

**FOURTH PLENARY COUNCIL
OF THE ORDER
FORMATION GUIDELINES
ROME
1981**

A. Letter of Presentation

Dear Brothers,

The Plenary Councils of the Order held at Quito, Taizé and Mattli summarised the fruits of their work in their respective Documents, which put forward guidelines for a number of important aspects of our life. Their impact has been, and continues to be, considerable. The General Definitory now assumes the responsibility of publishing the Document of the Fourth Plenary Council of the Order, held at our International College in Rome from 2nd-31st March, 1981, and fervently hopes that it will meet with the same welcome and determination on the part of the friars to observe it in practice.

While they were in no way obliged to do so, it is a fact that all the plenary Councils so far have drawn up their reflections in the form of a document destined for publication, to serve as a tool for the adequate updating and renewal of our way of life. A future PCO might well choose not to adopt this method, giving the General Definitory, for example, only the bare bones of its reflections and practical guidelines, without formulating them in a Document destined for the whole Order.

It seemed necessary to make these points clear, so as to prevent misunderstandings. The fact remains that, as a consultative body at the service of the General Definitory (cf. Consts. 110, 6), the Plenary Council has proved its worth. This is clear from the inherent value of the documents drafted in the course of its four meetings.

We must also point out that the last two meetings of the PCO, in Mattli and Rome, are special in that their respective subjects for discussion were decided by a General Chapter (Analecta OFM Cap. 92 [1976] pp. 181-182). This fact constitutes an added reason for the General Definitory to publish this document on formation and to ask all the friars, in particular the Conferences of Major Superiors and formation personnel, to put it into practice. The Definitory have also decided to have the document translated into the principal modern languages, as well as Latin. The Italian text remains the official one.

The General Definitory believes that this document faithfully reflects the spirit and norms of the Constitutions. Of course, it is not complete. It says nothing, for example, about the priestly or professional training of the friars, deliberately limiting itself to initial and on-going formation for our Capuchin Franciscan life. But even within that restricted field, there are considerable gaps. Obedience, for instance, was not explicitly treated. Finally, the Plenary Council did not aim to say everything even about the subjects it did deal with.

The PCO realised, then, that many questions still remain open, and has asked that a solution be found as soon as possible, at least to the more urgent ones.

Among the more urgent questions are:

- *the Secretariats (at Order, Conference, national or provincial level);*
- *regional formation centres, with particular attention to the training of formation personnel, the lack of which is keenly felt everywhere;*
- *means of formation: the various publications dealing with initial and on-going formation, etc., and first of all, the publication of a handbook or manual of Capuchin Franciscan spirituality.*

The General Definitory therefore asks the Conferences and the Provinces to be actively concerned for these bodies (the secretariats and formation centres), so as to make them really effective. They should also consult among themselves about sharing experiences and the means of formation.

The publication of this document is therefore an opportunity to draw the attention of all the friars to a crucial question which the Church is facing today: what is the place and role of the religious charism in the Church, particularly in its pastoral and apostolic activity – an activity the Church performs through all its members and institutions to reveal salvation to people in Jesus Christ. We are not alone in rediscovering the evangelizing force that belongs to our charism. All religious institutes are engaged in a similar search, and as communications between religious institutes are intensified it becomes obvious that there exists in the Church a “religious charism” which, through the great diversity of its expressions, is fundamentally the same. We must be mindful of this search now taking place throughout the Church, and contribute our own modest share.

Thus, to speak of the “Franciscan charism” does not express our vocation in its entirety. Proof of this is the fact that we share it with the “Secular” Franciscan Order. What we are asked is to be more and more specific about our religious, Franciscan and Capuchin charism. It is in this way that we will make an effective contribution to the search that is under way in the Universal Church and in the great Franciscan family.

The publication of the document on formation is not, then, a point of arrival, not the end of the line. Rather, it marks a new point of departure towards the implementation, in formation, of the fundamental dimensions of our religious, Franciscan and Capuchin life. So, let us go forward with generosity and courage.

Br. Paschal Rywalski, O.F.M. Cap. Minister General

Br. Charles Sérignat, O.F.M. Cap. Secretary, PCO IV

Rome, 13th April 1981

FORMATION FOR OUR WAY OF LIFE

1. Formation in and for our way of life is understood as the realistic fostering of the growth of individual friars and fraternities so that the way we live in today's world may conform more and more to the example of the Holy Gospel.¹

The basic model for this formation is given us by Jesus the Master, who invites his disciples to stay with him and continue his mission (cf. *Mk. 3: 14ff*). Saint Francis lived it in his own time²; it was studied with fresh insights in the history of the Order and in the Capuchin reform³, and is now proposed to us.

Formation involves every dimension of the intellect, will and action. Growth and maturity in these spheres comes about through experience⁴, especially that of faith and prayer⁵, instruction and work⁶.

Although there are stages of formation to be traversed, it is a single process of growth, assimilation and integration of values and experiences; it is likewise an on-going conversion, so that, enlivened by the Spirit, we may conform to the image of the Son of God.⁷

Aim of these guidelines

2. The present guidelines, the result of co-operation by all the friars, are intended to be an informed response to the expectations of the Order in the area of formation.

It has not been our intention to deal exhaustively with all the topics. We have merely tried to propose concrete guidelines concerning the directions formation in the Order should take.

The results of the Plenary Council are not presented systematically, but in a way corresponding to the manner in which it actually worked. We hope that this kind of presentation will better communicate something of the stimulus and encouragement that emerged during our meeting, serving as a basis and point of reference for regional formation programmes⁸.

¹ Cf. Rnb (*Regula non bullata*, or non-confirmed Rule) 1, 1-2; Rb (*Regula bullata*, or confirmed Rule) 1, 1; 12,4; Test. 14, Const. 1536, n.1; Const 1, 1-6

² Cf. W. Nyssen Franciscus, *Lebendige Ikone des Gekreuzigten*, in *Geist und Leben* 49 (1976) 342-353; L. Boff, *Jesu de Nazareth y Francisco de Asis Articulaciones diversas de un mismo misterio*, in *Cuad. Franc. Renov.* 8 (1975) 203-218; Const. 3, 1-3; Const. 1536, n. 6

³ Cf. Const. 4, 1-2; Optatus van Asseldonk, *La persona di Cristo nelle prime (e ultime) Costituzioni*, in *It. Franc.* 53(1978) 667-679; O. Schmucki, *De loco sancti Francisci Assisiensis in Constitutionibus O.F.M.Cap.anni 1536*, in *Coll. Franc.* 48(1978) 249-310 especially 256-275; Luigi Maria de Genova, *Dottrina spirituale della primitiva legislazione cappuccina*, Genova 1963.

⁴ Cf. Adm. 6, 21; 2-3; Leg. Per. 105; Spec. Per. 73; L. Sartori, *Verso una religiosità d'esperienza* in *Presbyteri* 12(1979) 167-177.

⁵ According to Saint Francis and the interpretation of the early Capuchins, prayer, as the source of every activity, has absolute primacy; Rb5,2; 10, 8-9; Rnb 22, 19, 25; *La bella e santa riforma dei Frati Minori Cappuccini*. Texts selected and arranged by Fr. Melchior da Pobludura, Roma 1963, 38 n. 71. - Cf. Const. Alb. 8; Const. 1536, n. 41; Const. 13; 142, 1; 179, 1-3.

⁶ Rb 5 1; Rnb 7; Test. 20-21; Const. 1536, n. 65-66; Const. 65, 1-4; 66, 1-2 - Bernarello F., *La formazione religiosa seconda la primitiva scuola francescana*, Roma 1961.

⁷ Adm. 5,1; Const. Alb. 67; Const. 1536, n. 151-152; Const. 2,1-3; 12, 2. See below, note 194.

⁸ Cf. Const. 137.

I. SITUATION AND NEEDS

1. New Formation Contexts ⁹

Introductory note

3. Formation is a process which develops in a specific historical and cultural context. Valid formation programmes cannot be prepared without reference to the world in which the forming community and the person being formed live¹⁰.

In the course of the Plenary Council there was a lengthy, fruitful exchange of views on the state of formation in the Order, and efforts were made to place each topic in proper context. The themes emerging in the present document are intended to be a response to today's challenges. However, the complexity of the data, the diversity of contexts and the different standards by which these can be read and interpreted have made us forego any attempt at a complete examination of present-day reality.

Yet we wish to emphasise the importance of the analysis that follows, even though it is a partial one, in the hope that the friars will be encouraged to take to heart the problem of formation as the core of the Order's spiritual renewal¹¹.

Forming men for the evangelical life

4. "Saint Francis understood, by divine inspiration, that he was sent to convert people to a new life. He therefore called into being a new way of Gospel living. He remained in the world but not of it, and wanted his fraternity to live and work among people, so that the joyful news of gospel conversion would be proclaimed by word and deed" (*Const.* 85).

Consequently, the aim of formation will be to form men capable of living the gospel life in our world¹².

The Church

5. Christ sent the Church into the world, just as he himself had been sent into the world by the Father (*cf. Jn. 17*). The Second Vatican Council reflected at length on this "mission". Numerous documents mirror these reflections, especially *Gaudium et Spes*. For a more detailed exposé of the situation in the Church and the Order, we refer back to those documents as well as the documents of the Order, particularly those of Quito and Mattli¹³.

⁹ Cf. *Sussidi per la Formazione*, n. 3: *Situazione formativa nell'Ordine. Dati orientativi*, Roma (June) 1979 (published by the General Secretariat for Capuchin Formation); Sacred Congregation for Catholic Education, *Ratio Fundamentalis institutionis sacerdotalis*, 6 January 1970, in AAS 62(1970) 325-327, 331; Sacred Congregation for Catholic Education, *La Formazione teologica dei futuri sacerdoti*, 22 February 1976, Vatican Polyglot Press 1976, Introduction, I.

¹⁰ It is also an extension of the Franciscan principle of adaptation, expressed in the Approved Rule, 4, 2. - Cf. *Const.* 21, 1.

¹¹ *Const.* 22, 1-2; P. Rywalski, *De Formatione Fratrum* in *Analecta O.F.M.Cap.* 93(1977) 191-199; M. Castellar, *Expectativas, inquietudes, sugerencias* in *Cuad. Franc. Renov.* 7 (1974) 79-102; C. Cargnoni, *Rinnovamento dell'Ordine Cappuccino. Tensioni, prospettivi, confronti di attualità*, in *It. Franc.* 55 (1980) 419-436.

¹² Cf. *Const.* 13,3; 14; 85, 1-2. Naturally this principle presupposes the primacy of a life of brotherhood and prayer, as is stated further on in the document in nn 13ff. and 37ff.

¹³ The Quito document in the first part, expresses more precisely the situation in Latin America: Quito I, 1-19. By contrast the Mattli document is more universal, and in the second part offers a wide-ranging description of ecclesial, socio-economic and political, cultural and religious contexts: Mattli 16-31. - Other significant documents of the Order are: those of the Extraordinary General Chapter of 1974 and the document of the General Defintory in 1976 on "Our Life of Penance and Continuing Conversion: Current Situation and Concrete Applications."

All we wish to do here is emphasise some aspects of formation which seem to us to be particularly important.

The human person

6. Today the human person is threatened from every side. There is danger that man will become depersonalised and lose himself in the crowd or that, faced with this, he will yield to despairing isolation. The ideologies (Marxism, liberalism, capitalism, totalitarianism, national security) assail human freedom by proposing and working to reduce mankind to a unity that serves their own world view.

The Church, particularly in recent years, is inviting Christians everywhere and by every means to promote the dignity of and respect for the person, and commits itself to offer its own contribution for peace and justice in the world.

For us as Capuchin Franciscans, these efforts towards peace and liberty take actual shape when we affirm the primacy of brotherhood, which leads us to acknowledge every person as a brother and serve him as such, sometimes renouncing our own rights, in conformity with our vocation, which is one of penance, minority and peace¹⁴.

It is in this context that “minors” must be formed. In simplicity and the joy of living, in mutual service and loving obedience, in penance and conversion by means of chaste and generous love, we must form builders of a human society capable of being free and possessed of a critical sense in the face of dominant ideologies¹⁵.

The person in relationship

7. We are witnessing a truly prodigious growth of communications and news media. It is easy to understand the negative side of this growth: superficiality, psychological conditioning, the danger of cultural levelling, etc., but we also perceive how it opens up the possibility of greater knowledge among people, increased opportunity and ability to meet one other, and a greater impulse towards universal brotherhood.

We are witnessing the search for new models of living together, both in families and in nations: a new balance is being sought between the Universal Church and the local church, between the Order and its Provinces. Greater critical awareness is developing in relation to the various grouping systems, though this sometimes leads to a resentful desire for personal self-fulfilment and a loss of social identity.

Saint Francis' evangelical radicalism offers a model of commitment generating and strengthening freedom and a critical sense¹⁶. His ideal of ongoing conversion is a clear

Also important are the General's Letters to the Friars, e.g. in the Italian edition: *Lettere ai suoi Frati*, compiled by C. Belli, Rome 1976 etc.

¹⁴ Cf. Test. 1, 19,23,36; Const. 3, 1; 10,2; 12,4; 86, 1-3.-L.Iriarte, *The Franciscan Calling*, Franciscan Herald Press 1974, with bibliography. Van Fijk, W. - Ch., *Le Franciscanisme sept cent cinquante ans après saint François*, in N.R.Th. 99 (1977) 380-390; *Selecc. Franc.* 6 (1977) 155-164.

¹⁵ Adm. 23; Rnb 7; Rh 10; Const. 1536, n. 9; Const 12, 1-2; 32,3; 165,5-6; 167. -L. Izzo *La semplicità evangelica nella spiritualità di san Francesco d'Assisi*, Roma 1971; Lang Justin, *Hoffnung in Aktion. Der Franziskanische Impuls zur Ueberwindung der Gegenwart in Thur. Franc.* 29 (1974) 80-99; M. Pelligrini, *Spirito di servizio in Movimento Francescano*, Bologna 1974, 99-105.

¹⁶ Cf. D.Flood.- W Van Dijk -Th. Matura, *La nascita di un carisma*, Milano, 1976; Th. Matura, *Note sulla radicalità nei Vangeli in Servitium* 11(1977) 537-548; A.P. *Il radicalismo di Francesco d'Assisi in Vita Past.* 64(1976) n.8 52-55; V. Gaiani, *Francesco d'Assisi uomo tutto evangelico.* in *Francesco d'Assisi nel 750° dellamorte ...*, Jerusalem 1976, 11-29.

expression of the critical force of the Gospel¹⁷, and the person-community relationship provides the proper balance between the person and the group to which he belongs¹⁸.

All these are stimuli for the formation of the Franciscan today.

Secularisation

8. Today many people no longer consider the world as a stepping-stone to heaven: it has value in itself. Hence, secularisation frequently becomes secularism, the desire to build a world closed in on itself, with no outlet to transcendence, one in which God, when he is even tolerated, is considered a private matter. Faced with this situation, which moreover takes on different characteristics according to the different cultural areas, the Church has become aware that salvation is achieved within the reality of everyday life, and has been able to purify its faith and hope by acquiring a truer sense of the transcendence of God and the Christian life. Hence, she seeks to put into practice a new form of presence and activity in the world, faithful to the Gospel command to become a “leaven”.

Here too we find a challenge to our formation projects. Not for nothing does the expression “leaven” or “ferment” recur frequently in the Constitutions when they speak of our presence in the world¹⁹, since we are called to be the builders of love, justice, peace and evangelical joy²⁰. It is precisely the aim of formation to produce these builders, humble and persevering.

The Order

9. The Order, now spread all over the world, has made its own the value of pluriformity²¹. It is faced with a situation of cultural and geographical change and enrichment, with all the problems these bring.

Long-established Provinces see the numbers of their friars diminish, particularly the number of their candidates. On the other hand, young Provinces, in regions where the implantation of the Order is recent, are growing rapidly. The Order’s composition is such as to show a clear need for new and diversified styles of life and formation, capable of responding to the cultural and social needs of the different regions. The presence of the Order in every continent enhances the special urgency of greater identification with the world of the poor and the oppressed, and gives rise to a new awareness of what it means to be “lesser brothers”²².

Diversity

10. The principle of pluriformity in the new Constitutions and the changes it has brought mean that we are faced today with models of life and formation differing considerably among

¹⁷ Cf. P. Béguin, *San Francesco y la Iglesia. Defensa de un carisma* in *Cuad. Franc. Renov.* 7(1974) 207-247; Y. Congar, *Pellegrino dell' Assoluto. L'Assoluto del Vangelo nella cristianità*, Milano, 1966; from the French: *Les voies du Dieu vivant*, 264; Paris, 247-264; *Selecc. Franc.* 6(1977) 28-40.

¹⁸ Cf. P. Béguin, *Conciencia personal o autoridad establecida. Autoridad y obediencia en la fraternidad de los Hermanos Menores*, in *Cuad. Franc. Renov.* 8(1975) 139-161. Giuseppe de Vetrella, *Dell'obbedienza “francescana”:* *equivoci, distinzioni e sintesi* in *It. Franc.* 44(1969) 291-310.

¹⁹ Cf. Const. 85. B. Baroffo, *Vivere la consacrazione nella città secolare* in *Informationes S.C.R.I.S.* 5(1975)257-279.

²⁰ Const. 12, 4; 87,4; 167,4.-, L. Hardick, *Franziskanische Berufung* in *Geistliches Vermaechtnis I*, Werl/West.1975, 15-28; L. Iriarte, *Vision del mundo. en san Francisco. Francanismo y sociedad contemporanea* in *Verd. Vida* 35 (1977) 97-119; 6 (1977) 317-335.

²¹ Const. 4,4. Cf. *Nature, Extent and Concrete Application of the Principle of Pluriformity in Unity in Documents Promulgated by the Extraordinary General Chapter of 1974*, Latin text in *AOFM Cap* 90(1974) 304-309.

²² Cf. Castellar Manuel, *La opcion francescana de los Capuchinos hoy* in *Cuad. Franc. Renov.* 11 (1978) 131-148; L. Iriarte, *Lecciones de la historia y elementos del carisma franciscano*, *ibid.* 7(1974) n.26, 84-91.

themselves²³. It is difficult to classify these; we are reluctant to reduce a living, changing reality to a mere outline.

As regards formation, in some Provinces there is a great problem as to the type of fraternity in which the formation of candidates should take place, the way they are to share in the actual life lived in a particular Province, and the role of the formation houses for an effective renewal of the Order.

11. In spite all the differences there is profound agreement on many points. The present document is proof of this. It is the unity that comes from sharing the essential inspirational motives of our way of life. One of the most genuine expressions of this unity is the common search for a response to the call to live a life in accordance with the Gospel²⁴ through a re-reading of our Capuchin Franciscan sources.
12. The present analysis of the new contexts of formation is proposed to every Province or area. Precisely in order to promote a way of life faithful to the original Capuchin Franciscan values and inspiration²⁵, the Provinces or regions have need of a formation plan (a “ratio formationis”) which takes into account the historical, social, cultural, religious and ecclesial situation of the person in formation. Only in this way will these plans effectively provide genuine formation in the Order, according to places and times.

2. Primacy of the Life of Gospel Brotherhood ²⁶

Living the Gospel in the footsteps of Saint Francis

13. In the new situations just described, there is more incentive for us to live the Gospel in imitation of Saint Francis and the first friars of the Order²⁷. Constantly returning to our origins, which the Church today is inviting us to do, is one of the characteristics of

²³ In this connection, the clear words of Pope Paul VI should not be forgotten: “There is a great deal of discussion today about the pluriform style of religious life. It is clear that an Order such as yours, present and working in every continent, cannot have uniformity in all things. But one should also remember that pluriformity must not be understood in such a way that applies to one part only, nor in such a way as to wreck the unity of the Order. Certainly, the most fruitful pluriformity and the most acceptable - as Capuchin history excellently and clearly shows - is that required by fidelity to the Franciscan Rule and to the intentions of your Father and Founder. Indeed, true pluriformity - not that which seeks uncertain and dubious experiments - is based on fraternal fellowship and on lawful obedience to superiors. Such pluriformity allows a certain freedom of action to those who engage in renewal, and does not extinguish the Spirit.” (Letter to the Minister General, 20 August 1974; Latin text in *AOFMCap.* 90 (1974) 276-279. These words have been incorporated into the new Constitutions, cf. Const. 4, 5.

²⁴ This intention to “search” and to “read anew” is fundamental: cf. Th. Matura, *Una Orden frente a sus origenes*, in *Cuad. Franc. Renov.* 7 (1974) 254-264; A. Pompei, *La riscoperta delle fonti per il rinnovamento della vita francescana*, in *Approccio storico-critico delle Fonti Francescane*, Roma 1979, 19-30; C. De Filippis, *Sulla Vita Cappuccina* in *It. Franc.* 55 (1980) 437-448.

²⁵ This is the essential purpose of the present document Cf. Optatus van Asseldonk, *Significatio franciscana reformationis capuccinae genuinis fontibus spiritus et vitae S. Francisci consideratis* in *AOFMCap.* 94 (1978) 336-359.

²⁶ Cf. Formation (“*Working Paper*”) for the Fourth Plenary Council of the Order of Capuchin Friars Minor, Rome (November) 1979, n. 9ff; Fr. Paschalis Rywalski, Min. Gen. O.F.M.Cap., *Litterae ad totum Ordinem circa Formationem*, 15 August 1977 in *AOFMCap.* 93 (1977) 192ff.; *Conclusiones I Consilii Plenarii Ordinis* (Quito), in *AOFMCap.* 87 (1971) 335ff; 343ff and 269ff.

²⁷ On Capuchin Franciscan “evangelicalism” see also: E. Franceschini, *Il Vangelo nella vita e negli scritti di san Francesco*, in *Quad. Spir. Franc.* 6 (1963)78-94; L.Profili, *L'ideale evangelico nella vita francescana*, ibid. 95-115; O. Schmucki, *Linee fondamentali della "forma vitae nell'esperienza di san Francesco*, in *Lettura biblico-teologica delle fonti francescane*, Roma 1979, 183-231, especially 185-189 and note 15. –For the Capuchins, cf. 135 id., *De loco sancti Francisci Assisiensis in Constitutionibus O.F.M. Cap. anni 1536*, in *Coll. Franc.* 48 (1978) 256-271.

Franciscan history and in particular Capuchin history²⁸. We shall never manage to overcome the gulf separating our life from that of Francis - a difference due partly to our own weakness and partly to the exceptional holiness of our Seraphic Father²⁹.

... *in brotherhood*...

14. Our Order is an order of brothers. The Gospel form of life it proposes to us is that of brotherhood³⁰. Saint Francis applied this term first of all to the Order as a whole: he would say: "I want this Order to be called the Order of lesser brothers"³¹. Hence, the term expresses the real character of the Order, of the province and the local community.

... *acknowledging ourselves to be sons of the same Father* ...

15. "Let us welcome one another as brothers,"³² first of all because we all recognise ourselves as sons of the same Father in Jesus Christ, and then because we wish to advance together in communion with him, through daily submissiveness to the Holy Spirit³³. Hence, at the heart of our brotherhood we find common prayer and continual contemplation of Christ, particularly in the mysteries of his Incarnation and Passion³⁴, that is to say that "spirit of prayer and devotion"³⁵ which turns our whole life and activity into an expression of filial love³⁶.

²⁸ Cf. Optat de Veghel, *La réforme des Frères Mineurs Capucins dans l'ordre franciscain et dans l'Eglise*, in *Coll. Franc.* 35 (1965) 5-108; id. *Le fond franciscain de la réforme capucine* in *Miscellanea Melchior de Pobludura II*, Romae 1964; id. *Autenticità cappuccina e genuinità francescana*, in *It. Franc.* 42 (1967) 489-503. See also Pope Paul VI's famous allocution "A Hard Way of Life", on the occasion of the Capuchin Special General Chapter (21 October 1968), where he says: "The whole life and spirit of the Friars Minor Capuchin clearly demonstrate that it is their special and ardent desire to observe with genuine fidelity and with utmost humility, the hardest directives of the primitive Franciscan life." (cf. *AOFMCap.* 84 (1968) 305-317; English text in *Osservatore Romano* (English edition), 31 October 1968, pp. 3 and 8.

²⁹ Cf. Th. Matura, *Le projet évangélique de Francois d'Assise aujourd'hui*, Paris 1977 and, in Italian, Assisi 1979; Optatus van Asseldonk, *El camino de Francisco en la actualidad*, in *Estud. Franc.* 77 (1976)26-289; *Selec. Franc.* 6(1977)41-66; id., *Vivir hoy el Evangelio segun el espíritu de san Francisco*, *ibid.*8 (1979) 241-257, and in *Et. Franc.* 15 (1965) Suppl., 124-140; Chaigne H., *L'evangelisme de Francois d'Assise*, in *Lumiere et Vie* 28 (1979) n. 143,23-38

³⁰ Cf. Const. 73; Optatus a Veghel, *Ideae centrales novarum Constitutionum*, in *AOFMCap.* 6 (1969) 346-354; L. Bralcaloni, *Formi caratteristica dell'istituzione serafica: la "Fraternitas"*, in *Vita Min.* 36 (1965) 21-26; A. Ghinato, *Vita religiosa e comunitaria in prospettiva di fraternità*, *ibid.* 41 (1970) 129~149; M. Vovk, *Die franziskanische "Fraternitas" als Erfüllung eines Anliegens der hochmittelalterlichen Zeit*, in *Wiss. Weish.* (1976) 2-25; L. Hardick, *Brüderlichkeit als Struktur-Element in Geistliches Vermächtnis II* Werl./Westf. 1976, 18-29.

³¹ Cf. I Cel. 38; Rnb 6,3; 7,2; Rb 1, 1; Consto 3,1; 155, 1. K. Esser, *Origini e valori autentici dell'Ordine dei frati minori* (trans. from German), Milan 1972. 306-321.

³² Const. 74; S. Ara, *Nuestra vida en fraternidad*, in *Estud.* 78 (1977) 5-26; M. Steiner, *La experiencia de la fraternidad en san Francisco de Asis* in *Selec Franc.* 7(1978)193-209; *La bella e santa riforma ...* Roma, 1973, 217 -139

³³ Cf. I Cel.180; II Cel.192; Leg.3; Soc. 58; Const. 1536, n.141; Const. 1,5; 2,1; 11,1-3; 33,7; 97,1; 140, 4; 154,4; 167, 6; 173, 2; 179, 3; 181,3; P. Rywalski, *Lettere ai suoi Frati*, comp. C. Belli, Roma, 1976, 93-98, 162-167.

³⁴ Cf. ICel.84; Rnb 23,1-4; Ep.Fid. II, 4-14; Optatus van Asseldonk, *La persona di Cristo* (above, n.2); id., *De tradizione vitae orationis in Ordine nostro* in *AOFMCap* 89(1973)55-87; O. Schmucki, *Die Stellung Christi im Betne des hl. Franziskus* in *Wiss.Weish.* 25(1962)188-212; id., *Das Leiden Christi im Leben des hl. Franziskus von Assisi* in *Cill. Franc.* 30(1960)5-30, 128-145, 241-262, 353-397; id., *Da Geheimnis der Geburt Jesu in der Frömmigkeit des hl. Franziskus von Assisi*, *ibid.* 41(1971)260-287; id., *Saggio sulla spiritualità di san Francesco* in *It.Franc.* 42(1967)101-114, 337-350, 410-419. See also: Taize Document in *AOFMCap* 89(1973)121-127, 313-318; Const. 37,2; 40,1.

³⁵ Rb 5; Const. 33ff.; 13. – L. Omaechevarria, *Lo "spirito"*

³⁶ Cf. Rb 6,7-9; Const. 1536 n.148; Const. 181,3. Giovanni Pili da Fano, in his booklet *Arte de la unione* (Brescia 1536) underlines the importance of filial love, which "in every activity simply looks towards God in order to please Him and to be reconciled and united to Him, and seeks only to render Him praise and glory and do His will." (f.4r)

... *loving one another*

16. Being brothers means loving one another. This love makes some very specific demands, such as:

- creating in the fraternities a family-like, simple and joyful atmosphere in which each brother can freely grow³⁷;
- developing mutual trust, understanding and esteem for one another³⁸;
- manifesting our needs to each other with simplicity³⁹;
- willingly placing our talents at the service of the fraternity⁴⁰;
- practising loving obedience and fraternal correction in a continuous striving for conversion⁴¹;
- supporting one another in times of difficulty or discouragement⁴².

It can never be stressed enough how much is contributed to the evangelical and Franciscan appearance of our fraternities by those friars who devote themselves to household duties and apply themselves to maintaining an atmosphere of recollection, simplicity and joy⁴³.

It is precisely by means of these attitudes and activities that fraternity in minority is built up day by day. This becomes the crucible in which our Gospel life is forged⁴⁴.

United with the entire Franciscan family

17. By fostering both the spirit of prayer and reciprocal relationships, the fraternity, far from closing in upon itself, opens us to welcome others, particularly members of the Franciscan family⁴⁵. Especially encouraging and enriching for both sides are the frequent and familiar contacts with the brothers and sisters of the Secular Franciscan Order; and this is so precisely because they live with us our own charism of brotherhood and minority, but in its secular dimension⁴⁶. Hence it is good for the fraternities both at the provincial and local level to organise shared activities with the lay Franciscans: prayer meetings, retreats, conventions, apostolic activities . . . In this way we will be able concretely to develop the vital interchange between our two fraternities⁴⁷.

³⁷ Cf. Rnb 4; Rb 6,7; Const. 1536 n.139; Const. 75,1-4; 74,1-2. Pope Paul VI said in his letter to the Minister General (20 August 1974): "The type of Franciscan life which flourished from the beginning, and especially the first Capuchin communities, were outstanding for their fraternal and family spirit, which really brings about perfect unity of hearts and the communion of persons." Cf. *AOFMCap.* 90(1974)276-279

³⁸ Cf. Rnb 5,2-6; 7,15; 11; Adm. 8; Rb 10,7; Const.1536 n.134; Const. 74,4.

³⁹ Rb 6, 8; Rnb 9, 10; Const. 74, 3.

⁴⁰ Rnb 7, 15; Adm. 17; 19; Const. 74, 7.

⁴¹ Rnb 5, 5-8; 13-16; Rb 10, 1-7; Adm: 22; Const. 94,2; Const.1536 n,127; n.139: "Cordialmente si amino, sopportando i difetti l'uno dell'altro, sempre esercitandosi nel divino amore e fraterna carità, sforzandosi sempre di dar ottimo esempio l'uno all' altro e ad ogni persona, *etiam* facendo continua violenza alle proprie passioni e inclinazioni viziose."

⁴² Rnb 5, 5-8; Rb 7; Adm. 18 and 24; Quito II A9.

⁴³ Rnb 7,3-12; Adm. 20; 27,4; Const. 1536, n.65-66, 68; Const. 68; 2; Test. 19-22; II Cel. 128

⁴⁴ Saint Francis gives a good description of this "crucible" of our evangelical life of brotherhood in Adm. 3.

⁴⁵ Rnb 7, 14; I Cel.38; Alb. 10; Const. 1536, n. 93; Const. 11, especially 11,5; *La bella e santa riforma ...*, cit. 237, S.

⁴⁶ Const. 82, 1-2; 151, 1-2. - L. Canonici, *Il Terz'Ordine e Francescano. Riflessioni di storia e di spiritualita*, Roma 1970; see also the circular letters of Clementinus of Vlissingen, in *Tertius Ordo*, 26 (1965) 37-39, 109-118; 28 (1967) 1-22, 136-141.

⁴⁷ Const. 151,5; Cf. P. Rywalski, *Lettre sur l'assistance spirituelle à l'Ordre Franciscain Seculier* (4 October 1978), Roma 1978.

Brotherhood as witness ..

- 18.** The pre-eminence of fraternal life must also be underscored in the field of the apostolate. Our Constitutions clearly state that “the first apostolate of the friar minor is to live the gospel life in this world honestly, simply and joyfully” and that we accept “any work of ministry or apostolic activity as long as it is in keeping with our form of life.”

Before all else, therefore, we must bear witness to a brotherly life, lived with the people and for the people, with the poor and for the poor⁴⁸.

...at times weakened by individualism...

- 19.** This witness is weakened when friars individually devote themselves so much to activities, whether ministerial or otherwise, that they no longer find time to pray with their brothers, perceive their needs, share in the life of the fraternity or take part in household chores. The Plenary Councils of Quito and Taizé have already drawn attention to these aberrations⁴⁹
- 20.** The pre-eminence of fraternal life in the field of the apostolate is even further weakened in some provinces and regions because of the life-style that has developed there. This way of life is organised around the needs of the ministry more than around its witness of fraternal life. One is then faced with a community of priests who draw inspiration from Franciscan spirituality, rather than with a fraternity of lesser brothers endeavouring to live the Gospel⁵⁰.

It is clear that we must see in this situation one of the causes of the constant decrease in brothers' vocations. What is left to attract them when they see that our life is structured almost exclusively as a community of priests?

The Order must preserve its character as a brotherhood in minority

- 21.** These observations are obviously in no way intended to condemn the priestly ministry, but they do show that in many places we exercise such ministry without sufficient discernment, so that we run the risk of propelling the Order towards increasing clericalization. We seem to have fallen into the “trap” of our own generosity, which has constrained us to respond to the urgent needs of the dioceses, without taking sufficient account of the specific character of our own calling as lesser brothers⁵¹. If we wish to preserve for the Order its specific character, it is absolutely necessary that we have a substantial presence of brothers. As we strive to renew our life of brotherhood let us recognise that this is one problem we face.

Conclusions for formation

- 22.** In order to preserve and strengthen the primacy of the life of gospel brotherhood, we suggest the following:

⁴⁸ Const. 141, 1-2; 140, 3; I Cel. 35; Leg3Soc.36; Mattli 12-13,38; K. Esser, *Apostolat im Geiste des hl. Franziskus - L'apostolat dans l'esprit de saint Francois*, in *St. Fidelis* 54 (1967) 52-64; A. Dollmann, *Bruder und Diener. Das Apostolat bei Franziskus und in der Fruhzeit seines Ordens*, Werl/Westf. 1968; P- Henares, *Espiritualidad Y testimonio del Instituto de S. Francisco de Asis*, in *23 Institutos religiosos hoy. Espiritualidad y testimonio*, Madrid 1974, 97-120.

⁴⁹ Cf. Quito IIA8; Taizé 4 c-e; 29-30; 32; also Mattli, 47-48; Rnb 22, 25-27.

⁵⁰ Cf. Mattli 40 – Cf. W.Buhlmann, *The Enduring Message of St. Francis*, in *Forward, Church! Essays in Ecclesial Spirituality*, Paul Publications, Slough, England 1977.

⁵¹ Cf. Mattli 12. F. Canova, *Dignità del “Fratello” francescano* in *Vita Min.* 35,5(1964)63-71; concerning respect for priests and St. Francis' awareness of being a “cleric”, cf. A. Van Corstanje, *Franciscus en de armzalige priester*, in *Intern. Kath. Tijdschr. Communio* 13(1976)166-180; Mariano D'Alatri, *San Francesco d'Assisi diacono nella Chiesa*, Roma, 1977; O. Schmucki, *La lettera a tutto l'Ordine di San Francesco* in *It. Franc.*55(1980)245-286; Ilarino da Milano, *Liturgia penitenziale ed eucaristica nel 450° anniversario della bolla “Religionis zelus”* in *Atti der Fr.Min. Cap. della Prov. Di S. Carlo in Lombardia*, vol.15 – N.9 (January-June 1978) 891-908.

- in the vocations apostolate the accent should be on brotherly life as a characteristic of our form of life and not only on any particular activity, even priestly activity;
- at every stage of formation emphasis should be placed on the essential aspects of fraternal life among us (community prayer, contemplation, service) and also on our particular way of embodying the Gospel in the world through brotherhood lived in minority among the poor;
- there must be a clear distinction between formation for our way of life and formation for the priesthood or a profession. Formation for our life must take absolute priority, especially in the first years of initial formation⁵²;
- since we are an Order of brothers and “by reason of one and the same vocation, all the friars are equal”⁵³, formation for our life must be the same for all. It is also desirable that, following on this point the style of the Rule, the Testament and the Constitutions, we all form the habit of calling ourselves "Brothers" without distinction⁵⁴;
- yet again because Saint Francis wanted us to be an Order of brothers, offices in the service of the brotherhood - on Order-wide, Provincial or local fraternity level - must be available to all the friars⁵⁵;
- everyone must be offered the opportunity for cultural, human and spiritual development according to each person’s capacity and in conformity with our Franciscan vocation⁵⁶;
- we should also strive to find new forms for our traditional services in the Church and in the world: preaching the Word of God, acts of mercy, formation of the faithful in contemplative prayer, etc.⁵⁷

3. Inculturation⁵⁸

Context

23. In recent years several documents the Church and the Order have drawn attention to the principle of pluriformity. These documents are still valid and require careful reflection and appropriate application on our part.

⁵² Cf. Const. 21,4-5. O.Schmucki, *De initiatione in vitam franciscanam luce regulae aliorumque primaevorum fontium* in *Laur.*12(1971)169-197, 241-264; id. *La preghiera come elemento essenziale nella formazione alla vita francescano-cappuccina* in *Boll. Uff. Segret. Naz. Formazione Cappuccini d'Italia* 7(1975)1-14.

⁵³ Rnb 5, 9-12; Const. 74,5-

⁵⁴ E.g. Rnb 3,3; 6,3; 15,1; 17,5; 20,1; Test. 38. I. Etienne Motte, *Ils s'appelleront "Freres Mineurs"* in *Cah. Vie Franc.* N.13(1975)1-10; *Selecc. Franc.* 4(1975) 274-280.

⁵⁵ Const. 102, 6

⁵⁶ Sayings of Saint Francis which are apparently against education should be rightly understood, e.g. Rb 10,7-8; Leg. Per. 35, 72, 114; Spec. Perf. 4,69; II Cel. 194; K. Esser, *Studium und Wissenschaft im Geiste des hl. Franziskus von Assisi* in *Wiss. Weish.* 39(1976)26-41; Const. 138,3.

⁵⁷ Const. 142; 144-146; Forming the faithful in contemplative prayer was characteristic of the preaching activity of the early Capuchins; cf. Arsenio d'Ascoli, *La predicazione dei Cappuccini nel Cinquecento in Italia*, Loreto (Ancona) 1956, 242f., Metodio da Nembro, *Quattrocento scrittori spirituali*, Roma, 1972; Taize 20.

⁵⁸ Cf. Extraordinary General Chapter, O.F.M. Cap., 1974, *Relatio de nature, extensione et concreta applicatione principii pluriformitatis in unitate* in AOFMCap 90(1974)304-309; *Sacred Congregation for the Religious and Secular Institutes and Sacred Congregation for the Evangelization of Peoples, Message aux religieux d'Afrique*, 3 June 1978, in *Informationes SCRIS* (Newsletter of the S-Cong. for Religious ...) 4(1978)2, 275-282; cf. also LG 13,17; A.G. L5 22; GS 44, 58, 62.

Yet there exists a problem connected with pluriformity which should be given serious consideration today, since it constitutes one of the most urgent priorities both for the implantation of the Order and for formation. That problem is inculturation. Only by tackling this problem with true wisdom can we hope for the unique evangelical and Franciscan spirit to be embodied in the life of individuals just as it is in that of the various cultures. The diversity of expressions will then be able to radiate everywhere a genuine brotherhood of love - the brotherhood so ardently desired by Saint Francis⁵⁹.

24. In many parts of the world the gospel message comes face to face with ancient and highly developed cultures. In such areas it has not been able to exert great impact. At the same time it may also find an aggressive nationalism, which rejects it as the bearer of unwanted attitudes, values and life-styles of a foreign culture. And everywhere in the world it is faced with changing cultural patterns.

Among the newly independent nations a new awareness of their own cultural identity and the desire to grow in the forms and values of their own culture is evinced.

A new consciousness of the legitimacy and need of inculturation has been evident in the Church, particularly during and after the Second Vatican Council.

The local churches in many regions are still far from being truly incultured in their own surroundings. Due to many historical factors, an atmosphere of fear and resistance coupled with a minority complex prevails among them. Consequently, the process of inculturation often encounters psychological and sociological obstacles, which originate within the churches themselves.

Culture

25. The word "culture" does not always mean the same thing. When we speak of inculturation, we use the word basically in a sociological sense to refer to a network of attitudes, values, institutions, artistic creations, language, human and social relationships, etc. This is the result of a people's collective memory of history and heritage that modify and are modified by their ideals, needs and expectations, as these emerge in the process of realising their own destiny.

Faith and culture

26. The Gospel is linked to no particular culture and is capable of penetrating any culture, while being subservient to none and losing none of its uniqueness as salvation message⁶⁰. The same must be said of the essential Franciscan values, since they are fundamentally nothing other than gospel values⁶¹.

Inculturation is not merely a question of transplanting the Gospel and the Order into another cultural area or of adapting it to another culture or to changing cultural forms. It is much more than that. Inculturation is the attempt to bring Christ to birth anew in a given culture. It seeks to transform it by the power of the Risen Christ's Spirit, which is the beginning of a new creation. It is the profound insertion of the faith and the Order into the socio-cultural

⁵⁹ Cf. Const. 177, 2; Mattle 25,38-39. A. Di Monda, *Unita e pluralismo di espressioni del charisma francescano in Francescanesimo Italiano contemporaneo*, Bologna (1976) 97-116. See also above, notes 21 and 23.

⁶⁰ Cf. GS 58; *Evangelii Nuntiandi*, 20

⁶¹ Cf. Const 4,4-5; 1,1-6. -Saint Francis had a universal consciousness, in other words, he believed that the "forma sancti evangelii" which the Lord had revealed to him, was an unassailable value for everyone in every age; cf. for example Rnb 23; Ep. Ord. 1-11, O. Shmucki "La lettera a tutto l'Ordine", in *Ital. Franc.* 55 (1980)248-251; R. Linden, *Vater und Vorbild. Franziskus – Forma Minorum*, Werl./West 1960.

realities of today. Considered in terms of the local Church, inculturation is the integration of the lived experience of a particular church into the culture of a particular people. As far as the Order is concerned, it implies the integration of the lived experience of the Franciscan charism into the culture of the people among whom the friars live and work⁶².

Universal reality

- 27.** Inculturation, however, should not be understood merely as the process by which the “young” churches and the newly independent nations seek to realise and live their own identity. It is a process that involves all countries and all churches, since culture is not merely static but a living and dynamic reality, subject to change and growth.

Economic and social realities exert a great influence upon the culture of a society. Faith must enter into the values, norms and perspectives of economic and social projects, juxtaposing them in critical confrontation with the Gospel and thereby purifying them. This requirement applies to every type of inculturation.

The supreme motive and model of inculturation is the incarnation of the Word. This unique act of integration of the universal with the particular must be seen as the foundation of all inculturation.

Inculturation fully corresponds to the spirit and intentions of Saint Francis who lived in intimate communion with the paschal mystery of Christ, united with all creation⁶³. He wanted his brethren to observe the Holy Gospel of our Lord Jesus Christ wherever they were but always in accordance with the circumstances of time and place⁶⁴. Thus, Capuchin Franciscan identity can and must be lived in its entirety in all cultures.

Mutual enrichment

- 28.** Inculturation leads to mutual enrichment. Just as the Church and the Order can be enriching factors for cultures, so the latter can be enriching for the Church and the Order. Some cultures have values and life-styles which are particularly congenial to the Capuchin Franciscan charism⁶⁵.

Inculturation involves not only accepting the values, norms, lifestyles, etc. of a given culture, but also the critical re-evaluation of these on the basis of the Gospel once the faith and the Order are a part of the culture.

Inculturation demands that, while being rooted firmly in one’s own culture, there is openness to the riches and values of other cultures. In this way there will be a continuous dialogue between them, rendering them fertile and causing them to grow in a continuous creative process.

Sub-cultures

- 29.** This fact must also be taken into account: that every culture is an aggregate of sub-cultures that exist side by side even in the same area. Intellectuals, students, workers, youth, the

⁶² Cf. Const. 178, 1,4-5; 175,2; 119, 1; Mattli 39, especially 17-18

⁶³ Cf. Adm. 5; Rnb 23; Off. Pass.; Cant Sol.; ICel. 80-81, 58,77; IICe1.165. - I-E Motte, G. Hego, *La paque de saint Francois*, Paris 1958 (Italian ed. Milano 1963); Cuthbert of Brighton, *The Mysticism of Saint Francis. His Sacramental vision of the visible world*, (English orig., Italian ed. Milano 1967); cf. *The Eccl.Review* 87 (1932) 225-237.

⁶⁴ Rb 1, 1; 12,4; 6,2; Rnb 5,17; 22,41; Test. 14; Forma. Viv.1. -cf. above notes 16 and 27. Cf. also Const. 4, 4- 5; Quito I; Mattli II

⁶⁵ Cf. Below, in part II (*Some Specific Elements*) where some components of the Capuchin Franciscan charism are brought out; see also: C. Koser, *O charisma de sao Francisco e de sua Ordem in Nosso Irmao Francisco de Assisi*, Petropolis, 1975, 76-110.

middle class, the poor, all have their own sub-cultures, with specific characteristics, sensibilities and tensions. Consequently, knowledge of a culture must above all be acquired through lived contact with it, its modes of being, values, etc. The gospel message and Franciscan values will truly be capable of reaching the various groups (“subcultures”) only if they can really confront the challenges the latter present and respond to their needs⁶⁶.

Inculturation and formation

In trying to live the Capuchin Franciscan charism account must be taken of the social, economic and ethical situation of the people among, whom we live and work. Inculturation demands solidarity, especially with the poor and with ordinary people.

Inculturation starts with the people. It cannot be dictated from above; it must grow organically from below. Formation must therefore encourage initiative and creative freedom. Only in an atmosphere of freedom and trust, supported by faith, can inculturation succeed.

Where there is still fear and resistance in the face of inculturation care must be given to making the people and the local Church aware, through gradual introduction to it. In this area we must be capable of acting with discernment and wisdom, but at the same time we must, like Saint Francis, exercise a prophetic role at the service of an authentic renewal of the Spirit⁶⁷.

- 30.** The primary agent of inculturation is the living community of the local church. Therefore, those who are in the stage of initial formation, as well as those in on-going formation, must identify themselves with the traditions, spirituality, liturgy etc., of the local church. They must have a profound knowledge of the values of their culture and also be imbued with the experience of God and prayer possessed by their “wise men”, an experience that constitutes the true soul of a culture.

During the period of formation, the friars should not be taken out of their cultural environment. From the very beginning they should try to gain a deep acquaintance with the attitudes, values, norms, life-styles, ways of thinking and acting, language, symbols, art, literature, etc., of their own culture, and this, above all, through genuine experience and living contact with the people. They must be trained to discern the values of their own culture in the light of the Gospel⁶⁸.

As far as possible, formation personnel should come from and be formed in their own cultural environment. Yet, even when this is not the case, they should be possessed of genuine Christian love for the people and their culture and feel themselves in solidarity with it.

⁶⁶ Cf. Mattli 20. Hemmerle Klaus, *Akute Stromungen unserer Zeit als Herausforderung und die Franziskaner in Thur.* Franc.33(1978)211-224.

⁶⁷ Cf. M. Hubaut, *Comment François discerne la volonté de Dieu*, in *Evangile aujourd' hui* 104 (1979) 39-48; I. Brady, *San Francesco, uomo dello Spirito*, Vicenza 1978; W. Van Dijk, *El franciscanismo contestacion permanente en la Iglesia*, in *Vida Espiritual* 50(1976)63-75; Zoller Joseph Othmar, *Franz von Assisi - eine Provokation*, in *Kath. Akad. Augsburg. Franz von A. –Ein Heiliger fuer unsere Zeit*, Augsburg 1976, 1-27; A. Rotzetter, *Franz von A. Realisator und Kunder des Evangeliums in unserer Zeit*, in *Geist und Leben* 51 (1978) 338-347; A. Laita, *Un hombre libre frente a los condicionamientos sociales: san Francisco de Asis*, in *Verd. Vida* 36 (1978) 253-272.

⁶⁸ Cf. C. Koser, *Carisma e discernimento in Selec. Franc.* 3(1974)124-133; L. Lenaerts, *La nostra vida nel mondo di oggi in Studi e Ric. Franc.* 7(1978)237-255; F. Iglesias, *El hombre de hoy en la pensamiento de la Iglesia. Una lectura del Concilio Vat. II en clave francescana* in *Ver.Vida* 38(1980) 139-174; Thomas Michel, *Franziskus Anreger christlicher Kultur in Franz. Stud.*60(1978)31-42.

The formation programme of the friars should also include a coherent inculturation programme both for those under initial formation and those in on-going formation.

Continental, regional and inter-provincial Franciscan centres can serve the cause of inculturation by helping to analyse and make specific one's own cultural identity in terms of ethnic, religious, social and economic circumstances.

On the general level, the Order can play an important role in promotion and co-ordination of an intercultural dialogue so that the variety of cultural expressions converges toward the unity and universal brotherhood of the entire Order. The unity aimed at must be one of faith, of mutual service and sharing, unity of real brotherhood in the spirit of the Gospel as it was lived by Saint Francis⁶⁹.

4. General Principles of Action⁷⁰

Starting with the priority of the need for inculturation, some general criteria and guidelines for our formation can be established.

Principle of the priority of gospel life

- 31.** The principle of the priority of our gospel brotherhood means making radical choices according to the Gospel lived by Saint Francis, in its various dimensions of prayer, poverty, minority and option for peace. Based on this principle, decisions will be made in such a way as to promote above all our common fraternal life⁷¹.

Principle of inculturation

- 32.** The principle of inculturation demands that our life be deeply integrated into the socio-economic reality of the various regions. This inculturation concerns the different cultures with their characteristics, their values and expectations, as well as the rapid changes that occur therein. Diverse situations require pluriformity in our life, in the sense that it is lived in ways corresponding to places and times⁷².

Principle of Participation

- 33.** The principle of participation means that formation is a growing and maturing process if the individual friar and communities overcome the tendency to create their own closed world, and participate in the experience of others. Nobody can mature by himself; everyone needs other people. In an age that places so much importance on self-fulfilment and at the same time seeks new ways of living together, this openness to others and this capacity to participate is a source of spiritual and cultural enrichment, as well as serving to overcome the conflict one sometimes finds between "person" and "institution." In line with this principle of participation, an open fraternity should be favoured, especially open to the

⁶⁹ Const. 4,5; 11,1-5; Mattli 28. Th. Matura, *La fraternità realtà umana e segno evangelico* in *Vita Min.*, 48(1977)100-109; *Itiner.* 22(1976)251-258; *Cuad. Franc. Renov.* 10(1977)n.37, 49-53; *Selecc. Franc.* 5(1976)306-311; A. Pompei, *La fraternità francescana in rapporto alla Chiesa e al mondo* in *Vita Min.* 51(1980) 293-305; Palukunnel Cherian, *Reflections on the Charism of Saint Francis of Assisi* in *Tau. Review of Franciscanism* 3(1978) 120-133.

⁷⁰ Cf. Fr. Paschalis Rywalski, *Min.Gen. OFM Cap., Litterae ad totum Ordinem circa formationem*, l.c. 192ff.

⁷¹ Cf. O. Schmucki, *Linee fondamentali della "forma vitae" nell'esperienza di san Francesco* in *Lettura biblioc-teologica delle fonti francescane*, Roma, 1979, 183-231, especially 217ff. and note 52.

⁷² Cf. above, notes 58-69.

Franciscan Order in all its parts. This openness will incite us to deepen the Franciscan values we share, and improve our practice of them⁷³.

Principle of integration

34. On the principle of integration, formation should help the individual and the fraternity to assimilate values and experiences. Some values cannot be easily integrated, such as those of prayer and community, intellectual formation and activity, self-fulfilment and community, intellectual formation and lived experience, etc. Only by forging a living synthesis of values and experiences in the different phases of life can a person achieve interior unity and avoid assuming attitudes out of frustration. Even renunciations, chosen freely because of the Gospel or imposed by life, should become part of this vital synthesis⁷⁴.

Principle of conversion

35. The principle of conversion enables us to make a continual review of our forms of life in the light of the Gospel. As various changes take place and new values emerge, only a critical awareness such as this can make choices in conformity with one's own vocation⁷⁵.

II. SOME SPECIFIC ELEMENTS

Some characteristic elements of our vocation and formation

36. The Second Vatican Council sees the renewal of the religious life as composed of a two-fold element: return to the primitive spirit of the founders and a sensible adaptation to the particular circumstances of place and time⁷⁶.

For this reason it seems appropriate to point out some of the paths, traced by history and open to the future, along which to carry forward the work of renewal and formation in our Fraternity⁷⁷:

Prayer

- a) In accordance with the example of Saint Francis and the teaching of the Rule, it is necessary before all else to understand that every activity of ours ought to serve "the spirit

⁷³ Rnb 7,13-16; Const. 78,4; 82,2. C.Koser, *Lifew in Fraternity and Individualistic Spirit* in *Sursum Corda*, April 1974, 58-65; S. Nunez, *Relaciones fraternas en el espiritu de san Francisco* in *Cerd. Vida* 35(1977) 137-156; L. Temperini, *La fraternità nel franciscanesimo* in *Anal. TOR* 13(1976)855-867.

⁷⁴ Cf. C. Gneo, *La formazione oggi* in *Boll. Uff. Segr. Naz. Formaz. Cappuccini d'Italia* 7(1974-75) 69-73; *Reflexiones sobre la formacion* in *Cuad. Franc. Renov.* 10(1977) 151-168; H. Schneider, *Aspekte franziskanischer Bildung* in *Franz. St.* 60(1978) 262-274; Fernando de Maldonado, *La pedagogia de Francisco de Asis* in *Laurent.* 3(1962) 3-40, 289-348.

⁷⁵ M. Conti, *La conversion francescana* in *Movimento Francescano*, Bologna 1974, 37-52; O'Connell, Neil J., *The Routinization of the Franciscan Charism* in *The Cord* 25(1975)278-287, 320-329; G. Zoppetti, *Carisma e fonti nel rinnovamento della vita francescana* in *Vita Min.* 50(1979) 293-308, 373-386; A. Ghinato, *Rinnovamento francescano. Orientamenti ecclesiali per l'attuazione odierna dello spirit francescano*, Roma, 1975; Optatus van Asseldonk, *Ordo semper renovandus! La riforma cappuccina come richiamo a una continua riforma della Chiesa* in *Le origini della riforma cappuccina*, Ancona, 1979, 397-412.

⁷⁶ It is worth recalling the words of Pope Paul VI in his letter to the Minister General: "Since the education and formation of the young is of the greatest importance – the success or failure of religious Institutes depends very much on this capital point – a deeper study and clearer presentation must be made of the tradition proper to the Capuchins, by which this Order is distinguished from the other Franciscan families. The Franciscan charism, therefore, and the characteristic of Capuchin life, as it flows from the sound tradition of the Order, must be more clearly determined and explained." [Latin text in AOFMCap 90(1974)279].

⁷⁷ Cf. *Formation* ("Working Paper") for the IV Plenary Council of the Order of Friars Minor Capuchin, Rome (November) 1979, n.13ff.

of holy prayer and devotion”⁷⁸, with the consequent commitment to regain the contemplative dimension that has characterised the Capuchin reform and has been the source of its apostolic and social action⁷⁹.

Penance and poverty

b) In line with the fundamental choice made by Saint Francis, and guided by the law of love for Christ⁸⁰, we wish to pattern our lives on him in personal self-discipline, and with him choose to be close to our most poverty-stricken and outcast brethren⁸¹. Hence the urgency to return to a consistent evangelical poverty, and the invitation to all the friars to search together for new ways of expressing it with greater credibility for the people of today⁸².

Minority

c) In face of the pride and ambition that disturbs human coexistence, we wish to be lesser brothers and take the lowest place in society, remaining, like Francis, always faithful and obedient to the Church⁸³.

⁷⁸ Rb ch.5.

⁷⁹ Cf. Rnb 22, 19-27; Rb 5; 10,8-9; Const. 33; Taize 6-20. The famous words of Pope Paul VI will be remembered: “That contemplative spirit, which shines forth in the lives of Saint Francis and his followers in the first period, is a precious gift which his sons must now again promote and put into practice. True renewal, therefore, of your well-deserving Order must flow from the living and life-giving spring of prayer, which has many expressions. This is *absolutely necessary* if the contemplative aspect of your way of life is to be rediscovered, at the same time giving greater strength and broader efficacy to you apostolate.” [*Letter to Min. Gen.*, Latin text in AOFM Cap 90(1974)227]; cf. Clemente da S. Maria, *La vita religiosa in una lettera di Paolo VI ai Cappuccini in Pal Clero*52(1974)1351-1354 and *Vita Min.* 46(1975)27-30. The bibliography on this subject is vast, e.g. D. Bluma, “*Nostra Meditatio*” in *Vita Min.*48(1977)21-27, 29-37; *Selecc. Franc.* 5(1976) 257-265; L. Iriarte, *The Franciscan Calling*, Chicago, 1974, 63 n.11; Beckhauser, A., *Sao Francisco e a Oraçao in Nosso Irmão Francisco de Assis*, Petropolis 1975, 136-155; Vriens, A., *Capucijnen over Gemeenschapsgebed in Ons Geest. Leven* 51(1974) 66-81; Jungklaussen E., *Beten mit Franz von Assisi*, Freiburg, 1978; C. Cagnoni, *Fonti, tendenze e sviluppi della letteratura spirituale cappuccina primitiva in Coll. Franc.* 48(1978)311-398; C. Urbanelli, *Storia dei Cappuccini delle Marche I*, Ancona, 1978, 301-327; O. Schmucki, *Gotteslob und Meditation nach Beispiel und Anweisung des hl. Franziskus von A.*, Luzern 1980; id., *Preghiera e vita contemplativa nella legislazione e vita dei primi frati minori cappuccini in Le Origini della riforma cappuccina*, Ancona, 1979, 353-374.

⁸⁰ Adm. 6; Ep. Ord. 50-52; Rnb 23,9-11; Const. 1536, prologue and n. 151, 152; Const. 2,1-3. - P. Béguin, *Francisco alcanzado por Cristo*, in *Cuad. Franc. Renov.* 9 (1976) 103-131; M. Hubaut, *Quelle vision du Christ se degage des ecrits de Francois?* in *Evangile aujourd' hui* 107 (1980) 29-35; J. Lang, *Von Christus ergriffen und neu gestaltet- Franz von A.* in *Geist und Leben* 49 (1976) 329-341.

⁸¹ Carpeneto Cassiano da Langasco, *San Francesco “penitente”*, in *It. Franc.* 53 (1978) 417-426; K.Esser, *La penitenza secondo san Francesco*, in *Anton.* 51 (1976)369-376; *Selecc.Franc.* 6(1977) 270-276; “id. - E. Grau, *Le oracion, desarrollo de la vida de penitencia*, in *Selecc. Franc.* 3 (1974) 174-181; A. Drago, *Conversione e Regno di Dio: valori assoluti. del carisma franciscano*, in *Movimento franciscano*, Bologna 1974,22-36; L. Temperini, *La spiritualità penitenziale nelle fonti francescane*, in *Anal. TOR.* 14 (1980) 543-589.

⁸² Cf. *Perfectae Caritatis*, 13; O'Mahony Brendan, *La. Probreza franciscana ayer y hoy*, in *Selecc. Franc.* 9 (1980) 63-83; Paul Jacques, *La. Poverà franciscana*, *ibid.* 387-396; *It. Franc.* 52 (1977) 9-20. - Bibliographical references are numerous: cf. O. Schmucki, *Linee fondamentali... in Lettura biblico-teologico delle fonti francescane*, Roma 1979,205-210. - On Capuchin poverty, cf. id., *De loco sancti Francisci Assisiensis in Constitutionibus O.F.M.Cap.anni1536*, in *Coll. Franc.* 48 (1978)281-286; L. Iriarte, *Altissima paupertas cappuccina secundum textus legislativos primigenios aliosque fontes antiquos*, in AOFM Cap.94(1978)390-400, and also in *Le origini della riforma cappuccina*, Ancona (1979) 377-393 with the title: *L'amore alla poverà e poveri nella legislazione e nella vita dei primi cappucci*. In his often quoted letter to the Min. Gen., Pope Paul VI said: “Evangelical poverty is the most excellent spiritual heritage bequeathed by Saint Francis to his followers, and is *the distinguishing characteristic of the Capuchin friar.*”

⁸³ Rb 12,4; Rnb7, 1-2;9, 1-2;Test.19;Sen.5;SalVirt.14--8: “... est subditus omnibus hominibus qui sunt in mundo”; Ep. Fld. II, 47; Const. 1536, n.7 and 9; Const. 12, 1; 32, 3; 7-8. *La bella e santa riforma ...* Roma 1963.240- 259; P. E. Arms: *San Francisco y la Iglesia*, in *Cuad. Franc. Renov.* II (1978) 89-96; Frank Susa, *Der katholische und ganz*

Gospel witness among the people

d) As an expression of love for the Father and our brothers, let us reaffirm our commitment to evangelize the poor by being effectively present in their midst, giving witness by the way we live, by preaching to the people, by missionary activity and practical service to those in greatest need⁸⁴.

In this perspective we now underline here some aspects arising out of brotherhood, which have a bearing on formation.

1. A Praying Brotherhood

The Taizé Document

37. Since the Plenary Council of Taizé⁸⁵, encouraging progress in deepening our life of prayer has been made in the Order and in the fraternities, even if some difficulties still remain, due to excessive emphasis on efficiency in work and to the flight from brotherhood on the part of individual friars. The establishment of contemplation fraternities has met with many obstacles⁸⁶.

We maintain that the Order has in the Taizé Document a valuable aid for the spirit and life of prayer. For this reason only a few indications concerning formation in the spirit and life of prayer are given here, so that prayer can have the primacy it should rightly have according to the words and example of Saint Francis and to Capuchin tradition⁸⁷.

As a practical principle in formation to a life of prayer, it will often be necessary to reflect upon what is stated in the Taizé Document: “The spirit of prayer that is truly a living one cannot help but inspire and vivify the actual life of the friars, and therefore it necessarily renews the wholesome traditional forms and creates suitable new ones.”

apostolische Mann: Franziskus und die Kirche, in *Thur. Franc.* 31 (1976) 260-270; B. Strack, *Bindung an die Kirche*, in *Geistliches Vermächtnis II* Werl/Westf. 1975, 44- 59; D. Vorreux, *Francisco, la fidelidad personificada*, in *Selecc. Franc.* 9 (1980) 163-172; Th. Matura, *S. François et l'Eglise d'après ses écrits*, in *Evangile aujourd' hui*, n.101 (1979) 31-38; *Selecc. Franc.* 8 (1979) 423-431.

⁸⁴ Rnb 9 3; 16-17' Const. 1536, n.112; Const. 146, 1-2; Mattli doc. C. Cargnoni, *L'apostolato dei Cappuccini come "redundantia de amore"*, in *It. Franc.* 53 (1978) 559-593; Id., *Nel nome del dolce Gesù congregati servivano e testimoniavano*, Milano 1978; G. Santarelli, *Spunti di riflessione sulla vita cappuccina alla luce delle origini*, Roma, Cisp. Cap. 1980; A. Boni, *L'evangelizzazione francescana come emerge dalle fonti francescane*, Roma 1978; E. Caroti, *Evangelizzare e contemplare -binomio per una vita*, in *Vita Min.* 47 (1976) 299-309; *Selecc. Franc.* 6 (1977) 282-289; M. Steiner, *"Todos vobros, hermanos menores y siervos inutiles,"* (1 R. 23, 7) . *"siervo" en los escritos de S. Francisco*, in *Selecc. Franc.* 8 (1979) 373-384; *La bella e santa riforma ...*Roma 1963, 356-434.

⁸⁵ Cf. *Suggestiones et vota II Sessionis Consilii Plenarii Ordinis: De oratione*, in AOFMCap 89 (1973) 121-127; *Sacra Congregazione per i Religiosi e gli Istituti Secolari, La dimensione contemplativa della vita religiosa* (Plenaria SCRIS, Marzo 1978), in *"Informationes SCRIS"* 6 (1980) n. 1 "Supplement" pp. 33-50.

⁸⁶ Cf. Const. 43.- C. Cargnoni, *Le case di preghiera nell' Ordine Cappuccino nell'ultimo decennio in Italia. Progetti e realizzazioni*, in *Stud. Ric. Franc.* 8 (1979) 37 -63; Clementa da S. Marla, *Case di ritiro nell'Ordine Cappuccino*, in *It. Franc.* 51 (1976) 26-34; AOFMCap 91 (1975) 214-221; *Pal. Clero* 55 (1976) 227-236; F. Jimenez, *Fraternidades contemplativas franciscanas de ayer y de hoy*, in *Estud. Franc.* 79(1978)318-331; *Selecc. Franc.* 8 (1979) 361-372; A. Di Monda, *Il convento francescano "casa di preghiera" secondo le Costituzioni rinnovate delle famiglie francescane del 1° e 3° Ordine regolare*, in *Studi. Franc.* 7 (1978) 125-147; G. Paludet, *Il Comportamento dei frati negli eremi.(Per una esperienza temporanea e comunitaria di "vita eremitica" secondo san Francesco)*, in *Frate Franc.* 45 (1978) 161-172,254-264.

⁸⁷ About the Taize document, see AOFMCap. 89 (1973); *La nostra vita di preghiera. Atti del convegno sul doc. di Taize* (Milano 19-21 Feb., - Cremona 20-22 Feb. 1974) *Suppl. to Atti dei FF.MM.Capp. Prov. Lombard.* vol 14-N. 6-7 (April-Sept.1974) 5-173.

Aids to growth in prayer.

38. Prayer is a gift of God which, however, must be developed by searching, study and faithfulness⁸⁸.

The following guidelines may prove useful in the process learning to pray more and more:

- profound participation in the liturgy of the Church according to the course of the liturgical year makes us live the great mysteries of redemption⁸⁹;
- a progressive introduction to and practice of biblical prayer, especially the Psalms, imbues us with a great sense of God and salvation history⁹⁰;
- an introduction to the great experiences of God among various peoples and to the new and traditional forms of prayer can enrich our way of praying. Prayers which are highly valued in the various cultures merit special attention;
- shared prayer with our brothers and the people makes us aware of their anxieties and joys in the presence of God;
- regularity of prayer helps growth in the spirit of prayer itself, which needs continuity and fidelity if it is to develop⁹¹.

Animators of prayer

39. There are various requirements of a general order for promoting the growth of fraternities and individuals in prayer.

The fraternity itself can play its part as a formative community in prayer if all the friars contribute by participating in prayer, by appropriate preparation for community functions, by creating a favourable climate for prayer. Traditional forms, e.g., night vigils, can then

⁸⁸ Already, Mattia Bellintani da Salò wrote in his *Practica dell'oration mentale*, Brescia 1575, f. 21r.: "Sprezza il magistero dello Spirito Santo chi dispregia le regole scritte, che danno il modo di orare" ("He scorns the teaching of the Holy Spirit, who despises written rules, for they give the manner of praying.")

⁸⁹ There are excellent studies by O. Schmucki: *Das Studengebet in Leben und Lehre des hl. Franziskus von Assisi in Fidelis* 66 (1979) 322-342; id., *Preghiera liturgica secondo l'esempio e l'insegnamento di san Francesco d'Assisi*. 2nd. ed. Roma 1980: it also contains a study on the "Office of the Passion": *L'Ufficio della Passione come esempio per celebrare la liturgia delle ore* (17-27, bibliography on p.28), and another on the Franciscan celebration of the divine office: "*Lodi per ogni ora*" .. un "invitatorio" francescano alla celebrazione dell' Ufficio divino (29-35); L. Profili, *La preghiera liturgica di noi frati minori nella nostra vita personale e fraterna*, in *Vita Min.* 48 (1977) 9-20; *Selecc. Franc.* 5 (1976)249-256; A.Anderson, *The Liturgy of the Hours in the Franciscan Tradition*, in *The Cord* 29 (1979) 117-125; B. Doerger, *The Liturgy of the Hours in our Franciscan Life today*, *ibid.* 28 (1978) 22-30, 36-45, 79-85; D. Gagnon, *Office de la Passio, priere quotidienne de Saint Francois d'Assise*, in *Anton.* 55 (1980) 3-86.

⁹⁰ On this aspect, cf. W. Egger, "*Den Herrn in den Schriften suchen: Franziskus von Assisi, ein Leben nach dem Evangelium*", in *Bibel und Kirche* 31 (1976) 122-125; id., *Nachfolge als Weg zum Leben. Chance neuerer exegetischer Methoden dargelegt an Mk 10, 17-31*, Klosterneuburg 1979; Th. Desbonnet, *Francois consultant l' Evangile*, in *Evangile aujourd' hui n.* 105 (1980) 41-54; *Selecc. Franc.* 9 (1980) 151-162; L. Iriarte, *Figure bibliche privilegiate nell'itinerario spirituale di san Francesco*, in *AOFM Cap.* 95 (1979) 240-252; id., *Testi del N. T. particolarmente cari a san Francesco*, in *Laur.* 19 (1978) 261- 274; *Selecc. Franc.* 9 (1980) 137-150; Optatus von Asseldonk, *Insegnamenti biblici "privilegiati" negli scritti di san Francesco*, in *Laurent.* 18 (1977) 225-255; id., *Altri aspetti giovannei negli scritti di S. Francesco*, in *Anton.* 54 (1979)447 -486; id., *Le lettere di S. Pietro negli scritti di S. Francesco*, in *Coll. Franc.* 48 (1978) 67 - 76

⁹¹ Cf. K. Esser-E. Grau, *Orar en comunione con la Iglesia*, in *Selecc. Franc.* 3 (1974) 57-62; F. S. Toppi, *La preghiera individuale e comunitaria in san Francesco d'Assisi*, in *Studi e Ric. Franc.* 7 (1978) 7-28; id., *Francesco, insegnaci a pregare*, Palermo 1975; P. Beguin, *Vision de Dios en San Francisco y la que tiene el hombre de hoy*, in *Verd. Vida* 35 (1977) 47-71; F. S. Garrido, *La oracion comunitaria*, in *Selecc. Franc.* 5 (1976)266-272; *Vita Min.* 48 (1977) 39-48.

take on new meaning. In this context the problem of the time schedule must also be resolved, both as regards set times and more prolonged, special periods of prayer⁹².

Qualified local formation personnel with experience of prayer are needed to instil spirit and life and promote creativity so that ritualism can be avoided.

Formation in Franciscan prayer

40. Formation should aid Franciscan prayer⁹³ in such a way that prayer becomes more and more the expression of our whole way of being, our values, our essential individual and community existence, and the demands of our times⁹⁴.

Inner or mental prayer, personal and of an affective character, has always held first place in our traditional prayer, it has been the true centre of fraternal and apostolic life (Taizé 20). It appears vitally important to renew this type of prayer, teach it to our friars and make it the core of our apostolate. This is particularly true in that today there exists a widespread desire for this kind of contemplative prayer, especially among the young⁹⁵.

The characteristics of Franciscan prayer as being biblical, emotional, contemplative and penitential⁹⁶ indicate the directions in which formation should proceed: formation in listening to the word of God⁹⁷; formation of the heart⁹⁸; development of the capacity for awe before God's great works in the whole of creation and redemption⁹⁹; interest in the mysteries of Christ's death and resurrection¹⁰⁰; formation to discover God's presence and His will¹⁰¹;

⁹² Const 1536n.44-45; Alb.8-9; Const42and44.E. Jungclaussen, *Die Fülle erfahren. Tage der Stille mit Franz von Assisi*, Freiburg 1978; id., *Bildhaftes und bildloses Beten bei Franz von Assisi. Ungegenständliche Meditation Festschrift für Pater Hugo M. Enomiya-Lassalle S.J. zum 80. Geburtstag*, Mainz, (1978) 156-165; O. Schmucki, *Franciscus "Dei laudator et cultor"*. *De orationis vi ac frequentia in eius cum scriptis tum rebus gestis*, in *Laurent. IO* (1969) 3-36, 173-215, 245-282.

⁹³ Cf. C. Cargnoni, *Esperienze e vita di preghiera nella storia dell' Ordine francescano*, Roma, 1980; F. Mastroianni, *L'esperienza contemplativa francescana dal Serafico Padre ai Cappuccini*, in *Boll. Uff. Provo Foggia*, ano 1979, Foggia, 1980, 103-123; L. Iriarte, *Le lodi e le preghiere di san Francesco*, in *Vita Min.* 51, (1980) 435-446; Moise Blatrix, *La tradition franciscaine (Prieres detous les temps, 7). Textes choisis et presentes*, Paris, 1979; O. Schmucki, *Luogo di preghiera, eremo, solitudine. Concetti e realizzazioni in S. Francesco d'Assisi*, in *Le case di preghiera nella storia e spiritualità francescana*, Napoli 1978, 33-53.

⁹⁴ Cf. Hadrian Koch, *Beten als Ausdruck der neuen Kreativitätlichkeit*, in *Thur. Franc.* 31 (1976) 271-281; H. Cousin Ewert, *Franciscan Meditation: The mind's journey into God*, in *Journal of Dharma*, 2 (1977) 137-151.

⁹⁵ Cf. O. Schmucki, *L'indirizzo contemplativo dell'Ordine cappuccino primitivo*, in *Pic. Seraph.* 12 (1975) 296-303; id., *Mentis silentium, il programma contemplativo nell' Ordine francescano primitivo*, in *Laurent* 14 (1973) 177-222; id., *La preghiera francescana*, in *La nostra vita di preghiera. Atti del Convegno sul Doc. di Taize* (nota 70), 107-121; Remigius ab Alosto, *De oratione mentali in O.F.M. Cap.*, in *Coll. Franc.* 3 (1933) 40-66; 9 (1939) 164-192; M.Sheehan, *Contemplation in the Franciscan tradition*, in *The Cord*, 29 (1979) 182-189. -On meditation today, cf. *La vie spirituelle* 59 - n. 621 (1977).

⁹⁶ Cf. O. Schmucki, *Meditation im Geist des hl. F. von A.*, in *Fidelis* 62 (1975) 145-154; 63 (1976) 33-40; id., *La meditazione francescana*, in *It. Franc.* 48 (1973) 75-89; S. Lopez, *Carácter peculiar de la oracion francescana in Verde Vida* 22 (1964) 119-143; A. Van Corstanje, *De biddende Franciscus*, in *Franciscus van Assisi* 13 (1976) 212-227.

⁹⁷ Cf. S. López *La vita del Evangelio de Jesucristo. Comentario a la Regla de los Hermanos Menores. I: "El Señor me reveló"*, in *Selecc. Franc.* 9 (1980) 269-292; id., *"Más con el ejemplo que con las palabras."* *Espiritu, palabra, Eucaristia, Iglesia*, *ibid.* 7 (1978) 269-286. - See above, note 80.

⁹⁸ Cf. Rnb9, 14; 12,5;22,19-27; 23, 8; Rb 10,9; Adm.16, 1-2; Ep. Fid. II, 14, 18-19,37,53; Ep. Ord. 6-7, 42; Or. Cruc. I.

⁹⁹ G. Lauriola, *La personalita di Francesco d'Assisi nel Cantico delle Creature*, in *Frate Franc.* 47, (1980) 18-30; S. Lopez, *"El gran limosnero". La creacion, don de Dios y restitucion del hombre en alabanza y servicio a los hermanos*, in *Selecc. Franc.* 5. (1976) 123-144.

¹⁰⁰ Cf. notes 34, 63, 89. - Jacques de Schampheleer, *L'Office de la Paque. Commentaire de l'Officium passionis" de saint Francois*, Paris-Bruxelles 1963; E. Franceschini, *L'"Officium Passionis Domini" di S. Francesco*, in *Scritti difilologia atina medievale*, Padova 197? vol II, 756-765; *Forma Sororum* 17 (1980) 37-44.

formation to acquire a universal spirit that prays and lives as it shares in the joys and sorrows of its brothers¹⁰².

This kind of formation will aid in finding the right solution of the prayer-activity dilemma and will contribute to ensuring that the spirit of prayer and devotion pervades the entire life of the friars¹⁰³.

Teaching prayer through concrete programmes

A true and proper step-by-step teaching method in the spirit and life of prayer must respect differences in the cultural areas. The Conferences, in cooperation with the regional Franciscan centres, should prepare a suitable programme.

2. Penitential Fraternity^[104]

Reality and importance of penance in the Order

- 41.** Many traditional forms of penance have lost meaning and are no longer practised. On the other hand, the concrete suggestions of the Constitutions¹⁰⁵ concerning penance have not in practice had the desired effect. Yet the need to find new and adequate forms of penance seems to be strongly felt. In particular, the meaning of penance is nowadays emerging more and more clearly in the fraternities, understood not just in a negative fashion as renunciation but especially as conversion¹⁰⁶.

Interiorizing penance

The meaning of the Gospel challenge to “be converted and believe in the Gospel!” is perceived in a more forceful and profound way. The call to penance and faith is a call to break with the world (Exodus, conversion)¹⁰⁷ and a new orientation towards Christ and the Gospel, through which radically new relationships with God, men and the world are established. For us this means spiritual renewal (change of mentality) so as to build a fraternity according to the Gospel. Hence, penance is a means towards the evangelical growth of brotherhood, which is the essential goal of our formation¹⁰⁸.

¹⁰¹ S. Verhey, *Der Mensch unter der Herrschaft Gottes*, Dusseldorf 1960; S. Lopez, *El Dios para quien bailaba Francisco*, in *Verde Vida* 34 (1976) 33-55; M. Hubaut, *Le mystère de la vivante Trinité dans la vie et la prière de saint François d'Assise*, in *Evangile aujourd'hui* n. 95 (1977) 43-50.

¹⁰² C. Tescaroli, *Francesco d'Assisi, il fratello universale*, Lehmann (Torino) 1979

¹⁰³ Cf. O. Schmucki, *La preghiera come elemento essenziale nella formazione alla vita francescano-cappuccina*, in *AOFM Cap.* 91(1975) 225-236; *Selec. Franc.* 4 (1975) 315-328; L. Padovese, *Francesco d'Assisi maestro di vita spirituale*, in *It. Franc.* 55 (1980) 449-464; Clemente di S. Maria, *L'orazione mentale, anima della formazione nell'attuale legislazione dell'Ordine francescano*, in *It. Franc.* 52 (1977) 419-421.-Const 1536, n. 41-42, 63, 66, 120; Const. 13, 1-5; 33, 7; 154, 1-3; note 79.

¹⁰⁴ Cf. Capuchin Extraordinary General Chapter, 1974, *Relatio de vita paenitentiae et continuae conversionis in hodiernis Ordinibus nostris adiunctis*, in *AOFM Cap.* 90 (1974) 317-327.

¹⁰⁵ Const 91-94.

¹⁰⁶ As well as the text already quoted, cf. Const 88 and note 81 above, see also: Chrysostomus Dukker, *Umkehr des Herzens. Der Bussgedanke des hl. F. von A.*, in *Wiss. Weis.* 22(1959) 161-174; further bibliography in I. Schlauri, *Saint François et la Bible*, in *Coll. Franc.* 40 (1970) 403-405.

¹⁰⁷ Rnb 22, 9; Test 1-4 ... R. Koper, *Das Weltverständnis des hl. Franziskus. Eine Untersuchung über "das exivi de saeculo,"* Werl/Westf. 1959.

¹⁰⁸ A. Rotzetter, *Versöhnung im Leben und in den Schriften des F. von Assisi*, in *Tertius Ordo* 35 (1974) 81-105; O. Schmucki, *Linee fondamentali ... in Lettura biblico-teologica delle fonti francescane*, Roma 1979, 217-224 and note 52.

It should then not be forgotten that in the new ecclesial situation, penance is seen not only as an ascetic value but above all as a means to improve the practice of charity. What is taken from the “table of the Lord” should be given to the poor in a spirit of brotherhood¹⁰⁹.

Penance, interior and exterior

Penance as Exodus and conversion essentially concerns one’s interior attitude but should also find expression in exterior life, in the manner denoted by the term “austerity” – which is certainly a characteristic of our identity¹¹⁰. Penance or exterior austerity, permeated with gentle, sensitive charity, will be joyous: the saints were always austere with themselves but full of goodness and kindness with their brothers¹¹¹.

In actual practice, a detached attitude must find expression in daily choices and actions by individuals and the community alike. It is these which create, by the grace of God, the “new man” and the “new world”¹¹².

Specific forms of penance

42. Among the specific forms that can aid us in making the transition to this new life, we can mention:

- the renunciation of self in order to be converted to the life of the fraternity through the practice of charitable obedience;¹¹³
- accepting the promptings to conversion that come to us from the Church, especially in the special seasons of renewal;¹¹⁴
- accepting the specific forms suggested by the Constitutions, in particular, fraternal correction and fasting;¹¹⁵

¹⁰⁹ Test. 22; Const. 92, 6; 93, 1.

¹¹⁰ Cf. C. Gneo, *Identità cappuccina*, in *It. Franc.* 55 (1980) 403-418; Remi d'Alost, *L'ascese franciscaine*, in *Et. Franc.* 41 (1929) 144 .. 172; L. Iriarte, *Fisionomia espiritual de los capuchinos. Rasgos fundamentales de su espiritualidad*, in *Est. Franc.* 79(1978) 267-292, especially 283 ff.; F. Elizondo, *Regola francescana presso i primi cappuccini*, in *It. Franc.* 53 (1978) 654-656 with the more important quotations from the Const. of 1536; further bibliography in notes distributed during PCO: C. Cagnoni, *Appunti per un progetto di un manuale di storia e spiritualità della riforma cappuccina*, Roma 1981.54-60. -Pope Paul VI, in the letter of 21 October 1968, said: "The Church needs your serene and wise austerity." (Ital. text in *AOFMCap.* 84(1968) 313-317).

¹¹¹ Cf. A. Cresi, *Il valore ascetico della perfetta letizia francescana*, in *St. Franc.* 44(1948) 1-17; F. Casolini, *San Francesco, modello di gioia della vita*, in *Frate Franc.* 42 (1975) 213-218; Murray Rogers, C., *The Joy of Saint Francis*. in *Francesco d'Assisi nel 750° della morte*, Jerusalem, 1976, 233-251; Th. Horgan, *Christian Joy in Franciscan penance*, in *The Cord* 27 (1977) 108-114. - Cf. Rnb 7, 16; Adm. 20; 27; 3; V.P .Laet.; II Cel. 125 and 128; Spec. Perf. 96.

¹¹² Rnb 1,1; 2, 1-3; 4, 3; 5,2-4; 6, 1; 8,9; Rb 1, 1; 2,1, II; Test .16; Alb. 37; Const. 94, 1. - M. Castellar, *La L'vida nueva" en la primera experiencia franciscana*, in *Cuad. Franc. Renov.* 11(1978) 73-87; Corrêa Pedroso José Carlos~ *La vita cappuccina e dinamica*, in *Stud. Ric. Franc.* 7 (1978) 219-227.

¹¹³ Cf. Rb 10.2-3; Rnb 5, 19-20; Adm. 3; Ep.Ord. 57; Ep. Fid. II, 40; Test. 33-36; Const. 1536, n. 67, 139; Const. 11,3; 64,5; 88,2; 164-167. - L. Iriarte, "Loving Obedience" in *The Franciscan Calling*, Chicago 1975, 191-219 and note 1; *Authority and loving Obedience, (Autorità e obbedienza caritativa)* in *Cap. Gen. Straordinario OFMCap. Documenti principali*, Roma 1974,79-96; L. Coolen, *Obéissance et autorité dans la spiritualité franciscaine*, in *Vie Consacrée* 48 (1976) 274-284; G. Dumeige, *L obbedienza nella tradizione della vita religiosa in Occidente in ita Consacrata* 15 (1979) 541-550; Helmann Wayne, *Obedience, the Vision of Saint Francis*, in *The Cord* 26 (1976) 340-350; S.Lopez, "Familiares entre si" en la obediencia del Hijo, in *Selecc. Franc.* 4, (1975) 216-226.

¹¹⁴ Const. 92,1.

¹¹⁵ Cf. Const. 1536 n. 127; Const 92-93. -Rb 3,5-8; IO; Ep. Fid. 2, 32; Rnb 3, 1-2, 11-12. *Documento del definitorio generale: La nostra vita di penitenza e di continua conversione. Situazione attuale e concrete applicazioni*, Milano 1976. (published only in Italian)

- joyful acceptance of the difficulties and persecutions that might come our way because of our consecration to God, our preaching of the Gospel, our efforts to accomplish justice and peace, etc.¹¹⁶
- accepting all the consequences of our vows, especially that of obedience,¹¹⁷ even when they are painful and difficult;
- accepting life's difficulties, in work, sickness, poor food, bad climate, etc.¹¹⁸
- sharing the lives of the poor and meeting the "lepers" of today, that is to say, the outcasts and the disinherited;¹¹⁹
- seeking new external forms suitable to local circumstances which at the same time signify a witness and a break with the world.

Animators of penance

In order to encourage the fraternity's growth in the evangelical life there is need for men who can inspire renewal. Foremost among these are the forming fraternity itself, the local Superior and the Minister Provincial, the formation personnel, among whom we find especially the one responsible for spiritual direction, who, by adapting his ministry to the needs of the individual, helps each friar to grow.¹²⁰

Penitential itineraries

As a way of putting this into practice, we recommend a penitential itinerary: that is, the fraternity could propose for itself a path of more intense penance- conversion, based on the Word of God and the Franciscan experience, with a deeper penetration of Sacred Scripture, special occasions, objectives to be attained, etc.

Detailed programmes should be prepared by experts at the Provincial level.

Still, among all the itineraries, preference should certainly be given to those provided by the liturgical life of the Church and in particular, Lent, which is the penitential journey par excellence, leading to the "new life" of faith in the Risen Christ.¹²¹

3. Fraternity in Poverty and Minority¹²²

Situation in the world and the Order

43. In today's world we find on one hand an opulent consumer mentality and on the other, poverty, injustice and hunger which cry out for a witness of evangelical poverty.

The Church desires to appear in the eyes of the world as the "Church of the Poor" at the service of mankind, especially the outcast.

Among the Order's positive aspects there are many expressions of poverty in loving kindness and the responsible use of money on the part of many friars.¹²³ Nevertheless it must

¹¹⁶ Const. 91, 3; I Cel. 29.

¹¹⁷ Const. 91,2. - Corrêa Pedroso Jose-Carlos, *A vivência dos votos na visão franciscana da vida*, in *Grande Sinal* 30 (1976) 573-583.

¹¹⁸ Rb 5; Rnb 10; Const. 91, 3; 77, 1-3.

¹¹⁹ Test. 1-2; Const. 12,3; 47,4.

¹²⁰ Const. 89,4; 22,5; 78, 1-5.

¹²¹ Const. 92. - Clementinus a Vlissingen, *Litterae circulares de paenitentia in Ordine nostro renovanda*, in *AOFMCap.* 82(1966)3-31.

¹²² Cf. *Conclusiones I Consilii Plenarii Ordinis* (Quito), in *AOFMCap.* 87 (1971) 338 ff; 345 ff; and 275 ff.

be remarked that poverty does not entail the renunciation of material possessions alone but the renunciation of power as well. At times, too, we work for the poor but do not live as and with the poor.¹²⁴

Poverty as an imitation of Christ “the servant”

44. Poverty, understood as loving solidarity with others, is the foundation of what makes us Franciscans.¹²⁵ This implies the contemplation of the poor and crucified Christ, the practice of self-denial and our presence among the lowly.¹²⁶

Poverty goes beyond availability in love; it consists in shaping one's life according to Christ, Who came to serve.

This calls for a whole life-style, a simple way of life (in dress, food, housing), and the giving up of any form whatever of social, political or ecclesiastical power.¹²⁷

Poverty as openness to the people

In order to put all this into practice, the friars should be formed to live and work among the people and for the people, preferring and fostering those forms of the apostolate - both within and outside the fraternity - best suited to our minority and poverty.¹²⁸

While being men of peace, we should be formed in and seek to form people's consciences to the significance of the quest for social justice. Let us also participate in the work of social and political reform, but always in the Spirit of the Gospel and in accordance with our Constitutions, especially by turning away from any form of violence whatever.¹²⁹

¹²³ Cf. Quito III

¹²⁴ Rnb 7, 14-15; Rb 6,2; Test. 28-29; Adm. 4; Const. 1536 n. 38, 85, 89. On poverty, see numerous bibliography in I. Schlauri, *Saint François et la Bible*, in *Coll. Franc.* 40 (1970) 405-410; *Bibliographia Franc.* XIII, n. 761-780; L. Iriarte, *The Franciscan Calling*, Chicago 1974, 81-110; O. Schmucki, *Linee fondamentali*, (above, note 96) 205-213 and note 41.

¹²⁵ Cf. Rnb 9,2; ICel.17; Leg.Per.53.-L.Iriarte, *L'amore alla povertà e ai poveri nella legislazione e nella vita dei primi cappuccini*, in *Le origini della riforma cappuccina*, Ancona 1979, 375-393.

¹²⁶ Cf. Rnb 9, 4-6; 7,1-3; Adm.14; Ep. Fid. II, 5; Const.1536, n. 7-8, 27; Doc. Quito; A. Hillebrand, "Mysterium Paupertatis" in *Laurent.* 16 (1975) 281-335 (on the new Consts.); Ortensio da Spinetoli, *Povertà evangelica e povertà francescana*, in *Vita Min.* 49 (1978) 25-39.

¹²⁷ Rnb9, 1-2;5,9-12; 6,3-4; 14,4-6; 16,10-11; 17,4-8; Adm.2 and 7; Ep. Ord. 37; Sal. Virt. II, 16-18; Test. 16-17; Const. 1536, n. 67,69,

134. -As examples of works on Capuchins, cf. O.Schmucki, *De loco sancti Francisci Assisiensis ...* - in *Coll. Franc.* 48 (1978)281-286 (on poverty), 295-298 (minority); id., *La figura di san Francesco nelle prime Costituzione cappuccine* in *It. Franc.* 53(1978) 599-603 (on "altissima paupertas" in me Ordinances of Albacina).

¹²⁸ Cf. Const. 1536 n. 124; Const. 81; 141,2; 154,3; Rnb 7, 1-2. - M. D'Alatri, *I Frati Minori Cappuccini, ossia 450 anni di servizio nella Chiesa*, in *It.Franc.* 53(1978)517-532; M. Steiner, *Seguir las huellas de la humildad de Cristo*, in *Selecc. Franc.* 7 (1978)193-209.

¹²⁹ Rnb 14,2; 17, 15; Rb 3, 13; Adm. 9; II; 15; Test. 23; I Cel. 29; Const. 1536 n. 47; Const. 3, 1; 10,2; 12,4; 85,4; 86,1-3; 167,6. - O. Schmucki, *San Franc. d'Assisi, messaggero di pace nel suo tempo*, in *Studi Ric. Franc.* 5 (1976) 211-232; Leon Robinot, *San Francisco canta el perdón de las ofensas* in *Selecc. Franc.* 4(1975)197 - 203; id., *Les chemins de la paix selon François d'Assisi*, in *Evangile aujourd'hui* 86 (1975) 39- 51; *Cuad. Franc. Renov.* 9 (1976)39-47, n.33;*Selecc.Franc.*4(1975) 166-177; Thier Ludge, *Der Friede erwachst aus der Armut. Armut und Friede im Leben des hl. Franziskus*, in *Wiss. Weis.* 39 (1976) 108-122; L. Hardick, *Als Gruss, so hat mir der Berr geoffenbart, sollten wir sagen "Der Herr gebe dir den Frieden"*, in *Fran. Stud.* 60 (1978) 328-335.

Let our houses be open to a type of hospitality which also encourages sharing in our life of prayer, while preserving their atmosphere of silence and a definite area of privacy.¹³⁰

Minority as insecurity

Material insecurity is also a sign of the reality of poverty and minority.¹³¹ Even the insecurity involved in undertaking new, prophetic initiatives (studied and undertaken, certainly, in the sight of God) is a part of our life, inspired by Saint Francis, which as minors we accept at the risk of failure.¹³²

Formation in poverty and minority

45. During initial formation it can be useful for the young friar to have real contact with the poor and needy in order to learn in a more concrete way how to be poor and live a life of poverty. This is in the spirit of Saint Francis, who placed himself at the service of lepers.¹³³

At any rate, for such an experience to be truly effective and fruitful, it should be "guided".

It is very important that all friars should be trained to have a practical sense of responsibility in the use of money and other material things in accordance with the precise criterion of "the minimum necessary, not the maximum permitted".¹³⁴

To this end, all the friars should avoid expenses not permitted to the poor.¹³⁵

There should also be very strict standards for the use of the mass media for reasons of the apostolate or brotherhood, any other purpose being excluded. This will also safeguard recollection and purity of heart.¹³⁶

Within the fraternity, formation for poverty and minority includes formation for generous, voluntary service especially in household tasks, mentioned by our Constitutions as being part of the loving obedience we owe to one another.¹³⁷

¹³⁰ Cf. Const. 1536 n. 44-45, 55, 93; Const 44,1-2; 83, 1-3; 78,3; 172,4; 60,3. - D. Flood, *Franciscan Solitude*, in *The Cord* 26 (1976)276-282; Optato van Asseldonk, *La regola "pro eremitoriiis data"*, in *Studi Ric. Franc.* 8 (1979) 5 - 18; see above, note 86.

¹³¹ Quito III, 9.

¹³² Cf. V. P. Laet.; Adm. 28; Const. 1536, n. 81; Const 47; Quito III, 9. - Gianmaria da Spirano, *Reintegrazione dello spirito e rinnovamento delle strutture*, in *It. Franc.* 40 (1965) 399- 410; Mateo Vicente- E. Bustamente-L. Pina, *El trabajo y las nuevas formas de vida franciscana*, in *Verde Vida* 37 (1979) 79-90.

¹³³ Test. 1-3. - L. Iriarte, *"El Señor me llevo entre los leprosos" o La via de la conversion en san Francesco de Asis*, in *Laurent* 8 (1967)452-468; D. Lapsanski, *Poverty and Minority in the early sources of the Franciscan Order in The Cord* 25 (1975) 288-292.

¹³⁴ Cf. *Habere Spiritum Domini*, 38; Const. 1536, 57-62, 67; Const. 50, 1-2; 54, 1-2.

¹³⁵ Const. 1536, 140b, 144; Const. 55, 3; Rnb 8; Rb 4.

¹³⁶ Cf. Const. 1536 n. 85; Const. 44, 2; 78,3; 171, 3; above, note 98. - The precise words of Pope Paul VI, spoken to the General Chapter on October 21, 1968, will be remembered: "The more eager and compelling. the more enticing and seductive the attractions by which the modern world allures and captures the mind of men, the more need there is for those who, shunning these oppressive and overpowering externals, return to the inner world of conscience, of prayer and meditation ... Can he be called a true religious, who is self-indulgent in those secular .and superfluous commodities, which in this age have found their way even into monasteries? One who allows himself a large measure of freedom in worldly pleasures which merit little approval, on the plea that he must know everything first-hand, or that he should conform to the style of living of modern men - what is he really like? What kind of authority has a religious who has tasted to the full of the world of the senses, but who lacks that genuine spiritual experience that comes only from the trial of sorrow and suffering?" (*AOFM*Cap. 84 (1968) 316; English text in "*Osservatore Romano*", Engl. ed., Oct. 31, 1968, p.3; Th. Keating, *Vita contemplativa e televisione*, in *Forma Sororum* 9 (1972) 25-26.

¹³⁷ Const. 1536, n. 68, 65; Const. 68,2. -Rb 5; Test. 20; Leg. Per. 78; Spec.Perf. 75. -Th.Matura, *Trabajo y vida en fraternidad*, in *Verd. Vida* 37(1979)69-78; J. B.Hilligers, *Mindebroeders handenarbeit en solidariteit*, in *Franc. Leven* 62 (1979) 272-279

4. Fraternity in the midst of the people¹³⁸

A. In the midst of the People

A road to be travelled

46. Closeness to the people characterizes our Order.¹³⁹ The process of renewal has made us more aware of our identity and tradition in this area also, and increased our desire to regain it. This has brought about a rediscovery of the riches contained in the traditional forms of our presence among the people; missions for the people, ministry for confession¹⁴⁰ ... and the quest for new meaningful forms of being part of the people: the world of workers, the disinherited, small fraternities ... a process in which we find both light and shadow. Surely there still remains much to be done in this area.¹⁴¹

A life-style that is "of the people"

47. The economy of the Incarnation and the historical example of Jesus will always be the archetype of the Franciscan option in relationships with people. It is as Christ's follower that Francis could incarnate, as no one else has done, the life, deeds and language of the people of his time, so that he has passed into history as the "universal brother".¹⁴²

The primacy of fraternal life leads us to live as brothers with the people and work among them for the Kingdom of God.

By its very nature Franciscan fraternity is open and predisposed to sharing. By taking our place among people, not so much as individuals but rather as a fraternity, we should live in

¹³⁸ Cf. *Conclusiones I Consilii Plenarii Ordinis* (Quito), l.c. 322 ff.; 341 ff.; 346 ff.; Extraordinary General Chapter 1974: *Relatio de vita nostra apostolica ad mentem n.12 Constitutionum et de officiis in mundo peragendis*, in *AOFM Cap.* 90(1974)351-360; *Conclusioni del II Consiglio Plenario OFM Cap.* (Mattli), in *AOFM Cap.* 94 (1978) 231 ff.; S. Congr. for Religious and Se. Inst., *Religiosi e promozione umana*, in "*Informationes SCRIS*", supplement 1980, pp. 5-31; S. Congregatio pro Religiosis et Institutis Secularibus et S. Congregatio pro Episcopis, *Notae directivae Mutuae Relationes pro mutuis relationibus inter Episcopos et religiosos in Ecclesia*, 14 May 1978, in *AAS* 70 (1978) 473 ff. and *Informationes SCRIS* 4 (1978) n. 1.

¹³⁹ C. Cargnoni, *Alcuni aspetti del successo della riforma cappuccina* in *Le origini della riforma cappuccina*, Ancona 1979, 219-223, and note 20 which gives a bibliography, Ilarino da Milano, *Il carisma della riforma dei minori cappuccini e l'autorità gerarchica, civile e popolare*, in *It. Franc.* 53 (1978) 533-558.

¹⁴⁰ Const. 142,2. - Cfr. Pope Paul VI's homily in honour of Bl. Leopold Mandic (2 May 1976) and his exhortation to preserve the ministry of confession. in his allocution of July 12. 1976: ("But you must keep it [the ministry of the confessional] ... Be available in the confessional...!"): cf. *Tertius Ordo* 37 (1976) 61-64; *AOFM Cap.* 92 (1976) 121-123. - On popular missions, see F. Gioia, *Le missioni popolari oggi*. .. Roma 1978; id., *Missioni al popolo e famiglia. Orientamenti metodologici*, Perugia 1981; V. Ricci, *Le missioni popolari e la situazione pastorale oggi*, Roma 1978; G. Concetti, *Missioni al popolo per gli anni 80*, in *Orientamenti pastorali* n. 2-3 (1981) 106-120.

¹⁴¹ In his speech to the Capuchins on October 21, 1968, Pope Paul VI said: "We have often asked ourselves why the sons of Saint Francis were not, as befits them, present amidst the working classes, preaching to them in homely language, sharing with them, as they are required by their Institute to do, the bread hardy earned by the sweat of their brow, and uplifting them to bear in a spirit of joy the heavy burdens of life. Of course we know that you are detained by many pressing occupations, and that your number is unequal to the increasing demands made upon you. This passing mention of ours will show you how highly we esteem the usefulness and efficacy of the works in which you are engaged all over the world." (*AOFM Cap.* 84 (1968) 316 ff.; English trans., 1, c.)

¹⁴² Cf. above, note 102. - R. Manselli, *Nos qui cum eo fuimus. Contributo alla questione francescana*, Roma 1980, 265-274; id., *Il gesto come predicazione per S. Francesco d'Assisi*, in *Coll. Franc.* 51 (1981) 5-16; M. Bihl, *De S. Francisco praedicante ita ut de toto corpore faceret linguam*, in *Arch. Franc. Hist.* 20(1927)196-199; E. Delaruelle, *L'influence de S. Francois d'Assise sur la piete populaire*, in *X Congr. Internaz. di scienze storiche*, III, Firenze 1955, 449-466; id. *St François d'Assise et la piété populaire*, in *San Francesco e la ricerca degli ultimi ottant' anni*, Todi 1972, 125-155.

their midst moved only by true love and sincere conversion.¹⁴³ In this way our presence will not be alienating, and will remain discerning in the face of social, political and economic conditioning. Living as we do among the people we should place at their service not only our material goods but also our talents – not just those of individuals, but also those which are part of our identity as Capuchin Franciscan fraternity.¹⁴⁴

Formation

48. The process of insertion among the people should always respect legitimate pluriformity of choice, both at the provincial and fraternity and personal level. Small fraternities are one of the means that can be used, as long as the guidelines given at Quito are observed, which the Provinces will continue to encourage.¹⁴⁵

Initial formation should help the candidate to begin the process of incarnation among people, taking as a point of departure our Capuchin Franciscan identity. For this to happen, it is important that as far as possible the candidate should not be removed from the people among whom he was born. This dimension should also be kept in mind in relation to ministerial or professional formation, with for this reason paying less attention to the friars' solid Franciscan, theological and professional formation.¹⁴⁶

The need for a process of incarnation also holds true for on-going formation. Here too, experience of living among the people is useful in providing a real possibility of conversion and renewal of one's life and vocation. Also, it reveals the need for sound and continued preparation, to serve the people better in building the Kingdom of God.¹⁴⁷

B. Witness and service

A new situation

49. Our Franciscan vocation makes an ample wealth of forms of life and activity available to us.¹⁴⁸

¹⁴³ In his allocution to the General Chapter, Pope Paul VI said: "The Capuchin Order is of the people. Be popular, be proud to be so! It was born with that characteristic and it will be accepted and effective in its evangelising activity if it remains like the people who, over the centuries, saw it to be such. Hence the duty to live in close proximity to the humble classes. Hence too the need to strive for a life-style which, as far as poverty is concerned, is not remote from theirs. Hence also the corresponding exclusion of commitments that go against the traditional simplicity and austerity of your life ... "(AOFMCap. 92 (1976) 123 - Italian text).

¹⁴⁴ Cf. Kohlenberger Helmut, *Andeutung zum Engagement des hl. Franziskus für eine evangelische Lebensform*, in *Franz. Stud.* 60 (1978) 120-131; A. Laita, *Un hombre libre frente a los condicionamientos sociales: san Francisco de Asís*, in *Verde Vida* 36 (1978) 253-272.

¹⁴⁵ Cf. Words spoken by Pope Paul VI to our Superiors at the Audience of February 20, 1971, in *Notiziario Capp.* 5,3 (1971)3; Th. Matura *Une évaluation théologique de l'expérience des nouvelles fraternités franciscaines du Premier Ordre*, in *Fidelis* (1979) 343-359; C. Koser, *Las pequenas comunidades*, in *Vida religiosa* 39 (1975) 246-251.

¹⁴⁶ Cf. note 80. - C. PohImann, "Não viver só para si..." *Abertura fraterna aos homens de nosso tempo*, in *Itiner.* 23 (1977) 146- 157.

¹⁴⁷ It is worth recalling other words of Pope Paul VI, who invites the Capuchins to be "well versed in morals and psychology, in spiritual and mystical theology, which today are highly desirable for hearing confessions" (21 October 1968). And again: "In many other pressing needs, the Church confidently expects your assistance. One of them is the apostolate among the people, assisting the pastoral apostolate, but you could do even more." (Ital. text *loc. cit.*)-C. Bérube, *Para franciscanizar nuestro "estar en el mundo"*, in *Estud. Franc.* 75 (1974) 261-285.

¹⁴⁸ Cf. Const. 142. - cf. K. Esser, *Cura pastorale e apostolato nello spirito di san Francesco*, in *Temi Spirituali*, Milano 1967,201-227; Optat de Veghel, *Autenticità cappuccina e genuinità francescana*, in *It. Franc.* 42 (1967) 489-503; Melchior de Pobludura *Magna fecunditas servitii et testimonii Fratrum Min. Cap. in decursu 450 annorum eorum existentias*, in AOFMCap. 94 (1978) 401-413.

Historically, apostolic and ministerial work have been pre-eminent, and this has given rise to an abundance of thought and writing in this area. We refer back to this literature.¹⁴⁹ The rediscovery of other forms of life and work has provoked a series of problems to which satisfactory answers have yet to be found - for example, as to how it is possible to reconcile apparently contradictory aspects of life, such as manual labour and the work of the ministry, activity and prayer, personal charism and fraternal life.¹⁵⁰ The present considerations are intended to be of assistance in finding answers to these questions.

While the word "work" is understood to mean any honest activity of the friars,¹⁵¹ and even though all that is said here may also be applied to ministerial work, our reflections have centred particularly on the subject which today more and more demands an answer - that is, the new situation in the Order in the face of new forms of presence and work.¹⁵²

Choice of life and activity

50. The "religious" character of work (the "grace" of working) needs to be underscored.¹⁵³ The friars' activities - apostolic, charitable, intellectual and manual - should be seen as a "locus theologicus" of encounter with God. Christ, who did the work of the Father both at Nazareth and as a preacher and worker of miracles as well as in his Sermon on the Mount, is transmitted to us in the form of life we inherit from Francis.¹⁵⁴ This indefatigable preacher of the Gospel and man of prayer, or, rather, a living prayer,¹⁵⁵ worked with his hands and wanted all his friars to do the same.¹⁵⁶ He was always at the service of the Church, together with his friars. And yet he remained firmly in opposition to any suggestion of a life and activity that entailed giving up the form of life revealed to him by the Lord.¹⁵⁷ The principal service of the Friars Minor is to live the Gospel life in this world - honestly, simply, and joyfully.¹⁵⁸ But it is also an evangelical and Franciscan value to develop our talents in order to share in the creative work of the Father, in the Redemption of the Son and in the

¹⁴⁹ Cf. inter alia the document of the Extraordinary Gen. Chapter (1974) on the apostolate, in AOFMCap. 90 (1974) 351-360. - Fredegand d'Anvers (Callaey), *L'Apostolat des Freres Mineurs Capucins*, in *Liber memorialis*, Romae 1928, 1-51.

¹⁵⁰ Cf. Ep.Min. 1-8; Adm. 3; Ep. Ant; Rb5, 1-2; Const.1536, n.1~4 and 120; Const. 13. - S. Riva, *La pastorale nella identità francescana*, in *Vita Min.* 46 (1975) 409-420; Salvador Angelo Domingos, *Nuestra vocacion apostolica y misionera como franciscanos*, in *Cuad. Franc. Renov.* II (1978) 158-168.

¹⁵¹ Test. 20; Rnb 7,9; - L. Iriarte, *The Franciscan Calling*, Chicago 1974~ 103-108 and note 71 with bibliography.

¹⁵² Cf. Groot Wassink J., *Franciskaanze spiritualiteit in een technische kultur*, in *Franc. Leven* 63 (1980)258-272. - One of the more conditioning "new forms" is the parish apostolate: cf. S. Ara *Los hermanos menores capuchinos y el ministerio parroquial*, in *Nat. Gracia* 24 (1977) 273-318; G. Agresti, *Le attese dei vescovi riguardo all'impegno dei francescani nella pastorale*, in *Vita Min.* 49 (1978) 437-447.

¹⁵³ Cf. Rb 5. - P. D. Bertinato, *Il lavoro come grazia e come "lode"*, in *Vita Min.* 50 (1979) 221-231.

¹⁵⁴ Cf. A. Laita, *El trabajo en sus distintas formas en la vida franciscana*, in *Verde Vida* 37 (1979)47-67; S. Lopez, *El trabajo desde la utopia san-franciscana*, *ibid.*, 91-107; V. Mateos, *El Trabajo y la primitiva experiencia franciscana*, in *Selecc.Franc.*9 (1980) 183-190.

¹⁵⁵ Cf. IICel. 95.- C. del Zotto, *Un uomo fatto preghiera*, in *Vita Min.*48 (1977)447-460; Mathieu, Luc,*L'élan missionnaire des origines franciscaines*, in *Evangile aujourd' hui*. 109 (1981) 22-31; A. Matanic, *San Francesco e il Vangelo*, in *Studi Franc.* 73 (1976)223 - 230.

¹⁵⁶ Cf. above, note 151.

¹⁵⁷ Cf. Leg. Per. 114; Spec. Peri. 68. - M. Conti, *La missione degli apostoli nella regola franciscana*, Genova 1972; *id.*, *Lettura biblica della Regola franciscana*, Roma 1977; L. Iriarte, *La vida apostolica en la Regla franciscana*, in *Estud. Franc.* 75 (1974)99-109; *Selecc. Franc.*4(1975)27-37; Silva Antonio Pereira, *La Regla bulada. Su validez actual*, in *Cuad. Franc. Renov.* 9 (1976) 229-242; J. Garrida, *La forma de vida franciscana. Introduccion a la Regla de san Francisco de Asis*, Aránzazu 1975; R. Zavalloni, *Una regola dalle dimensioni unane*, in *Vita Min.* 45 (1974) 293-297.

¹⁵⁸ Const 141,1.-cf. Johann Auer, *Franziskus, ein Heiliger unserer Zeit? Erneuerung christlichen Lebens aus franziskanischer Christusnachfolge*, in *Kath.Akad.* Augsburg, 1976, 88-119.

sanctifying mission of the Spirit.¹⁵⁹ Consequently, initial formation should propose a concrete process of apprenticeship which will effectively lead to joy in living one's proper vocation in a personal and community balance between fraternal life, prayer and work, between study and manual work, between apostolic life and intellectual preparation.

This balance must begin with the person himself, and one should seek to develop in appropriate ways the personal gifts of each brother, in accordance with our own Capuchin Franciscan identity.¹⁶⁰

Work and formation

51. Candidates should have a genuine experience of work, particularly understood in the sense of service, firstly, within the fraternity and then in being available to others.¹⁶¹ Formation in work effectively aids in maturing a person in the true dimension of brotherhood, intensifying solidarity, vivifying communion and sharing in and contributing notably to heightening the credibility of our way of life.¹⁶²

People must be taught not to confuse work with activism and not to quench the spirit of prayer and devotion, which all things should serve.¹⁶³ Franciscan life involves real work, whether physical or spiritual, not merely for ascetical reasons but because of the natural law of work: "Whoever does not want to work is not to eat".¹⁶⁴

It is right to present study and meditation to the young as being necessary and authentic work, since our formation, while emphasising the primacy of the lived life, should give the friar a specific and qualified preparation through specialised studies as well, in order better to serve the Church, the people and the fraternities themselves. This aspect is most important and should not be neglected in on-going formation.¹⁶⁵

The way of overcoming the present difficulties and dichotomies can be found by putting into practice everything our legislation tells us regarding the discernment of the work of the whole community and of each friar, namely; the local chapter, truly lived;¹⁶⁶ the provincial chapters, particularly the "spiritual" ones;¹⁶⁷ reflection on this problem at the level of the

¹⁵⁹ Const 68, 1; 65, 1; 67, 1; Rnb 22, 27; Ep. Fid. II. 49-53.- M. Hubaut, *Le mystère de la vivante Trinité dans la vie et la prière de saint François d'Assise*, in *Evangile aujourd' hui* n.95 (1977)43-50.

¹⁶⁰ Cf. Juan Pujol, *Aspectos esenciales del apostolado franciscano*, in *Cuad. Franc. Renov.* 12 (1979) 197-206; Th. Matura, *Nota sui problemi di iniziazione alla vita francescana*, in *Studi Franc.* 67 (1970)479-485.- Cf. Const.66,2; *La bella e santa riforma ...* :Roma, 1963, 76-109.

¹⁶¹ Const. 66, 1; 165, 1. - P. Beguin, *François et le travail des freres*, in *Evangile aujourd' hui* 106 (1980) 19-30.

¹⁶² Cf. Rnb 7, 3-6; Const. 167, 1, 4. - E. Bettoni, *La pedagogia francescana*, Roma 1967; L. Bedrune, *Formacion y pedagogia franciscana*, in *Cuad. Franc. Renov.* 11(1978) 169-176; M. Hubaut, *St. François et ses freres. Un nouveau visage de la mission*, in *Evangile aujourd' hui* 109 (1981) 7-21.

¹⁶³ Rb 5, 1-2; Rnb 22, 25-26; Ep. Ant; Leg. Per.71. - R. Lamarre, *Oracion y vida*, in *Cuad. Franc. Renov.* 12 (1979) 20-25. - The words of Pope Paul VI should not be forgotten: "It is necessary to avoid the danger of devoting oneself too much to activity, and at the same time to enliven the external forms of the apostolate with a new inner vitality, by which you become an exemplary sign." (Lat. text in AAS 90 (1974) 276- 279).

¹⁶⁴ 2 Th.3, 10; Rnb 7,5; Leg. Maior 5,6; II Cel.161; Leg. Per. 62, 96. -N. Fabretti, *San Francisco y la espiritualidad del trabajo*, in *Cuad. Franc. Renov.* 15 (1971) 197-203; R. Manselli, *San Francesco*, Roma 1980, 131.

¹⁶⁵ Cf. Const.1536n.122-125; *La bella e santa riforma ...* cit. 98-109; Const. 133, 134. -M. Brlek, *Lo studio scientifico coefficiente del apostolato franciscano*, in *Vita Min.* 30 (1965) 100-126.

¹⁶⁶ Cf. B. Marangoni, *Il senso del nostro rinnovamento*, in *Vita Min.* 36 (1968) 26ff.; S. Verhey, *Responsabilità collettiva nella fraternità*, in *Studi Franc.*66(1969)31-41; V. Bosco, *Il Capitolo, Momento de profezia per tenere il passo di Dio*, Torino (Leumann), 1980. - cf. Rb 6,8; Rnb 5, 4-5; 9, 10-11, 16; II; 17,5-19; 18, 1.

¹⁶⁷ Cf. S. Ara, *Los capitulos provinciales de renovacion y el derecho propio de los hermanos menores capuchinos*, in *Estud. Franc.*77 (1976) 253-266; G. Mancini, *I capitoli nella primitiva fraternità francescana: mediazione tra carisma e vita*, in *Forma Min.* 16(1979) 117-127.

Conferences of Superiors.¹⁶⁸ These are the places where the newness of our Order, with its wealth of life-forms and modes of presence and activity in the world, can really become a fact.

5. Affective Maturity¹⁶⁹

Importance of emotional (affective) and sexual maturity

52. Affectivity, meaning the capacity to experience feelings, to establish interpersonal relationships and to love, contributes particularly to the integration of a person's various dimensions (social and working relationships, sexual role) and is basic to one's healthy development. In a mature person, the value of sexuality is accepted and integrated. For one who has opted for a consecrated evangelical life, maturity means coherence, creativity and constructivity for the sake of the Kingdom of God.¹⁷⁰

Concretely, affective and sexual formation travels the gradual road of conversion from self-centred and possessive (infantile) love to an altruistic and self-sacrificing love capable of giving itself to others.¹⁷¹ It is clear then that affective maturation accompanies a person for the whole of his human and Christian life, like an on-going conversion.

Motivations

A life consecrated to God in chastity is a charism not everyone can understand.¹⁷² It is a choice made for the Kingdom of God and is a value in that perspective alone. The new family of those who have given up their own in order to follow Christ with an undivided heart and to serve one another as brothers and friends is a prophetic sign that the Kingdom of Heaven is already in our midst, as well as being a testimony of faith in the life to come.¹⁷³

The affectivity of Saint Francis

53. One of Saint Francis' characteristics is the richness of his feelings and emotions and his ability to express them.¹⁷⁴ Francis, in love not only with God, like every other saint, but with all mankind and all creatures, is the brother and friend of everyone and everything.¹⁷⁵ With a

¹⁶⁸ Cf. Const. 117, 1-3.

¹⁶⁹ Cf. Sacred Congregation for Catholic Education, *A Guide to Formation in priestly Celibacy*, Il April 1974, Vatican Polyglot Press.

¹⁷⁰ Cf. B. Van Leeuwen, *Affectiviteit in religieus leven*, in *Franc. Leven* 57 (1974) 119-128; B. Giordani, *Aspetti psicologici della vita comunitaria*, in *Vita Cons.* 15 (1979) 271-282.

¹⁷¹ It is the fundamental aspect in St. Francis: Rnb 17, 10-16 (Spiritus carnis-Spiritus Domini); 5,5; 16, 10-11; 22,5; Adm. 2,3; 3,3; 6,3; 7 (letter and spirit), 12 (flesh and spirit) and practically all the Admonitions of St Francis; Ep. Ord. 29; Exp. Pal5. - See below, notes 193-197. - Optatus Van Asseldonk, *El camino de Francisco en la actualidad*, in *Estud. Franc.* 77 (1976) 267-289; *Selecc. Franc.* n.16 (1977) 41-66.

¹⁷² Cf. Matt 19, 11-12.

¹⁷³ Cf. Adm. 16 (de munditia cordis) - L. Iriarre, *The Franciscan Calling*, Chicago 1974, 68-80; K. Esser, *Liberta di amare. Castità e verginità nell' ideale di S Francesco d' Assisi*, in *Temi Spirituali*, Milano 1972, 119-137.

¹⁷⁴ Cf. A. Gargano, *La personalità di Francesco d'Assisi attraverso uno studio di analisi grafopsicologica*, in *L'Aurora Serafica* 48, n.12(1977) 8-10, 19-21; G. Lauriola, *La personalità di Francesco d'Assisi nel suo "Testamento"*, in *Frate dell'unione*, trans. from French, Torino 1971; Daniels Magdalen, *The synthesis of masculine and feminine elements in the personality of Francis of Assisi*, in *The Cord* 27 (1977) 36-49.

¹⁷⁵ Cf. Rnb 23; Ep. Fid. II, 1-3; Canl Sol. - Delalaude Vianney, *François d'Assise, un homme bien doué*, in *Francesco d'Assisi nel 750° della morte*, Jerusalem 1976, 31-42; J. Le Goff, *L'image de S. Francois d'Assise*, in *Lumiere et Vie* 28 (1979) n. 143, 5-19; P. Beguin, *La personalidad de San Francisco*, in *Cuad. Franc. Renov.* 9(1976) 149-162; C. Celeste, *L'uomo Francesco*, in *Frate Franc.* 42 (1975) 23-30.

more than maternal heart¹⁷⁶ he puts himself “at the feet” of each and all, subject to every human creature for love of God.¹⁷⁷ With extreme courtesy and nobility,¹⁷⁸ sensitive to all that is good and beautiful¹⁷⁹ he wished his friars to be joyful heralds of penance and conversion,¹⁸⁰ in peace¹⁸¹ and universal brotherhood¹⁸² of cosmic dimensions.¹⁸³

The task of formation

54. In order to help the friars attain the affective maturity indispensable for the personal integration of values, for life in fraternity and for fulfilling our service in the world and the Church, formation must provide effective aids in this area, likewise taking advantage of the contribution of the human sciences.¹⁸⁴

In initial formation, affective formation is as important as intellectual formation. The formation person must be conscious that his knowledge of the problems relating to affective formation, his way of interpreting them, dealing with them and helping to resolve them, depends in great part on the psychological, moral and religious lives of the persons entrusted to him. He will therefore be very tactful when dealing with problems of emotional development.

Friars in the on-going formation phase also need help in overcoming the loneliness, anxiety and spiritual aridity which are often encountered in life so that they can emerge enriched and renewed from the transitional stages which life itself involves.

Formation programmes should also include guidelines as regards affective and sexual maturity.

Friars qualified in the subject should be in a position to help their fellow-friars to make use of modern science in their psycho-sexual development and emotional maturation.

¹⁷⁶ Cf. Rnb9, II; Rb6, 8; Ep. Leo 2; Reg.Er.1,2,4, 8-10; TI Cel.137; Ep.Fid.I, 7-13; TI, 50-56; - Imerio da Castellanza, *L'ideale materno in S. Francesco*, in *It. Franc.* 7(1932) 113-141; A. Van Corstanje, *Dit zeg ik je als moeder (Franciscus tot Broeder Leo)*, in *Franciscus van Assisi* 14 (1977) 162-180; id., “Dit zeg ik je als moeder”. *Het geestelijk moederschap in de spiritualiteit van Franciscus van Assisi*, in *Intern. Kath.Tijdschr. Communio* 3 (1978) 61-71; W. Keuk, “Der Herr segne Dich”. *Der Segen des hl. Franziskus für Bruder Leo*, in *Wiss. Weis.* 39 (1976) 81-107.

¹⁷⁷ Cf. above, note 83. - F. van Ruyteghem, *De nederige Franciscus*, in *Alter Christus* 16 (1961) 261-274; A. Mc Devitt, *Little one's of God: Franciscan imitation of the littleness of Jesus*, in *The Cord* 13 (1963) 164-173.

¹⁷⁸ Cf. N. Viano *Francesco, la gentilezza della santità*, in *Studium* 65(1969) 15-26; J. Le Goff, *Saint François, medieval ou moderne? in Evangile aujourd' hui* n. 1 (1974); F. Mastroianni. *Note sulla discrezione sociale di Francesco d'Assisi*, in *Studi Ric. Frane.* 5(1976) 233-242; Lobo Gerald, *Leadership and Compassion in Saint Francis*, in *Review on Franciscanism* 2 (1977) n. 3,18-30; F. Cardini, *L'avventura di un cavaliere di Cristo. Appunti per lo studio della cavalleria nella spiritualità di san Francesco*, in *Cuad. Frane. Renov.* 10 (1977) 71-99.

¹⁷⁹ Cf. R. Manselli, *San Francesco*, Roma 1980,317-325; F. Mattesini, *S. Francesco come è sentito dai giovani*, in *Studi Frane.* 55 (1962)61-70; A. Chiappin, *La admirable personalidad psicologica de Francisco de Asis*, in *Cuad. Frane. Renov.* 10 (1977) 71-99.

¹⁸⁰ Cf. Cant. Sol.; Rnb 21; Leg.Per. 43.

¹⁸¹ Cf. above note 129. - E. Frevdt, *Hombres des solidarites, home de l'Evangile*, in *Evangile aujourd' hui* n.53 (1967) 41-49.

¹⁸² Cf. Leeuwen P., *Franciscus, boodschappen van vrede*, in *Kosmos Oekumene* 10(1976) 239-245; S. Lopez, *Francisco, un hombre comunión*, in *Verde Vita* 34 (1975) 75-89; *Selecc. Frane.* 4 (1975) 154-166; *Broder aller Menschen. Der missionarische Aufbruch in Franziskus von Assisi*, Werl. Westf. 1976.

¹⁸³ E.Ledere, *Kosmische broederschap*, in *Franciscus van Assisi*, 15(1978) 268-275.

¹⁸⁴ Cf. Paolo Antoruoda Bassano, *S. Francesco educatore*, in *It. Franc.* 4 (1929) 3-15, 193-206, 385-397; 5 (1930) 23-32; Fernando de Maldonado, *La pedagogia de san Francisco de Asis* in *Laurent.* 3 (1962) 3-40, 289-348; 4 (1963) 336-366, and separately, Rome 1963; R. Zavalloni, *Principi della lormazione religiosa*, in *Vita Religiosa* 55 (1969) 424-432; id., *Lineamenti di pedagogia francescana*, in *Vita Min.* 51 (1980).

Aids for affective formation

55. The fraternity could and should be the place where the friars grow in affective maturity.¹⁸⁵

The atmosphere of the community, if serene, optimistic, frank, free and open to dialogue and acceptance of others, makes it possible for each person to develop his affectivity normally and communicate his emotional difficulties spontaneously.¹⁸⁶ Commitment to brotherhood demands constant renunciation and dedication from each brother, and these give rise to the genuine, deep friendships that are so important for fulfilment of the affective life.¹⁸⁷ On the other hand, fraternity fosters a way of working in togetherness and reciprocal responsibility, teaching one to be flexible and adaptable to different personalities and circumstances.¹⁸⁸

It must be part of every formation programme to learn how to really care about others. Young friars should be led to have an attitude of regard for the old, who in turn will love the younger friars as gifts granted to them by God.¹⁸⁹

Very early on in the course of formation, the friars should get to know the members of their own province by attending the more important gatherings and visiting other fraternities when the occasion arises.

Social contacts with every class of people, men and women, children, young and old, of varying social condition, facilitate not only a normal life but also an open and balanced personality development capable of being open to others.¹⁹⁰

Friendship, including friendships with persons outside the Order, is a great gift and offers the possibility of human and spiritual growth. By virtue of our consecration and out of respect for the vocation of those we meet, we should avoid binding others to ourselves too much, but rather giving of ourselves. This is the way to begin a friendship that is liberating and not destructive for the fraternity and families.¹⁹¹

The friars' contact with their own families is good for emotional growth; but we must also consider that the fraternity is itself our family.¹⁹²

Spiritual journey

56. Saint Francis offers a pedagogical itinerary for the formation of the heart.¹⁹³

¹⁸⁵ Cf. Const. 170, 1. - A. Rotzetter, *Der franziskanische Mensch zwischen Autorität und Freiheit. Eine Re-Lectio der Regula non bullata des hl. Franziskus*. in *Franz. Stud.* 59 (1977) 97-124.

¹⁸⁶ Cf. Rb 10,4-6; 6, 7-8; Const. 74, 3. - F. Falcini, *Il dialogo di S. Francesco*, in *Vita Min.* 38. 3-4 (1967) 21-24; Núñez Santos, *Relaciones fraternas en el espíritu de san Francisco*. in *Verde Vida* 35 (1977) 137-156.

¹⁸⁷ Cf. Rb 10,2; Ep. Fid. II, 40, 46; Rnb 1,3; 17,4; Sal. Virt. 15. - S. Lopez, *Mas con el ejemplo que con las palabras. "Todos vuestros sois hermanos"* (I R 22), in *Selecc. Franc.* 7 (1978) 121-134.

¹⁸⁸ Cf. Rnb 7, 13-16; 17, 5; 16, 1-9; 21, 1; Const. 154, 4. - T. Larrañaga *Deberes y derechos según san Francisco*, in *Cuad. Franc. Renov.* 7 (1974) 177-185; S. Ara, *Los derechos del hombre en el proyecto de vida franciscana*, in *Verde Vida* 35 (1977) 157-174.

¹⁸⁹ Cf. Test. 14; Reg. Er. 10; Adm. 18,24-25; 27,2-6; Const 74,5; 75, 1-4; Const. 1536, n. 134.

¹⁹⁰ Cf. above, notes 45-46,48, 62, 84, 130. - Regarding Saint Francis' behaviour towards women, cf. J. M. Gliskey, *Francis and Women*, in *The Cord* 27 (1977) 115-122; E. Mariani, *La donna nell'amicizia di san Francesco e nella spiritualità francescana*, in *Vita Min.* 50 (1979) 309-329; E. Romagnolo, *La donna nella vita e nel pensiero di Francesco d'Assisi*, in *Franc. d'Assisi nel 750° della morte*, Jerusalem, 1976, 145-159.

¹⁹¹ Cf. Const.154,3; M. Conti, *Perché siamo fratelli e sorelle*, in *Vita Min.* 47 (1976)455-465; P. Pohlmann, *Non vivere solo per se, ma anche per gli altri*, *ibid* 48 (1977) 111-120; *Selecc. Franc.* 5 (1976) 312-320.

¹⁹² Const 173. 1-2; Rb 10,5; II Cel.191; Leg. Per. 112; An. Per. 18.

He always tried to form the friars' hearts - which is the same as saying the vital centre of the person. It is in the heart that the Spirit of the Lord wishes the Father and the Son to dwell, instead of the carnal spirit of self-love.¹⁹⁴

Formation consists precisely in overcoming self-love under the holy inspiration of the Spirit.¹⁹⁵ The most effective means of formation for Francis is to lead the friars to feel, experience and know the sweetness, joy and goodness and the love which is God.¹⁹⁶ And to the friars, who have nothing of "their own", he offers in exchange the love of God and the more maternal love of brethren.¹⁹⁷

III. PRACTICAL GUIDELINES

57. The formation process, while being divided into various stages, must correspond to an underlying unity.

As a continuous procedure opening out to values, formation should be distinguished by certain characteristics.

Formation must be regarded as a personalised process in the sense that it must take account of the characteristics, the charism and needs as well as the growth rhythm of the individual. At the same time, the individual must also grow as an open person.

Formation must be continuous. Only a continual adaptation in ways of living, thinking and acting can guarantee the ability to face new situations, challenges and expectations. From this comes the need for the friars to learn how to learn.

The process of formation must be organic and coherent and set the targets to be aimed for. These targets will enable corresponding choices to be made.

All growth must be gradual. Formation is therefore a journey whose stages must be respected. The young should not be made to repeat the same stage twice, just as older persons must be helped to continue to advance. The objectives to be reached in the various stages are points of arrival and departure at one and the same time.

In order to attain these objectives in a manner corresponding to the different cultural circumstances, the provinces should provide themselves with a "ratio formationis".¹⁹⁸

¹⁹³ Rnb 22; Const. 1536, n. 27 and Const. 29, 3 which speaks of the "apostolate of the heart" . -E. Brochu, *Chair, Esprit de Coeur dans l'Ecriture et chez S. François*, in *Studium* 14 (1960) 18-29, n. 1-2; cf. above, note 98.

¹⁹⁴ Rnb 22, 19-27 - M. Edamanapadavil, *The Holy Spirit in the Writings of Saint Francis of Assisi*, in *Review on Franciscanism* 5(1980)44-58; Optatus van Asseldonk, *De verrasende doorbraak van de geest*, in *Tijdschrift voor geestlijk leven* 30 (1974) 163-202; G. Pagliara, *Lo Spirito Santo Ministro Generale dell' Ordine*, in *It. Franc.* 53 (1978) 427-442.

¹⁹⁵ The Constitutions of 1536, the foundation of all subsequent Constitutions, as also the first small spiritual works by the Capuchins, reflect the ideal of "pure love". Cf. C. Cargnoni, *L'apostolato dei Cappuccini come "redundantia de amore"*, in *It. Franc.* 53 (1978) 559-593.

¹⁹⁶ Leg. Per. 53.-P.D. Bertinato, *Simbolismo araldico e amore mistico in San Francesco*, in *Vita Min.* 50, 1 (1979) 5-19.

¹⁹⁷ II Cel.196; Leg. 3 Comp. 35; Leg. Per. 54; Spec. Pen. 35; cf. also above, note 176.

¹⁹⁸ Cf. Stanislao da Campagnola, *Lettura delle "Fonti Francescane" per un "itinerario di spiritualità"*, in *Laurent.* 20(1979) 165-185; id., *Linee di fondo del messaggio francescano nel contesto del suo tempo*, in *Boll. Uff. Cap. Prov. Parmense* 37 (1977) 254-269; A. Gaviria, *Proyecto de vida de Francisco en sus escritos*, in *Cuad. Franc. Renov.* 9 (1976) 175-191; A. Monteiro, *Fontes de inspiração imediata nos escritos de S. Francisco*, in *Itiner.* 23(1977) 113-127; *Selecc. Franc.* 7 (1978) 181-191; Käthe Brühmann, *Anthropologische und pädagogische Leitlinien in den Schriften des hl. F. von A.*, in *Wiss.Weis.* 41 (1979) 84-102.

Formation in and for our life is made up of three major phases: vocational guidance, initial formation and on-going formation.¹⁹⁹

1. Vocational Guidance²⁰⁰

Vocational guidance as a service

- 58.** Vocational guidance is a pastoral activity aimed at helping young men discover God's plan for their lives and deepening within them their baptismal commitment, promoting their apostolic spirit and inviting them to follow Jesus.

Since the vocational apostolate is a service carried out with the individual's charism and the good of the Church in view, the guidance of the young to all callings that exist in the Church is to be respected and encouraged. The Secular Franciscan Order, which shares with us the spirit of Francis, and the spiritual youth movements, should receive assistance, and there should likewise be cooperation with the vocational guidance agencies in the particular local church.²⁰¹

Origin

- 59.** Vocational guidance begins with the friars' realisation that they are living and can offer the example of a life rich in human and evangelical content, in which aspirants can fulfil themselves completely and render service to the Church and humanity. It goes without saying that it is our desire for continual renewal that makes us able to proffer a convincing model of this kind. Vocational guidance should not be motivated by the will for survival or the necessity for keeping certain structures alive, but only by the desire to activate God's plan by means of our charism.²⁰²

Measures

- 60.** Among the more effective measures that can be taken to assist those seeking a convincing model of Christian and religious life, it must be remembered that first place is held by consistent witness of our brotherly Gospel life, along with prayer, which, according to the teaching of Jesus, is absolutely necessary for achieving vocations to the Lord's vineyard.²⁰³

Offering young men the real possibility of sharing in our life in some way is among the practical means that have been found to be particularly useful, especially in community activities such as prayer, celebration of the Eucharist, meals and work. All these could

¹⁹⁹ Cf. Fr. Paschalis Rywalski, Min.Gen. OFM.Cap., *Litterae ad totum Ordinem circa formationem*, l.c. 194ff.; *Formation* ("Working Paper") for the PCO VI, Rome, November 1979, n. 53 ff.

²⁰⁰ Cf. Sussidi per la Formazione, n. 2: *La promozione vocazionale. Impostazioni e prospettive attuali*, Roma 1979 (published by General Secretariat for Formation) id., n. 3, *Situazione formative nell'Ordine. Dati orientativi*, Roma 1979 p. 34 ff.; *Formation* ("Working Paper") for the PCO IV, n. 55 ff.; *Universa fovendarum vocationum pastoralis actio*, in *Seminarium* (Commentarii S. Congr. pro Institutione Catholica) nova series, a. XX, n. 4, octobri-decembri 1980.

²⁰¹ Cf. R. Zavalloni, *Pastorale vocazionale e formazione nell'Ordine dei Frati Minori*, in *Vita Min.* 50(1979) 101-122, 197-219; G. Verani, *Linee fondamentali dell'animazione vocazionale dopo il Conc. Val. II in It. Franc.* 52 (1977) 422-429.

²⁰² Cf. Leg. Per. 67; Const. 15, 3-4. - L. Iriarre, *La experiencia vocacional de San Francisco*, in *Cuad. Franc. Renov.* 11(1978)67-72; A. W. Romb, *The Franciscan Charism in the Church*, New Jersey 1969; L. Fontana, *Il Carisma francescano nelle Costituzioni cappuccine*, in *It. Franc.* 46 (1971) 396-402; P. D. Bertinato, *De religiosa iuventutis institutione in O F M.*, Romae 1954.

²⁰³ Cf. Matt. 9, 3.8; Const 15,1-2. - C. A. Lainati, *Vita di preghiera nella formazione francescana delle vocazioni*, in *Vita Min.* 46(1975)51-67; *Selecc. Franc.* 4 (1975) 303-314; E. Mariani, *La vocazione nella comunità francescana. IV. La preghiera, vita della vocazione francescana*, in *Vita Min.* 49 (1978) 237-244.

perhaps be done in houses especially geared to the purpose, with the chance for individuals to be given assistance in personal reflection.

Amid the clamour of so much propaganda for movements and ideologies, the use of the mass media can also serve to give a voice to the testimony of evangelical life.

Other forms, apart from minor seminaries, where they still exist, could be work and school camps, camping trips and pilgrimages to Franciscan shrines.

It can prove useful to develop the vocations apostolate in environments that are spiritually close to us, such as Franciscan Youth and in the parishes in which we minister.

Even greater effectiveness may result from assigning certain religious to vocational guidance, to promote and coordinate an activity in which all the friars should be involved as a sign of the fruitfulness that is part of Franciscan life.²⁰⁴

2. Stages of Initial Formation²⁰⁵

Description and phases

61. The term “initiation” implies progressive detachment from one form of life and the assimilation of new values and insertion into a particular society. In this process of initial formation for our life, the candidates, under the guidance of a master, acquire the necessary knowledge and experience, thus interiorising the Franciscan evangelical life.²⁰⁶

As a period of insertion into our fraternity, initial formation comprises the following stages:

- the postulancy, as a period of seeking and choosing;
- the novitiate, as a period of interiorisation and integration into the fraternity;
- the post-novitiate, as a time of maturing and consolidating.²⁰⁷

Provision must be made for total initial formation to follow a consistent line that permits progressive development, just as it is likewise important not to promote a candidate to a further stage if he has not attained the objective set for a particular period.

Postulancy

Description and purpose

62. Postulancy, as the first period of initiation, is a time of discernment and choice of the Franciscan life. During this period, the candidate is in close contact with the fraternity and comes to know our way of life, while the fraternity on its part comes to know the candidate

²⁰⁴ Cf. Const. 16; 151,5-6.- *Vita religiosa e vocazioni*, Milano 1980; *La presenza dei religiosi nell' orientamento vocazionale della Chiesa locale*, Roma 1977.

²⁰⁵ Cf. Formation (“Working Paper”) for the PCO IV, cit, n. 62 ff.; *Sussidi per la Formazione, n.3: Situazione formativa nell' Ordine. Dati orientativi*, Roma 1979 (publ. by Capuchin General Secretariat for Formation), p. 43 ff.; *Sacro Congr. pro Religiosis et Institutis Saecularibus, Instructio Renovationis Causam* 6 January 1969, in AAS 61 (1969) 103-120.

²⁰⁶ Cf. O. Schmucki, *De initiatione in vitam franciscanam luce Regulae aliorumque primaevorum fontium*, in *Laurent.* 12 (1971)169-197; *Atti del Convegno nazionale degli educatori francescani d'Italia*, (Ariccia, ott. 1970) in *Vita Min.* 42 (1971) 99-162.

²⁰⁷ Const. 23-24. – S. Ara, *La renovación acomodada en la formación para la vida religiosa capuchina*, in *Laurent.* 10(1969) 142-172; T. De Poi, *Tappe della formazione spirituale e religiosa* in *Vita Min.* 42 (1971) 105-118.

better, so that it can discern his request and give a responsible reply.²⁰⁸ Postulancy is the time for the candidate to discover the deepest reasons for his own vocation, to know and experience our Capuchin Franciscan life, complete the break with his environment and gain a first experience of brotherhood.

For postulants, formative activity above all revolves around completing their catechesis of faith; methods of prayer, especially with an introduction to the liturgy; Franciscan instruction; an initial introduction to apostolic work. It also seeks to examine and promote human maturity, especially their emotional maturity.

What is done in formation must be centred on the person of the candidate so as to meet his needs on the intellectual, affective and spiritual plane. It is important that those not suited to our way of life be guided along other ways.²⁰⁹

Place and duration

63. There is a great variety of methods among the Provinces with regard to where the time of postulancy is to be spent. In any case, the place should be one that allows a sufficiently realistic knowledge of Franciscan life in a given region. In every instance the candidate ought not to be taken outside of his cultural milieu.

When postulancy begins, the candidate is admitted into the fraternity as one of its members and takes part in fraternal life.²¹⁰ The duration of the postulancy, which varies according to the Province, is conditioned by the candidate's human and Christian maturity and likewise by the needs of the initiation. It presupposes a certain degree of detachment from the former life and a certain level of insertion into the fraternity. Practical norms should be laid down in the formation programmes of the Provinces.

The Novitiate

Description and purpose

64. The novitiate is the period of intense initiation into Franciscan evangelical life and of experience of this life, the choice of which has already been made.²¹¹

The aim of the novitiate is to put the novice in a position, through direct experience, to deepen and interiorise the values and spirit of our life and be integrated into the fraternity.

Novitiate takes for granted the free and mature choice of the religious life.

In order for the novitiate to be truly an introduction and rehearsal for our life in its fundamental aspects and requirements, we note some of the objectives of this period:

- introduction to our life in accordance with the Gospel and evangelical counsels, given that the Gospel constitutes the content and rule of our life;²¹²

²⁰⁸ C. Brovotto, *Prospettive di rinnovamento*, in *Vita Religiosa* 4(1968); S. Palermo, *La formazione prima del Noviziato*, *ibid* 6 (1970) 571-589

²⁰⁹ A. J. Gaviria, *Aspirantado y postulantedo, primera etapa de la formación franciscana*, in *Cuad. Franc. Renov.* 10 (1977) 213-222.

²¹⁰ Const. 23, 1-5; Const. 1536, n.14.: “quelli che saranno ricevuti a questa vita prima che si vestino, si sperimentino in alcuno de li nostri luoghi.” (“Those who are to be received into this way of life, before being clothed should spend a trial period in some of our houses.”) –L. Rulla – F. Imoda – J. Riddick, *Struttura psicologica e vocazione. Motivazioni di entrata e di abbandano*, Torino, 1977.

²¹¹ Cf. L. Iriate de Aspurz, *Il noviziato oggi*, in *It. Frane.* 43 (1:8)193-207; *Cuad. Frane. Renov.* 2 (1969) 11-24; F. Vocking, *Ontwikkeling van het initiatiejaar bij de minderbroeders*, in *Franc. Leven* 49 (1966) 196-208.

- deepening of our Capuchin Franciscan life;²¹³
- a life of intense prayer (liturgical, community, private with periods of contemplative prayer);²¹⁴
- a life of charity, brotherhood and work;
- participation in the different ways of life the Province has to offer;
- participation in the real life of the example the handicapped or needy persons for a certain period of time.

The rhythm of life in the novitiate should correspond to the essential aspects of our life.

From these objectives it is also possible to deduce the criteria for evaluating the novice and creating a programme more adequately serving his needs.

Aids

- 65.** The principal aids for the novice are Sacred Scripture, the Office, the writings of Saint Francis and his early biographies as well as the writings of Saint Clare and those of the early Christians.²¹⁵

These aids are intended to help the novice traverse the road he is following.

The novitiate fraternity

- 66.** The formative fraternity of the novitiate has the outstanding task of assisting the novice to become a part of the fraternity, especially through practical living. It should consider the novice as a gift of God, a reason for hope, a stimulus for renewal, accepting him as a brother and trying to promote his personal charism in a context of fraternity and service.²¹⁶

²¹² Rb 1,1; cf. above note 90. – Alb. 36: “Li novitij habbino ad imparar la regola a mente nel tempo del noviziato, et a questo li loro maestri siano solleciti.” (“The novices shall learn the Rule by heart during the time of novitiate, and their Masters shall be careful about this.”); Const. 1536, n.17.

²¹³ Cf. Crosby Nevin, *Novitiate Formation in the Capuchin Golden Age. Thoughts on directing first Franciscan stages*, in *Round Table Franc. Res* 28 (1963) 166-187, 194; V. Muniz, *Los modelos de santidad y perfeccion capuchina en el pasado*, in *Boletin inform. Prov. Andalusia*, n.34 (1979); M. D’Alatri, *Significato e delle riforme francescane*, in *Franciscanesimo Ital. contemporaneo*, Bologna 1976, 173-179; Optatus van Asseldonk., *Ordon semper renovandus! La riforma cappuccina come richiamo a una continua riforma nella Chiesa*, in *Le origini della riforma cappuccina*, Ancona, 1979, 395-412.

²¹⁴ Alb.33: “Siano in detto tempo ammaestrati nella via perfetta dello Spirito” (“During the said time, let them be schooled in the perfect way of the Spirit.”); Const. 1536 n.18: “In quiete, pace et silentio meglio si fortifichino nel spirito” (“in quiet and silence let them the better strengthen themselves in the spirit.”) – see above, notes 87-103.

²¹⁵ These aids are useful for recapturing the ardour of the “Capuchin ascetical school”, as Pope Paul VI said (cf. *Osserv. Rom.* 18-19 April 1966, p.3). On the writings of the first Capuchins, see Optatus a Veghel, *Scriptores ascetici et mystici Ord. Cap.* in *Laurent.* I(1960)98-130, 213-244; Metodjo da Nembro, *Quattrocento scrittori spirituali*, Roma 1972; C. Cagnoni, *Fonti, tendenze e sviluppi della letteratura spirituale cappuccina primitiva*, in *Coli. Franc.* 48 (1978) 311-398; id., *Vita della B. Angela da Desenzano, nell’ historia Cappuccina di Mattia da Salò. Agiografia e letteratura spirituale della riforma tridentina*, in *It. Franc.* 52 (1977) 187-218.

²¹⁶ W. Pille Klemens, *Effects of the Novitiate on personality and vocational Decision in the Franciscan Formation Program*, The Catholic University of America, 1975; O.Schmucki, *De initiatione in vitam franciscanam ...* in *Laurent.* 12 (1971) 241- 264 (on the novitiate); P. D. Bertinato, *Riflessioni tro dei Novizi, Riflessione sull’antica legislazione dell’ Ordine*, *ibid.*, 108-112; *Programma e mezzi di realizzazione stabiliti per i novizi. Riflessioni sull’antica legislazione del novizio. Riflessioni sul l’antica legislazione dell’Ordine*, *ibid.* 26 (1955) 66-68.

The Post-Novitiate

Description

- 67.** The post-novitiate is a time for acquiring depth and maturity vis-a-vis the commitment undertaken at first profession; it prepares the friar for solemn profession as the definitive opinion for the evangelical life.²¹⁷

Programmes and priorities

- 68.** Given the primary place held by the life of evangelical brotherhood in our vocation, it must be given priority also during the post-novitiate formation period.²¹⁸ As well as taking priority, such formation must be one and the same and available to all the friars without distinction.

The programmes include deeper probing of Sacred Scripture, spiritual theology, Franciscanism and the various forms of work, especially in the house. In order to round out this formation completely, even correspondence courses in theology and similar subjects should be considered. Certain forms of intense study and professional preparation are difficult to reconcile with the priority that must be given to formation for the evangelical life.

Specialisations

- 69.** As regards the work to be done during this period or the specialisations to be undertaken, there are two directions being followed in the Provinces.

In some Provinces, the principal aim of the post-novitiate is the continuation of religious-Franciscan formation, reducing to a minimum the types of cultural, apostolic and professional formation. Future specialisations (including study for the priestly ministry) are foreseen after solemn profession.

Other Provinces consider the post-novitiate as a time when the fraternal Franciscan life is lived in a new environment, that is, in another house and another life-style, such as work, study, apprenticeship to a profession. The religious-Franciscan formation programmes are given priority and are the same for everyone, even if the candidates do not live in the same house. Along with the programmes of formation for a deeper evangelical life, there are courses for cultural formation and the like. If this approach is followed, formation will take pains to lead the candidates to the point where they experience a solution of problems arising from the tension between prayer and activity, or activity and fraternal life.²¹⁹

Before solemn profession, a period of intense preparation, also called a "second novitiate", is desirable.²²⁰ Its length and methods vary according to the Province.

²¹⁷ Cf. O. Schmucki, *Die heilige Profess - eine zweite Taufe. Historisch-theologische Erwagungen ze einer Stelle unserer Konstitutionen.* in *St. Fidelis* 48 (1961) 105-124; 207-220; P. Ettore, *Professione cristiana e professione francescana*, in *Vita Min.* 49 (1978) 127-139; Lazaro da Aspurz, *La profesion "temporal". Historia y valorizacion pedagogica*, in *Laurent.* 9 (1968) 113-126.

²¹⁸ Cf. Const. 1536, n.19: "Stiano sotto la disciplina ... accio non facilmente perdino el spirito novellamente acquistato, ma corroborandosi sempre più, se vadino piu fermando et radicano ne lo amore de Christo." ("Let them be under discipline ... that they may not easily lose the newly-acquired spirit, but growing ever stronger, they may gradually become more firmly and deeply rooted in the love of Christ.") - J. Andonegui, *Formação para a vida religiosa. (Considerações sobreo post-noviciado)*, in *Itiner.* 21 (1975) 156-181.

²¹⁹ Cf. Goeltenus Bruno, *La formación del Hermano Menor en el noviciado y después del noviciado hasta la profesión solemne*, in *Cuad. Frane. Renov.* 10 (1977) 229-250.

²²⁰ Cf. Const. 25-27.

In order to make solemn profession, the friar must have adequate knowledge and experience of our life, as well as a disposition for continuous conversion and renewal.

Solemn profession makes the friar a member of the fraternity with all the attendant rights and duties in accordance with the Constitutions.²²¹

B. 3. On-Going Formation²²²

Description

70. For us, on-going formation is a process of renewal by which we are rendered capable of living our vocation in accordance with the Gospel in the actual situations and contingencies of daily living. The whole document is conceived with a view to development of our human, Christian and religious life, that is to say, in view of on-going formation as well. If we devote a special section to it here it is for the purpose of better emphasising its importance and the means for achieving it.²²³

Necessity and difficulties

The urgent need for on-going formation, so vital in the whole modern world, is increasingly noticeable within the Order. We perceive how necessary it is for the full realisation of our charism.²²⁴ In fact, by means of continuous personal and community renewal and a consistent adaptation of structures, it favours growth in the spirit of the Gospel and the effectiveness of our witness. Furthermore, it consolidates fraternal life, making dialogue among the different generations easier and aiding in overcoming some of the unavoidable problems and crises arising with advancing age.

Yet you cannot help but notice almost everywhere a certain resistance. At times the reason for this is excessive work but more often it is based on an erroneous concept of on-going formation itself, as if it meant evasion and lack of something to do; again, other times it lies in a subconscious fear of self-examination.

Dimensions

71. While it embraces the whole person as a unit, on-going formation has a twofold dimension: that of spiritual conversion through continual return to the sources of Christian life and the spirit of the Order, in view of greater fidelity to them;²²⁵ and cultural and professional updating by means of “technical” adaptation, so to speak, to the conditions of our day.

This twofold dimension must always be seen in relation to different phases of human life.

²²¹ Const. 26; Const. 1536, n.17: “Non sia ricevuto a professione se prima non sa perfettamente quello che deve promettere e osservare”. (“He should not be received to profession if he does not first have a complete knowledge of what he is to profess and observe.”); n. 20. - Lazaro da Aspurz, *El rito de la profesión en la Orden franciscana. Apuntes históricos*, in *Laurent*. 8 (1967)178-212.

²²² Cf. Paschalis Rywalski, Min. Gen. O.F.M.Cap., *Litterae ad totum Ordinem circa Formationem*, l.c. 196 ff.: *Sussidi per la Formazione*, n.1: *La formazione permanente*, Roma 1978 (publ. by the Cap.Gen. Secretariat for Formation); id., n. 3: *Situazione formativa nell' Ordine. Dati orientativi*, Roma 1979; *Formation (“Working Paper”)* for the PCO IV, Rome, 1979, n. 76 ff.

²²³ P. Rywalski, *De Formatione Fratrum*, in *AOFMCap.* 93 (.1977)191- 199; *La Formación permanente en la Orden Capuchina*, in *Cuad. Franc. Renov.* 10(1977)179-187; E. Ponzalli, *Significato e necessita della formazione permanente*, Roma 1978 and in *Bull. Uff. Segr. Naz. Formazione Capp. Italia* (1977-78) ~9-63; G. B. Fabrini, *Annotazioni sulla formaione permanente*, in *It. Franc.* 54 (1979) 301 - 308; Bonaventura da Gangi, *La formazione del religiosi secondo la prima regola di san Francesco*, in *It. Franc.*52 (1977) 406-418.

²²⁴ Cf. S. Ara, *El futuro de la formacion para la vida franciscano-capuchina*, in *Estud. Franc.* 81 (1980) 371-402; Id., *El Capuchino del futuro*, *ibid.*, 79 (1978) 462-499.

²²⁵ Cf. above, note 28. - Arrigo Carlos, *A formação permanente na vida religiosa*, in *Itiner.* 21 (1975) 3-15.

On-going formation is a frame of mind

On-going formation, more than methods and external aids that are concrete and structured – though these too are necessary – consists in acquiring a frame of mind, a spiritual attitude, which makes us conscious that formation, in other words our human and Christian commitment on the spiritual, scientific and professional level, is never-ending because it can and must continually be worked at, improved and perfected.

One who has ended his period of initial formation cannot claim to be right for the rest of his life. Instead, a genuine “formative attitude” is acquired during initial formation with the realisation that basic formation is only an introduction – certainly necessary – to our continual conversion that lasts as long as we live. Indeed, this is one of the most decisive accomplishments of the initiation period. Ongoing-formation is not identified with or fulfilled by participating in a few “updating” projects, but it is a continuous, living process.²²⁶

On-going formation: a right and a duty

- 72.** Without a doubt, making oneself responsible for one’s own ongoing formation is firstly a personal obligation of the individual religious. It is a duty, but also a right, to which everything else must be subordinate, because on-going formation is nothing but the continuous unfolding of our vocation.²²⁷

But at the same time this formation must be regarded by the Province and its superiors as a serious obligation towards the friars. Every Province should have regulations in this regard and do everything to encourage renewal of the religious, thus creating a climate in which on-going formation cannot only find a place but is considered a normal thing.

Recipients of on-going formation

On-going formation is for all friars. There are, however, some groups which must be the object of special attention: older friars who might feel life has passed them by; those friars who for various reasons have not yet been able to benefit from an improved formation whether on the religious or professional plane; missionaries, often left out of these projects because of too much apostolic work or lack of opportunity; and brothers, who did not always receive sufficient formation in the past.²²⁸

Formation of those who form.

- 73.** A very special subject of fundamental importance is the formation of those who form. They, more than all others, have the serious duty of renewing and updating themselves, in other words, of constantly deepening and improving the living of their own vocation, and continuing in the specialisation they began.

Provincial superiors must be fully aware of and responsible for all this.

On-going formation - ways and means

- 74.** The possible means for on-going formation are many and various. Much depends upon a spirit of initiative, good will and dedication on the part of the individual religious and the superiors of the various areas and circumscriptions to find new and stimulating ways.

²²⁶ Cf. ICel. 103, which includes the following: “He did not consider that he had laid hold of his goal as yet, and persevering untiringly in his purpose of attaining holy newness of life, he hoped always to make a beginning.”

²²⁷ Cf. Const. 136, 1-3; 181,4-7; 154,4; 146,2; 88,5; 87,3; 72, 4; 29 1-3.

²²⁸ Regarding “brothers”, cf. Mico Julli, *Los hermanos laicos en la evolucion de la fraternidad primitiva*, in *Estud.Fran.* 77(1976) 19-64; F. Canova, *Dignita del “Fratello” francescano*, in *Vita Min.* 35, 5 (1964) 63-71; E. Mariam, *Il problema della formazione “integrale” dei fratelli di fronte alle esigenze di oggi*, *ibid.*, 38,3-4 (1967) 25-35.

Not only do extraordinary initiatives contribute to growth and a better realisation of our project of evangelical life. So do moments in our ordinary life. Especially valued among these are: an intensely lived liturgical life in the Mass and in the celebration of the Hours; following the rhythm of the liturgical year; reflection together on the word of God; mediation and periods of silence; the local chapter; the review of life; dialogue and fraternal correction; meetings of the fraternity concerning various problems, even at the level of culture; personal study taken up methodically and with commitment, etc.

All these are means that are available at the level of the local community which is the true family where we live every day. Among the functions of this field there is also that of making opportunities for formation, especially for excessively busy friars. Within the fraternity the local superior has a decisive role in on-going formation. He is the real animator and a large part of the success or failure in this area depends upon him.²²⁹

There are also “extraordinary means”, that is, new or renewed initiatives in on-going formation. While not an exhaustive list, we recall the following:

- on the part of the Order: apart from the work of animation by the General Minister and his Definitory, the general Secretary of formation should take up the task to point out ideas and experiences; to inform, to foster the exchange of personnel, to promote awareness; in short he should become one of the main driving forces for the animation of the Order. Other centres can also be created in the various areas and make better use of those that already exist (Historical Institute, Franciscan Institute of Spirituality ...)²³⁰
- on the part of the Conferences: the creation of centres for animation, refresher courses, meetings, the exchange of personnel ...
- on the part of each Province: The Province is immediately responsible for formation in general and for on-going formation; apart from the work the Provincial Minister and his Definitory, the formation Secretary should have a particular role. Where possible it would also be good to create a special group for on-going formation, in which there might be representatives of the various fields of activity of the Province. Special “open” Chapters (“chapter of mats”), in which all the friars can take part, are very important to share in the life and journey of the Province;
- various other initiatives can be suggested, such as: the institution of prayer fraternities and of study fraternities; the practice of the sabbatical year and the priestly month; intensive refresher courses; seminars on our spirituality; certain periods of intensive renewal such as animation weeks, retreats ... organised for all the friars.²³¹

75. As with initial formation, on-going formation will also need to work out a plan to guide work and check outcomes. Starting with the situation of the fraternity (both local and

²²⁹ Cf. Cf. Rnb 4,1-6; Rb 10,1.5-6; Adm. 6,2; 2Cel. 185-188. – J. Crosby, *He shall be your servant. A biblical theme in Franciscan spirituality in Round Table Franc. Res.* 29(1964)184-197; J.B. Hilligers, *Dienaaïj van de Broederschap. Over “gezedragers” in franciscaanse zin, in sint Franciscus*6(1969)208-216.

²³⁰ Cf. P. Rywalski, *De Instituto Historico Ord. Nostrî 50° foundationis annum agente* (Romae, 14 Nov. 1980) in *Coll. Franc.* 50(1980)5-8; Isidoro da Villapadierna, *I cinquant’anni dell’Istituto Storico. Gli uomini e l’opera*, ibid. 9-34; Serafino da Postioma, *L’Istituto Francese di spiritualità in Laurent.* 12(1971)99-106; S. Gieben, *Centri eg organi di studi francescani in It. Franc.* 52(1977)393-405.

²³¹ Of all the suggested means, the practice of “spiritual exercises” is fundamental to experience and confirm the spiritual tradition of the Order. Cf. Gary Farrell, *Conspectus of Capuchin retreat work, 1619-1761 in Round Table Franc. Res.*26(1961)97-101; *Zur Geschichte der Exerzitien bei dem Kapuzinern des 17. und 18. Jahrhunderts in Provinzbote Nordtir. Kap.* 14(1931)229-235, 288-291.

provincial), the plan should determine the outcomes to be achieved, those who are responsible, the timing and concrete steps to be taken.

The plan should be organic, dynamic and complete as far as possible. It should be organic in that it forms a consistent whole in itself and should also be consistent with the previous stages of formation. It should be dynamic, taking account of the development of the human person. It should be complete, because it must embrace the different dimensions of formation (intellectual, affective, practical ...) while giving priority to evangelical fraternal life.

Since the responsibility for drafting such a plan belongs to the local or provincial fraternities, we suggest here only a general outline:

- daily: meditation, celebration of the Hours, Eucharist, Word of God, living together in fraternity;
- monthly: local chapter, monthly retreat, other meetings;
- yearly: the liturgical year, spiritual exercises, updating sessions, other initiatives;
- at least every ten years, taking into account the different phases of life and transitional periods, (e.g., the “mid-life crisis”): sabbatical year, longer cycles of prayer and updating.

Special times for on-going formation.

76. Furthermore, it can be said that while our whole lives should be spent in on-going formation, yet certain times are particularly appropriate for a more intense and fruitful effort.

The following are some that come to mind: the first years after solemn profession and priestly ordination, so as to help our young confreres become part of the community life of the fraternity in the Provincial and socio-ecclesial context; in the event of a vocational crisis, so as to consolidate and deepen one’s religious life; and in cases where adaptation to new situations in life and work is difficult, etc.²³²

4. Those Responsible for Formation²³³

Situation

77. In order to guarantee its commitment to formation, the Order must have at its disposal certain elements which really correspond to the specific requirements of its charism. This is all the more important now that there is a danger of a certain “levelling off” process in religious life. (MR 11-12)

A glance at the situation in the Order shows that the principle that all the friars are to consider themselves responsible for formation at all levels, local, provincial and general, has not really caught on everywhere.²³⁴ Quite often, one comes across fraternities whose life-style is incompatible with a serious commitment to formation. In a few cases it is actually the life of the Province itself that is at variance with the direction taken in formation.

²³² A. book by Fr. Francis of Chambéry, written, amongst other things, to preserve the fervour and zeal of religious life, suggests two practices: 1) De die ingressus Religionis annuatim celebrando; 2) de seria quotannis recollectione facienda (*Regulares et religiosae PP. Cappuccinorum exercitationes, in quattuor libros distributae*, Lugduni, 1634, 72-83).

²³³ Cf. “Working paper” on Formation for the IV PCO, Rome 1979 n. 41 ff.; *De formatione speciali educatorum*, in *Seminarium* (Commentarii S. Congr. pro Institutione Catholica) Nova Series, a XIX, n. 2, April-June 1979.

²³⁴ Cf. Const22,2-3; 23,9.- *Reflexiones sobre la formacion*, in *Cuad. Franc. Renov.* 10 (1977) 151-168.

Yet there are factors that give grounds for hope.

Superiors are more involved in ministry to their own communities, and this favours the field of formation; new fraternities of hospitality are being founded, made up of friars who are particularly aware of their responsibilities as regards formation; there is a growth in dialogue with the use of positive methods in the formative relationship, and candidates in general tend to be more open and involved.

Divine initiative

- 78.** The chief agent in the formation process is the Holy Spirit, present and life-giving within the formation personnel and those being formed. The initiative is His. It is He who calls, who inspires, who conforms us to the image of the Son and consecrates us to the Father. It is for the candidate to respond, complying with His “holy operation” (*Reg. Bull.* 10) by accepting Christ as Master and model of our life, both individually and as a brotherhood. In this the friar in formation is sustained by his filial love for the Virgin Mary, Mother of God, by her “whose life is a rule of conduct for everyone” (PC 25). In this connection, the importance of prayer and spiritual direction, which helps one to hear, discern and fulfil God’s will in fraternal life, must be emphasised.²³⁵

Those in formation

- 79.** On the level of human response, formation demands the active cooperation of those being formed, who, as principal architects of their own growth, bear the primary responsibility. They must be understood, respected and loved for their spiritual and cultural worth, and still more for those unique and irreplaceable characteristics that bespeak the primacy of the human person. In this way they will be helped in the development of their psychological balance and emotional growth to advance toward a more conscious and sincere commitment to our life in brotherhood. Obviously, candidates must possess those qualities and dispositions which are considered indispensable for belonging to our Order.²³⁶

The Fraternity

- 80.** Every fraternity achieves its identity to the extent that it consciously assumes its formative role.²³⁷ Each of its members must consider himself as both being formed and imparting formation, open to cultural, ecclesial and social realities and at the same time anxious to foster religious recollection and a family-like atmosphere.²³⁸ In the sphere of fraternal life, prayer should hold first place, beginning with affective contemplation understood as a source of life. The human qualities of the friars are also to be prized and appreciated,

²³⁵ Cf. Optato van Asseldonk, *Lo Spirito Santo negli scritti e nella vita di Santa Chiara*, in *Laurent* 19(1978) 145-155; I. Pyffereon, *Maria SS.ma e lo Spirito Santo in San Francesco d'Assisi*, *ibid.* 16 (1975) 446-474; T. M. Bartolomei, *La relazioni di Maria, Madre di Dio, con lo Spirito Santo*, in *Ephem.mariolog.* 13(1963)5-40; on spiritual discernment in times of difficulty cf. *Rev. De Espiritualidad* 38 (1979) 507- 633; M. Rondet, *Formazione al discernimento spirituale e comunitario*, Milano 1975; on spiritual direction cf. R. Hostie, *Il sacerdote consigliere spirituale*, Torino 1963.

²³⁶ Cf. Const. 19; 133; E. Carioli da Ombriano, *J Cappuccini e la pedagogia*, Brescia 1949; M.Peretti, *QuaestodeJuventute*, in *Riv. Scienze dell' Educazione* 17 (1979) 8-26; F. Peradotto, *Vocazioni autentiche tra i giovani*, in *Oriente Pastoral* 1 (1981) 76-80; A. Pasquier, *Società iniziatica e società in ricerca di iniziazione*, in *Concilium* 2 (1979) 31-41; F. Casolini, *Contraddizioni in san Francesco in ordine alla promozione della dignità della persona umana?*, in *Frate Franc.* 44 (1977) 167-176; *id.* *La dignità dell'uomo ..* ed. B. Mariani, Roma 1979,437-451.

²³⁷ Cf. above, notes 69, 73-74.

²³⁸ Cf. N. Giordani, *La collaborazione tra gli educatori*, in *Vita Min.* 36 (1965) 27-39.

qualities such as authenticity and a spirit of initiative, as well as particular personally significant moments in life.²³⁹

In fraternities which are specifically houses of formation – first among them that of the novitiate - every other commitment should be subordinated to and coordinated with the work of formation under the guidance of a director. The family should meet frequently to agree upon the direction the fraternity is to take, the necessary planning and consequent evaluation, and above all to conduct a review of how they are living, with frankness and judgement and constructive charity. It is of great importance to know how to accept the friars as they are, without dwelling excessively on how they ought to be. A lively sense of forgiveness creates an atmosphere of evangelical joy at the heart of the fraternity.²⁴⁰

Those fraternities charged with the work of initial formation should be set up on normal principles, so that the fraternity is typical and the candidates do not later feel estranged from real life. This does not mean that the formation fraternities ought not to provide an effective stimulus to the other fraternities.

The provincial fraternity

In order that the individual fraternities can effectively acknowledge this role, they should draw inspiration, stimulus and encouragement from the primary fraternity: the Province. The degree of fidelity, conviction and realism of the provincial fraternity has immediate repercussions upon the security and vitality of every friar, as well as on the effectiveness of the work of teaching in the formation centres.

If a Province lacks the ability to establish authentic formation fraternities, the serious question arises of whether it may assume the responsibility of accepting new candidates.

Superiors

If it is true that everyone must have a formative role to a certain degree, it still remains indispensable that some qualified friars be chosen to take charge of formation, beginning with the Minister Provincial and the local superiors. They are the everyday animators and coordinators of the formative process for all the friars.²⁴¹

Qualified formation personnel

- 81.** This brings us to the urgent problem of qualified formation personnel. They should stand out for certain qualities which they possess with an open and dynamic attitude, namely: they should lead a genuine life of faith; have a firm hope in God and in the future of the world, the Church and the Order; they should love the Franciscan vocation and be convinced of the value of the religious life, able to work in a team and to animate the life of the fraternity, especially as regards prayer, work and discussion. They should feel the need for continual

²³⁹ Cf. O. Schmucki, *La preghiera come elemento essenziale nella formazione alla vita francescano-cappuccina*, in *Boll. Uff. Segr. Naz. Formazione Cap. Italia*, n. 7 (1975) 1-14: see above, notes 86-103 dealing with the "praying fraternity". -On the contemplative dimension of religious life cf. *Vita Consacrata* 15 (1979) 435-456; on formation in the human virtues cf. *Seminarium* 31 (1969).

²⁴⁰ Cf. Rnb 5, 7-8; Adm.27, 2; II; Ep. Min. 9-11; Const. 1536, n. 95-96; Const 96. - J. Vanier, *La comunità luogo del perdono e della festa*, Milano 1980; Rubinot Leon, *San Francisco canta el perdon de las ofensas*, in *Selecc. Franc.* 4 (1975) 197-203.

²⁴¹ L. Iriarte, *Esercizio dell'autorità nella fraternità*, in *Atti dei FF. Min. Cap. Prov. Lombardia*, XIII-N. 10-11 (Apr-Sept 1972)925-932; Various authors, *A servizio dei fratelli, Atti del convegno dei superiori locali* (Lenno, 26-27 Sept 1979), *Supplemento Atti .. XIV*, n. 2 (1979) which contains the following conferences: Dino Dozzi, *La figura del superiore nella nuova legislazione capuccina*, 15-21; Flavio Carraro, *Il superiore animatore della fraternità*, 49-55; L. Garavaglia, *Note sulla figura del "Ministro Provinciale" come animatore della "grande fraternità che" e la provincia*, 57-68.

updating, and be encouraged to specialise in psycho-pedagogical disciplines, or at any rate those that have a bearing on formation. They should have a deeply-rooted belief in the value of their formation work, drawing generously upon the many models by which the authentic image of our Order is being constantly consigned to history.²⁴²

From this it is obvious that the need for qualified personnel opens out into a further question which is more delicate still: the training of the formation personnel themselves. This has been one of the most keenly felt problems of the present Plenary Council of the Order.

Contributory factors information

- 82.** Finally, as contributory factors in our Capuchin Franciscan formation, particularly important are the dynamism of the local Church, the family and the genuine values of the culture and religious faith of the people. Special emphasis must be given to the contribution made by the entire Franciscan movement, beginning with our cloistered Sisters and the Secular Order, who share and promote its genuine spirit in a dynamic interchange with the First Order.²⁴³

Secretariats and formative exchanges

- 83.** The structure of the Secretariats should be constantly improved so as to promote and arrange meetings for broad areas of study, information, reflection and exchange of experiences on various levels: provincial, inter-provincial, international. In the final analysis, the ultimate formation method is the brotherhood of the Order.

That brotherhood, however, while on the one hand working to overcome racial and nationalistic divisions, must also strive to safeguard, and indeed to promote, its wealth of ethnic and spiritual values, following the principles of prudent inculturation.

It is necessary to spell out and systematise the pedagogical aims and practical stages of the learning process in every phase of formation, keeping the entire educative process in view. In drawing up programmes and in the process of encouraging and enabling formation, there should be a prudent place for dialogue and a team spirit, in support of the practical guidelines laid down by the formation personnel.²⁴⁴

CONCLUSION

- 84.** These, then, are the reflections and guidelines that emerged during this Fourth Plenary Council of the Order on the formation of the Capuchin Friar Minor. Essentially their only

²⁴² Concerning “models”, see: *Santi e Santità nell'Ordine Cappuccino*, 1. *Il Cinque e il Seicento*, ed. M. Alatri, Roma 1980; II. *Il Sette e l'Ottocento*, Roma 1981; a third volume is being prepared, entitled: III, *Il Novecento*; Melchior da Pobladora, *Diez anos de hagiografía capuchina (1957-1967)* in *Nat. Gracia* 15 (1968)389-431; id. *Guión bibliográfico capuchino, 1968-1978*, *ibid.* 27 (1980) 7-59.

²⁴³ Cf. I. Larranaga, *Lineas de renovación para las Franciscanas Contemplativas* in *Cuad. Franc. Renov.* 5(1972)239-266; H. Delesty, *Un charimse pour l'Eglise*, in *Tert. Ordo* 34(1973)207-221; id., *Le Tiers-Ordre Franciscain et ses rapports avec le Premier Ordre*, *ibid.* 32(1971) 95-114; A. Rotzetter, *Riflessione dottrinale e pastorale sulla fraternità secolare francescana*, *ibid.* 34(1973)26-83; Crisostomo Piacitelli, *Il francescano secolare e la sua forma di vita*, Roma 1979; (Ministers General of the Franciscan Family), “*I have done my part, may Christ show you yours.*” (II Cel.214), Italian text in *Tert. Order* 42(1981)8-28 (Message for the VIII Centenary of the Birth of Saint Francis, 19 April 1981).

²⁴⁴ Cf. above, notes 27-57.

aim is to make us observe the Rule, that is, the Gospel, more faithfully and more “spiritually”, by living in obedience without property and chastity.²⁴⁵

The text offered here is the result of work by the members of the Plenary Council, but it is also in some sense a product of the Order as a whole, which cooperated during the entire preparatory phase.

As presented, the text has its limitations, first of all because it does not tackle all aspects of formation - and this was pointed out from the beginning. Then, too, because of its deficiencies: we did not always manage to reach the depths of the problems. In any case its purpose is not so much to be perfect as to induce the friars to continue their own reflections. The text will therefore have to be enriched and completed. The Plenary Council can only be a beginning rather than an end.

We must “go forward”, especially by putting into practice the guidelines sketched out here. They will be for us an effective help for “following in the footsteps of Christ”, as Saint Francis wished. Everything we have done and will do must have the effect of leading us into ever-closer companionship with Christ. We must “go forward” each day, even though we may slow down or fail, always keeping our hearts full of courage, hope and joy.²⁴⁶

In order to observe what we have promised with ever greater fidelity, let us be guided by the Virgin Mary, the handmaid of the Lord, for it was precisely to ensure that perseverance of his friars in their vocation that Saint Francis entrusted the Order to her who is called “the faithful Virgin”.²⁴⁷

²⁴⁵ Cf. J. Pfab, *Fedeltà ai voti*, in *Informationes S.C.R.I.S.*, 6(1980)283-293; B. Baroffio, *Vivere la consecrazione nella città secolare*, *ibid.* 5(1979)257-279.

²⁴⁶ Cf. S. Ara, *Fidelidad franciscano-capuchina, hoy y mañana*, in *Boletín informativo* Prov. Andalusia n.33 (1933)24-45.

²⁴⁷ Cf. L. Gignelli, *La Vergine di san Francesco d'Assisi nel 750° della morte*, Jerusalem 1976, 161-189; A. Blasucci, *S. Francesco di Assisi cavaliere della Madonna*, in *Miles Immaculatae* 13(1977) 4-15; Krupa Andrzej, *Il mistero del Cristo povera, Figlio della “Dama povera”*, *ibid.* 224-234; *id.* *La beauté surnaturelle de Marie vue par saint François* in *Etudes Mariales* 32-33(1975-1976) 39-48; Przewozney Bernard, *The Marian dimension in the life of Saint Francis*, in *The Cord* 26(1976)132-146.