



BONAVENTURE AND HIS LESSONS ON ST. FRANCIS:

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

7. For love of poverty Francis much preferred to use alms which had been begged from door to door, rather than those which had been given spontaneously. Whenever he was invited to a banquet in his honor by the nobility, he would always beg some bread at the neighboring houses first. Then he would take his place at the table, rich in his poverty. He did this once when he was the guest of the bishop of Ostia, who was a great friend of his, and when the bishop complained that he had dishonored him by going for alms when he was to eat at his table, he replied, "My lord, I have done you a great honor because I honored a greater Lord. God is pleased with poverty, especially that poverty which involves voluntary begging for Christ's sake. This is the royal dignity which our Lord Jesus assumed when he became poor for our sake, so that he might make us rich by his poverty. It was his will to make us heirs and kings of the kingdom of heaven, if we are willing to become truly poor in spirit, and I refuse to relinquish this dignity for the sake of the deceptive wealth which has only been given you on loan for a short time."

8. When he encouraged the friars to quest for alms, Francis used to say, "Go, because in these last days the Friars Minor have been given to the world for its benefit, so that the elect may behave towards them in such a way as to deserve the praise of the Judge on the day of judgment and hear the words, 'When

you did it to one of the least of my bretheren here, you did it to me'" (Mt. 25:40). Therefore, he said that it was wonderful to be able to beg with the title of Friar Minor because our Lord himself had used it so clearly in the Gospel, when describing the reward given to the elect. Whenever he had the opportunity, he went begging on the principal feasts of the year; as he remarked, the words of the Psalmist, "Man should eat the food of angels" (Ps 77:25) are fulfilled in God's poor, because the bread of angels is that which has been begged for love of God and given at the inspiration of the angels, and gathered from door to door by holy poverty.

9. One Easter Sunday he was staying at a hermitage which was so far from the nearest house that he could not go begging. Then he remembered our Lord who had appeared to the two disciples on the road to Emmaus that very day in the guise of a pilgrim, and he begged an alms from the friars themselves, like a pilgrim or a beggar. When he had received it humbly, he spoke to them, telling them how they should pass through this world like strangers and pilgrims and celebrate the Lord's Pasch continually in poverty of spirit, like the Hebrews in the desert, the Pasch that is his passage from this world to the Father.

When Francis went for alms, he was moved by true liberty of spirit, not by greed, and so God the Father of the poor had special care for him.

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





VISITOR'S MESSAGE

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

Reading (Acts 12:24-13:5a) Gospel (St. John 12:44-50)

In the Gospel reading today, Our Lord makes a couple of very important distinctions for us because there are certainly some people who might be tempted simply to look at Jesus on the natural level, see the works that He was doing, and put some sort of belief in Him, but not really the belief in the fullness of Who He is. So He makes very clear, *"Whoever believes in Me believes not only in Me but also in the One Who sent Me."* As He has made clear in the readings we have heard in the last couple of days, He and the Father are one. And so it is a matter that if we are going to believe in the Person of Jesus Christ, it is also then to believe in the Holy Trinity because the three Persons of the Trinity cannot in any way, shape, or form be separated out. If we are going to believe in one, we have to believe in all. And not only that, but He tells us that the word He speaks is what He was commanded to speak by His heavenly Father.

With that in mind, He tells us, *"Anyone who hears My words and does not observe them..."* Now this is important because it is precisely what we keep talking about. We know what the word of God is, we have heard it over and over again, but we just do not want to do it. We want to do the parts that are easy, we want to do the parts that we like – those that are more convenient than others – but the parts that are hard, the parts that are difficult for us – the parts that maybe do not fit our personality or the way we would prefer to do things – we just sort of ignore that and we let them go. So the Lord says, *"Anyone who hears My words and does not observe them..."* and then after telling us that He will not condemn them, He says of these people: *"Whoever rejects Me and does not accept My word..."* Now this is the point that is important. To hear His word but not to observe what He spoke is to reject Him by not accepting His words, because His words are the words of eternal life, they are the Word of God. And so if we do not accept and put into practice what it is that He tells us, He is saying that we have rejected Him. It is not that we have rejected the fullness of Who He is; the fact is that we are not accepting the fullness of Who He is because we refuse to put into practice what He has said.

If we just consider the logic for a moment, it is simply to say that if we know this is the Word of God, and, therefore, if we know that it is absolute truth,

why would we reject it? Why would we say, "Well, I don't need to do that. That's a little extreme, don't you think? After all, think of what that would require and think of what people would think of me. That would be inconvenient to put those sorts of things into practice"? So to the degree that we refuse to put into practice the word of Christ, He makes very clear that we are rejecting Him. And what will condemn us on the Day of judgment is the very word that he spoke because we knew what we were supposed to do and we did not do it.

What we need to keep in mind as we think about this is the manner in which Our Lord worked with regard to forgiveness when He was in this world. The sins of commission, He was very lenient about; He was very quick to forgive the things that people did. But when it came to the sins of omission, He did not have much tolerance for that. And so what He is telling us here is that if we commit the sin of omission by knowing the Word of God and refusing to put it into practice, that is what is going to condemn us on the last day – that we knew and we rejected Him – because what we need to be willing to do is accept the fullness of Jesus Christ. As I have mentioned over the last number of days, it is not simply an intellectual acceptance to say, "Oh, yeah, I know the Church teaches this, and I believe it." The Lord tells us to put it into practice: *"Not everyone who says, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the Will of My heavenly Father."* He makes clear the same thing in Saint John's Gospel. While it is necessary to be baptized, born again of water and the Holy Spirit, He goes on to speak about the ones who actually do what God wants them to do – who do the work of God. That is what He is requiring of us.

So as we hear this word spoken to us, it is not enough just to be able to sit back and think whatever we might think: "Those were eloquent words. How impressive He was! Isn't it amazing how His mind worked to be able to answer the questions of the Pharisees in the way that He did?" That is not enough. It is not even enough to say, "It's correct, it's true, it's perfect, it's the Word of God," or anything else. It requires that we take it in, and it requires that we mold our lives around the very Word of God. Remember, when we talk about the words Jesus spoke, we are ultimately talking about His very Person because He not only spoke the word of God

– He *is* the Word of God. He speaks only what He hears His Father speak because He is the only word that His Father ever spoke. Therefore, He speaks nothing other than what His Father spoke. And so it is, once again, to recognize the importance and also to recognize exactly what it requires. If we are going to say that He is the Word of God and that He speaks

the Word of God, then it is not an option for us to decide whether we want to put it into practice or not. If we are going to believe in Him and believe in the One Who sent Him and believe in the One Who has been sent forth into our hearts to lead us into all truth, then it is necessary not only to hear the truth but to *live* the truth.

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



ADMINISTRATOR'S MESSAGE... **Our Sacrifice of Praise...**

St. Paul, in his letter to the Hebrews says: "...let us continually offer God a sacrifice of praise, that is, the fruit of lips that acknowledge his name." In our lives we

need to keep this in mind. It will yield its fruit in due time, eternal life with God on high.

How do we offer God a sacrifice of praise? Do we run around praising God? We might look a little nutso to many. We offer God our praise in many ways. We praise him in our thoughts, words, and actions.

In our thoughts we can praise Him all the time, anywhere. God is as conscious of our thoughts as he is of any other part of our lives. In his infinite and omniscient nature he knows and sees all things at all times. We cannot possibly comprehend this but to God it is completely natural. It is who He is. He is all things to all of his creation. So, we can lift our thoughts to Him at all times and no one will think we are nuts as no one but God will know. This is one way we pray always as Scripture says we should, in a sacrifice of praise. It is a sacrifice because we do not think, as we praise Him, of the many other things we could.

Our words can reflect our love of God too, and praise Him. We praise Him when we speak favorably of God. So much of our world has nothing to do with Him, and forgets Him. We can acknowledge Him in the simplest of ways and it gives Him joy and fulfills our obligation to praise Him. Just to speak favorably of God to others witnesses to others that we believe in Him. A passing acknowledgement could change someone's life. Just to say 'God bless you.' To another could bring that blessing deep into their lives. And, to do this is a sacrifice in that we might get condemned for doing it. When we speak of God we never know how others will react.

And our actions? We praise God when we bless our actions with prayer, and commit them to God, and ask God's blessing on all we do. We are then walking and talking and working in our love of God. In that way we praise Him forever in this life, and He will certainly invite us to remain with Him forever in the life to come. This involves the sacrifice of commitment. Committing ourselves to give God everything.

Only 10% of the world is atheist I heard once. That 10% would like to dominate the world it seems. We cannot allow that to happen. We need to stand up to them, and acknowledge God to them too. We do that just by speaking favorably of God and the things of God, and living our faith. Every time you walk into Church you witness to God. Atheists might howl their discontent, but so what? We can just tell them we believe, and they do not. They are welcome to be who they are and we will be who we are. Wish them heaven. That will send them thinking.

And, how will heaven look? Obviously we don't know, but when it comes it will be beyond our mind to comprehend, and that for all eternity. As St. Paul again says, in 1 Corinthians, 2:9, "No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him." In that will be our joy. We will see God, and we will know him perfectly, as perfectly as we can, that is, but he will always be a mystery. He will always be incomprehensible to us although he will also be perfectly and absolutely real and unimaginably beautiful, and he will bestow, in our souls, such bliss that it we cannot comprehend it in this life. There will be no more wondering, is God real?

So, as we go through our lives we do well to keep this thought in mind as given to us by St. Paul. "...it was to us that God revealed these things by his Spirit." So, it is possible that some of us, if we draw

close to God may experience his mystical presence, in a real way, and what a gift that is. Mystical prayer is the highest form of prayer we can experience in this life, and usually comes to us through contemplation. Contemplation is loving God, with all of our heart, mind, and soul, and focusing that love on Him in silence, stillness, and peace. No books; no

imagination; no words or music. Silence, stillness, and peace. Like loving your spouse or children when they are away on a trip. Lift this love to God, with our sacrifice of praise, and He might sweep us away in deep, mystical, refreshment.

May the Lord bless and keep us all!

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



NO GREATER LOVE by Paul Beery, BSP

After the discourse of Jesus being the Bread of Life, "many of His disciples broke away and would not remain in His Company any longer. Jesus then said to the twelve, 'So you want to leave me too?' Simon Peter

answered Him, 'Lord, to whom shall we go? You have the words of eternal life. We have come to believe; we are convinced that you are God's Holy One.'" (John 6:68-69)

We have just finished celebrating the Sacred Triduum, the final triumph of Jesus our Redeemer through the Way of the Cross. This year it was made especially meaningful for me by following the events through the eyes of Anne Catherine Emmerich from "The Life of Jesus Christ and Biblical Revelations."

She confirmed the Gospel narrative that Jesus never backed away from His teaching, in what to His listeners were "hard sayings." Most expected an earthly Messiah who would free them from Roman rule. Jesus had to convince even His disciples that He was the Messiah, but not one who would bring them an earthly rule. Rather, His was to be a heavenly Kingdom, and for one to enter that Kingdom required different forms of persecution for any who would be His disciples. Finally, Jesus, appearing to be a mere human, declared that He was divine, the Son of God. That there were three Persons in One God, a Blessed Trinity, was unknown. He called God His Father.

So the people of His time were confronted with at least five major hurdles in the process of coming to believe in Him: accepting the fact that Jesus was the Messiah; that the Messiah did not come to free the Jews from oppressive Roman rule—a great disappointment; that Jesus came, rather, to establish a heavenly kingdom which required much suffering and humiliation on their part (cf. the Beatitudes) to attain; that Jesus was the divine Son of God who called God His Father; and finally that His disciples, to remain in communion with Him,

would eat His flesh and drink His blood, or "you have no life in you."

Here was a seemingly mortal man of no distinct background or schooling, both huge stumbling blocks for the Scribes and Pharisees, which made his claims even more difficult to accept. What if we were there? In spite of what Jesus said to Thomas: "Blessed are those who have not seen, yet have believed," I think we have the advantage of hindsight, of two thousand years of miracles and an immense cloud of witnesses whose lives were transformed by this seemingly mortal man, the Creator walking among His creatures. But Jesus never made that obvious in order to "force" conversions. He came as in disguise.

Those who were confronted with the teachings of Jesus had three choices. The first was denial of those claims, that Jesus was indeed a false prophet leading people astray, and they were therefore justified in walking away, or actively working against Him. The second was acceptance of them, that even though everyone else walked, they wouldn't. Peter gave the perfect example of this choice when he exclaimed: "Lord, to whom shall we go? You have the words of eternal life!" In spite of what everyone else did, Peter remained a true believer. The third reaction involves deflecting the most difficult sayings, making excuses, trying to make sense of the incomprehensible. Well, he might have succeeded if his enemies had only given him a chance. Perhaps He really didn't mean what he said. Perhaps I didn't understand correctly. Well, I like most of what He said, but... Such can easily fall away when the going gets tough.

There were many in this last group, the "undecided," according to Anne Catherine Emmerich, at the time of Jesus. Multitudes came and went, drifting in and out of the camp of the disciples of Jesus. They would be attracted by the earthly food He sometimes offered them through the multiplication of the loaves, for example. They were drawn by His miracles, and the authority with which He spoke. Then when confronted

with another "hard saying," so inimical to weak human nature, they would walk away just as people do today. Jesus will not force Himself on anyone by overwhelming them with proofs of His divinity: "You want to leave Me too?" He looks instead for faith. "Oh ye of little faith, why did you doubt?" And, "When the Son of Man comes, will He find faith on the earth?"

I am struggling with what to say to a close relative in this group, who is trying to support her gay brother about to enter into a same-sex "marriage." She is seeking affirmation from me. Anything short of "Isn't that wonderful" will be a "hard saying" for her, so powerful are the emotions engendered by such worldly doctrines. G.K. Chesterton said there are two categories of people: those who are dogmatic and know it, and those who are dogmatic and don't know it. The worldly wise have their own dogmas which they fiercely defend lest conscience should intervene. A guilty conscience is a mighty powerful force, even one that is confused through ignorance, for the creature is made to pine after the Creator.

And then there is God's Divine Mercy. The Church and the world have just witnessed the splendor of Divine Mercy proclaimed to the world through the revelations of Sister Faustina, and her patron, newly canonized Saint John Paul II. Today we are the beneficiaries of such divine revelations, which draw us to the Divine Mercy of Jesus in a way not possible to His contemporaries. Even the ignorant give pause.

Who of us has not had difficulty with certain "hard sayings?" "Go and sin no more." Is that possible? "The man who has faith in Me will do the works I do. Why? Because I go to the Father, and whatever you ask in My Name I will do, so as to glorify the Father in the Son." (John 14:14) And similarly,

"Believe Me, if you trust and do not falter, not only will you do what I did to the fig tree, but if you say to this mountain, 'Be lifted up and thrown into the sea,' even that will happen. You will receive all that you pray for, provided you have faith." (Mt. 21:21) On this one I found help from our holy father Francis:

"The holy man expressed great joy over the brothers' progress, while never looking down on the sick or the tempted. At one time when a tempted brother asked Francis to pray for him, the holy man said: 'Believe me, son, I believe you are even more a servant of God because of this. No one should consider himself a servant of God until he has passed through temptations and tribulations. A temptation overcome is like a ring with which the

Lord betroths the soul of his servant. Many flatter themselves over their many years of merit and rejoice at never having suffered any temptations. But sheer fright would knock them out before a battle even started. So they should know that the lord has kept in mind their weakness of spirit. Hard fights are rarely fought except by those with the greatest strength.'

*"At another time a very serious temptation of spirit came upon Francis, surely to embellish his crown. Because of it he was filled with anguish and sorrow; he afflicted and chastised his body, he prayed and wept bitterly. He was under attack in this way for several years, until one day while praying at Saint Mary of the Portiuncula, he heard in spirit a voice: 'Francis, if you had faith like a mustard seed, you would tell the mountain to move from here and it would move.' The Saint replied: 'Lord, what is the mountain that I could move?' And again he heard: '**The mountain is your temptation.**' And he said, sobbing: 'Lord, be it done to me as you have said!' At once, after the whole temptation was driven away, he was set free.*

"His spirit emptied itself with humility, cherishing everyone, deferring to everyone. He used to revere priests of the Church; would respect the elderly, and honored the noble and the wealthy. He loved the poor intimately, however, and while preserving peace with people of all rank, he urged his brothers eagerly to this. He used to tell them: 'As you announce peace with your mouth, may you keep it in your heart, thus no one will be provoked to anger or scandal, but rather to kindness and gentleness. For we have been called to this: to cure the wounded, the bind up the broken, and to recall the erring. Many who seem to us to be members of the devil, will yet be disciples of Christ.'" (The Self-Emptying of Blessed Francis, Ch. 3, "A Book of the Praises of St. Francis by Bernard of Besse, 1277-1283)

There is a wonderful prayer at the time of Communion: "May receiving your Body and Blood Lord Jesus not bring me condemnation, but health of soul and body. **Keep me faithful to Your Teachings, and let me never be parted from You!"**

YES LORD, when You come, You will indeed find FAITH on the earth! For we too **"have come to believe; we are convinced that you are God's Holy One."**

Paul Beery BSP, Morning Star Chapter, Minnesota





The way of humility... by Janet Klasson, BSP

From the Gospel Reading on the Fifth Sunday of Easter

"The words that I say to you I do not speak on my own; but the Father who dwells in me does his works....Very truly I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. (John 14:10, 12)

Every Christian, indeed every human creature, is called to humility. Certainly as Christians, we should be always aware that we are mere creatures, miniscule fragments in the Divine imagination. Pondering on our own smallness must always lead us farther down the path of humility. Christ must increase, and we must decrease. We all know that, but implementing it is often a tricky business.

Do we even know what humility is? C.S. Lewis defined it well and concisely: "Humility is not thinking less of yourself but thinking of yourself less." Let us ponder that for a minute. Let's say you have been given the gift of being able to paint beautiful paintings. Everyone raves about them. How to remain humble? By pointing out the flaws that only the artist sees? By putting yourself down when people say nice things? By comparing yourself to others more talented? Or more extremely, by hiding your paintings away for fear of becoming proud?

None of these is the way of humility. The way of humility is to paint with joy, thanking God with every brushstroke for the gift he has given you. The way of humility is to share with others the beauty that God wishes to express through you. When people praise you, to say simply, "God is the artist, I am just his instrument. I can only imitate what God has first created. I paint with paints and brushes, and paper. He can paint a sunset with light, air, water, and dirt. To God be the glory!"

God gives us gifts for his own purposes, and he means for us to use them. If we don't make use of the gifts he has given us, we will answer for that on our day of judgment. We are duty-bound to use his gifts, but for his glory, not ours. His glory, his will, must be our only motivation to act. And no matter what we do, we must be completely detached from the results. As Jesus said, "So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.'" (Luke 17:10)

There are times when our work yields little in the way of results. No matter. We only do what God desires and let him worry about the results. If we cling to results we are working for our own glory, not God's. Certainly the apostles who fled Calvary were seeking a different result. Only Jesus himself, and the few faithful souls

with him, trusted completely in the Father when all appeared lost.

Jesus was completing in his death what he lived in his earthly life—humble obedience to the Father's will. Everything he did in life and in death was in humble obedience to the Father. And we are meant to do likewise. Jesus was not after results, but only lived to do the will of the Father. It is the way of humility and something we must strive for every day. In the Scripture passage from John quoted at the beginning of this article, Jesus gives us a compelling reason to do everything in humble obedience, because the way of humility allows God to work mightily through us, to accomplish all he desires, to be willing, humble workers for the kingdom.

We have just celebrated Divine Mercy Sunday. Here are some of our Lord's teachings to St. Faustina on the subject of humility:

"As the soul continues to immerse itself more deeply into the abyss of its nothingness and need, God uses His omnipotence to exalt it. If there is a truly happy soul upon earth, it can only be a truly humble soul. At first, one's self-love suffers greatly on this account, but after a soul has struggled courageously, God grants it much light by which it sees how wretched and full of deception everything is." (Diary 593)

"The floodgates of heaven are open to a humble soul, and a sea of graces flows down upon it (...). God refuses nothing to such a soul; it is all-powerful and influences the destiny of the whole world. God raises such a soul up to very throne, and the more it humbles itself, the more God stoops down to it, pursuing it with His graces and accompanying it at every moment with His omnipotence." (Diary 1306)

"This firm resolution to become a saint is extremely pleasing to Me. I bless your efforts and will give you opportunities to sanctify yourself. Be watchful that you lose no opportunity that My providence offers you for sanctification. If you do not succeed in taking advantage of an opportunity, do not lose your peace, but humble yourself profoundly before Me and, with great trust, immerse yourself completely in My mercy. In this way, you gain more than you have lost, because more favor is granted to a humble soul than the soul itself asks for..." (Diary 1361)

We cannot overestimate the importance of humility in the devout life. The good news is that the path of humility is the path we are on in the BSP. It is the path of dying daily to self, one desire at a time, so that we can one day say with St. Paul, "I have been crucified with Christ; and it is no longer I who live, but Christ

lives in me." (Galatians 2:20)

Jesus, help us to decrease so that you might increase. Help our thoughts to be always on you and not ourselves, so that your "fiat" in the Garden will be ours as well. Jesus we trust in you.

From www.pelianito.stblogs.com

John 3:30 He must increase, but I must decrease.

"Beloved child of my heart, the Baptist understood his own role in the plan of salvation. Do you? Have you prayerfully discerned your role? Whatever is asked of you, whatever role you fulfill, the same principle applies: Christ must increase and you must decrease. Grow littler every day. For growth in faith is growth in humility. Learn to take every thought, word, and deed captive to Christ. Take your "self" out of the equation. Let Christ act in you. Empty yourself so that you may be used in a more glorious way by your Lord. The Baptist understood this and emptied himself to the point of embracing death. Child as the days darken you must surrender more completely to Christ than ever before. Put to death all that impedes you. Christ is the light that shines in the darkness. Will you be the lampstand? The more you decrease, the more his light will increase in you. Empty yourself of all attachments. Whether you have, or have not, let the praise of God be in you. Children, I am coming to restore my Bride, but what sorrow before that happens. I need all my faithful ones to be ready, that I may use each one as has been ordained from the beginning. Stand ready. Be little. I am near."

O Jesus, my Lord and my General, help me to let go of all that keeps me from total surrender to your holy will. By your grace grant that you may increase in me and that I may decrease. Jesus, my Jesus, I love you, I trust you. I surrender myself joyfully to your most holy will. Jesus I trust in you alone. Amen.

Janet Klasson BSP, Divine Mercy Chapter, Canada

(The messages on the Pelianito Journal blog are the fruit of Janet's *lectio divina*. She submits all messages to her spiritual director, a Catholic priest. You may read his remarks here: <http://pelianito.stblogs.com/on-private-revelation/>.)



MORNING STAR: NEWS ON THE ASSOCIATION...

MEMBER WEBSITES

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

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

HANDBOOK OF THE ASSOCIATION...



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

There is a link to the ordering page on our BSP homepage. You will need a credit card or a Paypal account to order. Cost is \$10.00 plus shipping. **Bruce and Paul also have copies available.**

The BROTHERS AND SISTERS OF PENANCE OF ST. FRANCIS

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

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

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

Bruce and Shelley Fahey BSP, Editors



Welcome to the Brothers and Sisters of Penance!

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

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



The BROTHERS AND SISTERS OF
PENANCE



of St. Francis

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