

# Our Lady of Guadalupe Celebration

December 13, 2004 ❖ Curia Juan Diego



Friars sing at the beginning of the Mass.



"Mary went in haste, and so must we!" proclaims the Provincial.



Friars gather for the Feast of Our Lady of Guadalupe.



George Ward and Don Billiard sing the Ultima.



Gordon Boykin, Marcos Hernandez and Michael Haag talk it over.



A joyful Mark Schornack



Berard Doerger enjoys some Skyline Chili.



Mark Schornack and Art Puthoff



Bruce Michalek (upper right) shared his culinary arts.



Good food, good company and a good fiesta!

# Francis' View of Money & Muslims

by Larry Bernard OFM

Capuchins, Conventuals and OFMs join in JPIC Meeting.

At the time of Francis there were two kinds of money: Fat & Thin Money.

Francis entered into a dialogue with the Sultan.

Capuchins and Conventuals joined us Brownies at our second annual "Ecumenical" JPIC meeting at the Capuchin Retreat near Detroit, Michigan, November 8-10, 2004. We wanted to connect JPIC to our Franciscan tradition.

In the last twenty-five years an incredible amount of Franciscan scholarship has opened up our history and teaching far beyond anything we had when we were in initial formation. This time we asked the help of Franciscan scholars **Joe Chinnici OFM** of Santa Barbara Province and **Mike Cusato OFM** of Sacred Heart Province. They filled us in on some of the activities of Francis and the early friars on two topics: ECONOMICS and PEACEMAKING.

We learned together that in Francis' Italian society there were two kinds of money: *fat* money and *thin* money! Fat money was made of pure metal, e.g. silver. Thin money was made of cheap alloys. The rich used the fat while the poor used the thin. Fat money always retained its value. Thin money was always losing value, requiring the poor to work ever harder to stay where they were. To use either kind of money was to buy into a system that took advantage of less advantaged brothers and sisters. Francis said "NO" to the whole system by forbidding us to even touch money.

Later on our friars moved into city life and realized that money was here to stay. They adapted to the situation and began to work industriously to call for just wages for workers, just prices for products made or raised, and a just amount of interest on money borrowed! When the friars entered university life, their teacher and mentor, Alexander of Hales, defined economics as the science **by which mutual needs are recognized and supplied**. This subject was conceived in terms of ethical human relations. Thus, economics was a subset of ethics, which was in turn a subset of theology. **Economics is now defined not in terms of mutual needs or ethics, but as the science mediating unlimited demand with unlimited market.**

Francis' peacemaking activities took great

courage, probably accepted because he was respected as a holy man. When the whole Church was motivated to make war against the Saracens (Muslims), Francis, we found, *did not agree*. He did not make a big fuss about it, but went to see the Muslim leader Malek al Kamil, even though he was beaten by Muslims on his journey. He did not condemn anyone or anything. He went to carry out our basic apostolate, to share the good news that we are all brothers and sisters with all creation under the authority of the Creator, the one only God of the Universe.

He was accepted into the court of Malek al Kamil. The two respected each other as sincere, courageous, and good men. At



Francis' departure the Sultan said to him: *pray for me that God show me the right way I should act*. He later sued for peace two times even though his military force was superior and he had just decisively beaten some six thousand men fighting for Christian control of the Holy Land.

Later, when Francis was at La Verna and had received the stigmata, he wrote a blessing for Brother Leo on a small parchment. We learned from **Mike Cusato OFM** that on that same paper he had previously written the Praises of God as he was praying for the Sultan. There is a medieval literary tradition about the skull confessing Christ. Francis applied it to the sultan, drawing a head on that same paper from which comes forth a large cross. As he was praying for his friend the Sultan, Francis uses the 99 forms of Islamic prayer. Mike will soon produce an article explaining this more fully.

We were pleased to learn something of the work of the early friars in relation to JPIC topics of Economics and Peacemaking. We now see more clearly that it is up to all of us Franciscans to promote in brotherly and practical ways a deep awareness of and respect for our universal brotherhood today in the area of Economics and Peacemaking. **What more can we do as individuals and as a province?**

The German *Misioncentrale* is going to subsidize a trip for two American friars to the World Social Forum in Porto Alegre, Brazil, January 26-31, 2004. They will be expected to

*Continued on page 6*