

FRANCISCAN INSTITUTE PUBLICATIONS

Works of Saint Bonaventure

De Reductione Artium ad Theologiam. A Commentary with Introduction and Translation. By Sr. Emma Therese Healy, S.S.J., 1955. \$2.25.

Itinerarium Mentis in Deum. With an Introduction, Translation and Commentary. By Philotheus Boehner, 1956. \$2.00.

Spirit and Life Series

The Revelations of Margaret of Cortona. By Bishop Ange-Marie Hiral, 1952. \$1.75.

Examination of Conscience According to St. Bonaventure. By Philotheus Boehner, O.F.M., 1953, Second edition, hard-bound, 1959. \$2.00.

In Journeying Often. Franciscan Pioneers in the Orient. By Marion A. Habig, O.F.M., 1953. \$3.75.

The Legend and Writings of Saint Clare of Assisi. 1953. \$2.75.

The Upper Room. Retreat Readings for Priests. By Thomas Plassmann, O.F.M., 1954. \$2.75.

The Priest of the Gospel. By Martin Wolter, O.F.M., 1954. \$1.50.

The Book of Life. An Explanation of the Rule of the Third Order Regular of Saint Francis. By Allan B. Wolter, O.F.M., 1954. Paper bound \$1.50.

Spiritual Exercises According to Saint Bonaventure. By Dominic Faccin. Translated by Owen A. Colligan, 1955. \$3.85.

Where Caius Is and Other Poems. By Sister Mary Francis, P.C., 1955. \$1.75.

Other Books Available

John Duns Scotus. A Teacher for Our Times. By Beraud de Saint-Maurice. Translated by Columban Duffy, 1955. \$3.50.

Mary in the Franciscan Order. Proceedings of the Third National Meeting of Franciscan Sisterhoods, Vol. III, 1955. \$2.50.

History of the Development of the Devotion to the Holy Name. By Peter R. Blasiotto, 1943. \$2.00.

De Paroecia Domui Religiosae Commissa. By Francis I. Muller, 1956. \$2.00.

I Know Christ. The personality and spirituality of Saint Francis of Assisi. By Gratian of Paris, O.F.M. Cap., 1957. \$1.00.

The Numerical Distinction of Sins According to the Franciscan School of Seventeenth & Eighteenth Centuries. By Bonaventure A. Brown, O.F.M., 1948. \$2.00.

Order from

THE FRANCISCAN INSTITUTE

Saint Bonaventure University

Saint Bonaventure, N.Y. 14778

the CORD

June - August, 1964
Vol. XIV, Nos. 6-8

A FRANCISCAN SPIRITUAL REVIEW

Editor —

Fr. Augustine McDevitt, O.F.M.

Assistant Editor —

Fr. Michael D. Meilach, O.F.M.

Managing Editor —

Fr. Ermin Klaus, O.F.M.

CONTENTS

JOHN, GUIDE TO A NEW PENTECOST	163
Boniface Hanley, O.F.M.	
APOSTLE TO THE BLACK AND THE RED	170
Sister M. Amandine, O.S.F.	
FRANCISCAN PIONEERS IN MEXICO	180
Benedict Leutenegger, O.F.M.	
A PLAN FOR ACTION	191
Sister M. Thaddine, O.S.F.	
UNDERDEVELOPED AREAS OF FRANCISCAN RESPONSIBILITY	196
Philip R. Harris, T.O.S.F., Ph.D.	

Editorial and Business Offices

THE CORD

Saint Bonaventure, N. Y. 14778

THE CORD is published monthly by the Franciscan Institute of St. Bonaventure University. This issue is mailed as third class matter from the Post Office at Brooklyn, N. Y. 11221.

Cum Permissu Superiorum

Subscription rates: \$2.00 a year (\$2.50 foreign) — 20¢ a copy

Editorial

May the Lord give you peace!

With this first in a series of three over-sized issues, **THE CORD**, renews in earnest its effort to meet the needs and expectations of all of you, its faithful subscribers. As you can plainly see, the message this issue brings you is both varied and non-seasonal or, in a sense, perennial.

By mentioning the variety of the material, we mean to point out the wide range of topics included here. From the biblical approach of Father Boniface, to the historical perspective of Father Benedict, to the stress on present-day renewal in Doctor Harris' article, this particular issue of **THE CORD** tries of Christianity itself.

We have said, moreover, that the material is "non-seasonal". We realize the anomaly involved in publishing a June-to-August issue at this time, and so we have carefully refrained from including any conference or article based either on the liturgical season or on the natural phenomena of summertime. Thus the material should prove of value at any time it happens to be read or used. This will most emphatically not be our policy, of course, in the regular, current issues which will continue to be published as these back numbers are being supplied. We hope, on the contrary, to comply as fully as possible with the evident desire of the Holy Father and the Second Vatican Council, by inviting our readers to drink deeply of the living waters of truth, strength, and love dispensed to us by the liturgical life of the Church.

Thank you, once again, for bearing with us during this somewhat difficult period of adjustment. We beg you, not only to continue to be patient with us, but also to help us, by your own prayers especially, to reflect ever more vividly the totally Christian spirit of St. Francis of Assisi.

Grace be to you and peace from God our Father and the Lord Jesus Christ.

John, Guide To A New Pentecost

Boniface Hanley, O.F.M.

Tomas Mamani is a simple Indian peasant who lives high in Bolivia's Andes Mountains. Towards sunset of June 24, the feast of the Nativity of Saint John Baptist, Thomas will gather his family about a small pyre of wood set in front of their humble mud-brick home. Tomas will solemnly bend over the modest pile of wood, gathered painstakingly over the past weeks in this land of few trees, and light it. The Mamani family, after spilling a few drops for Mother Earth's delight, will toast the new fire with some *chicha* (a mild corn liquor), or *coctailito* (not-so-mild sugar alcohol cut with orange juice).

Neighbors will drop by to greet the family, and there may be some off-key singing, and there certainly will be dancing. From time to time the children will stir up the fire and feed it more wood until crackling and sparkling, it dances gaily, its yellow, red,

and orange fingers joyfully jabbing the soft belly of the enclosing night.

When conviviality reaches its peak, the attention of all will focus on one ceremony. Each one present (and this may include visiting clergy, and — God help us — nuns!) will jump through the fire as often as his devotion to Saint John so moves him.

Scenes similar to this will take place on the feast of Saint John's Nativity in many Catholic countries through the world. The form may vary, but the spirit of rejoicing will be the same. (I can't help mentioning here the peasants of one Caribbean town, who, mixing a little voodoo with their celebration, cast into Saint John's Fire tiny images of things that plagued them during the year. Their good bishop eventually condemned such nonsense, his zeal for orthodoxy inflamed, no doubt, when he discovered they were burning miniatures of him!).

We "*Yanquis*", more familiar perhaps with the science of Catholic life than its art, may find it difficult to appreciate our Latin brothers' joyous festivities on the feast of the

A former missionary to Bolivia, Father Boniface is presently master of clerics at Rye Beach, N.H., the philosophy college of Holy Name Province. Two years ago he co-authored a very successful book entitled The Franciscans.

great ascetic, Saint John Baptist. Our devotion is more apt to turn on his role as the zealous forerunner who prepared the ways of the Lord with the ringing message, "Repent! for the Kingdom of Heaven is at hand!" (Mt. 3:2).

John's uncompromising warnings, cast in grim imagery of unfruitful trees thrown into the fire, of the axe being laid to the root, of the winnowing fan unerringly separating the chaff from the wheat, of fleeing broods of vipers, are scarcely calculated to arouse our affection. Indeed, our common impulse is to flee the person who stirs up the bats of guilt and fear that hang in untidy corners of our hearts.

Yet, John Baptist was eagerly received by the people of his day. Saint Mark reports, "all the country of Judea went out to John; and all the inhabitants of Jerusalem" (Mt. 1:5).

These people, human beings like ourselves, certainly did not go out to the desert to be terrorized. We can be sure, too, that they did not go out simply because of John's message. For John said little that hadn't already been said before by Israel's long and powerful line of prophets. John did claim the Messiah was near, but so had many others before him.

Yet, somehow, John's message of penance penetrated hearts sunk in torpor and long since weary of the words and promises of prophet and priest. John so touched them that many "were baptized by him in the river Jordan, confessing their sins" (Mk. 1:5). So highly did the people regard him that they "wondered in their hearts about John, whether perhaps he might be the Christ" (Lk. 3:15-18), and seeking his advice, "the crowds asked him, saying, 'What then are we to do?'" (Lk. 3:10).

What credentials did John bear that certified him as one worth following even though his words raised the ghosts of sin and guilt that lay half-buried in the soil of the hearts of his listeners? How can we explain the love and respect of the crowds for him, or the strange effect John had on Herod, his eventual murderer, who "feared John . . . and protected him; and when he heard him talk, he did many things..." (Mk. 6:20)? What was in John's penitential preaching, so powerful that it laid the groundwork for Christ's acceptance in Galilee, where Saint Luke tells us "when they had heard him (Christ), all the people and the publicans justified God, having been baptized with the baptism of John. But the phar-

isees and the lawyers, not having been baptized by him, brought to nought God's purposes concerning themselves" (Lk. 7:29-30)?

The facts of John's life provide our answer, and they, with happy accord, point to one thing. John was a man of joy.

The crowds, in Christ's words went out "to see John" (Lk. 7:26). And they saw in him the unmistakable sign of the divine Presence which the eyes of every human heart can read. They saw joy in John. And when they saw that, they were anxious to hear him and follow his advice. For, as Cardinal Suenens rightly observes, "the heart of man lives by joy even more than it lives by bread."

From all eternity, God, "who knows the heart of man", had set the character of John's mission of opening blind eyes to "see the salvation of God" (Lk. 3:6). And divine Wisdom had suffused that mission with joy.

Gabriel, God's messenger, sets the tone of John's life when he describes to the incredulous Zachary, John's father, the type of person his son was to be.

"He shall be great before the Lord . . . filled with the Holy Spirit from his mother's womb, . . . and thou shalt have joy and gladness and many will rejoice at his birth" (Lk. 1:13-15).

The prophecy is quickly fulfilled. John's advent and birth are surrounded by song and canticle, poetry and cheerful tidings. Elizabeth, his mother, until her old age bearing the stigma of barrenness, now rejoices with the new life stirring within her. "Thus," she cries with delight, "has the Lord deigned to take away my reproach amongst men" (Lk. 1:25).

Christ's mother Mary visits Elizabeth to assist her, and sings to her the Magnificat. And John's tiny being, enclosed in the narrow womb of his mother, leaps for joy at the presence of the Child Mary bears beneath her heart.

Eight days after John's birth, on the occasion of his circumcision and naming, Zachary, struck dumb for his weak faith, finds fresh faith and vigorous voice, and from the aged vessel of his body he pours out the sparkling, new wine of the Benedictus canticle. "Filled with the Holy Spirit," he sings: "And thou, child, . . . shall go before the face of the Lord to prepare his ways, . . . to give his people the knowledge of salvation through the forgiveness of their sins" (Lk. 1:68-79).

Some three decades later, after a youth spent in the desert where "he grew strong in the

Spirit" (Lk. 1:80), John fulfills his father's prophecy. In the region about the Jordan, he cries in joyful anticipation, "Make ready the way of the Lord!" Mt. 3:3).

On the banks of the river, Christ, the Salvation of God, confronts His herald and requests the baptism of repentance.

Even John's mighty faith is tried by the Savior's abasement. Attempting to hinder Christ in this act, John lays bare his own nothingness. "Dost thou come to me? It is I who ought to be baptized by thee" (Mt. 3:14). In obedience, John performs the baptism and God, who loves the humble man, now reveals to John the secret of his own totality. God is Trinity. And John is the first man to be told.

From the infinite depths of the triune God, John now sees the same Spirit of love and joy he has known since his mother's womb, pour down upon the Man standing before him. And John now knows, this Man is the Son of God (Jn. 1:33-34).

It is the moment of supreme joy for John. His happiness rests on such a rich stream of truth flowing from the bosom of God, that had he not grown strong in the Spirit, he could not drink of it.

But it is the Spirit who sustains him and enables him to know that in the Word made flesh, God now possesses all His creation in rapturous and fruitful union. John later speaks of this mystery in terms of marriage. His flare for imagery finding new outlet, he refers to Christ as the Bridegroom, and the creation He possesses as the bride. John describes himself as "the friend of the Bridegroom", alluding to the oriental custom by which the friend of the prospective groom prepares all things necessary for the marriage ceremony.

John takes occasion to instruct his disciples regarding the significance of the baptism of Christ when they come to him, piqued and annoyed, because "he (Christ), who was with thee beyond the Jordan, to whom thou hast borne witness, behold, he baptizes and all are coming to him" (Jn. 3:26).

In the face of his diminishing importance, John can hardly contain his joy. He humbly sets the facts straight. "I am not the Christ, but have been sent before him. He who has the bride is the Bridegroom, but the friend of the Bridegroom, who stands and hears him, rejoices exceedingly . . . This, my joy, therefore, is made full" (Jn. 3:28-29).

John knows that it is only through union with Christ that God takes our poor, battered, sinful race to Himself as His bride, and in that union He cleanses us of every spot and wrinkle of sin.

"The Father loves the Son and has delivered all things into his hands", John tells his disciples. "He who believes in his name has everlasting life; he who is unbelieving towards the Son shall not see life" (Jn. 3:35-36).

John stands "a burning and shining lamp" (Jn. 5:35) at the frontiers of this new creation, this new life, this new Kingdom, bearing witness to the Light of the World. It is John's vocation to herald "to those who sit in darkness and the shadow of death" the limitless mysteries of God's loving kindness and the limitless potentialities of every human heart.

Is there any wonder that John rejoices, indeed, finds his joy made full at the very voice of the Bridegroom?

But John, having taught us who Christ is, now teaches us something of how Christ loves. Having preceded Christ to the gates of His Kingdom, John is now led by the Spirit to precede Him in His passion and death.

The herald begins now to drink deeply at the dark wells of sorrow and suffering. His

closest friends and disciples, and the crowds who once wondered whether he were the Christ, begin to leave him. He continues to preach penance, incurs the wrath of a vicious, foolish woman, is imprisoned, undergoes what seems to be an agony of abandonment by God, and suffers an untimely (he was probably in his early thirties), lonely, and senseless death.

Yet John, in this passion, finds joy. "Christ is increasing, he is decreasing" (Jn. 3:30), and "people are forcing their way into the Kingdom" (Lk. 16:16). The Bridegroom is slowly claiming His bride, and that for John is joy.

To the very end, John is herald of the Kingdom. The Spirit of God, the Spirit of joy, possesses him, shapes him, strengthens him, and leads him to triumphant martyrdom. It was his privilege to announce the greatest event in the history of our poor race and in the history of our poor, individual lives, that Christ is ready to possess us and through Christ the joy John knew, is now ours.

No wonder people like Tomas Mamani light their festive fires, drink their cheerful toasts, and jump for joy. No wonder the Church on his nativity prays, "O God, who has made this day

honorable to us by the birth of Blessed John, pour forth upon Thy people the grace of spiritual joys and direct the souls of all Thy faithful into the ways of eternal salvation" (Oration for the Nativity of John the Baptist).

Every Christian, lay, priest, religious, shares the exalted vocation of Saint John Baptist. We are all heralds to our sombre nuclear age. It is an appalling job.

Our words are not enough. Our message of repentance is no longer heard, for our world feels that we've said enough—and really have said nothing. Like John, then, we must accredit the value of Christ's message by the effect it has on our lives. We can no longer talk men into the Kingdom; we must attract them into it. We are being asked to do what John did, to live what we say we believe, and enjoy it. Only when our world sees that, will it listen to us.

John saw Christ in the flesh, and this was the source of his joy. We must see Him in His mystical body. We must see Him in each person with whom we come into daily contact. We must peer through the spotted and torn veils of human frailty and sin, surmount our own disbelief and selfishness, and be aware that somehow in the

tabernacle of the person standing before us, Christ dwells.

We must see Him in the unkempt pupil who keeps our classroom in turmoil, and in his whining mother who blames all his troubles on his teachers — or on the other children. We must see Him in the adolescent teenager whose imperiousness to algebra is matched only by his ability to daydream at studies. We must see Him in the despised derelict who haunts us for a handout, see Him in the proud, the stupid, the moral lepers who so often take up our precious time fruitlessly. Behind the complaints of the sick, the ingratitude and impossible demands of the old, we must hear the voice of their Bridegroom.

We must have the same vision that prompted our present Holy Father, when Cardinal of Milan, to kneel before the poor when he preached to them, because he saw Christ present in them.

But it will only be when, like John, "we have grown strong in the Spirit" that our hearts will recognize His, "when the charity of God is poured out on our hearts through the Holy Spirit who is given us" (Rom. 5:5).

When our hearts are enkindled by the holy fire which

Christ came to cast upon the earth, we shall, like the great precursor, be able to fulfill joyfully our vocations. We may, like John, be called upon to participate in Christ's passion through our sufferings, illnesses, frustrations, and weaknesses. But never mind! Like the apostles, having seen Christ, we will go away rejoicing. "And the joy of the Lord will be our strength" (2 Esd. 8:9).

During this Pentecost season we must pray that the Holy Spirit breathe upon us, changing the cold and useless stones of our hearts into the joyous hearts of the children of Abraham, so that we might rightly judge and see the presence of

God in Christ all round us. Ours is the Pentecost prayer of the Church: "O God, who on this day didst teach the hearts of Thy faithful people by the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and ever rejoice in His holy consolation."

There was "a man sent from God" (Jn. 1:6), a herald who labored to bring about a new Pentecost in our grey world. He achieved great success, "serving the Lord in gladness" (Ps. 99).

Was it a coincidence that when he was crowned head of all Christendom, he chose to be called John?

The Son of God willingly emptied himself to take the form of man; he gave up his divinity to all external appearances to become like man. For Francis this was the foundation of poverty. He too would empty himself, would give up the most precious thing he possessed — his intellect and will. He would become absolutely dependent upon God for everything. But obedience to the Church was, for Francis obedience to God.

There would never be a question in Francis' mind that the voice which commanded him to begin his new way of life was the same voice which directed him to write the Rule. For Francis a life of the Gospel was inconceivable unless lived within the Church.

— Kieran Glynn, O.F.M.
in INTEREST

Apostle to the Black and the Red

Sister M. Amandine, C.S.S.F.

To transfer from its Italian setting to the shimmering California coast the silhouetted figure of the saint of Assisi, violin in hand, singing his canticle of gratitude against a background of the sun half-descended in the glowing west, should seem neither difficult nor unnatural. In a measure this transfer was made on June 26, 1769, when Fray Junipero Serra's weary band of explorers and missionaries descended a great and precipitous depth below San Juan Capistrano to a luxuriant valley near the sea, where the coast is wild, but forms a kind of bay that breaks the waves gently. However, the silhouette assumes the frame, not of our blessed Father Francis, but of his devout, faithful son, Saint Francis Solano. Fray Junipero goes on to explain in his Diary: "We called it San Francisco Solano,

with the confidence that under the patronage of the holy Apostle of the Spanish Indies such a multitude of gentle Indians as have come together here to us will be reduced to the bosom of the Church."¹

The noted Franciscan historian and explorer is partial at this point. To this handsome site he applies the name of his favorite saint, canonized only forty-three years earlier, when Serra was a boy of thirteen. Actually, Saint Francis Solano had never seen North America. A more appropriate setting for him is the coast of the southern continent, the land his Creator destined for the saint's complete immolation with Christ in order to direct into the eternal Kingdom a broad sector of the native race.

Francis Stimulates the Heart of a Continent

In 1589, at the age of forty, in the company of Father Balthazar Navarro, an experienced South American missionary, and three newly appointed padres, Francis Solano left the Granada monastery for the port of Cadiz, whence the five Spa-

nish Franciscans set sail for the South American coast. Their vessel stopped in Haiti, continued to Cartagena and across the Gulf of Darien to Panama. The voyagers crossed the isthmus on foot and resumed their journey south on another vessel, but were shipwrecked in the Gulf of Gorgona. Those who reached the shore settled there temporarily, while Father Balthazar volunteered to return to Panama for help. After much delay, the missionary reappeared. With him the survivors embarked on the ship that arrived to convey the group to Lima. Eager to advance more rapidly and to acquire some familiarity with the terrain, at Payta, where the vessel docked for a prolonged stay, the five grey-habited religious commenced a six-hundred mile trek along the coast to Lima and thence a fourteen hundred mile journey to the missions of the south. At Tucuman in northern Argentina, Francis Solano received his assignment and made himself at home. The others moved on.

Having disciplined himself throughout his boyhood and in the novitiate in perfect submission to the holy Will of God, Francis spared no fatigue, shrank from no sacrifice, however great, and surmounted all

physical dangers that stood in the way of evangelizing the savage regions assigned to his ministry. Sparked by the agility and courage of his youthful zeal, the "flying missionary", bearing but three essentials — a portable altar, a crucifix, and a violin — reveled in preaching the charity of Christ to thousands of Indians, astounding these and his confreres with his kindness, his miracles, his music and his extraordinary, almost uncanny grasp of the Indian dialects. He covered vast tracts of Paraguay territory situated between the La Plata and Chile, as high north as Tucuman and as deep as the Gran Chaco of Bolivia to the very edge of the dread region known as the "Green Hell", a land of wilderness and murderous Indian tribes dominated by fanatical witch doctors. Twelve years of missionary ardor rewarded Francis with more than fifty well-established mission settlements. Small wonder that through the centuries that followed he acquired such esteemed titles as, "the Apostle of America," "the Francis Xavier of South America," "the Wonder-worker of the New World."

To appreciate more fully the significance of Francis' missionary work in New Spain, one must recognize the three steps

Sister Mary Amandine is a Felician Sister of the Pittsburgh Province. She has studied at Catholic University, Duquesne University (where she earned her master's degree), and Notre Dame. A former teacher of English, French, journalism, and art, she now concentrates on teaching the latter at Canevin High School in Pittsburgh.

that led to any Spanish conquest. In the first of these it was the work of the padres to check and rebuke the excesses of the rough Spanish soldiery toward the red men. Having thus gained the confidence of the natives, the missionaries could proceed to the next stage, that of founding settlements called "reductions," where they labored to pacify, civilize, and Christianize the Indians. Several soldiers remained to aid the Fathers in each mission. A given religious order supervised a reduction for a period of ten to twenty years. Unmolested in their respective reductions, the natives thrived as wards of the Spanish Crown. They learned to manage cacao, coffee, and sugar plantations, to raise stock and to participate in other useful occupations and trades. Some of their time was reserved for study, particularly reading. When a reduction proved ripe for disbanding, the missionaries entrusted the Indians to the care of the secular clergy.

Building up municipalities comprised the third stage. The Spaniards employed the natives to help them fill vast stretches with houses, shops, schools, churches, hospitals, libraries, courts, aqueducts and admirable roads. They set up printing presses to satisfy their own

needs and to provide literature for the natives in at least twelve Indian dialects. Facilities for natives were usually separate.

As Europeanization progressed, dissensions multiplied between Spanish speculators and the padres, some of whom also had a more canny eye to economic and imperialistic advantages than to the motives that inspired them in their original religious fervor. Each of the groups accused the other of abusing and exploiting the Indians. Consequently, it was not uncommon for the Spanish sovereign to withdraw certain societies and orders and to punish individual offenders, real or supposed. Those who justified the system of exploitation threatened ecclesiastics who defended the natives, with the rude handling and the unpopular treatment that constantly met the Dominican, Bartolome de las Casas, particularly when he arrived to assume the bishopric of Chiapas in Mexico. Under conditions such as these, Francis Solano strove for the truly spiritual conquest of native souls, in opposition to a more secular reasoning on the part of even some of his own confreres.

As this ideological struggle intensified, the contemporaneous European reform move-

ment, initiated and enforced by the Cardinal and Franciscan tertiary, Saint Charles Borromeo, caught fire in the land of Columbus. The saintly Archbishop of Lima, Turibius, strove to revivify the spirit of dedication and holiness among the clergy under his jurisdiction, but left his work incomplete when death claimed him in 1606.

Member Cities Respond to Warnings

After having served as Custos of the Tucuman province and briefly as guardian first at Lima, then at Trujillo, Francis resumed the post of guardian at Saint Mary of the Angels in Lima for a second time in 1604. An ardent admirer and emulator of the late archbishop, everywhere he moved Francis undertook successfully to re-establish the pure Franciscan spirit that characterized his order at its inception. He went even further. He dared to carry the reform to the corrupt Peruvian populace, especially those of Trujillo and Lima. His disciples likened him to a visionary of the Old Testament: "Led by divine inspiration, Saint Francis Solano passed through the town (Lima), the way the prophet Jonas once did at Ninive and proclaimed to the inhabitants the judgments

of God if they would not be converted. All were seized with fear. They called aloud upon God for mercy. The worst sinners publicly declared their determination to reform."² Toward the end of this eventful crusade, Francis prophesied his own death, to occur that same year (1610), and foretold the tragedy and calamities that were to befall Trujillo, most of which was demolished in an earthquake eight years later.

It may interesting to digress here and note that rival hagiographers tend to minimize the relative merit attributed to Saint Francis Solano in the historic conversion of Lima. In her *Book of Unlikely Saints*, Margaret T. Munro, for example, writes: "When Rose (of Lima) was about twenty-five or twenty-six, there took place, not exactly a native rising, but a sudden withdrawal of the natives from the religion of their conquerors. But the idolatry to which they returned was one shorn of all its sweeter aspects. Everywhere the revolt was an uprush of the dark powers of the human heart. A further note of terror was added when a village of relapsed people was swallowed by an earthquake. Terror is catching. The dark wave swept through the country, sucking down natives and whites alike. The

clergy were helpless against its satanic power. At this juncture there came to Lima another saint, St. Francis Solano from Argentina. He tried to meet terror with terror. ... 'Yet forty days and Ninive shall be destroyed.' It is not easy to see what other line public preaching could have taken, but the result was unfortunate, a panic which froze up contrition . . . In this impasse Rose took to her instruments of penance . . . She had a passionate love for her own people and her own city, and with all her ardor she offered herself to God as a victim in their place. . . . And about dusk a new spirit crept through the city. Panic gave way to repentance. . . ."³

That Saint Rose had made a contribution is obvious, but in all fairness some of the credit must be given also to the saintly Brother Martin de Porres, about thirty years of age, living with the Friars Preachers at the monastery of San Domingo, and to the recently deceased Archbishop Turibius. Never were there so many known saints dwelling in so limited an area among so sinful a population. And certainly, many less known and even more unknown holy persons must have interceded for God's mercy on Lima's behalf. But the fact remains that Saint

Francis Solano was far more affected by the change of heart than were the others. Penitent throngs flocked to the friary for spiritual direction in such numbers that he had to call upon the already burdened secular clergy for help. With the same spirit of devotion, Francis now ministered to the need of the whites and the natives of the city as he had formerly served the Indians in the heart of the South American wilderness.

So ended the life's work of a saint — very differently than he had in hopeful dreams planned it. For, oddly enough, in his youth and in the early years of his religious life, back in the 1570's and 1580's, the mind, the heart, and the eyes of Francis Solano inclined toward an effort which is of relatively recent general concern, and which is currently absorbing more and more international attention: namely, Africa, the Moslem, the Negro.

A Saint Hopes to Ameliorate Africa's Plight

Evidently the fields of the Dark Continent had not yet been furrowed for God's acceptance of Francis' total oblation in the African cause. His ordination prayer of thanksgiving for the priestly powers

bestowed upon him by almighty God was followed by the request, "Please, dear God, let me go to Africa as a missionary." This impelling force permeated his entire being already in his boyhood at the Jesuit school. It was this dream that dissuaded him from joining the Society and drew him instead to the Franciscan Order. For many years the Franciscans had been sending a small group of friars annually to labor among the bloodthirsty African Moors who followed the teaching of Mohammed, and who considered it a privilege to kill every Christian they could.

Thus, at every shift, at every transfer, Francis hoped for Africa. However, he did not permit the delay in missionary assignment to discourage him. It was God's will. Whether the Father Guardian assigned him to direct the choir and teach sacred music at Loreto, to look after his deaf mother at Montilla after her husband's death, to direct the novices at Arizafa and later at Montoro, to serve as guardian at Montoro, or to rest at Granada after recovery from the plague, which he contracted while tending the stricken at Montoro — nothing changed his attitude. He continued to offer his prayers and sacrifices for the spread

of God's kingdom in Africa. Then, finally, came his call to the missions; but it was not for Africa.

Today Saint Francis Solano's spirit lives on and regenerates itself in the aspirations of Christ-minded men of the latest decade. Currently, the Vatican Council's incorporation of the Jews in the schema on ecumenism has awakened alert minds to the relative injustice of excluding the Moslems. Certainly, it is in harmony with the missionary attitude of the Saint of Assisi and of Solano, his son, that Peter Koch supports the Moslem cause on the basis of the reasoning that follows: the people of Islam, "descended of Abraham, accept the prophets of the Old Testament, go farther than the Jews in accepting Christ as at least a prophet, and honor Mary. They, too, partake with Christians and Jews in a common heritage of the Divine Spirit working through history. Why not the same treatment for the Muslim"⁴ as for the Jew? The age demands a closer relationship between the Mohammedan and the Church established by Christ.

Saint Francis Solano's first encounter with Negro slavery occurred when, during the latter portion of their journey to the New World, the passengers

crossed the Isthmus of Panama to board the vessel that awaited them on the Pacific shore. Francis shuddered with disbelief and vainly shouted his indignation at the captain and soldiers, as they harshly herded about eight hundred African slaves into the hold through a narrow boardway from the dock. The unfortunate blacks had been gathered earlier in Puerto Rico and Haiti to be sold in the markets of Lima.

Strangely, the gigantic crime of Negro slavery did not disturb the Spanish sovereigns who appeared so deeply concerned about the welfare of the Indians. Negro slave trade, introduced around 1505, had flourished in Puerto Rico since 1510, when, among others, Las Casas endorsed the use of the strong, husky African as an excellent substitute for the weak red man engaged to work under wretched conditions in the ore mines of the Antilles. Although the originators of the movement early repented of having chosen this solution to their labor problem, many of the wealthy and rising Christian lords found the practice financially too rewarding to discontinue on the grounds of a disturbed conscience. Rather, it seems, they sought justification in Aristotle's ancient counsel to Alexander of Macedonia

— that all his politics be based on a fine but fundamental distinction; namely, that nature produces two categories of humans, those "naturally" free and those "naturally" slaves. In general, the free ought to be the Greeks, the slaves the barbarians. The free ought to be governed politically with institutions and laws to their advantage, the slaves despotically by arbitrary decisions. Concerned about his own prosperity in as healthy a relationship as any conqueror hopes to establish with the vanquished, Alexander refused to heed the philosopher's advice.

Many Christians, inspired by more supernatural motives, always have understood and currently realize the injustice of so inhuman an outlook as Aristotle's. But today, more than ever, where it exists, the undercurrent of human partiality and prejudice flows to a visible, if murky surface, betraying still a failure to accept the total human brotherhood under Christ. Among others, George Lincoln Rockwell, head of the American Nazi Party, fails to sound the depths of human existence and resorts to biology for the justification of discriminatory attitudes. "The scientific fact," he explains, "is that man is only a super-intelligent kind of animal —

and like the rest of life, differs by breeds or races."⁶

Francis Solano esteemed neither the color nor the breed of man, but his inestimably precious soul. In His providence God rewarded the persistent apostolic appeals of the friar. He permitted Francis to extend his missionary activity to Africa along the very shores of America by placing the saint in a number of circumstances wherein he might attest his genuine spiritual concern for the black man. On board the slave-laden vessel destined for Peru, Francis requested permission to visit these "poor people" and instruct them in the Holy Faith. But the captain refused to endanger the lives of the passengers and crew with disease germs the friar might possibly transmit if he were to remain with the Negroes even for brief periods. Thus hampered, Francis intensified his prayers for the slaves, and during this period grew more concerned about them than he was about the Argentine Indians. Finally to establish a personal contact between Francis and the captives — to permit him to preach one sermon and to evoke in their stricken hearts a baptism of desire — required more than human intervention.

In a tragic accident in the Gulf of Gorgona the ship found

dered on a reef which tore a great hole amidships. The friars hurried about administering absolution and assisting passengers to lifeboats. These tense moments failed to turn Francis' mind from the Negroes. He secured the captain's key and released the terrified mass. Obedience forced him to return to deck duties promptly, but he promised to come again. Rescuing men and cargo and ministering to the needs of the panic-stricken whites took all night. At mid-morning Francis noticed that the section of the ship in which the slaves huddled together had broken off completely and was already beginning to sink. Perched atop the other portion, he addressed to the Negroes words of inspiration, comfort, and resignation to the will of the God who loves the black man as well as He does the white man or any other human being. They repeated after him acts of faith, hope, and love ardently enough to make him feel these were sufficient to cleanse their souls from the stain of original sin. And over their watery grave he earned the privilege of reciting the Church's burial prayers.

Lack of charity toward Negroes, particularly toward the children in the streets of Lima and Trujillo, prompted him to

reprimand the Spanish lords, officials, and wealthy colonists who proved niggardly or heartless when approached for alms. Just in such an unpleasant circumstance he chanced to meet and to recognize a now affluent fellow-seminarian who had left the Order in his youth. So effective were Francis' reproof and genuine interest that the gentleman and his wife became tertiaries and their youngest son a friar. But slavery's worst issue was to be on the northern continent. Two hundred and fifty years after the death of Francis Solano, a struggle ensued to establish freedom and citizenship for the United States Negro. An additional century awakened the black race to demand justice through the Civil Rights legislation. All these phases of liberation to undo practices the saint had witnessed, deplored, and denounced already in their early stages; South and Central America had managed to counteract them without the prolonged intricacies that evolved in "the Land of the Free."

Search for Remedies Continues Against Obstacles

Popes, cardinals, bishops, pastors, and other religious leaders advise the faithful that no Catholic "in good conscience" can sign petitions or support

legislation to deny Negroes and other minority groups equal opportunities. Like Saint Francis, these saintly leaders find clashing viewpoints among members of their own congregations. A Detroit Catholic Laymen's League, for example, has contradicted the appeal of the archbishop by calling for active and vigorous opposition of the "mis-labeled" Civil Rights bill, "lest it cause the Negro to be used as a pawn and lead the United States down the road of socialism."⁶ On the other hand, thousands of religious and laymen are engaged in organizing crusades for interracial justice. Prominent among these official apostolates is a movement known as *Action for Interracial Understanding*, whose purpose is to activate some 150,000 Franciscan tertiaries to help solve racial problems by individual and group action. The movement draws its inspiration directly from our own Saint Francis of Assisi, whose insight into the dignity of man has ever compelled his followers to take their stand at the side of the socially oppressed — the medieval leper, the feudal serf, the American Indian, the Negro of the United States.

Some of the far-seeing and sincerely committed clergy, including Monsignor Charles Owen Rice, dare even bolder

observations. Monsignor Rice points out that nineteen states still forbid marriage of white with Negro. Such legislation, he believes, and one must admit, is based on the evil premise that the Negro is less than human. "Only when those persons who wish to marry members of other races are so free to do so that it becomes routine, will our race problems be close to solution. That day will hardly come in the immediate future, but it has to come eventually."⁷

Meanwhile, even Saint Francis Solano will note with satis-

faction one beneficial aspect of the slave trade — Christianity and education for the American Negro. In his turn, the ascetically-inclined "American Negro has a job vital to Christianity in Africa, a job no one else can do." American religious brought the gospel here, and Africa accepted it. . . . But something essential is lacking. . . . The overly rapid pace of missionary development neglected to provide Africa with native monasteries, powerhouses of grace, where the best representatives of different tribes might come together to help form the new People of God."⁸

-
1. *Diary of Fra Junipero Serra, O.F.M., Being an Account of His Journey from Loreto to San Diego, March 28 — June 30, 1769*, ed. Franciscan Missionaries of Mary (North Providence, R. I., n. d.).
 2. Marian A. Habig, O.F.M., *The Franciscan Book of Saints* (Chicago, Franciscan Herald Press, 1959), p. 498.
 3. Margaret T. Munro, *A Book of Unlikely Saints* (New York, Longmans, Green and Co., 1943), p. 107.
 4. Peter Koch, "Muslims, Too," *America*, CX (March 14, 1964), p. 326.
 5. "The Nazi Mind," *America*, CX (March 14, 1964), p. 329.
 6. "Join Negroes' Rights Fight, Catholics Told," *Pittsburgh Press* (April 7, 1964).
 7. Charles Owen Rice, "Race and Marriage," *Pittsburgh Catholic*, CXVI (May 14, 1964), p. 4.
 8. Boniface Luykx, O. Praem., "Africa Speaks to the American Negro," *America*, CX (March 21, 1964), p. 365.

Franciscan Pioneers In Mexico

Benedict Leutenegger, O.F.M.

I. THE SAINTLY SONS OF FRANCIS

"The Rule and life of the Friars Minor is this: namely, to observe the Holy Gospel of our Lord Jesus Christ by living in obedience, without property and in chastity. . . . Let those friars to whom the Lord has given the grace of working, work faithfully and devoutly, yet in such wise that, excluding idleness, which is hurtful to the soul, they do not extinguish the spirit of holy prayer and devotion to which all created things are meant to contribute. . . . Let the friars serve the Lord in poverty and humility. . . . Whosoever among the friars, following divine inspiration, may wish to go among the Saracens and other infidels,

should ask permission to do so from their Provincial Ministers."

When the twelve missionaries were about to leave Spain for New Spain (Mexico) in 1524, the General of the Order gave them an instruction in writing on how they were to conduct themselves on this mission. "Father Francisco de los Angeles, Minister General and servant of the whole Order of Friars Minor, to the venerable and devoted Father Martin de Valencia . . . and to the other religious who have been sent by me, peace and paternal blessing. As the Hand of the Most High is not shortened by showing mercy to his creatures, the exalted Father of the flock, God and our Creator, does not cease to work in the vineyard of his Church and to gather in the fruit which his divine Son gained by his death on the cross. There never will be an end of sending new laborers into his Church. In the land of New Spain, overcome by the devil and the flesh, Christ did not win the souls whom He had

redeemed by his most Precious Blood, for there Christ was greatly offended. But that was no reason why I should be unconcerned, but rather so much the more did I feel with the prophet David when he said: 'The zeal of thy house has eaten me up, and the reproaches of them who reproach thee are fallen upon me' (Ps. 68:10). Being so moved, and desiring to follow in the footsteps of our holy Father Saint Francis, who sent friars to the regions of the infidels, I agreed to send you, Reverend Father, to those lands just mentioned, with the twelve companions appointed by me, commanding in virtue of holy obedience that you and they undertake this laborious journey for Him, just as Christ, the Son of God, did for us." He concludes his instruction with: "These few, plain and simple words I have wished, my dear brethren, to say to you, more to do my duty thereby than to supply any need on your part, for I trust your judgment more than my own."

Arrival

The friars landed in New Spain on May 13, 1524, after a calm voyage. Father Geronimo de Mendieta (died 1604) writes that the wind and celestial breeze was never wanting. The sea was always calm; noth-

ing like it had been seen or heard of before, and so the ship kept right on sailing. Father Geronimo sees in this a special sign of divine Providence, for this was a voyage of "heroic men, who undertook one of the greatest conquests that has ever been seen from the beginning of the world until now."

When the friars arrived in Mexico City, they were most cordially welcomed by Cortés, who had sent urgent appeals to the Emperor for missionaries. Cortés knelt down and kissed the hands of the friars, as did the Spanish noblemen and the Indian chiefs. A painting of this famous scene was found in many parts of New Spain to preserve for posterity this memorable occasion, when Cortés "acted more like an angel from heaven than a human being" (Mendieta). The friars made their first appearance in the capital city of the new world as poor, emaciated, and lowly men, and here Cortés achieved his greatest victory, the victory over self, the greatest, the most powerful and most difficult achievement; it was an act of a great man and a great Catholic (Mendieta).

The Seed Is Planted

One of the first things the friars did after getting settled was to invite the sons of the

A member of the Saint Louis-Chicago Province, Father Benedict has many publications to his credit in the form of articles, booklets, and translations. His latest effort, a translation from German entitled "Life of Father Gereon Goldman, O.F.M., will appear very soon. At present, Father Benedict is stationed at the famous Franciscan church, Saint Peter's in the Loop, Chicago.

This article is the first of a series of four which will appear in successive numbers of this review.

Indian chiefs to school. From the boys they learned the Mexican language. But to achieve this they had to give up their gravity of demeanor and seriousness, for the Indians out of great respect did not dare say a word in their presence. To meet the problem the friars as always had recourse to God. They increased their prayers, fastings and supplications, and called upon the intercession of the Blessed Virgin, the Mother of God, and the holy Angels and Saint Francis. They devised games for the boys with straws and pebbles. Then the boys became themselves and began to speak, and the Padres wrote down the sounds they heard. But a greater help came from small boys who spoke Mexican well. One of them stayed with the friars and taught them the Mexican language. Later on he joined the Order and was ordained priest. After six months the friars began to preach in the Mexican tongue.

The boys were able and eager students, and learned the catechism with ease. They helped the friars in converting the adults and in eradicating idolatry. At one time a thousand boys attended the school adjoining the monastery of Saint Francis in Mexico City. Some of the boys later died a martyr's death.

Life of Prayer

The lives of the first friars were lives of prayer and study and work. Their activity flowed from a contemplative soul. They lived intensely and heroically. Mendieta writes: "How vigorously they fought against their spiritual enemies: the world, the devil and the flesh." They overcame the world by becoming religious and by leaving their homeland and sailing over the dangerous sea for a country just newly discovered and full of uncivilized people. They triumphed over the demon, who ruled the land by fear and often appeared to the Indians in an ugly form. They subdued their flesh, subjecting sensuality to reason by fasting, scourging, prayers, and other corporal and spiritual exercises, so that they could say with Saint Paul: "I chastise my body and bring it into subjection, lest perhaps after preaching to others I myself should be rejected" (1 Cor. 9:27). "Who can explain the splendor of the virtues of these holy Fathers? Their faith and hope and love of God and neighbor. Their justice in giving each one what was his. Their fortitude in the struggles in life. Their humility amidst the honors of the world. Their patience in persecution. Their abstaining from food when it was had in abundance.

Their prayer, devotion, meditation, and contemplation amid so much external activity. Their prompt obedience, their poverty amid so many dangers of violation. Their long and many travels on rough roads." And Mendieta exclaims: "Oh, blessed Fathers, servants of our Lord, models of every virtue, lights which shine in the world like burning candles for the love of our Lord and neighbor!"

The Fathers began the day by chanting the Divine Office at midnight and some of them continued in prayer until the early morning when they said Mass. Father Martin, the first superior, who came with the "fullness of power" granted by the Pope, was known to become enraptured in prayer. Father Bernardino de Shagun, who came to New Spain in 1529 and was a zealous missionary, a gifted teacher and writer, tells us that one morning after the chanting of the Divine Office he noticed Father Martin going to a corner of the choir. He followed him there and saw such a bright light that he was blinded by it. Bewildered and in fear, Father Bernardino returned to his place.

When Father Martin was buried, so great was his reputation for sanctity that the provincial said Mass in honor of

Saint Michael, to whom Father Martin was devoted. A devout person attests that he saw Father Martin from the beginning of the Gloria to the end of Communion, standing before his own coffin, clothed in his habit and cord, his hands in his sleeves, and his eyes cast down. Mendieta gives this explanation: "Father Martin had such love and zeal for holy poverty that even after his death he wished to watch over it in his grave." Motolinia, who came to New Spain with Father Martin, also mentions this incident, but he has Saint Gabriel instead of Saint Michael, and writes: "One must not be surprised that this good man might have been in need of prayers. Men of great sanctity, we read, had need of them, being detained in purgatory. Nor does it follow from this that they cannot perform miracles. I have been told that the deceased Father Martin raised to life a dead person who had been commended to him; that he cured a sick woman who had devoutly prayed to him; that he freed a friar from a serious temptation that afflicted him. Many other things of this kind are related. But not being sufficiently sure about them, I neither believe nor disbelieve them. Father Martin was a friend of God, however, and I devoutly be-

lieve that he is with God in heaven; wherefore I pray to him and invoke his aid and intercession."

Father Juan de San Francisco appeared to a devout lady in Cuernavaca after his death in 1556, and told her he had been in purgatory twelve hours. He also appeared to his intimate companion, Father Rodrigo de Bienvenida. While Father Rodrigo was lying in bed, his cell suddenly became bright with light. Father Juan embraced Father Rodrigo and encouraged him to serve the Lord faithfully, and with that he disappeared. Father Rodrigo gave this account in writing to Father Gerónimo de Mendieta, who adds: "It is nothing new or surprising to say that some great servants of God and holy men have suffered in purgatory and were in need of prayers, for we read in the history of the Church that men of great sanctity suffered in purgatory but did not stop working miracles." We know that the souls in purgatory can help the members of the Church militant here on earth, though the souls in purgatory are not able to help themselves, since their days of further merit end with death.

When Father Juan de San Francisco was Provincial, he never had a light in his cell at night, and counselled his

companions to do the same, for he said that the soul tastes of God much better without material light. He did not permit the friars after the Angelus to write letters or busy themselves with other matters until after Mass on the following day. Mendieta writes that some of the Fathers did not approve of all his methods and thought his zeal excessive.

Pastoral Zeal

The first missionaries did a tremendous task in converting so many souls, more in number than in the first century of the Church. They destroyed the numerous temples of the demon and risked retaliation from the Indians. "How hard these blessed Fathers must have worked," exclaims Mendieta. "They were the ones who cleared the land and worked it so that their successors with little labor could enjoy the fruits, the salvation of many souls. To understand better the work which the preachers of the holy Gospel did in those first years, one can compare them with the preachers of Spain and of other kingdoms of Christianity. In Spain we know this to be the common practice among the preachers that after a sermon, when they are sweated up and tired, they must change their clothes and relax. If they asked

a preacher (after he had finished preaching) to sing a High Mass or hear a confession of a sick person, or bury the dead, he would think they might as well open up a grave and bury him. (Mendieta did have a sense of humor). Here in Mexico it is the ordinary thing for a friar to count the natives in the morning and then preach to them, and after singing the High Mass to baptize the children and hear the confessions of the sick (though there be many) and bury the dead, if any. This went on for almost forty years, and at the present time it is still being done in some places. Some Fathers have preached three sermons, (and I know the preachers) one after another in three different languages, and sang the Mass and did all the rest that was to be done before taking a bite to eat. When they came to table, they had a pitcher of water but not a drop of wine, for poverty's sake, since wine was expensive in New Spain. There was one friar who taught Christian doctrine in more than ten different languages and preached the Catholic Faith in those languages and travelled about and taught in various parts of the land." Since the Indians wrote by means of pictures and drawings, the friars used drawings in their instructions. They

had painted on canvas the articles of Faith, the Ten Commandments, the seven Sacraments and the rest of Christian doctrine.

Sermon of Saint Francis

The life of the early friars was a living sermon, and this it was that converted many. Miracles did not happen as they did in the first century, for they were not necessary in New Spain. "According to the divine plan, and in keeping with the character of the people, the purity of life and the holy habits the Indians saw in the friars sufficed to convince them that the friars were truly messengers of God, sent by heaven to save their souls, as the Indians themselves have said. They saw in the Fathers great mortification of the body, for they went barefoot and wore a habit of coarse wool; they slept on a mat with a log or a bundle of dry herbs as a pillow, covered only by old blankets. The friars did not lie down but leaned against a wall in order not to give the body too much comfort. Their food was tortilla and chili, cherries and cactus fruit."

The Indians were so poor that they outdid the indigence of Saint Francis in his day. When the Indians saw the Spaniards seek so eagerly

showy clothes, luxury and comfort, large bedrooms and rich food and spacious mansions, they could not but notice the striking contrast to the friars. The Indians saw the lowliness of the friars, "their meekness and humility, their incorruptible honesty, not only at work but in their appearance and speech; their contempt of gold and of all things of this world; the peace, love and charity among themselves and with everybody else. This is what the Indians valued the most, for the friars showed qualities more of heaven than of earth. They saw what little sleep the friars took, how much they prayed and disciplined themselves, and the eagerness they showed in teaching the Indians, and how they worked day and night. When the friars traveled, the Indians saw them go in prayer, often with arms crossed, and at other times they saw the friars on their knees. When they reached the places where crosses were erected (and they were in many sections of the land), they prostrated themselves and prayed awhile, unless they were in a hurry. They saw the offenses, the injuries and vexations which the governors of the land heaped upon the friars and the patience the friars showed out of love for God.

"They saw how some friars were offered bishoprics and honors which they did not want, for they preferred to remain in their lowly and humble state. Wherever they were, when it was time for Vespers or Compline, they paused on their journey and prayed; they did this also for the other hours of Divine Office. They were apostolic men and very humble; above all, they showed the greatest kindness and gentleness towards the Indians . . . The Indians did not hesitate to place themselves completely in the hands of the friars and be directed by their salutary counsel and advice. They were drawn to the friars in intimate love, much more so than if the friars had been their own fathers and mothers. Just as infants, nursed at the breasts of their mother, cannot suffer to be separated from their mother, so it was with the Indians in regard to the friars."

The Indians asked the bishop not to make them acknowledge other fathers or mothers but the sons of Saint Francis, who had educated them. The bishop said: "Look, my dear children, the new Fathers to whom we commit you, although they wear a garment of a different color, are of the same state and life as those who educated you; they are priests, spiritual Fa-

thers, ministers of Jesus Christ. The doctrine which the Fathers of Saint Francis taught you is the same that these new Fathers will teach you. As those friars loved you and directed you, so will these Fathers love you and help you."

But the hearts of the Indians were not at rest. The Indians always came back with this refrain: "Lord, the Fathers of Saint Francis go poor and barefoot, just as we do; they eat what we eat; they sit on the ground as we do; they talk humbly to us and love us as sons; this is the reason why we love them and look up to them as our parents." Mendieta adds: "I do not know if these words came more from the heart than from the head."

The Indians were won by the love of the friars. Their minds may have been slow to grasp the teachings of the catechism but their hearts responded to kindness and loving care. The way of conversion was the way of love.

The friars were most careful to observe holy poverty, for Saint Francis in his Rule wrote: "This is that summit of highest poverty which constitutes you, my dearest brothers, heirs and princes of the kingdom of heaven; which has made you poor in earthly things but raised you up in virtue." To safe-

guard holy poverty the friars enacted the following regulations, which were approved by the Minister General in 1541. "All the friars of our province should wear a garment made of cloth, generally called wool, and let them go barefoot. Those who must may wear sandals with the permission of the superiors. Also, it is ordained that in each convent the friars may have two chasubles of silk; one of white color for the feasts of Our Lady; and the other chasuble of some other color. Where no silk is to be had, let the chasubles be of good cloth with a band sewed on, as is customary in the province. It is not permitted to accept embroidered chasubles from the Indians. Also, we ordain that the preachers and confessors may keep a book with all their writings, done by hand; for the rest, the friars are granted one book of devotion for their special consolation. Also, the buildings that are erected for the dwelling of the friars should be most poor and in conformity with the will of our holy Father Saint Francis. The monasteries should be so built as to have no more than six cells in the dormitory, eight feet broad and nine feet long, and the aisle of the dormitory may be no more than five feet broad. ..."

The friars of Saint Francis practiced great penance and self-denial. When they had nothing to eat, they went to the market place of the Indians and asked for the love of God for some food. When chickens were plentiful, the friars ate chicken when it was given them; but by dividing one hen into so many pieces, they hardly got the taste of chicken. Two religious who lived together for a long time, writes Mendieta, made the chicken they got on a feast day last for a whole week. On Sunday they cooked and ate a small portion, the neck and head, the liver and gizzard. On the four following days they cooked each day a fourth of the chicken without any other meat; at night they ate nothing, for that was the custom throughout the province. Only on Sundays did they eat a little for supper. Some religious, because of their fasting, became so weak that they fell down while travelling. Some have said that when they stumbled (which was often enough) they fell to the ground because they did not have the strength to move their legs. This was extreme. Yet Mendieta writes: "The Lord strengthened and comforted them, because man does not live on bread alone."

The older Fathers considered drinking wine a fault, since they came from Spain where wine was expensive. When Father Antonio de Ciudad Rodrigo, one of the first twelve, was superior of the monastery in Mexico City, the saintly first archbishop, Juan de Zumárraga, a Franciscan, sent him for Easter a bottle of wine to treat the religious. When the Brother carried it to the cell of Father superior, he came out of his cell and cried out: "Haircloth, haircloth; no wine, no wine." The religious of the house asked him to respect the one who sent the wine and keep it for the sacristy. But Father superior thanked the archbishop and asked him not to start bad habits among the friars and not to encourage laxity. This is also extreme.

Father Juan de Ribas, one of the first twelve, heard that Father Toribio Motolinia, also one of the first twelve, had some chasubles of satin in his monastery. Father Juan felt so strongly about this and suffered such affliction of spirit that he said: "Tell our brother, Father Toribio, that he should drop his name Motolinia, since he does not show it in his works." The first Indian word that Father Toribio heard on

arriving in New Spain was "motolinia". The Indians were repeating that word as they saw the poor friars for the first time. Father Toribio asked what that word meant and was told "the poor ones." He took that word for his name ever after.

Father Francisco de Soto, another member of the first group, built the church in Xuchimilco. Later on he was told that statues made of stone were placed therein. With anguish of heart he replied: "This is making a mockery of holy poverty."

On one occasion Motolinia saw an exemplary religious put his hand to the face of a little girl, who was being carried in the arms of her mother, to bless the child. Father Motolinia scolded the religious for doing this.

There is a strain of undue rigorism among some of the early Fathers. This is shown also by the fact that a group of twelve friars, led by Father Alonso de Escalona, who came to New Spain in 1531, tried to establish a new province of reform, but this division was harmful and soon failed. Also, the Minister General wrote in his first instruction that the world was "reaching its eleventh hour," and Mendieta on several occasions refers to the

end of the world as fast approaching.

John Leddy Phelan, *The Millennial Kingdom of the Franciscans in the New World* (1956) writes that Mendieta formulated the mystical interpretation of the conquest of New Spain and was permeated with the Joachimite spirit. Mendieta's mysticism was prophetic as well as messianic and apocalyptic. It had its roots in the Spiritual movement in the Franciscan Order which arose in the thirteenth century. His mystical vision revolved around the exegesis of the Great Supper parable in chapter fourteen of St. Luke's Gospel. Mendieta dreamed of a paradise on earth made up of the poor friars and the poor Indians. When he saw his dream shattered, he was bitterly disappointed. He saw the deteriorating morale among his fellow friars, caused by the external blows of episcopal pressure and the internal dissensions arising from the struggle for offices and preferments. As early as 1562 he saw the discipline and enthusiasm of the first friars give way to a spirit of routine and discouragement. "God is filling up the thronechairs in heaven with Indians, so as soon to end the world," wrote Mendieta in his apocalyptic gloom. His convictions and

his sentiments were shared by many of his contemporaries. His talent for writing made him more articulate in voicing these views, and his temperamental inclination for extremes impelled him to state his case in hyperboles. He was a brilliant and irascible extremist. Thus wrote John Phelan.

The history of the friars in New Spain in the sixteenth century is very interesting, inspiring, and educational. The different opinions among the friars, especially regarding baptism and marriage; the devout life of some Indians; their attachment to the friars of Saint Francis even under severe dif-

ficulties; the saintly lives of many friars, and the martyrdom of some; the failings and faults of others; the sad turn of events as the sixteenth century was nearing its end—all this is told by Fray Geronimo de Mendieta, who came to New Spain in 1555. During a period of twenty five years, he wrote a work in five books entitled *Historia Ecclesiastica Indiana*. Having finished it in 1596, eight years before his death, he sent it to Spain to be printed. Somehow the manuscript became lost, not to be found again until almost three hundred years had passed.

(To be continued)

What can I do about renewal? You and I can do this: we can open ourselves to the spirit of reform, take a deep breath of the fresh air Pope John put in circulation. We can be on the lookout for elements of meaninglessness and stoginess in our own lives and spheres of activity . . . We can be constantly hunting out new and better ways to bring to shining clarity the Christ-image within us and within our people, an image often grown old before its time, a curious mixture of gray hairs and baby talk.

— Aquinas M. Ferrara, O.F.M.
in INTEREST

A Plan For Action

Sister M. Thaddine, O.S.F.

Pax et bonum, Sister! We meet again. I have been wondering if you have started to appreciate yourself more now, Sister. The last time I spoke with you, you appeared gloomy and frustrated — “ready to throw in the towel,” so you said. Well, I hope things are not so bad, after all.

Remember, now that you have set the tone, as it were, familiarizing yourself with the lay of the land, getting insight into the quality and the quantity of the “thou,” namely, your strengths and your weaknesses, inherent or acquired by habit, environment or physiology, now, Sister, you have something with which to work — something on which to build — or something, too, which may need to be razed, cut, or burned out.

So, Sister, you are an individual possessing characteristics, traits, powers of activity, unlike and diverse in course from any other sister in your community. How wonderful —

especially since grace builds on nature and you, dear Sister, as part of your essential nature are free to make choice of a fruitful, vital vocation in God's Love. Then (as Thomas a Kempis says, Sister) in pursuing your spiritual life there is yet time and your hour is not past. Begin at once!

Sister, when countries are besieged with threats of invasion and war, plans for action are quickly drawn up and executed. Armies are mobilized from the most select and talented of the nation's physically and mentally powerful young bloods, the cream of the crop. Industry sets potent wheels turning to grind out the needful weapons for combat. Strategic, critical, graphic points are covered and protected. Highly trained and trusted men, skilled in the pursuit of obtaining secret information which may prove helpful in intercepting or detouring danger are sent out, much as the raven and the dove released by Noah on the Ark to determine safe disembarkment. Millions upon millions of dollars are spent to establish and fortify the in-

This is the fourth of six Essays for Religious Sisters appearing in this volume of THE CORD.

dividual citizen — the man and his material goods which are threatened by "more" man.

Sister, how then do you plan to protect your precious religious vocation? What is your plan of action to mobilize your virtues and your strengths to combat or subdue the enemy — your inordinate passions, your perverted appetites? How do you intend to control those radar equipped senses, and how circumvent those omnipotent weaknesses? How, Sister?

You're scared, you say? You don't know where to begin? Why, Sister, begin at the beginning, where else? Dad used to tell you more than once when you procrastinated, "Daughter, the only way to get a job done is to get started"! It used to be that way with the spring housecleaning, too, remember? How everyone dreaded it and how hard it was to get going until suddenly one day Mom upped and announced, "Today's the day! Today we start to clean." The rugs were spread out on the lawn and beaten (they don't do it that way, anymore) until blisters made their appearance and muscles, sinews and bones cried out in vengeance. Floors were scrubbed on hands and knees, cupboards were denuded of contents and washed until the first coat of paint was evicted,

walls were washed down, then up, light fixtures were polished. Not an inch of the house was spared. But when you were finally capable of straightening up your back by pushing your hands up along your thighs for support, to assume once again the upright position of domesticated animal, and looked and saw that what you had accomplished was good, Sister, you were happy and satisfied. Everyone was happy and satisfied, though for several weeks at least you had to take your shoes off at the door. Nobody minded. For another year now you could put away the carpet beater; the house was clean, sweet, and bright!

Well, Sister, let's take a look at your work plans. You have been getting acquainted with yourself. Now let's be honest, Sister. Let's stack up all your good points; you have a goodly number of them, else you wouldn't be in the "nunnery" as Al put it. Your generosity, Sister — surely you can count that. Didn't you give yourself once to Christ? Granted you have taken some of you back, but not all. Your kindness, your eagerness to serve, your great love for the poor, your tremendous fortitude (remember what it cost you when you waved goodbye at the depot that long time ago?), your piety, your

purity of heart, your good down-to-earth common sense? You had almost forgotten these, hadn't you, Sister? Mobilize these strengths and virtues, Sister. Rediscover them again, and put them to work even harder than ever before. Place a guard about those strategic points, Sister, your senses. Don't send them out unprepared to survey all they may see, taste, touch, feel, and store away in little video in the imagination and the memory. Your knowledge of yourself can be a powerful weapon for you to pepper away at and disintegrate those unruly appetites; appetites which like fishermen, cast out into the deep water their tempting lures and bait of unwary and unprepared senses. And these "let loose" senses drink in and saturate the memory with whatever comes near.

Knowledge of you, Sister — your weaknesses and your strengths — will also sharpen the intellect and equip it to be better able to present rightful choices to the will. And the will, delighted by these astute and keen choices, will be strengthened and find it so much easier to nod its happy assent.

OK, Sister, so now you have lined up your good points. Now, how about the not-so-good points. For instance, say, your

sloth, your envy of your fellow sisters, your loose tongue, your gluttony and your — well, you know all the rest. Gracious, you don't say! These points almost outnumber those on the other side of the page. I don't blame you for not wanting to elaborate. All right — so now you think you know yourself a little better. Fine!

Father Joseph Gallagher has some pretty edgy words about this subject, Sister. He says "Whether we know ourselves well, or whether we *merely eavesdrop on the murmurings of our hearts*, isn't this what we discover; that our basic fear, beneath all fear, is our dread of being nobody, our horror of being nothing, of having no real importance, no lasting value" (*Ave Maria*, March 21, 1964, p. 10). Think it over, Sister. Think it over carefully. It may be why you did not want to know yourself.

Your next step is acceptance of yourself, of your weaknesses, your strengths, and more especially accepting your fellow sister in all her weaknesses, in all her strengths. She has taken inventory, too, Sister. She too has found herself wanting in the bargain. She too, like you, dear Sister, could acquire much more virtue, much more sanctity, much more joy in the religious life if you and she and

all your sisters, your hand-picked-by-God sisters, pooled together your strengths and your virtues, and together then armed and secure, battled together your weaknesses.

And now, what else? There is still another basic principle which may make the campaign for communal love, peace, and harmony more readily obtainable. This is a knowledge of behavior, for all behavior implies meaning.

Why didn't Sister M. Asleepitas answer your cheerful morning greeting "Ave Maria" with the customary "gratia plena"? Maybe she didn't hear you, Sister. Maybe she had a headache and didn't have strength to answer. Maybe she forgot the pat answer. Be that as it may. Just remember, Sister, that all behavior whether acceptable or not, has specific meaning and has been triggered off by some particular stimulus. Maybe if you *knew* the source of the stimulus you could more easily accept the resultant behavior.

But this isn't all, dear Sister. Not by a long shot! Learn to be understanding. Learn mostly how to love, for to the lover (as a Kempis says) all things are easy. There will be much toiling — much cleaning up to be done before the battle is won, before the carpet beater can be stored. Look, Sis-

ter! See that old sister creeping down the chapel corridor? Look at those big, oversized, gnarled hands. Watch those slow, dragging, faltering steps. Not a beautiful sight you say? In God's eyes that Sister is as lovable and beloved as big St. Peter must have been when in his love of God he walked the waters. She, too, walked the waters, Sister, perhaps blindly but with love. No, she hasn't all the education you have, Sister, the education you need in these jet-propelled days. She has spent more than half her convent days peeling potatoes, Sister; yes, and peeling them to the tune of the rosary. She prepared the convent meals for the sisters, she scrubbed and polished pots and pans. Sisters don't do that any more, do they, Sister? The laity do it now, for salary. Even the meals are no longer such a task. Pre-boiled potatoes, pre-mixed cake and bread, prepared chicken all wrapped nicely in oil silk and saran wrap. Yes, dear little Sister, times do change. But not so with spirituality, Sister. It still comes the old, hard way; and while the little old sister attained it in her special way of love and service, you too will attain it in your age, in the community of your choice, with your chosen handpicked-by-God sisters. Father Gallagher also

said, "*Our value is within us. It is identical with our very human nature and its sublime possibilities. We need not become important. We are important.*"

And so dear Sister, in summary: You are really quite a wonderful individual, especially now since you have appraised your worthiness, accepted your own weaknesses and strengths and those of your fellow sisters and have taken the time to *understand your own*

behavior and theirs. And since you do this not in the spirit of competition or of self achievement, but in thankfulness and with love along with your fellow sisters, God loves you tenderly, dear Sister, and sees in you the image of His Son.

This, Sister — this then is your security, your communal life, your fellow sisters, this is your essential dignity.

Truly, Sister, you are a wonderful person!

A PLAN FOR ACTION

The evangelical counsels which lead to charity join their followers to the Church and its mystery in a special way. Since this is so, the spiritual life of these people should then be devoted to the welfare of the whole Church. From this arises their duty of working to implant and strengthen the Kingdom of Christ in souls and to extend that Kingdom to every clime. This duty is to be undertaken to the extent of their capacities and in keeping with the proper type of their own vocation. This can be realized through prayer or active works of the apostolate. It is for this reason that the Church preserves and fosters the special character of her various religious institutes.

— Decree on the Church, Vatican Council II.

Underdeveloped Areas of Franciscan Responsibility

Philip R. Harris, T.O.S.F., Ph.D.

Religious of all types are challenged by the changing world and Church to a profound re-evaluation of their way of life; their approaches to people, the apostolate and each other; and their plans for the future. In *Mater et Magistra*, Pope John XXIII underscored the problem when he observed:

Accordingly, the role of the Church in our day is very difficult; to reconcile this modern respect for progress with the norms of humanity and of the Gospel teaching, Christians who have publicly professed as adults the total commitment to Christ expressed at Baptism and Confirmation, have a special need to use their dedicated lives for the humanizing of modern developments. Franciscans especially must contribute to this process of incarnating Christ everywhere in our times.

DOCTOR HARRIS is the Educational Director of the Thomas E. Murray Training Center for Lay Apostles, Three Rivers, Michigan.

Introduction

The President of the Franciscan Sisters Educational Conference noted a need to help you, Franciscan Sisters, appreciate more keenly that you are part of the human family and as members of the Mystical Body must share in the burdens of the human condition. The Protestant theologian, Paul Tillich, put it simply — you must become a part of the human predicament. Your task is to love the world, not shun it; to relate to all that is good there; to begin to view it as a sacrament. Your lives must become sacraments — outward signs or symbols of the inner dedication and love that you profess. To be a religious in the modern world involves much more than wearing a habit or living in a convent or observing numerous formulas. To begin to appreciate the significance of that statement, one must first consider the providential period of human history in which you serve.

These are exciting times in

which there is an explosion and an acceleration of knowledge. Man has made fantastic breakthroughs in science, technology, transportation and community. There is increased emphasis on unity and community at all levels and in all phases of human endeavor, as well as on the dignity of the person. The Church, being a microcosm of the world, reflects the impact of these tremendous influences and renews itself to meet the challenge. And each member or institution in that Body, including religious life, must do the same thing or become extinct in the onrush of human development.

In this speed-up of man's evolution, there is also an undercurrent of joy as people slowly begin to perceive the significance of the Incarnation as the central act of human history. Religious, above all, should possess this incarnational view of Christ as the Alpha and Omega. Creation is the magnification of all the elements in Christ, and the world is sacrament, the outward sign of God's presence in it. But the whole of the cosmos is evolving to Him, and the pace is constantly accelerating. Furthermore, the kind of creation, man, adopted into the divine family of God, shares in the divine creative power which is still

in process. Man is a co-creator and a co-redeemer. To man was given the task of subduing the earth and placing his seal upon it. The amazing point about all this, is that man at this stage of history has almost accomplished that mission. He need no longer struggle for survival and concentrate his energies on providing for his physical wants. His discoveries in technology and other fields have given him the means to feed, clothe and shelter the world—that is, if he will use his brains instead of his brawn. If the energies dissipated in wars, arms races, and the mad pursuit of pleasure were channeled into solving the needs of two-thirds of the world's underprivileged, man could indeed begin to live his heaven on earth!

And this is one of the essential problem of our times that religious have the obligation — and the opportunity — to undertake solving. You live on the edge of the age of cybernetics, a stage beyond automation when machines may release 90 per cent of the present working forces engaged in production. Release these workers to what? In this new leisure orientated society, will man turn in upon himself, seeking only material comfort and himself? Or will he turn outward

n service, especially of a voluntary nature? Will he tackle the social problems of our communities and wipe out the slums, the injustices, the barriers that divide men? Will man use his divine talents to improve the human condition, to develop the city of man into the city of God? Will man turn outward from himself and find Christ in his neighbor? Much depends on how religious educators today exercise their vast influence on the young. If there is to be the big breakthrough in what Loren Eiseley has called, "the inner skies of man", then the adults of tomorrow must be helped today to develop their spiritual, intellectual, and cultural qualities. But will the youth of 1964 and beyond listen to their teachers, especially if they are Sisters?

You can not share this vision of things to come or prepare the young for life in 1980 or the year 2000, unless you are relevant to the world today and project into the future with the teachings you provide now! The youth in your classrooms or under your guidance cannot become the Christian leaders of the cybercultural age, unless you are open, flexible, adaptable in your thinking. Like de Chardin, you must learn to love and consecrate the world,

to divinize your work, to perceive the divine design in your efforts and those of your charges. You must learn to be sensitive to His presence in everyone and everything about you, especially in the poor. Once you possess this sense of personal mission to the world and its inhabitants, you can share it with those you educate or nurse. You will deeply appreciate man as an extension of his Creator and everything that man creates as extensions of man and his Creator!

Then you are ready to comprehend the importance of the social environment in the forming of man and his personality. Then you may begin to grasp that unless YOU improve society, unless you as a religious Sister contribute your part, the development of the New Man will be retarded. The fully mature Christian is yet to come; Christianity is only in its infancy! The world has yet to fully receive the "good news of salvation," so your task in evangelization and ecumenism, as well as in the Christianization of society, is immense. But who is better equipped to make a major contribution than the virgin who has been freed from everyday cares of one family to concern herself with the family of man? Who has a better opportunity to make a ma-

major contribution to this problem than she who has been freed from the problem of daily support and holds allegiance only to God the Father? However, religious women will never realize their great potential unless they turn outward from concerns of themselves and the institutions in which they serve.

The Socialization of Religious Life

If Sisters are to be as effective in seeking the sociological presence of Christ as they have been in finding His eucharistic presence, then the practice of social responsibility which Pope John called for on the part of men and nations, must also extend to the convent and monastery. The following areas for future exploration are merely outlines given here as background for the major concerns of this presentation:

1. The training of the Franciscan religious must develop an apostle whose attitude of mind is inquiring and tolerant of all, regardless of their backgrounds; an approach which is open-minded and open-hearted; a view of the world which is incarnational and cosmic, relating to all the good in a pluralistic society. This will call for a re-examination of Franciscanism so that one distinguishes between Franciscan

structures and the essence of gospel living. It will mean viewing Francis in perspective, so that his words and actions are viewed in the context of his times with all their limitations of culture and knowledge while the spirit that lies behind them is translated into meaningful contemporary terms and actions.

2. The technical training of such religious will have to take into account the advancement of knowledge if they are to make a real contribution as competent professionals. This means a de-emphasis on the classical course or a preparation for grade school teaching, in favor of an humanistic education of the Sisters in new fields. This would include inter-cultural and area studies, missiology, cultural anthropology, religious sociology, comparative religions, contemporary theology, mass communication, social and community development. In addition, the Faith, as Father Bernard Cooke, S. J. has noted, must be expressed in non-verbalized forms, the institutions of our society: family life, business, politics, art, recreation. Therefore, the Sister must learn to relate her theological formation to all the understandings, experiences, and patterns of human life if she is to be an effective herald of

the gospel, or a catechist. She must look upon these new higher studies as means of her own completion, her own creation, her own evangelization.

In seeking such training for religious, it might be well to recall at this point, this wise observation of Teilhard de Chardin:

The great objection brought against Christianity in our time ... is the suspicion that our religion makes its adherents inhuman ... The unbeliever observes that if one of their religious, or one of their priests, should happen to devote his life to what is called profane research, he is very careful, as a rule, to recall that he only lends himself to these secondary pursuits for the sake of conforming to a fashion or an illusion; to prove that Christians are not the most stupid of men. They say that when a Catholic works with them, they get the impression he is so insincere, so condescending.

The Christian religious who becomes competent in such "secular" subjects must not compartmentalize this field from her "religious" life, but integrate it with her apostolate.

3. Furthermore, this preparation of religious should include sound instruction in the social field, especially in the meaning of the recent social encyclicals,

so that this, in turn, can be imparted to future students. Such teaching could readily become a part of the novitiate and juniorate or scholastic course in place of some of the useless trivia that now absorb time and energy. Morgon's *The Social Conscience of a Catholic* (Marquette University Press) could possibly become the text for for such a presentation.

4. Again, the instruction and formation of female religious must provide a wholesome appreciation and insight into the concept of womanhood, and the role today of the Christian woman in the world. The distortion, exaggeration and untruth of pagan and so-called Christian teachings on woman's inferior position must be cleared away from the minds of candidates. They need to be challenged by the new, mature view which appreciates the complementary aspects of the female and be urged to contribute to the making of the model of the "New Woman." They must help mankind to use technology wisely, to soften its use of new powers. Never before in history has woman had a greater opportunity to exercise her uniqueness than in this cybercultural age when humans will be called upon to develop the things of the spirit.

When the Nun has this deep

appreciation of what it is to be a woman, then she will inspire female students to become leaders in contemporary society. Also, to be effective in the apostolate of the future, today's religious will have to understand the meaning of love and its difference from sexuality. They will have to be able to operate naturally in mixed situations, and have normal professional contacts and wholesome Christian friendships with the opposite sex. In this way, they will also become relevant to the boys or girls they seek to educate and guide. Perhaps you should reverse Leon Bloy's famous statement on woman to, "The more of a woman a woman is, the more of a saint she is!"

5. In the practice of poverty, the Franciscan religious, in particular, must update her thinking. People can't understand religious who live in comparative comfort in beautiful buildings, who never experience real want or hunger, but who develop fixations on the observances of the minutiae of theoretical poverty. Our preoccupations with the externals or legalism of the vow of poverty often strike the laity who struggle for their daily bread as hypocrisy. Is it any wonder that Pope Paul VI recommended poverty to religious orders, as well as to individual

religious? Furthermore, we must consider the practice of "contemporary forms" of poverty. These may be, as the Society of St. Vincent de Paul pointed out in a world meeting at Paris, more plentiful and painful because of their moral sharpness than yesterday's shortage of food and shelter. For the religious it might involve special service to the paralyzed or physically handicapped, the chronically ill, the prisoners and parolees, the unemployed, the mentally retarded and disturbed, the lonely, badly housed, those plagued by debt, and the aged. In the apostolate, it could mean serving the "minores" of society — the outcast against whom prejudice is rampant. Perhaps our efforts should emphasize the underprivileged and underdeveloped everywhere. Thus, the migrant addict, the needy student, the culturally deprived, and those in pre-industrial societies would more likely become the focus of our religious "caring".

6. In the assignment of religious, more consideration will have to be given to the appointment of Sisters to serve the needs of the Church as a community than to the Church institutions. This might bring about more full-time religious workers for the direct apostolates: C.C.D., Y.C.S., C.F.M.,

and other forms of Catholic Actions. It would permit a percentage of a congregation to spread their influence more widely by assignment to movements, national and international headquarters, and apostolic experiments. For example, Franciscan Sisters are needed for the Movement for a Better World, for the Third Order Apostolate with the North American Federation, for Catholic and non-sectarian civic and professional associations, for secular education programs of all types from nursing school to the university. Right now the Third Order has launched a bold experiment which would form apostolic teams of Tertiaries Seculars and Regulars: Sisters are needed to participate in this new mission concept and to assist in leadership training of the laity.

Underdeveloped Areas of Franciscan Responsibility at Home

The broad sketch so far in this paper has been by way of creating a climate for some specific proposal in the area of social responsibility by Franciscan religious, both at home and abroad. On the domestic scene these are highlighted for future, long range planning by religious administrators:

(1) Christian humanism —

Pope John himself underscored the need to humanize Christianity, and this obviously has deep implications for religious life. With the new concern for the person and personhood, it is important that religious educators display a similar sensitivity for candidates and all they come in contact with in the apostolate. In an age that threatens the individual and, as Philip Schaffer has observed, causes modern man to be dwarfed almost into hopelessness by the creation of his own hands, the concentration of contemporary thought on what it means to be an authentic human being should stimulate religious to develop truly human Christians, not robots or passive persons. Perhaps the proceedings of the Conference on Human Freedom at Georgetown University will provide new insights for our Superiors since it brought together some of the world's great theologians to focus on the problems. New concepts of freedom and authority should be particularly challenging to Franciscan application since the mendicants have always had this tradition, but-tressed by Scotistic philosophy.

In the guidance of religious, and their students in turn, sincere respect for the dignity of each person must be characterized by recognition of individ-

ual uniqueness and diversity. Franciscans must relish the person - to person encounter and be more sensitive, attentive, and perceptive at the human level with each child of God who crosses our path. This manifestation of Christ's love is what man in our mechanistic society craves most. It requires the religious to give completely of herself and not to hold back or be unwilling to be involved with other people. Those engaged in loving service put charity first and avoid the ruts of the commandment or rule keepers. Their genuine concern for others is Franciscanism at its best; it is quickly taken up by others. Further, this emphasis on one's own personal mission in the human family will enable others to appreciate their own special role in God's providence.

(2) Christian community — to live and give a true example of Christian community is a real challenge to religious, since so many congregations have become in the words of Father Lombardi, "pious hotels". Certainly, Francis had this original concept in his ideas of brotherhood and fraternity. In his Third Order, he grouped together secular priests, laymen, and women, some of whom lived in community with vows. This primitive idea of

Tertiary fraternity is being re-explored in the new concept of the "apostolic team" which the Thomas Murray Center will study. As a reaction sets in against excessive Christian individualism, thought must be given to removing false barriers which tend to emphasize distinctions between members of the lay state in public vows and those who are not. There is so much holiness and apostolic zeal among the laity today, that religious would benefit by-mutual collaboration with the "emerging, educated" laymen. For Franciscans this gospel concept of a community of Faith should mean going beyond province, congregation, and order lines to act jointly with other sons and daughters of the Church. Inter-jurisdictional common projects should be encouraged and expanded. We must explore the sharing of facilities, personnel, and ideas to be more effective for Christ in an atomic-space age. For example, a particular community may find it impossible to send ten or twenty religious to staff a school in Latin America at this time, but they might release two or three to conduct a common mission effort with other Tertiaries Regular and even Tertiaries Secular. Once this integral concept of sharing in the Church has been under-

stood by the religious, then it will be grasped by their students. But your charges must be taught by the Sister's example that Baptism truly binds you both in a community of God's people, the Church-Christ in the world — through which comes salvation and sanctification.

(3) *Social Action* —when these fundemantal truths have been lived by religious, then there will be fruitful activity in the field of social action. The social conscience formed in the religious will then naturally be shared with students. Franciscans should not only discover opportunities for their pupils to be formed through social involvement, but need to join with the students in these activities whenever possible. Involvement in the problems of urbanization, megalopolis, civic renewal, poverty belts, segregation, and moral decay in the United States will become laboratories of human experience for both teacher and student. The areas of social justice and charity offer new opportunities for the practice of the spiritual and corporal world of mercy in our time.

Action by Christians against social injustice is the most effective counterforce against Communism which feeds on the social evils that victimize our

brothers. In the Church of the diaspora, it is absolutely necessary that religious and the products of their schools be committed to the improvement of the city of man, and that they recognize no boundaries of color, culture, or creed. We cannot depend for support upon our existing social structure and culture; we must incarnate Christ in them!

A concrete example of such involvement is the new Economic Opportunity Act. The N.C. W.C. Handbook for the *War on Poverty* should be under serious study right now by every administrator in a Catholic institution, as well as by our social science teachers. What does VISTA and the Job Corps mean for our students? What provision does the Poverty Act make for needy children and students, as well as for adult education? How can we help the poor and cooperate with fellow citizens through the Act's plans for community action, rural areas, and work-study or experience programs? Here is a chance for the Sister to get out of the ghetto into collaboration with all Americans in the mainstream of our society.

Related to this matter of social action is the need for the establishment by religious of great centers of continuing

education. We have too long concentrated on the instruction of a select few among the young in Catholic schools, neglecting a vast area of work in adult education, particularly in matters of theology, liturgy, scripture, and catechetics, as well as the social teachings of the Church. The laity need centers where they can dialogue in depth, where our religious formation can be shared with them. That is why the Laymen's Order of St. Francis has established the Thomas E. Murray Training Center for the apostolic and social formation of lay leaders. Such apostolates are crying for religious, and if we made a better distribution of religious personnel, Sisters could be found for such work.

(4) *International apostolate* — this can begin at home by developing a sense of international service in students. Since they will be adults in a time when the world will have shrunk so rapidly that every man will literally be their neighbor, it behooves us to ready them for this new world society. You can begin at home by fostering Christian attitudes toward racial and cultural differences among our American people; by disseminating information on the Church's role in international affairs; by exposing students to international

agencies to solve them (including the United Nations and its difficulties). You can encourage your students to extend the hand of Christian fellowship to foreign visitors, and to develop programs in particular for foreign students in your area. You can bring to students' attention the opportunities for travel, study, work abroad, especially with voluntary agencies like Peace Corps, PAVLA and other groups. You can encourage the recruitment, selection, training and orientation of lay missionaries, and even join in these programs if only on a part-time basis. You can point out the value of government service in the State Department and other such overseas activities. (See "Opportunities for International Service" in *It's Your Future*, Harcourt, Brace and World, by the author). Finally, your communities can consider the establishment or work in international houses at large universities.

(5) *University apostolate* — in a decade, it has been estimated more than 89 percent of all Catholics in higher education will be on the secular campus. The future of the religious educator would seem to lie in publicly supported educational institutions. To incarnate Christ in the university, the Third Order is considering

"Tertiary Action in Universities" (TAU). Here the concept of the apostolic team of lay and religious Tertiaries would be extended to work beyond the Newman Center to the heart of the university — the student personnel services, the faculty, and the administrative staff. However, to function effectively in the secular university milieu, Sisters must be trained themselves in that unique atmosphere, at least on the graduate level.

(6) *Third Order Apostolate* — God has provided every Franciscan religious with a natural means of extending herself into temporal society through the Laymen's Order of St. Francis. But if this instrument of Catholic Action and renewal is to be used effectively, then Sisters will have to be trained in the houses of formation in the nature, potential, and apostolates of this Third Order. Furthermore, with increased emphasis on collaboration with the laity and decreasing religious vocations, the religious has a natural ally in the Tertiaries Secular who are bound to the Franciscan Order by both Baptism and Rule. Although Francis began the great potential of this means of Christian holiness and service by developing Tertiaries who will be leaders among the mass of

Catholic laity, much research remains to be done on new methods, movements, and mediums within the Third Order structure, presently very much in need of *aggiornamento*. Furthermore, some Franciscan Sisters need to be assigned full-time to this Tertiary apostolate for their congregation, for a region, or for overseas service.

Underdeveloped Areas abroad for Franciscan Responsibility

All of the items above naturally have implications for service outside one's own country. Further, we are beginning to appreciate that we are the Church, the Church is mission, we are all missionaries. However, here are a few specific matters for study by Sisters as to their participation in the international apostolate overseas:

(1) *Economic Humanism* — the convergence of knowledge and disciplines has had an impact on planning for underdeveloped countries so they can be catapulted from the feudal into the space age. Sisters should be sent for training in community and social development, such as at the outstanding Dominican *Institut de Recherche et de Formation en vue du Développement Harmonisé* in Paris; and in credit union and cooperatives at the Coady Institute of St. Francis Xavier

University in Nova Scotia or the Inter-American Cooperative Institute in Panama. This knowledge, in turn, should be shared with students at home and abroad through formal and informal courses. The Sisters can contribute much to the cause through social action centers.

American missionaries could make a further contribution by seeking out potential leaders overseas, and arranging for scholarships for further study by these young people in American institutions conducted by the same religious order.

(2) *Latin America* — to promote a Christian social revolution in Latin American should be the aim of the American missionary there, rather than supporting a decadent social system through established schools that cater to the upper middle class or wealthy. You readers are aware of the crisis the Church and our country face on that continent — 600 million people there by the year 2000! In these lands of haves and have nots, will the Latin Americans be Christian or Communist in the next forty years? The Popes have called for massive religious and lay aid to the Mystical Body there. The problem for religious communities is where to concentrate efforts so that you get the most for your investment of

money and manpower. American-type Catholic schools and hospitals may very well not be the answer. The Third Order offers Franciscan religious a new opportunity for service in that area through "Tertiary Action in Latin America." TALA will use apostolic teams of Regulars and Seculars in Venezuela in teacher training for a slum school system, and to staff cultural centers and residence halls in Communist-controlled state universities and pedagogical institutes. In Brazil, these apostolic task forces of Christian community will conduct a social action center for village leaders. The emphasis in both cases will be to train youthful Latin leaders and to develop the Tertiary movement in Latin America. Your inquiries are welcome on this communitarian approach.

(8) *Student involvement* — your pupils can be involved in the overseas apostolate in many ways. Letters and tape exchanges with students of other countries in their language is one way. Going abroad for the junior year or by applying for fellowships after graduation, and working part-time in the apostolate is another. Summer service in the Church's foreign mission is a real opportunity; the Catholic Inter-American Student Project Con-

ference now coordinated by Maryknoll is an example of such vacation service. Support for the indigenous Church overseas, and for lay mission activities is necessary by students; here the C.S.M.C. program might be given greater attention. Finally, there is actual volunteering of self upon graduation. In addition to the Peace Corps and PAVLA in general, please remember the Third Order's TALA program which seeks qualified college or nursing school graduates.

It has been possible to open only some of the doors for development of Franciscan responsibility in the social arena in the future. Perhaps Pope John summarized best what these words have been trying to convey:

Consequently, it is not enough for men to be instructed, according to the teachings of the Church, on their obligations to act in a Christian manner in economic and social affairs. They must also be shown ways in which they can

properly fulfill their duty in this regard.

And who is to show them by example more than word, than their religious teacher? Could any better mandate for social action by the Sister be found than in these thoughts of the Pontiff in *Mater et Magistra* —

For everyone who professes Christianity promises and gives assurance that he will contribute as far as he can to the advancement of civil institution. He must also strive with all his might not only that human dignity suffer no dishonor, but also by removal of every kind of obstacle, that all those forces be promoted which are conducive to moral living and contribute to it.

My final thought to share with you summarizes the theme of this article in the words of de Chardin, the modern Francis:

May the Lord only preserve in me a burning love for the world and a great gentleness: and may he help me to persevere to the end in the fullness of HUMANITY!

UNIQUE . . .

IMPORTANT . . .

HANDSOME BOOKS

CHRIST AND THE COSMOS

Jean-François Bonnefoy, O.F.M. Trans. Michael D. Meilach, O.F.M.

This masterpiece by one of our century's leading Franciscan scholars is written for the trained theologian: priest, religious, seminarian, and layman. It gives the scriptural basis for the traditional doctrine of Christ's absolute primacy and provides a speculative synthesis destined to influence every area of theology. \$5.95

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

These essays on the words, work, and personality of the Apostle of the Gentiles are carefully selected to give a three dimensional picture of him. Cardinals Newman and Doepfner, Elizabeth Bowen, Monsignor Knox, Daniel-Rops, H. V. Morton, are but a sampling of the authors headed by St. John Chrysostom in this glowing stirring anthology. \$3.50

THE FRANCISCANS: LOVE AT WORK

Boniface Hanley, O.F.M. Illus. Salvator Fink, O.F.M.

Exciting, inspiring reading in this beautifully made volume. It offers a short history of the three Orders and dramatic incidents of their person-to-person work in near and far parts of the world. One hundred and three fine pictures. \$6.50

Bookstores or Dept. 4-4120