As we honor the work of John F. Harvey, O.S.F.S., I would like to reflect in particular on the human person, made in the image of God, and thus made to relate deeply to others. For over fifty years, Father Harvey has engaged in effective pastoral relationships with others. He has manifested the virtue of love in serving others. A reflection on human identity and relationality seems very appropriate in the context of honoring him.

Father Harvey is an extraordinarily gregarious person. He has many friends, colleagues and admirers. He has provided instruction, counseling and spiritual guidance for numerous groups and individuals over the many years of his ministry.

Not only is Father Harvey skilled in personal relationships, but his professional writings and work show a strong emphasis on relationships. The Courage movement which Father and his friends founded in 1980 stresses group support and spiritual friendship for people with homosexual inclinations. In his book, The Homosexual Person, Father Harvey discusses at some length the theory of Elizabeth Moberly that stresses the relational origins of homosexuality. After examining his writings and observing his teaching, I think it fair to say that a focus on positive human relationships is a consistent emphasis with Father Harvey.

This relational emphasis certainly is rooted in his deep love and reverence for St. Francis de Sales (1567-1622) and his teaching. The remainder of this essay will explore some aspects of the teaching of De Sales on relationships and some contemporary developments that I believe are consonant with this teaching. This discussion will, I hope, not only illumine some of the
anthropological roots of Father Harvey's work but also develop the foundations for my own efforts to elaborate a contemporary Salesian virtue ethics.  

**Bases of Salesian Anthropology**

As many theologians do today, St. Francis de Sales begins his considerations, for example in his *Treatise on the Love of God,* De Sales begins with the Greek axiom: "Know Thyself." This knowledge of self is attained primarily in going out of oneself and reflecting on this experience and not predominately in introspection. Thus, in acting we come to know ourselves, and action brings us into contact with others.

This Christian examination of the person who goes out of self to others led St. Francis to the mystery of our creation in the divine image. De Sales' conception of the human person and his spirituality is rooted here. Reflection on this divine image leads to a consideration of the Giver and thus to the Trinity. Likewise, it leads to a consideration of our human relationships with one another. We will consider the Trinity initially and our relationships with one another later in this essay.

**The Trinity**

For all eternity there is in God an essential communication by which the Father, in producing the Son, communicates his entire infinite and indivisible divinity as the Son. The Father and the Son together, in producing the Holy Spirit, communicate in like manner their own proper unique divinity to him.

For De Sales, this communicative essence of God appropriately, but not by necessity, expresses itself in the creation of the universe and of the human person. God's inner life of love is ecstatic. It very appropriately expresses itself in creation.

A contemporary author, Mary Timothy Prokes, develops an emphasis similar to that of De Sales when she notes:

To be human is to be created in the image of God and the call to human mutuality can be recognized in the divine paradigm where 1) the *identity* of each divine person is in *relation* to the other two; 2) their perfect mutual love requires a *third*; 3) their reciprocal love is an *indwelling;* and 4) the basis of their interrelationship is *personal self-gift.*

There is a "*perfect reciprocal giving and receiving among Trinitarian Persons.*" This inclination toward mutuality is present in human persons as made in God's image.

Norris Clarke goes a step beyond Prokes and speaks of the receptivity of the divine persons.

For just as the Father's whole personality as Father consists in his communicating, *giving,* the entire divine nature that is his own to the Son, his eternal Word, so reciprocally the Son's whole personality as Son consists in *receiving,* eternally and fully, with loving gratitude, this identical
divine nature from his Father. The Son, as distinct from the Father, is subsistent Receiver, so to speak. (13)

There is no imperfection in this communication. And we, as mutual communicators in God's image, might be seen to have a certain receptivity to others since we are made in the divine image.

**Made in God's Image** (14)

The human person is made in the image of this creative, loving and "receptive" God. Of what does this image consist? Primarily for De Sales it consists in loving; but it is not limited to loving. In his *Spiritual Conferences*, (15) St. Francis stresses that we are like God in being reasonable; in his *Treatise on the Love of God*, we are like God in loving. Yet, St. Francis' view is even more wide ranging.

We are created to the image and likeness of God. Our soul is spiritual, indivisible, and immortal. It understands, it wills, and it wills freely. It is capable of judging, of reasoning, of knowing and of having virtues. In all this, it resembles God. (16)

Most characteristically, De Sales believes the image of the triune God in the human person is in loving. This human love is ecstatic; that is, it goes outside of itself. In so doing, it can follow two paths. The person can degrade him or herself and become like the animals or can rise above self and become devout. Our love can be self-less or self-centered. (17)

The loving image in Salesian thinking embraces an appropriate self-love. For "we should love ourselves--not in an inordinate sense of self-love, but because we are reflections of the Trinity." (18) In humility, we accept the being and the talents that God has given us. All we are is a gift from a loving Triune God.

In striving to be self-less, the human person exercises human freedom. He or she seeks to act responsibly. In this freedom too, the person is the reflection of God. Though wounded by sin, the person can still wish to love God above all things and, with the help of grace, can actually freely fulfill this desire by a movement of love toward God. (19)

**Human Sinfulness**

The person made in the image of God has sinned--'originally' through Adam and Eve. De Sales sees the effects of sin as profound. Our wills, in which lies our ability to love, are greatly weakened by sin. Our intellects are less severely though quite obviously affected. We can see that God is worthy of love, but we are unable to love Him. The damage of sin reverberates throughout our whole being. Yet that holy inclination to love God above all things remains with us, as does the natural light of reason by which we know that his supreme goodness is loveable above all things. It is impossible for a man who thinks attentively about God, even by natural reason alone, not to feel a certain glow of love. (20)
The human link to God is not completely severed. Even apart from grace, the human person can have a certain wish to love God above all things. Such wishes can never be fulfilled by human efforts alone: "Only after God has revealed himself as man's final fulfillment does there arise in man the desire to be united with him, 'desire' meaning here a movement of love by which man aims at possessing the desired object." [21]

We might elaborate quite briefly on De Sales' thought in noting that today we often look at sin in terms of the rupture of relationships--with our neighbor, with our community and with God. [22] Contemporary authors note that our relationships affect us at an early age. Thus, we learn certain ways of thinking and acting. Our moral sense seems to develop in our relationships with others. [23] Similarly, our emotional reactions are formed in our early relationships. [24] If these relationships are characterized by the "negativities" of sinful humanity--such as abuse, exploitation, and violence--we can spend our adult lives seeking to compensate for the impact of this sin in our lives. Likewise, even in our adult lives, we can see the impact of sinful relationships on us. Others can lead us away from God. A clear example of this is the drug gang that leads its members to violence and self-destruction.

Today, theologians also speak of the structures of sin. We humans are very much affected by the communal and organizational structures which permeate our daily lives. Thus, for example, an unjust economic system can lead people to live in poverty and to steal from others in order to survive; oppressive and corrupt governmental structures can encourage drug dealing and violence. Such social structures can lead the human person astray just as more positive structures which respect human dignity and encourage human development can help form the person for the good. [25]

The Grace of Jesus Christ

Salesian thought, reflecting Christian conviction, holds that human sinfulness is healed only through the grace of Jesus Christ. God's gracious love is given to humanity in Jesus. Our relationships with God and others as well as our own interior lives are healed by the grace of the Holy Spirit. God communicates with humanity in His Son and continues this communication in the sacraments and especially in the Eucharist. God's grace forms a loving community, which is the Church.

As we elaborate on De Sales' ideas, we would note the power of grace to heal the hurts and broken relationships of life. We also should insist that, just as with growth in virtue in De Sales, this healing takes time and perhaps a lifetime. [26]

Christ's Spirit can heal unjust communal and social structures as well as individual sinfulness, but this requires much human cooperation with grace just as personal healing does. [27] It takes great effort to create, build and perpetuate the positive social structures that make for justice and human development. As noted at the Second Vatican Council, the Church itself is in need of constant reform. Sinfulness affects its members and structures just as it affects those in secular society.
Friendship and Community

If others can pull us down, they can also help us to grow in the divine image—in proper self-love, in freedom, and in love for God. People need friendships with others to grow in the divine image.

Solidarity with all people, who also image the triune God, effects our outward ecstasy to the neighbor as well. Francis brought this out in a sermon (October 4, 1614): "Man has been created to the resemblance of God; therefore, love of the neighbor leads us to love in him the resemblance and image of God, that is to say (that we are to help) to render this resemblance more and more perfect." (28)

Mutual relationships are most important for our spiritual growth. (29) There is in us both a need to go out to others and a receptivity to others. Of course, our giving and receiving is a faint image of the Trinity.

Furthermore, being in the living image of God, the person is oriented to others and thus toward community. John O'Donnell puts it well when he writes: "From a theological perspective, the deepest reason for the human being's sociality is that the person is created in the image of the Trinity, the perfect community, where the three divine persons exist in an eternal self-giving." (30) There is in us a need to be in giving relationships with others. Loving relationships make for our spiritual growth. These loving relationships make a community. There is a reciprocal effect in relationships that can encourage spiritual growth and build a Christian community. Ideally, the loving image of God comes to fruition in the Church.

The Trinitarian paradigm applies to the whole people of God, in both universal ecclesial life and in multiple local communities. In order to appreciate the challenges inherent in such an expectation, it is important to enumerate the qualities of perichoretic [Trinitarian] love: 1) mutual self-gift; 2) mutual deference; 3) accord in act and will; 4) co-presence in the missions of other persons; and 5) mutual indwelling. Jesus describes perichoretic relations as total self-donation and total receptivity without domination or self-aggrandizement. This is beyond perfect fulfillment for Christians living in a sin-wounded world, but it is always a matter of fruitful tension between the "already" and the "not yet." Immersed in history, communities of faith, like individuals, must move honestly through stages of development. It is not surprising, then, that the church experiences "spasms" of difficulty in attempting to realize perichoretic relations. Within the abiding church, each generation, each culture, each era of human development progresses through unique times of growth, blockage and breakthrough. (31)

Our constant effort to build a community of love flows from our imaging of God who is love. Our always-deficient efforts reflect our sinfulness yet triumph with the help of God's grace.

Relationship with God

There is in us an active receptivity to others in community. Likewise, there is a receptivity to a relationship with God. In a human relationship with God, however, a certain dissimilarity predominates. Alexander Pocetto believes that "The most original aspect of Salesian thought on the affinity between God and man does not rest on the principles of similarity but rather on the
notion of dissimilarity." There is a correspondence between God and the human person. Our indigence can be filled by God's bountifulness.

In addition to this congruity based on likeness, there is an unparalleled correspondence between God and man because of their reciprocal perfection. This does not mean that God can receive any perfection from man. But just as man cannot be perfected except by the divine goodness, so also divine goodness can rightly exercise its perfection outside itself nowhere so well as upon our humanity.

St. Francis sees the human person both as made in the image of God and having a deep correspondence with God. This orientation is inborn and is strengthened through the grace of the Holy Spirit.

In Salesian thought, the main other to whom the human person is oriented is Christ, for "the mighty Savior was first in God's intention and in that eternal plan which divine providence formed for the production of creatures." Christ is the Alpha and the Omega. All creation came into being in light of His coming and all creation will be completed in Him. Jesus is the ultimate goal who gives purpose to all creation. Human fulfillment is in Christ. God's love is so great that he sent Christ so that we might be united with Him in glory. Fiorelli summarizes this in saying, "The human family, along with all else, was made with special reference to the humanity of the Logos, Jesus Christ. The Second Person of the Trinity is not only the vehicle, as Word, for creation. He is also the reason for creation. Thus, one element of Salesian anthropology is certainly the Christo-centricity of the human person." The person is made for fulfillment in Christ. This is, of course, a fulfillment in loving.

Prokes adds further to our understanding of the centrality of Christ when she says:

Jesus Christ is the bonding point, the enduring expression of total self-gift, the embodied realization of divine-human giving and receiving. In his visible earthly life, Jesus consistently brought persons and things into fruitful relationship. He opened his followers to the unguessed potential for synergistic union within the simplest of earthly beings and actions. To be human is to be called to perichoretic self-gift, in and through the body. As Jesus knew and experienced, this means a willingness to suffer the forgetfulness, selfishness, treachery and betrayal of others.

We can only attain our fullest humanity in Christ. The Gospel is not extrinsic to us but fulfills our deepest longings. God desires that we be joined to Him, but we are free to choose otherwise. Despite the human choice of sin, God still loves us and desires to be united with us.

We might sum up by saying that De Sales' theology of love therefore sees the Trinity, Creation, the Human Person, the Incarnation and Redemption intrinsically linked together. All these are mysteries of love.
Philosophical Reflections

These extended (but far from exhaustive) theological reflections on the human person as created in the divine image, that is, in the image of the Trinity, can lead us to consider whether there might also be a philosophical basis for the Salesian focus on relationships. W. Norris Clarke, S.J., Emeritus Professor of Philosophy at Fordham University, offers a congenial and compelling philosophical approach which complements and expands the foregoing analysis. He offers an approach that is contemporary, Thomistic, and relational.

My defense of this position is quite explicitly an exercise in "Christian philosophy," that is, using the Christian revelation of the Trinity (one God in three Persons) as a principle of Illumination (not rigorous, purely philosophical argument) to shed new light on the deeper meaning of both person and being, helping us to notice more positive aspects of both even in our own world that may have escaped our attention so far. This kind of specifically Christian philosophizing has been practiced very fruitfully in recent years in this country by Christian thinkers.

With this Christian sensitivity, Clarke then proceeds to examine St. Thomas Aquinas' metaphysics once more to look for a properly philosophical justification for a dynamic human relationality.

Clarke considers his work a "creative retrieval and completion of Aquinas view on the metaphysics of the human person." He begins to draw out a dynamic and relational notion of the human person that is not explicit but below the surface in Aquinas. Our existential being is act and is "intrinsically ordered toward self-communication."

As is well known, relationality is a strong emphasis in contemporary philosophy and in contemporary psychology and culture. However, in this emphasis, the metaphysical notion of substance tends to disappear. That is, for some the person does not even exist if not in relationship. According to Clarke, Aquinas offers a balance: "… the being of the person has been explained as one-sidedly in terms of relation and systems of relations that the dimension of the person as abiding self-identity, interiority, and in-itselfness has tended to disappear from sight, or at least lose all metaphysical grounding."

For Clarke there is in the person an indissoluble complementarity of substantiality and relationality. Clarke hopes to:

make a start on this integration by grafting the self-communicative, relational dimension of the person right onto the Thomistic metaphysics of being as existential, self-communicative act, showing how it is already in principle implicit therein. I propose to do this by developing the dynamic, relational aspect of being itself for St. Thomas, with its indissoluble complementarity of substantiality, the in-itself dimension of being, and relationality, the toward-others aspect.

Clarke goes on to develop his justification and elaborate this inseparability at some length. He contends that "There must be an in-itself somewhere along the line to ground the betweenness. This is the ontological role of substance in a being: to provide the abiding unifying center for all
the being's relations and other attributes. Being is likewise intrinsically active and self-communicating. Relationality is thus primordial in Aquinas.

The innate dynamism of being as overflowing into self-manifesting, self-communicating action is clear and explicit in St. Thomas, if one knows where to look. Not as explicit, however, though necessarily implied, it seems to me, is the corollary that relationality is a primordial dimension of every real being, inseparable from its substantiality, just as action is from existence. For if a being naturally flows over into self-communicating action toward others, and receives from them, then it cannot help but generate a network of relations with all its recipients.

And this network of relations leads to community: "... real being, as intrinsically self-communicating and relational through action, tends naturally toward modes of being-together that we can justifiably call the mode of community. Being and community are inseparable." Thus, we have seen that for Clarke the human person, philosophically considered, is substantive, is active, is self-communicative, is relational, and is made for community. Clarke has begun to show this philosophically, building on the Aristotelian-Thomistic philosophical heritage.

Clarke continues to develop his ideas at some length. He sees that the innate drive of the human spirit toward the Good energizes human life.

This innate, unrestricted drive of the human spirit toward the Infinite Good is the great hidden dynamo that energizes our whole lives, driving us on to ever new levels of growth and development, and refusing to let us be ultimately contented with any merely finite, especially material, good.

For Clarke, the human person is on a historical journey toward a goal beyond this world. On this journey, the person creates him or herself through human actions. One also comes to knowledge through action:

One might well say that action and its implications is the primary key to the whole epistemology of Aquinas. All knowledge of the real for him is an interpretation of action. I know my own self because and insofar as I act. I know other things because, and insofar as, they act on me, and with all the implications thereof.

For Clarke, one's coming to explicit self-awareness of being an "I" comes only through interaction with others. A person reaching out to us in love and treating us as a person enables us to come to a personal, though never complete, awareness and self-knowledge. "The initial relationality of the human person towards the outer world of nature and other persons is primarily receptive, in need of actualizing its latent potentialities from without." This process, of course, takes place over a lifetime. This human journey, I would think, might pass through various stages, as Francis de Sales notes in his Introduction to the Devout Life and his Treatise on the Love of God.

This receptivity, Clarke mentions, is active, not merely passive. There is here really an interaction. Thus, Clarke adds a new insight here into the Salesian understanding of
anthropology. Our "ecstatic personhood," if you will, both goes out to others and is receptive to others reaching out and interacting with us. We might compare this to "active listening" which is both receptive to the conversation of others but active in listening to the words and their implications with both head and heart. For Clarke, this receptivity differs from the receptivity in the Trinity in that the human person has potency in his or her receptivity while the divine persons are pure act.

Human beings both give and receive. Human development in both giving and receiving occurs in communities, whose deepest roots are in loving communion. In such communities, persons are free to give wisdom and love. They are free to enter self-giving friendships. Such "authentic communities" liberate the self. To be is to be in communion with others and God. "We as finite persons acutely manifest … both the ecstatic sharing, in imitation of our Source, because we are rich, and the ecstatic going out of ourselves in longing search for fulfillment, because we are poor." (52)

Ultimately, as one develops, he or she comes to "radically de-center" and focus more on God. This is the sort of transformation which normally occurs beyond mid-life or with certain extraordinary younger individuals, such as St. Terese of Lisieux. Clarke thus passes quite smoothly from his philosophical considerations of our humanness and self-transcendence in relationships and communities back to the theological aspects of our relationship with God.

In concluding this section, we might summarize by saying that Clarke stresses the dynamism of St. Thomas' "metaphysics of existential being." He proceeds by exploring:

I. The Nature of Being, understood with the act of existence (esse) at its core, as dynamic, expansive act, first present in itself as "first act," then naturally pouring over in a "second act" to present itself to other in self-expression, self-communication, etc. through action.

Here he highlights the relational aspect of being. Then Clarke applies this to the person:

II. Transfer to the Person. Since the person is not something added onto being from the outside, but the highest perfection and most intense expression of existential being itself, the person takes on more intensely the whole dynamism of existence as expansive, self-communicating act, now raised to the order of self-consciousness and freedom. (53)

Thus, we might say that the integrated person both knows self and can give self to others--precisely what we said on a theological basis in our earlier discussion of Salesian anthropology.

Friendship

With this philosophical grounding in the personalistic Thomism of Norris Clarke, we might turn to a few further considerations of the human person in St. Francis de Sales. In particular, we might comment briefly on friendship in De Sales' work. As we might expect, friendship is central in his thought and life.
Recent scholarly work shows the centrality of friendship to De Sales' life and spirituality. Elisabeth Stopp discusses St. Francis de Sales' view of friendship by drawing on his *Introduction to the Devout Life*, his *Treatise on the Love of God*, and his letters. Stopp discusses the virtue of love in DeSales' *Treatise*. She then notes the development of St. Francis' ideas on friendship as seen in the revised second edition of his *Introduction*:

The relevant chapters in the definitive edition as compared with the *editio princeps* have been considerably revised and expanded. St. Francis prepares the minds of his readers for a true understanding of friendship by first stressing the need for people to control their greed for instant gratification.  

After discussing these two major works, Stopp proceeds to elucidate two of St. Francis' closest friendships--those with his Italian Jesuit mentor, Antonio Possevino (1534-1611), and with "his fellow Savoyard, the lawyer Antoine Favre (1557-1624)." She concludes that

The relationship between Favre and St. Francis fulfilled what he had described in the *Introduction* as an ideal friendship in the world: two people going through life in a shared communication of all that is good and holy, giving one another courage and hope, urged on by the same spirit, working towards the same end in shared effort, shared affection.  

In a brief essay, Alexander Pocetto summarizes the Salesian teaching on friendship epitomized in De Sales' own friendships with Antoine Favre and St. Jane de Chantal (1572-1641). Among many significant points, he notes: that the union of spiritual friends does not destroy the individuality of the friends but heightens the development of their personal gifts; that "friends can differ in serious matters without destroying the friendship"; and that De Sales' friendships grew in that "He became very close friends of the spouses and children of his friends."  

James Langelaan considers "St. Francis' Philosophy of Friendship," in the course of his detailed investigation of the virtue of love as seen especially in De Sales' *Treatise*. Langelaan's "work in its broadest conception is a study of the philosophy and theology of love." He sees St. Francis' conception of friendship as his own blend of the thinking of Aristotle, Aquinas and Montaigne. In particular, Langelaan argues, with some nuance, that St. Francis de Sales offers a view of marriage with a "contemporary ring." "According to St. Francis' principle 'when love does not find us equal, it makes us equal.' husband and wife, who by nature are very unlike each other, are on the basis of their marriage friends on equal footing."

Finally, in reviewing this recent scholarly work on friendship in St. Francis, we come to the book *The Sweet and Gentle Struggle: Francis de Sales on the Necessity of Spiritual Friendship* by Dr. Terence A. McGoldrick. In this thorough volume of almost 500 pages, McGoldrick traces the sources of the Salesian teaching in Aristotle, Augustine, Aelred, and Aquinas. He then discusses friendships in St. Francis' own life at some length. He concludes with a detailed exposition of the Salesian view of friendship. Though he modestly says that since Francis' thought defies easy categorization, others need not accept his interpretation, McGoldrick's work stands as the most thorough study of de Sales' views on friendship and the definitive one for our time.
For St. Francis de Sales, friendship is spiritual friendship. God, who made our hearts for loving, brings people together and provides us with friends as an aid to salvation.

Friendship is therefore an integral part of Christian life. We see this in his own life by how completely he was willing to give himself to others, and yet never losing himself, because it was all balanced and integrated in a love of God and of himself. This is a difference with the classics. Whereas for them friendship was noble men sharing virtue in kindness and like ideals, for him it was always something oriented outside itself and of the persons, to Christ and in his bosom. Redemption gave his friendships a humble sacredness that was more understanding, more forgiving and yet more unyielding. It brought friendship into the intimacy of the Trinity and made its beginning, its development and its daily life something sacred. (62)

These expositions and reflections on Salesian friendship by four leading scholars indicate the centrality of relationships in De Sales' thinking. His personal life and his spiritual writing reflect this essential element of our humanity.

Concluding Reflections

In this modest essay, we have explored some important aspects of Salesian thought on the human person and reviewed some of the contemporary literature on Salesian Anthropology. In this context, we have sought to offer a further elaboration of Salesian thought.

We have expanded our reflections on the Trinity to incorporate the contemporary notions of mutuality and receptivity. This implies that the human person, made in God's image, is oriented toward mutual and receptive relations with others.

We have proposed a link to personalistic Thomistic metaphysics to ground our Salesian work in realistic interpersonal philosophy. Thus, we contend that the person is both substantial and relational.

We have established the centrality of relationships in St. Francis own life and thought by reference to contemporary scholarly research. Thus, we have founded clearly our pastoral concern for spiritual relationships, small communities and local churches, while we have implicitly set the stage for future developments in our thinking about community.

We have alluded to the fact that individuals, relationships and communities develop or decline over time. It seems clear that the Salesian emphasis on spiritual progress or growth in virtue could be developed further in dialogue with the findings of our contemporary age.

We have raised the possibility that Salesian spirituality can also develop in relation to contemporary thinking on the acting person. We might also suggest that the precise nature and impact of such human action and interaction on moral and spiritual growth might be another arena for fruitful inquiry.
This essay reflects the challenge that our age presents to the Salesian spiritual tradition: to renew itself in dialogue with today's thought and experience. The present essay hopes to be a small step in that direction.

1. I wish to thank Very Rev. Joseph Morrissey, O.S.F.S., Provincial Superior of the Oblates of St. Francis de Sales for his generosity in providing the sabbatical year during which this essay was written. Likewise, I would like to thank Rev. James Connor, S.J., Director of the Woodstock Theological Center at Georgetown University and Rev. Joseph Tylenda, S.J., Woodstock Librarian, for their gracious hospitality during my year as a Visiting Fellow.


7. We should note that knowledge of self comes in dialogue with others as well as in introspection. We come to know ourselves over the course of a lifetime. This growth in self-knowledge is part of our spiritual and moral development. I believe this development is part of the growth in the virtue of love delineated by De Sales in his Treatise.

8. Fiorelli, 488.

9. A fruitful development of Salesian thought might occur in dialogue with Pope John Paul II's reflections on the "Acting Person." De Sales sees the human person as made to go out of self to others. He speaks in his Treatise of the "ecstasy of action." The Pope's phenomenological-thomistic reflections could make for a fruitful development of this aspect of Salesian spirituality. I will not be able to pursue this line of inquiry here. See Rocco Buttiglione, Karol Wojtyla: The Thought of the Man Who Became Pope John Paul II, trans. Paolo Guietti and Francesca Murphy (Grand Rapids, MI: Wm. B. Eerdmans, 1997), 117-77.

10. St. Francis de Sales, Treatise, I:11.


14. Most of this section and some of the subsequent reflections are drawn from John W. Crossin, O.S.F.S. "Salesian Spirituality and Adult Developmental Psychology" (Ph.D. diss., The Catholic University of America, 1982), chap. 2.
15. These were given over the years to the Sisters of the Visitation. For an English translation, see *The Spiritual Conferences of St. Francis de Sales*, trans. by Albert Gasquet and Canon H.B. Mackey O.S.B. (Westminster, MD: Newman Press, 1962), Conference 3.


17. See Fiorelli, 496.


19. See Crossin, "Salesian Spirituality and Adult Developmental Psychology," 62-66, for more on human sinfulness and God's grace; also see Fiorelli, 498-99, 504-06.


22. For a brief discussion of the traditional criteria for judging human acts and of moral discernment, see my *Walking in Virtue*, chapter six.

23. See James Q. Wilson, *The Moral Sense* (New York: The Free Press, 1993) for a lengthy discussion, from a social scientific and biological point of view, of our early moral development. Wilson says: "To anticipate and oversimplify the conclusion, it is that an older view of human nature than is now current in the human sciences and moral philosophy is the correct view. Thinking seriously about the kinds of animals we are will help us understand our persistent but fragile disposition to make moral judgments and the aspects of human relations that must be cultivated if that disposition is to be protected and nurtured" (p. xv).


30. as cited in Prokes, 36.
31. Prokes, 82-83. Her entire Chapter Four, "The Church as Sacrament of Trinitarian Mutuality" (pp. 63-105), makes for interesting and thought-provoking reading.


35. Fiorelli, 493.

36. Prokes, 141-42.


40. *Person and Being*, 1.

41. *Person and Being*, 3.

42. *Person and Being*, 4-5.

43. *Person and Being*, 5.

44. *Person and Being*, 16.


46. *Person and Being*, 23.


48. *Person and Being*, 90.


50. *Person and Being*, 72.

52. *Person and Being*, 101.

53. *Person and Being*, 111.


60. I have offered a contemporary Salesian view of friendship in my *Friendship: The Key to Spiritual Growth* cited above.

61. Lanham, MD: University Press of America, 1996. This was originally the author's doctoral thesis.