

# THE HOLINESS OF THE DEFILED

By ANNE BROTHERTON

This (returning to your husband) would be a means—and the more difficult it is, the more heroic—for your Grace to overcome yourself and subdue the feeling of aversion . . . and consequently would be of most excellent merit before God our Lord, if you were to do it for his divine love.

(from the letter of Ignatius to Joanna Colonna, 1552)

FOR THE CONTEMPORARY FEMINIST, Ignatius' letter to Joanna Colonna about her marriage responsibilities might well call to mind the famous and hardly fictional instruction to reluctant wives of the Victorian era, 'Just lie back and think of England'. For Joanna, her thoughts were to be fixed on 'conformity with the laws which God's Majesty has laid down for holy matrimony . . . that wives should be subject to their husbands', as she responded to Ignatius' admonitions and returned to a marriage which was at best oppressive, at worst physically abusive, even life-threatening.

One need not deny, even in this context, that Ignatius was a good and holy man, indeed a saintly man in the exceedingly unsaintly times of mid-sixteenth-century Europe. He had gifts of rare insight into both the life of the spirit and the life of the world, and was to leave an indelible mark on both. But he was also—and this should not be at all surprising—a man of his times, with a view of the world and of the human person—of women!—that was clearly influenced by the age and by the culture in which he lived and into which he had been quite thoroughly socialized. From a contemporary perspective, therefore, one is hard pressed to accept the claim of Hugo Rahner that Ignatius was 'skilled in feminine psychology'.<sup>1</sup> What we read in his correspondence with Joanna Colonna is, rather, and albeit with good intent, tremendous personal conviction and great skill in the art of persuasion, which some might be tempted to call 'the art of holy coercion'.

It is not that Ignatius had no experience of women in his life. Born of the higher Spanish nobility in 1491, he was one of eight brothers and five sisters. From age seven, he had access to the royal court as a page of Don Juan Velasquez de Cuellar, he 'fell in love' at fourteen,

and by his own admission he engaged in all the expected romantic dalliances of the soldier until he was wounded in the battle of Pamplona at age thirty. Even after his conversion and founding of the Society of Jesus, Ignatius did not abandon all relationships with women, though now the women were 'spiritual daughters' to whose requests for counsel and direction he generously acquiesced, often through written correspondence. Of some seven thousand letters of Ignatius still extant, eighty-nine of these were addressed to women; fifty letters written by women to Ignatius remain. Rahner suggests that a much larger number were lost or destroyed as being of no historical significance!<sup>2</sup>

Rahner catalogues Ignatius' correspondence with women as that with 'royal ladies', with 'noble ladies', to 'benefactresses', to 'spiritual daughters', to 'mothers of fellow-Jesuits', and to 'women who were his friends'. The correspondence with Joanna Colonna is found in the category of 'noble ladies' in Part Two of the collection, which Rahner entitles 'God's cavalier'.

### *Joanna Aragon de Colonna*

'The most beautiful woman of her century', *Diva Signora* to all of Italy, immortalized by poets and the *literati* and painted by no less than Raphael himself, Joanna Colonna apparently had gifts of intellect to rival her celebrated beauty.<sup>3</sup> Born in 1502 to Casteliana and Ferdinand of Montalto, ducal family of the house of Cardona in Spain, Joanna was betrothed at age sixteen to Duke Ascanio Colonna, of an equally illustrious Italian house, whom she married in 1521. The marriage was a stormy one, with long periods of separation. Ultimately, Ascanio died in an Italian prison in 1557, a victim of his many political intrigues. Joanna lived until 1575, in her later and more tranquil years a close friend of Francis Borgia through whom she continued to express her gratitude for the concern and services of the Jesuits.

The betrothal of Joanna and Ascanio had involved all the customary political considerations of the day, in this case uniting two powerful noble houses in loyalty to Spain's King Charles I who, just one year later, would become the Emperor Charles V. Because Charles V was pro-Catholic but anti-papal, and because of the great influence of the nobility in both civil and ecclesial politics of the times, the integrity of the Colonna marriage would subsequently be a matter of great interest and even grave concern to Pope and Emperor alike. It was, in fact, at the request of Pope Paul III in 1539 that

Ignatius first intervened, through Father Nicholas Bobadilla, in the then 'scandalous' matrimonial affairs of Joanna and Ascanio Colonna.

While it is important to note that political complexities were very much a part of the strain on this famous—or infamous—marriage, unravelling these would require its own volume or more. Our present purpose is less ambitious but nonetheless challenging: to examine the lengthy letter which Ignatius wrote to Joanna Colonna from Rome in mid-November of 1552 outlining, as he saw them, Joanna's marriage responsibilities and urging her to fulfil these as 'a work of greater charity in regard to Señor Ascanio'.<sup>4</sup>

The marriage of Joanna and Ascanio produced six children, three daughters and three sons. From the start, however, the relationship was a seriously troubled one, and even Hugo Rahner, whose view of the situation seems more 'early Ignatian' than contemporary, acknowledges that 'it seems quite just to assign the principal blame to Ascanio', who was a 'rough and avaricious warrior'.<sup>5</sup> Ascanio's frequent and extended absences from his family were probably a relief to them all. When he was with them, they were often victims of his explosive temper which sometimes led to acts of violence. Though personally extravagant, he was niggardly about Joanna's household expenses and refused an adequate dowry for his daughter Vittoria. Ascanio accused Joanna of being a whore, though there is no evidence to suggest that she engaged in extra-marital affairs, even given, as she was, both cause and opportunity. In turn, Joanna and her eldest son, Marcantonio, whose hatred for his father was intense, publicly accused Ascanio of both political and moral crimes—indulging in unnatural vices and even threatening the duchess's life. It was into this marital morass of discord, danger and intrigue that Ignatius dared to venture.

### *Ignatius and Joanna*

As noted earlier, Jesuit intervention into the *affaire Colonna* was requested by none other than Pope Paul III. When initial interventions by Fathers Bobadilla and Araoz and some brief correspondence between Ignatius and Joanna bore no lasting fruit, Ignatius felt that a personal meeting with the duchess was in order. Accordingly, in November 1552, Ignatius journeyed to the kingdom of Naples, where Joanna was then residing, to meet with the duchess face to face. After two and a half days of intense discussion, Ignatius departed with the sense that Joanna was still ambivalent about her

willingness to give the marriage yet another chance. Thus the lengthy memorandum which he wrote to her immediately on his return to Rome, reiterating to Joanna all the reasons for her reconciliation with submission to Ascanio.

Ignatius' memorandum—in fact a very long letter—contained no less than twenty-six reasons, methodically numbered and argued, for Joanna to return to her wayward and abusive husband. Ignatius supports his arguments by frequent use of scripture and the call to spiritual 'perfection', but he appeals, as well, to the responsibilities of noble blood and to Joanna's own sense of generosity, magnanimity and trust in God—even to her own ability and obligation to secure Ascanio's eternal salvation. Finally, he points out more practical reasons for reconciliation—Joanna's reputation, the cessation of gossip, and the security of her own and her children's finances and inheritance.

Though too lengthy to reproduce in full here, the manuscript is well worth reading in its entirety. Several examples are representative of Ignatius' argumentation:

I say then, my Lady, that the best means I can find, all things considered, is that Your Grace should arrange, with a generous mind and trusting in the Lord, to go to Señor Ascanio's house, putting yourself entirely in his power, without seeking for other security or making any other conditions, but freely, as a wife is normally, and ought to be, in the power of her husband . . .

This way would show more perfection in humility than any other. And in truth, if one of the two parties does not give way and humble itself, no agreement can come about . . . And if one of the two has to give way and humble him or herself, it is much more reasonable that the wife should be distinguished in humility than the husband. How much less excuse she has before God and men . . .

This would also be an act of greater strength of mind and magnanimity which becomes your Grace's noble birth and generous heart, for in it you would show that you did not fear even the danger of death . . .

It would further be a great charity to (Ascanio), not only that you should relieve him of domestic cares, governing his household as he desired, but that you would also give him peace and contentment of spirit and a good old age . . .

Even though (Ascanio) should persist in his ill-will (which I consider to be impossible if Your Grace acts as I have said) it is a thing most

unlikely that he would do anything against your person; for he would fear, if not God, the Pope, the Emperor, his son and the whole Spanish nation.<sup>6</sup>

Ignatius' memorandum produced no immediate results, though Joanna, at some later date, did once again join her husband in Rome. However, the reconciliation was short-lived. The marriage was not to be, despite God, the Pope, the Emperor—and Ignatius.

*The role of women in the sixteenth century*

Truly to understand Ignatius, his perception of women and his theology of marriage, it is important to understand the times in which he lived. The double standard for men and women was writ large in sixteenth-century Europe. Soldiers and men of fortune were expected to be licentious, and while there was no lack of prostitutes and courtesans to fulfil their needs, the virginity of the daughters of 'good' and Christian families was carefully guarded by watchful parents and brothers. Among royalty and the nobility, the arranged marriage was commonplace; love, mutual attraction and compatibility had little role to play in parental—and most often political—matchmaking. Divorce was prohibited and separation was cause for scandal. The only women who were considered honourable were those who remained safely under some patriarchal guardianship, of their fathers and brothers before marriage, of their husbands after marriage, or of the Church, as nuns.

The pastoral concern of Ignatius extended to women of all ages and classes, though he had some interesting advice for his fellow religious who might be directing 'young or lower-class women':

I would not enter upon spiritual conversations with (them) except in church or in places which are visible to all. For such women are easily won, and through such conversations, evil talk arises. Usually such women are rather superficial and do not persevere in the service of the Lord our God.<sup>7</sup>

And though Ignatius, himself, became famous for his conversion of 'loose' women, he was to reiterate to his companions: 'We must keep watch over ourselves and never enter into spiritual conversations with women, unless they be ladies of noble rank'.<sup>8</sup>

Of women of royalty or the nobility, Ignatius obviously had higher expectations, a sense of *noblesse oblige* which demanded that they be models of holiness, decorum and fidelity to their chosen—or

assigned—state of life. This is clearly reflected in Ignatius' correspondence with Joanna Colonna. Regardless of incompatibility, suffering or even risk to her person, Joanna must demonstrate the sanctity and immutability of the marriage bond and the gospel-mandated subservience of wife to husband. As Christian and nobility, she owed as much not only to God but to the Pope and to the Emperor as well. Missing in all this, of course, was any recognition of a woman as a full and individual human person, with her own rights to self-definition and self-determination, and her own chosen path to holiness. With the exception of some few women—including, it seems, Joanna Colonna—this was a notion not yet conceptualized in the patriarchal world-view of the sixteenth century. And this was the world-view into which the noble Ignatius was born and which gave clear definition to his life's work. Ignatius was well conversant with 'the signs of the times'. Alas, it was the times, themselves, which were 'out of joint'!

#### *Updating Ignatius*

What can women today make of Ignatius' amazing and even horrifying counsel to the ill-fated Joanna Colonna? We can accept, of course, that he was genuinely concerned for her, her security and her reputation, though in clearly sixteenth-century terms. And we can accept his high regard for the sanctity of the marriage bond and his concern for the common (public rather than personal) good. Even these, however, require some dramatic revision to speak to women on the brink of the twenty-first century.

The 1960s witnessed, most clearly in the Western world, an explosion of consciousness—women's consciousness—of epochal dimensions. The struggle for female suffrage in many countries quickly led women to a more comprehensive examination of their own identities as full and individual human persons and of their roles and their rights, as such, in the human community. Realizing that they had long been both defined and controlled by men, civilly, economically, domestically, educationally—and perhaps, above all, religiously—women began to 'tell their stories' to one another, to recognize their common experiences of disregard, violation and violence, and to unite and strategize for change, and the *women's movement* was born. Though the long view tells us that this struggle is still in its infancy and many hurdles have yet to be leapt, the consciousness of women, generally, will never be the same again. And slowly—ever so slowly—the consciousness of men is changing and must change as well.

Marriage and family, the locus of most women's lives, has received particular attention in this 'quiet revolution'. And while marriage itself, both as social institution and (for Christians) as sacrament, is in little danger of extinction, its idealization today is 'worlds' away from the dominant-husband-submissive-wife norm of the Ignatian era or even that of forty years ago. As women have self-identified and self-defined, they look for and expect a marriage relationship that will enhance rather than negate this identification and definition.

The most successful marriages today are 'companionate' marriages, unions of two co-equal spouses who freely choose, in love, to cast their lots together for their mutual benefit and personal and spiritual growth. This is not, however, always as easy as it might sound. While the arranged marriage is largely a thing of the past, patriarchy and patriarchal attitudes are not. They linger in the souls and in the psyches of many men and even of some women, replicating what one might call the 'Colonna syndrome', a situation in which the wife is abused, physically, psychologically, or both, and is unable, for a variety of reasons, to remedy or to extricate herself from the abusive relationship. It used to be 'holy' for the wife to assume the full responsibility for making such a marriage 'work'. This is no longer true.

### *Battered wives today*<sup>9</sup>

Though there is clear evidence now that wife abuse has characterized patriarchal societies throughout the ages, it took the women's movement to bring this hideous phenomenon 'out of the closet' and into the forum of public discourse. One of the earliest major studies of wife abuse, *Battered wives*, was published in the USA by Del Martin in 1976.<sup>10</sup> Even earlier, women in England had established the first 'safe house' for battered women, described in 1974 by its founder, Erin Pizzey, in a book entitled *Scream quietly or the neighbours will hear*.<sup>11</sup> Likewise, in the mid-seventies, the National Organization for Women (NOW) in the USA made battered wives a priority concern.

It is of crucial importance that today's spiritual directors, counselors and pastoral care-givers realize the extent and the severity of wife-battering as well as the difficulties involved in identifying and assisting those who are being battered; which may often mean referring them to professionals specializing in domestic violence. Virtually all current research indicates that the most violent group to which women and children belong today is the family. According to a National Crime Survey, some woman in the USA is battered every

fifteen seconds.<sup>12</sup> The US Surgeon General's Report of 1984 declared that physical battering is the single largest cause of injury to women.<sup>13</sup> And, according to an FBI Uniform Crime Report in 1986, thirty per cent of all female homicide victims are killed by their husbands or boyfriends.<sup>14</sup> It is especially important to note, in this regard, that wife-battering is in no way restricted to certain races, ethnic groups or socio-economic classes. The battered wife is as likely to be a socially prominent board member as she is to be an unemployed waitress or domestic worker.

Are we to suppose that this high incidence of wife-abuse is a unique characteristic of modern society, or is it a centuries-old phenomenon? There is good reason—though with little public data—to maintain that the latter is true. Throughout the ages, the home has been the one place into which civil authorities and rescue workers have been loathe to intrude. What happened between husband and wife behind closed doors was nobody else's business; for centuries, the husband was acknowledged as the sole proprietor not only of his home, but of his wife and children as well. And wife-beating, for 'discipline' or as 'fit punishment', was generally accepted as the right of the 'lord and master' of the house. Even English common law allowed a husband 'the right to whip his wife, provided that he used a switch no bigger than his thumb'.<sup>15</sup> Hence the common and unwittingly used expression, 'rule of thumb'.

Rita Lou Clarke suggests that the phenomenon of wife-beating 'continues to be resistant to change because some very strong cultural myths and images support it'.<sup>16</sup> The basic myths she names are patriarchy, sexism and violence as a way of life. They are all closely related. While patriarchy is the cultural conviction that it is the inherent right of men to dominate and control women and children, who are inherently subservient to men, sexism holds that human status is awarded on the basis of biological sex, with the male sex being unquestionably superior. For the pervasive cultural myth of violence, we have only to look at the way we have written our histories, celebrating our wars, memorializing those who have been killed in them, and glorifying those who have killed in our name. 'Might makes right' still lies deep within the marrow of our cultural bones.

In a ground-breaking new study, Ron Thorne-Finch, a male therapist in a community health centre in Winnipeg, Canada, argues that the causes of male violence against women must be placed in a political context.<sup>17</sup> He notes strong links among men's emotional,



physical and sexual violence. To address this violence, Thorne-Finch insists, we must be willing to examine the roles of academia, the family, the media, the military, the peer group, pornography and sports in the creation of violent men. While uncovered by the women's movement, male violence against women must not remain 'just' a women's issue, but one for which men, individually and collectively, must take responsibility, and Thorne-Finch offers practical ways to begin this task.

If we should not be surprised that wife-beating continues in our society today, we must all be gravely—and effectively—concerned. Women today are becoming more and more aware of the patriarchy, the sexism and the violence to which they are subject, most painfully, perhaps, in the home, that home which should be a haven of safety and peace. And they are often less than confident that religious leaders and pastoral practitioners are their best allies in this painful-to-dangerous crisis.

It is important to note in this context that spousal rape is often very much a part of the violence of husbands against wives. Like emotional and psychological wife-abuse, which leaves no easily visible or physical scars, marital rape is even more difficult for women to call by name and for care-takers to recognize.

#### *The holiness of the defiled*

For women today, holiness begins with reverence for one's own *person* and *personhood*. Today's woman no longer finds holiness—if, indeed, she ever did—in the role of 'sacrificial lamb' on the altar of man's 'needs', whether in this world or for the next. Her ideal of holiness is a sense of wholeness, of personal integrity and of service freely given and equally accorded to her in return. She deals well with men and with other women in partnership, but she will not allow herself to be dominated or abused or her dignity as a full human person demeaned.

Does this changing self-concept of women, as some would suggest, imply that such women are self-centred, ungenerous and therefore poor-candidates for marriage? On the contrary, these are women, who, by freely choosing their spouses, and calling on their equal integrity can restore the sacrament of marriage to that 'holy union' which can truly exemplify the noblest of Christian characteristics—'see how they love *one another*'! And is this not the ideal of the sacrament?

But what, then, of those women who continue to find themselves in abusive marriages, relationships which are infected by both the

obsolete marital norms of dominance/submission and the pervasive violence of our times? These are the women who need and merit both our most enlightened understanding and our tenderest care. For these are women who are twice wounded—in their physical persons, but often even more severely, in their sense of their own dignity and self-worth.

Let us acknowledge and celebrate that there are today many good marriages, in the sense we have described above. Even these will have their rough spots. Many marital problems are amenable to a commitment to more honest communication and a renewal of mutual generosity between spouses; others may require the mediation of professional counselling. However, in clear (or even suspected) cases of physical abuse, outside intervention and remediation by those who are professionally skilled in such matters is of the utmost importance. And even this is extremely difficult, for the battered wife has been damaged in spirit as well as in body; she may seek refuge in denial; she has often internalized the abuse by self-blame and thus her self-esteem has been virtually destroyed.

Can integrity be restored after such abuse? Is holiness possible for the defiled? The answer, of course, is affirmative, but recovery and the restoration of wholeness is premised on the absolute cessation of the violence or even the likely possibility of such violence. Women must no longer deem it 'holy' to submit to spousal abuse. And only in safety from further abuse can the long process of healing begin, whether this be within or outside of the marriage.<sup>18</sup>

### *Conclusion*

While it has not been within the parameters of this brief article fully to explore the causes and complexities of domestic violence, the difficulties of recognizing wife-abuse or the even greater challenge of restoring wholeness and a sense of their own self-worth to women who have been abused, I have attempted to illustrate how both our ideals of Christian marriage and how women themselves have changed since the times of Ignatius and Joanna Colonna.

Most today would agree that the sanctity of Christian marriage is honoured only when the union is one of fidelity, love and self-giving *on the part of both spouses*. Marriage is an honourable institution only to the extent that the commitment of both spouses is honourable, that each is willing to sacrifice and even to suffer for those things that have truly to do with the *common* good. Many, if not most, of the ordinary difficulties in marriage lend themselves to some resolution. Others do

not. For Ignatius, in his time, marriage was an objective ideal to be upheld at any cost, the greater cost being the obligation of the wife. I am convinced that the Ignatius of today would wince, as his current sons (and daughters!) must wince, at the reading of his memorandum to Joanna Colonna in 1552. A dramatic revision would be in order forthwith!

Women's concepts of what constitutes personal holiness for themselves have likewise undergone some dramatic re-visioning. While women today continue to cherish the ideals and the practice of nurturance, generosity and self-sacrifice for a worthy cause, they no longer find holiness in submission to oppression and defilement. The humility they practise is the humility of truthfulness, not the humility of self-abasement and victimization. Embracing the ideal of co-equal partnership with men in all human affairs, they eschew both dominance and submission as proper roles for anyone, male or female.

Yet the ideals are not yet realities, and we are faced still with the 'growing pains' inherent in achieving new visions, the 'falls from grace' which are most strikingly evident in the high incidence of domestic violence in modern society. It remains for those of us committed to the vision to recognize the challenge and to prepare ourselves to advance, with intelligence and sensitivity, the cause of holiness and wholeness for all.

Believing in the inherent holiness of every human person, we must seek to enable release and healing for those who are oppressed as well as conversion for the oppressors. If it is not holy to oppress another, it is equally unholy to submit to oppression, and those who do so are often the most powerless, in and of themselves, to effect the changes needed. There are many resources to assist us in this task today, resources not available to a sixteenth-century Ignatius or Joanna Colonna. Professional therapists and marriage counsellors, women's centres and 'safe houses', recovery groups for abused women and for men who abuse, all can be of invaluable assistance. Ultimately, however, it is our own commitment to the vision and to the hard work to be done—and this must include both men and women—which will move us closer to the essential ideals of Christian marriage and of human holiness for women and for men.

## Recommended Reading on wife-abuse

- Bingham, Carol F. (ed): *Doorway to response: the role of clergy in ministry with battered women* (Springfield, Ill., 1986).
- Bussert, Joy M. K.: *Battered women: from a theology of suffering to an ethic of empowerment* (New York, 1986).
- Clarke, Rita-Lou: *Pastoral care of battered women* (Philadelphia, 1986).
- Fortune, Marie M.: *Keeping the faith: questions and answers for the abused woman* (New York and Toronto, 1987).
- \_\_\_\_\_: *Sexual violence: the unmentionable sin: an ethical and pastoral perspective* (Pilgrim Press, 1983).
- Glaz, Maxine, and Jeanne Stevenson Moessner (eds): *Women in transition & travail: a new pastoral care* (Minneapolis, 1991).
- Horton, Anne L., and Judith A. Williamson (eds): *Abuse and religion: when praying isn't enough* (Lexington, Mass., 1988).
- Martin, Del: *Battered wives* (San Francisco, 1981).
- Pellauer, Mary D., Barbara Chester, and Jane A. Boyajian (eds): *Sexual assault and abuse: a handbook for clergy and religious professionals* (San Francisco, 1987).
- Thorne-Finch, Ron: *Ending the silence: the origins and treatment of male violence against women* (Downsview, Ontario, 1992).

## NOTES

<sup>1</sup> Rahner, Hugo, S.J.: *Saint Ignatius Loyola: letters to women* (Edinburgh-London, 1960), p 141. Rahner's collection includes all existing correspondence between Ignatius and Joanna, two letters from Ignatius to Joanna and one from Joanna to Ignatius, together with the background of the relationship and commentary by Rahner himself.

<sup>2</sup> *Ibid.*, p 3.

<sup>3</sup> *Ibid.*, pp 134.

<sup>4</sup> *Ibid.*, pp 41-145, for the full text of the letter.

<sup>5</sup> *Ibid.*, p 134.

<sup>6</sup> *Ibid.*, pp 141-145.

<sup>7</sup> *Ibid.*, p 12.

<sup>8</sup> *Ibid.*, p 14.

<sup>9</sup> While wife-abuse can take many forms—emotional, psychological, economic and even spiritual—we focus here on physical abuse, or wife-battering, as the most virulent and life-threatening of all. There are few cases of reverse abuse, or husband-battering, though there are women serving life sentences in US prisons for killing abusive husbands. US television recently featured an interview with a Catholic grandmother in her seventies who will end her days in prison for stabbing and killing the husband who had battered her for fifty years. Seeking help from her parish priest early in the abuse, she was given much the same advice as Ignatius gave to Joanna Colonna.

<sup>10</sup> Martin, Del: *Battered wives* (San Francisco, 1981).

<sup>11</sup> Pizze, Erin: *Scream quietly or the neighbours will hear* (New Jersey, 1977).

<sup>12</sup> Langan, Patrick A., and Christopher A. Innes: Bureau of Justice Statistics Special Report, *Preventing domestic violence against women* (Washington, DC, August 1986).

<sup>13</sup> United States Surgeon General, 1984.

<sup>14</sup> *Uniform crime reports for the United States, 1987* (Washington, DC, 1988), p 11.

<sup>15</sup> Calvert, Robert: 'Criminal and civil liability in husband-wife assaults' in Suzanne K. Steinmetz and Murray A. Strauss (eds): *Violence in the family* (Dodd, Mead & Co., 1974), p 89.

<sup>16</sup> See Clarke, Rita-Lou: *Pastoral care of battered women* (Philadelphia, 1986) for an excellent analysis of 'The battered woman in the cultural context', chapter 3.

<sup>17</sup> Thorne-Finch, Ron: *Ending the silence: the origins and treatment of male violence against women* (Downsview, Ontario, 1992).

<sup>18</sup> Fortune, Marie M.: *Keeping the faith: questions and answers for the abused woman* (San Francisco, 1987). An invaluable handbook for women and care-givers alike. In Appendix B, p 83, 'Suggestions for clergy and laypersons', Fortune lists three goals to be kept in mind when responding to the abused woman: 1. Protect the victim (and children) from further abuse, 2. Stop the abuser's violence, and 3. Restore the marriage and family if possible, or mourn its loss.