

Go,
Rebuild
My Church!

**Comprehensive
Course on the
Franciscan
Mission
Charism**



The Franciscan
Commitment
to Peace

Lesson Unit 23

The documents of Vatican II, Pope Paul VI's *Evangelii Nuntiandi*, and Pope John Paul II's *Redemptoris Missio* have deeply affected the understanding of mission. Constant efforts are being made to clarify its purpose and objectives, and to determine the most appropriate methods to carry it out. *Go, Rebuild My Church: A Comprehensive Course on the Franciscan Mission Charism*, provides a particular context to stimulate dialogue about the many dimensions of mission and the inevitable recognition of the equality, dignity and humanity of all persons. The course is unique, since it is genuinely inter-Franciscan and inter-cultural. An ongoing process for exchange among all members of the Franciscan Family from six continents provides for a creative meshing of the best in current theology, Franciscan research and pastoral practice. The vast and profound changes of present-day society make all the more urgent our search for a fuller understanding of humanity in the light of the Gospel and the Person of Jesus Christ.

As Franciscans, with the world as our *cloister*, we welcome this refreshing moment of intercultural dialogue. Francis was the first among founders to situate the missionary dimension of the Gospel call clearly within his rule. This study reawakens us to the challenge and genuineness of Francis' message for our own times.



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A Comprehensive Course on the Franciscan Mission Charism



The Franciscan Commitment to Peace



Lesson Unit 23



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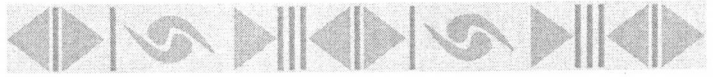
Franciscan Commitment to Peace

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How Francis Tamed the Wolf of Gubbio

Gubbio, a town in Umbria, was in the grip of terror. There lived in the woods a fierce wolf that had already attacked and killed many animals and people. That is why a high wall with fortified gates was built around the town. Nobody dared to leave the city. People were armed to the teeth.

One day, Francis came into the city. He was very surprised at the people's fear. He realised that the wolf could not be the only one to be blamed. Deep in the people's hearts there was a reason for it which was as evil as the wolf apparently was.



When the wolf heard Francis calling him 'Brother Wolf', he turned his big eyes to Francis and lost all his wickedness.

Now Francis offered his help. He wanted to face the wolf all by himself, armed with nothing but his good intention and affection - with the strength of the Cross, as he told the people. Then suddenly the wolf came approaching him with bared teeth. But when he saw the good heart of Francis and heard Francis calling him 'Brother Wolf', he was surprised. He made big eyes when he saw how kindly this man looked at him. At that moment his wickedness left him. He put his paw in St. Francis' outstretched hand. He promised him that he would never again attack anyone and went with him to the city. When the townspeople saw how the wolf had changed, they renounced their evil ways and called the wolf 'brother'. They took care of him every day. When the wolf died of old age, the whole town mourned him. To this day, the citizens of Gubbio show the stone sarcophagus in which the bones of the wolf have lain for centuries (LFI 21).



Introduction



Commitment to Peace

No other concern of Francis is as relevant as his commitment to peace. His name is mentioned wherever people of today speak of peace. Many who struggle for peace and justice refer to Francis who was a man of peace in the thirteenth century.



*In many countries
Franciscan brothers and sisters
work for Peace and Justice.*

Survey



Francis Lived an Alternative Way of Life

First, we need to have the correct understanding of the word *peace*. At all times people speak of

peace, but their ideas of what it means are different. Francis talks about "true peace" based on the



Augustinian tradition (cf. C - Information 1.1.). Francis had to talk of "true peace" also, because the city of Assisi had developed other concrete notions of *peace* in its peace treaties of 1203 and 1210, and *peace* in this context differed from Francis' form of life. Francis and his brothers lived an alternative way of life, yet without adopting a polemic stance. We must also be aware of the fine distinction Francis makes between individuals and the unjust system in which they live. Even if very little could be changed in the social system itself, there would still be hope for the people, a hope rooted in God. In addition, within the lifestyle that Francis leads, but also in his relationship to society, the ability to live with con-

flicts and with suffering plays a significant role. Peace is not a matter of an ideal world. Peace can often be achieved only in daily and painful striving.

This capacity to bear suffering and to live with conflict has much to do with the principle of non-violence. Francis belongs to those who trust only in the power of the Cross, and therefore renounce all forms of violence. This rejection of violence applies - at least theoretically - even to privileges and court cases. In practice, Francis often seeks the protection of the Church. Since peace cannot exist without justice, we have to describe which notions Francis connects with the concept of justice.

Information



The Franciscan Family as a Peace Movement

For the Franciscan family, peace is not simply one value among many but it is at the centre of their message. Francis thinks of his religious fam-

ily as a peace movement. It is sent to preach penance and to make peace (cf. L3C 39).



True Peace

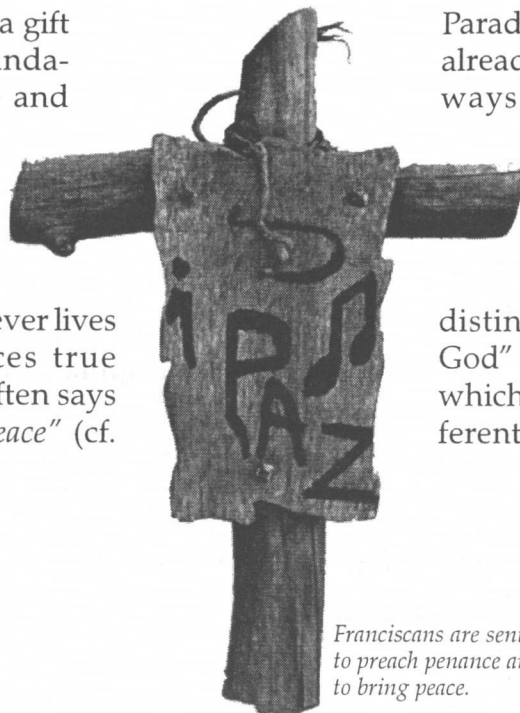


We must move away from a superficial understanding of peace. This is the reason why Fran-

cis of Assisi speaks of "true peace from heaven" and of "sincere love in the Lord" (2Ltf 1). Accord-



ingly, he considers peace as a gift from heaven. There is a fundamental link between peace and Jesus Christ (cf. Eph 2) “in Whom that which is in heaven and on earth has been brought to peace and reconciled to almighty God” (LtOrd 13; cf. Col 1:20). Whoever lives totally in God, experiences true peace. That is why Francis often says that we should “*preserve peace*” (cf. Adm 15; CtC 11).



Franciscans are sent to preach penance and to bring peace.

Paradoxically, peace is a value, which already exists but which one must always strive for. Reference to “true peace” achieves a new significance in the light of the Augustinian tradition in which Francis lives. In the “*City of God*” (Book 19:17) Augustine distinguishes between the “*City of God*” and the “*Earthly City*”, both of which interpret *peace* in radically different ways.

No to War! War is not always inevitable. It is always a defeat for humanity. Faced with today's conflicts, once again I ask you to pray for peace. It is very clear that only God can touch the depths of the human soul. His peace alone can restore hope to humanity. Peace is the most precious good to ask of God and to build with every effort.

Pope John Paul II.

The Earthly City Seeks Peace on Earth



The earthly city succeeds in finding peace on earth to the extent that it is able to achieve the greatest possible harmony among its citizens. Citizens must now join forces and agree on a multitude of concrete decisions in order to satisfy their basic needs. The purpose of state legislation consists in “*regulating what is useful for the preservation of mortal life*” and organising that “*which pertains to life*”. Peace is to be understood as satisfying basic human needs within a state community and economic policy is to be understood as a peace policy.

For Augustine peace was essentially a state of

harmony within a defined community, in his case, the city-state of the Ancient World. This is no longer relevant for today. We must extend this idea to embrace a wider national community and even to the world community, a global peace. In this sense, *globalisation* is a necessary postulate to peace (cf. Lesson 21). Peace in the sense of satisfying everyone’s basic needs can only be achieved when the whole world is taken into consideration. Peace and justice are intertwined. Peace exists only when all the basic needs of the person are satisfied.



• Proceeding from this understanding of peace, a group of Franciscans, men and women, joined together in the Eighties to act as representatives of the Franciscan peace mission in the United Nations. Today, they have the status of a non-governmental organisation with the name "Franciscans International" (Franciscans in the United Nations), (cf. Lesson 3, Information 3.1.).

The Vision Statement of Franciscans International is expressed as follows:

We, men and women who are committed to the ideals of Francis and Clare of Assisi, are convinced that all creation, from the smallest organism to human beings, is in interdependent relationship on planet earth.

We are aware that this relationship is threatened by a refusal to admit this interdependence, by exploitation and by domination.



We commit ourselves to encourage awareness of this interdependence so that all creation may live in harmony.





We will contribute to this through rendering service to our own members and to the personnel of the United Nations as well as to others through education and accelerating the progress of the following themes: Ecology, Environment, Peacemaking Methods and conflict resolution.

In all these efforts we shall try to collaborate with the personnel of the United Nations and other non-governmental organisations. Our efforts will reflect Franciscan values concerning the Care of Creation, Peacemaking and the option for the Poor.



These are the same concerns as expressed in the Charter of the United Nations and in the Universal Declaration of Human Rights.

The "City of God"

1.2.

The "City of God" shares - in so far as it is an historical reality and is made visible in the Church - the efforts of the State. Every Christian must, therefore, take part in building a consensus among citizens in order to further the human qualities of each person as much as possible. At the same time, Christians must do more than the state does in other respects; they must be critical towards it, for they see their life from a different vantage point. Their goals are not limited to securing a normal comfortable standard of living, rather their eyes are directed towards something more, something greater. They still have the unattainable in sight, a great hope, an utopian yearning for peace that cannot be fulfilled with politics and economics alone.

- A Christian may not stop at the borders of death. A human being is not only body. He/

she is driven not only by biological needs. He/she is a being destined for God's Kingdom and because of this, is guided by a basic need which transcends and reaches beyond death.

- A Christian ought not to remain within the confines of a national state. A Christian should be aware of the fundamental unity of the human race. He/she sees clearly that all national states must not only keep an eye on their own interests but also must unite with all people until they form a single family. For a Christian, the truth is that Nationalism does not go together with the Christian faith and the Franciscan spirit.

- A Christian may never be contented with what has been achieved historically. There is always something more to strive for. One must do everything in order to make it possible for people to experience something of God's King-



dom on earth, knowing full well, however, that it can never be completely attained here on earth.

"True peace", therefore, begins on earth. However, it is only beyond the grave and in God's Kingdom that it is completed only when one's last and most profound need - the desire for God, has been fulfilled.

This distinction between the "earthly city" and the "heavenly city" made by St. Augustine shows how very much Franciscan poverty, which meets basic human needs and also means solidarity, is connected with justice and commitment to peace.



Protesting missionaries before a bank in Frankfurt.



he Non-polemic Alternative

The Franciscan form of life is essentially defined by "leaving the world" (cf. Test 3; ER 22:9). It can only be fully understood as an alternative to a settled middle class style of life. This refers also to how basic needs are satisfied. Rather than fight for money and recognition, or try to cope with one's own needs by means of one's own energy, through self-assertion and egoistic fixation, St. Francis relies on the mutual caring, affection and trust which each one bestows on the other just "as a mother loves and cares for her son" (cf. ER 9). This alternative way of life does not simply involve the economic level. It is also about

dealing with one another in a different way: We should not be like wolves toward one another but brothers and sisters.

Francis' stand on this alternative way of life is neither aggressive nor polemic. He is rather convinced that the new peaceful community can only come into being if the means and the ends are in harmony. The speech Jesus made when sending out his disciples (cf. Mt 10:1-42) is considerably embodied in the Franciscan way of life and contains among others the conviction that peace can be achieved only through peace: That is why Francis and his followers live by certain principles.



One should "not engage in arguments or disputes" (ER 16:6). "And when we see or hear an evil [person] speak or act or blaspheme God, let us speak well and act well and praise God" (ER 17:19). However false and evil the tendencies in Assisi seemed to him, Francis wants to mobilise other forces through a total commitment of life, and wishes to create other historical realities by bearing clear witness to the Gospel.

It is also important to point out that Francis knows full well the difference between the system and the individual. For no matter how evil Francis may consider the system to be, he does not want to pass moral judgement on the people living in this system. "I admonish and exhort them not to look down or pass judgement..." (LR 2:17).

According to the biographies, Francis has given a justification for this in a section of his Rule:

God, he said, is their Lord and ours; he has the power to call them to himself and to justify them. Francis insisted that the friars should reverence such persons as their brothers/sisters and masters, and they are indeed brothers/sisters since they are children of the same Creator; while they are our masters since they help the good to do penance by giving them what is necessary to the body. To this blessed Francis added: "The general behaviour of the friars among people must be such that all who see or hear them may be drawn to glorify our heavenly Father and to praise him devoutly." His great desire was that he and his brothers should abound in the good works for which people give glory and praise to God. He also said to the brothers: "Since you speak of peace, even more so must you have it in your hearts. Let none be provoked to anger or scandal by you, but rather may they be drawn to peace and good will, to benignity and concord through your gentleness" (L3C 58).

Francis therefore sees that there is definitely a way for people to escape from an unjust system in which they live and to which they contribute by their behaviour. God is their future. He can change them. And so this belief must show itself in their concrete behaviour. People caught in the system should not be held in contempt nor should they be condemned, but rather they should be met with a peaceful attitude. Francis also recognises that those who live the alternative way of life live in the system, even if they stand in *prophetic* opposition to it.

It is often said that Francis was against criticism. This is only correct, if one understands criticism straightaway as something negative. However, if regarded in connection with a word which is of great significance in the history of the Western world, then this misconception disappears. That word is *discernment* (= *discretio*, *discernere*) which since antiquity, the gift of is praised as a gift of the Holy Spirit (cf. 1 Cor 14:29) and as an indispensable virtue. This is also the case with Francis of Assisi, who wants a clear distinction between the Divine and the all too human, even between the saintly (cf. *Compilations of Assisi* 10) and the priests (cf. *Test* 9). Hence, his notion on criticism is aptly expressed in his statement: "And I do not want to consider any sin in them because I discern the Son of God in them" (*Test* 9).

Francis has doubtless applied this quality of *discernment*, this critical mental attitude, towards the city state, to the nation, to the whole of society; otherwise he would not have been able to adopt his alternative position.



The Ability to Handle Conflict and to Suffer

It must be emphasised that Francis seeks his alternative way of life, not in an ideal world, but

within the reality of this world. E. Auerbach, a French scholar, describes Francis' *Letter to a Min-*



ister (cf. LtMin) in the following terms:

The contents of this letter form a doctrine which forces one, to the uttermost limits of one's strength, not to avoid confronting evil and not attempt to oppose it directly. An exhortation not to flee this world but to suffer evil passionately and to plunge oneself into the midst of its torments...Here Francis goes to the extreme that is almost questionable from a moral and theological point of view when he writes: 'You shall not want them to be better Christians' for my sake, for the sake of one's own testing by suffering, suppress the desire to make one's neighbour a better Christian? Love and obedience, according to St. Francis, can only be practised in their purest form when we are in situations where evil has the upper hand. That is more valuable than any solitary meditation remote from the world (E. Auerbach).

These very impressive words, however, must be put in a very concrete context. The letter cited from the Saint's writings (*Letter to a Minister*) deals with the daily conflicts within a definite community. So the first step towards the great goal of peace is the ability to handle conflicts, by practising this in interpersonal relationships.

In the case of St. Francis, this ability to handle conflicts is linked with another very important basic attitude - *compassio* (sympathising with the other person). The biographies clearly show how much Francis of Assisi - through his encounter with the Crucified Christ - attained a new ability. It is about that form of solidarity that makes us feel the suffering of others as if it were our own. This aspect of St. Francis' personality is often forgotten. Francis is just as much the *sufferer* and the "shedder of tears" as the "merry mendicant" and "ever joyous brother". For days on end, he weeps and suffers agony. From this suffering, he turns to his brothers and sisters, to the leper and the beggar, the worm on the wayside, the lamb in the field, the tree about to be felled, even to the rocks on which he is treading... He seeks to keep this attitude ever alive by contemplating the story of the Passion. Finally, this capacity to empathise has a physical visible effect on his very own body: two years before his death, he receives the Stigmata. This ability to suffer with the other person has an important place in the series of steps directed towards peace.



*Deadly weapons may never be carried.
(Rule of the Third Order Secular).*



*Two years before his death,
Francis receives the Stigmata.*





Establishing Peace in a Non-violent Way

Francis was widely known as a peacemaker. He is not only a peace-loving man, but also one who sees it as his duty to make peace. This statement must, of course, be preserved from misunderstanding, if it is to maintain the full force of its meaning. In a commentary on Mt 5:9 (*"Blessed are the peacemakers, for they shall be called the children of God"*), Francis links the peacemaking efforts of people with their ability and capacity to suffer, which for him points to the attitude of what we call today *non-violence*. The ability to suffer, like patience, is often misunderstood as a passive behaviour. What it really means is rather the active inner power which is used to face suffering. For Francis, both thinking and feeling (= soul) as well as social behaviour (= body) should be moulded by peace:

Those are truly peacemakers, who concerning all, which they suffer in this age, preserve peace in soul and body for the love of our Lord Jesus Christ [Rom 8:39] (Adm 15, trans. by Robert Karris).

This statement becomes more meaningful when one reflects on the experiences of Franciscans north of the Alps, who were severely harassed because they were suspected of heresy:

Some were beaten, some imprisoned, others stripped and dragged before the town magistrates to serve as a brief spectacle to the mob... Because of these incidents, the friars thought Germany so cruel a land that only those dared return there who were enthused with the desire for martyrdom (ChrJG 5).

This capacity to suffer, this *patience* (= *patientia*), is very well demonstrated in contradictions and it is not a virtue that is cultivated in a vacuum (cf. Adm 13).

Non-violence is an attitude of the whole human being and it is not merely an external attribute. Even thought and speech must be non-violent. *I counsel, admonish and exhort my brothers in the*

Lord Jesus Christ, that, when they go about the world, they do not quarrel or fight with words (cf. 2 Tim. 2:14), or judge others; rather let them be meek, peaceful and unassuming, gentle and humble, speaking courteously to everyone, as is becoming (ER 3:10 ff.).

Non-violence appears here not only as a program but also as a form of human social relations. Each one of the traits listed above is important for understanding the fundamental stance of the Franciscan attitude.

St. Francis was able to use this attitude to establish peace in various Italian cities: in Perugia (cf. 2C 37), Bologna (cf. Thomas of Spoleto), Arezzo (cf. 2C 106), Siena (cf. LFI 11), Assisi (cf. Compilation of Assisi).

It seems important that, as far as St. Francis is concerned, the desire for peace determines every meeting and every sermon. He uses two biblical formulas of greeting: *"Peace be with this house"* (Lk 10:5; LR 3:13), and *"May the Lord give you peace"* (Num 6:24-26; Test 23 and BIL). This greeting varies according to the person greeted. Another one of these formulas is *"Peace and Salvation"*. Francis felt these greetings should start every conversation and every sermon: This reform caused astonishment to contemporaries of St. Francis.

In the early days of the Order Francis went with one of the first twelve friars through the roads and fields and greeted the men and women saying, 'The Lord give you peace'. They, however, who had never heard such a greeting from the Brothers, were astonished. Others were annoyed and asked, 'What does this greeting mean?' The friar blushed and asked Francis, 'Brother, let me greet people another way.' 'Let them talk,' replied St. Francis, 'they don't understand the ways of God. So don't be ashamed, Brother; even the nobles, the princes of this world will honour you and your Brothers for this very greeting!' (Compilation of Assisi 101).



In various situations, where open conflict threatened (from the extreme of war to family quarrels), Francis expands the salutation to the length of an exhortation calling for peace. This was something he was able to do very often with success. In other cases, he uses the *"Canticle of Brother Sun"* and prayer. Other means of making peace are not recorded in the biographies. We can conclude from this that the success of the peace movement is due not so much to the means employed but to the fascinating personality of Francis himself, firmly rooted as he is in God.

St. Francis' attitude towards weapons is clear, since they are the brutal means of waging war. One reason why Francis makes renunciation of possessions the main pillar of his community, lies in the recognition that there is a connection between possessions and war:

If we had any possessions we should also be forced to have arms to protect them since possessions are a cause of disputes and strife, and in many ways we should be hindered from loving God and our neighbour. Therefore, in this life we wish to have no temporal possession (L3C 35).

The prohibition against the bearing of arms, which Francis gave to the Secular Third Order, is usually mentioned in this context:

"Deadly weapons may never be received for use against the people nor may they be carried" (Memoriale, The Rule of the Third Order 15:3, in G. Meersseman, Dossier de l'Ordre de la Penitence au XIII siècle. Fribourg, 1961). Equally important is the prohibition to take the oath of allegiance for which the Pope alone can grant dispensation in urgent cases (Rule of the Third Order 16). In order to assess the true significance of these provisions, we must remember that the communes and nobility could force their vassals to go to war. Both provisions of the Rule are against this. *"It is documented that for this reason some civil wars and inter-urban strife have been called off for lack of people willing to fight"* (Lothar Hardick). The formulation of this rule, however, cannot be attributed to Francis of Assisi alone. It can be traced back to the traditional practices of public penance that was customary in the Early Church. According to these traditions, sincere repentance and the trade of the soldier are incompatible (cf. The Commentary in Meersseman's book, supra). Such rules, however, are in harmony with the Franciscan ideal and acquired a new dynamism with

Francis of Assisi. Thus, both the penitence movement as well as the Third Order Secular became important instruments of peace in the thirteenth century.

In this frame of mind Francis also proposes an alternative to the Crusade: He conceives his missionary idea (cf. Lesson 7) and then presents himself unarmed before the Sultan of Egypt.

The same type of behaviour of the Saint is described in the impressive legend of the terrible wild wolf (LF1 21) mentioned earlier:



For St. Francis weapons are the brutal means of waging war.



The people of Gubbio lived "in fear and terror... All went about armed whenever they left their homes just as if they were going to battle.

It reached such a pass that the people of Gubbio dared not go out... Francis of Assisi, however, decided to visit the wolf. He made the sign of the Cross and went full of trust in God's help with his companions through the region where the wolf dwelt.

The wolf ran towards Francis, jaws agape; but as it approached him Francis made the sign of the Cross over it and said: 'Come here, Brother Wolf, I command you in the name of Christ never to do evil neither to me nor to anyone else.'... As soon as Francis made the sign of the Cross, the wolf closed its terrible jaws and stopped running. And when it heard the command, it drew near and lay down as quiet as a lamb at St. Francis' feet." The legend then continues when St. Francis negotiates a peace treaty between the wolf and the townspeople. And as a result, the wolf was allowed to live in the town: "and to go from house to house and from door to door without doing harm to anyone at all and with no one harming it either, and he was fed kindly by all. And when he went through town from house to house no dog barked at him."

This story almost sounds like an exegesis on the verses of the Psalm:

Some trust in their war-chariots and others in their horses, but we trust in the power of the Lord our God. Such people will stumble and fall, but we will rise and stand firm! (Ps 20:7 ff.).

Another special point of view on non-violence could be termed as renunciation even of "legal force". This means that Francis did not want to achieve his alternative life-style by having recourse to the law or by claiming ecclesiastical privilege:

And I firmly command all of the brothers through obedience that, wherever they are, they should not be so bold as to seek any letter from the Roman Curia either personally or through an intermediary, neither for a church or for some other place or under the guise of preaching or even for the persecution of their bodies; but wherever they have not been received, let them flee into another country to do penance with the blessing of God (Test 25 f.).

Privileges were for Francis a contradiction to a way of life which places humility and non-violence in a central position: "He preferred to achieve everything through humbleness rather than through the power of the authorities" (ChrJG 13).

Francis sets his hope not on weapons, but on God, on Jesus, and on the Cross.





Living Rooted in God's Justice

The aspects of legal violence and martyrdom lead us to a world of righteousness and justice. In the perception of people today, justice and peace belong together, which was not what people in the age of St. Francis would have necessarily thought. In a similar way this thought is expressed in the Encyclical "*Pacem in Terris*" (PT) by Pope John XXIII:

Peace will be but an empty-sounding word unless it is founded on the order which this present document has outlined in confident hope: an order founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom (PT 167; cf. LFI 21).

This brings us back to a thought at the beginning of our lesson, which we associate with St. Augustine. Peace is only possible, when the demands of justice have been realised. What relationship, however, does Francis have with justice? And which aspects in the attitude of St. Francis can we apply with profit today?

There are three positions on the topic of justice in the writings of St. Francis.

- **Justice as a theological concept**

For Francis, justice and God are identical. Justice and God are interchangeable. Where justice is, there is God and God is where there is a struggle for justice. Francis says in the great *Litany of God* (cf. ExhP 3), "*You are justice,*" and since God does not exist outside the world but fills all reality, we may conclude that every experience of justice is also an experience of God. In this connection, one does not think in the first place of apportioning justice, but more fundamentally of the just and righteous effective actions of God. God

created us and he consoles us. We can put our trust in Him unreservedly. Therefore, we may also say that every act or action that serves to further the dignity of the human person is an act of service rendered to God.

It is interesting to note what Francis in his *Praises of God* mentions in close connection with his invocation of justice: there are words like *hope, joy* and subsequently *moderation* and "*all our riches.*" For Francis, one idea evokes the other. In other words, God is the Origin of one's hope, the Source of true joy and justice. The ascetic term *moderation* and the economic term *riches*, consequently, will have to be related to justice.



Beggars remind Francis of Jesus of Nazareth who was poor and a stranger and lived on alms (cf. ER 9:5).



• **Justice as an eschatological¹ term**

In *The Office of the Passion*, Francis talks a few times about the judge who brings about justice. It is about justice granted to anyone who was persecuted, victimised, judged unjustly and executed or crucified. God is on their side, against all appearances to the contrary. The passion for justice is a living force in those who turn to the Eternal Judge; when faced with the terrible sufferings in this world, they cry out to Him in prayer in the hope that He will bring about justice. Francis expresses this thought in his Psalm VI (cf. OfP 6) to be said at the climax of Good Friday "at the ninth hour," at the moment when injustice gains the upper hand and darkness covers the whole earth. Even at that moment, it is right to bear witness to the sure and certain hope in God, the Father, our Judge. Francis prays the same Office of the Passion from Good Friday to the Feast of the Ascension, and on that feast with the addition: "and we know that He has come - that He will come to judge justice" (cf. OfP 7). The darkness of Good Friday will be turned into light in the presence of Christ's reign, giving us the invincible hope that God, the Judge of all things, will avenge injustice and so justice will prevail. This hoped-for justice has manifested itself in the Resurrection of Jesus



Every charitable act is a service rendered to God.

even in the view of non-believers (cf. OfP 9:3). We do not simply look to the future, but we may already celebrate God's justice at Easter. During the year, Francis celebrates Jesus Christ as One from whom justice for all people spreads (cf. OfP 11:6). And so is the yearning for justice expressed in an often repeated cry: "In You, Lord, I have hoped, let me never be put to shame; in Your fidelity, deliver me and rescue me" (OfP 12:1).

• **Finally, justice as a social term**

Francis develops this aspect most of all in his Rules. Beggars, people whose situation in life is not secure, remind him of Jesus of Nazareth: "And He was a poor man and a transient and lived on alms, He and the Blessed Virgin and His disciples" (ER

9:5). Here, God's justice shines out for Francis. Jesus obtained the right for all poor in this world to beg. We must help the needy. It is significant that Francis uses the term *justice* in his arguments, rather than *mercy* and *charity*. He uses an exclusively legal vocabulary in his arguments:

And should people shame them and refuse to give them alms, let them give thanks to God for this, since from such insults they will receive great honour before the tribunal of our Lord Jesus Christ. Moreover, let them know that shame is credited not to those who suffer it but to those who caused it. In addition, alms are a legacy and a just right due to the poor, which our Lord Jesus Christ acquired for us. And the brothers who labour to acquire them will receive a

¹ Of, relating to, dealing with, or as regards the ultimate destiny of mankind and the world.



great *reward* and [at the same time] enable those who give [such alms] to *gain* and *acquire* [that reward] in return; for everything that people leave behind in the world will perish, but for the charity and almsgiving which they have done, they will receive a *reward* from the Lord (ER 9:6 ff.).

Whoever relates himself to Jesus Christ will judge the distribution of goods of this world according to Christ's standards. This holds true not only for the Brothers but for all the poor. Pope John Paul II referred to these thoughts in his encyclical "*Sollicitudo Rei Socialis*" (SRS) in 1987.

He wrote:

The motivating concern for the poor - who are, in the very meaningful term, 'the Lord's poor' - must be translated at all levels into concrete actions, until it decisively attains a series of necessary reforms. This will show what reforms are most urgent and how they can be achieved. But those demanded by the situation of international imbalance, as already described, must not be forgotten (SRS 43).



*Francis chose to lead the life of the poor because he wants to be in solidarity with them. And he demands justice for himself and the poor even if he had to beg.
(cf. Lessons 19 and 20)*

Church Documents and Franciscan Sources:

Scripture	Num 6:24ff.; Ps 20:8 ff.; Mt 5:3-9; 10:1-42; Lk 10:5; 1 Cor 14:29; Eph 2; 2 Tm 2:14.
Church Documents	PT 167; SRS 43
Franciscan Sources	OfP 6 ff.; 9:3; 11:6; 12:1; ExhP; BIL; CtC 11; 2LtF 1; LtMin; LtOrd 13; Adm 13; 15; L3C 35; 39-58; LFI 11; 21; Test 3; 6; 9; 25f.; ER 6ff; 9; 16:6; 17:19; 22:9; LR 2:17; 3:10f.; 14; 2C 37; 108; ChrJG 5; 13; Compilations of Assisi 10; 84; 101; Memoriale 15:3,16.
Inter-Franciscan Documents	
OFM, OFM ^{Cap} , OFM ^{Conv}	
Poor Clares	
Third Order Regular/Secular	
Supplements	

Note: Please, add your own documents!



Exercises



Exercise

Read the following texts:

- **Admonition 15:**

'Blessed are the peacemakers, for they shall be called children of God' (Mt 5:9). Those are truly peacemakers, who concerning all, which they suffer in this age, preserve peace in soul and body for the love of our Lord Jesus Christ (Rom 8:39).

- **The Verses on peace in the "Canticle of Brother Sun:"**

Praised be You, my Lord, through those who give pardon for Your love, and bear infirmity and tribulation. Blessed are those who endure in peace, for by You, Most High, shall they be crowned.

- **The Earlier Rule 9,5:**

He was poor and a stranger and lived on alms - He, the Blessed Virgin, and His disciples.

- **The Earlier Rule 9,6-9:**

And should people shame them and refuse to give them alms, let them give thanks to God for this, since from such insults they will receive great honour before the tribunal of our Lord Jesus Christ. And let them know that shame is credited not to those who suffer it, but to those who caused it. And alms are a legacy and a just right due to the poor, which our Lord Jesus Christ acquired for us. And the brothers who labour to acquire them, will receive a great reward, and [at the same time] enable those who give [such alms] to gain and acquire [that reward] in return; for everything that people leave behind in the world will perish, but for the charity and almsgiving which they have done, they will receive a reward from the Lord.

Task:

From these texts, formulate commandments of a Franciscan peace culture.



Exercise

Read the preface of St. Bonaventure to the "The Soul's Journey Into God":

Bonaventure understands the gospel of Peace preached by St. Francis in a very specific way:

At the beginning I call to the primal abyss from where all enlightenment descends: to the 'Father of Light' from



whom every good grace and perfect gift proceeds, namely to the Eternal Father, through his Son, Our Lord Jesus Christ. Through the intercession of the most Holy Virgin Mary, the Mother of the same God, our Lord Jesus Christ, and of the Blessed Francis, our Master and Father, may he give our spirit 'enlightened eyes' so that 'we can guide our steps on the way to that peace' 'that surpasses all understanding.' It was our Lord Jesus Christ who brought and announced this peace and our Father Francis repeated His message: He invoked peace at the beginning and the end of every sermon; he wished peace at every greeting; he yearned for the peace of ecstasy in every contemplation. Francis resembled the citizen of that

Jerusalem of whom the friend of peace has said: 'Pray for that which brings peace unto Jerusalem'. For he knew that the throne of Solomon could only survive in peace, for it stands written: 'He dwelt in peace and his house is upon Mount Zion.'

Question and tasks:

1. Do you recognise a certain development in St. Bonaventure's idea of peace compared to that of St. Francis (cf. Exercise 1)?
2. Comment on any changes of emphasis.



Exercise

"Make me an instrument of Your Peace"

This text has been widely circulated since the beginning of the last century and has been attributed to St. Francis.



Lord, make me an instrument of Your peace.
 Where there is hatred ... let me sow love.
 Where there is injury ... pardon.
 Where there is discord ... unity.

Where there is doubt ... faith.
 Where there is error ... truth.
 Where there is despair ... hope.
 Where there is sadness ... joy.
 Where there is darkness ... light.
 O Divine Master, grant that I may not so much seek
 To be consoled ... as to console.
 To be understood ... as to understand.
 To be loved ... as to love.
 For:
 It is in giving ... that we receive.
 It is in pardoning ... that we are pardoned.
 And it is in dying ... that we are born to eternal life.

Tasks:

1. Read the text several times and meditate on it.
2. Exchange ideas about it with others.
3. What implications does it have for you?





Exercise

At the 1982 Congress in Mattli/Switzerland, Cardinal Paulo Evaristo Arns, the Archbishop of São Paulo/Brazil, gave a list of the **Human Rights as they had been worked out at the Latin American Bishops' Conference of Puebla in 1979:**

Individual Rights:

- to life;
- to physical and mental integrity;
- to personal protection under the law;
- to religious freedom;
- to freedom of opinion;
- to a fair share in material goods and services;
- to the freedom to determine one's own fate;
- to obtain property;
- to a certain degree of free disposal of material goods.

Social Rights:

- to education;
- to freedom of association;
- to work;
- to housing;
- to health and recreation;
- to development;
- to a just government;
- to social liberty and justice;
- to have a share in the decision-making process that affects the people and the nation.

Subsidiary Rights:

- to freedom of expression;
- to a good reputation;
- to one's private life;
- to objective information and the chance to express oneself;
- to the freedom to raise objections;
- to a personal creed and/or ideology - according to the dictates of one's conscience.

International Rights:

- to just international co-existence of all nations, which respects their mutual commercial, political, social and cultural self determination;
- to the right of each and every nation to foster its own interests, and to protect them against trans-national or multinational interference;
- to the freedom of international co-operation;
- to a new international order based on human values of solidarity and justice.

Tasks:

1. Examine each of these Human Rights and ask yourself, what is the position of your country, your province and your community concerning these rights?
2. What are the obligations which correspond to these rights?
3. Considering your own culture, which of these rights would you consider very important?
4. What duties/obligations in the struggle for peace and justice result from this?





Exercise

5.

Franciscans International, a prophetic voice:

It sounds incredible, but Lenin himself once said: 'It would have taken only ten Francis of Assisi to save Russia.' Let's multiply the saints and the whole world will be saved (John Paul I, Gente Veneta, 2:38 [2 October 1976]).

As the twenty-first century has dawned, the longing becomes more acute for a better world, one that is united, reconciled, healed, and made whole once more. Through its NGO ministry, Franciscans International is called and empowered to participate in shaping the agenda for this New World Order. The Franciscan worldview exalts simplicity, humility, charity and joy. The UN community challenges Franciscans to be its internal critic and prophet; to confront the control and exploitation of peoples and of the earth's resources; to call for just and loving relationships among nations; and to discern and interpret God's evolutionary plan for the universe.

In the words of Robert Müller, Chancellor of the Peace University, Costa Rica, and former UN Assistant secretary-general:

The Franciscans can make their greatest contribution to the mission of the United Nations, by proclaiming the centrality, the beauty and the immense riches of spirituality for the healing of the wounds of this world. There are many groups and people who help the poor, who promote and advocate peace and disarmament, who defend and help save the environment and nature, but rare are those who like the Franciscans have an integral, spiritual vision of humanity, of all life, of nature, of our planet and of our place and role in the universe and in time (International Franciscan Conference, Assisi, May 14-20, 1989).

The Testament that Franciscans International bequeathed to the United Nations in 1995, its fiftieth anniversary year, and into the twenty-first century, is this: *"to rediscover and maintain faithfully the spirit of our founder, Francis, as the Church directs us in 'Perfectae Caritatis' and to solve problems by pursuing the way of love (Paul Sabatier),*

announcing always, as did Francis: 'Peace and all good! Pace e bene!'" (Excerpt from the article by Kathleen L. Uhler, OSF reprinted from a special issue of *The Cord: A Franciscan Spiritual Review*).

Questions and Tasks:

1. How can Franciscans International influence decision-making processes? Give examples.
2. How can Franciscans International avoid being used by the United Nations for moral vindication or legitimisation?
3. How can Franciscans International serve the United Nations as conscience and inner critic?
4. It has been said, that the Franciscan family is fragmented since the different branches are autonomous. Do you also see it as such? If so, do you think that it would be a hindrance for the Franciscan Family to regard Franciscans International as its umbrella organisation?
5. Where do you find efforts in the life of St. Francis and in the history of your Franciscan community, which lead today to active collaboration of the Franciscan family as a non-governmental organisation at the United Nations? (cf. *Vision Statement of Franciscans International* in C1.1.).
6. O'Murchu describes prophetic people in his book *"Religious Life: A Prophetic Vision"* as:
Prophetic people: People whose calling it is, to free the powers in man and in our universe, by refusing all which is contradictory to the significance of man and by supporting all which sets free the transforming power of God's kingdom.

Compare this description with the text above on the Franciscan non-governmental organisation as a prophetic service, and connect this description of a prophet with your present situation.



Applications

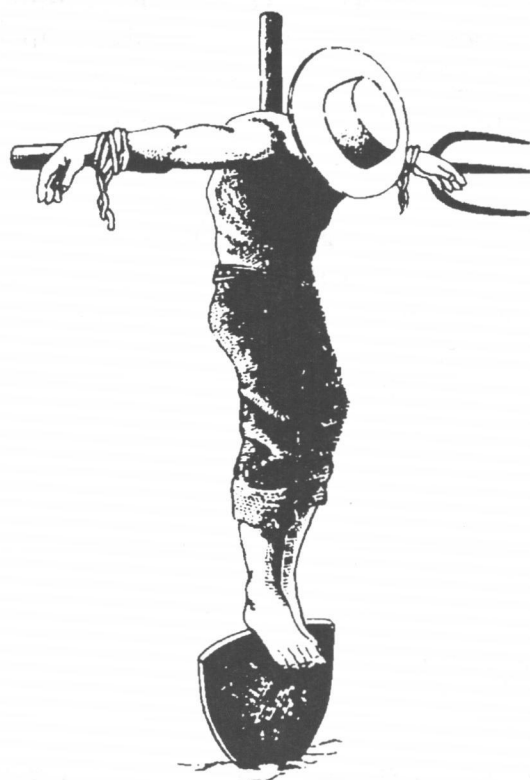
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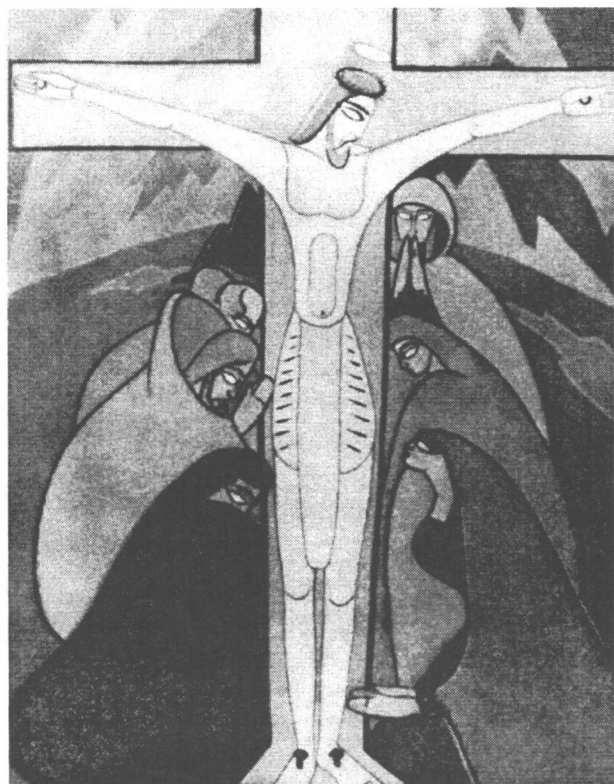


Application

Look at the pictures on the following pages. They depict modern versions of the crucifixion in four continents.

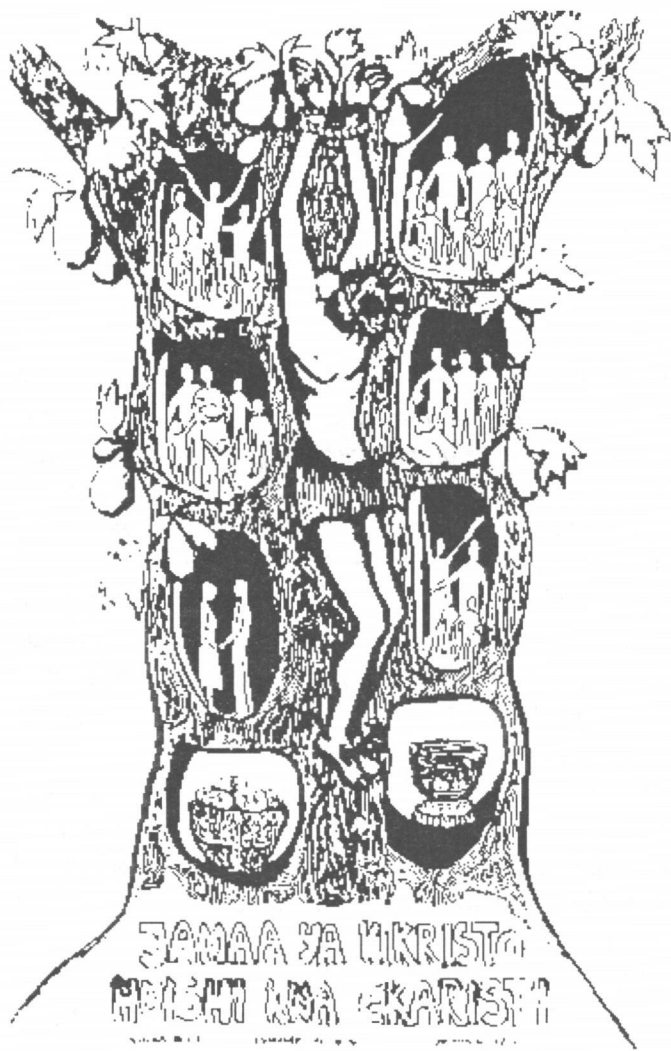


Picture 1 from Latin America. It shows a *campesino* (= farm labourer). A shovel and a pitchfork form his cross, the signs of his hard work. It is also a symbol of his marginalisation and expulsion from his land. His face is hidden. He is a nameless nobody.



Picture 2 from Asia (by the Indian painter Arup Das): Christ's suffering and passion have great significance, even for Indian artists who are not Christians. There is much suffering in India, but sometimes such suffering is thought of as an illusion. Yet Jesus' suffering is real. Those who have understood this are sheltering at the foot of the Cross. By meditation they have received an insight into the significance of Christ's victory over suffering and death in his resurrection.





Picture 3 from Africa: It is one of the posters of the 43rd International Eucharistic Congress in Nairobi (1983). The Christian family lives by the Eucharist. In African tradition, the tree has a very special meaning. Offering of gifts, reconciliation, the meeting of the council of elders, the celebration of the Eucharist, - all this happens under the sacred tree. Humans are grafted into the Tree of life, which is at the same time the Tree of the Cross. We are this tree, and the fruits we bring forth must nourish humanity.



Picture 4 from Europe (by Tony Schreiber): It has an inscription: "Our Cross - we crucify Jesus Christ." We do this in our time by means of nuclear bombs, terror and fear.

Task and Questions:

1. Allow these pictures to affect you. What feelings do they awake in you?
2. What kind of anxieties and different experiences must have led to these visions of the Crucifixion?





Application

Declaration of Solidarity of Franciscans International:

Towards the end of the UN conference in Istanbul, representatives of Franciscans International published the following:

We are representatives of Franciscans International from Africa (Kenya), Asia (India), North America (United States), Europe (Ireland), and Latin America (Brazil), present in Istanbul at the United Nations Conference Habitat II, June 1996. We have learned, with a mixture of perplexity and shame, that the problems of housing are as serious, if not more so, in other parts of the world as they are in our own regions.

Even during the Conference, we received conflicting reports that in Turkey itself, homes and entire villages have been destroyed. It is worth remembering that the United Nations itself, in resolution 1993/77 has solemnly condemned forced evictions, and that it is proposed to ratify this condemnation at Habitat II.

The police blockade of the NGO protest march on June 6, in which 1,000 participated to receive three cyclists coming to Istanbul from France in a symbolic journey of solidarity with the homeless, as well as the repression of other protests that have taken place during this Conference, confirm what we had suspected before the beginning of this international gathering. The comparison between all of this and what is happening elsewhere does not allow us the luxury of silence. For example in Brazil, many people have died for the cause of land and housing, as recently happened in Corumbiara and Eldorado, in the southern part of the state of Para. For the majority of governments and public authorities, the position concerning such matters is so far, so good. However, it is a long road to move from that position, toward actually defending housing as a right even in peaceful demonstrations.

Therefore, as we demonstrate our solidarity with the victims of these tragic events, we declare our opposition to a legal status quo which promises everything in theory yet denies everything in practice, even when we must endure the same threats as those confronting the poor. We refuse to accept decisions regarding the lives of the poor and their access to living space, when these decisions ignore their presence and participation.

...There is no common good in the world when the world does not belong to everybody. This is indeed what constitutes a different 'globalisation', which seeks the realisation of a world-wide sense of sisterhood and brotherhood. St. Francis called the earth 'Mother.' Access to the earth, to land, cannot therefore continue to be denied by law, whatever its origin. The right to live presupposes the right to a place to live. 'I came so that they may have life, and life in abundance,' says the Lord. The present way in which land is distributed throughout the world clearly contradicts this spirit.

It is now the time to act. We need to move toward the realisation of those rights which have been promised but which remain unfulfilled. This is the conclusion we draw from our participation in the Habitat II Conference: the universal sharing of habitation, land, bread, space, home, life, and liberty among all people.

Suggestions and Questions:

1. Get information about the homeless in your community.
2. Visit the lodgings of the homeless and people seeking asylum, if there are any.
3. What are you doing for the homeless? What is your community doing for them?





Application

3.



Tasks and Questions:

Draw a sociogram of your relationships:

1. Draw a circle in the middle of your paper. This circle symbolises you. Draw other circles representing people with whom you live or work. Put them nearer or farther away from you, according to the importance or the impact you think they have on your life.
2. Try to be conscious of the relationship you have with each of these persons.

3. Are you surprised by what you have drawn?
4. What do you find?
 - Relationships for which you are grateful, relationships which need to be improved, relationships which must be ended?
 - Conflicts which are to be named, which can be solved?



Application

4.



Daily Strategies for a Better Relationship with one Another

Reflect on what has proved to be helpful for solving conflict situations:

For Example: Negotiating Skills.

We all have been a negotiating partner at one time or another. We have to negotiate in order to agree on an agenda, how to share a workload, make a purchasing decision or plan a vacation. Negotiating is a means of getting what you need from the other person. It is an interactive communication which aims at reaching an agreement between two partners who represent common or even differing interests.

More and more often, negotiations are necessary since people want to participate in decisions that affect them. Fewer and fewer people will accept decisions dictated by someone else. Whether in business, government, the family or community life, people reach most decisions through negotiation.

Although we have to negotiate every day, it is difficult for us to apply the right method. Some negotiating strategies leave us discontented, drained or alienated from one another.

We often have to decide whether we should negotiate in a soft or in a hard way. The **soft negotiator** wants to avoid personal conflict and so makes concessions easily in order to reach



agreement. He wants a friendly resolution; yet he often ends up feeling exploited and bitter.

Many proverbs in many cultures often teach us the wisdom of knowing when to retreat and when to make a stand. These should be scrutinised and analysed in the light of the content of this section.

The hard negotiator sees any situation as a contest of wills in which the side that takes the more extreme position and holds out longer fares better. He wants to win; yet he often ends up producing an equally hard response which exhausts him and his resources and harms his relationship with the other side.

There is a third way to negotiate, a way that is neither hard nor soft, but rather both hard and soft at the same time. **The method of principled negotiation** is to decide issues on their merits rather than through a haggling process on what each side says it will and won't do. It suggests that you look for mutual gains wherever possible, and that where your interests conflict, you should insist that the result be based on some fair standards independent of the will of either side. This method of principled negotiation is hard on the merits and soft on the people.

It employs no tricks or posturing.

It avoids manipulating and putting pressure on the other person.

Principled negotiation shows you how to obtain what you are entitled to and still be fair.

It helps you to be fair while protecting you against those who would take advantage of your fairness. It does not know any winner or loser but it opens a reasonable way for both parties.

Each negotiating method can be judged by the following factors:

- It should have a prudent agreement as its goal if possible.
- It should be effective.
- It should improve relationships or at least not be harmful.

A prudent agreement can be defined as one which

- meets the legitimate interests of each side as much as possible and resolves conflicting interests fairly,

●●● is lasting,

●●● and takes community interests into account.
Arguing over positions produces unwise agreements.

When negotiators bargain over positions, they tend to lock themselves into those positions. The more you clarify your position and defend it against attack, the more committed you become to it. The more you try to convince the other side of the impossibility of changing your opening position, the more difficult it becomes to do so. Your ego becomes identified with your position. You now have a new interest in "saving face" - in reconciling future action with past positions - making it less likely that any agreement will be found to reconcile wisely the parties' original interests.

The real task for us is to find a solution together. We must differentiate between people and their problems. Bringing in a neutral person as facilitator is often helpful in this situation.

Quarrelling, a particular form of conflict² means neither enmity nor war. Enmity and war have humiliation as their goal, if not the physical annihilation of the enemy. Both acknowledge the right of honour and dignity only for one side. Death is inherent in both. Disagreements aim to clarify controversial positions between opponents of the same rank. Reconciliation, not obliteration, is the goal of a quarrel. Disputes that are resolved through humane means bring about reconciliatory peace.

Thirteen Strategies for Communication in Conflict Situations.

Communicating under conditions of interpersonal conflict calls for an orientation different from that of everyday conversation. The possibilities of misunderstanding and painful disruption of human relationships in conflict situations require the use of specialised strategies listed as follows:

1. Put your tendency to judge on hold.

Resist the natural tendency to make judgements. Make a descriptive statement instead. Example: *"You cut me off while I was talking"* instead of *"You have this lousy habit of always interrupting..."*

² Conflict = from the Latin con-fligo = bump against something.



2. Deal with present behaviour.

It is not helpful to deal with the dead past or to make assumptions about an uncertain future. Therefore, do not say, "That time you also..." - "You have always..." - "The time will come when you will remember..." Whenever you realise that the dialogue is probing into the past or future (except for necessary and appropriate information), use one of these questions: "How can that help us here?" or "What can we do about what's going on right now?"

3. Pay attention to the music, i.e. non-verbal behaviour.

For herein lies a source of misunderstanding: "It is the tone that makes the music." The music of communication consists in the non-verbal behaviours that accompany the words. It is postulated that 50-80 percent of the meaning within a human transaction is communicated by body language and voice inflection. If words and music are not congruent, we run the risk of mixed messages, confusion, and escalation.

4. Use "I-sentences".

The 'I' message is designed to help communicate feelings sympathetically and to deal with problem behaviour in a manner that will produce voluntary change while maintaining the quality of the relationship. The ideal 'I' message includes the following three elements in any order: I + feeling + your behaviour (+ consequence or effect), e.g. "I feel discouraged when you speak to me in that tone." - "I worry, if you come home late." This sounds better than "What have you been up to?"

5. Frankness must be paired with love.

It must not be threatening. Only when the other is ready for it can it have a supporting effect. "Don't drive a truckload of truths over the bridge of trust that is too weak." "The art of communicating is the ability to be completely open and kind hearted at the same time" (John Powell). - Openness should help solve problems and should never be used manipulatively.

6. Choose your words carefully.

The words used in a confrontation can profoundly affect the outcome. Certain words will guarantee escalation. "Don't ...", "ought ...", "You always do...", "never ...", "You are always ...", "You must ..." - Quite naturally defensiveness, anger, and even hostility are often provoked whenever

the *Child* part of us is hooked by someone else's "Critical Parent" words.

7. Give permission to withhold information or give assurance of no repercussions. Say something like: "Just tell me whatever you feel comfortable with. If there is anything you don't want to say, that's perfectly all right."

8. Be a good listener.

Restate or paraphrase what you hear. This technique involves repeating for clarification of what was said by another person. It is especially useful when long, complicated sentences or confusing speech patterns obscure the essential message. "Did I understand you correctly?" - "Was that what you wanted to say?"

9. Beware of questions.

Although questions sometimes assist conflict resolution, more often they tend to aggravate the communication. Often disguised questions are used as an attack or to manipulate. For example: "Don't you believe that...?" - "Isn't it true that...?" - "Do you still...." - "Weren't you the one who...?"

The punitive question (an attempt to put another person on the spot or to make an unprepared or weaker person look foolish): "Why have you done such a foolish thing?" - "When will you ever be ready..." - "Have you done it yet?" - Why-questions do not go far.

10. Use the power of silence and delayed response.

Of all conflict response options, silence is the least understood yet potentially the most effective. Strategic use of silence can enable to control the pace of most verbal interaction. By resisting the temptation to pack as many words as possible into our communication time, we can better manage emotionally loaded confrontation.

Caution: Care must be taken not to overuse silence. Sudden use of long periods of silence may cause confusion and increase hostility. One can exercise power over the other by means of (hurtful or stubborn) silence.

11. Do not be afraid to say, "You may be right" or even "You are right".

Acknowledging agreement where possible is an antidote to argument. If you cannot find any-



thing substantive to agree about, agree with the other person's feelings. "I can see why you are angry. I would be angry too. Now how can we work this problem out?"

12. Avoid interpreting motives.

Most of us are not perceptive, skilled or well trained enough to interpret another person's motivation. In conflict situations attempts at interpretation can be especially risky. Mindreading should be left to the experts! Don't say: "I think you did that because you wanted to annoy me..." - "You do it purposely..." - "You had an unhappy childhood and you are..." - "You feel inadequate." - "You were spoiled and now..." - "You are showing off your expertise."

13. Do not give advice!

Giving advice is most of the time a way of instructing, preaching, ordering or suggesting ("I know more than you do!").

Basic Attitudes in a conversation intended to clear up hidden conflicts.

1. Remember it is about healing of relationships, NOT about being right.
2. It is about understanding and making things transparent and NOT about judgement and assessment.

3. It is about understanding one's own behaviour and showing the reasons for it (fear, uncertainties, worries, needs, anger and one's own godlessness), NOT about justification and reasoning out.

4. I may feel, think, ask questions, criticise, but I cannot expect that my partner and I are on the same wavelength.

5. I must make myself clear and try not to be offended. The best way would be to answer only after some time of reflection; this can also be a time of prayer. "Yes, that's the case with me... I feel that way..." - "I see (feel) that differently."

6. It is helpful to remember that God accepts each person unconditionally as unique, and therefore can release powers in a person to become his/her best.

Task:

Meditate on this text. Let it sink in and see how it may help to bring more light than heat to any conflict/argument situation!

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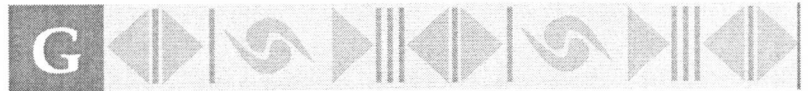
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- p. 8** *Paz - Friede*. From: *ADVENIAT, Dokumente/ Projekte* 32, 1987.
- p. 9-10** Four illustrations of Robert Wyß.
- p. 11** From: *Dienender Glaube*, 11/94. Photo: KNA-Bild.
- p. 13 (left)** from *Kontraste* 1/92.
- (right)** Fresco by Pietro Lorenzetti, ca. 1320, S. Francesco, Assisi.
- p. 15** From: *Kontraste* 1/95.
- p. 16** Drawing from *La Franceschina*, 1929.
- p. 17** From: *Das Zeichen* 4/89, Photo: M. Kohler.
- p. 18** From: *Writings on the Second World Food Congress 1970*, Vol. 4.
- p. 19** From: *Alle Welt*, 9/10/91. Photo: Radtke Present.
- p. 21** From: *Christliche Frau*, 6/97.

