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COVER AND ILLUSTRATION CREDITS

The drawings for the April issue of THE CORD are the work of Sister Marie Monica, O.S.F., of St. Stephen's Mission, St. Stephen, Wyoming.

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Humiliation and Celebration

"Faith needs new sets of Franciscan eyes," Professor Fackre observes. "Faithful eyes that can roam, in a world come of age, 'beyond the flowers and animals and sun to catch a glimpse of the laser beam that can build new cities, the genetic surgery and transplant that can build new bodies, and the computer that can build new minds. . . The hymns of the new Franciscans . . . celebrate the strange and fearful maturity that God has given man and rejoice in the possibilities that are not yet obscured by the impossibilities."¹

Humiliation and Celebration may seem to some readers to be three books in one: surely a reconstruction of either doctrine, or morals, or mission, in light of the radical experiment, would suffice for a meaty and worthwhile book! No, we agree with the author that his subject is enhanced by the interrelationships demonstrable only in this sort of unified treatment. Coming of age, this-worldliness, and the relevance of past and future to the present: all these themes pervade all three areas, and the author traces them throughout with the same competence, balance, and an economy possible only because they are applied to the three fields within the same volume.

The book has four parts. The first is a sympathetic yet critical exposition of the radical stance in all three areas. Judiciously selected as representatives are Altizer, Hamilton, and van Buren for theology; Fletcher for morality; and, for mission, the WCC Study commissioned in 1961. The remaining three parts of the book are "reconstructive," each of one of the three fields.

¹ Gabriel Fackre, *Humiliation and Celebration: Post-Radical Themes in Doctrine, Morals, and Mission*. New York: Sheed and Ward, 1969. Pp. vii-300. Cloth, \$6.95. Cf. p. 300.

God emerges, in Part II, as Father, Tutor, and Pioneer. He is Father of mature, rather than infant, man; and Fackre draws interesting parallels from human society in which increased longevity has fostered a new relationship between the father and his adult son. As Tutor, God does not disdain to help the still immature through structures too facily dismissed by the radicals; but traditional theologians are asked to acknowledge the extra-institutional role of the tutor and his aim of encouraging maturity and independence. As Pioneer, God "ranges out" alongside maturing humanity, not filling in gaps, but luring man forward as constant companion.

Situational morality is shown, in Part III, to be a helpful, but inadequate, corrective for traditional legalism. It is not law which must go, but past understanding of it as handed down immutably from the past and/or from above. By analogy with the "natural laws" of physical science, Fackre suggests that we see moral law as the wisdom distilled from the community's experience. It is subject to revision and improvement, but it remains necessary as a trans-occasional norm corrective of the individual's finitude (restricted perspective) and proclivity to selfishness.

Radical missiology correctly deplors the triumphalism and exclusiveness of an earlier ecclesiology. It is true that God cannot be domesticated in or by the institution. But it remains no less true that God has freely set up a covenant with his community: an I-Thou relationship different from the I-it relation he has with the world. (This is a terribly schematic outline of Fackre's excellent adaptation of Buber's categories, but space precludes development of all the nuances here.) The church turns to the world in true service, not presuming to fill in the "gaps" in the secular sphere, but offering the world its Gift as a supererogatory option: God who seeks to be loved for his own sake even as man penetrates by full right and in frankly secular style to the utmost limits of the cosmos and his own human reality.

Humiliation and Celebration is a book we have been awaiting for a long time: a successful effort, at last, to make unabashed and fruitful use of radical thought while remaining wholly faithful to the core content and value of traditional Christianity. It is a powerful synthesis, as readable as it is original and balanced—one that we cannot recommend too strongly for every reader ready to turn from either complacent triumphalism or fragmentary innovation, to constructive synthesis.

Fr. Michael D. Meilach, OFM

The Path to Disenchantment—and Back

Sister Mary Seraphim, P.C.

Could one describe a pessimist as a person for whom the only enchantment is that from evil incantations and bubbling kettles; a realist as a person for whom no enchantment is possible; and an optimist as a person for whom no enchantment is impossible? Obviously the only person in this group who is open to disenchantment, is the optimist. He still believes in enchantment — that there is in the world irresistible influences of delight.

Most of us in this post-conciliar era are emerging from an exhilarating stage of optimism to a state of grim realism — perhaps, as some writers seem to import, to a state of near-demonic pessimism. For a while, with the reforms proposed by the Commissions of Vatican II receiving overwhelming support from the Council Fathers, with the strong desire for peace which surged over our anguished planet, and with the dawn of illimitable technical advances the future could be viewed with euphoria. A few short years have shown us that illusions were woven warp and woof into the fabric of our New Age. Should we now, because we have discovered

how flimsy is the material of the garment of the future, discard the entire pattern? Or should we take this gossamer fabric and realize that being a thing of time, it must of necessity be ephemeral but that, with the grace of the Master Designer, it is sufficiently durable to clothe us until the wedding banquet is opened to us

The Path to Disenchantment

Disillusionment has become a matter of everyday experience for many among us who sought the highest ideals without being aware of the fragility of the nature with which they had to work — human nature. How many of us know sisters, priests, and idealistic lay people whose future now seems to lie in tattered ruins about their feet? They have walked the path to disillusionment and lived to tell about it. In fact, they do it quite well... and often. Many newspapers and magazines feature articles on priests disillusioned with the Church, with their priesthood with their confreres. Sisters, too, write frequently of their disenchantment with the past methods of procedure in their Institut

or Congregations. We hear and read of lay people in the Church raising their voices in protest over outmoded liturgical functions, or over what they regard as old-fashioned morality.

Robbed of our illusions, we find it easy to condemn the system or the practices which permitted these illusions to grow in the first place. We loved the enchanted land promised to us; and, when we wake up to find that it does not exist, much of the drive and energy we had is paralyzed. What is there to work for? We thought that we were working for God and now we find that we were really pursuing some personal vision in which he had only a minor role, or perhaps none at all, except that of an applauding spectator. Our illusions are shattered. There is nothing left — at least along this path.

The Path of Return

The obvious answer is to change paths, change visions, and — all too often — merely to exchange one set of illusions for another. This is beginning to show up today very clearly as one after another of defecting priests and religious admit that they have not found the enchanted land at the end of the new road which they set out on. Their ideals, at least for many of them, seemed worthwhile ones. They sought to trample the selfishness or narrowness of old forms under their advancing feet and to renew the world with generosity and love. To do

this, they needed courage and bold experimentation. So we read of seminaries being conducted in ghettos, sisters spending evenings in the corner bar, and high-schoolers writing their own Catechisms. It would seem that these extreme innovations must be undertaken, despite their obvious (at least to some) dangers, so that illusions will be shattered. This shattering must occur, before we can go on and build a solid future. Not all of these projects will fail. Some will prove extremely valuable; others will enjoy a minor sort of success. But even the catastrophes can be useful. Human nature being what it is, we all resemble the man from Missouri, "Show me and I will believe." Until it is proved to be completely untenable, even the most extreme position can be argued with great plausibility.

Once a project has either succeeded or failed, it is removed from the provocative sphere of the enchanted land and placed in the cold daylight of our immediate experience. This is definitely for the good. Now we have strong fibers with which to weave the future. The future is still ours, only more really so, in the strictest sense of the word "real." What we need to learn at this particular moment is, I think, how to walk back from our disenchantment and to help others to do the same.

All too often we are hearing of men and women who have come to the point where they are disillusioned, not only with what is

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around them, but with themselves. While this is the true starting point for humility, it can also be the last corner before despair. It has tragically proved to be so, in some instances. Actually, what is the path back from the dis-encharnted land? Is it the same one we took to get there, only retraced? No, I don't think so. It has some of the same landmarks, but not all.

For instance, it includes a renewed faith in the future, but a future founded on more solid ideals than that of human successes and enterprises. It means, not changing from a pessimist who sees only black magic enchantment to a realist who believes in no enchantment, but to an optimist who believes in all enchantment — divine enchantment. It is universally true that until all human illusions are shattered, we

cannot even suspect the existence of divine enchantments. When however, our too-human hopes topple, we raise our eyes and see for the first time, the divine heights. The end of the path to disillusionment is the first step on the road to divine visions.

At this point, it is necessary to want this other (and only) enchantment. We can still search around until we find another flaming banner to march behind (or carry, as the case may be) and set off again on a path to divine enchantment. We may be fortunate to choose a road which leads us a little closer to divine intentions and find the end not so bitter as before. In fact, this is the usual process of maturation for most people. One by one, illusions yield their fallacies, and a bit more of divine truth is seen and desired. Too, this is the universal pedagogy for learning humility — that most mature of virtues.

The Most Impossible Enchantment

When we glimpse the divine visions held out to us, we walk forward, not backward. The world around us does not change. We do. Part of the divine enchantment which we have seen includes personal worth, transcending entirely from our abilities or accomplishments. But most of all, it is an appreciation of the worth of God. When that is apprehended then all the highest aspirations of our soul sigh with profound relief. At last we have found the

ideal we can pursue without fear of suffering any disillusionment.

Paradoxically, it is at this moment that we become the perfect optimist for whom no enchantment is impossible. Now we can believe, hope, dare and do because we have found the most worthy object of our love. We love now, not projects, dreams, or even people, but that which is even more impossible, a divine, omnipotent, and unthinkably loving God. Our projects, dreams, and persons with whom our apostolate is concerned are all caught up into this entrancing mystery and really loved for the first time. That is, they are loved for themselves, for their true place in the divine plan, and not for their place in our plans.

After a short time of association with an omnipotent Dreamer (and who could be a greater dreamer than a God who died of love for us miserable creatures?) we can truly be an idealist. We will follow any enchantment which beckons, for the only enchantment which moves us now is a divine one.

We have followed the path to disenchantment to its logical finish and have set foot on the base of the mountain which will lead us in time to unimaginable heights of accomplishment, not only in the spiritual realm, but also in the human. We are in a position to work with all our energy for others because we are nourished with the pure springs of the mountains where we walk with God.

The walks are not always pure delight, for they are always on the upgrade. Even now, the chances are that we will choose a winding path, seeking an easier, more gradual ascent, and meet with the familiar spectre of disillusion. But again, this is to be expected. It remains for us only to use this wrong turning as a means for setting our foot more bravely on the steeper road. In God's plan, there are no wrong turns in our lives. He has the patience and the wisdom to make every one of our faltering choices to be exactly the right one. This is a continual mystery to those who experience it, but an infallible one. No mistake is too great that God cannot, not only rectify it, but make it to be the most profitable event in our lives. To believe this requires great hope.

Hope is the second means of returning from the world of disenchantment. Humility is the first. They are both gifts of God, freely given to anyone who asks for them. We may even make the mistake of not asking, of not even wanting to ask. This too, is not fatal. For in God's view, if we do not ask for it now, we may ask for it later with far greater desire and openness to receive. We will be pleading for even greater mercy. God's glory is his redeeming love for men, and the greatest glory we can give him is to let him redeem us and others through us.

Is not the most impossible enchantment in the world to be redeemed?

Some Notes on the Life and Work of
Ephrem Longpre, O.F.M., 1890-1965

A Predilection for Eagles

Romano S. Almagno, O. F. M.



Ephrem Longpré
friar-priest

Zephirin
son of Joseph and Adeline Richard

born 24 august 1890
Woonsocket, Rhode Island

novice 15 august 1911

professed 25 august 1912

ordained 14 july 1918

Quaracchi 1920-1938

Paris 1938-1965

died on 19 october 1965
Paris, France

Recently, while conversing with a colleague, I mentioned Father Ephrem Longpré, O.F.M., and stated that he was, in the opinion of those who knew him best, a contemporary Franciscan mystic. This colleague, a Pentecostal, was surprised, startled, and very interest-

ed. She asked many questions and then added with surprise: "Does the Franciscan Order still produce mystics?" It is in answer to this question — vocalized by her — I am sure, asked by many both inside and outside of the Franciscan Order — that I write the

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lines on this, the fourth anniversary of the dies natalis of Father Ephrem Longpré.

The chronological data of Ephrem Longpré's long life are no different in type from that of any other human being who has walked, or now walks, the face of this earth. He was born, he lived, and he died. The biographical data, too, are similar to those of any other friar-priest who labours in what Hanley and Fink have called the "mission to the mind."¹ But underlying the simple facts of birth and death, profession and ordination, writing and publication, is a saga uncommon in our day and age; for Father Ephrem Longpré was to an astonishing degree a serious scholar, a dedicated friar-priest, and a God-visited mystic.

To say that Longpré was a scholar will surprise no one who is in the least familiar with his enormous literary contributions and their world-wide acceptance. But to maintain that he was a mystic — well, that is something else. I have known friar-priests who encountered Father Longpré shortly after his dismissal from Quaracchi and who came away with the impression that he was a bitter man. No doubt he was bitter — especially in the first years after this great cross. But I would add, he was bitter for a time. Although he speaks of the

months after his dismissal from Quaracchi as the "long and difficult month of physical and moral trials," nevertheless he does go on to express the "total forgiveness which I have long ago accorded him for the love of Christ."² A very dear friend who underwent a terrible crisis which resulted in his leaving (for a time) the Franciscan Order and the priesthood knew Father Longpré for a very long time and maintained a steady correspondence with him. This friend has told me: "I am a sinner, but Father Longpré — he was a real saint!" In these matters it seems to me that sinners have always had a vote.

But even to those who are ready to admit that Father Longpré was a mystic, a fact must be presented which might cause them to hold back or at least raise their eyebrows: Ephrem Longpré became a saint overnight! This is not to say that the road to holiness is not a life-long journey. It is, as Teilhard de Chardin used to say, getting nearer and closer to Christ as, daily, He comes nearer and closer to us. But the fact is that on the eve of this ordination (during the night of July 13-14, 1918), Ephrem Longpré underwent a mystical experience — a Mystical Sleep — wherein he was given deep insights into the meaning of the priesthood in his own

¹ See the "chronologie sommaire (1890-1965)" in E. Parent, O.F.M., *Ephrem Longpré, un mystique franciscain de notre temps* (Paris: Beauchesne, 1969), 23-31. Cf. B. Hanley, O.F.M., and S. Fink, O.F.M., *The Franciscans: Love at Work* (Paterson: St. Anthony Guild, 1962), 101ff.

² Parent, 136, 149.

life.³ With all this said, let us look at greater length and in more detail at Father Ephrem Longpré, "a Franciscan mystic of our age."⁴

Longpré was an exceptionally gifted student, and so it is no surprise that his first assignment after ordination was to teach at the minor seminary. His stay there, however, was rather brief; for in December 1918 he was sent to Rome for higher studies at the Pontifical Oriental Institute, then recently established by Pope Benedict XV. He studied there for two years, wrote his thesis on *The Procession of the Holy Spirit according to Thirteenth-Century Franciscan Authors*, and received his Doctorate in Sacred Theology *summa cum laude*. Somehow word of his excellence reached Father Serafino Cimino, then Minister General of the Franciscan Order, and Father Cimino asked Longpré to remain in Europe and take up work and residence at the Order's research center, the Collegio S. Bonaventura at Quaracchi. From the date of this appointment in December 1920, Longpré's life and work — scholarly, priestly, and mystical — can logically and rightly be divided into two periods: Quaracchi 1920-1938, and Paris 1938-1965.

Quaracchi 1920-1938

Quaracchi is the household name in the Franciscan Order and in scholarly circles for the Collegio Internazionale S. Bonaventura,

³ *Ibid.*, 75-78.

⁴ *Ibid.*, title page.

⁵ *Ibid.*, 91-92.

ra, which A. Masseron has aptly termed the scientific citadel of the Friars Minor. This research center was founded in 1877 primarily for the publication of the critical edition of Saint Bonaventure's writings. When this monumental labour (which took twenty-two years) was completed, the *Patres Editores* of the College went on to the publication of the writings of Alexander of Hales, Saint Bernardine of Siena, the *Bibliotheca Franciscana Scholastica Medii Aevi* (23 volumes to date), the *Bibliotheca Franciscana Ascetica Medii Aevi* (10 volumes to date), the *Analecta Franciscana* (10 volumes), and the periodical *Archivum Franciscanum Historicum* (1908—), along with numerous other single publications. Many of the friars and friar-priests who have laboured at Quaracchi since 1877 have been renowned for both sanctity and learning, thus incarnating that ancient Franciscan dictum, "In sanctitate et doctrina."

It was to this heritage and task that Father Longpré came in December 1920. He would remain at Quaracchi for the next nineteen years of his life. Soon after his arrival, Father Longpré committed some of his ideals to paper. He writes that he had decided to take Saint Bonaventure as his personal model, that he was resolved to practice fraternal charity and show his colleagues every respect, while trying to avoid becoming part of any group.⁵ His personal program centered about

a continued growth in his devotion to the Eucharist, an effort to live more and more in the presence of Almighty God, and a strict fidelity to his work.⁶

Longpré was assigned work in the *Sectionem Alexandri Halensis* and from 1920 to 1927 he busied himself with the reading and transcription of manuscripts, the establishing of texts for the first three volumes of the *Summa* of Alexander of Hales, and the writing of the doctrinal introduction for the first two volumes.

This work could have kept him very busy, but he saw his presence at Quaracchi as more than that of a collaborator. On his own he wrote many articles and book reviews as even a cursory glance at his enormous bibliography will show.⁷ One of these articles was to change the entire course of his life. In 1922 he wrote "La philosophie du B. Duns Scot"⁸ in response to the thesis presented by Abbé Bernard Landry at the Sorbonne. The article was brought to the attention of the then Minister General, Father Bernardine Klumper, who asked Longpré to look into the possibility of a critical edition of Scotus' writings, hinting that the work could be done under Longpré's direction at Quaracchi. At the same time he asked Father Longpré to prepare a defense of Scotus for the Sacred Congregation of Rites. Longpré

⁶ *Ibid.*, 92.

⁷ E. Parent, O.F.M., "Bibliographie du P. Ephrem Longpré, O.F.M.," in *Memorial Doucet-Longpré* (Québec: Ed. Culture, 1966), 128-41.

⁸ *Etudes franciscaines* 34 (1922), 433-82 and following numbers.

⁹ *Acta Capituli Generalis* 1927 (Quaracchi: S. Bonaventurae, 1928), 40.

speedily complied with this request and presented the Sacred Congregation with a manuscript of more than one thousand pages, defending the life and work of John Duns Scotus.

June 1927 saw the gathering of many friars from around the world for the General Chapter of the Order at Assisi. It was decided, by the Chapter Fathers, that a Scotistic Commission be established for the critical edition of the writings of John Duns Scotus.⁹ In August Father Bonaventura Mariani, successor to Father Klumper, summoned Longpré to Rome and asked him to establish and organize the Commission at Quaracchi. Longpré went immediately to Lourdes and placed the entire operation at the feet of and under the protection of Our Lady of Lourdes — the Immaculate Conception — Duns Scotus' Queen.

Longpré had great difficulty in obtaining members for the Scotistic Commission. The provinces refused to send their best men to Quaracchi, even though asked to do so by the Chapter and the Minister General. Finally he was able to secure the services of A. Ledou and V. Doucet from Canada, L. Meyer from Germany, D. Scaramuzzi from Italy, and — later — of L. Amoros and D. Savall from Spain. Once they were established at Quaracchi, Father Longpré started the first of his

many journeys throughout Europe. For the next ten years (1927-1937), he would visit all the important libraries in England, France, Italy, Belgium, Austria, and Germany. This was hard work from the aspect of travelling inconveniences and the conditions under which he had to work. In England, e. g., the winters were bitter and the libraries were without heat. And in Spain (with the Civil War very near and all precious library holdings underground) he had to work by candlelight in caves.

Father Longpré visited each important library, studied the manuscripts, noted their contents, and saw to their photostatic reproduction. Meanwhile the Scholastic Commission at Quaracchi started, under the able direction of Father Victorin Doucet, to read and transcribe the texts. Longpré's work was so thorough that when the Commission was transferred from Quaracchi to Rome in 1938, there was passed on a listing of some 450 manuscripts which had already been studied, together with a collection of some 30,000 photostatic copies.

As in his very first days at Quaracchi, Father Longpré did not devote himself to only one area of work. While searching through the European libraries he still

found time to lecture at Milan, Montreal, Trois-Rivières, Lourdes, Toulouse, Detroit, Fiesole, etc. He prepared the materials for two encyclical letters issued by Father Leonard Bello as Minister General,¹⁰ wrote a very important study of Saint Bonaventure (48 columns) for the *Dictionnaire d'histoire et de géographie ecclésiastiques*, and a study on Gauthier de Bruges for the collection *Les philosophes belges*.¹¹ Between 1921 and 1939 he wrote 119 publications on Franciscan writers of the 13th and 14th centuries.

All that has been written about Father Longpré thus far is, still, only a partial picture of the man, for he was above all and before all, a friar-priest and a mystic. As he studied more and more deeply the thought of John Duns Scotus, as he better understood the richness of Scotistic Christology, the Primacy of Christ, and the Franciscan understanding of Mary, he was filled with a desire to make this known to all. As he read the mystical theology of Saint Bonaventure and as he better understood the mystical experience of Saint Francis of Assisi, Longpré made every effort to have this material pass from learned periodicals and weighty tomes to the People of God. There burned in his mind those words

¹⁰ L. M. Bello, O.F.M., "De Universali Christi Primatu atque Regalitate," *Acta Ordinis Minorum* 52 (1933), 293-311; "De Maria Virgine Omnium Gratiarum Mediatrice," *ibid.* 57 (1938), 136-50; 209-24.

¹¹ Cf. E. Parent, O.F.M., "Longpré, Père Ephrem," *Nouvelles et Documents* 20:3 (Feb., 1966), 338; E. Longpré, O.F.M., *Quaestiones Disputatae de B. Gauthier de Bruges* (Coll. *Les philosophes belges*, t. 10; Louvain: Institut supérieur de philosophie, 1928), x-244 pp.

This tribute to Father Ephrem Longpré, O.F.M., is dedicated to Father Ottavio Checcacci, O.F.M., my old professor and friend—for reasons he knows best.

— R. S. A.

we read in the liturgical office for the Feast of Saint Francis: "He sought, afire with zeal for God, not to live for himself alone, but to help others."¹² He spent long hours in the confessional, helping out in whatever country or place he might be, and was ever eager to ascend the pulpit and preach the gospel. Even as he travels through Europe we can trace the deepening of his mystical life as we read of an ever growing awareness of Christ's presence in his daily life.

Anyone studying the life of Ephrem Longpré, up to this point, could certainly say that it was a full life, crowned with every success and blessed by God. But the reader familiar with Christian biography will find something missing: suffering. And suffering is the all-important element in the mystical life, not to say the Christian life itself. For suffering, in one form or another, is always the school of the saints. Suffering must come, as a real and needed purification. And for some, as for Msgr. Ronald Knox, the irony of ironies lies in the fact that the very desire for suffering is unfulfilled — and this

in itself turns into a form of suffering.

Suffering came for Father Longpré like the proverbial thief in the night. In the early days of February 1938 he was, unexpectedly, summoned from Munich to Rome by the Minister General. He arrived on February 11 and was informed that the Scotistic Commission was to be transferred to Rome and that he was relieved of his duties as Prefect. What was behind this decision? Was Longpré a victim of jealousy — as can exist only in ecclesiastical academic circles? Rumours circulated then and continue to circulate now in the Order and scholastic communities. Longpré's editor-in-chief, Father Edouard Parent, O.F.M., and others, are (at least in print) silent.

Naturally Longpré was — to put it mildly — hurt. On February 26, 1938 he writes that he was in Rome "in the maelstrom of duties and of thorns which are my crown."¹³ And in another letter dated June 12 of that year, he states that "God's heart has sent me the most sublime cross he could have given me."¹⁴ Christ had visited Ephrem Longpré in the

¹² *Breviarium Romano-seraphicum*, Pr. sanct., IV (p. 749).

¹³ Parent, E. Longpré, *un mystique* . . . , 122.

¹⁴ *Ibid.*, 123.

form of suffering and exile. Longpré left Rome and Quaracchi a broken man. His dreams were ended, his projects terminated. He took a short trip home to Canada and then returned to take up residence in Paris. I am sure that during some moment along the way he must have made his own those words which Dante (whom he loved so much) had written: "Thou shalt leave behind everything beloved most dearly; and this is the arrow which the bow of exile first shoots. Thou shalt experience how salt is the taste of another's bread, and how hard a path it is, the going up and down the stairs of others!"¹⁵

Paris 1938-1965

On March 8, 1939, Father Longpré took up residence at the Franciscan Friary of Marie Rose in Paris. Because of his involvement with the Resistance he was forced to flee the Gestapo and take cover in Pau. He was, naturally, unable to do much scholarly work during these years; but it was another opportunity for a deepening of his spiritual life. In March of 1939 we read in his diary that he had made a special vow or promise to pursue sincerely the path of holiness; and in September 1942 he writes: "Heart of Jesus! Gentle Heart of Mary! Pros-

trate before the sacred Host, I beg you with my whole heart for the sublime grace of holiness."¹⁶

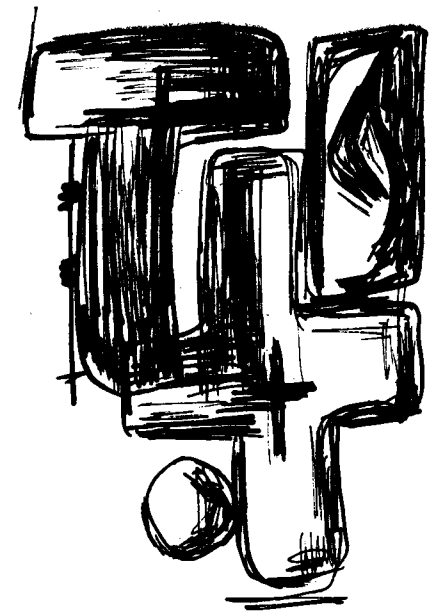
With the end of the War in 1945 Father Longpré returned to Paris and resumed a normal routine. The next eleven years were to be a period of intense intellectual work, apostolic activity, and continued refinement of his already deep spirituality. Shortly after his return to Paris we read in his diary of his resolve "to spend myself completely in a supreme effort for the glorification of Blessed Duns Scotus and of Saint Bonaventure."¹⁷ How faithful he was to this proposal can be seen from his literary accomplishments during this period — especially the many articles he wrote on Franciscan subjects for *Catholicisme* and for the *Dictionnaire de spiritualité*. Of very special note are the articles on "Contemplation" and "Eucharistie: mystique eucharistique" in the latter encyclopedia, in which his very soul as it were lies bare.¹⁸

Each day Father Longpré would celebrate the Liturgy for the Franciscan Missionaries of Mary. He would hear their confessions, give them talks, and assist them in any way possible. From time to time he was invited to take part in important theological conferences, and whenever possible he attended and took an active role

in the proceedings. As might be expected, a personality so rich and so delicate, so joyous and courteous, attracted many friends both in and outside the Order. Letters came to his desk from all over the world and he was very careful to answer each one. Over a hundred dissertations were dedicated to him, and young Franciscan students held him in great admiration and respect. One again the peace of Christ had returned! A peace so great, that he could write in his diary (July 14, 1965): "I possess a peace and joy of full intimacy with Jesus and Mary."¹⁹ Each day he spent more and more time in prayer, especially before the Blessed Sacrament. "Certainly I love studies, manuscripts, etc., very much. But for a long time now, I have loved still more, long hours of prayer, meditation, and contemplation."²⁰

This peace was disturbed by illness in 1961 and again in 1964. Father Longpré suffered from a nervous and a heart condition. But his peace was so deep, his union with God so great, that nothing could really ever jolt him again. His peace was disturbed — but this time he was ready for it, as only a saintly man can be.

In the face of death he set about re-writing his "Spiritualité de saint François." This would be published posthumously as *François d'Assise et son expérience spirituelle* (Paris: Beauchesne, 1966). It has, thank God, just



been published in English by the Franciscan Herald Press, with the title *A Poor Man's Peace*.

As might be expected, this is not just another biography of Saint Francis. For few among our contemporaries could approach the task with such competence and love. Ephrem Longpré had loved Saint Francis as few others have; and now during the last months of his life he wrote what is one of the most beautiful and most important of his very many publications.

A Poor Man's Peace is a long meditation of Francis' spiritual experience (as the French subtitle informs the reader). Longpré studies the sources and then

¹⁵ Dante, *Paradiso*, Canto XVII:55-60.

¹⁶ Parent, *E. Longpré, un mystique...*, 130, 142.

¹⁷ *Ibid.*, 177.

¹⁸ "Contemplation," *Dictionnaire de spiritualité*, t. 2, cols. 2080-2102. "Eucharistie; mystique eucharistique," *ibid.*, t. 4, cols. 1586-1621.

¹⁹ Parent, *E. Longpré, un mystique...*, 322.

²⁰ *Ibid.*, 320.

meditates on Francis' encounter with Christ, his faithfulness to Christ (the Christ of the Gospels, of the Cross, of the Eucharist, and of the Sacred Scriptures). He studies Francis' relation to the Church and to Mary, the Mother of the Church. He looks into the deepest meaning of Franciscan poverty, humility, joy, obedience, and penance. And finally he remembers Francis' mystical journey, the events of La Verna and the Canticle of the Sun.

This book can be read in a single breath of love — for one is in the presence of a man who knows Francis of Assisi — who has himself walked the mystical journey. It is certainly a fitting crown to the life of a man who, when asked by Jesuit friends to leave the Order and join the Society of Jesus, could only answer: "No, I don't want to abandon Saint Francis."

Father Longpré places great emphasis, in this book *A Poor Man's Peace*, on fidelity. For him, "Fidelity to Christ and the Gospel was the fundamental, vivifying principle of Francis' spirituality. Based on one of the most privileged of

mystical experiences, this fidelity was not a theological attitude or something ideal and abstract, like a theory or system of spirituality, but rather the movement of the Saint's whole person toward a Being whom he loved exclusively and whom he regarded as being actually present."²¹ Little did he realize as he wrote these lines that he was giving the best description of his own life and work, for Ephrem Longpré was faithful to the very end.

One day, while talking about his beloved John Duns Scotus, he stated the reason for his attraction to Scotus: "J'aime les aigles!" — I have a predilection for eagles! And Ephrem Longpré, like John Duns Scotus, soared past the heights of theological speculation to Him who is the very source of all seeking, the very source of truth and love: Almighty God himself.

On Tuesday, October 19, 1965, after a long illness, Father Ephrem Longpré died in the hospital of Sainte-Croix de Saint-Simon in Paris. His last words were: "Oui, Jésus, oui. Ita, ita, Jesus, ita. Iam satis est. Veni, Domine!" And the eagle soared away.

²¹ E. Longpré, *A Poor Man's Peace: The Spirit of Francis of Assisi*. Tr. Paul Barrett, O.F.M. Cap.; Chicago: Franciscan Herald Press, 1969. Pp. 165. Cloth, \$4.95. Cf. p. 23.

Joy

*Joy, I've been told
is winning at cards
A day at the beach
A vacation from work,
A laugh deep and hearty—
But to me these seem passing and void
And I wonder, I wonder.*

*I wonder if joy isn't the loveliness
Of a warm summer-scented breeze brushing across my face
And the bubbling, gurgling brooks
Singing in a syncopated harmony
With the proud solos of the larks.*

*I wonder if joy isn't the pleasure I find
In gliding over the problems of the day
Not ignoring
But challenging and conquering
Without fear, confidently
For the reward of a smile.*

*I wonder if joy isn't
Meeting
Talking
Confronting
Laughing
With all those beautiful persons
I find all around me.*

*I wonder if joy isn't the love
I don't deserve
But which I find myself immersed in
Whenever the name Jesus crosses my mind
Unexpected
Or when I look about and see
The dazzling tapestry of the countryside
Feel the warmth of Brother Sun
Or the biting chill of winter wind
Hear a lovely melody
Meet a friend
And join myself again
With Christ the Source of all this
And the meaning of Joy.*

I wonder.

Joseph Michaels, O. F. M.

MONTHLY CONFERENCE

Come Alive: Life As It Is

Mother Mary Francis, P. C. C.

The Divine optimism which Marc Connolly succinctly described with as much theological precision as local color when he said that "the Lord won't admit He's licked," shines out in many a Gospel parable. While our efforts to achieve an optimistic mind on the present often converge on building fair fantasies of the future, our Lord chose a harder but much more real attitude toward optimism: He took life as it was. And we may as well admit that life as it was when he took it up then is essentially life as it is when we may disgustedly toss it aside now.

An even mildly meditative reading of the narrative and prophetic parables of the New Testament will compel us with the force of objective truth to accept the astonishing fact that human life has not changed very much since the Second Person of the Trinity vested in it. After two thousand

years, we dress differently, eat differently, travel differently than our forebears in human history, but we are their easily recognizable relatives. As a matter of fact, our higher education only points up the more sharply the sameness of our difference, just as our invasion of outer space and all our advanced technological enterprises only make our mishandling of earth the more painful and humiliating in its sameness to centuries past.

However, if it was all too evidently the same kind of humanity and the same world that Christ was dealing with when he took on human form and walked some of the world's dusty roads, his was not the same manner of living humanly with humanity in the world as our manner frequently is. For he was the first great Realist, and we are more often than not very unrealistic. That probably the reason we talk

much about realism. After all, there is no more satisfying defense against communication than unending talk.

The all too plain truth of it is, that there is that in all of us which seeks to evade reality. And the tendency is most pronounced in those we usually call realists, by which we mean that they are the most unrealistic of all persons, seeking to find ultimates in contingencies, permanence in evanescence, and explanation in oblivion. Thus we discover in eras like our own which are most passionately and even sometimes frantically dedicated to realism, a bewildering forest of defenses against the truth.

All the unrealities of a "realistic age" are spawned from a failure to seek the truth. This failure, in turn, is born of fear. For to seek the truth is already to have found something of truth. And the possession of truth is a responsibility so terrible that we are often enough unwilling to assume it. Accordingly, if we deliver our intelligence up to the unreality of accepting the world not as the convolitional path of man in *via* but as a final destination, we may commit ourselves, if we are sufficiently altruistic, to tidying up the world; but we shall be delivered from the total reality of living our term of a destiny beyond the world. And, in the end, we shall not noticeably tidy up the world, either; for we shall obviously want to get the most personal satisfaction out of life so briefly given.

It is scarcely necessary to labor the point or enlarge the examples of what this kind of "earthly reality" spews on to our times, and what deviations from a fundamentally sound premise it can produce. The horizontal expression of charity which is presently so strongly accented is a valid and beautiful expression when it is seen as one arm, but only one arm, of love, and when it is understood that the other arm reaches up — to God. Horizontalism is verified only by transcendentalism, just as surely as transcendentalism is a pious fraud if it does not extend to fraternal horizontalism. Is it because we fear the phenomenon of God which we cannot articulate that we must be glib about the phenomenon of man?

And so, the first reality to be established in the mind and the spirit of the really dedicated student of realism is that the earth is not our home. "We have not here a lasting city," as Saint Paul mentioned some time back (Heb. 13:14). The second tenet basic to a realistic view of the human situation is that everything humanly situational has to be fundamentally situated in God. It is folly to talk of being totally involved in the world. No one can be, even if some would like to be. This is the most comprehensively unrewarding and certainly the most unintelligent of all forms of escapism. For one cannot escape out of one's Divine reality into an unenduring world. An immortal being cannot be wholly committed to

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anything which ends. One can be totally involved in only one reality, which is the radical Reality of God. And only in this total God-involvement can a man so understand and truly love the world as to spend himself lavishly upon it.

Thus it is an easy and obvious paradox that only the person totally involved in God effects any real or lasting transformation of the world and its ills. We are, after all, most human when we accept our Divine sonship and its full responsibility. We are most realistic about serving the people of God when we remember that the people are God's. We need to pronounce the last two words of our now familiar and loved appellation distinctly. **People of God.** A starry-eyed religious district coordinator may tell of religion's need for "people-people." But what is really needed is God's people. People-people have such a way of being me-people.

C. S. Lewis remarks that, "The little knots of friends who turn

their backs on the 'World' are those who really transform it."¹ This statement is so shocking primarily because it is true. And the truth has been a shocking matter from the beginning, never more strikingly so than when Christ proclaimed the Beatitudes. Surely Lewis did not intend, by saying "turned their backs on it," that the transformers were uninterested in, much less contemptuous of, the world. Neither the indifferent nor the scornful ever achieve anything at all positive; still less do they effect a transformation. Quite evidently he meant that transformers of the world are those true realists who know the world as transient and dear, and doomed to mortality even as it houses immortal men. They are those who recognize the world as treacherous to those who attempt to force it to be what it cannot be — the ultimate meaning of men's lives. But if the true Christian realists have no defensive illusions against the treacherous world, they are also the very ones who find the world most delightful, since they know it is created and contingent and passing, and they themselves are land-leasers but only pilgrims on it. Saint Francis of Assisi was the kind of realist.

Francis took up life as it was in his time, others as they were when he found them, and himself as he was — created beautiful by God and damaged by sin. It is because he was humble enough to accept

the responsibility for the potential good that was in him, that this insignificant-looking man who was to become one of the most significant and powerful figures in history also possessed such realistic awareness of his own potential for evil. Our urbane realism fed on sophisticated sex and "adult" dialogue can get quite embarrassed at that little realist from Assisi who waved aside admiration for his virtue by remarking, "I may have children yet. Do not praise me as though I were safe." The remark, however, might make good material for pondering by our more naive exponents of the new openness in heterosexual religious friendships — exponents more naive but far less realistic than Francis of Assisi.

It may be the beginning of realism in human relationships to recognize that a creature is created and creative but never creator. We ask entirely too much of a man when we ask that he be God to us. We ask too little of ourselves when we present our service of man as our sole worship of God. In both demands, we are unrealistic.

Concerning people as he found them, Francis had an all-kinds if not all-glittering variation. And he dealt with each one as each one was. In his united fraternity, each one was not to do his own thing but to do the one seraphic thing in a diversity of ways. It was part of Francis' genius that he could inspire men of antipodal temperaments, from the most diverse backgrounds and of

the most variant views to achieve the closest fraternal unity while each remained gloriously (or ingloriously, as the case might be) himself. Even more, while each one grew to be more gloriously himself and less ingloriously a caricature of God's creative work in him.

Saint Francis was as realistically aware of Maseo's vanity as of Rufino's introvertedness, of Giles' sharp tongue as of Leo's curiosity. He did not wait until Maseo grew humble, Rufino outgoing, Giles sweet, and Leo detached, to form his fraternity. He took them as they were and helped them to become far better than they were, in their own way, but led by him. In this he showed how truly he was Francis of the gospel life, student of a realistic Master.

Christ's willingness to make do with people as they are and situations as they exist manifests the Divine realism beside which the poor little "rugged realism" of our erotic novels and pictorial violence turns in a blusteringly amateur performance. True realism is gentle, even in the beauty of its anger. It has taken men's measure and agreed to work with that size. It is when we are unrealistic enough to establish a measure to which men and situations must be fitted that we tend to become most aggressive about "facing the reality of life."

The false realist is often furious, frequently sensuous. The true realist is habitually forbearing, even when rightfully irate, and self-

¹ C. S. Lewis, *The Four Loves* (Fontana Books paperbacks ed.), 65.

disciplined as any intelligent person who has read the score of history and of himself might be expected to be. The perfect realist is the man who is perfect in love.

No one has ever lived as fully as Christ lived. And if we may be respectfully allowed to talk a bit of psychology about the God-Man, we might say that because Christ lived his own Divine-human life so fully, he was most sensitive to the lives of others — more profoundly, to life in others. It was not so much that he was where the action was, as that he was always where the person was. Which is to say that he was willing to make do with the person where that man stood at that moment. This explains why his reaction to the dreariness and pettiness and embarrassment of the human condition was so different than ours frequently is.

One wonders how we might have reacted to the situation Saint Luke describes: Jesus was in the home of one of the leading pharisees (charitably unidentified) and “noticed how (the guests) were trying to get the places of honor at table” (Lk. 14:7-11). It is easy to picture the dreary little scene. Who has not witnessed or perhaps taken part in the shabby performances in which men manoeuvre themselves into petty positions of honor by embarrassingly dishonorable and embarrassing manifest means? Certainly they were evident to the penetrating gaze of the Lord. Yet he was never embarrassed by humanity or discouraged by men’s

persevering efforts to attain some miserable little social vantage point.

It might be helpful and it would certainly be interesting to rewrite this passage in the Gospel as it would go if we, not Jesus, had been there. Would it run like this? “And noticing how some were trying to get the places of honor at table, the more refined persons present were thoroughly revolted. An exchange professor from Sockford was heard to mutter in disgust: All so bourgeois! as he departed. And William Hennessey determined on the spot to write a play on the pretensions of the vulgar. All the really important people present conveyed their discouraged What’s the use? to one another by means of their eyebrows and small, realistic sighs.

Who but the Divine Realist would be so promptly willing to make do with these people just as they were, with their petty ambitions and their silly manoeuvres? It takes either a Divine compassion in Se or a Divine compassion funnelled in by grace to give the strength to make so realistic an appraisal of the human situation that you are willing to embrace it just as it is and to teach it in the only way it can be taught in a given situation. the humanest of adjectives can be applied with deepest reverence to the Lord, one could note that Christ had an immense amused canniness about how deal with men as he found them.

He did not spurn talking of

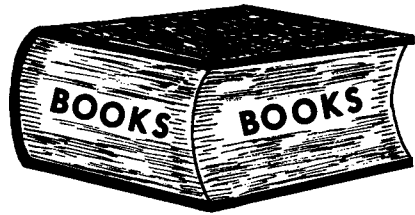
men’s own dreary terms of dialogue: “Look! here’s a safe and sure way to get a better place at table!” — if by that he could prepare men for a potent capsule course in theology: “Everyone who exalts himself shall be humbled, and he that humbles himself shall be exalted” (Lk. 14:11). Only the true realist is capable of respect for those who appear least deserving of it.

In the same way that our Divine Savior made do with people as they were, so did he accept the life situation as he found it in A. D. 12 seq. Moneyed pharisees, ambitious and worldly high priests, demagogues, lascivious elders of the law and all their unsplendid company abounded in Christ’s time. People ready and willing to toss a young fellow-townsmen off a cliff do not seem extraordinarily lovable even when rendered faceless by the passage of time. Nor do those appear outstanding for perspicacity and insight who rubbed their chins and asked, “Isn’t he just the carpenter’s son?” Drab people in a drab setting were, mostly, what Christ had. (We are mostly what he has now, too, for that matter). With that he worked, built, converted, and redeemed both the time and the men of his times. And in the same way Saint Francis of Assisi accepted and “redeemed his time” (Eph. 4:16). For things did not look very roseate along the ecclesial horizon when Francis de-

clared himself “prostrate at the feet of the Holy Roman Church.” The Church’s holiness did not exactly stream through many of its princes, its monks and its religious in such a manner as to dazzle the vision of the faithful. Realistic Francis could not have failed to notice the situation. And he dealt with it realistically, that is to say, positively, patiently, compassionately.

There were so many people to tell the 13th-century Church and society how evil they were. Francis told how good they were. He could, because he believed it. And so they were willing to listen when he told them how they could be better. Perhaps no one suffered more from the defections of his own, from treachery and betrayal of his ideals, from frustration, than Francis did. But he weathered all these because real love had cast all possibility of cynicism out of his heart. He loved as realistically as Christ too great to be bitter, too noble to be caustic. And this was a realism too rugged for most persons.

To take life as it is and people as they are is, in the end — and even, for that matter, in the beginning — the only way to achieve anything positive, beautiful, and good in the human situation, and actually the only way to change life or men. But it takes an utter realist to do it. It is so much easier to whine, revolt, sit down (or -in), commit murder or suicide.



The Franciscan Charism in the Church. By Anselm W. Romb, O.F.M. Conv. Paterson, N. J.: St. Anthony Guild Press, 1969. Pp. 112. Cloth, \$3.00; paper, \$1.95.

Reviewed by Father Richard Leo Heppler, O.F.M., chaplain at Holy Family Residence and professor of theology at Tombrock College, West Paterson, N.J.

The imaginative Franciscan might easily conjure up a picture of a convention of the sons and daughters of St. Francis holding a panel discussion in which the question is asked, "What is the Franciscan charism?" and the moderator saying, "I'm glad you asked that question. Let's turn it over to the panel." Fortunately for the panel and for all interested Franciscans, Fr. Romb has answered the question. Put in another way, one may wonder how so simple a man as St. Francis could have sired a family so complicated as the Franciscans. Francis' vision was pure: he saw Jesus as poor and humble and suffering. His course of action was direct: he determined to imitate the Christ he saw. So successful was he that he became known as the "Christ of Umbria." But almost from its beginning the Franciscan family began to splinter. Were fragmentation something that had happened in the past and were something long since

healed, the matter would be of academic interest to the scholar. But such is not the case. Hence Fr. Romb's book is a practical contribution toward Franciscan self-understanding and greater unity.

The question, "What is the Franciscan charism?" cannot be answered until proper foundations have been laid. Fr. Romb starts by showing the Christian as one who responds to Christ's claim to be the Son of God, and who determines to repeat the life of Christ in his own daily living. By Baptism one has become capable of receiving a charism, and he is constituted a member of the Church which is both institutional and charismatic.

Religious founders go beyond ordinary Christians by intensifying the implications of their Baptismal vows. They publicly vow to repeat the life of Christ in a pattern suitable to the needs and temper of their times. And a Religious is one who officially makes Christ present to the world.

At this point, Fr. Romb defines charism as "a general term indicating a personal gift of the Spirit to be used for the good of the Church." He also defines Religious Life, Life-Style, and Personality. Then he shows how history, both personal and general, affect a charism. The growth to self-understanding in the Apostolic Church was

slow and painful; so was that of the Franciscan movement.

The beginning of St. Francis' charism is placed at February 24, 1208, when Francis heard the Gospel with new insight and decided to follow it as a way of life. A stage of development is seen in Francis doctrine of detachment. Further growth comes with the practical experiences of daily living the Gospel life.

The preliminary work is finished, and a definition can be given. "The Franciscan charism is to demonstrate that the life of preaching and service led by Christ, his Apostles, and the disciples in the first century Palestine can be successfully lived even in its externals in any century and locale." A shorter definition is also offered: "It is our mandate to recall men to the apostolic age of the Church." From these definitions practical consequences flow, and it is to these consequences that the rest of the book is addressed.

Francis wanted small, mobile groups of men loosely attached to a base of operation, who would be models of love and service; consequently the common life for the Franciscan would be marked by brotherhood and individuation. Prayer should be geared to action or change whether in the individual's behaviour or in the community's service. Franciscan asceticism is to grow out of the ministry; it will include availability and self-discipline. But it is intended to lead to joy as revealed in the famous story of Francis' description of perfect joy to Brother Leo. Franciscan poverty is viewed as allowing oneself to be used. In his last chapter, "Law and Obedience," Fr. Romb points out that "subject" is not a dirty word because Christ himself was subject to Joseph and Mary, to Jewish rituals, and even unto death under Roman law. To get at the heart of Franciscan obedience one must distinguish between what Francis pro-

posed for his own personal ideal (corpse-like obedience) and what he legislates for his followers (general directives). The book closes with a sentence on Franciscan freedom which should generate some lively discussions: "The ultimate truth each religious experiences for himself is this: a man can be free every day of his life even if he decides every day of his life to be bound by another's will."

In *The Franciscan Charism in the Church* we have a touchstone whereby each Franciscan can test his daily life, and we have an element for uniting all the members of the Franciscan family.

To the Ends of the Earth: Christ Here and Now. By Robert Kruse, C.S.C. New York: Sheed and Ward, 1969. Pp. xiv-174. Cloth, \$4.50.

Reviewed by Deborah Davies Schiffler, B.S. (Ed., Oswego State College). Mrs. Schiffler, a housewife and mother of three, resides in Dayton, Ohio.

The first thought that struck this reviewer on reading this book was that Robert Kruse's is a voice that will not be dismissed or listened to lightly — nor should it be! Only slightly less prominent was the impression of having been exposed to a host of the "right" authors via direct quotation: Camus, Barth, Bonhöffer, Kierkegaard, Tillich — the Bible, of course — and even Dylan Thomas.

The basic premise of *To the Ends of the Earth* is revealed transparently in its title: Is that not what Christ called upon us to do: to follow him to the ends of the earth? He called for us, too, to be Signs of Love, service, Hope, Joy, etc. — and hence the author's choice of chapter-titles. Fr. Kruse's approach can best be conveyed by an extended citation from his first chapter, on

"Signs of Faith": "To be worthy of the name, human life implies honest searching out, honest exploring of its own meaning. To lead an unexamined life is to miss life's point. Our identity as men, pilgrims of the truth scanning every sign, that identity is impaired when we refuse to search. But in our searching, even if confused at times, we become true men, we find ourselves, we find what it means to be human. We find this not so much in the answers as in the questioning that ever seeks the answers. In the searching itself is our manhood. Only such a quest leads to faith's demand and to the promise that faith affords the human spirit" (p. 29).

The author seems to be advocating a type of anarchy; certainly the conservative reader accustomed to receive answers rather than be told to continue seeking and questioning, will be somewhat unsettled by this treatment. Yet even a casual examination of the life of Christ — and Kruse's examination is a thorough, not a casual, one — should reveal that He wasn't a "conservative" either.

Read the book, and judge for yourself. It is worthwhile reading for the layman as well as, I should think, the religious. Robert Kruse is not just another liberal "sounding off"; this book is one man's true testimony to a belief in a living Christianity.

Ordained. By Robert Leckie. New York: Doubleday, 1969. Pp. 193. Cloth, \$6.95.

Reviewed by Father Donald J. Mooney, O.F.M., M.A. (Phil., St. Bonaventure University), a former chaplain in the U.S. Air Force, now a member of the Philosophy Department of Siena College.

This latest of novels about the priesthood is a good story about a military chaplain in World War

II. Father Robert Cullen, after five years as a fund-raiser in the chancery, enlists in the Navy after Pearl Harbor and serves with the marines at Guadalcanal, winning a Navy Cross from the marines and a monsignorship from the pope. After a brief time back in the States at a desk job, he concludes his tour of duty in the Mediterranean, where matters ecclesiastical are really his prime concern.

The author has a good understanding of the military, and his military characters live. His portraits of those in the ecclesiastical world are less felicitous, at times caricatures. The delineation of Cardinal Spellman as a great liberal just doesn't seem real. The book is basically a too thinly veiled plea for aggiornamento, conceived primarily as removing the barriers to ecumenism, particularly the bead-rattling, relic-loving Protestant-baiting mentality of yesterday and the wealth of the Church. The author does not, however, handle the hangups on celibacy and such that are so much in the air today.

Ordained isn't a great book; it doesn't treat either the issues of war and atom-bomb morality, or church renewal in depth. But it is a good, well-told story about a priest.

Life for a Wanderer: A New Look at Christian Spirituality. By Andrew M. Greeley. New York: Doubleday, 1969. Pp. 168. Cloth, \$4.95.

Reviewed by Father Vincent B. Gorman, O.F.M., Secretary to the Minister Provincial of Holy Name Province, New York City.

Upon glimpsing the title of this slim volume, one might be reminded of a tune popular in the 1950s: The Happy Wanderer. If you remember the song, you will probably agree, on reading the book, that the association is quite apt. Indeed, Father Greeley himself explains the choice of title clearly: Whereas

grim or traveler connotes too much certainty, direction, purpose, a wanderer possesses no set route nor fixed travel plan — and such, according to Greeley, is the Christian, especially the contemporary disciple of Christ.

The Christian must always be prepared for the unexpected; he must be ready to experiment as he pursues his journey through the world — a world, incidentally, in which he must be the "marginal man," belonging to society certainly, but pointing to the transcendent goal of all human life and history.

Lest the reader think that this book is a primer of Christian disengagement from the world and return to the desert solitude of early Christian asceticism, I hasten to assure him that it is just the opposite: a practical guide to living the reality of the Christian message among the stress and strain of our space-age culture. For example, in his chapter on Faith Fr. Greeley remarks that the Christian cannot be totally alienated from the world because the world itself is, in a sense, a fellow-pilgrim journeying toward the fulfillment of its God-given role.

Excepting perhaps the chapter on obedience, the author presents a balanced approach to the spiritual life, without however suggesting in any way that this is a compendium of spirituality. He realizes that there is an inner core of spirituality, constant for every era, which must be differentiated from the accidental accretions of each epoch. This kernel, if you will, must be revitalized and updated for every succeeding generation. Such is Fr. Greeley's intent with the present publication, in which he pays due respect (unlike many current ecclesiastical writers) to the developments of the past.

For the most part, he accomplishes his purpose quite admirably, with timely and down-to-earth observations and applications of the

theological and cardinal virtues, the evangelical counsels, and prayer. He does make some statements which are at first sight startling, as, e. g., that the problem with modern man is not that he loves himself too much, but that he loves himself too little, he does not accept himself. Again, temperance is described as the ability to enjoy positively the pleasures of this universe of ours. But as one reads the respective sections, one begins to grasp the author's meaning, and such utterances are not so radical as they might appear. The discussions on Justice, on Poverty, and on Prudence are particularly striking.

This book is easy reading, well within the comprehension of the average person. It is enjoyable reading as well. Fr. Greeley has a pleasant style; the chapters are just the proper length; and the chapter titles are catchy, displaying the author's sense of humor — e. g., the section on Prudence is entitled, "May I borrow that computer you have in your pocket?"

In my opinion, though, the book is marred by a totally unnecessary pejorative reference to Pope Paul and another such reference to *Humanae Vitae*. In addition, a none-too-careful reader may mistake the author's treatment of belief for a defense of a Modernist interpretation of the truths of our Faith, or for a disavowal of the need for an infallible magisterium.

The dust jacket subtitles this volume "A new look at Christian Spirituality." I would recommend it for all Christians: faithful, clergy, religious; since after all each one of us is a wanderer in this life, and "salvation comes through wandering" (p. 164).

College Education and the Campus Revolution. By John E. Cantelon. Philadelphia: Westminster, 1969. Pp. 143. Paper, \$2.65.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

It was my pleasure, in the January, 1970, issue of THE CORD, to present two books by students, dealing with the contemporary campus revolution. Here we have a fitting complement to them, written by the Director of the School of Religion at the University of Southern California — an author who identifies himself as “a Christian humanist the perimeters of whose doctrinal orthodoxy have been shattered and blurred by the impact of radical religious, psychological, political, and social theories, and fifteen years of varied experience in the field of higher education” (p. 8).

It is only rarely, and then obliquely, that the author touches on the hard facts of revolutionary activity on our campuses. He is concerned more with the function of college education in American society, the flaws in the structures we have devised, and proposals for its improvement. He writes quite frankly from the churchman's viewpoint, often introducing observations that seem more pertinent to ecclesial, than to educational renewal.

But the obiter dicta, of which the religious are only one example, are not obtrusive. Whereas many of them, such as the excursus on existentialism (p. 33) and that on Teilhard and Francis of Assisi (p. 54), are interesting in their own right, they generally serve to clarify the author's thesis: that our whole liberal arts educational system must be completely revamped. The liberal arts faculties must stop apeing the scientists and resume their rightful role of helping to form human beings.

It is a much more difficult role to fulfill in our day than it was in the past, because of the multi-faceted, extremely rapid changes that continually take place in our society. The task at hand demands, therefore, that the arts faculty de-em-

phasize the departmental structure in favor of a unified, issue-centered approach to education. It likewise demands that more place be accorded to the concrete and the sensual, not at the expense of the abstract and the intellectual, but in harmony with the latter.

The author draws a striking lesson from the medieval ideal of the university as “prophet” in a Christian framework where the church fulfilled the priestly; and the state, the kingly role. Although the college today is being asked to play the other two roles, its own function is mainly prophetic; and so it must be involved in society (through urban programs, etc.), and retain some distance from that society, with the consequent freedom to criticize it.

College Education and the Campus Revolution is a readable, high-interesting and engaging, and more valuable, perhaps for its theoretical forays into the meaning of education and into the future possibilities than for its account of what is actually going on in our universities. Its message is one that contemporary educators should take to heart (as they are already doing in some cases), and one that should prove of more than passing interest to the general reader.

By Louis L'Italiani, P. M. New York: Herder, 1969. Pp. 92. Cloth, \$3.95.

Reviewed by Father Stephen T. Ernest, S.V.D., a doctoral candidate in philosophy at Fordham University.

The initial chapter, “Epiphany,” sets the tone for the rest of this book: God attempts to communicate and form a personal relationship with man. This communication manifests itself in various interrelated ways through the “other”: the “other” being the individual person, and

his community which is the Church, especially in its communal acts of worship, the Sacraments.

The book is divided into ten separate chapters which are more or less independent of one another, although there is some progression in the thought of the first four. These four chapters set forth the theme of God's communication of his “tangible and familiar presence... in sensible form.” That communication has been going on through all times and continues today. Our response entails our death and resurrection together with Christ, a “passover” which effects and reaches its climax in our loving union with our brethren, especially in the community of the Church. The remaining six chapters explore the implications of the author's perspective for Baptism, Penance, the Eucharist, Scripture, Authority, and the Church as Sacrament of Salvation.

As with most of Fr. Evelyn's previous works, this is clearly a book more of meditation and inspiration than of scientifically theological exposition. The appeal of his work here, as usual, lies in his ability to take insights and truths familiar (perhaps commonplace) to all of us, and rearrange them in fresh perspectives, getting us to reflect on them again and again.

I was quite disappointed, however, with the chapter on authority. There seems to be an ambiguity in this chapter, with the term “the Church.” At one time it signifies the whole community (more in line with its usage in the rest of the book), and at another time, the hierarchical authority — the structure of the institutional church. Going from one paragraph to another, I was not always sure how Fr. Evelyn was using the term. Also I could easily imagine that for many persons, agonized and wrestling with acute problems arising from living within an institutionalized framework, this treatment of authority

would seem superficial, too clear-cut, and not really addressed to the situations they are contending with.

The quality of the other chapters and sections varies, but on the whole it is quite good. For those who are attracted by Fr. Evelyn's approach and style, as I myself am, this book makes a worthy, though not outstanding, addition to the collection of his previous works.

Grace in Freedom. By Karl Rahner, S.J. Trans. and adapted by Hilda Graef. New York: Herder and Herder, 1969. Pp. 267. Cloth, \$5.95.

Reviewed by Father Joseph M. Abramovich, O.F.M., an alumnus of the graduate schools of philosophy at St. Bonaventure University and Lehigh University, now an assistant at St. Joseph's Church, Bethlehem, Pa.

Because of Rahner's theological prominence, which is deservedly his, even his lesser products are usually approached with favorable presuppositions. Reviewers tend a priori to give only an interpretation in optimam partem. Uncritical praise, however, may become his curse. Rahner himself seems to prefer that those who expound his works do so discriminatingly. “The mature Catholic,” he writes, “must be cautious and critical also with regard to the utterances of Catholic theologians” (p. 252).

The book, Grace in Freedom, is a collection of lectures, sermons, plus an essay or two, that were made public between 1964 and 1968. Some of this material is uncommonly substantive, as, e. g., the last section of the book, “True Freedom.” The first portion, which we may characterize as practical and which deals with the changes and attitudes brought about by Vatican II, is of no significant value today, for it is mildly platitudinous and dated. It will be read through (provided they have

patience enough) with a yawn even by the most devoted Rahnerophiles. Its readability is reduced also by grammatical and stylistic teutonic thumping which the translator did not succeed completely in cushioning, as she did with the second, more abstract, part of the book.

Some Catholics have made much of Rahner's statement that the Church should be concerned more with the elite than with the "people." He reiterates the counsel (or is this its origin?) in this book: "... the Church ought not primarily to address the 'people,' which in any case will soon cease to exist, but rather the 'educated classes'" (p. 50). I must admit that I doubt that we shall ever see the fulfillment of Rahner's sociological prophecy about the "people" ceasing to exist. Besides, even theological reservations are in order about what follows: "... the salvation of all will depend on the acceptance of Christianity by the leaders of society." If the salvation meant here were understood as resulting from the Church in its cesaro-papistic trappings, then it might be true that the Church should address primarily the leaders. Likewise, if this salvation is one that must be realized through the type of Church so cherished by the Latin-American oligarchy, then she should indeed cater to the prominent. But if the Church is primarily a brotherhood of love through which God saves men, then she need not be so exclusively concerned with the elite.

When Rahner speaks of freedom he is at his complicated best. Paradoxes grow in his brain like mushrooms after a good rain. The word freedom is overloaded with meanings. And, as is the case with every overload, here too there is constant danger of breakdown. Rahner tries to prevent this through a certain artificiality: freedom becomes the most quicksilver word in the dictionary, almost an alchemist's dream. It keeps acquiring every meaning in sight: God, man, grace, salvation,

liberation, perfection, etc. The opposite of freedom, i. e., "freedom that is not free," is sin, guilt, oppression, damnation, etc. Freedom, it seems to me, is in the last analysis as indeterminate as the Scholastics' *materia prima*: "Freedom is that which has to be realized" (p. 231). In the following quotation it is evident that we can substitute the word man for the word freedom: "God made known in his Son the irrevocable decision to set freedom [man] free. Hence the history of freedom [man] is salvation history" (p. 224). Speaking of something else, Rahner makes this remark: "A telling instance of such exaggeration is Pius XI's statement that devotion to the Sacred Heart is *summa totius religionis*, the sum of all religion" (p. 145). This justifiable comment tempts us to say: *Herr Doktor, cura te ipsum*.

In the discussion dealing with the word God, Rahner says, "Today, at least, it reflects what it signifies: the Ineffable, the Nameless One, who is not part of the definable world, the Silent One that is always there yet always overlooked" (p. 185). This may be true of the word God in some Dionysian theological minds, but to most other people God means the Creator or Maker of what is. This does not mean, however, that people appreciate or "comprehend" what the Creator or Maker is. We have used "comprehend" with quotation marks because that is Rahner's word: for him God is "incomprehensible." This "comprehension" or "incomprehension" issue just confuses the question, however; man can never comprehend God, but he can know Him.

But then again, if what Rahner says about God's self-communication is true, why should not man be able even to comprehend God? He writes: "... the Church [is] the community of those who confess this [i. e., the Christ-event] as the eschatological historical appearance of God's absolute self-communication to the

world" (p. 173). Does not "absolute self-communication" include also comprehensibility? Why, then, is God still "the absolute, sacred mystery to which one can only point in silent adoration"? Why is he "the silent abyss and thus the ground of the world and of our knowledge of it"? Why is he "incomprehensible in principle" (p. 192)? The either-or logic would be of great help here. But if we misuse, even worse, if we reject the principle of contradiction — which does not allow even the possibility of Rahner's "absolute contradiction, in which God is affirmed and denied simultaneously" (p. 208), then our speaking about the Ineffable One, the Nameless One, the Silent One, the Silent Abyss, the Whither of Transcendence, the Ground of the World and our knowledge of it — all this becomes just an exercise in words about a *deus ex machina*.

Despite the foregoing reservations, we sincerely recommend *Grace in Freedom*. You may or may not agree with Rahner's answers, but you cannot deny that he has asked useful, even necessary, questions. To those who are interested in prayer, and that should mean most of us, the chapter on "Prayer and the Individual" alone will be worth the book's price. In fact, it is priceless.

The World in the Church. Edited by Jordan Aumann, O. P. Chicago: Priory Press, 1969. Pp. 161. Cloth, \$5.95.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

This volume contains the lectures delivered at the Institute of Spirituality, River Forest, Ill., during the summer of 1968. The title is taken from one of Fr. Colman O'Neill's talks — it implies that the Church derives its temporal reality from the human, concrete world that enters into its own constitution.

I found the talk called "A Layman Looks at the Church," by John Philbin, to be the most informative and valuable contribution in the series. Although I disagree with some of the contentions, e. g., that the young lack something to which they can attach the handle of personal responsibility, I find his report of lay attitudes in general worth mulling over.

"The Priest in Church and World," by Fr. John Corcoran, is a satisfying, unpretentious effort to explain the priest's role "combinatorially," i. e., as not essentially different from everyone else's in its various features, but different in the combination of those features.

"The Family of Man" is quite rich in factual data, and uncompromising in the author's insistence on the mutual obligations, not only of individuals, but of nations as well. For some reason, it seems to lack practical immediacy, however, — it seems that just as Fr. Bowe has really established his principles, his talk comes abruptly to an end.

Fr. Colman O'Neill's trio of talks concern the Church — as pilgrim, as missionary, and as offering sacrifice. All these lectures are marked by an abundance of detailed insights and by an obvious determination to stay squarely in the middle of the road — to inculcate a sustained balance between old and new. The same is true of the editor's own contribution: "Religious Life, The Church, and The World." It would be practically impossible to take issue with anything that is said in these four talks; and yet I had the uncomfortable feeling that despite the richness of their content, they were marked by a certain complacency which I do not find justified by the facts of life in today's Church.

The opening talk is by Fr. Andrew Greeley, who seems quite determined not to make friends and



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influence people. In his lecture on "The Myths of Secularity," he makes a valid enough point as badly as possible. He does not, to judge from this talk, understand Bonhöfer at all. While he may have justly appraised Daniel Callahan's work, he gains no sympathy for his appraisal by calling the man "David." Cox has more to offer than Greeley realizes; and the cavalier treatment of Altizer is not limited to the misspelling of his name. If you stick with him after his first few pages, though, you should find the rest of his material interesting and worthwhile. His thesis, much more important when he made it in 1968 than it is now that it has gained greater recognition, is a valid one supported by some interesting facts and statistics: the sacred is far from out of date, and if true religion does not provide access to it, man finds it elsewhere, as, e. g., in drugs, pseudo-mysticism, or magic.

Fr. John Sullivan's brief summary of "Spirituality in a Teilhardian Universe" is well written, but never gets off the ground. One can only wonder why this cursory outline was published at all after its subject was so well and extensively treated by Fr. Robert Faricy (Teilhard's Theology of the Christian in the World — Sheed, 1967) and Sister Maria Gratia Martin (The Spirituality of Teilhard — Newman, 1968).

Perhaps the most basic problem with this book is one that plagues all anthologies and volumes of Proceedings to a greater or lesser extent. The rich possibilities for a unified synthesis afforded by the subject matter have been ignored; repetition results where there should be organic development; and statements of principle and theory leave little room for practical application. Given orally, with provision for subsequent discussion, these must have been excellent lectures. They do not, unfortunately, combine to form an excellent book.

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