ. This is also true of everyone. When we meet the good of God through our neighbor, we are mystically meeting Christ in that person. That is why we should rejoice in the goodness given our neighbor because that goodness is the grace of God and the Spirit of God working in him. [Father Thomas Herbst, OFM and Father Campion Murray, OFM]

We all have a mission that is distinct to ourselves. Envying our neighbor is not only rejecting God but also rejecting our gifts from God and our own mission given to us from God. Therefore, thank God for the gifts he gave you and ask God what he wants you to do with them.

The Catechism instructs that we need to overcome envy, "Envy represents a form of sadness and therefore a refusal of charity; the baptized person should struggle against it by exercising good will. Envy often comes from pride; the baptized person should train himself to live in humility: Would you like to see God glorified by you? Then rejoice in your brother's progress and you will immediately give glory to God. Because his servant could conquer envy by rejoicing in the merits of others, God will be praised." [CCC 2540]

St. Antony of Padua also spoke of the danger of envy: "Envy is a very fatal evil; when it has possession of a soul it troubles it, blinds it, and carries it into all kinds of excesses. Self-love is the mother of envy, and love of our neighbour combats and destroys it." *Flowers from the Garden of Saint Francis for Every Day of the Year* (London: Burns and Oates, 1882).

Finally, St. Francis stated: "We ought to love our neighbours as ourselves. If we have not courage to love them as ourselves, let us at least inflict no evil on them, but do them good." *Flowers from the Garden of Saint Francis for Every Day of the Year*.

Questions for Reflection:

1. How important is it to rejoice in the goodness of others? Do I do this enough?
2. How can rejoicing in the goodness of others improve my own spiritual life?
3. Do I recognize the unique gifts God has given me?
4. Am I thankful for those gifts and do I ask God what he wants me to do with them?

Jo Ann Mitchell, St. Anthony Chapter, Escondido CA

MORNING STAR: NEWS ON THE ASSOCIATION...

NEWS FROM ST. ANTHONY CHAPTER, ESCONDIDO CA

On April 13, 2013, the St. Anthony Chapter celebrated the rite of admission into the Novitiate for three of its members. Charlotte Wirths, Mary Esposito and Holly Christie (pictured) were officially received by the Vice Minister, Chris O'Donnell and accepted the further calling to a life of penance. The professed and current Novices are blessed to have these wonderful servants with us. In May we will begin a new inquiry sessions for those who wish to learn more about the Rule and grow closer to our Lord through a life of penance. We have four new inquirers who will begin on Sunday May 19. Please pray for the new Novices and Inquirers as they begin a new stage in their journey.

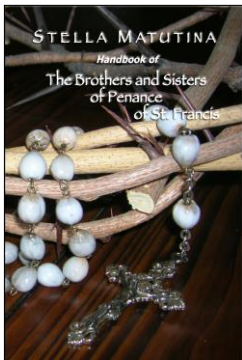
FROM THE READING ROOM ON THE BSP WEBSITE

We invite you to read an article from the reading room of the BSP website titled "The Rule of Life in a Lay Lifestyle". You may find it here: http://bspenance.org/Rule_of_Life.shtml

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.

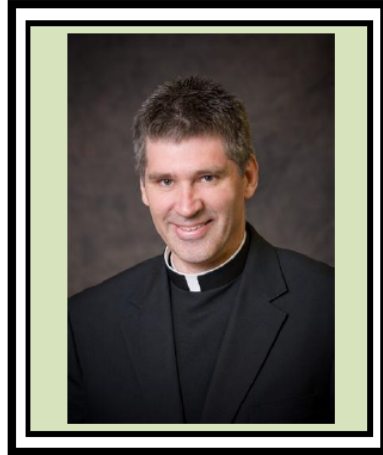
Bruce and Shelley Fahey, Administrators

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"

"It comes from Jesus' baptism. I will go into how ancient saints lived righteously and are in Jesus."

Fr. Michael Becker serves as...Rector of the St. John Vianney College Seminary. Fr. Becker 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. He is also a member of the Companions of Christ, a local community of diocesan priests. He served 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.

ALL ARE WELCOME!

Fr. Becker 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)

The BROTHERS AND SISTERS OF PENANCE OF ST. FRANCIS

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

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

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

Bruce and Shelley Fahey BSP, Editors



Welcome to the Brothers and Sisters of Penance!

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

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



The BROTHERS AND SISTERS OF
PENANCE



of St. Francis

65774 County Road 31
Northome MN 56661