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TOPIC: Simplicity, misunderstanding of live experience and oddity in Maximilian Kolbe's life.

SUMMARY

The subject of this study is an attempt to answer the question: *How the attitudes of simplicity, misunderstandings of live experiences and oddity were manifested in the life of St. Maximilian?* The author wishes to show that these qualities are also very relevant today and are needed both by priests and lay persons. The main and key source of the work are the testimonies of people who knew Father Maximilian personally throughout the history of his earthly life. They were used thanks to the courtesy of the community of Franciscan Fathers in Niepokalanów, who made available the materials found every day in the local archive. The method of analysis and synthesis of texts was used in order to elaborate the subject as thoroughly as possible.

This dissertation consists of four chapters. In the first chapter, entitled: *Maksymilian Maria Kolbe w świetle swoich czasów* [*Maximilian Maria Kolbe in the light of his time*], the basic elements needed to comprehend the way and the whole activity of St. Maximilian will be presented. For the most comprehensive treatment of his ministry, the time frame in which Father Kolbe lived and served will be described. Another issue will be an attempt to discover the religious vocation that was offered to him. The last part of this chapter examines religious formation, its elements, as well as the preparation for the further activity that the saint carried out in Franciscan, social and national circles.

Chapter two is called: *Prostota i doświadczenie niezrozumienia* [*Simplicity and misunderstanding of live experiences*]. In this part of the doctoral dissertation the general assumptions of Franciscan spirituality were demonstrated, and then two elements that had particular significance in the whole life of St. Francis of Assisi and his spiritual sons. The first is simplicity. The first part shows how this virtue manifested itself in the Poor Man of Assisi. After this analysis, the second paragraph compares it with the simplicity of St. Maximilian Maria Kolbe. The last paragraph of this chapter

focuses on the attitude of misunderstanding of live experiences. The point is to explain why and by whom both religious figures were incomprehensible, Francis of Assisi as well as Maximilian Maria. It also shows how this trait revealed itself in the life and ministry of these two persons.

In the third chapter, titled *Szaleństwo [Oddity]*, the theme of oddity in the life and activities of St. Maximilian Maria Kolbe were emphasized. This part of the dissertation started with a reflection on the so-called Francis oddity. It refers to the figure of St. Francis, and thus the focus is primarily on the life and circumstances of his repentance. In the following part of this dissertation, reference is made directly to the figure of Father Kolbe.

The fourth chapter of the study is entitled *Aktualność przesłania św. Maksymiliana Marii Kolbego w świetle nauczania papieża Franciszka. Timelessness of the Message of St. Maximilian Maria Kolbe in the light of the teaching of Pope Francis*. It analyses the message of St. Maximilian Maria Kolbe, confronting it with the encyclicals and exhortation written by the Holy Father Francis. This served to prove the thesis that the action, as well as the attitudes, by which he was guided in the life of St. Maximilian are relevant regardless of the time you live in.

The author hopes that the ideas and points presented in this dissertation will be helpful in the development of the spiritual life through the intercession of St. Maximilian, and the testimony of his life will be a good example for the contemporary religious and diocesan clergy.