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A FRANCISCAN SPIRITUA ET# VITA SPIR!

The Eucharistic Sacrifice

In the Bible and Tradition

story. It happened at Paris, in about 1880-1882. In those years he was already fatally ill, he did not, however, throw away his paint-brush. Mihaly (Michael) Munkacsy¹ (1844-1900), we read a thrilling, dramatic On the musculature of the human organism. But he could never witness a is, to find Christ, the Victim of Golgotha, and to enter into a union in Him the significance and the expression of his own suffering, that to bring the dying Christ near his own tormented soul, and to find the Golgotha as 'real' as possible. He was inspired by the desire of his time, it was therefore quite natural that he wanted to paint Golgotha, with the dying Christ on the Cross ... gigantic plan captivated his mind and heart: he wanted to paint with Him ... Munkacsy was one of the greatest representatives of the 'realists' In the life of the internationally known He had made numerous studies for his masterpiece. He knew the contrary, he worked harder than ever before, Father Sabbas J. Kilian, O.F.M. Hungarian painter, because

crucifixion, he could never see a crucified body. Resolute to work out every detail for the painting of his great aspirations, he had himself bound to a cross, and his hanging body photographed . . . The Golgotha became famous at once, one of the most celebrated

paintings of Munkacsy. The painter, however, never again regained his

health. The special effort undertaken by him in his own: crucifixion further undermined his already weak frame. Yet spiritually, I hope

he entered into the so much desired union with his Divine Master. Whenever I hear of the ordination or the first Mass of new priests.

time and again the symbolic meaning of Munkacsy's story recurs

of Christ, "because it is the office of the priest to consecrate the to my mind. Yes, the priests must be looked upon as ordained ministers

1He visited New York in 1886 when his CHRIST BEFORE PILATE (now in Philadelphia) was exhibited. His painting, THE BLIND MILTON DICTATING TO HIS DAUGHTERS hangs in the New York Public Library. Other Munkacsy paintings in this country: the GOLGOTHA (Philadelphia), STUDIO (Metropolitan Museum, New York), PAWN-SHOP (Philadelphia Museum), CONDEMNED CELL (Boston Museum).

THE EUCHARISTIC SACRIFICE IN THE BIBLE AND TRADITION

of the body of Christ. greatness and purpose of the death of the Son of God, and 'to repaint', they are the ministers of the sacrament and of the Eucharistic sacrifice are partakers of Christ's sacrifice. Yes, they are priests, and as such to recreate it in the most realistic fashion possible for those who artists of the Crucifixion who let themselves be bound to the cross service of God."8 In this regard, it can be said, they will be the true grace,"2 consequently, they must be "completely set aside for the sacrament of the body of Christ in whom there is a fullness of all in order to scrutinize the meaning and importance, the Divine

TESTIMONY OF THE BIBLE

Let us here recall the Last Supper of Our Lord!

which shall be shed for you."4 after the supper, saying, "This cup is the new covenant in my blood, do this in remembrance of me." In like manner he took also the cup to them, saying, "This is my body, which is being given for you; "And having taken bread, he gave thanks and broke, and gave it

special attention. Although the story of this text is simply, clearly stated by St. Luke, and easily understandable to anybody, we feel that it should be given

munion was more than an eating of the life-giving flesh of the symbolically, by way of sacrifice. For the Apostles their first comsuffering body and the wine with His blood. "The Last Supper was and in the blessing of the chalice. He already knew that He would die of a purely commemorative or ritual act in the breaking of the bread slain by the sacramental separation of body and blood."5 Saviour; it was an act of union with a victim that was symbolically blood that was given to them to drink even then being shed, though given to them was the body of a victim offered for them, in which the at once a sacrifice and a sacrificial banquet in which the body that was blood to the Apostles as their food and drink. The Last Supper was then, more than a religious rite in which Christ spoke of His body and for us on the cross, and He pointedly identified the bread with His which shall be shed for you," we can see that Our Lord was not thinking being given for you," and "This cup is the new covenant in my blood, If we analyze the Master's words, "This is my body, which is

can anybody argue that only the words of Luke offer ground for this realistic interpretation. Essentially Matthew 6, Mark 7, and St. Paul 8 do say the same of the Last Supper though their wordings are slightly sacrificial character of the Last Supper cannot be denied. Neither different from Luke's. In the light of St. Luke's text we must, therefore, say that the

people, and, to symbolize their union with God, the people were fully: "Through Moses, God had made a covenant with a particular replacement of the old one, its constitutive element of blood, too, must animals. If, therefore, Jesus Christ announced a new covenant as a man entered into a covenant with God through the blood of sacrificial recalled the revealed law9 of the Old Testament according to which "This is my blood of the new covenant"-He said. By saying this He Last Supper Our Lord entered into a new covenant with His people. was strictly forbidden "because the life of the flesh is in the blood" way of sacrifice. With blood were they sprinkled, for "to eat blood" sprinkled with the blood of the victim that had been offered to God by of His new covenant. In this connection Father Palmer writes beautitherefore, He instituted a new one as the permanent, official sacrifice the annulment of the old covenant He also suppressed the old sacrifice. necessarily be of a sacrificial character. All the more so because through particular people, but with all peoples, an alliance so intimate that it (Levit. 17:12). Through Christ, God made a new covenant not with a Furthermore, we must take another fact into consideration. At the

²St. Bonaventure, Breviloquium, VI, 12. Translated by Erwin Esser Nemmers. St. Louis: B. Herder Book Co., 1947. P. 209.
8Ibidem, p. 208.

⁴Luke 22, 19-20.

⁵Daul F. Palmer, S.J., Sacraments and Worship. Volume I of the 'Sources of Christian Theology.' Westminster: The Newman Press, P. 180.

^{6&}quot;And while they were at supper, Jesus took bread, and blessed and broke, and gave it to his disciples, and said, "Take and eat: this is my body," And taking a cup, he gave thanks and gave it to them, saying, "All of you drink of this; for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins." Matt. 26, 26-28.

⁷Mark 14, 22-24.

⁸I Cor. 10, 16-21; Heb. 13, 8-10.

e"Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the Lord. Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the Covenant, he read it aloud to the people, who answered, "All that the calves and of the goats, with water and scarlet and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant which God has commanded for you." The tabernacle also and all the vessels of the ministry he sprinkled likewise with blood; and with blood almost not even the first has been inaugurated without blood; for when every command-ment of the Law had been read by Moses to all the people, he took the blood of the Lord has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant which the Lord has made with you in accordance with all these words of his." Ex. 24, 5-8. - "Hence everything is cleansed according to the Law, and without the shedding of blood there is no forgiveness." Heb. 9, 18-22. See also Gen. 15, 9-18.

Lord, until he comes." (I Cor. 11:24-26) 10 shall eat this bread and drink the cup, you proclaim the death of the as often as you drink it, in remembrance of me. For as often as you St. Paul: "This is my body which shall be given up for you; do this Church for some 1500 years—is the meaning of the words recorded by to Catholic teaching-and it was the unchallenged teaching of the Christians today commemorates His death of yesterday. This, according prefigure His death on the morrow, just as that same rite celebrated by Christ instituted at the Last Supper a true rite of sacrifice that would the altar of the Cross. Yet to symbolize this unique sacrifice of Calvary, shed only on the following day when His blood will be poured out on unto the remission of sins." True, the blood of Christ will be really for it is my blood of the new covenant which is being shed for many was to be symbolized not by any mere sprinkling with blood, but by the very drinking of the blood of the Victim: "All of you drink of this;

blood as sacrifice.11 the species of bread and wine, offered His own Eucharistic body and very explicit in stating the fact that Our Lord at the Last Supper, under In conclusion, therefore, we can say that the Sacred Scripture is

THE NEGATORS

To give the reader an example of their vehemence against the Eucharthe Catholic Church's interpretation of the meaning of the Last Supper. ers" declared that Sacred Scripture offered no ground whatsoever to istic doctrine of Christianity we offer here two texts for consideration. In the sixteenth century, with Luther foremost, Protestant "reform-

Holy Fathers, many precedents, and an observance that is world-wide and uninterrupted. is called the victim of the altar. Added to this are the sayings of the the sacrifice be accepted just as the sacrifice of Abel, etc. Hence Christ and further on: This oblation. Again, there is the clear request that keeping, where it is said: These gifts, these presents, these holy sacrifices; to God, an opinion with which the words of the Canon seem to be in namely, the widespread belief that the Mass is a sacrifice which is offered follows: "Yes, and there is another scandal that must be removed . . . In "The Babylonian Captivity of the Church" Luther wrote as

"Since they have relied so obstinately on these arguments, we must

10Op. cit., pp. 180-181.
11The reader is also referred to other texts of the Old Testament which contain some prophecies of the Eucharistic sacrifice of the New Testament. The following places are of great importance: Malachy 1, 10-11; Gen. 14, 18. This latter text is of special interest since the Council of Trent referred to it as the prototype of the sacrifice of the Mass. See also Ps. 109.

For unless we hold that the Mass is Christ's promise or testament, as with equal steadfastness bring against them the words . . . of Christ them" ... 12 us allow nothing to prevail against these words, even if an angel from heaven shall teach otherwise. For there is nothing of sacrifice in the words clearly declare, we lose the whole gospel and all comfort. Let

eternal God, the manner of holy communion, which is now set forth well be verified the saying of Christ, that thing which seemeth a high nor in any wise allowed before God, but abominable; and thereof may is neither a sacrifice propitiatory, nor yet a sacrifice of laud and praise, saying or singing of Mass by the priest as it was in times passed used, it Among other passages, he wrote the following lines: "And as for the the true doctrine of our salvation, justification, and remission of all our of the sacrifice of Christ upon the cross for our redemption, and with St. Paul and the old primitive and apostolic church, with the right faith within this realm is agreeable with the institution of Christ, with thing before men is an abomination before God . . . But thanks to the sins by that only sacrifice."18 The second text is an excerpt from Cranmer's Defense in 1549.

In these two texts the following points are made:

- the Last Supper do not contain any reference whatever to the Eucharist Both Luther and Cranmer claimed that Our Lord's words at
- 2. They admitted, especially Luther, that the observance of the Mass as sacrifice was "widespread", "World-wide and uninterrupted."
- of this "discovery" no one else was permitted the right to interpret they had found the true interpretation of the Master's words. In virtue them otherwise. Both Luther and Cranmer claimed that in rewriting the Mass,
- church." Luther, however, acknowledges openly that "the saying of the two "reformers". In the opinion of the Anglican Cranmer, the new of the Church, the Mass has been offered to God as the one true sacrifice give weight to the important historical fact that from the beginning for the Mass. Neither Luther nor Cranmer nor the other "reformers" Holy Fathers" and the liturgy of the Mass claim the sacrificial character interpretation "is agreeable with . . . the old primitive and apostolic defined in the New Testament. However, there is a very important difference between these

18Cited by Fr. Paul F. Palmer, S.J. Op. cit. p. 203 12Cited by Fr. Paul F. Palmer, S.J. Op. cit. p. 198

TRADITION

First of all, we would like to mention St. Clement of Rome. He was third successor of St. Peter as Bishop of Rome. He governed the Church from about A. D. 90 to 99. Ordained by St. Peter himself, he enjoyed personal contacts with Peter, and was privileged to learn the Christian doctrine from the most competent sources.

As the visible Head of the Church, he wrote his "Epistle to the Corinthians" "The occasion of the letter was a schism in the Church of Corinth . . . From St. Clement's letter we gather that a group of lay persons had succeeded in ousting all or most of the higher clergy, or had persuaded a large portion of the community to alienate themselves from the presbyters, an action declared to be not only unauthorized but unjustified. The letter insists, moreover, that the lives of these presbyters had so far been blameless and that the cause of the quarrel was simply 'envy and jealousy."¹⁴

In his lengthy letter St. Clement carefully pointed out to the Corinthians:

- a. that the Divine Master "has commanded the offerings and ministrations to be carried out and not carelessly or disorderly, but at fixed times and seasons";
- b. that "He has Himself fixed according to His surpassing counsel where and by whom He desires them to be performed, in order that all things may be done in holy fashion according to His good pleasure and acceptable to His will."
- c. Finally, St. Clement explicitly used the word 'sacrifice', and unmistakably applied it to the sacrifice of the Mass. Here are his words: "Let us, brothers, each in his own order (I Cor. 15, 23), strive to please God with a good conscience and with reverence, not transgressing the fixed rule of each one's own ministry. Not in every place, brothers, are the daily SACRIFICES for petitions and for sins and for trespasses offered"...¹⁵

Except the New Testament, St. Clement of Rome is therefore, the first important witness whose writing has been preserved to testify about the sacrificial character of the Mass. However he is not the only one. He is followed by a long line of other witnesses whose authenticity and authority have been historically proved. In the Didache or Teaching of the twelve Apostles (c. 100) we find clear references to the Mass

14The Apostolic Fathers, Vol. I of "The Fathers of the Church." P. 4. 15Ibidem, p. 41.

> sacrifice and as the fulfillment of Malachy's prophecy. 18 St. Irenaeus of as sacrifice.16 St. Ignatius of Antioch (c. 110) extolls the "oneness" of consummation of the Old, consequently harmony is complete between Lyons (c. 177) wrote that the sacrifice of the New Testament is the the Eucharist.17 St. Justin Martyr (c. 150) regards the Eucharist as true the Fathers, Church-writers, and theologians up to the present time. ent of Alexandria 23 write in the same manner. And so do the rest of them.19 Tertullian the Catholic (211) makes it clear that "in the Eucharist Christ is offered as sacrifice."20 Hippolyt 21, Origenes,22 Clem-He has given us as a gift, because He desired to prove the love which with that Body. This, in truth, takes place by means of the food which writes as follows: "Therefore, in order that we may become of His language. In his homily 46, commenting on St. John (6, 41-53), he of the Eucharist, because of his beautiful thoughts and expressive We would like however, to single out St. John Chrysostom, the Doctor with Him as the body is joined with the head . . . And to show the love us and has brought His Body down to our level, that we might be one He has for us. It is for this reason that He has shared Himself with Body, not in desire only, but also in very fact, let us become commingled to fulfill all their love. Let us, then, come back from that table like look upon Him, but even to touch Him and to consume Him and to He has for us He has made possible for those who desire not merely to remaining mindful of our Head and of the love which He has shown fix their teeth in His Flesh and to be commingled with Him; in short, lions breathing out fire, thus become terrifying to the Devil, and

"This Blood was formerly foreshadowed continually in alters, in sacrifices of the Law. This is the price of the world; by it Christ

16"And on the Lord's Day, after you have come together, break bread and offer the Eucharist, having first confessed your offences, so that your sacrifice may be pure. But let no one who has a quarrel with his neighbor join you until he is reconciled. lest your sacrifice be defiled. For it was said by the Lord: 'In every place and time let there be offered to me a clean sacrifice, because I am the great king' Ibidem, pp. 182-183.

17"Be zealous, then, in the observance of one Eucharist. For there is one flesh of our Lord, Jesus Christ, and one chalice that brings union in His blood. There is one altar, as there is one bishop with the priests and deacons, who are my fellow workers." Letter to the Philadelphians: ibidem, p. 114.

18Dialogue 116-117, 41.

19 Against the Heresies IV, 1-19.

20On the Crown 3.

21In Dan. IV, 35.

22In Jes. Nave hom., 2, 1.

28 Al Strom. I, 19.

purchased the Church; by it He adorned her entirely. Just as a man in buying slaves gives gold and, if he desires to beautify them, does this with gold, so also Christ has both purchased us with His Blood and adorned us with His Blood. Those who share in this Blood have taken their stand with angels, and archangels, and the Powers from on high, clad in the royal livery of Christ and grasping spiritual weapons. But I have not yet mentioned anything great, for they are wearing the King Himself."24

Such testimony in behalf of the sacrificial character of the Mass is uninterrupted in the history of the Church. We find no gap between the Apostles and the Apostolic Fathers, between the early Christian writers and the theologians of the Middle Ages, between the East and the West. And in the long series of witnesses and testimonies the main argument, the source of inspiration has always remained the same, for all made it unmistakably clear that He wanted His Apostles and their legal successors to offer His Body and Blood as a sacrifice under the species of the bread and the wine in the Mass.

It is deplorable that Luther and the rest of the "reformers" purposely denied this traditional interpretation of the Gospel. We can but apply the Master's own words to them: "The words that I have spoken to you are spirit and life. But there are some among you who do not believe."25

Happy are we who recognize the Lord in the bread and wine of the daily Mass, and make the altar our own Golgotha. There we may let ourselves be bound to His cross in order to become artists of the Crucifixion, living members of His Mystical Body, and firm believers of the mysteries of Christ. We can say with St. Peter: "Lord, to whom shall we go? Thou hast words of everlasting life, and we have come to believe and to know that thou art the Christ, the Son of God."26

24Saint John Chrysostom "The Fathers of the Church", vol. 33, pp. 468-471
26John 6, 64-65.
26John 6, 69-70.

"OFFERIMUS TIBI-"

Father Regis Marshall, O.F.M.

A well intentioned person is a good-hearted person. In the sight of man, however, our psycho-physical composite can lend itself to ambivalent acts. The outward act does not always faithfully translate the inward intent. Hence, we have here one of the many reasons for refraining from rash judgments. In the sight of God there can be no such ambiguity. He, to Whom nothing is more pleasing than a contrite heart and a life of faith, sees our every movement. His all-knowing Mind reads the unabridged contents of our hearts. It is said that actions speak louder than words. Even more visible to God is the intention that gives direction to our deeds.

The day of any devout and pious Catholic receives its meaning from, and is defined by, the morning offering. Whether this oblation is made in the confines of one's chamber or publicly in unison with the priest at Mass, the intention involved tempers, colors, and flavors our every endeavor. It is the most important ingredient of any given day. Even as the sun rises over the horizon the lifting up of the heart to God in such an offering gives a positive buoyancy to every effort, be it that of a smith, a student, or a stand-in for Christ at the altar of Sacrifice. The morning offering puts the ultimate stamp of approval on our good works. It is a sort of Good-Housekeeping Seal embossed on every achievement. A kind of a Divine additive, it infinitely exceeds the touch of a King Midas. Whereas for him all things were turned into gold, all of our exploits are turned towards God.

Just as money in the bank draws interest without a necessarily accompanying awareness, so the daily Suspice of its nature attracts and draws God's love. It transforms our play, our work, and of course our prayer into lovable preoccupations. Only self-interest and self-absorption can frustrate this intention. Such a selfish interest, like a personal law of gravity, anchors and moors the heart, leadens it, making any salutary offering impossible. Attracted to the allurements of the world, the means become the end. A good archer is not known by his arrows but by his aim.

The end crowns the work. In the morning offering the end is in the beginning. The most perfect work effected on this earth was

OFFERIMUS TIBI-

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Christ's oblation on Mount Calvary. That Suspice left no room for doubt or conjecture. It was clear, compelling, conclusive. Nothing of ambiguity in it; it was as evident as the rising of the sun. Jesus filled the chalice to the brim. Our Saviour emptied Himself, went all out. "What more could I do for you that I have not already done?" (Improperium of Good Friday.) To imitate this ideal offering as closely as lies in our power is to perfect our own morning offering.

more than a morning offering. It was eternal, its seat to be found in the suddenly found the First Good Friday the most propitious on which "I have glorified thee on earth: I have finished the work which thou executed. And who is the pious soul that would not deny himself the it." (Ps. 39:9) Yes, Christ's offering was executed long before He was it is written of me that I should do thy will: O my God I have desired and compassion on the "dramatis personae" of the Passion. But His was particular calendar day Christ, the saddened Saviour, did have pity display of hatred to demonstrate His boundless love. He was not used sense. He did not simply wait for the proper circumstances and a public to make the grand sacrifice. Christ was not an opportunist in the vulgar That it was, but it was even more. We cannot say that our Saviour of the Skull. Some are wont to make of it an isolated historical event. gavest me to do." (Jno. 17:4) whole world if he could but crown his work in imitation of Christ, prefigured in the personality of King David. "In the head of the book in the private chambers of God's Mind. This was the oblation that was goodness and mystery that is God. Somehow it existed and still exists dawn of creation, eternally in the Mind of God. Of a certainty, on a by history and its event. But rather His offering existed before the So often the offering of Christ is localized and situated on the hill

During His tenure on earth Christ taught us to imitate His offering in the beautifully simple language of the most simple and beautiful of all prayers, the Our Father. In praying, "Thy will be done on earth as it is in Heaven", we have learned our lesson well from the Teacher if we too are willing to undergo a holy bankruptcy with a sincere, "I have desired it". Just prior to drinking of the chalice during Holy Mass the celebrant prays, "What return shall I make for all that He has done for me?" Our return should be the same conformity of will, a similar generosity, a like confidence and trust so that, when the sun shall set, its golden rays will be reflected on the lasting diadem that crowned our work.

Cardinal Newman wrote that, "He Who could walk the waters could ride triumphantly upon what is still more fickle, unstable, tumultous, treacherous—the billows of the human wills, human purposes, human

hearts". Christ, the Divine Psychologist, knew that our morning offering could stabilize our entire day and be the keel of our bark on an ever-shifting sea. As a result we would possess that steadfastness of purpose so sorely needed in a distracting environment. Seneca too, tells no wind is the right wind". Like the flotsam and jetsam which is no seed to and fro and eventually washed ashore, the man without a tossed to a healthy motive soon finds himself on an abandoned beach there to be found by the beachcombers of this world.

At this time might I offer a personal suggestion? When making your morning offering why not dedicate each day to God but for a your morning offering why not dedicate each day to God but for a year morning offering why not dedicate each day to God but for a year morning offering why not dedicate each day to God simply specific purpose. For instance, Sunday should be offered to God saturday is traditionally our Lady's day. It could be offered to God Saturday is traditionally our Lady's day. It could be offered to God

Saturday is traditionary out. Due on beseeching her help so that we but specifically in honor of our Queen, beseeching her help so that we might appreciate God and His Gifts. Friday, because of the Passion of might appreciate God and His Gifts. Friday, because of the Passion of might specific and the Holy Souls, and so on. In such a procedure each day will be given a kind of "personality". Thus you will have the tendency to live each day for its own sake but ultimately for the glory of God. This will also forestall needless worry in which bridges are crossed before they are reached, if such bridges exist at all.

reached, it such brings was "....."

It was through Mary that God offered His Son to an empty world.

It was through Mary that we should return our offering. "Be it done
It is through Mary that we should return our offering. "Be it done
to me according to Thy word" is still and ever will be the most perfect
to me according to Thy word" is still and ever will be the most perfect
creatural offering. Because Mary was so humble, the concavity of her
paten curved deep and was filled with the richness of her offering. In
heing so empty of self, was Mary able to be so full of grace.

The chaste, the pure, the inviolate Mother of God can teach us to purify our intentions and especially our morning offering. Emerson once wrote, "A good intention clothes itself with sudden power". If that intention be modelled after that of Christ's and in cooperation with our Blessed Mother, such an oblation can be a dynamo which,

like faith, can move mountains.

Upon rising tomorrow morning even as you tie the laces of your shoes or fasten the straps of your sandals be mindful that the current shoes or fasten the straps of your sandals be mindful that the current day given to you by the grace of God must find your will firmly and securely attached to the Divine Will. You can bring Heaven to earth by praying that His Will be done on earth even as it is in Heaven.

When the sun shall have set in all its splendor what greater satisfaction can come to man than to say, "I have glorified thee on earth; I have accomplished the work which thou hast given me to do". (Jno. 17:14) And since the end crowns the work your perseverance will be rewarded since it has been promised, "Be thou faithful unto death and I will give thee the crowning". (Apoc. 2:10)

HOMING

How like a wild bird

Does my spirit wing
Against a drift of song,
pionioning to West,
Where saffron sun
is blending in horizon's purple rim
and sleeping rainbows hide!

How like a wild bird

Am I caught in clouds,

Bright miracles of mist,

Helpless in the seeking flight

unless compelling breath of God

soon comes

to bear me Home!

Francesca

CROSSES OVER NAGASAKI: IV

Father Gerard Huber, O.F.M.

(Continued)

The war against Korea that Hideyoshi had begun in 1592 concluded in victory for Japan. Iressistibly the army of the Christian general Konishi had advanced to the northern border of Korea, inflicting serious defeats even upon the Chinese troops which had hastened to help the Koreans. General Konishi himself, accompanied by one Chinese and two Korean envoys, traveled to Hideyoshi's court to discuss the conditions for peace. Hideyoshi imposed harsh terms:

- Korea must cede the five southernmost of her eight provinces
- to Japan;

 2) The Emperor of China must send one of his daughters as concubine to Hideyoshi to safeguard the bond of peace between the two countries;
- 3) China and Korea must pay to Japan an annual tribute, the amount of which was to be settled later.

Some months later it was announced that a distinguished Chinese delegation would arrive in Japan to deliver the answer of the Emperor of China to the demands of the Japanese. Hideyoshi, reveling in the proud conviction that the great Chinese empire, ruled by the Son of Heaven, would soon bow before him, planned to give the ambassadors a brilliant reception during the course of which he would display the power and splendor of his sovereignty. Therefore, in the summer of 1596, he gathered an army of 100,000 men near Kyoto. He himself, accompanied by his three year-old son, made a spectacular progress from his summer residence in Fushimi to Kyoto. Soldiers and samurai in dress uniform stood on both sides of the road for a distance of about eight miles. The roadsides were decorated with flags and costly banners of all kinds. The daimyo and nobles of the country accompanied Hideyoshi on horseback. It was a procession of glittering splendor and immense pomp.

But above all this splendor and pomp hovered the gloomy mist of earthly transitoriness. On the golden-wheeled platform, shimmering with precious silks and jewels, sat Hideyoshi on his throne, the wreck of a once powerful warrior, wasting away from the diseases brought on by his uncontrolled passions. For over a year he had been suffering

from an inflammation of the spinal cord. His whole nervous system was so badly shattered that he soiled his undergurments without even being aware of it. His physician-in-ordinary was the notorious bonze Jakuin, who tried to cure him more through magic spells and temple superstitions than through medical remedies, More will be said later concerning the machinations of this bonze who burned with a blind persecution of 1587.

"how then can you protect others from disaster? Damnation to you!" the ruined statue, "You cannot even save yourself;" he shouted in fury. And he shot the arrow into the smashed face of Buildha. how from the soldier who accompanied him and aimed an arrow at common people. He paused at eight of the damaged daibutsu, took a city on foot, driven by the same terror that filled the hearts of the casting aside dignity and ceremony, rushed through the streets of the breast of the eighteen-foot dathutsu (Buddha) in front of it. Hideyoshi of the Hokoji temple collapsed, it cut off, in falling, the face and was reduced to rubble and ashes within seconds. When the heavy roof summer residence in Fushimi, the pride of Hideyoshi's heart, had been a veritable museum of the finest works in Japanese art. It, too, thousand columns of precious stones. It was now a heap of dust. The rains. The banquet hall of the Osaka castle had been supported by a was not even completed and which had already cost a fortune, lay in the seven citadels near the capital, and the large castle in Osaka which collapsed in a few seconds. The residence castle in Kyoto as well as years for the embellishment of his capital-and it was very muchbaried beneath the falling rains. All that Hideyoshi had done in the past violent. Scarcely a house remained standing; thousands of people were Japan and the most densely populated area, the earthquake was most country. Especially in the region of Kyoto and Osaka, the center of the earth quaked in a succession of tremendous shocks throughout the comets were omens of impending cutastrophe. From September 1 to 4 stricken people were almost insune with feur, for they believed that August 17 a great comet flashed across the western sky. The already and red volcanic sand fell in Osaka. For several nights the moon hung blood-red in the sky, a consequence of the dust-filled atmosphere. On miles away from Kyoto, a dense white rain of ashes fell in the city, Asuma erupted with devastating force. Though it is more than 200 fell suddenly upon the entire country. On July 17, 1596, the volcano midst of Hideyoshi's ecstatic jubilation terror and unatterable misery The Chinese legates had not yet arrived in Japan when in the

The victims of the terrible earthquake had not yet been brought

out from under the ruins when another devastating catastrophe staggered the country. Beginning on September 20, mighty rainstorms drenched the land for several days and nights. The rivers were turned into raging floods and even the large Lake Biwa north of Kyoto overflowed. It never became known how many people lost their lives through this new mishap. The seething waters picked up whatever lay in their path and carried it off to the sea or ground it to bits and buried it under the rubble and muck. To add to the general misery, the spectre of hunger arose, for the entire harvest had been destroyed. Homeless parents wandered across the countryside in search of their children, who in turn wailed for their lost parents. Japan was a vast ocean of death and destruction and human anguish.

campaign in Korea-undertaken at such immense cost-was now the part of China. Hideyoshi was crushed. All his proud expectations speak such slanderous nonsense." quakes and floods have visited our country only too often. Do not punishment from Heaven. But as far back as man can remember, earthearthquakes and floods in Japan before, one could believe this is a temptuously and said: "Reflect a moment. If there had never been delivered the letter to the ruler in person. Hideyoshi laughed conforeign priests and save our people from still greater misery." Jakuin teachers who have invaded our country illegally. Quickly banish these because Heaven is angry over the heresy and sorcery of the Christian read as follows: "These great catastrophes in nature have occurred nothing better to do than stir up hatred. Their letter to the Taikosama people, even to the point of total exhaustion, the bonzes could find a meeting and composed for Hideyoshi a letter against the Christians. the leadership of the physician-in-ordinary, Jakuin, the bonzes held Hideyoshi. The bonzes, however, thought their hour had come. Under reports of Japanese defeats at the Chinese border had already reached Japanese army in the field could no longer maintain itself. The first fruitless. Deprived of support from the reserve forces at home, the lay at his feet, crumpled like a cast-off garment. Even the four years' ing demands of Hideyoshi. This amounted to a declaration of war on Instead, they refused in a cutting manner to even consider the humiliatbut not at all to announce the submission of the Chinese emperor. dors reached Kyoto. They appeared before Hideyoshi on October 21, While the missionaries were caring day and night for the suffering In the midst of this devastation and misery, the Chinese ambassa-

Hideyoshi refused to listen to Jakuin's arguments not so much out of affection for the Christian missionaries as out of pride, for his arrogance would not allow him to yield to the opinion of another,

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At the bottom of his heart, however, he believed that these disasters could only mean that Heaven was striking against his own pride and his uncontrolled passions. Accordingly, as the historians tell us, he promised himself to return to a more simple and controlled way of life, in the future. All these terrible events and the subsequent accusations of his conscience tormented and depressed him exceedingly; he grew more moody and irascible from day to day. In this state of mind not much was needed to drive him to actions of total unreasonableness.

August 14, 1596, after finally arriving in Nagasaki, the two Franciscans Named bishop of Japan in 1591, he did not then dare take possession that he did not need their help in caring for the faithful. On September a clear conscience, since the Brief of Gregory XIII was still in force him a visit, he warned them that they could not stay in Japan with who lived there, Fathers Jerome of Jesus and Bartholomew Ruiz, paid refused to give Holy Orders to two Spanish Franciscan clerics who had of his see because of the prohibition against the Jesuits issued in 1587. not much was needed to drive him to actions of total unreasonableness. He proved immune to the explanations of the Franciscans, and insisted heen sent especially from Manila to Macao for ordination. When on he would not need them to take care of his flock. On one occasion he that he would force all the Franciscans to return to Manila. He said he showed much ill-will toward the Franciscans, declaring publicly Hoping for better times, he took up residence in Macao. While there had been causing the Franciscans no end of difficulty and vexation Bishop Peter Martinez, a Portugese Jesuit. For several years his conduct The fateful year of 1596 also marked the arrival in Japan of

4 he summoned all the Jesuits living in Nagasaki for a conference with

Bishop had forbidden Japanese Christians to attend Masses or sermons of Franciscan priests, to receive the Sacraments from them, or to give them alms. Father Peter Baptist expressed his fear that the Bishop would soon banish all non-Jesuit missionaries.

On November 16, 1596, the Bishop visited Kyoto. Father Peter

Baptist saw him twice at the Jesuit mission, and he promised to visit the Franciscan monastery in return. This promise the Franciscans took as a sign of good will on the part of the Bishop, but after a few days Father Peter was officially informed that the Bishop would remain firm in his decision to forbid Christians in Kyoto, as in Nagasaki, to visit Franciscan churches. There the matter rested.

Father Peter was officially informed that the Bishop would remain firm in his decision to forbid Christians in Kyoto, as in Nagasaki, to visit Franciscan churches. There the matter rested.

Meanwhile, on October 18 of the same year, a large ship was sighted near Urado in the province of Tosa. It was the Spanish galleon San Felipe. On July 12, 1596, the San Felipe had left the harbor of Cavite in the Phillipines with 233 persons on board—Spaniards, Filipinos, and a few negro slaves. Some religious were also among the passengers; four Augustinians—Father Juan Tamoya, Prior of the house in Manila, Father Diego de Guevara, another superior from Manila, and two lay brothers, Matteo de Mendoca and Juan de Guevara; two Franciscans—the cleric Philip de las Casas, who was enroute to his native Mexico for ordination, and the lay brother Juan Pobre, who as the first Franciscan in Japan had edified all by his saintliness; and one Dominican—Father Martin de Leon, who was serving as chaplain for the ship. The cargo of the San Felipe consisted of a consignment of gold worth one million ducats, silks and other precious goods worth a total

cannon, and ammunition.

Soon after its departure from Cavite, the San Felipe encountered a heavy storm during which fourteen persons were washed overhoard. Six drowned; the rest were saved. The binnacle and the rudder were severely damaged, but they were repaired and the voyage was continued. On September 28 another violent storm arose. It raged for three days, driving the helpless ship far off her course. A few islands of the Japanese archipelago were sighted on October 3, but a new storm of five days' duration prevented the San Felipe from regaining her course. Land was seen again on October 12. Japanese fishermen informed the weary voyagers that they were in the territory of the daimyo of

of 600,000 ducats, and a huge stock of war material including guns,

On October 18 the daimyo of Tosa dispatched a patrol boat to the San Felipe and informed the captain, Mattias Landecho, that there was a good harbor nearby into which they could enter, for after such a buffeting from the heavy storms the men certainly needed rest. The

him, at which it was decided to expel the Franciscans from Japan. The Spanish Jesuits, however, opposed the resolution and asked that the Franciscans be allowed to remain. From this fact it can be clearly seen what motives were behind the Bishop's attitude. The Jesuits were predominantly Portugese, while the Franciscans were Spanish. The political and economic rivalry between the two nations had at times reached fever pitch, and was causing extremely bad repercussions in other mission areas as well as in Japan. It was less jealousy between the two great Orders than the fear of the Portugese, who up to that time held monopoly on trade with Japan; that the Spanish Franciscans might cause Japanese commerce to swing from Macao to Manila. Bishop Martinez, who is said to have had no little personal interest in the trade between Japan and Macao, made this statement openly. The situation was decidedly unpleasant for the Franciscans. Letters of Father Peter Baptist, dated October 4 and 11, 1596, report that the

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himself, the daimyo, would protect the cargo and passengers of the sea. They surrounded the galleon on all sides and guarded her throughpassengers without delay. whatever they could put their hands on. Japanese soldiers protected the that stood waiting at the harbor rushed upon the ship, carrying off severely damaged and rendered immovable. At once the crowd of people deliberately allowed to run aground on a sandbank. The ship was Sun Felipe. Half willing, half unwilling, the stately galleon was escorted He assured Captain Landecho that he need not feel uneasy, since he invitation from Chosokabe Motochika, the daimyo, to enter the harbor. out the night. The next morning the captain again received an delivered the food supply two hundred patrol boats were also put to and fish were brought to the San Felipe, but together with the boats that precious cargo would be in danger. According to his request, water, rice, decho may have had a presentiment that if he landed, the ship with her serious damage. He asked only for fresh water and food. Captain Laninvitation to land since the ship had weathered the storms without captain expressed thanks for the friendly offer, but declined the looters, and flatly advised the daimyo to kill the ship's crew and by the little patrol boats into the harbor of Urado, where it was

"stranded" goods. then sent a courier to Masuda Uemon Nagamori, governor of Osaka, who the ship's cargo was unloaded and placed under strict guard. The daimyo passengers and crew arrested and locked in a large warehouse, while persuaded to forget his promise to Captain Landecho. He ordered the The Taikosama should be informed in all haste," Chosokabe was easily that this affair is being handled in a too kindly and peaceful manner. that these immense treasures have been driven to us. I am convinced ship. The officer's report concluded with the words: "It is great luck he sent his chief officer, Hisatake Kuranosuke, to take stock of the in turn relayed news to Hideyoshi and pressed him to confiscate the The daimyo refused to permit any killing of the foreigners, but

alone to his imprisoned companions with the message that the Taikosama had not received them and had refused even to accept their permission to repair her. After a few days Brother Juan Pobre returned protection against confiscation of the San Felipe's cargo, and for Frater Philip of Jesus. They were to ask the Taikosama for his de Mercado, and the two Franciscans, Brother Juan Pobre and delegates were two officers, Don Antonio Malaber and Don Cristobal delegation with a present of 6000 pesos to Hideyoshi in Kyoto. The letter of petition. Meanwhile the daimyo allowed Captain Landecho to send a

> innocent people to Christianity, then by sending soldiers to take Spaniards-first by sending Franciscan missionaries to convert the Mexico, and the Philippines, he said had been conquered by the Japan with the intention of conquering the country for Spain, Peru, He insulted them, accusing them of piracy and of having come to they offered resistance, they would feel the bite of Japanese swords, them to deliver all their gold and valuables, warning them that if of the warehouse and subjected to search. Governor Masuda communded In spite of the captain's protests, however, the men were all forced out were imprisoned. They were asked to come out, but they refused, soldiers who surrounded the warehouse in which the foreigners the "stranded" ship. A few days later he was followed by a thousand On November 11, the governor of Osaka came to Urada to inspect

was Andreas de Cuacola, the writer of the account we are here were being made against him. Among the men who accompanied him and defend himself before Hideyoshi against the accusations that Captain Landecho with seven men received permission to go to Kyoto were freezing and starving; even fresh water was denied them. Finally thin, worn-out Japanese gowns were given them in exchange. They became worse from day to day. Their clothing had been confiscated and The condition of the crew and passengers of the "stranded" ship

and justice. Hideyoshi must not allow such a crime. a friendly ship was to be confiscated, this would amount to a violation of the treaty agreed upon three years before. In the name of decency were to be arrested who had committed no crime, and if the cargo of for the Spanish-Japanese commercial negotiations. But if now people that Hideyoshi had once petitioned him to remain in Japan as surety Hideyoshi in hehalf of his compatriots. Father Peter stressed the fact Maeda Motokatsu (Geni Hoin) and asked him to act as mediator with informed about the arbitrary actions in Urado. He went to the governor, Before the captain reached Kyoto, Father Peter Baptist had been

Perhaps the situation would right itself. Such a gross misunderstanding to be eareful, to control his anger, and not to give way to despair, remonstrating with the Taikosama. He admonished Captain Landecho Hideyoshi, he apparently realized the futility, if not the danger, of his regret for the unhappy situation. Knowing how things stood with crown. The governor listened politely, but did no more than express cargo and the ship, since he was personally responsible to the Spanish for the liberation of his companions, and for the restitution of the After his arrival in Kyoto, Captain Landecho presented his plea

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would certainly be cleared up and Hideyoshi would give orders to

their king. them." To this naive recital, Jakuin added his old accusation, reminding realm, he had answered: "The king first sends missionaries to convert of how the Spanish crown had come into possession of such an enormous them to impress them with the power of Spain. To Masuda's question of Osaka, combined to describe for the Taikosama how the pilot of that stranded goods became the property of the state had no effect on Hideyoshi that he had always said the foreign priests were spies of been won and their fears allayed, Spanish soldiers come and conquer the inhabitants of a country. Then, when the people's confidence has the San Felipe had spread out the map of the Spanish empire before The notorious Jakuin and his friend Masuda Uemon Nagamori, governor appeared on the scene and succeeded in changing Hideyoshi's mind. his decision. But at that moment the old enemies of Christianity again the treaty with the governor of Manila. Even the specious argument fiscation of the San Felipe, since such an action would be a violation of Motokatsu so wary? Hideyoshi had at first refused to allow the con-Meanwhile, what was happening at court that made Maeda

and how can this child defend himself against so many secret and open alive." Then he gave a drastic command: "The people of the Philippines me. But I may soon have to hand over my empire to my little sonmyself. As long as I live I challenge any nation of the earth to attack to play with me! None of them shall remain alive! I have no fear for only to create enemies for me among my subjects-perhaps even among some others among them (the Franciscans) since I so admired their refused to acknowledge me as their lord. The Spaniards come to Japan enemies? I must take all precautions for him now, while I am still the members of my own family. But they shall find out what it means that I have fostered serpents at my breast. These traitors were busy peaceful manner that I thought them incapable of evil. Now I see Father Organtino). Later I turned my eyes with benevolence upon a few to stay in the country on account of their age and illness (e.g. foreign teachers once before! Only out of compassion have I allowed full of traitors and their number increases daily? I banished these flew into a raging passion of fury. "What!" he shouted, "My state is bringing missionaries and munitions on their ships. Everything is to When Hideyoshi, in his unsettled state of mind, heard this, he

Taikosama. Finally Captain Landecho asked Bishop Martinez, who was Meanwhile there was anxious waiting in Kyoto for news from the

> Christian religion has been forbidden in Japan for several years," a forced landing of the missionaries, if it proved necessary. The Japan. It also bore fire-arms and heavy ammunition, to be used to effect The ship bore Christian missionaries who were supposed to land in were in vain. Hideyoshi replied curtly: "The order to confiscate remains. more with the Franciscans and appeal to the governor. Their efforts Rodriguez, who was the official interpreter with Hideyoshi to go once then in Kyoto, to intercede for him. The Bishop ordered Father

all persons who were in any way associated with the Franciscans the commander of the garrison in Kyoto was told to compile a list of guard over the houses of the Franciscans and Jesuits in Osaka, while to watch them. The governor of Osaka was commanded to keep a strict work of the Franciscans, although he had been especially commissioned manded that the loyal courtier Hasegawa be punished, since he their activities. To prove this highly questionable statement, he comstopped. To this Hideyoshi answered that he had not known about (according to Hideyoshi) had failed to report fully on the life and otherwise arrogant conduct. All further action on their part should be sacraments, by preaching, building churches and hospitals, and by their been violating the laws of the nation by publicly administering their committed any definite crime. The other missionaries, however, had only those missionaries who had just arrived, for they had not yet that he would be considered a somewhat unjust ruler if he punished Hideyoshi's attention. He persuaded the sick and suffering Taikosama Here matters stood until the bonze-physician Jakuin again won

that the ill-fated ship had brought them. Chance seemed to have played and could offer to the Taikosama the confiscated treasure of the directly into their hands. Sun Felipe. They could not have had a better opportunity than this of the ship. The enemies of Christianity had now reached their goal, Christian missionaries who had been in the country before the arrival death for the passengers and crew of the San Felipe into death for the the persuasion of Jakuin, Hideyoshi changed the initial sentence of were retained by Hideyoshi for his personal service. Thus, through as soon as the San Felipe could be made ready. Only the negro slaves ordered the captain to return to Manila with his passengers and crew put him to death, as he had been urged to do. On the contrary, he lives entrusted to him, was branded a pirate, but Hideyoshi did not Captain Landecho, who had tried so valiantly to safeguard the

DANTE ON SAINT FRANCIS

Adapted by Father Marion A. Habig, O.F.M

lines as well as improve their style and metre.) English version presented here has been adapted from Dean Plumptre's translation. narrative in the mouth of St. Thomas Aquinas. Noteworthy is the fact that the We have made such alterations which, in our opinion, clarify the meaning of these famous bard was born less than four decades after the death of the Poverello. The It appears in Canto XI, lines 28 to 117, of Paradise; and Dante places the poetic (Dante's beautiful account of Saint Francis is not as well known as it deserves to be

And serve Him well in peace and loyalty, That they on either side her guides might be. With two high chiefs and blessed sons endowed, Espoused her with the Blood we bless and praise, As Bride of Him who, with a bitter cry, That unto Christ, the Church might bend her ways, Is baffled ere to that great depth it goes,-With such deep counsels that all mortal gaze The Providence, which all things doth dispose

Of one, 'tis true of both, whiche'er we take; The other by his wisdom on our earth A lofty hill a fertile slope doth make. From mountain chosen by Ubaldo blest, Between Tupino and the streams that break To common end each labored from his birth Of one I'll speak, for, if we tell the worth The light of cherubic distinction showed.1 The soul of one with love seraphic glowed.

As Orient its title now must run. Assisi call it—that were tame in sense— This place to name, let not a single one As bright as orb that doth o'er Ganges shine.2 The hill, was born into this world a sun, Where, on this slope, less steeply doth incline Behind it, by their heavy yoke opprest. Feels heat and cold; Nocera's, Gualdo's pine Perugia's Sun-gate from that lofty crest

1The "other" is the friend and contemporary of Saint Francis, Saint Dominic, ²Saint Francis of Assisi was born in 1181 (or 1182) the founder of the Order of Friars Preacher.

> And day by day more fervent love he showed. This youth a lasting marriage-pledge to her,8 As she were death, would pleasure's gates unbar. Before his father and the bishop, vowed For maid, for whom not one of all the crowd, For he, a youth, his father's wrath did dare Some comfort from his glorious excellence; When he began to make the wide earth share Such was his rise, nor was he far from thence,

She on the Cross above with Christ appeared. So that, when Mary tarried yet below, Nought it availed that she nor shrank nor feared, Nought it availed that she was found secure Which made the world great terror pangs endure.4 With poor Amyclas when the voice was heard And, till he came, none did his suit prefer. And more, the years she lived, despised, obscure; Of her first Spouse bereaved, a thousand were,

That slow he thought his pace, though it was fleet.5 The first to start, and for this peace so tried, So that the holy Bernard bared his feet Made men in holy meditation muse, The love, the wonder, and the aspect sweet, Their concord and their looks of joy profuse, Thou Poverty and Francis mayest know. By these two lovers, in my speech diffuse, But lest I tell it too obscurely so,

Nor was faint heart betrayed in downcast eye, Who round their loins the lowly girdle drew. With her, his Bride, and then, his family, Then went that Father and that Master true To seek the Bridegroom—so they loved the Bride. Giles likewise bared his feet, Sylvester too, A wealth unknown, true good that doth abide!

⁵Bernard of Quintavalle, the first to beome a follower of Saint Francis, joined him in the spring of 1208, two years after his perfect conversion. of Bishop Guido of Assisi. *The poet Lucan represents Caesar as expressing his admiration of the peaceful 3It was very probably in the spring of 1206 that Saint Francis renounced all earthly goods and returned to his father the very clothes he wore, in the court

By foolish men despised surprisingly. As being Pietro Bernardone's son,

By Pope Honorius, who was inspired, Grew after him, whose life, so high renowned, Then, when the race, content as poor to live, The first seal to that new religion.6 To Innocent he opened, who did give When he this Founder's purpose holy found. With a new diadem once more was crowned In Heaven's glory praises would receive, But, like a king, his stern intention

From Christ received the final seal's impress, On rugged rock 'twixt Tiber's, Arno's plain, To Italy his further labors vowed. Which he two years did in his limbs sustain For their conversion, not to toil in vain, And finding that this race no ripeness showed Preached Christ, with those whom His example fired.8 He, in the presence of the Sultan proud And after that, with martyr zeal untired

Would fain depart and to its kingdom turn, And from her breast, that soul so high and clear And bade them love her with a steadfast care. When it pleased Him, who chose him thus to bless, To lead him up, the high reward to share Nor for his body sought another bier.9 He gave in charge his Lady-love most dear, Then to his brethren, each as rightful heir Which he had merited by lowliness,

date for the founding of the Order of Friars Minor.

TIn the bull Solet annuere of November 29, 1223, Pope Honorius III approved ⁶Though some claim it was in the summer of 1210, it was very probably in the spring of 1209, that Francis, with his first eleven disciples, journeyed to Rome, received the verbal approbation of Pope Innocent III for his first, short and celebrating its 750th anniversary. April 16, 1209, is the traditional and official with that Rule. During the year 1959, therefore, the Order of Friars Minor was simple Rule of the Order of Friars Minor, and pronounced his vows in accordance

the early part of September, 1219.

9At the Portiuncula Chapel of Our Lady of the Angels, in the valley below Assisi, Saint Francis died at sundown on October 3, 1226, about forty-five Saint Francis preached before Melek-el-Kamel, Sultan of Egypt, at Damietta, in the final and present Rule of the Order of Friars Minor.

years old.

Mary and Two Poets

Dorothy G. Wayman - Tertiary

like me can look at the poetry of late Dylan Thomas. Altarwise by sanctuary lamp is the only way a Catholic convert

I cannot read some of his poems without stopping to say a Hail

Mary for his soul and some of them necessitate a Salve Regina!

formity and/or chastity; marriage and/or fidelity. with sex and not yet self-disciplined or otherwise disciplined to con-I willingly cross off as the bubbling spilth of adolescence, preoccupied I am prescending from 18 poems. The blatant eroticism and cynicism

dedicated abuse of his body and brain, the deliberate repudiation of I am thinking of the desperate preoccupation with Death, the

redemption voiced over and over in the later poems.

I have sought for a clue, for a key, to this wasting of a brilliant,

God-given talent-perhaps a genius.

Thomas was willing to give up nothing of his sensuality, his blatant Hopkins, to whom Thomas owed much in inscape, insight, technique. I find a key in a parallel between Dylan Thomas and Gerard Manley

ever crude and more crude. Mother of God Incarnate; Thomas' obsessive denial of it is in terms recognition of the role, the example of the Blessed Virgin as the assertion of ego. Hopkins surrendered all. The difference between the two, I believe, to lie in Hopkins'

Virgin (Collected Poems P. 127). Compare, for instance Thomas' lines in On the Marriage of a

And the shipyards of Galilee's footprints hide Though the moment of a miracle is unending lightning Was miraculous virginity old as loaves and fishes And this day's sun leapt up the sky out of her thighs a navy of doves

Wild air, world-mothering air

with the lines of Hopkins: from The Blessed Virgin compared to the

Nestling me everywhere

She holds high motherhood Toward all our ghostly good

DANTE ON SAINT FRANCIS

Adapted by Father Marion A. Habig, O.F.M.

(Dante's beautiful account of Saint Francis is not as well known as it deserves to be. It appears in Canto XI, lines 28 to 117, of Paradise; and Dante places the poetic narrative in the mouth of St. Thomas Aquinas. Noteworthy is the fact that the famous bard was born less than four decades after the death of the Poverello. The English version presented here has been adapted from Dean Plumptre's translation. We have made such alterations which, in our opinion, clarify the meaning of these lines as well as improve their style and metre.)

The Providence, which all things doth dispose With such deep counsels that all mortal gaze Is baffled ere to that great depth it goes,—
That unto Christ, the Church might bend her ways, As Bride of Him who, with a bitter cry.
Espoused her with the Blood we bless and praise, And serve Him well in peace and loyalty.
With two high chiefs and blessed sons endowed,
That they on either side her guides might be.

The soul of one with love scraphic glowed,
The other by his wisdom on our earth
The light of cherubic distinction showed.¹
Of one I'll speak, for, if we tell the worth
Of one, 'tis true of both, whiche'er we take;
To common end each labored from his birth.
Between Tupino and the streams that break
From mountain chosen by Ubaldo blest,
A lofty hill a fertile slope doth make.

Perugia's Sun-gate from that lofty crest Feels heat and cold; Nocera's, Gualdo's pine Behind it, by their heavy yoke opprest.

Where, on this slope, less steeply doth incline The hill, was born into this world a sun, As bright as orb that doth o'er Ganges shine.² This place to name, let not a single one Assisi call it—that were tame in sense—As Orient its title now must run.

1'The "other" is the friend and contemporary of Saint Francis, Saint Dominic the founder of the Order of Friars Preacher.
2Saint Francis of Assisi was born in 1181 (or 1182).

Such was his rise, nor was he far from thence, When he began to make the wide earth share Some comfort from his glorious excellence; For he, a youth, his father's wrath did dare For maid, for whom not one of all the crowd, As she were death, would pleasure's gates unbar Before his father and the bishop, vowed This youth a lasting marriage-pledge to her, 3 And day by day more fervent love he showed.

Of her first Spouse bereaved, a thousand were, And more, the years she lived, despised, obscure; And, till he came, none did his suit prefer.

Nought it availed that she was found secure With poor Amyclas when the voice was heard Which made the world great terror-pangs endure.⁴ Nought it availed that she nor shrank nor feared, So that, when Mary tarried yet below,

She on the Cross above with Christ appeared.

But lest I tell it too obscurely so,
By these two lovers, in my speech diffuse,
Thou Poverty and Francis mayest know.
Their concord and their looks of joy profuse,
The love, the wonder, and the aspect sweet,
Made men in holy meditation muse,
So that the holy Bernard bared his feet,
The first to start, and for this peace so tried,
That slow he thought his pace, though it was fleet.⁵

Giles likewise bared his feet, Sylvester too,
To seek the Bridegroom—so they loved the Bride.
Then went that Father and that Master true
With her, his Bride, and then, his family,
Who round their loins the lowly girdle drew.

A wealth unknown, true good that doth abide!

Nor was faint heart betrayed in downcast eye,

8It was very probably in the spring of 1206 that Saint Francis renounced all
earthly goods and returned to his father the very clothes he wore, in the court
of Bishop Guido of Assisi.

4The poet Lucan represents Caesar as expressing his admiration of the peaceful

poverty of the fisherman Amyclas.

Bernard of Quintavalle, the first to beome a follower of Saint Francis, joined him in the spring of 1208, two years after his perfect conversion.

By foolish men despised surprisingly As being Pietro Bernardone's son,

The first seal to that new religion." Grew after him, whose life, so high renowned, Then, when the race, content as poor to live, By Pope Honorius, who was inspired, In Heaven's glory praises would receive, To Innocent he opened, who did give But, like a king, his stern intention When he this Founder's purpose holy found.7 With a new diadem once more was crowned

From Christ received the final seal's impress, On rugged rock 'twixt Tiber's, Arno's plain, To Italy his further labors vowed. And finding that this race no ripeness showed Preached Christ, with those whom His example fired.8 Which he two years did in his limbs sustain. For their conversion, not to toil in vain, He, in the presence of the Sultan proud And after that, with martyr zeal untired.

Nor for his body sought another bier.9 Would fain depart and to its kingdom turn, And from her breast, that soul so high and clear And hade them love her with a steadfast care. He gave in charge his Lady-love most dear, Then to his brethren, each as rightful heir, Which he had merited by lowliness, To lead him up, the high reward to share When it pleased Him, who chose him thus to bless,

Though some claim it was in the summer of 1210, it was very probably in the spring of 1209, that Francis, with his first eleven disciples, journeyed to Rome, received the verbal approbation of Pope Innocent III for his first, short and simple Rule of the Order of Friars Minor, and pronounced his vows in accordance with that Rule. During the year 1959, therefore, the Order of Friars Minor was celebrating its 750th anniversary. April 16, 1209, is the traditional and official

date for the founding of the Order of Friars Minor.

TIn the bull Solet annuere of November 29, 1223, Pope Honorius III approved the final and present Rule of the Order of Friars Minor. Saint Francis preached before Melek-el-Kamel, Sultan of Egypt, at Damietta, in

the early part of September, 1219.

9At the Portiuncula Chapel of Our Lady of the Angels, in the valley below Assist, Saint Francis died at sundown on October 3, 1226, about forty-five

Mary and Two Poets

Dorothy G. Wayman - Tertiary

like me can look at the poetry of late Dylan Thomas. Altarwise by sanctuary lamp is the only way a Catholic convert

Mary for his soul and some of them necessitate a Salve Reginal I cannot read some of his poems without stopping to say a Hail

formity and/or chastity; marriage and/or fidelity. with sex and not yet self-disciplined or otherwise disciplined to con-I willingly cross off as the bubbling spilth of adolescence, preoccupied I am prescending from 18 poems. The blatant eroticism and cynicism

dedicated abuse of his body and brain, the deliberate repudiation of I am thinking of the desperate preoccupation with Death, the

redemption voiced over and over in the later poems.

God-given talent—perhaps a genius. I have sought for a clue, for a key, to this wasting of a brilliant,

assertion of ego. Hopkins surrendered all. Thomas was willing to give up nothing of his sensuality, his blatant Hopkins, to whom Thomas owed much in inscape, insight, technique. I find a key in a parallel between Dylan Thomas and Gerard Manley

ever crude and more crude. Mother of God Incarnate; Thomas' obsessive denial of it is in terms recognition of the role, the example of the Blessed Virgin as the The difference between the two, I believe, to lie in Hopkins'

Virgin (Collected Poems P. 127). Compare, for instance Thomas' lines in On the Marriage of a

And this day's sun leapt up the sky out of her thighs Was miraculous virginity old as loaves and fishes And the shipyards of Galilee's footprints hide Though the moment of a miracle is unending lightning

a navy of doves

with the lines of Hopkins: from The Blessed Virgin compared to the Wild air, world-mothering air

Nestling me everywhere

Toward all our ghostly good She holds high motherhood

Him, morning, noon and eve. New Nazareths in us, And makes, O marvellous! Where she shall yet conceive

shoestrings by reducing the Holy Ghost to 'a navy of doves'. the Mediatrix of grace; or would-be pantheistic tugging at individual There is the difference between accepting redemption, and honoring

indoctrination in England of fear, rejection and hate of Mary, Mother accepted (freely proffered universally as it is) in adult life is to know-as Dame Edith Stilwell must know today,-the four-century-old The pity for me, as one by whom the grace of Faith was finally

standing, how Coventry Patmore, after his conversion, said he had to make a pilgrimage to Lourdes before he could love the Blessed Virgin of God. and say a rosary with fervor. Patmore was a British poet ,too. I remember reading, with a pang of mea culpa as well as under-

that Fra Angelico painted on his knees in the convent of San Marco Dylan Thomas has to make a comic-strip jest of the Annunciation

at Florence five centuries ago. . . . And from thy windy West came two-gunned Gabriel From Jesu's sleeve trumped up the king of spots.

Perhaps he is dimly accusing all who did not preach to him the (Altarwise by owllight)

gospel unfeigned when he ends this same poem: Or again, maybe he was remembering the innocent clear gaze Atlaswise hold half-way off the dummy bay Let the tale's sailor from a Christian voyage Time's shipwrecked gospel on the globe I balance.

of childhood, ears receptive, when he wrote: And I saw in the turning so clearly a child's Forgotten mornings when he walked with his mother Through the parables of sunlight And the legends of of the green chapels. (Poem in October)

And surely he knew himself the mark he had missed when he said: O make me a mask

Gag of a drumstick tree to block from bare enemies The bayonet tongue in this undefeated prayerpiece. (Make Me a Mask)

the Judge how mixed up was a Welsh child of between-wars and the a mask of charity and pray God to strip it off as superfluous to reveal to the child" as Thomas said himself in Unlucky for Death. Let us make Great Depression and a faulty education. Yes, let us make him a mask, "Hurling into beginning like Christ

water to Thomas seem:

learned to write: Hopkins shall express it once more, in antithesis, Hopkins who

Of us we do bid God bend to him even so. To bruise them dearer. Yet the rebellious wills We hear our hearts grate on themselves: it kills Patience, hard thing! the hard thing but to pray But bid for, Patience is! * * *

The lost are like this, and their scourge to be Selfyeast of spirit a dull dough sours. I see As I am mine, their sweating selves, but worse Bones built in me, flesh filled, blood brimmed the curse Bitter would have me taste: my taste was me; I am gall, I am heartburn, God's most deep decree

Dylan Thomas's Lament, far from bruising his heart dearer, was: Chastity prays for me, piety sings . . And all the deadly virtues plague my death

awaits is not he who stole Heaven, but Death. lord's table of the bowing grass." But the Thief whose coming he holt kneel before blood . . . and nightlong the fables graze on the that "the animal eye of the wood, In the rain telling its beads, Fox and invocation of Mary Mother of Christ. He tells us, in Country Sleep Thomas cannot keep away from faint reflections of the Catholic

From Poems on his Birthday comes the image: The thought of the Virgin is ever in Dylan Thomas' sub-conscious.

On skull and scar where his loves lie wrecked · · · In a cavernous swung Thirtyfive bells sing struck Wave's silence wept white angelus knells

... Out of a saint's cell *

acceptance, surrender. Not without symbolism, did the heron by the inside out, because for him to recognize it as valid would mean mind. There are a-many other lines of Catholic symbolism, turned No Catholic can fail to see the picture in Dylan's time-swept Her robin-breasted tree three Mary's in the rays. The nightbird lauds through nunneries and domes of leaves (In Country Sleep)

The morning beckon ... the heron priested shore With water praying

(Poem in October)

or hear Dylan Thomas say: I open the leaves of the water at a passage Of psalms and shadows * * * *

And read, in a shell,

God help him. Mary, pray for him. All he could arrive at was: Death clear as buoy's bell.

My nest of mercies in the rude, red tree. When the worm builds with gold straws of venom

arrived at the calm confidence of Hopkins, who gave his life to the service of God: He did have hope—that mercy vouchsafed to us all. But he never

... Flesh fade and mortal trash

Fall to the residuary worm; world's wildfire leave but ash; In a flash, at a trumpet crash

I am all at once what Christ is, since He was what I am and This Jack, joke, poor potsherd, patch, matchwood, immortal

Is immortal diamond. diamond

Dylan Thomas wrote his agnosticism, his quest, his failure to

find, and yet at least he still had hope:
When I woke * * * * I drew the white sheet over the islands No Time, spoke the clocks, so God rang the bells And the coins on my eyelids sang like shells. R. I. P.

was converted to the Roman Catholic Church in 1886. He entered the Jesuit Order, but found in Duns Scotus his inspiration. W. H. Gardner, biographer and editor of Hopkins' poems, says that Scotus' principle of individuation, with its doctrine of the haecceitus, developed the poet's tendency to study individual form, which he called (Gerard Manley Hopkins (1844-1889) was an Englishman, studied at Oxford:

Dylan Thomas (1914-1953), the son of a Welsh school-teacher, died of alcoholism and complications at St. Vincent's Hospital in New York City. His biographer states that because Thomas had squandered his funds, the Sisters of Charity biographer states that because Thomas had squandered his funds, the Sisters of Charity biographer states that because Thomas was greatly influenced by Hopkins' poems, in the matter of style, that Dylan Thomas was greatly influenced by Hopkins' poems, in the matter of style, (but obviously not of spiritual content.)

Univ. Press, 1948. Gardner, W. H. ed.: Poems of Gerard Manley Hopkins. 3d ed. N. Y., Oxford All citations are from:

Thomas, Dylan: Collected Poems 1934-1952. London, Dent. 1952

PATRON SAINTS

Father Eric O'Brien, O.F.M.

you chosen as your patrons?" made concerning you and me, it should be asked. "Which saints have as it is part of the inquiry that, if God so wills it, someday will be now is also personal. Perhaps it has never been put to you before. But solemnly, "How are you?"-The question that has to be raised just Some time ago one of our priests was stopped on the street by a man who obviously was a bit under the influence. He said thickly, tentatively, "I suppose so. What would the question be?" The man asked "Father, could I ask you a personal question?" The priest said

heights of ecstasy. And here are also some remarks by only me! of ascetics, there are precious hints which mystics dropped from grace, there are admonitions given by theologians, there are examples to the land of Faith, for correcting any errors in our grammar of widen our vocabulary. For eliminating any sort of accent foreign fidential kind. Yet we are eager always to improve our diction, to Prayer is a conversation with our God and of the utmost con-

the second nocturn of your feast! in cheek, just how you acted as a boy his age. Thus grow those pious occasionally may chide him for his misbehavior by relating, tongue legends which some day may be recited skeptically by the clergy for you. In some small measure he is another you. His own parents praecedentis." And at Christmas-time he always gets a special gift from birthday on your list; it is a kind of "vesperae sequentis, commemoratio probably some relative or friend gave your own name to a new baby. If so, you have a special interest in that little boy. You have his Already in the years you climbed to reach the priesthood, most

named him after. The facial, bodily resemblance may be enhanced by the hero-worshipping imitation that the child performs because he sees in this resemblance an added claim upon his elders' love. merely physical descendancy than for the higher heritage that could grow up to be a replica, a carbon-copy of the grown-up relative they accuracy parents gave a certain name to one small son who actually did saints. You now and then have noticed with what blind but bull's-eye and should bring down to us the spiritual lineaments of our own patron them by you? We nowadays sometimes show more concern about our similarly with a special, loving interest. Is that regard returned to The saints whose names were given you in baptism, regard you

The patrons given you at baptism were, like Faith itself, a gift petitioned for you by your loving parents before you had the use of reason. But just as you have ratified their choice of holy Faith a thousand times by striving to grow always taller, stronger in it, so also as the years go by, you ought to grasp with growing and more knowing confidence the helping hands of these especial friends of yours. You ought to try to walk and talk the way they did.

When you were old enough for confirmation, most likely you were left to choose yourself the saint you also wished to follow as your leader in the lifelong battle for Faith.—One of the several mysteries that puzzle me in Englishmen is their almost universal practise of having three initials before their family name. I wonder if that signifies two names of their baptismal patrons, and another for their confirmation saint.—It seems to me, in my parochial inexperience, that we priests should encourage children's consciousness of this new name they have. It could help heighten children's reverent reaction to this sacrament which marks the end of boot-camp or basic training for these sprouting soldiers of the Faith. We could find time to talk with them about the saints they have in mind for leaders in their share of the campaign for Christ. We could exhort them to invoke and try to imitate their saint when battles come their way and when there is a fighting-chance to gain a little ground for God.

Perhaps this all sounds quite ingenuous to you in view of your own long experience. But equally perhaps, as your own confirmation was conferred on you when you were just a boy, you have almost forgotten your real obligation to honor this, your special patron. Perhaps thereby you disregard the opportunity for greatly-needed help from him whose name you bear so unconcernedly.

Whether you pioneered your thriving parish or came to it long after it began, the saint who by the bishop's decision was named its special guardian, rightfully expects some reverent consultation over problems that concern the both of you. This patron, like the one of your baptism, came into your life by others' choice, but as those others acted by divine authority, it follows unmistakably that God wishes you to honor him or her.

The Blessed Virgin Mary is the "speculum justitiae", that whole, unbroken mirror that reflects as much as any mirror could, the limitless and infinitely-varied beauty of our God. But all the rest of visible creation, and especially the rational beings in it, should be considered as a shattered, helter-skelter mirror that reflects His beauty also in its countless, glinting bits. The more detached we are from individual creatures or even from their shining total, the higher

we rise above the things of earth, the more we grow in capability of seeing God reflected everywhere below. And since by thought and prayer we move our minds and hearts more quickly than the speed of light, we ought to search the reaches of the earth and history for saints whose problems put them in positions like our very own.

"A fellow-feeling makes us wond'rous kind," they say, and surely saints must listen with increased benevolence to voices that knowingly remind them of their own painful climb to God. On shipboard friendships flower suddenly because of temporary isolation shared; in foreign countries fellow-countrymen will fraternize and strive to re-create a little while the sense of being home again. The saints have all gone home to God, of course, but our own knowledge of the ways they walked, the things they said and did, give us a sense of their companionship, and a talking-point to win their understanding help. Have you already figured out which saint should be the most responsive to your prayers because of similarity of temperament, environment, and sacred duties?

We here are close to a new church entitled "Our Lady of Malibu." There are a number of such titles here in California that localize our Lady and make her somehow live more vividly among us. The sense of geographic nearness given by such titles, is a kind of nominalism, yet it is real and very helpful. Likewise it is of more than merely historical importance that St. Frances X. Cabrini worked in our city not so long ago when you and I were even younger. She contended with the climate and the crowds and also—so they say—she lost at least one battle with a busy pastor whose successor sits among us here today. Cabrini worked especially in behalf of one minority but she also showed a really catholic breadth of vision. To ask her help in your own work, would be a prudent thing to do. With that possessiveness Italian mothers show, she may well be concerned about your way of handling her own people.

An important added query in the code is, "How do you show your reverence to your patrons?" Obviously by your eagerness to know them better. Not long ago a man here on retreat told me his father has assembled a library of books exclusively regarding Napoleon Bonaparte. All this trouble and expense he undertakes because he is a distant and collateral descendant of the Little Corporal. How much more should we priests take an interest in any publications that treat of our own patron saints!

If your heart is full of such devotion, your sermons and your private conversation will show at least occasionally your own conviction that your own patrons are very influential friends.—Relics of

children, and St. Leopold became a saint although,-or would it rather and so did St. Alphonse Rodriguez before his married parishioners find it hard to fix their eyes on holiness as the in her family, and Rose of Lima one of eleven, St. Basil one of ten, be because?—he had eighteen. St. Francis Borgia before he joined the Jesuits, had fathered eight Hungary had three children before her widowhood that came so young, goal God set for them, you could point out how St. Elizabeth St. Louis Bertrand one of nine, and so on and on and on.-If your prohibition!—If in your parish birth-control is till too prevalent, it helps to reminisce about the crowded homes from which the saints of her vocation. And think what would have been forever lost to Mother daughter permission to enter convent life, you might remind him that saints will often give you good material for argument or exhortation. the pattern of the prayers at Mass on such a day.—Reading lives of by Mother Church in her assembling from the Bible and Tradition and then to comment on the loving wisdom and the ingenuity displayed God have always come. That same Teresa was one of twelve children St. Teresa of Avila had to run away If in your parish there is some benighted parent who denies his celebrated currently. And it would make a very useful sermon now well contain each week some write-up on the saints whose feasts are worked by God in their life here on earth.—Your parish-bulletin might to pay the debt of honor due them, and also to relate the wonders your saints, exposed for veneration by your people, afford an opportunity Church if that young girl had meekly taken her selfish father's at twenty years to follow young wife

and all committed to your care, will be everlasting worth. The study of the saints is fascinating, and the reward for you

you show your reverence for them? to the saints? Which ones have you chosen as your patrons? How do The questions raised today were these: Do you pay special honor