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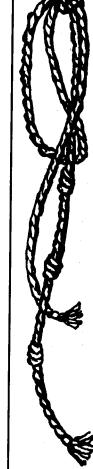
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SEPTEMBER, 1983

# The **CORD**

#### A FRANCISCAN SPIRITUAL REVIEW



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#### The CORD

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### Standard Abbreviations used in **The CORD** for Early Franciscan Sources

#### I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics'
EpCust: Letter to Superiors'
EpFid: Letter to All the Faithful'
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegBr: Rule for 1221
RegEr: Rule for Hermits.
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
'I, II refer to First and Second Editions.

#### II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis 2Cel: Celano, Second Life of Francis 3Cel: Celano, Treatise on Miracles CL: Legend of Saint Clare CP: Process of Saint Clare Fior: Little Flowers of St. Francis

ExpPat: Exposition on the Our Father

FormViv: Form of Life for St. Clare

LM: Bonaventure, Major Life of Francis LMin: Bonaventure, Minor Life of Francis LP: Legend of Perugia L3S: Legend of the Three Companions

SC: Sacrum Commercium SP: Mirror of Perfection

Omnibus: Marion A. Habig, ed., St. Francis of Assisi: Writings and Early Biographies. English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., Francis and Clare: The Complete Works (New York: Paulist Press, 1982).

EDITORIAL



## The Conventual Ideal and Franciscanism

Most People Normally associate "Conventual"—when they do not confuse it with "conventional"—exclusively with matters Franciscan: with one of the three families of the First Order founded by Saint Francis; or with the controversies over the interpretation and manner of observing poverty which led to the division of the Order. Few are aware any longer that in its origins the term was not particularly Franciscan, having long been associated with earlier, monastic forms of religious life, before it came to be employed by mendicants, and not only Franciscan mendicants, to describe a particular manner of organizing common life.

Indeed, it is relatively rare even among the scholarly to find someone who does not assume without further question that conventualism is merely a practical way of adjusting the heroic demands of Franciscan poverty in common to the facts of life in general and human weakness in particular, viz., a sensible capitulation to spiritual mediocrity. That the term has come to survive only in Franciscan usage is of interest to the historian, but hardly pertinent to the renewal of the Order.

But it is just such critical reflection on Franciscan Conventualism appreciative and understanding of its role in the history of the Order and of its potential contribution to the Order's future that is long overdue. The popular view of Franciscan conventualism is the fruit of a long polemic, one assuming that the conventual and non-conventual resolution of the problem of poverty in common are mutually exclusive and antipathetic in principle; and that these represent respectively the lax and the strict, the natural and the heroic, the mediocre and the saintly approach to the matter. Or it may be argued the first represents the realistic, workable approach followed de facto—if not de jure—by all, while the second represents the ideal impossible of observance except in the smallest hermitages. No matter how plausible one or the other side can be made to appear, the end result is inevitably a caricature of both sides, for the initial assumption is false.

The Church, in assessing the relations of the various families of the one Order of Saint Francis, and in approving their different Constitutions and traditions as authentic implementations of the one Rule of Saint Francis quite sufficient to guarantee heroic sanctity in Franciscan form when perfectly observed, proceeds from a premise just the opposite of the polemical one. Each of these traditions, though distinct, represents a mutually complementary aspect of the one Fransican ideal. Being such they mutually imply one another and cannot in fact flourish one without the other. However regrettable the disputes of the past and the fault on all sides that occasioned the divisions within the Order, even these divisions have served to make clear the formally distinct components of the Franciscan form of life.

So too in fact the practice of learned and holy friars of all families of all periods has proceeded on that premise underlying the Church's assessment. If strict observance is not to run the risk of degenerating into a kind of pious puritanism, a sound cultivation of the intellectual life on the part of the community is an indispensable prerequisite. And if cultivation of the intellectual life is not to risk a betrayal of the ideals of Saint Francis and the destruction of the Order through its secularization and gradual abandonment of a fruitful orthodoxy, then that intellectual labor must be carried out "in the spirit of prayer and devotion," as Saint Francis wrote to Saint Anthony, and in the context of "perfect common life," viz., of a heroic observance of the Rule and constant striving toward the perfect practice of virtue through conformity to the crucified Savior.

Here, then, is the central issue of conventualism: the possibility of and need for the cultivation of the intellectual life in general and the theological in particular as an integral part of the Franciscan vocation. Whoever gives an affirmative reply to this is at heart a conventual. Historically, the early modifications of the primitive economic organization of the community in favor of the great houses of study, whatever abuse may have been made of these then or later, were not and are not necessarily betrayals of the Rule, or any less authentic realizations of Franciscan poverty, once the place and need of the sanctification of the intellect within the Franciscan way of life is admitted. The long-standing fidelity of the Conventuals to certain principles, together with their approval by the Church, underscores the correctness and importance of those principles for the life of the Order.

What specific good the cultivation of the intellectual life by the followers of the Poverello achieves, why indeed the cultivation of that life should have been regarded from the beginning as an integral part of the life of prayer and work of mission of that Order, becomes evident in the characteristic focus of that intellectual effort: the promotion of the absolute primacy of Christ the King and of his Immaculate Mother. This promotion was never regarded as completed simply with the speculative elaboration of the mystery, but as always pointing to and enriched by the implementation

(Continued on page 256)

## Maximilian Kolbe and the Franciscan Marian Tradition

JAMES MCCURRY, O.F.M.CONV.

A FRIAR ONCE TOLD ME with sincere lament that he considered the twentieth-century Conventual Franciscan Saint Maximilian Kolbe a "mutant" whose Marian ideals were a radical departure from the parental strain of Franciscanism. Goaded by this challenge, I set out to make a dispassionate study of Kolbe's thought, life, and work, in the light of the Franciscan Marian tradition. My inquiry has yielded some compelling indications that Kolbe can be situated securely in the mainstream of the centuries-old Franciscan movement. The evidence that can be adduced about Kolbe's theology, spirituality, and apostolate seems to contravene the charge that he is an appendage on the periphery of Franciscanism. In presenting some of my findings on Kolbe as a logical outgrowth of the Franciscan tradition, I hope that this article may open the door to further Kolbe research along those lines.

A textual caveat is in order at the outset of any Kolbe studies. In the twenty-four years of his active ministry, which culminated in his execution at Auschwitz in 1941, Maximilian Kolbe combined the roles of theoretician and man of action. The evangelization work engendered by his theories always held precedence. Consequently he never had time to sit down and collect his Marian-Franciscan thoughts into one systematic and coherently written summa. We are left, then, with fragmentary writings: hundreds of letters, articles, conferences, and sketches for a projected book that never materialized.

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The scholar approaching Kolbe must labor to cull from these fragments the essential content of Kolbe's thought, at the same time as he systematizes and interprets it against the background of Kolbe's life and world. One related obstacle looms in the language that Kolbe uses. Admitting that his native Polish idioms do not easily accommodate themselves to English translation, one notes in Kolbe's writings a diction which speakers of English might today characterize as militaristic and sentimentalist. Kolbe lived in bellicose times, still influenced by nineteenth-century romanticism; his style reflects that cultural milieu. We must not permit his style to be a barrier to our scholarly penetration of his content. The latter is highly reasonable, timeless, and fully consistent with nineteen hundred years of developing theological reflection on Mary the Mother of the Lord.

#### Saint Maximilian and Franciscan Theology

ON 17 FEBRUARY 1941, mere hours before he was arrested by the Gestapo for the final time, Maximilian Kolbe penned the most profound of his short theological writings.<sup>2</sup> This last treatise of his focuses on Mary as the Immaculate Conception. Clearly the theological preoccupation of Kolbe's life was the mystery of Mary's Immaculate Conception. From his early days as a friar-seminarian, Maximilian recognized that the Franciscan Order had, through the centuries, been the foremost defender of this mystery:

From its very beginnings and for seven centuries, our Order has been weaving the golden cord of the Immaculata's cause without a break. It has struggled for the acknowledgement of the truth of the Immaculate Conception.<sup>3</sup>

The Franciscan support for the cause of the Immaculate Conception, which was not officially declared a dogma of faith until 1854, has its historical roots in the person of Saint Francis himself. Even though Francis did not specifically address this theological issue, he recognized Mary's graced singularity. As attested in his two notable Marian prayers, the Salutation of the Blessed Virgin and the Antiphon Holy Virgin Mary, Francis' view underscored Mary's unique stance before God: "... there is no one like you born into the world" (OffPass, Ant.; AB, 82); "... in whom there was and is all the fullness of grace and every good" (SalBMV; AB, 149). Francis' Marian piety had a Christocentric motivation. Celano points to the cause of Francis' "inexpressible love" for Mary: "because it was she who made the Lord of Majesty our brother" (2Cel 198; Omnibus, 521). So at the founda-

tion of this Marian concern lay the basic preoccupation of Francis' life: the mystery of the Word's Incarnation. In the centuries that followed, this linkage between the Incarnation and lowly Mary's graced singularity would become a distinctive hallmark of the "Franciscan School" of theology.

Far from being a "mutant" of the Franciscan tradition, Saint Maximilian Kolbe is a strong verification of its enduring viability.

John Duns Scotus (†1308) stands out as the most eminent representative of the medieval Franciscan schoolmen. His theological reflections on the primacy of Christ<sup>4</sup> were a scholastic articulation of the basic insights seminally present in Francis himself. Moreover, Scotus' focus on the uniqueness of the Incarnate Word led to his concomitant emphasis on the predestination of Mary in relationship to her Son.<sup>5</sup> The Immaculate Conception became for Scotus the mystery par excellence through which the Incarnation could be understood: God's preparing humanity, in the person of Mary, for the divinizing presence of Christ.

Just as Scotus' Mariology found its germ in Francis, so the Mariologies of subsequent Franciscan scholars found their germ in Francis as elaborated theologically by Scotus. Maximilian Kolbe's thought flows fully with the current of this Franciscan Mariological tradition. If Scotus saw the Immaculate Conception as the key mystery through which the Incarnation could be understood, Kolbe went one step further to see the Immaculate Conception as the mystery through which the "Personal" relationships that gave rise to the Incarnation could also be understood. Comparing our Lady's revelation of her name at Lourdes (1858) to Yahweh's revelation of his name at Horeb, 6 Kolbe viewed the term "Immaculate Conception" not merely as a description of Mary's privileges or mission, but primarily as a statement about her person. Probing this title as a self-definition of Mary's being, Kolbe repeatedly asked himself the question: "Who are you, O Immaculate Conception?" His insightful answer relates the person of Mary to the Persons of the Trinity in a way never before articulated by theologians. The cast of these insights consistently retains the Incarnational focus of Scotus and Saint Francis himself, whose antiphon Holy Virgin Mary, repeated throughout his Office of the Passion, visualized the Virgin in terms of a threefold Personal relationship to God: "... you are the daughter and the servant of the most high and supreme King and Father of heaven, you are the mother of our most holy Lord Jesus Christ, you are the spouse of the Holy Spirit" (OffPass, Antiphon; AB, 82).

Kolbe's bold insights into Mary, the Trinity, and the Incarnation hinge on the meaning of the word "conception." Defining conception as "the fruit of two persons' love," Kolbe identifies the Holy Spirit as the "uncreated eternal conception" of the Father and the Son:

And who is the Holy Spirit? The flowering of the love of the Father and the Son. If the fruit of created love is a created conception, then the fruit of divine Love, that prototype of all created love, is necessarily a divine "conception," the prototype of all the conceptions that multiply life throughout the whole universe.

Acknowledging the perfect holiness of God, Kolbe explicitly characterizes the Holy Spirit as the uncreated Immaculate Conception. Mary, in this view, is the created Immaculate Conception. Created as such because the Father's plan for the Incarnation of the Son involved her espousals with the Holy Spirit, Mary enjoys a personal identity wholly bound up in her relationship to the Triune God. Kolbe concentrates particularly on Mary's identity as "Spouse of the Holy Spirit" (a title which historians believe Saint Francis was the first saint of the West to popularize). The term "Immaculate Conception" accordingly defines Mary's personhood as fully actualized through her union with the Holy Spirit:

If among human beings the wife takes the name of her husband because she belongs to him, is one with him, becomes equal to him and is, with him, the source of new life, with how much greater reason should the name of the Holy Spirit, who is the divine Immaculate Conception, be used as the name of her in whom he lives as uncreated Love, the principle of life in the whole supernatural order of grace?<sup>10</sup>

The upshot of these Kolbean insights is to spotlight the Franciscan theme of person: the Person of the Word Incarnate, the person of Mary Immaculate. On the theological level, then, Kolbe's thought can be seen as an outgrowth and refinement of the Franciscan theological tradition which focused on the Incarnation and championed the Immaculate Conception. Kolbe reinforced the long-standing Franciscan emphasis on persons, particularly the dignity of the human person

emblemized in Mary's Immaculate Conception—first fruit of the Incarnate Word's divinizing presence in the world.

#### Saint Maximilian and Franciscan Spirituality

ON 5 SEPTEMBER 1911, Maximilian Kolbe professed his first vows as a Conventual Franciscan Friar. Six years later, on 16 October 1917, he made a "total consecration" of his Franciscan life to Mary Immaculate. By augmenting his Franciscan consecration with a Marian consecration, Kolbe gave explicit acknowledgement to a dimension of Franciscan spirituality again traceable to the Order's founder. Kolbe's recourse to Mary as personal patroness over his vowed life re-echoed Saint Francis' attitude toward the person of Mary as "advocate of the Order" (2Cel 198; Omnibus, 521). In such wise, Kolbe's spirituality of Marian consecration re-emphasized the Marian elements of Saint Francis' own religious consecration.

These Marian elements were crucial to the development of the Franciscan ideal in the initial years of Saint Francis' conversion—a fact particularly evident in the events which took place at the Portiuncula chapel of Saint Mary of the Angels on the Feast of Saint Matthias, 24 February 1208 or 1209. Perhaps no occasion influenced the nature of Francis' spirituality, the foundation of the Order, and the formation of the Rule with its impetus toward apostolic poverty, as much as the event which Saint Bonaventure describes in the Legenda Major as follows:

While her servant Francis was living in the church of the Virgin Mother of God, he prayed to her who had conceived the Word full of Grace and Truth, imploring her with continuous sighs to become his advocate. Through the merits of the Mother of Mercy, he conceived and brought to birth the spirit of the truth of the Gospel. One day when he was devoutly hearing a Mass of the Apostles, the Gospel was read in which Christ sends forth his disciples to preach and explains to them the way of life according to the Gospel: that they should not keep gold or silver or money in their belts, nor have a wallet for their journey, nor two tunics, nor shoes nor staff (Mt. 10:9). When he heard this, he grasped its meaning and committed it to memory. This lover of apostolic poverty was then filled with an indescribable joy and said: "This is what I want: this is what I long for with all my heart." He immediately took off his shoes from his feet, put aside his staff, cast away his wallet and money as if accursed, was content with one tunic and exchanged his leather belt for a piece of rope. He directed all his heart's desire to carry out what he had heard and to conform in every way to the rule of right living given to the Apostles [LM I.iii.1; Omnibus, 646-47].

Readily apparent in this citation is the accent which Saint Bonaventure gives to Mary's influence on Francis as he grasped the ideal of Gospel poverty. Note that Francis was illumined in this regard at Mary's chapel and after prayerfully consecrating himself to her advocacy. Poverty and Mary would become inseparably linked in Francis' understanding. His ideal of poverty would aim ultimately at that evangelical poverty of spirit (minoritas) which the Apostles lived, and which found its prototype in the persons of Jesus and Mary. Francis' own writings attest to the importance of Jesus and Mary as the touchstones for that apostolic minoritas: "Though He was rich beyond all other things (2 Cor. 8:9), in this world He, together with the most blessed Virgin, His mother, willed to choose poverty" (Ep-FidII 4.5; AB, 67). In essence, Francis viewed Marian poverty as an aid to intimate friendship with Christ and a "special way to salvation" (2Cel 200; Omnibus, 522).

Formed in this Marian-Franciscan spirit, Maximilian Kolbe had recourse to Mary's advocacy from his earliest days in the Order. To foster authenticity of vowed living among the friars, Maximilian began advocating, while still a seminarian, the explicit act of "Consecration to Mary." Such an act would unite the friars to Mary, and identify them with her in her stance before God as one of the anawim, the "poor of Yahweh." It would accordingly heighten the friars' focus on that total poverty of spirit which Francis wished to underpin the three vows that his followers professed to God. Writing in 1930 about this elemental Franciscan virtue, Kolbe used the metaphor of a "bottomless strongbox" to equate religious poverty with the "inexhaustible power of Divine Providence." Mary was for him the perfect model of this human abandonment to Divine Providence, upon which Franciscan life is based.

Two aspects of this Kolbean "Consecration to Mary" as an aid to minoritas are particularly noteworthy for our assessment of his spirituality vis-á-vis the Franciscan tradition. First, such consecration militates against the attitude of "proprietorship" (appropriatio). Second, such consecration operates on the level of person, calling attention to the interpersonal dynamics of man's relationship to God.

Chapter six of the Franciscan Rule which Saint Maximilian professed raises the issue of proprietorship: "The friars shall not acquire anything as their own, neither a house nor a place nor anything at all" (RegB 6.1; AB, 141). Saint Francis viewed this condition of "non-appropriation" as the friars' little "portion" which "leads into the land of the living" (ibid. 6.5). Lest these poverty ideals remain wistful

intentions rather than concrete realities, followers of Francis through the centuries have sought various practical abetments to the life of "non-appropriation." Saint Maximilian proposed "total consecration to Mary" in this regard. Marian consecration, he reasoned, restricts one's capacity to appropriate, because the consecrant renounces even the subtlest of claims to proprietorship. As a young priest, he composed a personal "Rule of Life" to remind himself of this call to non-appropriation:

Remember that you are always the unconditional, unlimited, irrevocable property and possession of the Immaculate One. Whatever you are, whatever you have or can have, all your actions—mind, word and deed—and your emotions—pleasant, unpleasant and indifferent—are entirely her possession. May she, therefore, do with all these what pleases her, and not yourself. 12

Notice the totality of non-appropriation to which this Marian consecration would orient its practitioner. Kolbe wanted to root out the drive to appropriate by being appropriated." In an inspired twist of perspective, he would shift the focus from self as "possessor" to self as "possessed" is mediately by Mary, ultimately by the Triune God. Appropriation by Mary would foster in the individual a disposition of total self-abandonment to Divine Providence, the acknowledged foundation of Franciscan life.

The second aspect of Franciscan minoritas touched upon by Kolbe's "Marian consecration" is its concrete focus on the notion of "person." Eschewing abstraction, such consecration acknowledges that every individual has an interpersonal relationship with God. Mary's was perfect. Therefore our interpersonal bond with God becomes more perfect to the extent that we approximate Mary's. Kolbe reasoned that "Consecration to Mary" not only facilitates our imitation of her personal God-bond, but advances us to a participation and personal identification with her in that most perfect of human relationships to the Triune God:

The Summit of Creation's perfection, the Mother of God, the most divinized of all human creatures. The purpose of creation, the purpose of man, the ever greater likeness to the Creator, the ever more perfect participation in the divine life. "God becomes man so that man might become God," in the words of St. Augustine.

We imitate good, virtuous, holy people, but none of these is without imperfection; only she, Immaculate from the first moment of her existence, knows no imperfection, not the slightest fall. it is for us to im-

itate her, to come near to her, to become like her, to become her own, to become her, so to speak, who is the summit of perfection.<sup>14</sup>

Personal union with Mary in this Kolbean view, then, is conducive to the "divinization" (or actualization) of the human person, a theme so long emphasized in the Franciscan tradition. One illustrative effect of this Marian dynamic in Franciscan life is the positive light it casts upon the three vows. Far from being negative in tone, the vows of a Marian-Franciscan consecrant become positive extensions of Mary's own poverty, chastity, and obedience: ". . . our whole religious life and its sources will also be hers and part of her. Our obedience will be supernatural, because it will be her will; our chastity, her virginity; our poverty, her other-worldliness." Thus seen, the individual's religious consecration and Marian consecration form one integrated pattern for growth in holiness of life. This will of course have positive and practical overtones for the apostolic dimension of Franciscanism which aims at the sanctification of the world.

#### Saint Maximilian and the Franciscan Apostolate



THE CONVENTUAL FRANCISCAN Order's major seminary in Rome provided the setting, on the night of 16 October 1917, for the beginning of Maximilian Kolbe's lifetime apostolate. There, with six fellow friars, the future priest and saint founded the Militia Immaculatae ("Knights of the Immaculata")-an apostolic movement of evangelization. He read to the six from a handwritten "charter" which he had scribbled in Latin on an eighth of a sheet of paper: "Pursue the conversion . . . and the growth in holiness of all persons, under the sponthe B.V.M. sorship of Immaculate."16 Two apostolic aims, "conversion" and "growth in holiness." would preoccupy Kolbe's

Franciscan mission from that day in Rome until his final hours at Auschwitz. These two objectives, however, were nothing novel. In

their broadest meanings they had been focal points of the Franciscan apostolate from the initial days of Saint Francis' own call to ministry. Kolbe's new Marian movement helped to reanimate the two, thereby renewing at its core the Franciscan Order's vision of service to the Church.

When Saint Francis dictated his final Testament in 1226, the Poverello denoted this notion of "conversion" by the use of the term "penance": "The Lord granted me, Brother Francis, to begin to do penance" (Test. 1; AB, 154). More than simple mortification, "penance" for Franciscans conveyed the whole sense of  $\mu\epsilon\tau\alpha\nu\omega\iota\alpha$ , change in heart, and reconciliation to God. It was not something that Francis and the friars kept to themselves. The "converted" Francis quickly began ministering among lepers, subtly but resolutely proclaiming penance—the message of reconciliation to God. Francis catalyzed lay commitment to this program of conversion, and even named his secular adherents an "Order of Penance" (LM I.iv.6; Omnibus, 657).

Consequently, to hear Maximilian Kolbe speaking centuries later of penance/conversion in a similar vein should come as no surprise. Addressing young Franciscan seminarians in 1933, Kolbe wrote:

Our Order is called an Order of Penance, called to do and preach penance. And we saw only four years after the proclamation of the dogma of the Immaculate Conception that she herself announced, at Lourdes: "Penance, penance, penance!" Behold, who is calling our corrupt world to penance? The Immaculate One. Therefore, let us permit that she, she herself, may proclaim penance through the medium of our Order for the renewal of souls.<sup>17</sup>

Kolbe's "conversion" work, the apostolate of "proclaiming penance," was not merely the dynamic of "making converts" to the Catholic faith—though that was an aspect of the labor. Kolbe's proclamation of "conversion," a basic theme of his monthly magazine Rycerz Niepokalanej, was in fact the kerygmatic summons of every man, woman, and child to lives of daily "turning to God."

Ongoing reconciliation to God, however, had to be coupled with a concerted effort to "put on Christ" (Rom. 13:14). Francis and Kolbe labored not only to turn people toward God, but to foster in their converted hearts a growing resemblance to Christ. Their objective: sanctification (or "divinization") of the human person:

Souls moved to love God in large numbers throw themselves into the task of copying that masterpiece and model, in order to become like un-

to Him, uniting with Him, being transformed by Him. . . . The soul that follows and imitates Him more and more becomes more and more like Him, and the more a soul becomes like Him, the more it is sanctified, divinized.<sup>18</sup>

This "divinizing" work for Christlikeness in souls—"soul" understood here as an ancient codeword for "person"—was the apostolate of "growth in holiness" that Kolbe's "Knights" movement was founded to accomplish.

The Kolbean apostolate of "conversion" and "sanctification" constituted his "Knights of the Immaculata" a genuine evangelization movement. Maximilian himself can be situated foursquare in the Franciscan evangelization tradition of "Church-upbuilding" that began with Christ's words to Francis at San Damiano: "Go, repair my house" (2Cel 10; Omnibus, 370). To give a sharper focus and direction to this task of upbuilding Church, Kolbe indicated that a special "blueprint" was needed—a picture or model of what the renewed Church must be. With a personalist ecclesiology that anticipated Vatican II. Kolbe gave this "blueprint" of the perfect Church a name: Mary. 19 Just as Francis had praised Mary for embodying all the virtues that human creatures must strive to attain (SalBMV; AB, 149-50), so too Maximilian acknowledged her to be the "Summit of Creation's perfection."20 Both men articulated in the language of their own eras the reality which Vatican II would express in calling Mary "the image and beginning of the Church as it is to be perfected in the world to come."21 As such a "blueprint," Mary would not only lend focus to the evangelization apostolate; she would actively engage with the Holy Spirit in rendering the evangelizer's labors fruitful.

Identified as he was with Mary through his spirituality of "total consecration," Kolbe the evangelizer clearly saw himself as her "instrument" and collaborator in the work of upbuilding the Church. He frequently reminded himself: "You are an instrument in her hand. . . . All the fruits of your work depend on union with her, in the same manner as she is the instrument of God's mercy." The connection which Kolbe saw between his "instrumentality" and Mary's "mercy" is most significant. Franciscan tradition had always acknowledged Mary's mothering of mercy to the Order, and through the Order to the world. Saint Bonaventure associated Saint Francis' profound love for Mary with the notion that "through her we found mercy" (LM I.ix.3; Omnibus, 699). More significantly, Bonaventure linked Mary's mothering of mercy to Francis' mothering of the Gospel spirit: Francis conceived "the true spirit of the Gospel by the interces-

sion of the Mother of Mercy and he brought it to fruition (LM) iii.1; Omnibus, 646). Mary and Francis were in fact collaborating to "mother" Christ anew for the Church of that era—a dynamic which Kolbe would imitate seven centuries later.

This "mothering Christ" dynamic is an element of the Franciscan evangelization apostolate that appealed to Kolbe. "Mothering," in the spiritual and not the psychological sense, lent a distinctive tone to the evangelism of both Francis and Maximilian. "Mothering" might perhaps be characterized as the style of their evangelization ministry. Notice the Marian flavor of this dynamic, First Francis: "[We are] mothers when we carry Him in our heart and body (cf. 1 Cor. 6:20) through love and a pure and sincere conscience; we give birth to Him through [His] holy manner of working. "Expedient 45. AB, 70. Now Maximilian: "she is the Mother of God; and she is the Mother of God within us—and she makes us gods and mothers of God who constantly give birth to Jesus Christ in the souls of men "23 for both Francis and Maximilian, the ministry of proclaiming Christ found renewed fecundity by patterning itself on the Marian model of "birthing" Him

The Marian style, means, and objectives of Maximilian Kolbes Means, and objectives of Maximilian Kolbes and Kolbes, means, and objectives of Maximilian Kolbes, means, and objectives of Maximilian Kolbes, and objectives of Maximilian Bond of Styles of Style

68. in Vatican Council II: The Conciliar and Post Conciliar Documents, ed. A Flannery (Collegeville, MN: Liturgical Press, 1975), 422.

<sup>22</sup>Kolbe, "1920 Rule of Life," in Dom**estoM**94.

<sup>1</sup>Scritti di Massimiliano Kolbe, 3 vols. (Firenze, Italy, 1975). This collection of Kolbe's writings is now being translated into English at Marytown, Libertyville, Illinois. <sup>2</sup>Maximilian Kolbe, "Sketch for a Book" (17.II.1941). The only complete English translation of this text is to be found in H. M. Manteau-Bonamy, O.P., Immaculate Conception and the Holy Spirit: The Marian Teachings of Father Kolbe, trans. Raphael Arnandez, F.S.C. (Kenosha, WI: Prow Books, 1977).

<sup>3</sup>Kolbe, Letter to the Student Friars of the Order of Friars Minor Conventual (from Nagasaki, Japan, 28.II.1933), trans. and reprinted under the title "The Immaculata: God's Blueprint" in Immaculata Reprints (Kenosha, WI, 1977), nn. 117-34.

<sup>4</sup>John Duns Scotus, Ordinatio (Opus Oxoniense), III.7.3; ed. C. Balic, O.F.M., Joannis Duns Scoti, Doctoris Mariani, Theologiae Marianae Elementa (Sibenici, 1933), 4.

<sup>5</sup>John Duns Scotus, Quaestiones disputatae de Immaculata Conceptione Beatae Mariae Virginis (Quaracchi, Italy, 1904), 12-22.

<sup>6</sup>Kolbe, "Sketch for a Book" (1940), quoted in Manteau-Bonamy, 7.

<sup>7</sup>Kolbe, "Sketch" (17.II.1941), ibid., 2.

8Ibid., 3.

<sup>9</sup>Bernard Przewozny, O.F.M.Conv., "The Marian Dimension in the Life of St. Francis," **The CORD** 26:5 (May, 1976), 135–36, footnote.

10Kolbe, "Sketch" (17.II.1941), Manteau-Bonamy, 5.

<sup>11</sup>Kolbe, Letter to Father Florian Koziura, 9.XII.1930, excerpted in Maria Was His Middle Name, ed. Jerzy Domanski, and trans. Regis N. Barwig (Altodena, CA: The Benziger Sisters Publishers, 1977), 193. Henceforth this text is referred to as Domanski.

12Kolbe, "1920 Rule of Life," ibid., 94.

<sup>13</sup>Kolbe, Letter to Father X, 12.IV.1933, in Domanski, 147.

<sup>14</sup>Kolbe, Material for a Book on the Immaculata, in Domanski, 89.

<sup>15</sup>Kolbe, Letter to the Student Friars, in Immaculata Reprints, 2.

<sup>16</sup>Kolbe, quoted in A. Ricciardi, St. Maximilian Kolbe: Apostle of Our Difficult Age, trans. and adapted by Daughters of St. Paul (Boston, 1982), 51.

''Kolbe, Letter to the Student Friars, 28.II.1933, in Domanski, 194.

18Kolbe, "Man Longs to Be Great," ms. excerpted in Domanski, 22.

<sup>19</sup>Kolbe, Letter to the Student Friars, Immaculata Reprints, 1-2.

<sup>20</sup>Kolbe, Material for a Book on the Immaculata, in Domanski, 89.

<sup>21</sup>Vatican II, Dogmatic Constitution on the Church (Lumen Gentium), n. 68, in Vatican Council II: The Conciliar and Post Conciliar Documents, ed. A Flannery (Collegeville, MN: Liturgical Press, 1975), 422.

<sup>22</sup>Kolbe, "1920 Rule of Life," in Domanski, 94.

<sup>23</sup>Kolbe, Letter to the Student Friars, in Immaculata Reprints, 2.

### Conventual Values in Franciscan Formation

WAYNE HELLMANN, O.F.M.CONV.

TO A DEGREE UNPRECEDENTED in history, the Franciscans of our century can turn to their own sources in the great literary tradition formed in the earliest years of the Franciscan movement. Modern scholarship of the last hundred years has rediscovered and made available many of the writings of Saint Francis, the early sources for the life of Saint Francis, and other significant texts pertaining to the early followers of Saint Francis.¹ This helps contemporary followers of the Saint to understand the beginnings of the Franciscan movement and its originating charism.

These literary sources, especially the writings of Saint Francis and the early sources for his life, provide the basis for the spiritual tradition associated with Saint Francis.<sup>2</sup> They provide also the spiritual significance and show the development of the meaning of such basic Franciscan symbols as the San Damiano Crucifix and the Portiuncula. In the Church of our post-Vatican II era, there can be no Franciscan formation without formation into the Franciscan literary heritage. We continue to be called to rediscover our own primitive inspiration.

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#### Common vs. Unique Franciscan Charism

ALL FRANCISCANS OF THE First, Second, and Third Orders share these earliest common sources together, and they share therefore in a basic and common formation for their members. Based on the shared foundation of the writings and early lives of Saint Francis, much develops from the earliest common origins that is unique to the different Franciscan families. In speaking to the Capuchin friars after their General Chapter in the summer of 1982, e.g., Pope John Paul II called them to return to the sources of the Capuchin tradition.3 He reminded them that much has been done in fulfilling the directives of the Second Vatican Council to adapt to modern times, but that little has been done in response to the Council's call to return to the primitive sources. The Holy Father applies this for the Capuchins not only in relationship to the common sources for Franciscan life, but also in relationship to the originating charism of the Capuchin reform within the First Order. What Pope John Paul II requests of the Capuchins applies equally well to the Conventual Franciscans and to the Order of Friars Minor. Renewal of the First Order means a return, not only to the writings of Saint Francis and the other primitive Franciscan. writings, but to the developments of the First Order tradition as well.

the life of Saint Fruncis, and other significant texts pertaining to the early followers **X-IIII PARTICIPATION** This neigh contemporary followers of the Saint to undersand! Interpretational saint to undersand! Interpretational saint is originating the saint for and its originating the saint interpretation of the writings of Saint Francis and These literary sources, especially the writings of Saint Francis and the early sources for his life, \$139028 in Usas 10908 spiritual radion associated with Saint Francy Taining bas shill largestand significance and show the development of the meaning of such basic Franciscan symbols as the Saint Damiano Crucinx and the Portugula.

Already in the earliest years of the first Order two principal developments began. Trians gathered in larger communities situated in the newly developing dibant centers to preach the Gospel within the pastoral, cultural, and academic activities of their day. Bologna, where Saint Francis sent Saint Anthony to teach theology, Parish which gave Saint Bonaventure, and Ordord described so vividly by Brother Thomas of Eccleston, are early examples of the frians beginning to live in the conventor of the large cities. These friaries, as ecclesial centers, began even during the lifetime of Saint Francis.

Likewise, there developed the life of the friars in the rural hermitages where smaller communities enjoyed more time for contemplative prayer and greater simplicity of life. The rural character of their life facilitated the mission of a popular preaching which characterized their apostolate. Unfortunately, what could have been complementary became divisive; the turbulent history of the First Order reveals the story of countless reforms and eventually the jurisdictional separation of the friars within the First Order.

There may be varying positions today about the wisdom of the current situation of three different jurisdictional families within the First Order. It is particularly hard for the indigenous friars of the First Order in the new churches of the Inird World to understand but the fact remains that each of the current three families of the First Order or the control of the current three families of the First Order or reflects different and unique emphases found in the shared tradition of those who follow the Approved Rule of 1223. The constitutions of the current three families of the First Order or those who follow the Approved Rule of 1223. The constitutions of the queness originating in the different aspects of the Franciscan tradition of queness originating in the different aspects of the Franciscan tradition of the current found in the First Order. The constitutions of the Conventual Franciscans, for example, begin in the following manner: The title hold of the property of the property of the property of the control of the current was possible of the control of the current was possible of the current was p

guardian of that communitarion greatests. An actural gifts and basic skills are to be cultivated in Franciscan formation. The capacity to rease is analyzed saned personal fice with some ability for group presented by many and varied personal fice with some ability for group presented by many and varied personal fice with some ability for group presented by many and varied personal file with some for the compresented file and strength of a discipline to provide duality time for the communitations will vituate to the communitations being the communitations being the compresented by the compresent of the communitation of the contraction of the contractio

tual life of the friars provides that whatever is done by the friars is done, not as individuals, but as a community through a common and shared endeavor. The local friary chapters, celebrated in various forms and expressions, call forth the gifts of the brothers to become the gifts of the community. There is the shared commitment to develop and give the gifts of any friar for the service of the Church as from the whole community. The strength of the conventual life rests in the fact that it explicitly calls forth the movement from the individual friar, the "I," to a life of the conscious "we" in all aspects of fraternal life and ministry.

This conventual reality shows the way those who come to embrace the Conventual Franciscan life are to be formed. Formation into the conventual life essentially demands a conventual community. This does not mean a community of initiates with one or two directors, but it rather indicates that the ministry of formation itself is the ministry of a professed community under the leadership of the guardian. The guardian who provides direction for the formation of the conventual community is the more natural one to be responsible for the formation of initiates into the community. Formation of new members, while respecting their unique needs, cannot be apart from the mainstream of conventual life if it is to be formation of friars for the Conventual Franciscans.

Basic to the Conventual value in Franciscan formation is the value of the community, with a particular appreciation for the value of the local community where the shared life of the friars is most immediate and most visible. This brings, then, a particular responsibility of each member of the community to help carry the community life. Each friar, even from the earliest stages of formation, should be called to develop a sense of responsibility for the community and realize an accountability toward the local community and not just toward the guardian of that community. This means certain natural gifts and basic skills are to be cultivated in Franciscan formation. The capacity to relate to many and varied personalities with some ability for group presence is vital. The art of communicating within a larger group as well as the learning of a discipline to provide quality time for the community should be fostered from the very beginning of Conventual formation.

Central to the formation of the Conventual community is the Liturgy of the Eucharist and of the Hours. The long tradition of the "Conventual Mass" as well as the great Conventual churches with the choir for the Divine Office in the nave of the church among the people

rather than in the clerical apse testifies to this value. The Conventual Mass (like the conventual chapter) was for the whole community, and it stressed the participation of the whole community. This was true even in the age of private Masses, which were never a substitute for the Conventual Mass. The celebration of the Liturgy of the Hours within the nave made the Hours a celebration with and for the People of God. Out of this emphasis on the Liturgy, the Conventuals developed some of the great church musicians in the history of Europe.

The Conventual value has special significance for formation in the post-Conciliar age of liturgical renewal. Continual liturgical formation is vital to the formation of the community, as it is the Liturgy which forms the community. This means there should be liturgical formation that is not merely rubrical but rather one that develops from the principles of the liturgical renewal operative in the Conciliar and post-Conciliar documents. This should be done in concrete relationship to a given community with full involvement in the liturgical roles and symbols. The life of the community should flow with the movement of liturgical time and space. Thus there is formed not only a shared community life of worship but also a shared life of contemplation. The quality of liturgical worship shapes the quality of the conventual life and thus the quality of conventual formation. The quality is more important than the sheer discipline of quantity. Otherwise the Liturgy becomes something the community does rather than something into which the community is formed. This requires adequate time for shared liturgical preparation as well as shared reflection upon the liturgical life of the community. The special gifts of those with musical abilities should be encouraged and brought into the liturgical life of the community.

#### Accent on Tradition

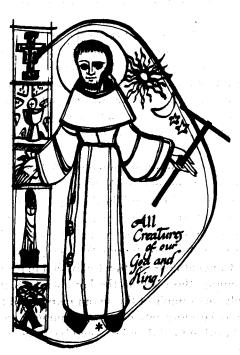
ANOTHER VALUE OF THE Conventual tradition which flows from the high esteem of the community life is the importance of preserving the memory of the friars and the tradition of the Franciscan Order. The "scriptoria" and the libraries of the Conventual friaries were busy and active centers. These have preserved for us today many of the sources recently rediscovered in this century. The preservation of the theological, mystical, and cultural writings of the friars of past generations has been a high priority. The Conventual life stands in relationship to the whole tradition. It learns not only from Saint Francis but also from Franciscans across the centuries to help form the continuing

life and vision of the friars. This unveils a deep sense of the great Franciscan fraternity on along and not associated fruits with a self-of-

Conventual formation should stress, therefore, the unlocking of the great treasures of the lives and writings of the many great Franciscans in our history. A knowledge and appreciation of the history of the Order is fundamental; but it should be continualicated in a way that calls forth further development by encouraging the friars to build on the tradition and make their own contribution to lits development ( One Conventual value which would contribute to the whole Francis ciscan movement would be borthe Conventuals to enbourage capable friars, to embrace Franciscan research as a away of life and ininistry of within the community. This service is particularly appropriatisto Convi ventual stigres and the needed service to the entire franciscen fabrily greater Much wet remains to the done of there was even still too few and English translations of the most significant redisdovered Edministrans texts and sources arisituation which hillders about other sources ministry and the response to the Chuncilis directive for recieval ofide and symbols. The life of the community should flow with thilleuroigilar ment of liturgical time and space. Thus there is formed not only a shared community life of worship but also a shared life of contempla-THE CONTENTUAL CHARLEM discharge in the straight of the solder of has microchefricus lys with Sainti Francis's comississed to Baints Anthony 194 to seach theology this the driers of directs the earliest days are the interest at gathered rine the turban centers infinite newly guiders are deligned to Padua official or Obstordishey birthughtithe Cospehvisionoof Gaint Frenetini shabed literigo do and entation and entered and entered de literigo de literigo de la constant d lituregral bits of the continue of the continue of the larger of the lar friaries gates walut to the "office of the transmission and the control of the co of minister."11 Conventual life fostered the continual theylogical formation of the community. Conventual chapters therefore involved shared study as a way to nourish the unity of the community and the . ANGIGITEMYOL Usafeological ceintennial ensimition which illovoired min baseds significance was given to the development of a Marian vision of Christand meantife with solutions and reference that the line of the solution of the sol

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this even today. Already during the lifetime of Saint Francis, Bologna had become the center of study for the friars in theological formation. Theological formation was too important a task to be left to the individual provinces.



Today, this is one of the weakest areas in American experience of conventual formation. Instead of pooling theological resources to bring their rich theological inheritance to bear on the development of contemporary theology and on the formation of their own students, many of the Conventual friars are shoppers in the theological market. Some attempt to pool resources with other religious communities, and theological "unions" have thus emerged. Although Conventual Franciscans may contribute students or professors to these unions, there appears to be little

that is Franciscan about them in terms of the theological vision that is operative. Avowedly, the particularly Franciscan aspect of theological formation is left to the individual communities, but too often in practice that means little or nothing. The Franciscan dimension, moreover, is also thus separated from the academic formation of young friars; and the pastoral training too finds its place separated from the community dimension of conventual life.

#### Accent on the Cultural

THE CONVENTUAL FRIARS not only made some of their friaries centers for theological study, but also offered centers for cultural and pastoral endeavor. Formed in a theological and liturgical tradition, friars emerged to express the presence and vision of Saint Francis in many forms of art, music, architecture, and literature. In many ways, they contributed much to the Christianization of Western Culture in the

centuries subsequent to Saint Francis. Friars who were artists and poets, along with those who were preachers, contributed mutually to pastoral care and the religious development of culture. Conventual churches were built to foster preaching, and as already mentioned, church choirs were formed and fostered for the development of liturgical music.

The formation of the friars in the appreciation of the arts and the higher forms of culture is an important Conventual value. Pope Paul VI's call for the evangelization of culture in Evangelii Nuntiandi should speak particularly to the Conventual friars. The development of new ministries in the pastoral mission of the Church speaks likewise. Adjusting to new pastoral situations and needs has been an important factor in the development of the Conventual tradition of Franciscan life.

One could suggest that today the almost unlimited possibilities that lie open in the field of communications and the electronic media make possible both the evangelization of culture and the direct preaching of the Word of God in new and hitherto unheard of ways. Conventual communities which foster artists, preachers, and new ministries would be faithful to their tradition and values to enter into these new fields of culture and evangelization. Conventual formation today should foster creative vision and desire among those whom the Lord sends. Saint Maximilian Kolbe is certainly an example of this in our own age. If he were living today, he would be more interested in communication satellites for spreading the Word of God than he would be in the best available printing presses.

#### The Conventual "Charism"

"THE 'CHARISM OF CONVENTUALITY' is given, not to individuals as such, but to the community, which is its depositary and must continually rediscover and realize it," writes Father Vitale Bonmarco, Minister General of the Conventual Franciscans. To realize this charism, he continues, each friar must embrace "the renunciation of individual free initiative in favor of an organic life of community, of common prayer, of fraternal recreation, of work done in the name of all." This should be the characteristic that describes the life of those friaries which are "heirs of friaries created to an ever greater need for cultural and theological formation." 13

Father Bonmarco writes of the Conventual charism as proper, not to the individual Conventual Franciscan friar, but rather to the community in which he lives: a community or friary which is heir to the great Conventual friaries of our heritage. This echoes clearly the Constitutions of the Conventual Franciscans which even today reveal that a province is made up, not of friars, but of friaries. <sup>14</sup> The Conventual friar is Conventual to the extent he finds his own identity and relationship to the Order, the Church, and the world in his relationship to the community in an immediate and visibly experienced way.

His life is thus identified with the worship and the pastoral mission of his fraternity as that fraternity and friary is formed in a theological and cultural way. This does not mean the values of community, Liturgy, theology, and pastoral care in the context of community are not values shared by the Capuchins or the Friars Minor, but these values are clearly accented in the Conventual tradition. Indeed, some Conventual communities might learn these values from Capuchins or Friars Minor; yet the values should be expressly communicated to the friars being formed into the Conventual Franciscan tradition. To foster this ideal, a re-ordering of priorities and mutual efforts at dialogue among Conventual provinces is imperative.

If each of the three First Order families in the formation of its students turns not only to the common primary sources related to Saint Francis but also to the uniqueness of its own tradition and its sources, we would all have much more to contribute to the Order and the Church of the future. The Capuchins could well raise our consciousness of the significance of mental and contemplative prayer and unfold for us the writings of such men as Saint Lawrence of Brindisi. The Order of Friars Minor could point the way of preaching and sharing the Franciscan vision in contemporary idiom according to the teachings of someone like Saint Bernardine of Siena. The Conventuals would have a lot to teach their other Franciscan brothers on full community participation in friary chapters and the shared governance of the friary. They can offer the life and teaching of Saint Maximilian Kolbe as one who developed the Franciscan theological tradition and led in the adaptation of community life to new pastoral methods of spreading God's Word. If all three families of the First Order, firmly rooted in our common primary sources, turn to particular sources and charisms, the inner unity of the First Order may one day be revealed. Proper formation of the new brothers is the way to begin.  $\Omega$ 

#### **Notes**

<sup>1</sup>K. Esser, Opuscula S. Patris Francisci Assisiensis (Grottaferrata, 1978). Critical text now available in English translation: R. J. Armstrong,

O.F.M.Cap., and I. Brady, O.F.M., trans. and ed., Francis and Clare: The Complete Works (New York: Paulist Press, 1982).

<sup>2</sup>Many of these sources can be found in the Omnibus.

<sup>3</sup>Cf. L'Osservatore Romano (English weekly edition), July 8, 1982.

\*Cf. "The Coming of the Friars Minor to England," in XIIIth Century Chronicles (Chicago: Franciscan Herald Press, 1961).

<sup>5</sup>Cf. Joachim Giermek, O.F.M.Conv., unpublished Master's thesis on the Constitutions of First Order Franciscans.

<sup>6</sup>Constitutions of the Order of Friars Minor Conventual, I, 3.

Cf. Report of Minister General of the Order to the Extraordinary General Chapter in Assisi, 1981; Francis X. Pancheri, The Conventual Fraternity, delivered at the same Extraordinary General Chapter.

The famous Conventual church in Venice is a good example of this.

<sup>9</sup>Giovanni Battista Martini, O.F.M.Conv., would be one of the many examples.

<sup>10</sup>Cf. Omnibus, 164.

<sup>11</sup>Cf. T. Eccleston in Chronicles, c. 11 (n. 4, above).

<sup>12</sup>Cf. St. Bonaventure, Epist. de tribus quaest., n. 11 (VIII, 335).

13 Bonmarco, Report.

<sup>14</sup> The Order is divided into provinces to which friars are affiliated, Provinces consist of friaries or communities in which friars are stationed de familia" (Const. O.F.M.Conv., 27).

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#### **Formation**

Formation forms the formless and reforms the deformed by true in-formation and trans-formation.

Raphael Brown, S.F.O.

#### **Books Received**

Butler, Bishop B.C., Prayer: An Adventure in Living. Ways of Prayer Series, n. 10. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 144, Cloth, \$8.95; paper, \$4.95.

D'Angelo, Louise, The Catholic Answer to the Jehovah's Witnesses: A Challenge Accepted. Meriden, CT: The Maryheart Crusaders, 1981.

Pp. 177, incl. bibliography. Paper, n.p.

D'Angelo, Louise, Come Home . . . The Door Is Open: An Invitation to Reconciliation. Meriden, CT: The Maryheart Crusaders, 1982. Pp. 240, incl. bibliography. Paper, \$3,95.

D'Angelo, Louise, Too Busy for God? Think Again! A Spiritual Guide for Working Women and Housewives. Meriden, CT: The Maryheart Crusaders, 1981. Pp. 120. Paper, n.p.

Fischer, Kathleen R., The Inner Rainbow: The Imagination in Christian Life. New York: Paulist Press, 1983. Pp. vi-167. Paper, \$6.95.

Foley, Leonard, O.F.M., From Eden to Nazareth: Finding Our Story in the Old Testament. Cincinnati: St. Anthony Messenger Press, 1983. Pp. viii-103. Paper, \$3.50.

Hassel, David J., S.J., Radical Prayer: Creating a Welcome for God, Ourselves, Other People, and the World. New York: Paulist Press, 1983. Pp. viii-145. Cloth, \$7.95.

Mrozinski, Ronald M., O.F.M.Conv., Franciscan Prayer Life: The Franciscan Active-Contemplative Synthesis and the Role of Centers of Prayer. Chicago: Franciscan Herald Press, 1983. Pp. xviii-186, including bibliography. Cloth, \$12.50.

O'Donoghue, Noel Dermot, O.D.C., The Holy Mountain: Approaches to the Mystery of Prayer. Ways of Prayer Series, n. 6. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. 192. Cloth, \$9.95; paper, \$6.95.

Pennock, Michael, Your Church and You: History and Images of Catholicism. Notre Dame, IN: Ave Maria Press, 1983. Text: pp. 285; paper, \$5.50; Teacher's Manual: pp. 119; paper, \$3.50.



#### **Book and Record Reviews**

Christotherapy II: A New Horizon for Counselors, Spiritual Directors, and Seekers of Healing and Growth in Christ. By Bernard J. Tyrrell, S.J. New York: Paulist Press, 1982. Pp. xiv-337, including Index. Paper, \$8.95.

Reviewed by Father Maury Smith, O.F.M., D.Min. (Pastoral Counseling). Father Maury, currently novice director for Sacred Heart Province, has been interested for a number of years in spiritual theology and transpersonal psychologies and their application to contemporary human and spiritual growth.

Attempting to integrate theology and psychology in terms of spiritual direction is akin to attempting to integrate Greek and Latin. The two languages give a means of describing the same world, but from two different viewpoints. At best one may translate from one language to another. If one attempts to create a third language, he is not understood by the people using the first two languages.

In this book Bernard Tyrrell gives his survey of theological and psychological theories. There are many summaries of other persons' theories which tend to give the book an encyclopedic flavor. For someone not familiar with all these theories, the book is not an adequate explanation; for someone familiar with them, the book may seem like a college student's notes.

My subjective reaction is that the book is a juxtaposing of a couple of

Tyrrell's favorite psychotheories using the structure of the twelve steps of Alcoholics Anonymous and the Ignatian Spiritual Exercises. If one accepts the starting points of these positions, then one may be very accepting of Tyrrell's writing. The position and viewpoint is that of a blended existential psychoanalysis. The two sections on foundation will be interesting reading for those with the needed background. The discussion on psychological means to spiritual growth and spiritual means to psychological growth is insightful (chapter five).

Ignatians may be happy with section one of the process Tyrrell is presenting. But many not of that tradition will probably not be that accepting. Tyrrell is offering a highly structured approach to therapy and spiritual direction. It is problematic whether his view is dynamic or static and rigid. Certainly it will be necessary to emphasize to neophytes that working with a concrete individual will render it impossible to follow the patterns described (granted that some therapists and spiritual directors do impose their favorite theory on the people they are serving).

It would be most interesting to see how a study of Progoff's and Milton Erickson's theory and practice would influence Tyrrell. The guess might be made that he would move toward a more dynamic process, with the emphasis on enabling the individual's unique inner dynamic process to unfold

From a speculative viewpoint, the

book is interesting to read. The reader will find the book a catalyst to his own attempt to integrate spiritual theology and psychology. Tyrrell has attempted an extremely difficult task and should be congratulated on the attempt. With so many creative endeavors being pursued today, this particular book may not even be the first word.

Every Stone Shall Cry. By Michael Joncas. Washington: Cooperative Ministries, Inc. (P.O. Box 4463, 20017). 12" LP, \$8.95.

Path of Life. By The Dameans. Phoenix, AZ: North American Liturgy Resources (10802 N. 23rd Ave., 85029). 12" LP, \$8.95.

Reviewed by Brother Timothy J. Shreenan, O.F.M., a M.Div. candidate at the Washington Theological Union, and a liturgical musician/composer.

We are very fortunate to see the arrival of two excellent additions to the liturgical music repertoire: Every Stone Shall Cry, by Michael Joncas, and Path of Life, by The Dameans. Both collections bespeak a maturity on the part of liturgical composers (especially those of the "Folk" genre) as well as a growth in awareness that the average worshiper is now ready for more sophisticated and theologically sound church music.

Every Stone Shall Cry is Joncas' second effort which admirably follows his first, On Eagle's Wings. Every Stone is less chromatic than the latter and offers greater variety of instrumentation. The choral arrangements are superb, and the

chorus voices on the recording are well balanced. The contents of the album are divided according to the liturgical seasons, but I feel these divisions are somewhat arbitrary in a few instances and need not be strictly adhered to. Some of the more notable selections include "As the Watchman," a setting of Psalm 63 (62) which uses a lush choral arrangement of the antiphon with chantstyle verses accompanied by handbells (an instrument enjoying greater popularity lately); "Song of the Lord's Appearance," with text by Huub Oosterhuis, a lovely ballad employing SATB chorus and baritone solo with piano accompaniment; and, my favorite, a setting of the Canticle of Zachary which uses the metric translation by James Ouinn. This last selection is an example of excellent four-part writing. Vv. 1, 3, and 5 are in the major key to be sung by the entire congregation; vv. 2 and 4 are in the relative minor. suitable more for choir or schola. The accompaniment of organ and brass adds just the right festal character to this hymn/anthem.

I have one reservation about the music book. Several of the songs are very awkwardly arranged, necessitating constant flipping back of pages. Although this is probably a more economical method of publishing (requiring less paper), it is a bit disconcerting, especially for the musician who usually has both hands busy at any given moment.

PATH OF LIFE is the latest in a long series of Dameans recordings. It is subtitled "Songs for a Journey in Faith," referring, of course, to the Rite of Christian Initiation of Adults.

book, the composers explain the purpose and liturgical use of the music. "Because of the importance of this liturgical renewal [the RCIA] and its far reaching consequences for the future, we, The Dameans, decided to prepare a collection of music which would aid in the celebration of these rites," Each period of the RCIA (precatechumenate. catechumenate. purification and enlightenment, initiation and mystagogia) has an appropriate song or songs which, at times, are derived directly from the Scripture used in the rite. A good example are the songs for the three celebrations of scrutinies which take place on the third, fourth, and fifth Sundays of Lent. "Give Us Living Water," "Awake, O Sleeper," and "I Am the Resurrection" make the Scripture of those days come alive 1982, issue. musically.

The arrangements of these songs are a bit simpler than those in Every Stone. The only voices on the recording are those of the composers themselves (the team of Balhoff, Daigle, and Ducote), and the accompaniment is principally guitar, piano, or organ, and optional flute. The refrains are generally short and very easy, but also quite engaging.

I should note that the use of this music need not be limited to the RCIA. In fact, the composers themselves mention that the music is appropriate for many different types of liturgical celebrations, including Sunday Eucharist, penance services, and funerals.

It is a pleasure to speak with enthusiasm about the contemporary liturgical music scene, as it is reflected in these two recordings.

In eight pages of notes in the music here we have music which is Scripturally based, theologically sound, and musically mature yet inviting. It's taken us quite a few years to arrive at this spot, and I think we are well on the way to a musical future which holds great promise. With Joncas and The Dameans, we are halfway there.

> Liturgy: Our School of Faith. By Anthony M. Buono. New York: Alba House, 1982. Pp. viii-177. Paper, \$6.95.

Reviewed by Father Dominic F. Scotto, T.O.R., a Consulting Editor of this Review who teaches at St. Francis College, Loretto, Pa. Father Dominic's article on St. Francis and the Liturgy appeared in our January.

The Constitution on the Sacred Liturgy proclaims its deep concern the development maintenance of a vigorous Christian life in terms of the liturgy, "the summit toward which all the activity of the Church is directed-and the fount from which all her power flows" (Ch. I. ¶10).

The basic premise of this book by Mr. Buono is a detailed development of this statement along strong pastoral lines. To accomplish this end the author proceeds to provide, chapter by chapter, a very concise historical, spiritual, and pastoral development of such important topics as "The Eucharist and Daily Life" (p. 3); "The Role of the Liturgical Assembly" (p. 11); "The Need for Liturgical Catechesis" (p. 71); and many others, rooting all in the Eucharist as "the power station of the Church" (p. 9). Making extensive use of pertinent Church documents, the author effectively harmonizes all of his views with the teaching of the Church.

While I personally felt that the extensive material dealt with in this book could possibly have been more systematically arranged, nevertheless this is a relatively minor objection in view of the overall value of this book. Although each chapter could very easily be the subject of an entire book, the use of the many sub-titles helps to clarify the topic matter and to make it more readily understandable to the average lay person.

I recommend this book in particular to Parish Liturgy Planning Committees as an excellent catechetical tool for deepening their own love and understanding of the liturgy, and to help them to apply its many valuable recommendations to the improvement of the liturgical life of the parish.

Overall, I feel that Mr. Buono has admirably achieved his original purpose in writing this book as he states it in the Preface: viz., to help bring all Christians to a true love of the Liturgy and to lead them to discover its application to their everyday lives.

Call to Discipleship: A Literary Study of Mark's Gospel. Good News Studies, n. 1. Wilmington, DE: Michael Glazier, Inc., 1982. Pp. 208. Paper, \$7.95.

Reviewed by Father Bonaventure F. Hayes, O.F.M., Assistant Professor of Sacred Scripture at Christ the King Seminary, an inter-diocesan school of theology located in East Aurora, New York.

Each year seems to bring several new, book-length studies on the Synoptic Gospels. After some years of what can only be described as a slow start, the number of published studies on the Gospel of Mark has now caught up with, if not surpassed, those on Matthew and Luke. Once the priority of Mark was established in the last century, the Second Gospel took on a peculiar importance for the source critics and their successors, the form critics. But with the rise of a redaction-critical approach to the Gospels following the Second World War—an approach which at first developed methodologically by comparing the finished product of small units with their presumed source to determine the editorial activity and interests of the final evangelist/redactor-interest in the Gospel of Mark, whose sources are not directly available to us, went into a noticeable decline. Further developments, both within and without the methodology of redaction criticism, however, gave rise to what has been called by some "composition criticism," where primary attention is paid to the structuring of the whole work and the way the evangelist/author has put the pieces together to create a new work, a new story. This shift in attention from the part to the whole has been of immense significance in contemporary Gospel study-not least in Markan study-and it is here that the most important contribution of the work under review is to be found.

Father Stock takes the Gospel of

Mark as a unified story seriously; he stresses this at the outset, demonstrates it throughout the work, and concludes by briefly outlining the dimensions of the implied audience, its situation and its concerns, to whom such a story might plausibly have been directed. This, of course, implies the purpose for which it was written.

The author expresses his indebtedness to ancient and contemporary literary theories and criticism. which, he feels, provide the real key to opening the treasures of the Second Gospel, so long locked away by a failure to ask the right questions and note the proper correspondences. Whether, and to what degree, the reader will be able to agree with him that the concerns of ancient drama helped shape the telling of this story, he or she must not lose sight of the author's principal assertion: the literary unity of the work. Various techniques and insights of literary criticism are brought to bear throughout. Some of these are more convincing than others; it is the reviewer's opinion that common sense will often lead an interpreter to substantially the same conclusion with far less fuss.

The title of this book gives an apt and accurate description of the main lines of the author's thesis. Towards the end of the book he writes:

The purpose of the author of Mark was not merely to present certain ideas about Jesus but to lead his readers through a particular story in which they could discover themselves and thereby change. The tension between Jesus and the disciples, internal to the story, mirrors an external tension between the Church as the author perceives it and the discipleship to

which it is called. Perhaps we can sum the whole thing up by saying that Mark wanted to exclude a theologia gloriae [p. 207].

In developing this thesis, the author presents us with what is practically a detailed commentary, granted not in the standard commentary form, of very many of the passages in the Second Gospel. He is interested not only in the larger thematic strands, but also in how the smaller pieces fit together to contribute to the whole picture. Many of these comments would, undoubtedly, be helpful to the preacher preparing a homily on Mark; unfortunately, there is no index of biblical references whereby the reader could retrieve them.

Although this reviewer can resonate with most of Father Stock's interpretations, it is inevitable that there will be some points of legitimate disagreement. Many of these are trivial and need not concern us here. There are, however, three items of more substantial disagreement that must be mentioned. (1) Did the intended audience of Mark's Gospel really know from the outset what Mark meant when he called Jesus "Son of God"? (cf. p. 71). To put it another way: in correcting their self-understanding as disciples, is Mark not also asking his audience to revise their understanding of who Jesus is? (2) Is Mk. 8:27-30 really the pivotal point of recognition that Father Stock claims it to be? (cf. pp. 64 et passim). Even he admits that Peter's confession involves as much misunderstanding as understanding (cf. p. 134). Is not the self-disclosure scene of Mk. 14:61-62, with all the irony it carries, the true point of recognition in the Second Gospel? (3)

One can only conclude from the nearly total silence concerning the role of apocalyptic in general, and the Parousia in particular, that the author disavows their centrality in the setting and thought of Mark.

The reader who has perseverance to stick with this book from beginning to end will learn much about the Gospel of Mark; but not everyone will possess such perseverance in the face of a format that is choppy at best and given to no small amount of needless repetition. This work is divided into twentyfour brief chapters, which would probably work better in an oral forum than in writing. Indeed, one has the suspicion that this was put together originally as a series of lectures. In any case, the manuscript was sorely in need of considerably more editing than it received.

Even though the author footnotes many items, an acquaintance with the secondary literature on Mark reveals more reliance on other commentators than the footnotes would seem to indicate; there are not many new insights in this study. Its value lies, rather, in the way the author has synthesized the results of many diverse studies, not always readily available to the average reader. In this he has made a genuine contribution for which we ought to be thankful.

St. Clare of Assisi. By Nesta De Robeck. Chicago: Franciscan Herald Press, 1980. Reprint of Bruce Publishing Co. edition of 1951. Pp. x-242, including bibliography and index. Cloth, \$7.95.

Reviewed by Sister Frances Ann Thom, O.S.C. (Monastery of St. Clare, Lowell, MA), a Consulting Editor of this Review.

When Nesta De Robeck published her work, St. Clare of Assisi, in 1951, I doubt she ever considered that it might some day be hailed as one of the classics of the Franciscan library. Today, it is looked upon as exactly that by scholars and readers who want the facts, correctly stated, yet desire that stuff of humanity of which Clare, and indeed all saints, are made.

It was with delight that I once again perused the pages of this book now in reprint. Clare steps out of the pages as a really alive woman of the 13th century and gives us much insight into the constant and everprevailing qualities of woman; yet she is a woman of her own times, not to be confused with 20th-century woman. Her deep trust and her devotion to the Crucified, her dependence upon the light of the Holy Spirit, her admiration and acceptance of Francis as her earthly guide-all set in the Assisi locale with its wars and distresses, formed her into an effulgence of light beaming extensively into Italy, Hungary, and France during her own lifetime and into the four corners of the earth in our own century. All this, Nesta De Robeck has captured for us.

One of the most effective sections in the book, and I am sure the most acclaimed—written with deep love for Clare and under the guidance of the Holy Spirit, is the English version of the Process of the Canonization of our holy Mother. A marvelous way to see and know Clare through the

minds, hearts, and statements of those who knew her so intimately.

Beginning with her own family, Clare's lifestyle and that of her sisters was looked upon as a waste. Even in our own era, there are still those among us who see this type of isolated, unnoticed life as idiocy. Nesta De Robeck explains clearly and succinctly, from her gleanings in the study of Clare's life, just how this idiocy, this waste, has affected and continues to affect the world:

All over the world the life of the Second Franciscan Order continues; and

though the sisters are unseen, they are not isolated from their fellow men, for their mission is through prayer to carry the whole world into the will, which is the love, of God. This was the heritage left by Clare to her daughters, and in many ways her light radiates outwards from the cloister to those who are living beyond it. What she taught is valid for all [p. 139].

Let those who desire to know the why and what of the contemplative life, read this book, written with such beautiful simplicity, factual statements, and celestial outreach, so they themselves may come to understand the contemplative life.



#### The Conventual Ideal and Franciscanism

(Continued from page 226)

of this mystery in contemplation and in apostolate. What this relation should be, and what form a renewed conventualism should take in order to contribute to the future of the Order is made apparent in the comparison of those friaries most characteristic of the Conventual achievement in times past, viz., the great houses of study, with that friary characteristic of the best known contemporary Conventual, Saint Maximilian Kolbe, viz., his City of the Immaculate.

While hardly treating all aspects of Franciscan Conventualism, even summarily, the articles of this issue of **The CORD** do focus our attention exactly on those points central to an understanding and appreciation of the Conventual charism among Franciscans.

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