

This book is *too important to be missed* by readers who wish to understand the philosophy of Wojtyła. Particularly those who are interested in his ethics and anthropology since this brings fresh insights and implications to all his other works if one is only keen enough to observe those effects. In any case, this book is not for a beginner to read, as its dense discussion demands an intermediate understanding of metaphysics and phenomenology, to say the least.

The publication of this book is timely in commemoration of the seven-hundred and fiftieth anniversary of the death of St. Thomas Aquinas. In contrast to other claims, in this newly translated work of Wojtyła, it has been clarified to whom Wojtyła went. It was not to Kant nor to Scheler. It was to Thomas. Wojtyła was clearly obedient to the call of Pope Pius XI in *Studiorum Ducem* when he said: “Go to Thomas, and ask him to give you from his ample store the food of substantial doctrine wherewith to nourish your souls unto eternal life.” (Pius XI, *Studiourm Ducem*, n.28.) With Wojtyła defending the thoughts of Thomas Aquinas, and justifying its importance in the middle of contemporary ethical debates only proves further that the angelic doctor’s teachings are *ever medieval, ever new*.

Blaise D. Ringor

Galindo, David Rex. *To Sin No More: Franciscans and Conversion in the Hispanic World, 1683-1830*. Stanford: Stanford University Press, 2017. pp. 330. ISBN: 978-1-5036-0326-4.

DOI: <https://doi.org/10.55997/2012pslix179br5>

The Jesuits primarily dominated the historical study of the Catholic missionary enterprise financed by the Iberian empires and proliferated during the early modern period. Current, monotonic historiography of the Catholic missionary enterprise celebrates the Society’s mission policies and accommodating approaches, travels, and contribution to furthering Catholic and Western ideals to the New World and the introduction of the East and its cultures to Europe. However, certain aspects of the enterprise remain obscure—the activities of the mendicant orders, the complexity of the missions brought by the royal patronage systems, how the missions were financed, and the recruitment and training of missionaries. Fortunately, historians have ceased their indifference to the mendicant orders and begun to address this historiographical dearth, which includes Galindo’s work on the Franciscans.

To Sin No More tries to fill the lacuna on the mendicant orders—by focusing on the Franciscans—and the recruitment and training of missionaries. In this volume, Galindo analyses the Franciscan colleges of *propaganda fide* and their conversion agenda in the eighteenth and early nineteenth centuries within the Spanish empire. He argues that these colleges that aimed to train Franciscan missionaries are vehicles in formulating and developing “an extensive, methodical missionary program to convert Catholics and non-Catholics alike.” (p. 2) This is realized in the colleges through their daily *conferencias* that

lasted for two hours where “it offered the intellectual context to conceptualize, draft, revise, and improve sermons, *pláticas*, *doctrinas* (Catholic catechisms), missionary guides, and other preaching materials.” (p. 144) He then shifts and centres the colleges in the Catholic missions during this period, perhaps away from the person of the missionary or the religious superior or legislation that governs and regulates the enterprise. He limits his study to a sample of Franciscan colleges that represent the whole—the Colegio de la Santa Cruz in Querétaro (Mexico), Colegio de Nuestra Señora de los Ángeles in Tarija (Bolivia), Colegio de San Antonio in Herbón (Spain) and the Colegio de San Miguel in Escornalbóu (Spain) with some consideration of some colleges in Zacatecas and Mexico City. He, in turn, posits that “the Franciscan colleges created an Atlantic network of missionary centers where friars were trained, from which they ministered to Catholics and expanded the mission frontier, and which molded early modern Catholicism in the Hispanic world.” (p. 301)

Five chapters follow the Introduction. Chapter 1 contextualises the colleges historically, focusing on their internal organisation and complicated, if not tense, relationship with the *provincias* and broader structure of the Seraphic Order. It also problematises and reflects on how the Franciscan colleges of *propaganda fide* evolved into an imperial, centralising institution that dominated the Spanish missionary scene during this period. (p. 28) The second chapter concerns the admission and recruitment policies for novices and friars, with privileged attention on their motivations for volunteering to the missions and their educational attainment as reflected in the archival sources that ascertain their *limpieza de sangre, vida, y costumbres*. (p. 73) Chapter 3 assesses the curriculum of the apostolic colleges of the Order which has emphasized the primary needs of doing missions—moral theology, and the learning of the languages, for effective communication and transmission of the Word. The chapter also offers vignettes on the spiritual and material life of the friar-students within the halls and walls of the colleges deemed centres of holiness and places of conversion. It is important to note how the curriculum was revised in the eighteenth century, corresponding with the Enlightenment. These reforms affected the Franciscan missionaries of Provincia de San Gregorio Magno in the Philippines. In these reforms, the scholastic method was abandoned and considered a “waste of intellectual energy... Instead, such energy should be focused on the extirpation of idolatries, struggling with enlightened atheism, reforming customs, and defending the Church from its ubiquitous enemies.” (p. 164-165) The other two chapters focus on the life of the missionaries outside the Franciscan colleges. Chapter 4 is concerned with *misiones populares* which aimed to police deviant practices and reform Catholic customs in the empire, particularly the rural areas—of rooting and re-rooting Christianity in the society. This chapter also describes how the Franciscans proceeded in this endeavour and the religious culture that emerged consequential to such policy and programme within the Baroque-enlightened Catholic transition. (p. 230) In addition, the conceptual clarification on conversion is reiterated. Citing the *Diccionario de Autoridades* of 1726, Galindo defines conversion as “a change from bad to good; not only recruiting non-Catholics for their eternal salvation under the umbrella of the Catholic Church but also the salvation of sinners” and a mean to salvation. (p. 175, 177) The last chapter analyses the contents of the sermons and *pláticas* they preached, enabling readers to glimpse their views

on colonial society—which they deemed lustful and lascivious and beset with economic difficulties and social injustice—and their intellectual background. To move the populace to conversion, the Franciscans resorted to plain speech, vivid imagery and catechetics, emphasised penance, and instilled fear of the Devil and damnation. Sermons towards the end of the eighteenth century and the dawn of the nineteenth century exhibited political anxieties as they became more politicised—loyalty to the King was exalted, criticised the “enlightened” society, and thoroughly anti-revolutionary. The volume ends with a synthesis of how the missionaries actualised their knowledge in the missions which expanded and consolidated Catholicism in the eighteenth century in the Hispanic world. (p. 23)

It is essential to highlight how the Franciscans viewed conversion vis-à-vis the fragility of the life of grace, the reality of reversion, and the repetitious nature of sin. These missionaries realized that conversion does not end with the baptism of the non-believer. In turn, they proposed and emphasized the importance of contrition, confession, and penitence as the path towards conversion, essentially making Hispanic American Catholicism *sacramentalised*. “If society tends to sin, the priest offers the cure; as disease warrants the physician, sin validates the spiritual healer.”

Reading *To Sin No More* would highlight the uniqueness of the Philippine missions—the Franciscans had mastered the Philippine languages compared to their American counterparts, as exemplified by their *vocabularios* and *artes*, and they were already immersed and concerned about moral cases at the dawn of the seventeenth century, among others. Similarities were also evident, especially towards the end of the eighteenth and the beginning of the long nineteenth century, which offer a nuanced view of the anti-liberal and anti-revolutionary sentiments of the friars. One would also wonder if the friars from these colleges volunteered in the Philippines as well as how the curriculum reforms of the eighteenth century affected the Franciscans of the Province of San Gregorio Magno and their mission territories.

To Sin No More is rich in archival data from various Franciscan archives in Spain and the Americas. Moreover, Galindo has demonstrated familiarity with the internal structure and culture of the Franciscans, which is necessary for transcribing, translating, reading, and interpreting ecclesiastical and religious sources. In addition, this study provides a framework for writing about the missionary formation of the friars, Jesuits, and clerics before and upon their arrival to the Philippines during the Spanish colonial period. Historiographically, this aspect of the Philippines’ mission, religious, and ecclesiastical history is unknown and understudied. Thus, this work reminds Philippine historians that writing on this area is needed to understand the local church and the beginnings of the nation. Much has been written about the missionized students of these missionaries, and it is now high time to investigate how they were trained across the centuries. However, “we need to study missionaries with the same sensibilities as we now devote to Indians.” (p. 14)

Argene Águila Clasara