TOWARDS A FRANCISCAN MODEL OF CLINICAL PASTORAL SUPERVISION

by

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Summary

Towards A Franciscan Model of Clinical Pastoral Supervision is a study of interaction between two movements: Clinical Pastoral Education (CPE) and Franciscan Spirituality. Francis and Clare were the primary founders of the Franciscan movement and Franciscan spirituality arose from their reflections on their unique response of following Christ. From the early Franciscan sources, essential elements are retrieved. Compassion is illustrated as a key quality of this model through textual analysis of four stories of Francis and his early followers. Clinical Pastoral Education is a result of the contributions of three founders: Keller, Cabot and Boisen. Clinical Pastoral Supervision (CPS) is a distinguishing concept of CPE. Various models of CPS are categorised according to three paradigms of western society: classical, modern and postmodern. The study concludes by framing a Franciscan model of clinical pastoral supervision. Contemplation and compassion are the two Franciscan characteristics which give this model a unique Franciscan dimension.

Ten Key Terms:

Franciscan Spirituality; Saint Francis of Assisi; Saint Clare of Assisi; Hagiography; Clinical Pastoral Education; Clinical pastoral supervision; Compassion; Contemplation; Pastoral care paradigms; and Models of pastoral supervision.

Acknowledgements

Abbreviations

A. References to Franciscan Sources

The following are the standard abbreviations used to refer to the writings of Francis and Clare and other early Franciscan texts (Armstrong, Hellman & Short 1999:32).

1. The Writings of St. Francis of Assisi

Adm	Admonitions
BlL	Blessing for Brother Leo
CtC	Canticle of Brother Sun
CtExh	Canticle of Exhortation
LtAnt	Letter to Anthony
1LtCl	First Letter to the Clergy (Earlier Edition)
2LtCl	Second Letter to the Clergy (Later Edition)
1LtCus	First Letter to the Custodians
2LtCus	Second Letter to the Custodians
1LtF	First Letter to the Faithful
2LtF	Second Letter to the Faithful
LtL	Letter to Brother Leo
LtMin	Letter to a Minister
LtOrd	Letter to the Entire Order
LtR	Letter to the Rulers of the Peoples
ExhP	Exhortation to the Praise of God
PrOF	A Prayer Inspired by the Our Father
PrsG	The Praises of God
OfP	The Office of the Passion
PrCr	The Prayer Before the Crucifix
ER	The Earlier Rule *(Regula non bullata)*
LR	The Later Rule *(Regula bullata)*
RH	A Rule for Hermitages
SalBVM	A Salutation of the Blessed Virgin Mary
SalV	A Salutation of the Virtues
Test	The Testament
TPJ	True and Perfect Joy

2. The Writings of St. Clare of Assisi

1LAg	First Letter to St. Agnes of Prague
2LAg	Second Letter to St. Agnes of Prague
3LAg	Third Letter to St. Agnes of Prague
4LAg	Fourth Letter to St. Agnes of Prague
LEr	Letter to Ermentrude of Bruges
RCl	Rule of St. Clare

Test Cl   Testament of St. Clare
BCl   Blessing of St. Clare

3. Other Early Franciscan Sources

1C   The Life of St. Francis by Thomas of Celano
2C   The Remembrance of the Desire of a Soul by Thomas of Celano
3C   The Treatise on the Miracles by Thomas of Celano
1-3JT   The Praises of Jacopone da Todi
1MP   The Mirror of Perfection, Smaller Version
2MP   The Mirror of Perfection, Larger Version
SC   Sacrum Commercium The Sacred Exchange between
                    St. Francis and Lady Poverty
AP   The Anonymous of Perugia
L3C   Legend of the Three Companions
AC   The Assisi Compilation (also known as The Legend of Perugia)
1-4 Srm   The sermons of Bonaventure
LM   Major Life of St. Francis by St. Bonaventure
LMin   Minor Life of St. Francis by St. Bonaventure
LFl   The Little Flowers of St. Francis
KnSF   The Knowing of St. Francis
ChrTE   The Chronicle of Thomas of Eccleston
ChrJG   The Chronicle of Jordan of Giano

B. References to Organisations and Publications

AAPC   American Association of Pastoral Counsellors
ACPE   Association of Clinical Pastoral Education
ACPESA   Association of Clinical Pastoral Education of South Africa
JPC   Journal of Pastoral Care
JSTM   Journal of Supervision and Training for Ministry
NACC   National Association of Catholic Chaplains

All Scripture references are taken from *The New American Bible* with the revised New Testament (1986).

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CHAPTER ONE

INTRODUCTION

1.1 The Aim and Scope of the Investigation

This dissertation is about two movements: the Franciscan Movement and the Clinical Pastoral Education (CPE) Movement. The Franciscan movement gave a new approach to growth in Christ. The CPE movement gave a new approach to growth in pastoral praxis. It is the purpose of this study to bring these two movements together to create a Franciscan model of clinical pastoral supervision. Framing the contours of a Franciscan model of clinical pastoral supervision has not been attempted before.

In recent years there has been a revival of interest in Franciscan spirituality, as well as spirituality in general. Franciscan spirituality "describes that approach to God and life in the world characterised by the values and behaviours that have their foundation in the religious experience of Francis and Clare of Assisi and the movement begun by them" (Blastic 1993:408). The writings of Francis and Clare will be presented as the sources for the essential elements of Franciscan spirituality. Franciscan compassion is a key attitude in the proposed model of clinical pastoral supervision.

Besides the Franciscan movement, the CPE movement is presented as the context for the proposed Franciscan model of CPE supervision. What is Clinical Pastoral Education? The Association of Clinical Pastoral Education (ACPE) defines it as:

> An interfaith professional education for ministry. Its brings theological students and ministers (pastors, priests, rabbis, imams, and others) of all faiths into supervised encounter with persons in crisis. Out of an intense involvement with persons in need, and the feedback from peers and teachers, students develop new awareness of themselves as persons and of the needs of those to whom they minister. From theological reflection on specific human situations, they gain a new understanding of ministry. Within the interdisciplinary team process of helping persons, they develop skills in interpersonal and interprofessional relationships (ACPE n.d).

The ACPE definition defines the essence, describes the process and the intended goals

of CPE. The origins of CPE movement will also be described. Various models of clinical pastoral supervision are described and categorised. The motivation is explained for having a model of supervision to guide and inform the CPE process. Finally, a provisional Franciscan model of clinical pastoral supervision emerges from the interaction of Franciscan spirituality and CPE.

1.2 Methodology

The methodology employed in this study is a limited survey of the literature of these two movements. The extent of the limitations of the literature survey will be described in the beginning of the section covering the literature survey. The theoretical framework utilised is a cross-disciplinary methodology. Schneiders describes two of these fields, the theological and historical approaches, as follows:

> the theological approach is taken by those interested in the formative approach, which sees spirituality as the lived experience of that which theology sets forth conceptually and theologically. The historical approach is based on a study of the lived experience of faith in documents left by those who had these experiences (1993:12).

Besides these two approaches as defined by Schneiders, the insights obtained from psychology and spirituality will be applied in the formation of a Franciscan model of CPE supervision. Pastoral supervision in CPE and Franciscan spirituality both reflect upon lived human experience. Francis reflected on his vocation to follow the Gospel of Our Lord Jesus Christ . The writings of Francis, Clare and their earlier followers are the primary historical documents to access the reflections of their experiences. The primary historical sources in the CPE movement focus upon the concept of the "living human document".

> Anton Boisen's image of the human person as a "document" to be read and interpreted in a manner analogous to the interpretation of a historical text has, up to the present, simply been taken as an admonition to begin with the experience of persons in the development of ministry theory. That certainly was central to Boisen's intention. Boisen, however, meant more than that. He meant that the depth experience of persons in the struggles of their mental and spiritual life demanded the same respect as do the historical texts from which the foundations of our Judeo-Christian faith tradition are drawn. Each individual living human document has an integrity of his or her own that calls for understanding and interpretation, not categorisation and

stereotyping (Gerkin 1984:38).

Gerkin rightly captures the meaning of Anton Boisen's use of the "living human document" as his primary historical text. The term the "living human document" as coined by Boisen is the source document or historical text in the CPE supervisory process. This study will also make a historical survey of the changing models of clinical pastoral supervision and how these changes have affected the relationship between the supervisor and supervisee.

1.3 Demarcation of the Dissertation

The dissertation is presented in six chapters. Chapter one deals with the aims, methodology, and a literature survey of the dissertation and a description of the various chapters. Chapters two and three focus on Franciscan spirituality and compassion respectively. Chapter four looks at the CPE movement and models of supervision. Chapter five proposes a Franciscan model of clinical pastoral supervision. Chapter six concludes the dissertation.

By way of further elaboration chapter two is concerned with Franciscan spirituality. It begins with a summary of the various influences that gave birth to the Franciscan movement. The various movements in the eleventh and twelfth centuries are described and Francis's response to God's call "rebuild my Church" summarized in the phrase also will be examined (LM 2:1). Francis, Clare and the early members of their communities responded to the Gospel by developing a certain Franciscan lifestyle. This lifestyle was guided and informed by their spirituality. The essential elements of Franciscan spirituality are described in some detail. These elements of Franciscan spirituality are: 1) primacy of the Gospel life; 2) Christocentric emphasis; 3) life in and for the church; 4) the contemplative dimension; 5) community characterised by minority; and 6) world-wide mission (Wroblewski & Karecki 2000a:11). These elements or characteristics gave birth to certain Franciscan values.

Chapter three is about the Franciscan value of compassion. The historical-critical methodology for analysing the stories is utilised. Franciscan primary sources were written

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mainly in a literary genre of spirituality called hagiography. The various techniques used by the hagiographer will be described. Four stories from the early Franciscan sources in which Francis exhibited compassion are analysed by textual comparison. The methodology is applied to each story in order to: 1) obtain a historical analysis, 2) uncover the author's meaning and 3) discover any new insights concerning the Franciscan contribution to compassion. These stories highlighted how Francis's spirituality enabled him to respond with his own brand of compassion. Some concluding remarks concerning Francis and compassion are given. Franciscan compassion is singled out as a key characteristic of a Franciscan model of CPE supervision.

Chapter four covers supervision in the CPE movement. The origins of the CPE movement on the east coast of the United States of America in the 1920's are described. Several factors that gave rise to CPE are then explained. These factors arose from the three disciplines that CPE comprised at that time. They are theology, the behavioural sciences, and education. Next, some basic concepts of CPE are presented. These concepts provide the context wherein the supervisor in CPE plays his/her role. This role is that of a facilitator of the CPE process. From looking at the role of the supervisor, we see how that role is affected by the model out of which the supervisor carries out his/her ministry. This is the purpose of having a model of CPE supervision. The schema of dividing the history of Western civilisation into three ages, viz: classical, modern, and postmodern[1] is then presented as a schema for these models. The three models of CPE supervision correspond to these three periods of history. These three pastoral care paradigms or models are the classical, the clinical/ pastoral, and the communal/contextual. Some characteristics of each model are described in their historical contexts. Examples of each model are presented to show how they are representative of that particular historical paradigm. The postmodern communal/contextual model points the way to my Franciscan

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[1]Downey noted that the "the term postmodern is of rather recent origin and is quite ambiguous. The modern (Cartesian-Kantian), post-Enlightenment worldview which emphasised individual subjectivity, interiority, and self-subsistent autonomy has given way to the postmodern sensibility which is more fully cognizant that the human person is a relational being who exists toward others and within a tradition or traditions" (1993:746-749). See also: Griffin, D R (ed) 1988. *Spirituality and Society. Postmodern Visions*, New York: State University of New York Press.

model of CPE supervision.

Chapter five brings together Franciscan spirituality and the CPE supervision to frame a Franciscan model of clinical pastoral supervision. First, six foundational characteristics of Franciscan clinical pastoral supervision are described. Second, contemplation and compassion at the heart of a Franciscan spirituality of pastoral supervision are illustrated. Third, the multi-disciplinary approach of this model is described. Pastoral counselling, spiritual direction, and clinical pastoral supervision are the three primary disciplines upon which this model's supervisor can draw during the supervisory process. Finally, a Franciscan model of clinical pastoral supervision is defined and applied within the multi-cultural context of Southern African society.

Chapter six gives the conclusion of the dissertation.

1.4 Literature Survey: Selected Works

In researching literature for this dissertation two parameters were chosen owing to the fact that this is a dissertation of limited scope. The two parameters selected were: 1) to limit the research to the early Franciscan sources; and 2) to limit the models of clinical pastoral supervision to just one schema. The first parameter limits the Franciscan sources that were considered to those written in the first one hundred and fifty years of the Franciscan tradition. These early documents are "crucial for understanding not only Francis, but also the movement that he initiated" (Armstrong, Hellman, and Short 1999:11). The Franciscan texts of the first one hundred and fifty years from the writings of "Thomas of Celano, Julian of Speyer, and Bonaventure, define Francis in light of previous religious traditions into whose paradigms he clearly did not fit" (Armstrong, et al 1999:11). These early sources contain the essential elements of Franciscan spirituality. It is beyond the scope of this dissertation to attempt to survey the entire Franciscan tradition of almost eight hundred years.

The second parameter is to present only one framework for models of clinical pastoral

supervision. There are several ways to outline the development of the concept of clinical pastoral supervision. The framework that will be used is the division of the history of western civilisation into three periods. Another avenue of many other possible approaches would be to study the development of clinical pastoral supervision from the perspective of the cultural shift from an Eastern American masculine model to an international gender inclusive model. Some selected sources for Franciscan Spirituality and Clinical Pastoral Supervision will be presented next.

1.4.1 Franciscan Spirituality - Selected Sources

Having considered the two parameters that govern the scope of this dissertation, a brief survey of selected literature for these two movements is given. Franciscan spirituality is based on the writings of Francis and Clare of Assisi plus the other early Franciscan documents. From the critical editions of these writings new insights were gained by the friars, sisters, and members of the Secular Franciscan Order about their Franciscan identity. Sheldrake explains the process of interpretation of texts:

> The constitutions and Rule seek to pass on something. The 'something' is not a series of unchangeable rules which demand literal observance but the *experience* of the first generation of monks... which was reflected upon before being put into written form. This process, which lies behind the creation of the text and which is to be mirrored by the reader's response, is three-fold. Firstly, there is an experience, of God, the world and the Church. Secondly there is reflection in the light of the Gospel and of the specific values of the tradition. Finally, there is a discernment of what response is appropriate (1995:181-182).

As Sheldrake rightly stated, there is a need to reflect deeply on the responses made by Francis, Clare and the early Franciscans to understand their writings. To access their experience one must look at all the critical editions of the early sources because these are the most reliable texts we have available. To understand fully these early sources one needs to have recourse to commentaries on their writings. Also, one needs to have some understanding of the context in which the writings were composed.

The translation and critical edition used of Francis's writings and the other early Franciscan sources are taken from, *Francis of Assisi: Early Documents*, a three volume study with a

one volume index by *Armstrong, Hellman, and Short* (1999 - 2002). The writings of Clare of Assisi are taken from the translation and critical edition by *Armstrong* (1993). These two collections of the early documents contain the essential sources of Franciscan spirituality. Therefore, it is vital to mine the riches of the early Franciscan documents for Francis's and Clare's understanding of their movement. However, these writings are not enough:

> The writings of St. Francis of Assisi are a primary source for Franciscan spirituality (K Esser). Although Francis is foundational for Franciscan spirituality, he is not enough. Specifically chosen to illustrate the diversity and commonality of the Franciscan spiritual experience are St. Clare of Assisi, Brother Thomas of Celano, Blessed Angela of Foligno, St. Bonaventure, the Spirituals, and subsequent First-Order reforms that began within the community, the Conventuals, and ended as separated and juridically distinct orders, the Observants and the Capuchins (Hellman 1988:31).

It is easy to agree with Hellman that these other early Franciscan sources serve to broaden one's knowledge of the depth and variety of Franciscan spirituality. These other sources serve to support and explain the essential elements of Franciscan spirituality.

Esser (1970) is still considered one of the preeminent Franciscan scholars. Esser and Grau together prepared in German a critical and definitive edition of the texts of the writings of Francis of Assisi. Esser's commentary and insights on the Franciscan *Rule* in his *Origins of the Franciscan Order* were especially helpful in recognising the origins of the essential elements of Franciscan spirituality in the writings of Francis. Esser's other works were also consulted for their fresh approach to the meaning of mission for the Franciscans.

Micó (1993 - 1996) has a series of articles translated and presented in various issues of *Greyfriars Review* over several years These articles cover various themes of Franciscan spirituality. These themes include the following: the background of the twelfth century which gave birth to the Franciscan movement, the Gospel life, ecclesiology, chastity, worship, minority, and the Franciscan Apostolate. Minority is related to poverty as stated by Matura:

> Material poverty effectively takes away from men and women every means of sociological power, makes them "little," minors, without any clout in the midst of socioeconomic structures since they exist marginally (1980:16)

Minority for Franciscans, as Matura describes it, is an attitude of powerlessness, a total reliance on God's providential care. Micó uses the early Franciscan sources to support his position in regard to the importance and uniqueness of each of these themes for Franciscan spirituality.

Manselli (2000) wrote an article translated and presented in *Greyfriars Review* entitled "We Who Were With Him: A Contribution to the Franciscan Question." In this article he gives eyewitness accounts of various moments in Francis's life. These eyewitnesses show Francis's uniqueness by giving to us scenes of the saint's poverty and pain, humiliation and suffering. They reveal Francis in all his humanity:

> But all this is what the companions, who present themselves under the formula "We who were with him." wished to speak about. The important thing was that Francis be seen in all his Christian grandeur and in his human loneliness. They were able to stay with him, to love and venerate him; but they admitted they had been forced to run away when Francis was becoming superhuman in his love for Christ and his acceptance of suffering. In this sense, we would claim that few historical persons have had witnesses like the "We who were with him." Only it is strange that until now their importance has not been fully grasped, both historically and for a deeper understanding of the meaning of Francis of Assisi (Manselli 2000:193).

These stories of Francis's companions, the ones who were with him, are rich sources for how Francis viewed and expressed compassion. The companions show us a side of Francis that the earliest biographer, Thomas of Celano, who was writing to support Francis's canonisation did not emphasise.

Wroblewski & Karecki (1996-2003) have for many years been producing an excellent publication entitled, *Franciscan Study Guides Series*. Each year a particular topic is presented in six issues. Their series on Franciscan spirituality (2000) and Franciscan mission (2001) were pivotal in drawing togther the various Franciscan resources which were very useful in chapter two of this dissertation.

Several other authors' commentaries on the writings of Francis and Clare of Assisi will be utilised. *Delehaye*'s (1962) work on hagiography is considered a classic in its presentation of the tools for understanding the distinction between hagiography and history.

Fortini (1981), a historian and former mayor of Assisi, used his unique position in Assisi and his love of history and St. Francis to write well researched books and articles on the medieval life of Assisi. *Doyle & McElrath* (1980) describe the Christocentric nature of Franciscan spirituality. *Short* (1999) in *Poverty & Joy* shows an incarnational theme running in the writings of Francis. *Blastic* (1993) related the importance of worship and the church in Franciscan spirituality. *Matura* (1980) supports the centrality of worship in Francis's life and writings.

1.4.2 Clinical Pastoral Education - Selected Sources

Anton Boisen is considered the father of the CPE movement (Asquith 1992:1). Boisen struggled most of his life with various mental illnesses. While being hospitalised he reflected on his own experiences through the eyes of faith. He was an ordained Presbyterian minister. This theological reflection on his own experiences led him to focus on the in-depth study and understanding of human experience (Asquith 1992:8). Some of Anton Boisen's works are: his autobiographical study; *Out of the Depths: An Autobiographical Study of Mental Disorder and Religious Experience* (1960); *Concerning the Relationship Between Religious Experience and Mental Disorders* (1923); *The Challenge to Our Seminaries* (1926); *Theological Education Via the Clinic* (1930); *Theology in the Light of Psychiatric Experience* (1941); and *The Minister as Counsellor* (1948); in which he developed his concept of "the living human document." His writings reveal his concern that the theological students have a clinical year of training in pastoral ministry (Asquith 1992:22).

There is a broad range of opinion on the contribution to the CPE movement of Boisen and his writings. For example, Boisen was "a respected scholar and ahead of his time in attempting to integrate the intellectual and emotional aspects of life through the use of an empirical approach to study the psychology of religious experience" (Hall 1992:11). Some authors , such as Thornton (1970), criticised Boisen's writings and thought. Thornton suggested that "we must ask whether Boisen's whole system of thought and his whole research enterprise is no more than a general rationalization of a psychotic way of coping

with life" (Thornton 1970:55). Carroll Wise a student of Boisen in 1929 and a pioneer of the CPE movement in his own right had this to say about Boisen, "A lesser mind would have succumbed in the first psychotic episode, but not Anton Boisen. For he had learned something about the necessity to use his illness creatively. The Clinical Training Movement is the child of that creativity, tempered as it was by intense struggles. We owe Anton Boisen a great debt of gratitude" (Wise 1965:14). The range of opinions about the contribution of Boisen and his writings to the CPE movement all acknowledge the impact of Boisen's psychotic episodes upon his works. Whether one views these episodes as creative or detrimental to his contribution to the CPE movement is open to debate. In the final analysis Boisen together with Cabot and Keller are considered the primary founders of the CPE movement. Early in the history of the CPE movement, a split developed between Cabot and Boisen as to their understanding of the genesis of mental illness and its relationship to theological reflection (Hall 1992:13). This split does not diminish the contributions that they both made to the movement. It is beyond the scope of this study to present a detailed history of the development of the CPE movement. Only a brief history is given to root the concept of clinical pastoral supervision within the CPE movement. CPE and the various models of supervision were influenced and shaped by the changing concepts of theology, the behavioural sciences and educational theory.

Pohly (1977) was one of the first to research the origins of pastoral supervision by reviewing the literature of the related disciplines of business and industry, education, psychotherapy, social work, and clinical pastoral education. His contribution in the field of pastoral supervision was to devise a model for pastoral supervision which is attentive to the importance of the clinical setting of ministry.

Holifield (1983) looks at the history of Protestant pastoral care in the U S A. He takes a long look at changes in mainstream Protestantism in America through the "private conversations of pastors and their parishioners which reveal the movement from otherworldly salvation to self-realization" (Holifield 1983:11). Holifield's book is a useful resource when used in conjunction with Hall's (1992) book on the history of the clinical pastoral education movement, Steere's (1989) book on supervision, articles by Corrigan(2000) and Johnson (2000) on the contribution of Roman Catholics to the CPE

movement and Ward's doctoral thesis. The great limitation of Holifield's history of pastoral care in America is that it ends with the late sixties. This is over thirty years ago. His history ends at the beginning of substantial shifts in pastoral supervision.

Steere (1989) presents the basic concepts of CPE supervision. He contextualises his concept of pastoral supervision in the models of supervision from the helping professions. Drawing from various elements of supervision from social work, clinical psychology, education, and family therapy, he constructs his model for supervision of pastoral care. In chapter four, this study presents Steere's insights concerning the supervisory process and brief history of supervision in CPE.

Patton (1993) distinguishes three paradigms for the ministry of pastoral care. They are the classical, modern, and postmodern paradigms. His schema is useful for categorising the models of clinical pastoral supervision. He emphasises the importance of the communal and contextual dimensions of the postmodern paradigm.

O'Connor (1998) delineates the distinction between pastoral supervision and clinical pastoral supervision. In her study of *Clinical Pastoral Supervision and the Theology of Charles Gerkin,* she discerns the incarnational nature of Charles Gerkin's theology.

Hall (1992) presents the history of CPE movement. Hall, in studying the history of the CPE movement, found a common theme: "the pilgrimage to connect the intellect and the emotions, the head and the heart" (Hall 1992:xiii). Since he was involved in the formative years of the CPE movement, Hall is in a unique position to portray the tensions and dynamism that flourished in those days. Hall was also one of the first presidents of the combined associations that formed the Association of Clinical Pastoral Education in the United States. His contribution to this dissertation will be seen in the section on the history of CPE.

Asquith (1992) has collected many journal articles by the founder of CPE, Anton Boisen, and also articles critiquing Boisen's life and work. Since many of Boisen's works are very

hard to locate, Asquith's book is even more valuable. He is a key source for the CPE founder's own intentions and concerns for the CPE movement.

The *Journal of Supervision and Training in Ministry*, which was developed in response to "a paucity of writing in this field" (Fitchett 2000:1) is a rich source for articles on supervision in CPE. The goals of the *Journal* are "to preserve and extend the field of pastoral supervision" (Fitchett 2000:4). Many articles from various issues of the *Journal* are used to develop concepts for the models of CPE supervision. *Klink* (1989) presented the basic concepts of supervision. *Pohl & Evans* (1997) present the interdisciplinary nature of CPE supervision. *O'Shea* (1987) who used the Emmaus story as a model of supervision in CPE, approached supervision from the scriptural perspective. She integrates theology and psychology in her model of CPE supervision. Her model is an excellent example of a holistic balanced approach to pastoral supervision. *De Velder* (2000) developed criteria for a postmodern CPE paradigm drawing on the various works of Capra, Clinebell, and Patton (De Velder 2000:141).

Pienaar (1993) wrote an excellent masters dissertation at the University of South Africa about a provisional model of pastoral supervision in the Methodist Church of Southern Africa. His literature survey of the various models of pastoral supervision is very useful in contexualising CPE supervision within the broader field of supervision. A main drawback of his model of pastoral supervision is his choice limiting the ministerial context only to the congregational setting.

Ward (2001) in her doctoral thesis at the University of Natal, Pietermaritzburg, presented an excellent though brief history of the CPE movement and the basic concepts of the CPE supervisory process. Her contribution to the study of the CPE movement is to critique the CPE process and to propose a possible means to adapt it in a cross cultural context.

These sources give a good basis for developing a model of Franciscan clinical pastoral supervision. The writings of Francis have many examples of his compassionate stance towards people in need. The writings of Boisen and his followers support the postmodern

trajectory of my model. The horizon where Franciscan spirituality and CPE supervision will meet is in my Franciscan model of clinical pastoral supervision.

1.5 Summary and Conclusion

The Franciscan and Clinical Pastoral Education movements are the two sources that can shape and inform a new Franciscan model of clinical pastoral supervision. Within the limited scope of this dissertation the aim is to describe some of the Franciscan qualities of the relationship between the clinical pastoral supervisor and supervisee. These qualities are discovered in the writings of Francis, Clare, and their earliest followers and biographers. In the next chapter these various writings will be examined to extract the essential elements of Franciscan spirituality.

CHAPTER TWO

FRANCISCAN SPIRITUALITY: Origins & Essential Elements

2.1 Introduction

Franciscan spirituality arose from the response of Francis, Clare, and their early followers to Christ's invitation to follow Him. Francis's response to the invitation to follow Christ was a process which he recalls at the end of his life in his *Testament*:

> The Lord gave me, Brother Francis, thus to begin doing penance in this way: for when I was in sin, it seemed too bitter for me to see lepers. And the Lord Himself led me among them and I showed mercy to them. And when I left them, what had seemed bitter to me was turned into sweetness of soul and body. And afterwards I delayed a little and left the world (Test 1-3).

Francis remembered the encounter with the leper as a moment of grace in his conversion process. This encounter with the leper was to mark Francis's religious experience throughout his life. In that encounter with human suffering, Francis came to understand the love of God made flesh in the incarnation of Jesus. It is this experience of grace that established Franciscan spirituality as the following of the poor and crucified Christ (Blastic 1993:408). Franciscan spirituality is both the spirituality of the founders, Francis and Clare of Assisi, and of their followers forming the Franciscan tradition. "To understand Franciscan spirituality we must begin with the spirituality of Francis himself, *il Poverello*, 'the little poor man' of Assisi. But understanding the tradition does not mean stopping with Francis. Otherwise we would have only the spirituality of an individual, not a 'tradition'" (Short 1999:31). The writings of Francis, Clare and their early followers up to the time of Bonaventure will be the primary sources for these essential elements. This study is limited to these first one hundred and fifty years of Franciscan sources. Firstly, the roots of the Franciscan movement will be traced to the twelfth century trends. Secondly, the essential elements of Franciscan spirituality will be described.

2.2 The Origin of the Franciscan Movement

2.2.1 The Twelfth Century: a turning point in history

The spiritual life story of a person or a movement is not an isolated phenomenon that can be understood in and by itself. Everyone's life is the result of the interaction between many

elements that made it possible and help to explain it. Therefore, in order to understand Francis's religious experience, one must see it in its immediate context, from which, as from fertile soil, it drew its existence and its meaning (Micó 1993a:2).

The Franciscan movement was shaped by the many changes in society of the twelfth century. The crusades brought more communication between the East and West. Feudal structures fell into disuse; towns and cities rose in importance. This was a time of reawakening; there was a changing art-style, the rise of universities and scholastic theology, and new literary styles during this revival (Healey 1999:137-8). The most conspicuous features of Medieval Europe's economic miracle were the rapid growth of international trade and commerce, the revival of urban life in the old lands of the western Empire, and a sustained rise in population (Lawrence 1994:1). Much attention has been paid to the twelfth century as a turning point in the history of the daily lives of believers. The evolution of the crusading ideal and the formation of military orders can be described as major form of lay piety that had considerable influence for centuries.

Out of this reawakening developed new religious orders. For one, the canons regular were diocesan priests ordained for ministry and had the opportunity to live a community life in poverty (Aumann 1985:115). Zinn further defines them when he says:

> Regular canons are deacons and priests who live in a religious community governed by a rule that requires personal poverty of each canon. Important foundations included Prémotré (near Lyon) and, St. Victor (Paris). The canons regular added the crucial element of personal poverty. In insisting on this they were one among other movements that sought to recover the life of the primitive church (*ecclesia primitiva*) and to embrace the ideal of the apostolic life *(vita apostolica)* in the eleventh and twelfth centuries (1985:218).

The main distinction between the monks and the canons according to Zinn is that the canons dedicated themselves to ministry. St. Norbert of Xanten started out as a canon regular. He later founded the Premonstratenians in 1120 as an order that would combine the monastic observances with priestly ministry, his order was a forerunner of the mendicant orders of the thirteenth century (Aumann 1985:117).

Other founders besides St. Norbert, who were the most influential founders of canons

regular were Hugh and Richard, Canons of St. Victor. Their approach was to combine both the speculative and the affective, the theoretical and the practical (Healey 1999:139). Zinn gives an excellent summary of the Victorines' spirituality:

> It should be noted that Hugh and Richard were influential in bringing the ideas of Pseudo-Dionysius the Aeropagite into the mainstream of western Christian and mystical thought. Hugh used the Dionysian scheme of purgation, illumination, and union in his mystical writings, and he also introduced in his theology the idea of the Eucharist as a "participation" in Jesus. ... Victorine influence on later mystics was substantial, especially through Richard. His influence can be seen in Bonaventure's *Itinerarium mentis in Deum* (the Journey of the Mind into God), the English *Cloud of Unknowing*, and such later works as Bernardino de Laredo's *Ascent of Mount Sion*" (1985:227).

According to Zinn, the Victorines were characterised by intensive intellectual activity that was indicative of the new trends and changes taking place in the twelfth century.

One such trend favoured by Victorines was scholasticism which already flourished in the schools especially at Chartres, Canterbury, Toledo, and Paris. (Aumann 1985:123). McGrath defines Scholasticism as, "a particular approach to Christian theology, associated especially with the Middle Ages, which lays emphasis upon the rational justification and systematic presentation of Christian theology" (1999:189). McGrath's definition describes St. Anselm's (1033-1109) approach which took Plato and St. Augustine as his guides while he sought to provide a rational basis for what he believed (Aumann 1985:124). Anselm is generally considered the father of scholasticism. Scholasticism had a profound effect on spirituality's relationship with theology.

Another trend that had a profound effect on spirituality were changes in lay spirituality. Popular piety in the twelfth century was being influenced by a renewed interest in the Bible and the Holy Land because of the crusades. These two trends led to a strong and tender devotion to the sacred humanity of Jesus. This devotion to Christ was expressed by way of veneration of the Blessed Sacrament. A renewed devotion to Mary and the saints also arose. All these factors led to a strong desire expressed by many to live the Gospel in a purer and simpler way (Healey 1999:147-8). Those desiring a radical Gospel life moved in two directions:

> First, there were those who would be instruments of renewal and reform while remaining orthodox and united with the institutional Church, such as the Mendicants of the thirteenth century; second, there were other groups who joined a political and social unrest to their religious unrest and gradually drifted into schism and heresy (Healey 1999:148)

This second group of penitential fraternities as described by Healey became active evangelists professing the apostolic life. They came for the most part from the more affluent and articulate sections of the urban laity. Two of these groups, which in their early stages anticipated many features of the Franciscan movement, were the fraternity of the Poor Men of Lyons or Waldenses and the Humiliati. The Waldenses' founder, Waldes, was a cloth merchant and banker of Lyons, who had grown rich on the profits of money-lending (Lawrence 1994:19). The Waldenses, rapidly cut off from the larger Church, practised radical poverty, and were characterised by refusing ownership, by walking barefoot, wearing only one tunic, and practising itinerant lay preaching. The Humiliati, more sedentary, lived in community and worked with their hands; the Waldensians did not do so because they lived from preaching (Matura 1980:56). Another founder of lay radical groups was Joachim of Fiore (c. 1130-1202) who did much to popularize an apocalyptic and spiritual vision of history within a Trinitarian framework, thus looking to the future rather than the past. He spoke of a new age to come, the age of the Holy Spirit in which a spiritual Church under the leadership of spiritual men would take the place of the visible Church present then (Healey 1999:149). The Waldenses, Humiliati, and followers of Joachim of Fiore as described by Lawrence (1994), Matura (1980), and Healey (1999) were some examples of the lay poverty movements that Francis would have been aware of and been influenced by in later forming his movement. This awakening of the laity in the twelfth century was being expressed by an interest in the Bible, Crusades, humanity of Christ, devotion to Mary and the saints, and lay poverty movements.

The twelfth century witnessed the birth of the spirituality of the canons regular especially prominent in the Victorine school and of the lay poverty movements as well as the renewal of the monastic spirituality. The lay spirituality of the twelfth century can be characterised as being more Biblical, Incarnational, devotional, and radical in embracing a poor lifestyle.

2.2.2 The Rise of the Mendicants

Having surveyed the changes in spirituality in the twelfth century, there is a need to have some background on the changes that took place in the thirteenth century to appreciate the effects they had on the Church and spirituality. During the thirteenth century, three important shifts occurred: (1) theological authority passed from the monasteries to the universities; (2) economic power passed from the agricultural domains to the concentrated commerce and fairs of the cities; and (3) political power passed from the provincial aristocracy to the court of the king in a central capital (Tavard 1988:10). These shifts in society were accompanied by another shift from monastic theology to scholastic theology. This last shift would initiate the separation of spirituality from theology.

In the midst of all these changes new forms of religious life arose. The trends of the twelfth century especially as seen in the new orders like the Premonstratenians and the radical lay poverty movements gave rise to the flowering of the mendicant movement in the thirteenth century. Pope Innocent III, deeply concerned about the growing challenge to orthodoxy on the part of the lay poverty movements, called the Fourth Lateran Council in 1215 (Tavard 1988:9). He knew that he had to reform the Church in order to remove some of the causes of these heretical movements. The four mendicant (begging) orders - Dominicans, Franciscans, Carmelites, and Augustinians - exemplified a new understanding of the necessity of meeting the needs of the Church and society. (Holt 1993:59). One of the needs of the Church that these new orders fulfilled was to provide preachers to refute the heresies of some of the lay poverty movements.

Having described the high medieval times that gave rise to the mendicant orders, we now focus on one of these; namely, the Franciscans. Francis of Assisi (1181/2-1226), founded the Franciscan movement. Clare of Assisi (1193 -1253) inspired by his example of Gospel living founded the second order or Poor Clares. The writings of Francis and Clare are considered the primary sources for Franciscan spirituality. The Franciscan order was marked by evangelical poverty and service to the Church. Mendicant orders did not simply evolve from monasticism but more than that, they responded to the needs in the Church:

the need to return to the Christian life of the Gospel (*vita apostolica*); the need to reform religious life, especially in the area of poverty; the need to counteract the heresies of the time; the need to raise the level of the diocesan clergy; the need to preach the Gospel and administer the sacraments to the faithful (Aumann 1985:126).

His writings show an appreciation of both scriptural and liturgical texts (Hellman 1988:31-32). What, in brief, were the formative Christian events of Franciscan spirituality? Franciscan spirituality hinges on the two great Christian events; that is, the Incarnation and the Passion. Francis saw God's great humility in the Incarnation of Christ and great charity in the Passion of Christ. These two events shaped Francis's understanding of the Gospel message (Moorman 1986:302-3).

The birth of the mendicant orders added a third way of living religious life to the existing forms of the canons regular and monasticism. Although mendicant spirituality accepted some characteristics from monastic life, such as, asceticism, communal liturgical prayer, service to neighbour, and manual work; yet mendicant spirituality added three important characteristics to these: 1) service to the Church; 2) evangelical poverty; and 3) missionary spirit.

2.3 Essential Elements of Franciscan Spirituality

Franciscan spirituality has many elements. Several scholars have put together lists of these indispensable components. For Doyle, Franciscan spirituality was christocentric, evangelical, existential, tender, devotional and practical (1983:159). Doyle's list gives some of the essential aspects of Franciscan spirituality, such as, christocentric and evangelical but misses others, such as, the missionary and contemplative dimensions, which are considered as critical to fully grasping the richness of Franciscan spirituality. This study will therefore follow the list of Wroblewski and Karecki (2000a). They are as follows:

1) Primacy of the Gospel life
2) The kenotic Christ
3) Life in and for the Church

4) The contemplative dimension
5) Community characterised by minority
6) World-wide Mission (Wroblewski & Karecki 2000a:11).

Wroblewski & Karecki's listing of elements is more comprehensive than Doyle's since it covers all the main aspects of the active and contemplative dimensions of Franciscan life (Doyle1983:160). Each of the elements of Wroblewski & Karecki will be presented as rooted in the primary Franciscan sources, that is, the writings of Francis, Clare and their followers.

2.3.1 Primacy of the Gospel life.

The Franciscan characteristic of Gospel primacy was not unique. As previously described above, the primacy of the Gospel life was a hallmark of many of the lay poverty movements. What is unique is Francis's expression of this Gospel life. Francis's conversion, expressed by his "leaving the world," did not result in his entrance into a monastery or another existing form of religious life of his day. The outward sign of his break with the past was his complete disregard for all that is earthly, that is, worldly goods (Esser 1970:18). This leaving of the world, as Esser asserts, was witnessed to by Francis in his Testament when he ends the description of his conversion by saying: "and I left the world" (Test 3; Esser 1970:19). His conversion did result in a new social and ecclesial definition that Francis described in his *Testament* as life "according to the form of the Holy Gospel" (Test 14; Blastic 1993:408). Francis insisted that in this experience of grace it was the Lord himself who showed him what to do; no human or ecclesial influence determined the path he was to follow. The uniqueness and novelty of Franciscan spirituality stemmed from this fundamental conviction based on Francis's experience (Blastic 1993:408-9). While Franciscan spirituality was influenced by many currents of the twelfth century living according to the "form of the Holy Gospel" indicated something radically new (Short 1999:22).

Besides Francis, Clare was also inspired to embrace the primacy of the Gospel life for her followers. Clare begins her Rule by saying that the 'form of life' of the Poor Sisters (the first name of her community) was inaugurated by Francis himself, and that life is 'to observe the

Holy Gospel of Our Lord Jesus Christ' (RCl 1; Short 1999:23).   For Clare the faithful follower of Francis and the sisters, the Gospel was also primary and formative for shaping their lives. This form of life based on the Gospels had much to do with the role of the Bible in medieval society. What was the place of the Bible in medieval society?

2.3.1.1 The Role of the Bible in Medieval society

The importance of the primacy of the Holy Gospel in the lives of Francis, Clare, and their followers can only be appreciated in light of the place of the Holy Bible in medieval society. Micó clearly states this:

> It (Bible) was regarded as containing all knowledge, scientific as well as theological, and it was the basic text for all instruction, in the universities as well as the primary schools, where it was used to teach reading and writing. That is why an aura of mystery surrounded it, for it was nothing less than the knowledge and will of God in book form, arousing a sense of religious and secular reverence (1993c:284).

Francis's knowledge of Biblical texts as Micó explained above came from his primary education (Schmucki 1988:41).   Francis having learned to read and write Latin, the language of literacy of his time, was able to read the Bible (Matura 1997:7-8).

2.3.1.2 How Francis embraced the Gospel life

With this appreciation of the importance of the Gospels in medieval society in mind, the story of how Francis embraced the primacy of the Gospel for his new way of life will make greater sense.   In the *Legend of the Three Companions*, Francis said that life according to the Gospel was revealed to him the day he and his first two companions went to the Church of St. Nicholas and opened the book of the Gospels three times. Three times he came upon the text that confirmed the plan he himself had discovered: to follow Christ in poverty (L3C 28f; Iriarte 1998:173-174).

What does this "to follow Christ in poverty" entail? Again the *Legend of the Three*

Companions reveals this when it says:

> One day while he was assisting at Mass, he heard the instructions given by Christ when He sent His disciples to preach - that they carry neither gold or silver nor haversack for their journey; that they take no staff, bread or shoes, and have no second garment. After listening to the priest's explanation of these words of the Gospel, full of unspeakable joy, he exclaimed: 'This is what my whole heart desires to accomplish' (L3C 25)

Francis's interpretation of Gospel life as detailed in the *Legend of the Three Companions* above contained some original elements. What were these elements?

2.3.1.3 The original elements of Franciscan evangelical life

Apostolic mobility, poverty, brotherhood, taking part in urban life were all distinctive notes of this new form of evangelical life. What made the Franciscan experience unique is another essential trait as Thomas of Celano relates: "One day as they were reading the *Rule*, when he heard the words 'ut sint minores' (let them be the lesser of all), Francis interrupted the reading and said: 'I wish that this fraternity should be called the Order of Friars Minor'" (1C 38). The friars' vocation teaches them to remain in a lowly station and to follow the footsteps of the humble Christ." (2C 148; Leclerc 1982:63-64). Apostolic mobility or a pilgrim way of life was inspired by his desire to follow one that would resemble more closely the life of Jesus himself and the disciples during the brief years of their mission in Galilee and the surrounding territory (Short 1999:22). Apostolic mobility was based on one striking feature of the new Order: the fact that it had no "cloisters" in the old sense of the word. Rather, the friars went through the world calling people everywhere to repentance and proclaiming the Kingdom of God. Such an apostolate, obviously, made the stable, cloistered life unthinkable (Esser 1970:54). Apostolic mobility allowed the friars to respond more easily to the needs of the apostolate.

The embracing of the Gospel life for Francis had practical implications for his daily life. The Synoptic Gospels contain certain "logia" or sayings of Christ. These sayings shaped the lifestyle of the early Jerusalem community. Francis looked to these texts which propose an

itinerant, radical following of Christ as the essence of the Gospel. "All these radical 'sayings' which appear in the Synoptics, except the one concerning eunuchs (Mt 19:12) and the other about scandal (Mk 9:43-48), emerged also in Francis's writings, especially in his two *Rules*" (Micó 1993c:288-289). The secondary Franciscan sources also support Francis's practical application of the Gospel life for his fraternity. Both Thomas of Celano and the Three Companions emphasize very concretely how Francis, once he had heard the will of God, adopted the Gospel requirements even in the smallest detail: "For he was not a deaf hearer of the Gospel, but committing all that he had heard to praiseworthy memory, he tried diligently to carry it out to the letter" (1C 22). The Three Companions have Francis say: "He learned these directives by heart. He set his whole heart and mind on how he could best carry out the words of grace" (L3C 25; Schmucki 1988:6).

2.3.1.4 The primacy of the Gospel life in Franciscan Rules

The primacy of the Gospel life was first enshrined in the *Protoregula* (first rendition of the Franciscan rule) of 1209 approved by Pope Innocent III when Francis visited Rome. Schmucki (1988) is convinced that the text of the *Earlier Rule* in its final edition of 1221 was developed through a process of additions and rewriting of the *Protoregula* of 1209. This first rule would certainly have contained the Gospel quotes which determined the starting point of the vocation of the Friars Minor. These include, as Schmucki stated, "the principal elements of the missionary discourse with all the radical attitudes regarding an itinerant life without fixed houses or abode, with heroic trust in God without provision for the morrow, permission to eat whatever food was set before them, and the proclamation of penance and peace" (1988:10). These radical attitudes included the renunciation of the world and acceptance of a new life as the mark of the vocation of all the followers of Francis (Esser 1970:18).

Other sources attest to how Francis received help in inserting the scripture texts into the *Earlier Rule. The Chronicle of Jordan of Giano* speaks of the help Francis received with the Scriptural texts: "Because Francis knew that Cesar of Spires was an expert in Sacred Scripture, he assigned him the task of adorning the *Rule* which Francis had himself

conceived in simple words with the words of the Gospel. Cesar did this" (ChrJG 15; Schmucki 1988:11). Chapter fifteen of the *Earlier Rule* which most likely appeared in the Protoregula is nothing more than a mosaic of texts from Luke and Matthew:

> When the brothers go about through the world, they should carry nothing for the journey (see Luke 9:3), neither a knapsack (Luke 10:4), nor a purse, nor bread, nor money (Luke 9:3), nor a staff (Matt. 10:10). And into whatever house they enter, let them say : Peace to this house (see Luke 10:5). And remaining in that house, they may eat and drink whatever (their hosts) have offered (Luke 10:7). They should not offer resistance to evil (Matt. 5:39), but if someone should strike them on one cheek, let them offer the other as well (Matt. 5:39; Luke 6:29). They should give to all who ask; and if anyone takes what is theirs, they should not demand that it be returned (Luke 6:30) (Schmucki 1988:13).

These texts from Matthew and Luke described in a very concrete way the Gospel lifestyle of the early friars as envisioned by Francis.

Francis's two *Rules* and *Testament* affirm the centrality of the Gospel life for the friars minor. The Later Rule (LR) (1223) reduced the number of Biblical texts considerably. The style and structure of the *Later Rule* are also different. The reference in the approved *Rule* (LR) to "the holy Gospel of our Lord Jesus Christ" is essentially in accord with *Perfectae Caritatis,* the document on Religious Life from the Second Vatican Council: "Since the final norm of religious life is the following of Christ as it is put before us in the Gospel, this must be taken by all institutes as the supreme rule" (PC=*Perfectae Caritatis*, no. 2a; Schmucki 1988:25). Francis, at the end of his life wrote into his *Testament* a defence of the Gospel values which the Lord had revealed to him as the foundations of this Fraternity. Francis did this by writing them down as clearly as possible in his two *Rules.* Within the juridical constraints of this type of writing, he tried to outline in vigorous strokes what he believed was fundamental to his purpose (Micó 1993c:297). After the death of Francis, legalism soon took over from the Gospel as the source and model of the Franciscan life and took away much of the original freshness, freedom, and efficacy (Schmucki 1988:25). Once the Franciscan movement became the Franciscan Order by the adoption of the *Later Rule* in 1223 and its rapid growth throughout much of Europe, its size and formal structures inhibited living the itinerant apostolic life that Francis had wanted. Even the Fraternity itself

was unable to assimilate fully Francis's Gospel teaching. Besides accepting the trend towards more traditional positions and structures, the biographers interpreted Francis's ideal from the position in which contemporary spirituality had placed the Order. Francis had conceived and lived his form of life as a dynamic following of Christ modelled on the example of the apostolic community's life *[vita apostolica]* (Micó 1993c:299).

2.3.2 The kenotic Christ

Franciscan spirituality is consistently described as Christocentric (Blastic 2000:255). Many authors support this view. This is because faith and holiness for Francis were totally centred on Christ (Doyle & McElrath 1980:1). Becoming like Christ was Francis's life long goal. Francis's whole life, from his conversion onwards, and in an ever clearer way his final illness, manifest his endeavour, which was being renewed continually, to become like Christ (Schmucki 1988:36). "The spirituality of Francis is characterised by its focus on Christ the beloved Son of the father, who becomes our Way, our Good Shepherd, and our Brother who intercedes for us" (Nguyên-Van-Khanh 1994:243). What was Francis's understanding of becoming more Christlike? Becoming more like Christ for Francis meant entering on a path of kenosis. This kenosis was to embrace the poverty of Christ. Following Christ in His poverty for Francis meant renouncing all worldly goods, but sharing in His life and destiny demanded more: it meant stripping oneself to the deepest roots of one's being. Francis's poverty had as its basis and model the self-emptying poverty of Christ, "who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself..., being born in the likeness of men" (Phil 2:6-7). Christ's whole earthly life was a consequence of this submerging Himself completely in the human condition (Micó 1997:284). From Francis's deep faith in the crucified and glorified Saviour, there emerged the christocentric theology of the Franciscan school; and from his holiness, which sought to imitate Christ in every detail of his life, there developed the distinctiveness and originality of Franciscan spirituality (Doyle & McElrath 1980:2).

2.3.2.1 The imitation of Christ

Francis's unconditional love for Christ was the basic principle of his christocentric spirituality. On the day when he stripped himself of his clothes in the public square in Assisi, Francis committed himself completely to Christ and remained totally attached to him to the end. In Celano's account of the last two years of Francis's life Celano tells us: "He died in the city of Assisi where he was born and at St. Mary of the Portiuncula where he first planted the Order of Friars Minor, twenty years after he had given himself perfectly to Christ" (1 C 88). Celano wrote of Francis's complete dedication to Christ (Doyle & McElrath 1980:3-4).

Francis's writings are rich sources also of his understanding of following the poor Christ. Christ is for Francis the unique Master (ER 16), the True Light and the True Wisdom (1LtF 2:7-9). The Johannine (Jn 8:41) character of Francis's Christology is clear. In confrontation with the world of Satan characterised by pride and death, Christ is the Light, Truth, Wisdom, and the Only Master. Doyle and McElrath give an excellent summary of how Francis regarded Christ: "Christ is the strong link between the Father and the Spirit. He is the Wisdom of the Spirit and the True Wisdom of the Father. He is the gift which the Father gives to men; but it is the Holy Spirit the Principle of discernment and love which allows us to receive him" (1980:5-6).

The Christocentrism of the Franciscan tradition over the centuries is well stated by the Franciscan scholar Eric Doyle (Short 1999:40) who wrote a beautiful commentary, which is worth reproducing here in full.

> His devout love of the humanity of Jesus Christ brought him to understand that everything in heaven and on earth has been reconciled with God through Christ (LtOrd 13-14). Francis reminds us all to realize the dignity God has bestowed on us: our body he formed and created in the image of his Son, our soul he made in his own likeness (Adm 5). This reflection is one of the most profound and far-reaching in the writings of St. Francis. For it seems clear that he is asserting in it that the first Adam was created after the image of the second Adam, Jesus Christ. The body of the Incarnate Body, Jesus of Nazareth, was the blueprint for the bodies of the first human beings. A little after the time of St. Francis, the learned doctor of the Order, Friar Alexander of Hales, explained that the image of God in whose likeness mankind was created, was the Saviour, who is the firstborn of all creatures.

> ... For all their simplicity and clarity, these sentences of Francis just quoted, have a rich theological content. Contained in embryo is the Christocentric vision of the Franciscan school and even the doctrine of Christ's absolute primacy as formulated and expounded by John Duns Scotus (Doyle & McElrath: 1980:7).

The christocentric nature of the Franciscan tradition as described by Doyle and McElrath focuses on the triad of virtues which were the hallmarks of Jesus life which Francis tried to follow his whole life. These virtues are simplicity, poverty, and humility (Short 1999:42).

2.3.2.2 The mysteries of divine humility

Francis had a very special love of God in what one may call "the mysteries of divine humility". He was deeply attached to the Infant Jesus, to the crucified Christ and to the blessed Eucharist. There is nothing that shows more graphically the humility and the poverty, which the Divine Word accepted in becoming incarnate, than the helplessness of the Nativity, the defencelessness of the crucifixion and the silence of the Eucharist (Doyle & McElrath 1980:10; Micó 1997:273). These three mysteries, the Incarnation, the Passion, and the Eucharist, are cited by Francis in his writings as examples of God's love for us.

Clare of Assisi, Francis's 'little plant' (RCl 1:3) as she called herself, also reflected on these three virtues in her writings. Her spirituality reflects that of Francis and it bears the unmistakable mark of his influence in its christocentric character (Doyle 1980:14).
Jesus Christ is the model and exemplar par excellence of the Christian spiritual life. In this Clare is in direct continuity with the apostolic times of the Church. Early Christian spirituality was almost entirely christological. In a beautiful exhortation to Agnes, Clare writes; "Look at him, think on him, gaze at him and desire to be like him" (2LAg 19,10)
Christ is the Mirror wherein one sees reflected the virtues of blessed poverty, holy humility and unutterable love (4LAg 19-23; Doyle 1980:19). Clare's discipleship meant following in the footsteps of the poor humble Christ.

For Francis and Clare, the Incarnation is the first mystery of divine humility. In many ways the Nativity helped to form Francis's notion of who God is. Celano speaks of Francis's

profound grasp of the 'humility of the Incarnation' (1C 84). In his own words, Francis speaks of this understanding:

> Through his angel, Saint Gabriel, the most high Father in heaven announced this Word of the Father - so worthy, so holy and glorious - in the womb of the holy and glorious Virgin Mary, from which He received the flesh of humanity and our frailty. Though He was rich beyond all other things, in this world He, together with the most blessed Virgin, His mother, willed to choose poverty (2LtF 4).

In this text it is seen that the Divine Word chose poverty voluntarily as a form of life together with Mary as depicted in the Christmas Eve celebration at Greccio.(Short 1999:42). This self-emptying poverty of the Word is what Francis strove for in his life.

The second mystery of divine humility is the crucifixion or passion of Our Lord. For Francis following Christ in poverty includes accompanying Him even as far as the cross itself. The Lord's disciples "followed Him in tribulation and persecution and in everything else" (Adm 6:1-2; Micó 1997:291). Celano remarks how Francis continually pondered God's humble divine love. "The humility of the Incarnation and the charity of the Passion occupied his memory particularly, to the extent that he wanted to think of hardly anything else" (1C 84). "Habitual contemplation of the cross and love of the Crucified - the sources of an ideal imitation of Christ - are the dominating ideas and leading sentiments in Franciscan spirituality" (Badin 1988:49). Francis embraced the poor suffering crucified Christ in his desire to become more fully like Christ.

The third mystery of divine humility is the Eucharist. Francis invites one to consider the Eucharist as a prolongation in time of the definitive fact of the Incarnation (Micó 1997:274). Francis stated in the *Admonitions* that one should:

> See, daily He humbles Himself as when He came from the royal throne into the womb of the Virgin; daily He comes to us in a humble form; daily He comes down from the bosom of the Father upon the altar in the hands of the priest (Adm 1:16-18).

The celebration of the Eucharist is another sign for Francis of the great humility of the Word.

Francis contrasted the poverty of Christ with his divine status in his *Letter to the Entire Order* where he linked poverty to the Eucharist.

> O admirable heights and sublime lowliness! O sublime humility! O humble sublimity! That the Lord of the universe, God and the Son of God, so humbles Himself that for our salvation He hides Himself under the little form of bread! Look, brothers (and sisters), at the humility of God and *pour out your hearts before Him*. Humble yourselves, as well, that you may be exalted by Him. Therefore hold back nothing of yourselves for yourselves so that He Who gives Himself totally to you may receive you totally (LOrd 27-29).

Francis connected the mystery of the Incarnation with the Eucharist because in both he experienced God's utter availability manifested in Christ. He saw the mystery of the Incarnation continued in time each day in the Lord's coming among us under the humble appearances of bread and wine. He urged his followers to respond to the Lord in the same measure in which he had given of himself to them.

Franciscan spirituality is christocentric. Francis and Clare imitated the kenotic Christ. The writings of Francis, Clare and their early biographers attest to this fact. Francis and Clare and their followers strove to imitate the poverty, humility and simplicity of Christ as depicted in the Incarnation, Passion, and Eucharist. Their journey of self-renunciation graced and guided by the Holy Spirit enabled them to be more like Christ.

2.3.3 Life in and for the Church

The Church always occupied a central place in Franciscan spirituality. His followers were to follow Christ but they were to do so within the Church. He was completely committed to following Christ and to be an instrument to build up the Church. Francis's first inspiration led him *to serve the master rather than the servant* and his second one *to repair the Church* (Wroblewski & Karecki 2000c:2).

Up until the nineteenth century Franciscans always took for granted that Francis was a loyal member of the Church. Paul Sabatier (1894) wrote a well known biography of Francis in which he proposed another possibility regarding Francis's relationship to the Church.

As a result of the controversy that Sabatier initiated, there arose two main positions on Francis's relations with the Church of his day. First, there are those authors who regard Francis as a "victim." Paul Sabatier expressed this view in which he stresses Francis's "rebellious" attitude towards the institutional Church and his gradual "taming" by the Roman Curia to the point of forcing him to live within the narrow confines of the traditional religious life as dictated in the Church reforms which Innocent III and, after him, Honorius III had undertaken (Micó 1994a:1).

Sabatier interpreted Francis's words in the *Testament*: "And after the Lord gave me brothers, no one showed me what I should do..." to depict the Saint as a broad-minded man who was quite capable of following the Gospel in a way that was different from the traditional one, as a believer who preferred to obey the law of the spirit rather than the laws of the Church, as a "prophet" who denounced the tyrannical "priestcraft" of the clerics. According to Sabatier, Francis was a victim of the Church's absolute power, personified in Popes Innocent III and Honorius III. At the end of Sabatier's life he reverted to the second position held by most Franciscan scholars (Micó 1994a:2).

In more recent times, a second position which is more widely held, by other authors, especially Cajetan Esser, have taken the view that Francis was simply "obedient," that is, completely submissive to the Church almost to the point of giving blind obedience to the hierarchy. These writers do not accept that there was ever any conflict between Francis's plans and those of the Curia because, they say, whenever a problem arose in the Fraternity, Francis went of his own accord to Rome to find the answer (Micó 1994a:2). Manselli has a balanced view of these two positions.

> In favour of this theory of Sabatier and those who followed him, certain uncertainties, distortions, and reticent sections of the sources give him support. Thomas of Celano, writing in the first *Vita* of Francis around the

time of Hugolino who became Pope Gregory IX, gives this pope great importance and space. In the second *Vita*, however, written in 1246-some years after the death of Gregory-his importance in the development of the order is downplayed. The result of most recent research on the role of Hugolino in the history of Franciscanism in its early years is very modest indeed (Manselli 1988:187-188).

This study adheres to the second position namely that Francis was a loyal son of the Church as supported by Esser and Manselli. Other movements were not so loyal. Some new lay poverty groups ended up confronting the official Church. Francis's attitude differed radically from these other movements, the majority of which resisted Rome's prescriptions in order to give what they saw as greater obedience to God. Francis's nearness to Rome gave him a clearer image of the Church as a family. He preferred to "confront" her from within by adopting a type of Gospel life which, unlike the institutional Church, possessed neither power nor wealth, and which, therefore stood as a living protest against the anti-Gospel forces that were shaping the Church (Micó 1994a:5). This is the paradoxical nature of Francis's following of the Church. Francis unique contribution was to wed an orthodox faith to a radical Gospel life style.

2.3.3.1 Francis devoted to the Church

Francis's devotion to the Church can be seen in his faith and life. Francis lived the Gospel way of life and expressed his faith in the context of the Church. "Holy Mother Church" was Francis's inspiration and sole objective, his beginning and his end. He was born into the Church, and it was under her guidance that he lived and died. The Church was the mould which shaped him into the saint known as Francis of Assisi and whom the whole Church acknowledges as a model in following Christ (Micó 1994a:1).

Francis insisted that all his followers be loyal to the Church. Francis said in the *Earlier Rule*: "All the friars must be Catholics, and live and speak in a Catholic manner. But if any of them should wander in word or in deed from the Catholic faith, and not wish to amend, he must be expelled altogether from our brotherhood" (ER 19:1-2; Esser 1970:145). "On one hand the sources testify to Francis's devotion to the Church, while on the other they do

not mention any conflict between him and the hierarchy" (Micó 1994a:2). Francis was totally loyal to the Church. He never disagreed in word or deed with the Church. He expected nothing less from his followers.

Francis was devoted to the whole Church, to all levels of the hierarchy. The Church in Rome was a model of the institutional structure as a whole. Francis's relations with Rome grew closer as his Fraternity was being incorporated into the reform of religious life. His attitude toward the Curia was dictated by his need to negotiate with it in his capacity as the founder and head of the new movement (Micó 1994a:5). Francis in fidelity to the Church went willingly and freely to seek the Church's approval of his Gospel way of life.

Francis asked for a cardinal protector to whom he could have recourse to when difficulties arose in the young order. Hugolino as the Cardinal Protector tried to help Francis and the brothers in arranging details so that their movement would not go astray but would be able to fit into the structure of religious life in the Church (Micó 1994a:11). Even in the last days of his life, Francis reaffirmed the office of the Cardinal Protector, for he prescribed in his *Testament* that the friars who have committed certain offenses are to be delivered to the Cardinal, "who is the master, protector and corrector of the whole fraternity" (Test 10; Esser 1970:179). Francis felt that the cardinal protector would help keep his movement within the Church should it ever go astray as happened with some other lay poverty movements of his day.

The Bishops were another important section of the hierarchy that Francis had to deal with in difficult moments. When Francis had to decide his future, the bishop (Guido of Assisi) was at his side, helping him to clarify his thoughts and attain his purpose. More or less explicitly, the *Legend of the Three Companions* (L3C 20), as well as Thomas of Celano (1 C 15), tend to emphasise the spiritual guidance which Bishop Guido gave Francis (Micó 1994a:11).

Francis's devotion to the clergy receives special attention in his writings. His *Testament* best illustrates the Franciscans's attitude towards the Church and her representatives in

these lines (Leclerc 1982:67):

> God inspired me, and still inspires me with such great faith in priests who live according to the laws of the holy Church of Rome, because of their dignity, that if they persecuted me I should still be ready to turn to them for aid. And if I were as wise as Solomon, and met the poorest priests of the world I would still refuse to preach against their will in the parishes in which they live. I am determined to reverence, love, and honour priests and all others as my superiors. I refuse to consider their sins because I can see the Son of God in them, and they are better than I (Test 6-9).

Francis had such great respect and honour for priests as seen in his *Testament* due to the priests' ministry of the Eucharist and their administration of the holy Words (Nguyên-Van-Khanh 1994:184). In his *Letter to the Entire Order*, Francis speaks of the dignity of priests: "See your dignity, brothers who are priests and be holy because He is holy. As the Lord God has honoured you above all others because of this ministry, for your part love, revere and honour Him above all others" (LtOrd 23- 24). Francis's writings, as reviewed above indicate his devotion to all the various levels of the hierarchy of his day. Next, his devotion to the Church as the haven of salvation, will be examined.

2.3.3.2 The Church as the haven of salvation

Another reason why Francis was so loyal to the Church is because it is the haven of salvation. Franciscan fidelity to the Church is because it was through the Church, Francis experienced the real and living presence of Jesus through prayer. The Church provided this through its priests and sacraments over the ages. Francis as a typical medieval layman saw the Church primarily as a structured institution. For him, the Church was the whole hierarchal edifice; the clergy of various ranks, provided the means of salvation (Micó 1994a:5). The most important reason for Francis's fidelity to the Church was "theological: he saw by faith the presence of the Son of God in the Church - in its sacraments (especially the Eucharist) in the Word and in priests (cf. Test 10-13)" (Wroblewski & Karecki 2000c:6). Francis declared: "Let us firmly realise that no one can be saved except through the holy words and Blood of our Lord Jesus Christ..." (2Lt F 34; Micó 1994a: 17-18). The Word and the Eucharist provided Francis with knowledge, guidance, and nourishment for his journey

of becoming more Christlike.

According to Francis, to harm the Church was to harm the Risen Jesus who is sacramentally present in the Church. This explains his severity towards brothers who violate Church discipline:

> And if any are found who do not celebrate the Office according to the *Rule* and who wish to alter it in any way or who are not Catholics, let all the brothers be obliged through obedience that wherever they come upon such a brother they must bring him to the custodian (Test 31).

One can say that for Francis faith in the Church was the test of one's faith in the mysterious presence of the Most High Lord. Francis's sacramental vision of the Church allowed him to experience it as the sanctuary of the Trinity, as the People of God, as the environment for salvation through the word and sacrament and as the standard of truth and guide of right conduct (Wroblewski & Karecki 2000c:6-7).

His *Testament* is an example of this desire to visualise the mystery of the Lord's presence in the Church. From the beginning he found the presence of the Lord in dilapidated little Churches. Later, he concentrated on the sacramental presence of God which the priests made possible by the words of consecration. "The Lord gave me such faith in Churches that I would simply pray and speak in this way: 'We adore You, Lord Jesus Christ, in all Your Churches throughout the world, and we bless You, for through Your holy cross You have redeemed the world' (Test 4f; 2Lt F 34;" Micó 1994a: 17-18).

For Francis the glorious presence of the Lord in the Church did not consist solely in the sacraments. The "holy names and written words" which reveal that presence also show clearly His welcoming love" (Micó 1994a:19). Besides seeing the Lord's presence in holy words, Francis saw it in all of creation. Celano gave a vivid description of the way Francis could rise from creatures to meet their Creator:

> In beautiful things, he saw Beauty itself; all things were to him good. 'He who made us is the best,' they cried out to him. Through His footprints impressed

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upon things, he followed the beloved everywhere; he made for himself from all things a ladder by which to come even to His throne (2C 165) (Micó 1994a:22).

The Church with its clergy, sacraments, Word, chapels, and reverence for all creation gave Francis the means to experience God's loving presence in his life. Francis, despite his sometimes harsh experience of the institutional Church, never hesitated about living the Gospel way of life under her close guidance. Micó summarised it well when he said: "In her, he had received his conversion; in her, it had been made plain to him that he should live according to the form of the Holy Gospel; to her he had recourse for assurance that his plan was not a mere personal caprice" (1994a:30).

2.3.4 The contemplative dimension

The contemplative dimension of Franciscan spirituality flows from Francis's own experience of the risen Lord as he journeyed toward becoming more like Christ. The contemplative dimension of Franciscan life comprised two elements: personal prayer and liturgical prayer. Both aspects of prayer were sources of nourishment for Francis and his followers. Francis experienced a tension within himself about the direction of God's call for him, a creative tension between his desire for a life of contemplation and a life of preaching. Francis decided, after prayer, to live 'for others', after the example of Christ who gave his life 'for all' (1C 36). This did not mean abandoning the ideal of solitude, but integrating it with the demands of preaching and living among the people (Short 1999:88). Franciscan life moves with a rhythm between contemplation and apostolic activity.

2.3.4.1 Personal Prayer

Personal prayer for Francis was either prayer, contemplation, or life in the hermitage. These are a part of the 'full Gospel' spirituality of Francis, Clare and their followers. Francis is not notable in the history of spirituality for developing or teaching techniques of prayer or meditation. His preferred phrase which describes a basic attitude toward prayer as an underlying condition of life were: to have 'the spirit of prayer and holy devotion'; to desire

'the spirit of the Lord and his holy operation' (LR 5:3; 10:10; Short 1999:81). It was Francis's desire that his brothers and sisters should lead a life of continuous prayer: "And day and night let us direct praises and prayers to Him saying: Our Father, Who art in heaven... for we should pray always and not become weary." (2 LtF 21)

Francis began with the fact that God had already made Himself present to him, so that, when he spoke about God, he was really only describing his own spiritual experience. In the first Rule, especially in chapters 22 and 23, it is clear that, for Francis, the need to seek and meet God was the heart of the Gospel life which he wanted to live and which he proposed to his brothers, so that, animated by the Spirit, they could follow the footsteps of Christ and thus be able to reach the Father (Micó 1993c:291-292).

> Therefore, let nothing hinder us, nothing separate us, nothing come between us. Wherever we are, in every place, at every hour, at every time of the day, every day and continually, let us truly and humbly believe, hold in our heart and love, honour, adore, serve, praise and bless, glorify and exalt, magnify and give thanks to the Most High and Supreme Eternal God Trinity and Unity (ER 23:10-11).

In this extract from the chapter 23 of the *Earlier Rule*, Francis reminded his brothers that nothing should hinder their life of continuous prayer. The early Franciscan fraternity made no systematic attempt to separate contemplative prayer from vocal prayer, nor private prayer from common prayer. These were woven together in a fabric of prayer and devotion throughout the brothers' daily and yearly schedule (Short 1999:82).

Prayer and meditation occupied a central place in Francis's life. Francis built his whole life around prayer.(Micó 1995a:5). Francis did this to such an extent that, as Celano says, he did more than pray, he became prayer itself (2 C 95; Mrozinski 1981:35). The translation below of (2 C 95) was by Mrozinski:

> Often he would pray entirely within himself, not moving his lips; and drawing within himself all his outward senses, he would raise his spirit to those things which are above. Thus, his whole mind and heart were set upon that one thing which he asked of the Lord, as the whole man became not so much praying as made prayer itself (2 C 95).

Francis wanted his followers to centre their life in prayer. Celano describes Francis commitment to prayer this way:

> He chose solitary places so that he could direct his mind completely to God. Walking, sitting, eating or drinking, he was always intent on prayer. He would go alone to pray at night in abandoned Churches or those located in deserted places (1C 71).

Celano in his *First Life* above emphasised Francis's dedication to prayer. Francis and his early companions sought lonely places to commune with God.

What was Francis's private prayer like? There is little known about the private prayer of Francis. This much can be said: the main characteristics of Francis's prayer were recollection, silence and simplicity. (Wroblewski & Karecki 2000d:2-3). Francis and the brothers made time for what we would call private prayer (the sources usually prefer the Gospel expression, 'praying in secret'). Thomas of Celano describes some of these times in his second *Life* of Francis (2C 94-101) (Short 1999:83-84). It was during one of these times of private prayer that Francis received the stigmata (2C 94).

These times of private prayer were often taken in solitude in hermitages. The early Franciscan hermitages were one of many expressions of a renewed interest in forms of contemplative life in Francis's day (Short 1999:85). Francis's writings include a *Rule for Hermitages* such was his love of solitude. He wanted his brothers to take time apart to deepen their bond with the Lord Jesus (Armstrong et al 1999:61). Names of hermitages are seen throughout the early biographies of the saint suggesting that the eremitical life was strong in the early days of the movement (Brady 1995:198-201).

Since Francis gave no instruction on how to meditate and contemplate, let us turn to Clare and her teaching on prayer which she expounded in her letters to Agnes of Prague. Clare gave this directive to Agnes of Prague on how to meditate-contemplate:
"Gaze on Him, consider Him, contemplate Him, as you desire to imitate Him" (2LAg 19).

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Karecki & Wroblewski list three guidelines for meditation & contemplation gleaned from Clare's letters to Agnes of Prague. First,"to gaze on Him" is to direct the whole of one's attention to the person of Christ. Clare made this "gazing" more precise in 3LAg 12-13: "Place your mind before the mirror of eternity. Place your soul in the brilliance of glory. Place your heart in the figure of Divine Substance." Clare explained that "gazing" wholeheartedly meant giving loving attention to the Lord "with all your heart, soul and mind", and following Jesus's words (Mark 13:30; Wroblewski & Karecki 2000d:10-11). This is the first step in Clare's approach to prayer.

The second guideline is "consider Him", that is reflect on his life and teachings so that you can imitate him; for the aim is to "transform your whole being into the Image of the Godhead (3LAg 13)". Clare used the image of a mirror to illuminate what she had in mind: "Look into that mirror each day and continually study your face within it that you may adorn yourself within and without with beautiful robes (3LAg 12-13; Wroblewski & Karecki 2000d:12). By studying Jesus's teachings one can improve one's conduct.

The third guideline is "to contemplate". This is to keep looking at the Lord with the kind of love that transforms the one who sees into the One Who is seen. To "contemplate" is to be with the Lord. It had little to do with thinking. God cannot be grasped by thought. It is rather through love that He can be known (Wroblewski & Karecki 2000d:16). These three guidelines can lead to one to a deep bond with the Lord Jesus.

2.3.4.2 Liturgical Prayer

Francis and his followers participated in the office and the rest of the Church's liturgical life. He followed the office of the Church of Rome (Test 29-30) as part of his desire to be fully catholic. As Manselli noted, "that it was the daily reading of the office, along with the remaining liturgy of the Mass and other sacred functions that served greatly to provide a modest theological and scriptural education both for the saint and for his companions" (1988:117). Liturgical catechesis formed Francis and his followers in the mind of Christ and

his Church. Indeed their whole life, was shaped by the liturgy, and more precisely by the Liturgy of the Hours (Wroblewski & Karecki 2000d:2-3).

The Liturgy of the Hours or the Office, as it is sometimes called, is an essential element of the Franciscan vocation. Its purpose is to make a return to God in praise for what is received–creation and salvation. That is why Francis pleaded with those who pray the Liturgy of the Hours to do so with devotion: "Say the Hours with devotion before God, not concentrating on the melody of the voice but on the harmony of the mind, so that the voice may blend with the mind, and the mind be in harmony with God" (LtOrd 41). The Liturgy of the Hours for Francis was to be prayed with devotion before God (Matura 1997:158-159).

In both the *Later Rule* of 1223 and the *Testament*, Francis emphasised the importance of the divine office. The *Later Rule* states:

> The clerics shall recite the divine office according to the use of the Roman Church, excepting the psalter; for which reason they may have breviaries. But the lay-brethren shall say twenty-four Our Fathers for Matins, and five for Lauds; seven each for the Hours of Prime, Tierce, Sext, and None; twelve for Vespers, and seven for Compline; they shall also pray for the dead (LR 23).

Again in the *Testament* Francis echoes his *Rule* to exhort the friars to celebrate the divine office when he said: "Although I may be simple and infirm, I nevertheless want to have a cleric always with me who will celebrate the Office for me as it is prescribed in the Rule. And let all the brothers be bound to obey their guardians and to recite the Office according to the Rule" (Test 29-30). Francis insisted on the office since it was the prayer of the Church. In the Middle Ages as Esser noted: "the divine office was celebrated, as they said, '*in persona Ecclesiae*,' in the person of the Church. This means not only by order of the Church, or mandate of the Church, but in the name of the entire Church" (Esser 1977:180-181). Francis explicitly wanted his followers to celebrate the office of the Church as Celano testified because the psalms are prayed in the choir "before the face of the angels." Francis at all times and in all ways desired to be completely Roman Catholic in fidelity to the Church's teachings especially concerning the celebration of the liturgy.

Franciscans were not to take liberty with the style and structure of the Liturgy of the Hours. Francis deliberately chose to follow the "form of the Roman Church." The *Testament* of Francis affirms this respect for the form of the Roman Office:

> And if some might have been found who are not reciting the Office according to the *Rule* and want to change it in some way, or who are not Catholics, let all the brothers, wherever they may have found one of them, be bound through obedience to bring him before the custodian of that place nearest to where they found him. And the custodian be strictly bound through obedience to keep him securely day and night as a man in chains, so that he cannot be taken from his hands until he can personally deliver him into the hands of his minister (Test 31).

These are very strong words from a person known for compassion and tenderness towards people. Francis held that the Liturgy of the Hours was one of the strongest safeguards for preserving the Catholic faith and unity (Wroblewski & Karecki 2000d:6).

By 1222 when the Order had fixed dwellings-places the friars could celebrate the liturgy of the hours and the Mass daily in their own places. Prior to that they went to the nearest Church (Micó 1995a:30). Closely linked to Francis's attention to the word of God are his love and veneration for the Eucharist. Francis believed that through daily participation in the liturgy members of his fraternity would grow in their love and appreciation of the mystery of Christ where "each day He humbles Himself as when He came from the royal throne into the Virgin's womb; each day He Himself comes to us, appearing humbly; to make himself totally available to the fraternity (Adm 1:16-17; Blastic 1993:409-410). Francis considered daily Mass essential. Celano observed "Not to hear at least one Mass each day, if Francis could be there, he considered no small contempt. He frequently received Holy Communion, and he did so with devotion that made others also devout" (2C 201; Wroblewski & Karecki 2000d:7). Francis cherished the daily nourishment by the Office and the Eucharist.

The contemplative dimension of Franciscan spirituality is characterised by times of personal prayer and communal prayer. The friars' whole day was a gentle movement from times of prayer in solitude to the celebration of the liturgy of the hours and or Mass and back to times of solitude. This daily rhythm of prayer, both the private and communal

expressions, sustained the friars for ministry and for developing close bonds in fraternity. The contemplative dimension is an essential part of following "the Gospel of our Lord Jesus Christ" (LR 1).

2.3.5 Community characterised by Minority

Community characterised by minority was for Francis at the heart of following the poor Christ who came not to be served, but to serve (Mt 20:28; ER 4:6). The term, *minority*, is used only once by Bonaventure in the three volume collection of the *Early Documents* of the Franciscan sources. Bonaventure begins his evening sermon on the feast of St. Francis on 4 October 1255 by describing what minority meant for Francis:

> Learn from me, that is, be meek and humble after my example. A person is meek by loving his brothers, humble by loving lowliness or "minority." To be meek is to be a brother to everybody; to be humble is to be less than everybody. Therefore, to be meek and humble of heart is to be a true lesser brother. Saint Francis can say to us: Learn from me to be meek and humble, that is, to be Lesser Brothers (4 Srm).

Bonaventure links humility and meekness as the qualities that the Lesser Brothers should strive for in service to one another. Loving service in lowliness to one another is the sign of the minority of the Franciscan community.

Minority will be presented in two parts. Firstly, the various aspects of minority will be distilled from the early sources. Secondly, minority will be portrayed as it is experienced with those beyond the fraternity and the sick.

2.3.5.1 Minority in the early sources

Francis used the word "minor" as in Friars Minor to reject social status. In the *Earlier Rule* the meaning is clear: "They should be least and subject to all" (ER 5:12; Iriarte 1974:97). The *Later Rule* chapter four contains an admonition and an exhortation concerning the manner of their behaviour of "when they go out in the world" (Esser 1977:38). Francis

wrote:

> I counsel, admonish, exhort my brothers in the Lord Jesus Christ not to quarrel or argue or judge others when they go about in the world; but let them be meek, peaceful, modest, gentle, and humble, speaking courteously to everyone as is becoming (LR 4:10-11).

Francis in the *Later Rule* wanted his followers to be like the suffering servant, the Lord Jesus, when going about the world. Like Jesus His disciples were to be the *anawim* the little people, for only the little ones can be open to humble love. This is implied in what Jesus said: "I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to little children" (Mt 11:25). Francis wanted the disciples to be the "anawim" and to participate in Christ's kenosis by following Him (Wroblewski & Karecki 2000b:13). In the *Earlier Rule* Francis wrote: "They must rejoice when they live among people considered of little value and looked down upon, among the poor and the powerless, the sick and the lepers, and the beggars by the wayside" (ER 9:2). Francis's choice, like that of Jesus, was not one of class but of condition; it was a question of following Christ in poverty and humility (Iriarte 1998:187).

The *Admonitions* describe the attitudes necessary for inner poverty and Christian fraternity. Here again Francis puts at the summit the example of the self-emptying Christ, his redeeming poverty, which establishes a new community of men (Adm 1; Esser 1970:245). Minority or being lesser is manifested above all in the humility and patience which demand nothing of anyone nor wish to have anything from anyone (Adm 13; Esser 1970:246). Francis reveals different aspects of inner poverty in the *Admonitions* to assist in maintaining the fraternity in the aspect of minority.

Franciscan life emerged from the Gospel experience of Francis, an exceptionally gifted charismatic man, half hermit-contemplative and half prophet-itinerant. Francis, the son of a rich merchant who had chosen poverty, gathered around him a group of men, who chose to be poor (Iriarte 1998:181). They came from every social class. Celano points out this unusual feature of the Franciscan fraternity:

> There was indeed at that time a great rejoicing and a singular joy among St. Francis and his brothers whenever one of the faithful, no matter who he might be or of what quality, rich or poor, noble or ignoble, despised or valued, prudent or simple, cleric or unlettered lay, led on by the spirit of God, came to put on the habit of holy religion (1C 31).

Since the community was shaped by minority, Francis attracted followers from all social classes. The novelty of Franciscan fraternity was its social egalitarianism: it included men of widely differing social origins and different levels of education on equal terms. There existed a deep seated conviction that in sight of God all human beings are equally worthy of respect. This challenge to the conventions of a sharply stratified society earned them abuse and mistrust as well as admiration (Lawrence 1994:35). This order, as Esser observed, which grew up around Francis, not only called itself the "Order of Friars Minor," but, faithful to its name, actually endeavoured to replace the ancient feudal principle of class-distinction (accepted by most of the existing Orders) by the principle of evangelical brotherhood; this fraternity was open to all classes of Christians. This aspect of the Order, which proved so attractive in those days, was one reason why the Order expanded so rapidly (Esser 1970:42).

Some of these early companions' testimonies were compiled in the *Assisi Compilation* (AC; Manselli 2000:21). Francis emerges from these testimonies as, first of all, a brother among brothers, aware of having received from God a supremely important mission. He is also aware of his tremendous responsibility for those who, in their desire to follow his example, have joined him. It is no accident that the companions, "we who were with him", record the precise detail that he resigned from all offices because he desired to be subject to the authority of the superiors. Only in this way could he be on the same level as those considered his brothers. But, at the same time, this was why he felt he had to lead by example. For Francis, to adhere to a Rule, was less important than to live the life of Christ, expressed in free, yet total clinging to Christ himself in his humanity, as in his suffering and poverty (Manselli 2000:177). Francis always led by example. He showed his early followers what fraternity formed by minority is by resigning from positions of authority.

2.3.5.2 Minority and personal relationships

Minority for Francis was extended to those beyond the community and was tested most in the care of the sick. Francis extended this attitude of humble loving service to those he and his followers encountered. The Gospel taught the friars the ideal of brotherhood, fraternity, based on God's love for every soul. Because God loves humanity, even the ungrateful and selfish (Lk 6:35), Christians must extend their love to their enemies (Lk 6:27f; Micó 1994b:141). Francis interpreted the Gospel imperative of brotherly love in terms of equality and humble service (ER 5:13-15). He formed a fraternity which was committed to love of one's brother, not to an institution or a place, and which was meant to meet the basic requirements of love in all its aspects, both psychological and material. On the subject of the brothers' obligation to love one another, Francis spoke clearly and forcefully:

> And whenever the brothers may be together or meet (other) brothers, let them give witness that they are members of one family. And let each one confidently make known his need to the other, for, if a mother has such care and love for her son born according to the flesh, should not someone love and care for his brother according to the Spirit even more diligently? (LR 6:8; ER 11:11)

Francis meant that the brothers' relationships being based in the Spirit are closer than those based by the closest natural bond, that between mother and child (Micó 1994b:153). The novelty of the Franciscan movement was that relationships between members were based in the Spirit transcending all other ties based on blood kinship or class affiliation.

Fraternity guided by minority is tested the most when one of its members is ill. Caring for the sick demands the most selfless kind of love. "Blessed is the servant who loves his brother as much when he is sick and cannot repay him as when he is well and can repay him" (Adm 24). Selfless love is caring for a sick brother. Francis reminds the friars that they must understand that people are not there to be used for one's own benefit. All other demands, even that of fasting, must yield to his needs (2C 175f; Micó 1994b:155). Francis saw that caring for a sick brother with proper food as a higher value than fasting. This care for the sick was putting into practice a life according to he Gospel, since "he has denied his own self in true penitence and now follows only the way of the Lord" (Esser 1970:247). This is minority in action in community.

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A community characterised by minority begins when a friar professes the *Rule.* He means to make a definitive decision to live the Gospel life and, as a logical consequence, to spend, and even to give, one's life for Christ and the Gospel. Therefore:

> ...All the brothers, wherever they may be, should remember that they gave themselves and abandoned their bodies to the Lord Jesus Christ. And for love of Him, they must make themselves vulnerable to their enemies, both visible and invisible, because the Lord says: "Whoever loses his life for my sake will save it in eternal life. Blessed are those who suffer persecution for the sake of justice, for the kingdom of heaven is theirs. If they persecuted me, they will also persecute you... Blessed are you when people shall hate you and malign and persecute you and... denounce your name as evil and utter every slander against you because of me. Rejoice on that day and be glad because your reward is very great in heaven" (ER 16:10-16).

At the best of times it is difficult to respond with love but even harder when it is one of your own brothers persecuting you (Micó 1994b:159). Francis reminds the brothers in the *Earlier Rule* that they are called to self-emptying, an ongoing kenosis to become more like Christ.

Thus minority is an evangelical disposition consisting of two sister virtues: poverty and humility (Iriarte 1974:99). These two virtues lived out in community promote the self-emptying love which is the means necessary to create a community characterised by minority. These aspects of minority have been seen in the writings of Francis and his early followers. This is the sort of community that Francis desired in "living according to the pattern of the Holy Gospel" (Test 15).

2.3.6 World-wide Mission

The last essential element of Franciscan spirituality is world-wide mission. Francis did not start a religious family to undertake any specific work or to meet a specific need of the Church or world. Rather he said they "should exercise that trade they [already] know, provided it is not harmful to the soul and can be done honestly" (LR 7:3). There was from the beginning one task common to all of Francis's followers. They were all called to proclaim the Gospel. "Let all the brothers preach by their work" (LR 17:3; Finnegan 1994a:1). All the followers of Francis were called to be missionary. From the first

missionary experiences of Francis and his followers, he came up with a three point strategy for mission (Karecki & Wroblewski 2001a:4).

2.3.6.1 The call to mission and early expeditions

Francis is considered one of the great missionary pioneers in the history of evangelisation. Not only was he the first founder to include a separate chapter on mission in his Rule, but he himself was a missionary at home and abroad. He was almost the first Christian to act in a respectful manner towards unbelievers (Karecki & Wroblewski 2001a:3). Francis travelled throughout Europe and to Egypt proclaiming the Gospel by preaching the Word and by the witness of his Gospel life style.

Where did the missionary call originate?   Esser rightly said that the missionary element of Francis began at San Damiano: The well-spring of his missionary zeal is to be found in the command he received from the Crucified at San Damiano, 'Go and repair my house, which as you see, is totally in ruins' (2 C 10-11; Esser 1994:18). Not long after that experience Christ spoke to Francis again through the Gospel he heard at the Portiuncola: "Provide yourself with no gold or silver, not even with coppers for your purses, with no haversack for the journey or spare tunic or footwear or a staff, for the labourer deserves his keep (Mt 10:9-10; Esser 1994:18). This beginning of the "revelation" which the Lord gave Francis that he should live according to "the form of the holy Gospel" is described by the biographers as Francis's discovering the Gospel text in which Christ sent His disciples out to preach (1C 22, LM 3:1; L3C 25; Micó 1993c:293). Celano described Francis as having exclaimed for the first time after three years of searching: "This is what I want. This is what I seek. This is what I long to do with my whole heart" (1 C 22). Francis soon "filled the whole earth with the Gospel of Christ" (1 C 97; Karecki & Wroblewski 2001a:4-5). Living according to the form of the holy Gospel thus implies mission, a mission of going about the world as pilgrim and stranger, as both the *Earlier Rule* and the *Later Rule* insist (Blastic 1993:411). Francis had only a few followers when he sent them on mission.

What did this "going about the world as pilgrim and stranger" (ER 9:5; LR 6:2) entail? The

mission dynamic of the Gospel inspired the friars' choices. Its members travelled, two by two, all through the regions of central Italy. But there was a danger: they might be seen as a suspect band of preachers. Bishop Guido of Assisi was following the adventures of Francis and his companions with feelings of satisfaction but also with some misgivings (see L3C 35). He may have been the one who advised Francis to seek canonical approval for this way of life. But, as the biographies seem to indicate, the journey to Rome may also have been Francis's own idea, precisely because of his sense of Church, which he says he received from God after his conversion (Iriarte 1998:175). Francis, as a loyal son of the Church, wanted canonical approval for his Gospel life.

When his followers numbered twelve, Francis went to Rome to confirm his *Rule*. Francis received from Pope Innocent III the Church's approval in Rome (1209) of the *Protoregula*. Motivated by a desire to spread the Gospel they went throughout the known earth before the end of the thirteenth century (Finnegan 1994b:7).

Why was Francis so eager to spread the Gospel even to the Holy Land where the Saracens were? His desire for martyrdom was his driving force. By being a martyr which has a root meaning of witness (Holt 1993:30) Francis was holding his faith higher than life itself by identifying with Christ's manner of death. Francis desired to imitate Christ.

The first efforts at missionary work in France, Germany, Hungary, Spain and Morocco had not achieved very much. The friars' experience in Germany was noted by Jordan of Giano, a thirteenth century chronicler who wrote: "Some were clubbed, others imprisoned, others stripped and carted before a judge, ending up serving as objects of mockery and ridicule for everyone around. And so this first mission was brought to nought" (ChrJG 3-6). The friars that went to Spain were martyred.

Francis in his desire for martyrdom went to Damietta with some companions. Francis spoke with the Sultan, Malek-al-Kamil, who received him graciously. The Sultan did not harm Francis. Francis did not experience the martyrdom he desired and longed for.

This briefly is the story of Francis's call to mission and the friars early missionary experiences. Mission for the early friars was never about travel to interesting places. Mission was always about making God known and loved by everyone in every place (Karecki & Wroblewski 2001a:9).

2.3.6.2 The Franciscan three point missionary strategy

Francis reflected on his early missionary experiences in writing the sixteenth chapter of the *Earlier Rule* (1221). The sixteenth chapter contains Francis's three point strategy for mission: 1) witness, 2) proclamation and 3)martyrdom (Esser 1994:22). Before looking at chapter sixteen, it is important consider chapter fourteen which contains the two pillars of missionary activity upon which chapter sixteen rests.

Chapter fourteen states the two pillars of missionary activity as the close connection with God and the mission to the whole world (Lehmann 1994:45). These were the ways Francis wanted his followers to live in the world. Toward the end of Francis's life he stated these pillars in his *Letter to the Entire Order*:

> Incline the ear (Is 55:3) of your heart and obey the voice of the Son of God. Observe His commands with your whole heart and fulfill His counsels with a perfect mind. Give praise to Him since he is good (Ps 135:1) and exalt Him by your deeds (Tob 13:6), for He has sent you into the entire world for this reason (cf. Tob 13:4): that in word and deed you may give witness to His voice and bring everyone to know that there is no one who is all-powerful except Him (Tob 13:4; LtOrd 6-9).

Christ's command to spread the Gospel was the source of going on mission and Christ was the one the friars were to model themselves on in their behaviour when on mission.

With the two pillars of missionary activity in mind, the three ways of Francis's strategy for mission can now be explained. The first way to be on mission is that of **witness**. The witness is not just of the individual but of the community living in harmony with one another under the influence of the Holy Spirit. "One way is not to engage in arguments or disputes, but to be subject to every human creature for God's sake (1Pet 2:13) and to acknowledge

that they are Christians" (ER 16:6).   Not all of the friars preached, but all were commissioned as witnesses to the Good News. "This is the very reason he has sent you all over the world, so that by word and deed you might bear witness to his message"(LtOrd 9; Leclerc 1982:58-59). When Francis was with the Crusaders as they marched toward the Saracens he wanted his friars to be among them as a simple presence not engaging in arguments. Francis wanted his followers to identify with the people they were living among by forming bonds of friendship and solidarity. As Bühlmann states: "One should, for the sake of God, fit oneself into their society, subordinate oneself to their authorities but also confess Christianity" (1994:103). This witness is a way of life. It is to be respectful of another's culture and is relational (Karecki & Wroblewski 2001a:13).

The second way to be on mission is that of **proclamation**. Francis wrote in the *Earlier Rule*:

> Another way is to proclaim the word of God when they see that it pleases the Lord, so that they believe in the all-powerful God-Father, and Son, and Holy Spirit-the Creator of all, in the Son Who is the Redeemer and the Saviour, and that they be baptised and become Christians (ER 16:7).

This second way is to be taken when there is a favourable time. The Word of God needs soil that is prepared for it. Even though witness is the primary way, it should lead to proclamation, sharing Christ with non-Christians (Lehmann 1994:41). Baptism was for Francis a means for sharing the life of Trinity in the community of the Church.

The third way of being on mission is **martyrdom**. The *Earlier Rule* stated:

> Wherever they may be, let all the brothers remember that they have given themselves and abandoned their bodies to the Lord Jesus Christ. For love of him, they must make themselves vulnerable to their enemies, both visible and invisible, because the Lord says: Whoever loses his life because of me will save it in eternal life (ER 16:10-11).

Franciscans are followers of Christ to such an extent that they, like him, are ready to suffer persecution and death. They cannot to be safe from enemies visible or invisible. Their safety is in Jesus Christ (Lehmann 1994:40). This total surrender of themselves was

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summarised in a profound statement by Francis in his *Letter to the Entire Order*: "Hold back nothing of yourselves for yourselves so that He who gives Himself totally to you may receive you totally" (LtOrd 29).

Francis and his followers responded to their baptismal call to be on mission. Reflecting on his and his followers early experiences, Francis discerned a three-way approach to mission. Witness, proclamation, and martyrdom were his missionary strategies. This last characteristic of Franciscan spirituality with its reaching out to all non-believers completes the "observing of the Gospel of Our Lord Jesus Christ" (LR 1:1).

2.4 Summary and Conclusion

Franciscan spirituality arose from the reflection of Francis, Clare and their early followers on their experience of Christ who called them to follow Him, the suffering, poor, humble servant. Kenosis was a key process in their conversion to a new way of religious life. Their new form of religious life was characterised by a radical observance of the Gospel. Franciscan spirituality has been described in terms of through six essential characteristics. All these elements are based in Francis's desire to undergo self-emptying to become more like Christ. Franciscan compassion will next be described by analysing certain Franciscan stories from the sources. Compassion is a key attitude of the Franciscan model of clinical pastoral supervision.

CHAPTER THREE
FRANCIS AND COMPASSION IN THE EARLY SOURCES

3.1 Introduction

The early Franciscan sources are not outmoded historical documents. They continue to speak to us even in the twenty-first century. To hear what these sources have to say to a particular situation and the values or attitudes they convey, one must have a proper method to analyse these documents. The purpose of such an analysis is to interpret and evaluate stories where Francis exercised compassion. Narrative theologians point out that "what is most personal can only be communicated by the person's own story" (Blastic 2000:249). Stories from the early sources about Francis reveal more about his personal identity and virtues. Compassion is a key virtue of Franciscan ministry.

This chapter will unfold in the following manner. First, the historical-critical method for studying hagiographical texts will be detailed. Second, four stories where Francis exercised compassion will be analysed using the methodology presented in the first

section. Third, some conclusions will be drawn concerning the virtue of the compassion as witnessed in the stories about Francis.

3.2 Methodology

Franciscan foundational texts, beginning with the writings of Francis, Clare and their earlier followers, are normative in the Franciscan tradition. Therefore, the question of "what a text 'means', as opposed merely to whether we agree with a text's teaching, is of great importance" (Sheldrake 1995:171). The historical-critical approach is used in analysing the early Franciscan sources. Why this approach? This approach was selected because most of the early Franciscan sources are contained in hagiographical documents. Hagiography is a genre of spiritual writing which has a heavy emphasis on interpreting the lives of the saint's life. For medieval authors, creating a saintly image or interpretation of the saint was more important than the actual historical facts about the saint (Hugo 1996:9).

What is hagiography?[2] "To be strictly hagiographical the document must be of a religious character and aimed at edification. The term then must be confined to writings inspired by religious devotion to the saints and intended to increase that devotion" (Delehaye 1962:3). What do hagiographers do? They do just as poets do:

> they affect complete independence of, sometimes a lordly contempt for, historical facts; for real persons they substitute strongly-marked types; they borrow from anywhere in order to give colour to their narrative and to sustain interest; above all, they are ever mindful of the marvellous, so apt for heightening the effect of an edifying subject(Delehaye 1962:xviii).

As Delehaye explained, hagiographers took an essentially theological view of history and were more concerned with the meaning of the event than the precision of historical facts.

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[2]Heffernan prefers the term "*Sacred Biography* because this title communicates the matter of my subject more comprehensively than the term*hagiography*, whose traditional critical associations seem now largely outdated" (1988:15). He maintained that hagiography was a positivist view of biography while his sacred biography took a postmodernist approach (1988:53). For a detailed discussion of this view see: Heffernan, T J 1988. *Sacred Biography: Saints and Their Biographers in the Middle Ages*. New York: Oxford University Press.
This study will proceed using the tools of hagiography being aware of their limitations.

Damien Isabell, a noted Franciscan scholar, contends that there was a deep appreciation of the communion of saints in the Middle Ages. Medieval Christian writers believed that they communed through the holy things of the Church, the sacraments, prayers, graces, liturgy etc. They also believed that they were in actual communion with the saints because of their belief in life-after-death. The saints were alive and through devotion to them daily life could be touched in a special way through the power of Christ (Isabell 1975:3). The hagiographers wrote from a faith perspective.

The hagiographer's faith perspective is seen in their motives. The motive of hagiographer is essential to understanding the difference between hagiography and biography. The author's motives or goals had five elements: "1) to edify the reader, 2) to verify the subject's sanctity, 3) to increase the reader's devotion to the saint, 4) to move the reader to moral change, and 5) to please the reader by the writer's description and style" (Hugo 1989:109). The hagiographer promoted the ideal of Christian life or holiness. By understanding their motives, their techniques can be appreciated. Next, some common techniques are explored.

3.2.1 Plagiarism

Plagiarism was used by medievals when incorporating the work of a previous author into his or her own writing. They viewed this "borrowing" as a form of flattery. They did not consider it immoral or illegal. Often the authors would rework a similar story later on to achieve a particular purpose (Hugo 1996:21). What sources did the hagiographer "borrow" from and use?

The sources that the hagiographers used, according to Delehaye, were divided into two categories: *tradition* and *remains of the past*. "Tradition comprises in the first place written tradition: narratives, annals, chronicles, memoirs, biographies, historical inspirations and other writings of all sorts" (Delehaye 1962:56-57). Besides tradition Delehaye's other category, namely, *remains of the past* included: "a hallowed body, a tomb, a shrine or Church, relics, an annual festival observed on the saint's death and writings of the saint"

(Delehaye 1962:59). These sources were used to compose the lives of the saints using various other techniques.

3.2.2 Saintly models

The next technique that hagiographers used were saintly models. From the veneration of martyrs in the early Church arose a new literary genre, lives of the saints or *vitae sanctorum*. St. Anthanasius's life of St. Anthony of Egypt (357) used classical biblical themes. It initiated a new way, an ascetical life in community, besides martyrdom to imitate Christ (Hellman 1993:922). A saint, by fitting an existing model of holiness, helped to prove his or her saintliness, one of the five goals of the hagiographers (Hugo 1996:22).

3.2.3 Saintly replacements

Another technique was the portrayal of a holy person within a predefined model or role. This produced a series of saints's lives who share one or more of the previous saint's events. The lives of Martin of Tours (c.316-c.397) and Francis of Assisi are examples. Martin had a conversion experience after meeting a beggar. Francis's conversion included an important meeting with a leper. Both men sought military careers, only later to choose something else. Martin consulted Bishop Hilary of Poiters for advice. Francis sought advice from Bishop Guido of Assisi. Each man's legend contains a struggle with a devil. A good hagiographer would exploit the similarities of both lives to forward his goal of proving Francis's holiness (Hugo 1996:22-23).

3.2.4 Stock incidents

The use of stock incidents is another common technique. Stock incidents are different from models in that they are special stories which can be cut-and-pasted from any saint's story to another's, even if the two saints followed different models (Hugo 1996:23). A perfect example of a stock incident in regard to Francis is found in Celano:

He was charming in his manners, serene by nature, affable in his conversation, most opportune in his exhortations, most faithful in what was entrusted to him, cautious in counsel, effective in business, gracious in all things. He was serene of mind, sweet of disposition, sober in spirit, raised up in contemplation, zealous in prayer and in al things fervent. He was constant in purpose, stable in virtue... (1 C 83).

How much personal knowledge is conveyed by this stock description? (Isabell 1975:76) Very little personal knowledge was imparted!

3.2.5 Exaggeration

Exaggeration or embellishment was another favourite technique of the hagiographer. It helped to illustrate the saint's holiness and moved readers to admiration and desire to change their lives (Hugo 1996:23). One of the motives of the hagiographer was to move the reader to moral change. Exaggeration could facilitate the growth of a saint's cult and stature among the faithful.

3.2.6 Forgery

Forgery was a common medieval technique in general and specifically in hagiography. In essence, one person deceived another about his or her real identity. Forgery in historical or hagiographical writing was often meant to defraud others of their reputation. Delehaye described some "audacious fabrications" as products of ambition and lying. They include "the Cypriot legend of St. Barnabas, the all-too-famous translation of St. Denis to Regensburg, and the Passion of St. Placid by Peter the Deacon, under the name of Gordian" (1962:78). The medievals would often ascribe their own writings to more famous authors by attributing the entire work to the renowned person or attaching one's work to the existing work of another (Hugo 1996:23).

3.2.7 Miracles

The last technique used by some hagiographers was the use of miracles. Miracles or

extraordinary phenomena may be defined as "events or experiences that are beyond the explanatory categories of the most current and commonly held scientific theories and cultural perceptions" (Fragomeni 1993:377). Miracles were indispensable in the portrayal of a person as a saint in the Middle Ages. Miraculous objects or events, such as talking crucifixes, vanquished demons, and the wood of the cross were found not only in Christian tradition but in almost every other culture (Isabell 1975:76). No medieval person could be canonised a saint without being portrayed as a miracle worker (Delehaye 1962:34-35). The most important technique of any medieval hagiography was a generous dose of miracles (Hugo 1996:26).

This brief survey of the techniques used by hagiographers enables the readers of early Franciscan sources to have some tools for analysing such texts. These tools would create an attitude of suspicion in approaching these texts. This attitude will enable the reader to peel off the layers of hagiography which obscure the historical Francis (Hugo 1996:27). What is left is a more reliable picture of him. A picture of Francis can only be an approximation of the historical Francis. As the various texts where Francis displayed compassion are analysed, these techniques will be helpful in revealing a more authentic image of the historical Francis of Assisi.

3.3 Stories of Francis and Compassion

Several stories have been selected to show instances where Francis exercised compassion. The process of analysing each story is: 1) illustrate the hagiographical influences on the primary sources by textual comparison; 2) interpret the meaning and 3) glean insights concerning Francis and compassion.

3.3.1 Francis meets the leper

3.3.1.1 Historical analysis

One way to view the changes progressively wrought by the hagiographers is by textual

comparison by means of a table. Five primary sources will be compared. The earliest, briefest, and only autobiographical version of the story where Francis meets the leper is in Francis's *Testament* (1226)*.*

> When I was in sin, it seemed too bitter for me to see lepers. And the Lord Himself led me among them and I showed mercy to them (Test 1-3).

Following this account in the *Testament* four biographical accounts of the meeting with the leper were written by various authors. Table A (Hugo 1996:111) illustrates the textual comparison of the four biographical versions of the story. In each column of Table A the story is outlined. At the head of each column is the abbreviation for the text and the approximate date of its composition. The textual comparison reveals that all the subsequent versions of Francis meets the leper after the *Testament* have added new material. The four later versions contain evidence of the hagiographers's work.   Each hagiographer had his own purpose in composing his version in the manner he did. The

Table A **Francis Meets the Leper - A textual Comparison**

1 C 17 (1229)	L3C 11 (1246)	2 C 9 (1247)	LM1:5 (1263)
Francis moved to the lepers, served them, cleaned out the pus of their sores.	Francis always felt an overpowering horror of lepers	Francis naturally abhorred lepers.	Francis felt sick at the sight of lepers.
	Francis was riding near Assisi	Francis was riding near Assisi	Francis was riding on a plain near Assisi
Francis met leper	Francis met leper	Francis met leper	Francis met leper without warning
Francis was made stronger than himself	Francis made a great effort and conquered his aversion	Francis prepared to kiss leper not wanting to break his word	Francis remembered his resolve to be perfect and a knight of Christ.
			Francis dismounted
	Francis dismounted	Francis dismounted.	Francis prepared to kiss leper
Francis kissed leper	Francis gave a coin to the leper and kissed his hand	Francis prepared to kiss leper	Leper held out hand for alms
		Leper held out hands for alms	Francis put money in leper's hand and kissed leper's hand.
	Leper gave Francis a sign of peace	Francis gave leper money and kissed leper's hand	
	Francis remounted and rode away	Francis remounted	Francis remounted
Francis despised self until he reached perfect victory over self		Leper vanished from sight in an area with no hiding places.	Leper vanished from sight in an area with no hiding places.
	Francis increasingly mortified self until with God he won total victory		
		Francis was filled with joy	Francis was thunderstruck with joy.
Francis continued contact with lepers	Francis continued contact with lepers	Francis continued contact with lepers	Francis resolved to do more in the future.

compiler's intentions will be explained in the textual analysis. It is good to keep in mind the five aims of hagiographers: to edify the readers, to increase their devotion, to move them to moral change, to please them with literary style, and to verify their subject's holiness. Next, some general comments about the primary Franciscan sources which have the story of Francis meeting the leper would be useful at this point. Each author of these sources had their own agenda for composing his story.

First, all the sources, whether they have a single known author or circulate anonymously under various titles, are composite texts. Each text was composed for different purposes

and contained modifications in style and form from earlier texts. Each source represents a reworking of written and oral material. Second, one has to bear in mind the crucial importance of the lost letter of Crescentius of Jesi, Minister General of the Order of Friars Minor, who in 1244 at a Chapter of the Order, requested supplementary material to compose a new biography of Francis. Prior to 1244, there was only one official biography (Manselli 2000:5-7). The only official life of Francis before 1244 was Celano's first life. The analysis of the four versions of the story of Francis and the leper will keep in mind these general comments on Franciscan texts. This analysis will be done in chronological order.

The earliest account of Francis meeting with the leper is by Thomas of Celano. Celano was commissioned by Pope Gregory IX, the former Cardinal Hugolino and a good friend of the Order, to compose a life of Francis around the time of Francis's canonisation (16 July 1228). He completed the text in 1229 (Hugo 1996:35). "Because Thomas's account appeared only three years after Francis's death, it holds a place of special honour capturing the enthusiasm of the new movement" (Armstrong et al 1999:173). This biography was written to promote the cult of Francis's holiness and the universal appeal of Christian living (Hellman 1993:923). In Table A, Celano's first version of the story included the *Testament* text verbatim. The use of Francis's own words gives additional authority. Celano's first version was brief, simple, and humanly understandable. He avoided any miraculous details even though his first *Life* is fraught with miracles (Hugo 1996:100).

Besides the technique of quoting Francis's *Testament* in Celano's first account, he uses another hagiographical tool to support his purpose of proving that Francis of Assisi was indeed a saint. This technique was the use of a saintly model. As noted earlier, Martin of Tours and Francis both encountered outcasts, beggars or lepers, on the path of conversion (Armstrong et al 1999:195). Celano added the detail that Francis kissed the leper and cleaned out the pus from their sores, both loathsome acts considering how much Francis and most medieval people feared lepers. The embellishment of the story by exaggeration was another favourite hagiographical technique.

The second biographical version of the story can be found in *The Legend of the Three*

Companions (1241-1247). This *Legend* together with the *Assisi Compilation* (1244-1260) were two highly disputed texts containing unofficial biographical material with facts and insights into Francis's life not found in the earlier biographies by Celano, Julian of Speyer (1232-1235) and Henri d'Avanches (1232-1239). The three companions who knew Francis personally, identified themselves in the first text as Brothers Leo, Angelo, and Rufino, and in the second text as the "we who were with him" (Armstrong et al 2000:62). The reason for composing the *Legend* was the letter of Crescentius who desired to gather more material to write another life of Francis. The author of the *Legend* included the letter of Crescentius in his text. By doing this, the author gave his text greater authority and acceptability among the friars.

The *Legend of the Three Companions* marks the beginning of additions to the basic story (see Table A). Additions or fill-ins are another hagiographical technique. One such fill-in was to show how Francis arrived to meet the leper: riding a horse. To own a horse was a sign of wealth and status in the thirteen century. Francis belonged to an élite company of horsemen in Assisi (Fortini 1981:153). Francis's arrival by horseback emphasised the great class difference between Francis and the leper. This would then exaggerate the magnitude of Francis's action of embracing the leper as a brother. In addition to kissing the leper Francis gave him a coin. Finally the leper is shown to give Francis a sign of peace. This last addition was a portent of things to come: Francis would be a friend of lepers. The image of the leper giving a sign of peace "raises the spectrum of hagiographic forces moulding and developing the story" (Hugo 1996:101). This is further evidence of the hagiographical technique of exaggeration to illustrate the saint's great holiness.

The next version of the story is again by Celano (see Table A). At the Chapter of 1244 Crescentius asked Celano to re-present the life of Francis "for the consolation of contemporaries and the remembrance of future generations" (2 C 1). By the time Thomas of Celano wrote his second account of Francis's life much had changed in the Order. Thomas's purposes this time were quite different. The *Remembrance of the Desire of a Soul (2 Celano)* was not so much about the life of Francis but about the way of life he founded (Armstrong et al 2000:233). As is often the case in hagiography, Celano

incorporates all the material from the *Legend of the Three Companions* with the exception of the sign of peace into his second version of the story.

Celano's second account concludes with Francis mounting his horse and "although the field was wide open, without any obstructions, when he looked around he could not see the leper anywhere" (2 C 9). The effect of the disappearing leper would not be lost on a medieval reader, especially the friars. Celano definitely intended to introduce miraculous material into his narrative. This is in line with the hagiographical tradition. Celano, at the end of the account, added another detail. He had Francis kissing the leper *on the mouth* and the leper disappearing from sight! These actions were hagiographical exaggerations and miraculous signs that showed Francis's profound holiness. Celano again was using the hagiographical technique of the saintly model to show that Francis fitted the pattern of earlier saints like Martin of Tours (Armstrong et al 2000:249).

The last source in which this story can be found in *The Major Legend of Saint Francis* was by Bonaventure of Bagnoregio(1260-1263). Bonaventure's purpose in writing yet another life of Francis was in response to the Chapter of Narbonne (1260) when he was Minister General (Hellman 1993:923). The friars wanted a new life of Francis which would supercede and replace the previous official life of the founder. Bonaventure produced a life of Francis "which would not only be a contribution towards the restoration of peace and harmony within the Order, but also would help vindicate the friars in the eyes of the world" (Moorman 1968: 151-152). At the time of Bonaventure's life of Francis, the world was questioning the friars's zeal in following their *Rule* since the friars had settled into a comfortable lifestyle in large convents. Bonaventure included the elaborations of *Second Celano.* Bonaventure also added that Francis was so desirous of giving himself totally that he often gave away the very clothes he was wearing. Therefore, Francis came to despise himself and serve God (LM 1:6). Bonaventure portrayed in vivid colours the inner life of Francis, his own journey to God. Though he was factually and verbally dependent on earlier material, Bonaventure's *Life* of Francis is more than that. The theologian and mystic, entered into its composition "to put in bold relief the mysteries of the Cross in the life of Francis, whom Bonaventure in the *Legenda Minor* calls the outstanding follower of Jesus

Crucified" (L Min 3:1; Brady 1978:xiv-xv). The identification of Francis with Christ was one of Bonaventure's aims in his biography of Francis.

Bonaventure added the phrase, "he (Francis) remembered that he must conquer himself to become a knight of Christ" (LM 1:5), a hagiographical technique to show Francis as a saintly model (see Table A). In Bonaventure's *Legenda* two verses before the episode of Francis meeting the leper, Bonaventure recalled the dream that Francis had of a great armoury. In this armoury all the military arms were "emblazoned with the insignia of Christ's cross" (LM1:3). This was a theological interpretation of the facts to show how Francis was growing in likeness to Christ (Brady 1978:xvi). Bonaventure used the hagiographical technique of a miraculous event, namely the leper disappeared after Francis kissed him. Francis by the grace of God was able to overcome his aversion to lepers. This encounter so touched Francis that he responded by being "filled with wonder and joy, to sing praises to the Lord" (LM 1:5). Again this points to Francis's saintliness since the leper miraculously disappeared. Francis was painted as a model of universal holiness for all Christians who wanted to become like Christ (Armstrong et al 2000:500).

Reviewing the story of Francis's meeting with the leper in the various biographies illustrate that the hagiographers worked to suit their purpose of portraying Francis as a saint. Despite the additions to the story over the thirty-five year span between *First Celano* and Bonaventure's *Legenda Major*, the accounts remain consistent in their basic facts. This consistency of the accounts of Francis's meeting with the leper is strengthened by the corroboration of the story by Francis's own words in his *Testament*.

3.3.1.2 Meaning

The meaning of the story is found in its context and location in the various accounts. This story is located in the earlier section of all the accounts. The context is Francis's conversion process. Francis's *Testament* is the best source to appreciate the role that the context and location have for the story's meaning (Hugo 1996:96). The context is Francis's beginning a life of penance. He began, "The Lord gave me, Brother Francis, the grace of beginning

to do penance in this way" (Test 1). Francis recalls his life of penance as a turning away from self and a turning toward God by following the kenotic Christ. The authors have Francis reflecting on his pre-conversion life as the son of a wealthy merchant. They viewed the meeting with the leper as a pivotal point of Francis's conversion process and embracing a new lifestyle.

The *Testament* was composed by Francis as "a spiritual exhortation through which he wished to strengthen his brothers in their way of life and in their vocation as well as all others who will follow him" (Esser 1977:81). Through the inclusion of this account, the friars were exhorted to renew their early fervour in following the life of the Gospel. Immediately after recalling the meeting with the leper Francis said: "And afterwards I delayed a little and left the world" (Test 3), thus showing the impact of the meeting with the leper in taking the step of embracing a new lifestyle. The kissing of the leper was to emphasise Francis's acceptance of the leper as his brother and the transformation of his pride and aversion for lepers as a part of his self-emptying and on-going conversion. Thus, the story of Francis's meeting of the leper was the peak experience in his conversion process.

3.3.1.3 Compassion

Compassion has been defined as "an instinctive movement of the heart in the face of the pain or suffering of other individuals" (Downey 1993:193). Francis was moved in his heart by the pain, suffering and alienation of lepers from society. For Francis this encounter with Christ in the poor "penetrated his whole concept of the incarnation and the following of Christ. By temperament and by Christian sensitivity the young Francis was already inclined toward compassion for the needy" (Iriate 1974:18). On another occasion, he had refused a beggar alms in his father's shop in Assisi; afterwards, Francis resolved never to deny anyone who asked in the name of God (1 C 17). This encounter with the leper was another opportunity for growth in charity and compassion.

Lepers were significant agents in Francis's growth in compassion. Francis and the early friars often lived near and worked with lepers. Francis included a reference to working with

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lepers in the *Earlier Rule* "begging the alms for the needs of lepers" (ER 8:10) to indicate the importance lepers had in the life of the fraternity.   He speaks about lepers as the context for his conversion to the Gospel way of life, the practical experience of 'being with' them, and serving them. Among them he found the suffering members of Christ's Body, and beginning with this experience he participated in the passion of Christ.   "His compassion for the suffering Christ, like his compassion for the sick at the hospital of San Lazzaro, his tender compassion for creatures, made him seem 'like a man of another age'"(1C 36; Short 1999:75,104).

What was the source of Francis's capacity for compassion? For Boff (1982), Francis not only "lived 'with' the poor or 'for' them, he lived 'as' the poor, among lepers, and those who are left 'on the side of the road' in his day. His great gift of 'com-passion', the capacity to share their suffering, required tenderness and strength, both of which he finds in the passion of God, in Christ" (Boff 1982:94-95). Francis meeting the leper was an invitation for conversion and for growth in compassion.

3.3.2 Francis and the starving friar

3.3.2.1 Historical analysis

After Francis met the leper, he and his early followers continued to work with lepers. This first band of friars settled into a primitive hut near the lepers in an area called Rivo Torto close to Assisi (1209).   Fortini graphically described their living conditions:

> So cramped were they that Francis noted the assigned places for each with a chalk mark on the beams....They owned nothing not even in common, and to live they depended on the work of their hands and the charity of the people. During the winter season the waters of the streams overflowed and covered the road in front of the hut so that there was no practical way to venture out. Often their food consisted only of a few turnips, and those not easily obtained (1 C 43-44; Fortini 1981:292).

Rivo Torto was the austere location of the early friars in which another story about Francis and a starving friar took place. There are four biographical sources of Francis and the

starving friar.[3]

Table B illustrates the additions to the story made by the authors from the earliest account from *Assisi Compilation* 50 contained in the first column to the last account from 2 *Mirror of Perfection* 27. Before analysing these account, it would be helpful at this point to provide background on two of the new sources, *Assisi Compilation*, and the second translation of the *Mirror of Perfection*, in this textual comparison.

Assisi Compilation (which emphasised the importance of the city of Assisi in Francis's life), also contained the text known as the *Legend of Perugia*, is the second text resulting from the request of Crescentius. It is a compilation of biographical material about Francis that could only have come from day-to-day association with him. Most scholars agree that parts of the work were from Brothers Leo, Angelo, and Rufino's response to Crescentius's 1244 request for more material about Francis (Hugo 1996:49). This material was used to compose parts of Celano's *Second Life or Rembrances*. Because the parchment folio containing *Assisi Compilation* included a papal decree dated 23 March 1310, most scholars have dated *Assisi Compilation* at 1311. Between the years 1246 and 1310, it could have undergone further adaptation. Other parts that were compiled later contain the phrase, "we who were with him," and offer stories about the practice of virtue, Francis's dealings with his brothers, and his struggles with those who found the Gospel vision difficult to understand (Armstrong et al 2000:113). Within the source there is no clear statement of the authors's purpose. Some episodes at the beginning seem to refer to the earlier days of the Order, while others near the end refer to Francis's death (Manselli 2000:24-25). A quick review of the *Assisi Compilation* gives the impression that by the 1240's the authors seemed to have become disgruntled by the relaxation in the observance of the *Rule* and were eager to return to its primitive beginnings as they remembered them (Armstrong et al

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[3] (*Assisi Compilation=AC*) AC 50, 2 Celano 22, Legenda Major 5:7, and (*Mirror of Perfection=MP*) 2 MP 27.

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Table B **Francis and the starving friar - A textual comparison**

AC 50 (1244-1260)	2 C 22 (1247)	LM 5:7 (1263)	2 MP 27 (1318)
Starving friar called out at midnight at Rivo Torto, "I'm dying".	One night, *one of the flock* called out. "Brothers, I'm dying"	*Francis urged them to lead a severe life, but he was more pleased with a heart of piety seasoned with the salt of discernment.*	Starving friar called out at midnight at Rivo Torto, "I'm dying".
All the friars awaken. Francis lit a lamp.	The *shepherd got up went to the lamb.*		All the friars awaken. Francis lit a lamp. Francis questioned friar "I'm dying of hunger."
Francis questioned friar "I'm dying of hunger."	Francis ordered table set with *everyday fare. Since no wine, made do with water. Francis ate first.*	One night when one of friars was tormented by excessive fasting, *The pious shepherd* put bread before him.	F r a n c i s w i t h discernment and great charity set table
F r a n c i s w i t h discernment and great charity set table	He invited the others to eat for charity's sake not to embarrass the friar.	Francis ate first *invited the friar to eat.*	Francis requested that all eat together so friar would not be ashamed.
All eat together so friar would not be ashamed.	Francis spoke about virtue of discernment. He ordered them *to season with salt every sacrifice to God.*	Friar put aside embarrassment took food in joy. Through the *discerning shepherd* he had avoided harm to his body.	Francis admonished friars to consider their constitution in fasting *what it needs to suffice the spirit.* Not to imitate him.
Francis admonished friars to consider their constitution in fasting. Not to imitate him.			
In future not to act this way, because it was not religious or decent.	Each to consider own strength in offering service to God.	*When morning came, the man of God recounted what had happened.*	First friars mortified themselves excessively, *in vigils, cold coarse clothing and manual labour.*
First friars mortified t h e m s e l v e s excessively.	Francis insisted it was as much a sin to deprive the body without discernment what it really needed.		"We who were with him" witness Francis discerning *moderation* with friars in matters of food and other things.
"We who were with him" witness Francis as discerning in matters of food and other things		He said, "Brothers, charity and not food be your guide."	Francis, *from the beginning of his conversion until the end of his life* did not deviate from norm of poverty and decency of our religion.
Francis did not deviate from norm of poverty and decency of our religion.	Francis acted as an exception, demanded by fraternal charity.	*Francis taught them, "Discernment as the charioteer of the virtues, in the manner that Christ taught, whose most sacred life was an exemplar of perfection."*	
Francis a model to the friars and content with poor food and things.	*"Charity not food be an example for you, for the latter feeds the belly while the former feeds the spirit."*		Francis was a model to the friars and content with poor food and things.

2000:115). The important fact to be remembered about the *Assisi Compilation* is that it

is "a document that represents three stages of Franciscan history: its earliest stage, then its growing pains, and finally, that of the clearly delineated division within the Order" (Armstrong et al 2000:116).

In 1311, Ubertino da Casale, a friar who taught in Florence for ten years, announced that he had found some original material in Brother Leo's handwriting. Within a short period of time two works emerged which contained the philosophy of the Spirituals - "a group of friars within the order who intended to recreate the life of Francis and his earliest companions" (Short 1989:40) - the *Mirror of Perfection of the Status of a Lesser Brother* and the *Mirror of Perfection, Rule, Profession, Life and True Calling of a Lesser Brother* (Armstrong 2001:207). Paul Sabatier was the first to publish an edition of the *Mirror of Perfection* in 1897. In this text, the author "offers a mirror, a model of holiness presented through Francis's words, deeds, and conduct" (Manselli 2000:22). The work is divided according to different virtues that comprise and constitute Christian perfection and were put into practice by Francis. This source like the *Assisi Compilation* contains the phrase, "we who were with him," which many scholars believe are the reminiscences of Brothers Leo Angelo, and Rufino (Hugo 1996:63). The use of this particular phrase gives the *Assisi Compilation* and the *Mirror of Perfection* added authority due to the insider information about Francis from his closest companions.

Hugo (1996:136) and Iriate (1974:231) place the account of Francis and the starving friar in *Second Celano* **before** that in the *Assisi Compilation*. Others, authors like Armstrong, Short, and Hellman (2000:115) and Manselli (2000:38) place it **after** *Second Celano* because *Second Celano* included some material from the *Assisi Compilation*. This study has taken the second position for the textual comparison and historical analysis. This textual comparison will show that *Second Celano* clearly relied on sources in the *Assisi Compilation*.

The accounts in the *Assisi Compilation* and the *Mirror of Perfection* of Francis and the

starving friar have many similarities. Both used material from the so called, Leonine[4] sources which contain the phrase, "we who were with him." This is a hagiographical technique of attributing information to close companions of the saint for greater authority. Both versions begin with Francis showing "great discernment and charity" in protecting the starving friar from embarrassment by having all the brothers eat together. Next, to give added weight before presenting an important fact they insert the phrase, "we who were with him" (Manselli 2000:60). This phrase highlighted Francis's adherence "not to deviate from the norm of poverty and decency of our religion" (AC50). On one hand the Leonine tradition commends Francis for his "charity and discernment" and then quickly tempers this comment by emphasising his devotion not "to deviate from poverty and decency of our religion." The added Leonine material seems to negate the original intention of portraying Francis as understanding and compassionate. This muting of Francis's compassion and discernment was due to the Leonine purpose of promoting the Spiritual's agenda of a return to a stricter lifestyle (Hugo 1996:136). Finally, the story ends with Francis being depicted as a saintly model for the friars as someone who was "content with poor food and things." This saintly model is another hagiographical technique which nicely supported the Spirituals's purposes.

Second Celano begins the same as the *Assisi Compilation* but with a slight twist. Celano refers to Francis as, the "shepherd", the brothers as the "flock" and the starving friar as the "lamb". Interestingly the Leonine sources see the relationship between Francis and his brothers as "a relationship between father and sons or as brothers in Christ. For Thomas of Celano Franciscanism is already seen in terms of a *militia Christi* - the Pauline expression in 2 Tim 2:3 - is developed significantly in terms of medieval chivalry" (Manselli 2000:63). Celano, by using pastoral imagery such as shepherd, flock, and lamb, was portraying Francis as another Christ. This is a hagiographical technique stressing Francis's holiness and likeness to Christ, the Good Shepherd.

There are other additions and changes from the first source *Assisi Compilation* to *Second*

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[4]Leonine sources are those attributed to the St. Francis's closest companions, Leo, Rufino, and Angelo (Brooke 1970:4)

Celano. In *Assisi Compilation* 50 everyone eats together which was a sign of fraternity and solidarity "so the brother would not be ashamed".   Celano had Francis eat first and then inviting the others to eat for "charity's sake not to embarrass the brother." For Celano, this was no longer a real-life account "but more simply the introduction to an exemplary act on the part of Francis" (Manselli 2000:62). This makes Celano's reworking of the sources stand out all the more. The *Assisi Compilation* account does not mention food as it is not important for the purpose of the text. Celano added, "they ate everyday fare and since there was no wine - as often happened - they made do with water" (2 C 22). This addition by Celano was used as an opportunity to show how poor the food of the early community was. That addition was another hagiographical technique of exaggeration to make Francis and the friars seem heroic in their saintliness.

Bonaventure of Bagnoregio in *The Major Legend of Saint Francis* (1260-1263) composed the third account of this story.   Bonaventure's purpose in writing yet another official life of Francis was in response to the Chapter of Narbonne which commissioned him to do so. All other lives were to be destroyed and Bonaventure's was meant to be the only official biography of Francis (Armstrong et al 2000:495). He kept Celano's shepherd imagery since it suited Bonaventure's purpose which was "to use the life of Francis to illustrate theological and spiritual truths" (Hugo 1996:60). The inner life of Francis and the workings of grace were two of the theological truths that Bonaventure wanted to show (Brady 1978:xvi). His version is actually split into two episodes (see Table B). In the first scene, Francis alone comes to the aid of the starving brother and eats with him. In the second scene, "When morning came, the man of God, recounted what had happened". Francis ended with these words: "Brothers, in this incident let charity, not food, be an example for you". Bonaventure was making a point of having Francis give his brothers a spiritual teaching, by linking charity and discernment as examples of Christ's life. Thus the hand of the hagiographer is clearly evident in Bonaventure's account of the story.

The last source was the *Mirror of Perfection* (1318). As noted earlier, this source also used material from the Leonine tradition extensively, the three companions of Francis. The *Mirror of Perfection* follows the AC account of Francis and the starving friar almost to

the letter with very few changes (see Table B). The changes that were added are due to the long period of time that had elapsed between the earlier account, *Assisi Compilation* (1244) and *Mirror of Perfection* (1318). The ending of the story shows a certain "rigorist spirit" that is evident in the *Mirror of Perfection* (Manselli 2000:64). The story ends with: "but because I (Francis) must be a model and example for all the brothers, I want to be content with meager and poor food and all other things in accordance with poverty, shunning everything expensive and delicate" (2 MP 27). The author wanted to make even more explicit what the companions had already said. By the time this was written (1318), the problem was not an excess of food but other things like furniture and books however modest and few (Manselli 2000:64). The friars had settled into friaries (houses) and were accumulating things. The *Mirror of Perfection* was challenging them to return to the primitive, itinerant life that Francis had initiated. Again, as in the other sources, the hagiographical technique was used of depicting Francis as a saintly model to support the Spirituals' agenda.

3.3.2.2 Meaning

The meaning of the story can be distilled from the first source since the last three sources relied, for the most part, on the first for their material. The story of Francis and the starving brother was placed at the beginning of the second section of *Assisi Compilation*. This portion of the *Assisi Compilation* contained the remembrances of the "we who were with him." These texts related the growing pains of the Order and the tension over how strict the Gospel lifestyle should be lived. When the brothers went overboard and were excessive in penance, Francis, while maintaining his own rigorous asceticism, tempered their excesses. Throughout the source Francis is seen as "consistent, but with a spiritual attitude that differs greatly with regard to the brothers's behaviour" (Manselli 2000:65). Francis is presented as "discerning" or balanced, even though he was strict with himself. He is portrayed as the model of the strict life even when that of the others has slackened.

The historical context is coloured by the struggle between the Spirituals and the

Conventuals[5] or those who would have liked to lessen the demands of "following the teaching and footprints of our Lord Jesus Christ" (ER I:1). These testimonies of the "those who were with him" were separate and distinct material about events, attitudes, and directives that came from Francis himself. Therefore, when the story was written in 1250, it was meant to challenge the brothers to measure the quality of their Franciscan lifestyle against that of Francis as witnessed to by "we who were with him."

3.3.2.3 Compassion

The *Assisi Compilation* with its testimonies of the "we who were with him" reveals certain qualities of Francis's compassion. His compassion for his brothers is very evident in his relationships with both the individual starving brother and the larger fraternity at Rivo Torto. Francis was moved from the heart to respond to the starving brother's needs. In this story, Francis exercised his compassion with great discernment. He reached out to help a starving brother in such a way as not to embarrass him. This sensitivity showed his capacity to reach out to others in need.

Also, Francis used this occasion to admonish the brothers about their excessive penances. Francis's compassion was able to challenge all the brothers in their imitation of him to be discerning in the amount of penance their bodies could withstand. Francis instructed his brothers to follow him as a model to be interpreted according to each brother's capacity for penance rather than a model to be slavishly imitated in all details.

Francis's compassion was other-centred. He followed a path of self-emptying so as to be filled with Christ. His focus on becoming like Christ enabled him to be sensitive to the needs of others. Therefore, this story revealed that Francis's compassion could be characterised as being discerning, balanced, and other-centred.

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[5]The Conventuals were those friars who preferred the life in large convents. They wanted to adapt the strict poverty and itineracy of St. Francis to a more settled institutional life like the older orders. They were the majority of the friars (Moorman 1968:188-204).

3.3.3 Francis Converts the Robbers

3.3.3.1 Historical analysis

Francis intended his brothers to be on mission "as pilgrims and strangers in this world" (LR VI:2). This made them vulnerable to the dangers that common people endured when travelling. Fortini gives an insight into what travelling about Assisi at night and on public roads by day was like during the time of Francis and his early followers:

> Everywhere, in the streets, in the piazzas, in the houses, one hears of murder. At night, after the bell has sounded for the third time and the people of the city are forbidden to go out of their houses, there are killers concealed under passageways at the mouths of dark and narrow alleys, waiting for their intended victims. Each morning the night custodians find bodies in the streets. Sometimes a house will suddenly go up in flames in a treacherous attempt to make enemies perish is an especially horrible way. Gangs of killers even attacked in full daylight on public roads (Fortini 1981:262).

Fortini grimly illustrated the condition that the friars endured when on mission. The story of Francis's conversion of the robbers is in three sources: *Assisi Compilation* 115, 2 *Mirror of Perfection* 66, and *The Little Flowers of St. Francis* 26. Table C illustrates these sources in parallel for the purpose of textual comparison.

Of the three sources in Table C only *The Little Flowers of St. Francis* has not been compared previously. Some background on its origin and purpose will help to clarify why it is so substantially different from the other two accounts of the story.

The Little Flowers of St. Francis, also known by its Italian name - *Fioretti* (1337) was composed over one hundred years after the death of St. Francis (1226). The Fioretti is an Italian translation, edition and development of fifty-three chapters of an earlier Latin work called *Actus beati Francisci et sociorum eius* (The Acts of Blessed Francis and His Companions; Hugo 1996:65). "Every translation is an interpretation. In any language, words assume a variety of meanings and shades of nuance that make their translation difficult. *The Little Flowers* is no exception" (Armstrong et al 2001:17). To compose the *Fioretti*

the compiler, traditionally attributed to Ugolino Boniscambi of Montegiorgio, added at the beginning a section entitled "Five Considerations" on the

Stigmata (Isabell 1975:59). For many, the *Fioretti* became a first and perhaps major source of information concerning Francis. It remains one of the most enduring classics of spiritual literature and is among the most popular texts (Armstrong 2001:429).

AC 115 (1244-1260)	2 MP 66 (1318)	LFI 26 (After 1337)
Robbers used to come for bread to a hermitage in a thick forest. They robbed travellers. Friars said, "Not right for robbers to ask for bread." Francis arrived at that place. Brothers asked him what to do. Francis said, "Do this" and trust to win their souls." Get some good bread and good wine and take it to them. Call 'brother robbers' say we are your brothers with food for you. Spread cloth putting food on it. Humbly & joyfully wait on them. For the love of the Lord, Humbly request them to promise not to injure any one. Don't ask for everything at once Next day return to them also with bread, eggs, wine and cheese. Wait on them. Ask them why they stay there suffering, you may lose your souls unless you convert. Better to serve the Lord. He in his mercy will inspire them to convert. Brothers did everything Francis suggested. Mercy and grace of God came on the robbers. They listened because of the brothers friendliness and charity. Some entered religion others embraced penance promising not to do evil deeds Brothers and others were amazed. Francis predicted robbers conversion.	Robbers used to come for bread to a hermitage in a thick forest. They robbed travellers. *Others gave alms out of compassion* Not good to give alms to robbers said some brothers Francis arrived at that place. Brothers asked him what to do. Francis said, "Do this" and trust to win their souls." Get some good bread and good wine and take it to them. Call 'brother robbers' say we are your brothers with food for you. Spread cloth putting food on it. Humbly & joyfully wait on them. For the love of the Lord, Humbly request them to promise not to injure any one. Don't ask for everything at once *For love of God ask them not to harm anyone. They'll listen* Next day return to them also with bread, eggs, wine and cheese. Wait on them. Ask them why they stay there suffering, you may lose your souls unless you convert. Better to serve the Lord. He in his mercy will inspire them to convert. Brothers did everything Francis suggested Mercy and grace of God came on the robbers. They listened because of the brothers' love friendliness and humility. *Robbers humbly served brothers* Some entered religion others embraced penance for their offenses promising *never to do these evil deeds again*	Noble rich young man asked Francis to join friars Francis accepted him. Named him Br Angelo and because he behaved well made him guardian of that place. Three famous robbers there. Robbers asked Angelo for food Angelo rebuked & sent them away. Robbers were deeply offended Francis arrived with bread & wine. Francis rebuked Angelo for treating robbers roughly Jesus came to call sinners to repentance Francis commanded Angelo to take wine and bread to robbers kneel before them humbly confess your fault. Francis prayed that robbers convert Angelo did want Francis asked Robbers lament their sinfulness Robbers impressed by Angelo humbly asking his forgiveness Robbers go to Francis ask help in turning from their sins Francis received them charitably and kindly, assured them that "Christ came into this world to redeem sinners" Robbers renounced the demon and his works. They joined the Order and did great penance Two lived briefly after conversion, died, and went to heaven; the third did penance.

The translator ends almost every chapter with the formula, "To the praise of Jesus Christ

and the little poor man Francis". This stressed the close bond between Jesus and Francis and served to broaden the devotion to the saint (Armstrong et al 2001:433). Broadening devotion to a saint is also one of the goals of hagiography. *The Little Flowers of St. Francis* is like a poetic statement of the first Franciscan century. Some scholars contend that it is,

> critically speaking of little worth, but invaluable as a testimony of the spiritual exaltation to which the movement awakened by the Poverello (the little poor man, Francis) had arrived, and of admiration for that now distant age in which everything had been great in such a simple way, so heroic and yet so elemental (Iriarte 1974:231)

The Little Flowers, as Iriarte has noted, is a collection of stories that supports the Spirituals's agenda of longing for and idolising the life of Francis and the first followers as idyllic. Nevertheless, keeping in mind this caveat, this study takes the view that these stories provide insight into the personality of Francis.

Looking at Table C, one can see that the first account taken from the *Assisi Compilation* and the second from the *Mirror of Perfection* are very similar. Both versions evidently relied on material from the Leonine sources.

The story of Francis's conversion of the robbers, takes place without a specific historical context or time (Blastic 2000:249). The opening scene of the story occurs in a forest near a hermitage which is a favourite location of the Leonine sources (Hugo 1996:137). Travellers were being harassed by robbers. The friars were perturbed by the audacity of the robbers to ask them, poor brothers, for bread. Both Francis and Martin of Tours dealt with robbers in their lives. This inclusion of Francis encountering robbers was a hagiographic device of saintly replacement (Delehaye 1962:19). Francis replaced Martin, but was pictured as being even holier!

Francis arrived on the scene. He advised them, "do this and trust to win their souls." Francis was portrayed as a prophet. This image was consistent with that period of history with its talk of prophets, prophecy and signs. That was the age of Joachim of Fiore and his

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followers who were proclaiming a dawning of a new age of salvation history. "In its context the Saint was situated squarely in the framework of history and unmistakably ushering in a climatic turn of events, coming in the spirit of Elijah, as another John the Baptist, God's herald, and prophetically calling all peoples to change their lives" (Armstrong 2001:11). In this story, the hagiographers presented Francis as the prophet of the new age. He was able to see the future and advise his friars on the right course of action in dealing with the robbers. This prophetic modelling used two hagiographical techniques: exaggeration and saintly modelling to increase devotion to the cult of St. Francis.

Francis, after sending his friars off to "win their souls," advised them to "wait on them (the robbers) with humility and joy". Thus Francis highlighted these virtues as being those of an ideal friar minor to practise. Francis's exhortation to practise these virtues satisfied another goal of the hagiographer, that is, to move the reader to moral change. Next the story covers the process of visiting the robbers over a few days and increasing the variety of food brought to them. What is accented in this process is two things: the importance of the correct attitude in serving the robbers and the importance of being obedient to Francis in fulfilling what he called the brothers to do. Practising these virtues was an important part of the agenda of the Spirituals who viewed the Conventuals as having abandoned their commitment of upholding their vows of living the Gospel life. The story ends with the robbers listening to the brothers because of their "friendliness and charity, converting and entering religion". The brothers' amazement at this prediction of Francis coming true points out the miraculous nature of the event, a hagiographical twist.

The second source, *The Mirror of Perfection*, contains an almost identical version of the story. Sabatier's (1898) translation of the two editions available of the *Mirror of Perfection* (2 MP) come mainly from the *Assisi Compilation*; thus their similarities. The *Mirror of Perfection* was composed at least sixty years after the *Assisi Compilation* and shows evidence of hagiographical reworking. By the time the *2 Mirror of Perfection* was compiled, the Spirituals' movement was reaching its climax (Hugo 1996:64). There were many editorial liberties taken with the original text. The story began the same with placing the robbers and friars in a thick forest. The first editorial addition was the phrase, "others

(brothers), out of compassion used to give them alms, admonishing them (robbers) to penance." This editorial gloss tempered the brothers' hardness towards the robbers and, in a sense, anticipated the attitude that Francis will instruct them to use to convert the robbers. Another virtue, compassion, is being advocated by the editor for the true friar minor to grow in the practice of virtue. At the end of the story, the compiler has the robbers humbly serve the brothers. This additional phrase illustrates the dramatic nature of the conversion over the original narrative where the robbers embrace a life of penance. The editor employs this hagiographical tool of exaggeration to impress his readers with the depth of Francis's sanctity. Perhaps the editor hoped that this exaggeration would move his readers' to increase their devotion to the saint.

The last account of the story in the *Little Flowers of St. Francis* is significantly different from the earlier two. First, the compiler changed the opening scene from the brothers in the forest to Francis meeting a rich young man who wanted to join the friars but whom Francis deemed too delicate. Francis relented, accepted him into the order, gave him the name Angelo and named him the guardian or local superior of that place.

Second, this version revolves around the relationship between Angelo and the robbers, with Francis acting as facilitator of the process of mending their relationships. The next hagiographical element was the addition of more information about the robbers: they were famous and three in number. These editorial additions personalise the narrative. They engage the reader in a way that makes it easier to identify with the characters. The first two accounts were more generic, akin to a stock incident from the hagiographers' bag of tricks of lives of previous saints. The next change was that "the robbers went away deeply offended." This phrase humanises the robbers by giving the readers an insight into their feelings. It reverses the roles of criminal and victim by making the robbers seem vulnerable, more like victims than like robbers.

Francis then arrives on the scene bringing bread and wine. Here the hagiographer edits out Francis "prediction" that the robbers will convert if the friars follow his instructions. No more is Francis portrayed as the prophet of a new age. He is depicted as a teacher using

scriptural passages to remind his brothers that Jesus ate with sinners and came to save them. Then the story in the *Little Flowers* departs completely from the previous two versions. Francis rebukes Angelo saying that he "had treated them (the robbers) cruelly". Francis then commands Angelo to take bread and wine, and "kneel humbly before them confessing his fault". Angelo's confession confirmed Francis's assessment that the robbers are now the victims. Meanwhile, Francis prayed, interceding for Angelo that the robbers would be open to conversion. Impressed by Angelo's humility in confessing to them, they began to lament their wretched state of sinfulness. The robbers' eyes are opened by the grace of God to the goodness of the brothers contrasted with their own wickedness. The robbers sought Francis's help in turning from their sinful ways. Francis received them kindly and assured them of God's mercy. The robbers repented and joined the Order. A detailed section about what happened to each robber after their conversion, including a vision by one robber who is later welcomed by Francis into heaven, concluded the story. This miraculous vision was another hagiographical device to amplify Francis's holiness.

3.3.3.2 Meaning

This story was presented as an isolated event in the life of Francis and the early followers. It was meant to confirm the agenda of the Spirituals. That agenda was to promote the primitive life of Francis and the early followers by a life of practising virtue, "being humble, joyful, cheerful, friendly, and charitable" (*Assisi Compilation* 115), and proclaiming the Gospel by the witness of their lifestyle. The story described what it means to be an authentic Franciscan, what is the true Franciscan identity, according to the mind of the Spirituals.

The last account of the story had an additional meaning. It can be seen from the hagiographical changes, that the compiler had presented Francis as another Christ who came witnessing to the mercy and compassion of God the Father. Greater devotion to Christ and Francis were the author's two goals in this source as evidenced in his final words of the chapter, "To the praise of Jesus Christ and the little poor man Francis. Amen" (LFl 26). Thus the story was meant to be a Franciscan parable to teach the followers of

Francis after a hundred years of the Order's existence the correct understanding of "following in the footprints of Our Lord Jesus Christ" (ER 1:1).

3.3.3.3 Compassion

The Little Flowers of St Francis is a source that will be referred to in commenting upon Francis's expression of compassion in this story. This story is the most revelatory of the emotional impact of the relations between Francis, Angelo, and the three robbers. It is in these relationships that the heart of Franciscan compassion was experienced.

Here are three instances where Francis expressed compassion. Firstly, there is the encounter in which Francis sent Angelo back to the robbers that he had rebuked to ask for their forgiveness. Francis could see beyond the robbers' human need for food. He was attentive to a deeper basic human need for acceptance. From the time Francis met the leper, Francis's capacity to reach out to society's outcasts had grown. Francis and the robbers like all humans share the same basic needs, and even more specifically, the basic human condition is "one of poverty-the most difficult truth to accept about ourselves is that we are insufficient by ourselves. We have needs that we cannot satisfy for ourselves-each one of us is dependent ultimately on the Other, God, who alone can satisfy the desires of the human heart" (Blastic 2000:252). Secondly, there is the example of Francis sharing the bread and wine with the robbers. Francis's attentive compassion understood the need to nourish the relationship with God by means of the Eucharist. The bread and wine are Eucharistic symbols of the compassion of God who humbles himself daily to nourish us. Thirdly, there is the situation of Francis accepting the robbers' repentance and joining the Order. Francis exercised attentive compassion by receiving the robbers' repentance and accepting them into the Order. Francis's ability to feel attentive compassion for others in need was due to his own experience of God's great compassion for the sinfulness of his earlier life. Thus Franciscan compassion could be characterised as attentiveness to the deeper needs of others.

3.3.4 Francis helps the poor old woman

3.3.4.1 Historical Analysis

The story of Francis helping the poor old woman occurs in three sources: *Assisi Compilation* 93, 2 *Celano* 91, and 2 *Mirror of Perfection* 38. The story takes place while Francis is staying at Saint Mary of the Portiuncula near Assisi in 1222 since that was a year of a great famine in Italy. Fortini described Francis's memory of it:

> He remembered the time of great famine in Assisi, when many who had been in easy circumstances did not have enough to eat, and he remembered how sad he had been at seeing them. Now he no longer had a rich mantle to give, as he had when he rode about the countryside on horseback. But even his poor habit, and those of his companions, the only goods they possess, can do someone some good (Fortini 1981:472).

Fortini's account illustrates how Francis lamented that he had nothing to share with the poor in times of great famine. Table D contains the textual comparison of the sources. *Second Celano* is shorter then the *Assisi Compilation*. "But this brevity is due, not to a more concise presentation of the facts, but to a hasty and not entirely exact summary of the account contained in his source" (Manselli 2000:100). Celano does not begin with the name of the place. He does not say that the woman was old and poor and that she did not have enough to live on that year. Celano omits that the New Testament was in a Church and he omits the fact that the alms is for the woman's support. As a result of these omissions, the gift seems disproportionate to her needs. Celano emphasised this by his conclusion which was completely different where he said it was the first New Testament of the Order given away. In the first account Peter Catanio is the Minister General at the time. In Celano he is just Brother Peter Catanio. Since Peter Catanio was Minister General between 1220 and 1221, the first account is "technically and institutionally more correct on this point" (Manselli 2000:101).

Going back to Celano's account, the old poor woman of *Assisi Compilation* now just becomes; "the mother of two of the brothers" who asks "confidently," a hagiographical addition not found elsewhere. Celano omits any mention of her material needs. Celano mentions that Francis feels compassion for the woman, "sharing her pain", and so speaks

to Peter Catanio. This seems quite odd if the woman is just a mother of two of the brothers approaching Francis without any specific need. That the original text was

Table D Francis Helps the old poor Woman - A textual Comparison

AC 93 (1244-1260)	2 C 91 (1247)	2 MP 38 (1318)
Francis staying at St Mary of the Portiuncula		Francis staying at St Mary of the Portiuncula
Old poor mother of two sons in the Order asked Francis for alms because that year she did not have enough to live on.	Mother of two sons in Order confidently approached the saint asking for alms.	Old poor mother of two sons in the Order asked Francis for alms.
Francis asked General Minister if there is anything to give her "She is our mother with two sons in the Order."	*Sharing her pain*, Francis asked Brother Peter Catanio. "Can we give some alms to our mother?"	Francis *immediately* asked General Minister if there is anything to give her "She is our mother with two sons in the Order."
He replied, Nothing in the house; but we have one New Testament in the Church for reading at the lessons.	He replied, Nothing in the house; but we have one New Testament for reading at the lessons.	He replied, Nothing in the house *as would nourish her body*; but we have one New Testament in the Church for reading the lessons.
Francis told him to give her the New Testament so she can sell it for her needs. "I firmly believe that the Lord and the Blessed Virgin, His Mother, would be pleased more by giving it to her than if you read it."	Francis said to him, "Give our mother the New Testament so she can sell it for her needs, *for through it we are reminded of the poor*. I believe that God *will be pleased more by the giving* than by the reading."	Francis responded: "Give our mother the New Testament so she can sell it for her needs. "I firmly believe that the Lord and the Blessed Virgin will be pleased more by giving it to her than if you read it."
He gave her the book.	Book given to woman.	He gave her the book. *For it can be said and written that* Francis like Job: *Mercy grew up with me and it came out with me from my mother's womb.*
Francis like Job: *Mercy grew up with me and it came out with me from my mother's womb.*		
"For us who were with him" it would take a long time to recount all his charitable deeds for the poor but also what we saw with our own eyes.	So the first New Testament in the Order was given away through this sacred piety.	"For us who were with him" it would *be very difficult* to write *or* recount all his charitable deeds toward *the brothers and the other poor* but also what we saw with our own eyes.

shortened is confirmed by the next words of Francis where he has the New Testament given to the woman "so she can sell it for her needs." Thus Celano explained the importance and value of the gift as noted in the *Assisi Compilation* which was unclear earlier on.

Both texts have the same part about the gift which is important for determining their textual relationship (Manselli 2000:102). Celano used his text to draw out the lesson "for through it we are reminded to help the poor." On the other hand in the *Assisi Compilation* account, it was an immediate human act of charity and love not overshadowed by an admonition to help the poor. "I firmly believe that the Lord and the Blessed Virgin, His Mother, will be pleased more by giving it to her than if you read it" (AC93).

The last part in Celano is again different. In the *Assisi Compilation* version the compiler has the narrators, the three companions, break in to assure the readers that they are witnesses that this was one of Francis's great acts of charity. In contrast, Celano is anxious to stress that even this book, the first New Testament of the Order, was given away thanks to "this sacred piety of Francis". Celano was stressing Francis's holiness and worthiness of devotion, two of the goals of hagiography.

Lastly, the *Mirror of Perfection* closely followed the account in *Assisi Compilation*, with just one significant change. It omits the extremely important detail "that year the woman did not have enough to live." This fact is essential to explain Francis's profound act of charity.

3.3.4.2 Meaning

The story occurs late in Francis's life. He had made great strides in spiritual maturity. This episode was meant to show that Francis felt great compassion, "sharing her pain", for those who were in great need, "she did not have enough to live on." Also it showed that Francis had a deep social awareness. "This text from *Assisi Compilation* is not afraid to point out certain family crises caused by the Franciscan movement. As a not-too-far-fetched example, we may recall that the male branch of Salimbene de Adam's family died out because two sons became friars" (Manselli 2000:102). Here was the case of this poor woman who was left alone and abandoned. The extent of Francis's gift, besides showing Francis's limitless compassion and love, also showed his awareness that he was responsible for this and other social and family problems his Order was causing. Francis saying that Christ and his mother would be more pleased "by this gift than by the brothers's

reading from it, was to see in the sad story of the mother abandoned by her sons a suffering that likens her to the mother of Christ" (Manselli 2000:102).

This story in the first and third sources presented a very human image of Francis as seen and experienced by "we who were with him." Celano was more concerned with Francis the saint. This story illustrated very likely an authentic incident where Francis had to balance his great charity with the social upheaval that his fraternity had caused to some members of the friars' families. Ultimately, the story in the, "we who were with him" sources was meant to show that Francis was fully human and very holy but still in the process of becoming a saint.

3.3.4.3 Compassion

Francis expressed great compassion in this story. His compassion was in tension with his great love of liturgy. The act of giving away the New Testament was "meant to be an experience, in Christ and his Mother, of a loving participation in that charity and piety which goes beyond all expressions of liturgical observance" (Manselli 2000:102). For Francis, compassion was of paramount importance. His compassion by "sharing her pain" exemplified his great ability to "take your pain in my heart" (McAleer 2003). This story is a good example of the great depth of Francis's compassion being held in tension with his value of poverty.

3.4 Franciscan compassion

Each of these four stories just analysed exemplifies instances in which Francis acted with compassion. What is the Franciscan nature of this compassion? Francis's compassion was characterised as being: 1) rooted in love for the suffering Christ; 2) learned in responding to those in need; and 3) acquired in acceptance of our common human condition. In the four stories there were examples of these three aspects of Franciscan compassion.

3.4.1 Rooted in the passion of Christ

Growth in the love of the suffering Christ came gradually. Francis's conversion was a long process of self-emptying through years of prayer. God's grace enabled him to be filled by a love for the crucified Christ. When Francis met the leper, Francis had been praying for many years. This opened Francis to seeing the suffering Christ in the leper. And in that encounter with human suffering, "Francis came to understand the love of God made flesh in the incarnation of Jesus. It is this experience of grace that establishes Franciscan spirituality as the following of the poor and crucified Christ" (Blastic 1993:408). For Francis, the starving friar, the robbers, and the poor old woman were examples where he saw the suffering Christ in human suffering. Francis responded with a compassion rooted in the love of the suffering Christ.

3.4.2 Learned in responding to those in need

Early in his life Francis shunned lepers (Test 1). When Francis met the leper this time, Francis was moved by the leper's plight. Francis dismounted from his horse and crossed the distance separating them, breaking down the cultural taboos that kept them apart. Then Francis established a relationship with the leper by kissing him and placing a coin in his hand. With the starving friar, Francis discerned the need to alleviate his brother's hunger in such a way so as not to embarrass him. With the robbers, Francis was attentive to their hurt when Angelo rebuked their quest for alms and commanded Angelo to confess his fault and bring them food. With the poor old woman, Francis interceded on her behalf with Brother Peter Catanio to help her in her great need since her sons were in the Order. "Francis is more open to others, more compassionate, more understanding of people's sufferings. They are always the poor, the abandoned, the sick, the suffering" (Manselli 2000:191). In each situation, Francis "shared in their pain" (2 C 91) and responded with compassion to their human needs.

3.4.3 Acquired in acceptance of common human condition

Most of his life Francis had to struggle with his frail human condition. During his illnesses prior to meeting the leper, Francis had time to reflect on his life and pray about his vocation. His reflection and prayer initiated a conversion process. This deep sense of awareness of the human condition was essential for Francis; "it involves the highest expression of religiosity to which a person could aim. While it is true that the companions do not stress his imitation of the sufferings of Christ - for them this is presupposed - it is nevertheless in Christ that Francis overcomes his suffering, his human condition, in order to rediscover it in and with others" (Manselli 2000:186).

As Manselli stated, Francis's acceptance of his frail human condition opened him to compassion in each of the four stories. To the leper, he was a brother who had suffered. To the starving brother, he was a brother who had been embarrassed. To the robbers, he was a brother who knew rejection. To the old poor woman, he was a friend who had experienced want. Francis responded to his and others human frailty with compassion.

Franciscan compassion has been shown to have originated in Francis's many stories where he shared in another's pain in his heart. "To be compassionate is to be fully human" (Sulmasy 1997:104). After his conversion Francis grew to be fully human and attentive in his compassionate response to others in need.

3.5 Summary and Conclusion

In this chapter, the historical-critical method was utilised to analyse Franciscan primary sources. Four stories from the early Franciscan sources were selected to illustrate Francis's compassion. Textual comparison facilitated an awareness of the hagiogarphical techniques that the various authors of these stories employed. These techniques changed the image of Francis to suit the author's agenda. Despite the hagiographical influences in the texts, Francis's compassion could still be evidenced.

Three characteristics of Francis's compassion were gleaned from the four stories. These aspects of Francis's compassion are rooted in the very nature of Franciscan spirituality.

Francis's compassion is Christocentric, missionary, and incarnational.

Compassion is a key quality of the Franciscan model of supervision. Next, the origins of clinical pastoral supervision in the clinical pastoral education movement will be studied.

CHAPTER FOUR

SUPERVISION IN CLINICAL PASTORAL EDUCATION

4.1 Introduction

The Clinical Pastoral Education (CPE) movement gave birth to a new approach to pastoral supervision. Several changes that occurred in America in the fields of ministry, medicine, social work, and education at the dawn of the twentieth century contributed to the birth of CPE (Steere 1989a:16). Firstly, this chapter begins with a historical survey of these factors followed by the contributions to the CPE movement by the founders. Secondly, the basic concepts of CPE supervision are explained. Thirdly, a new schema is developed for categorizing the models of CPE supervision according to the three historical periods of western society. Some examples of these models are illustrated for each period. This chapter prepares the groundwork for the presentation of the Franciscan model of clinical pastoral supervision in chapter five.

4.2 Origins of the CPE movement

It is beyond the scope of this study to provide a comprehensive history of the CPE movement. There are several excellent histories available for those who wish to delve further into the matter by McNeil (1951), Thornton (1970), Powell (1975), Holifield (1983), Hall (1992), and Hemenway (1996). Ward (2001), in her doctoral thesis, provided a short history of CPE from its beginnings in America to its implantation in South Africa. What follows is a brief survey (1860-1944) of the key developments leading up to and the formation of the CPE movement. This survey will provide the historical context for focussing on the essential part that the role of the supervisor plays in the CPE process.

4.2.1 Historical Setting

The clinical pastoral education movement began within Protestant denominations in America during the early decades of the twentieth century. Early American theological training was patterned after classical European university education where the minister was expected to be a scholar. Classes included biblical studies, systematic theology, dogmatics and Church history. Courses in practical application for preaching, pastoral

care or administration were nonexistent (Hall 1992:2).

The Roman Catholic Church only embraced CPE as part of its formation for ministry after the Second Vatican Council (1962-1965).

> Perhaps the most profound awakening in contemporary Roman Catholic experience is the Second Vatican Council and the post-conciliar years that followed. The Roman Catholic beginnings of CPE occurred during that time and involved recognition of the need for additional preparation beyond seminary training for priests who would work in health care settings. The CPE model was co-opted and the training began. The documents of the Second Vatican Council gave renewed recognition to the apostolate of the laity (Johnson 2000:196).

As Johnson noted the Catholic Church broadened its concept of pastoral care beyond sacramental ministry to include pastoral counselling. This wider view of pastoral ministry opened the way for the laity's participation in hospital chaplaincy. The American Catholic Bishops accepted the prevailing CPE model of the Protestants.

CPE was rooted in the changes that took place in the United States between 1860 and 1900. Charles Darwin published the *Origin of the Species* (1859) and Sigmund Freud *Interpretation of Dreams* (1900) which changed "how one understood the human situation–its origins, its meaning, its relationships, and its destiny" (Hemenway 1996:1). The so called "liberal" clergy were most willing and open "to the intellectual and emotional currents of the day since the guiding principle of liberal thought was always free inquiry" (Hemenway 1996:2). The liberal clergy believed that it was essential to engage with the new scientific and technological spirit of the age.

Their willingness to view both Darwinian evolution and American industrial achievements as part of God's continuing work on earth marked a major shift in religious thinking. Instead of the preacher trying to persuade sinful people to conform to the will of a transcendent God, it was now incumbent on the pastor to also point out and participate with his people in the divine presence actively at work in the world. This caused a shift from an almost exclusive focus on preaching to a more varied ministry including the creation of outreach

programmes and social clubs within the Church (Hemenway 1996:2). A "natural style" of pastoral leadership began to develop in which there was a growing interest in the dynamics of interpersonal relationships and the subjective experiences of people of faith (Holifield 1983:166).

William James, who published *Principles of Psychology* (1890) and *Varieties of Religious Experience* (1902) emphasised "religious experience over dogma, the essential unity of body and soul, and that by getting in touch with the 'subconscious', human energy is released that can lead to transformation and healing (Hemenway 1996:3). These new ideas caused a growing interest in the relationship between the practice of ministry and the new science of psychology.

A new philosophy of education was developing in America whose chief proponent was John Dewey (1859-1952), a philosopher and educator. It stressed the experiential side of learning by focussing on the fact that how to think was as important as what to think. There was a great emphasis on process (Hall 1992:3). CPE's educational method is experiential or a process method as opposed to an approach of accumulating facts.

One of the first expressions of interprofessional cooperation was the Emmanuel movement in Boston founded by Dr. Elwood Worcester in 1905 (Steere 1989a:16). Worcester teamed up several prominent physicians to offer classes and groups "suffering from functional disorders (hysteria, hypochondria, and worries, etc). It was from this increasingly fertile mixture of religious and psychological nutrients within the American soil of pragmatism and rapid change, that the CPE movement would be born" (Hemenway 1996:4). Psychology and theology were thus influencing each other in various ways during the first two decades of the twentieth century.

4.2.2 Three Founders: Keller, Cabot and Boisen

Thornton names three fathers of CPE. He points out that each of these men was quite

different in their interests and motivation and situation (Hemenway 1996:6), "in each instance the new profession emerged as a result of the creative interaction of a theological educator and a concerned medical doctor" (Thornton 1970:40). The close relationship between the medical and religious professional continues to the present day as a key pattern in the CPE movement. Another important influence which was also a bridge and impetus was the emerging field of social work (Hemenway 1996:6).

During 1923, William S Keller, a well known Ohio physician, organised "a summer school in social service with the hope of teaching pastors ethical values through social action" (Holifield 1983:233). They were placed into selected agencies (psychiatric hospitals, human relations courts, public welfare agencies) in Cincinnati for supervision in social casework. On weekends they reported to Keller about their work and explored its relevance for ministry (Thornton 1970:43). In the 1930's this programme was expanded to a year and was established as the Graduate School of Applied Religion (GSAR; Hemenway 1996:6). Keller's experience was a first step toward CPE.

A second founder was Richard C Cabot, a prominent Boston physician at Massachusetts General Hospital and a well known author and lecturer. Cabot introduced social work into the hospital in 1905. He was one of the original group that began the Emmanuel Movement with Elwood Worcester (Hemenway 1996:7). Cabot is credited with developing the 'clinical pathological conference' and the 'case method' of teaching which are used universally in medical schools today (Steere 1989a:16). This method of using case histories would later be developed into a tool called the verbatim. It is "a written record of the pastoral conversation originally developed by Chaplain Russell Dicks in the early 1930's and based on his earlier experience in the Clinical Pathological Conference" (Hemenway 1996:8). Cabot taught a course on the case study method at Harvard Medical School which was attended by Anton Boisen in 1922 (Hall 1992:7). Cabot became a key ally in the formation of CPE; he shared with Boisen a vision of including a clinical year as part of theological study (Asquith 1992:7).

Anton T Boisen (1876-1965) was the third and possibly the most beloved founder of CPE

by future generations (Hemenway 1996:8). Boisen's career spanned from teaching to forestry, ministry with the Presbyterian Board of Home Missions (1920), chaplain at Worceter State Hospital (1924), a member of the faculty of Chicago Theological Seminary (1938) and finally as Chaplain at Elgin State Hospital (1942) (Asquith 1992:4-8).

Boisen had suffered from acute mental illness at various times throughout his adult life. One such episode resulted in his hospitalisation in a Massachusetts state psychiatric hospital (1920). He emerged from this psychotic illness with two deep convictions that gave his disorganised life a powerful and persistent sense of mission. "Boisen believed that he had undergone a profound religious experience in his battle with mental illness and thus that there was an equally profound connection between religious conversion and mental anguish" (Gerkin 1997:61). He believed that connection needed to be researched and brought into dialogue with theological enquiry. He felt that the Church had badly neglected its ministry to those who suffer from mental illness and that "his own ministry should be among his fellow sufferers" (Gerkin 1997:61).

Who had the greatest influence on Boisen's life and choices of ministry? Alice Batchelder whom he met in 1902 and fell immediately in love with had the most influence on him. Boisen referred to her as the guiding hand in his life. All his major career choices from his call to ministry to his movement into clinical training were influenced by this relationship (Asquith 1992:5). After her death in 1936, Boisen was able to write his remarkable book on the phenomena of mental illness, *The Exploration of the Inner World* where he spelled out his radical experiential approach:

> Not in any revelation handed down from the past, not in anything that can be demonstrated in test-tube or under the microscope, not in systems found in books, nor in rules and techniques taken from successful workers would I seek the basis of spiritual healing, but in the living human documents in all their complexity and in all their elusiveness and in the tested insights of the wise and noble of the past as well as the present. To the ability to read these human documents in the light of the best human understanding, there is no royal road. It calls for that which is beyond anything that books or lecturers or schools can impart and to which only a few can attain (Boisen 1996: 248-249).

Boisen's methodology with its emphasis on studying, "the living human document", was the forerunner of supervised encounter which is at the heart of CPE (Ward 2001:9).

Boisen's search led him to take a course in clinical case conference methods under Cabot at Harvard (Hemenway 1996:9). Cabot helped Boisen to be employed as a chaplain at Worcester State Hospital in 1924. In the summer of 1925, Boisen conducted, in a psychiatric hospital setting, what was likely the first programme of CPE as it is understood today. Four theological students came to the hospital and served as chaplain interns. They had regular contact with patients, kept records of their observations, studied the psychology of religion, attended staff meetings, and held seminars on the interrelationship between religion and mental disorders (Steere 1989a:17). During the next five years the clinical training movement experienced a period of steady growth. In 1930, the Council for Clinical Training of Theological Students was officially organised. After this a period of fragmentation and competition within the fledging clinical training movement began (Hemenway 1996:9).

4.2.3 Growth and consolidation

Two problems arose which contributed to the spilt in the CPE movement. First, Cabot had never been able to accept the functional understanding of the genesis of mental illness which placed him deeply at odds with Boisen. Second, the charismatic Philip Guiles and the strong-willed Helen Flanders Dunbar, due to a growing animosity, were no longer able to work together. Dunbar responded by moving the headquarters of the Council to New York and renaming it the Council for Clinical Training (Hemenway 1996:10). This move initiated the split into what later would be called the New England and New York groups (Hall 1992:35).

The New England (Boston) group under Cabot and Dicks kept their training programmes more closely connected to theological schools with their emphasis on counselling and formation. Initially the Boston group tended to think that Cabot was correct "when he insisted that growth - growth in such powers as sympathy, courage, honesty, tenacity, and

knowledge - was the ethical absolute" (Holifield 1983:235). They focussed on student-patient relationships because they were primarily interested in "developing pastoral skills, the application of theological concepts to pastoral care, and training people for parish ministry. Their supervisors tended to hold a graduate academic degree beyond the basic theological degree" (Hemenway 1996:10).

The New York group under Dunbar and Hiltner placed emphasis on counselling and freedom. Increasingly influenced more by the psychoanalytical rather than the theological tradition, "they believed that it was only though a psycho-dynamic understanding of one's emotions that pastoral competence could be achieved" (Hemenway 1996:10). Freedom to do their work necessitated an organisation separate from the seminaries (Hall 1992:42). A contribution they made to the CPE movement was to expand training programmes beyond psychiatric hospitals into correctional and veterans' hospitals.

Hall concludes that both the Boston and New York groups were ultimately searching for the integration "of the conceptual and the practical, the intellectual and the emotional, the head and the heart, but in a different way and with different priorities"(Hall 1992:42). Although the Boston group was more conservative than the New York group, their basic search was very similar.

Seward Hiltner, a student of Boisen's at the University of Chicago, through his writings and theological teaching and involvement in organisations may have done more to spread an intellectual understanding of pastoral care, pastoral theology, pastoral psychology and CPE than any other person (Hall 1992:29). He was long considered a "centrist" between the New York and Boston groups. In June 1944 Hiltner organised the first national conference of clinical pastoral educators from both the New York and Boston groups which convened at Western Theological Seminary in Pittsburgh. "This meeting is usually considered the 'real' beginning of the clinical pastoral education movement" (Hemenway 1996:13).

Almost sixty years of the CPE movement have elapsed since the first national convention was held in 1944. The history of these years is beyond the scope of this study. "As CPE

developed, other leaders opened the doors to the integration into pastoral practice of knowledge from medicine, psychology, and other behaviour sciences" (Standards of The Association for Clinical Pastoral Education-ACPE 2002:2). The influence of some of these other leaders will be witnessed in the models of clinical pastoral supervision.

4.3 Basic Concepts of Supervision in CPE

Clinical pastoral supervision is a key element in CPE. When was the importance of supervision in the CPE process recognised? In 1965, a merger committee was formed between the various clinical training organisations to prepare for their unification in 1967 in Kansas City. The resultant organisation was called the Association of Clinical Pastoral Education. The Joint Standards Committee developed a key document outlining the standards for all three levels within CPE with greater development than ever before of the supervisory component (Hemenway 1996:16). This document "symbolised the implicit agreement that supervision is the key element in this type of experiential theological education" (Steere 1989a:21; Hall 1992:132).

4.3.1 Definition of Clinical Pastoral Supervision

Before attempting to define Clinical Pastoral Supervision (CPS) in CPE, it is necessary to briefly look at the origin of this particular branch of supervision within the larger field of pastoral supervision. Clinical pastoral supervision as practised in CPE has evolved from a combination of three movements (O'Connor 1998:7). First, there is pastoral supervision in the general ministry of supervision, that is part of the formation for ministry in every Christian denomination. This began in Bibilical times. Jesus supervised the formation of his disciples. Second, there is the development of clinical supervision during the twentieth century in the professional fields of psychiatry, psychology, education, social work, and family therapy. This influence has been seen in the history of the CPE movement. Third, there is the development of the CPE movement in the 1920's. Clinical pastoral supervision has emerged as an essential part of the CPE programme, which accepts its values and assumptions. Clinical pastoral supervision has developed from the dialogue between

pastoral supervision and clinical supervision (O'Connor 1998:7). It is both similar to yet different from pastoral supervision and clinical supervision.

> Clinical pastoral supervision is distinct from pastoral supervision in the combination of a number of elements. The clinical method, the interdisciplinary approach, the peer group of supervisees, the theological language and context, the connection to the church, the focus on the self-awareness of the supervisee, the development of skills in pastoral ministry, the training and certification of the supervisor and the pastoral identity of the supervisee are all elements of clinical pastoral supervision (O'Connor 1998:20).

Clinical Pastoral Supervision (CPS) differs from pastoral supervision in these areas: trained and certified supervisors, controlled clinical setting for ministry, and a peer student group daily meeting to reflect theologically and pastorally under expert supervision. Supervisors in CPS undergo thorough training and evaluation before becoming certified. Pastoral supervisors are often just the local minister of a congregation without specific supervisory training. CPS is held in a controlled clinical setting such as a hospital or correctional facility. Pastoral supervision is usually confined to the parish setting where the student takes part in a variety of ministries (preaching, visitation of the sick, teaching religious education, etc.) in an uncontrolled environment. Generally, pastoral supervision takes place with one supervisor and one student in a parish setting. There is no daily supervised peer group reflection on pastoral encounters which would provide opportunities for the student to receive feedback on his/her ministry, personal growth or formation of a pastoral identity.

The ACPE is a non-denominational Christian association which accredits supervisors to provide CPE programmes. It defined Clinical Pastoral Supervision after a process of historical development and of consultation with practising CPE supervisors:

> CPE supervisors are specialists in supervising programmes of CPE. They are clinical educators who meet the requirements for certification set forth in ACPE Standards, section 300. The candidate is responsible for demonstrating the personal skills and professional competence required by each standard (ACPE Certification Manual 2001:1).

The definition of the ACPE refers to various standards. The National Association of Catholic Chaplains (NACC) which certifies CPE supervisors for the American Catholic Bishops Conference is another accrediting agency whose definition of CPE supervision fleshes out what these standards of competence are:

> CPE Supervisors are those qualified persons who manifest proficiency in the art of supervision and teaching clinical pastoral education through the development of competence in the areas of personal growth, the CPE process, individual supervision, group supervision, programme management, personal and professional integration of theological understandings (NACC Standards 2001:1).

The NACC definition lists the various competences that the ACPE include in their standards. Both definitions emphasise the need to attain various competencies in order to become a certified supervisor recognised by either professional body. These certifying associations are attempting to elevate the status of clinical pastoral supervision to the professional level of other disciplines like medicine and psychology.

Klink offered another definition which is one of the better statements that emerged and serves as a "bench mark of the movement's continuing commitment to define itself within the seminary curriculum" (Pohly 1977:36; Klink 1989:161; Steere 1989a:21).

> Supervision has six critical elements: 1) it is a unique and identifiable educational procedure; 2) it requires as supervisor one who is both engaged in the practice of his profession and duly qualified to supervise; 3) it assumes as student a candidate seeking fuller qualification in the practice of his (intended) profession; 4) it requires for its setting an institution within whose activities there are functional roles in which student and supervisor can negotiate a "contract of learning"; 5) the roles of both supervisor and student must be appropriate to their particular professional identity (in this case the Christian ministry); and 6) supervision requires for its environment a wider community of professional peers associated in a common task (Klink 1989:161-2).

Klink's definition concentrates on the various relationships between the supervisor and trainee. Some of the relationships between the supervisor and trainee are: 1) a teacher and a student with the student negotiating a learning contact with the supervisor; 2) an

experienced pastor and a trainee pastor engaged in the delivery of pastoral care; 3) a group leader and a group of peer trainees reflecting on the concrete clinical data; and 4) one professional involved and interacting with other health professionals committed to the common task of the institution (Niklas 1996:2-3).

Besides the various relationships between the supervisor and trainee depicted in Klink's definition, it reflects the state of CPE supervision in 1966 when it was "almost exclusively a bastion for white male American Protestants" (Fuller 2000:26). The 2001 definition of CPE by ACPE has broadened the concept of CPE and CPE supervision beyond Klink's 1966 definition to be more inclusive of gender, faiths, races, and nations.

In summary, Denys has a very succinct definition of CPE supervision. "I find it important to highlight that the supervisor in clinical pastoral education is first and foremost a pastor training others in pastoral ministry and providing pastoral care" (Denys 1990:6). His definition stresses the mentoring relationship between the pastor and student.

4.3.2 Goals of Clinical Pastoral Supervision

CPE supervision is directed at enabling the trainee pastor to develop pastoral skills, to form a pastoral identity, and to facilitate personal growth. The objective is the growth of the student to integrate the academic, pastoral, and personal dimensions in the formation of a pastoral identity. To be effective as a pastor in a multi-cultural society like South Africa, the supervisee must be skilled in seven pastoral functions: guiding, sustaining, healing, reconciling, nurturing, empowering, and liberating (Clinebell 1984:43; Ward 2001:93). The specific goals of clinical pastoral supervision stem from these aims. These goals are: educational, formative, and spiritual.

4.3.2.1 Educational

Educational goals pertain to the acquisition by the student of various professional skills in the pastoral role (Pienaar 1993:6; O'Connor 1998:7). Hockley termed this goal "'cognitive learning'. The student needs understanding about the context in which he/she is learning,

of the needs of those receiving ministry, and of him/herself" (Hockley 1977:6). This input can be in the form of lectures, directed reading and particularly during "teachable moments"[6] when the clinical experience calls for it. In a teaching hospital like Grey's, Pietermaritzburg, and Pretoria Academic, there were opportunities for the students to receive a basic background from the medical and teaching staff on a host of diseases, especially HIV/AIDS which is very prevalent in South Africa. Theological questions are discussed as they arise in pastoral encounters and theological insights are applied to pastoral needs (Hockley 1977:7). Theological reflection can be either in groups or one-on-one.

In addition to cognitive learning, the students practise various pastoral skills. Supervisors give lectures on listening skills, the difference between a social visit and a pastoral visit, death and dying, dealing with emotions, use of the Bible in pastoral care, how to develop a pastoral relationship and other issues (Egan 1982: 32-293; Glen, Kofler & O'Connor 1997:12-23;31-35; Moore 1992:21-34). A weakness in the CPE programme is that it does not give students experience "in classically structured counselling supervision nor in the great variety of situational counselling that a local pastor confronts" (Nace 2001:81: Weaver 1995:129). This lack of counselling skills has been a source of confusion for students often leaving them with feelings of inadequacy (Nace 2001:81). The issue of culture is especially problematic in the South African context. The students often feel like visitors to another world when they try their first world pastoral skills and concepts with Africans who live in a third world society with a completely different world view and concept of illness (van Arkel 1995:193-194). The students' lack of proper counselling skills and an appreciation of various cultures is being addressed by theological training centres and CPE programmes in workshops.

4.3.2.2 Formative

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[6]A teachable moment is an occasion in the supervisory process in which "the student learns because supervisors or peers present the material in a manner congruent with the student's way of experiencing life" (Niklas 1996:7).

Formative goals are those that "bring to the surface aspects of the supervisee's intrapsychic functioning as such functioning pertains to the development of a pastoral and professional identity" (Pienaar 1993:8). These formative goals deal with the supervisee's inner development as a person and a pastor.

Firstly, personal growth goals aim to produce personal development in the student (O'Connor 1998:8). A student who is unaware of his/her feelings or those of others towards him/her, will be limited and distorted in his/her ministry (Hockley 1977:8). Dealing with the student's feelings and those of other people they encounter is the greatest source of difficulty in students's interpersonal relationships in ministry (Niklas 1996:37). The student's inner conflicts need to be dealt with in order that he/she is freely available for professional functioning as a pastor. Developmentally, some resolution of the student's own personal identity, and to some degree self-worth, are essential qualities of the person who can develop professionally (Hockely 1977:8). Personal growth is needed to the extent that the aforementioned qualities are lacking. Pienaar and Steere list some formative issues as: emotional awareness, autonomy, identity, and motivation (Pienaar 1993:9-13; Steere 1989b:74-76).[7]

Both individual and group supervisory contexts in the normal process of CPE provide the student with feedback on his/her feelings from the supervisor and the student's peers to enhance personal growth (Hockley 1977:8). Feedback needs to be given frequently and continually because the understanding of the changes the student needs to make comes slowly (Dougherty, Haworth, Wilson & Jangkuntz 1986:123). If the student's problems continue to interfere with professional functioning and cannot be dealt with in supervision, then the student needs to be referred for personal psychotherapy.

Secondly, the development of a pastoral identity is a "crucial issue for pastoral persons because their pastoral effectiveness is severely hampered by a personal identity that is not

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[7]For further reading consult: Niklas, G R 1996. *The Making of the Pastoral Person*, 153-166. Rev ed. New York: Alba House. Erickson, E H 1971. *Identity, Youth And Crisis*. London: Faber. Fowler, J W 1987. *Faith Development and Pastoral Care*. Philadelphia: Fortress Press.

integrated with their professional identity" (Niklas 1996:21). Integration of the personal and professional dimensions is an essential goal of the trainee. The clinical setting provides the context in which this goal can be achieved. Interacting with other professionals from the fields of medicine, psychology, social work and nursing, the pastoral trainee need to assimilate the valuable knowledge from these disciplines while forming his/her identity as a pastor (Steere 1989a:25).

Role confusion seems to stem from a lack of a clear pastoral identity. A supervisee who has not struggled to attain his/her own pastoral identity will easily adopt some of the roles of other professionals (Niklas 1996:21). The supervisory process can enable the student to resolve the role confusion by reflecting on the student's pastoral encounters either individually or in group process with one's peers. As the trainee pastor becomes more comfortable with his/her role the pastoral identity begins to be formed. The trainee can then answer with some authority the two questions often posed by their fellow professionals: 1) What do you do; and 2) Who are you (O'Connor 1998:9). Ideally these two are integrated in the supervisee's practice of ministry. Niklas summarises this process of pastoral identity formation as follows:

> the students grasp an understanding of their own emotional history, they comprehend their own continuity better which enables them to establish their personal identity. Their pastoral identity grows out of this personal identity, as well as out of an identification with some significant pastoral person, e.g., a supervisor or a pastor, and by engaging in pastoral responsibilities (Niklas 1996-21-22).

Modelling a pastoral identity as Niklas noted is an crucial part of the role of the supervisor. Supervisors and pastors model a "pastoral way of being to students, attempting to relate to students as they would have students relate to their clients" (Estadt 1983:51-52). Modelling is one method from which supervisees learn to shape a pastoral identity.

As the pastoral identity of the student pastor develops, the student's awareness of his/her own denominational affiliation may be heightened. A supervisee's particular faith perspective could be brought to the student's awareness during individual and group

reflection upon pastoral encounters. This often happens over various ethical issues such as abortion, contraception, euthanasia, etc. where a supervisee's denomination is in conflict with their trainee peers, supervisor, other professionals or clients. A clash of denominational perspectives between the supervisee and supervisor could also arise if a supervisee misuses pastoral encounters to proselytise staff or patients. In each situation, the supervisor would need to challenge the supervisee about respecting another's faith perspective. This challenge to a supervisee's faith perspective can be an opportunity for further growth in the trainee's pastoral identity. The supervisor needs to respect the faith perspective of each supervisee. Once the CPE programme concludes each supervisee will return to function within a particular faith tradition. Therefore, a key task of the supervisor is to encourage the supervisee to integrate his/her faith tradition into his/her pastoral identity.

4.3.2.3 Spiritual

Clinical pastoral supervision is a ministerial profession, a people related profession. "In people related, helping professions, not only one's knowledge and skills but also one's person determines the quality of one's ministry" (Thornton 1970:235). A key dimension of the minister's identity is her/his relationship with God. A spiritual goal of clinical pastoral supervision is to encourage the supervisee's growth in his/her relationship with God. "We pastoral persons can't assist others in relating to God unless we ourselves have a relationship with him. It means that only a person who has experienced the Lord's love can speak convincingly about that love" (Niklas 1996:187). CPE presumes that both the supervisor and student have a deep personal faith and commitment to Christian ministry (Ward 2001:91-92).

In South Africa CPE's commitment to the spiritual growth of supervisors and supervisees is structured into the daily programme. Each day begins with a worship service planned and celebrated by different students. Daily communal worship creates the context for renewing one's relationship with God, bringing pastoral concerns to prayer, and seeking the Lord's guidance and assistance with facing one's own fears and limitations as a

pastoral minister. In addition to communal prayer, the students are encouraged to take time for personal, private prayer between pastoral visits and at home. It is imperative that students cultivate their prayer life so as to deepen their relationship with and in Christ. Clinical pastoral supervision is attentive to the spiritual growth of the supervisee without crossing the boundary into spiritual direction.

In conclusion, the goals of clinical pastoral supervision have been described. CPS is ultimately a theological task, a ministry of the church, organised to help students become ministers to serve God's people. As the supervisee achieves these goals, he/she will be in a better position to answer the questions: "Who am I? and What do I do?" with greater confidence and clarity.

4.3.3 Reflective process

According to Steere supervision is: "an extended relationship in which an experienced clinician helped trainees to reflect upon concrete processes of their care of others in order to increase their competence in the pastoral role" (1989a:22). His definition focusses attention on the heart of CPE's educational methodology: the process of action-reflection. Three key elements of this educational process are: actual pastoral work, clinical data, and supervised reflection (Steere 1989a:22-23). These now will be considered.

4.3.3.1 Clinical pastoral work

In the beginning of the CPE movement trainees worked as orderlies in general hospitals. The result was a different experience than that of a trainee chaplain encountering a person in need. Early supervisors discovered that it was essential that the trainee chaplain function from the appropriate identity rather than as member of the nursing professional. Supervision came to understand the importance of actual pastoral work in the process of ministerial training. Theologically the trainee ministered from an "ecclesial presence" (Farley 1989:22) as a representative of his/her faith community (van der Poel 1999:28) and not as an isolated individual (Glen et al 1997:4). Farley defined *ecclesial presence* as:

"a combined: 1) attention to the historical reality of the church, its mission and presence in the world, with 2) attention to the normative and eschatological calling of the church "(Farley 1989: 32). The trainee must be functioning in the role of the chaplain for actual pastoral work to be a learning experience. If the trainee operated from role confusion - asking questions as if an orderly, nurse, social worker, or other health profession - then the person receiving pastoral care could be uncertain as to the trainee's intentions in the visit (Niklas 1996:29). Role confusion is a common problem with a new trainee who is unsure of his/her pastoral identity.

4.3.3.2 Clinical data

Supervisory reflection always focusses on concrete clinical data acquired from actual pastoral ministry. There are a number of ways to present clinical material:

1) *Verbatim recording* preserves the substance of a pastoral conversation usually by written recall. Verbatim writing is still a core activity in most CPE programmes.

2) *Process notes* set forth in written form the central events of an interview, stopping short of the verbatim.

3) *Case history* constitutes an intensive, in-depth study of one person and the way the present crisis fits within that person's overall life.

4) *Dual calling* is the practice of the supervisor accompanying a student on a pastoral visit. This permits the supervisor to have a firsthand opportunity to observe clinical performance and vice versa.

5) *Role playing* in individual as well as group supervision. This generates live data for immediate reflection and evaluation, with the added advantage of practising new and different approaches without the risk involved with actual patients.

6) *Instances of interpersonal relationships*, with supervisor and peers which also become productive occasions for clinical reflection. "Within the give-and-take of supervision across all the relationships of a training programme, the discussion of concrete events in the interaction between persons added the advantage of immediate emotional involvement in the situation at hand" (Steere 1989a:23).   These six ways of presenting clinical material for supervisory reflection provide the trainee chaplain with a range of options for examining,

interpreting, and learning from their pastoral relationships.

4.3.3.3 Supervised reflection

Once the clinical data has been gathered by the trainee, the supervisor, trainee and at times the peer group of trainees engage in a process of reflection. There are a number of forms that this reflective activity can take place. At the heart of the process is the one-to-one hour in which the trainee presents his/her clinical material to the supervisor for individual attention (Niklas 1996:15). In these individual supervisory meetings, the supervisor's stance is one of challenging and affirming. He/she must challenge the students to "confront themselves and the way they function" (Pohly 1977:37). She/he must affirm the growth and progress that the trainee has achieved in formation of an authentic pastoral identity. To facilitate this growth the supervisor must keep the elements of affirmation and challenge in a healthy mix (Niklas 1996:18). The standard three month CPE programme has one individual supervisory session per week.

A second activity of supervised reflection is the clinical seminar led by the supervisor in which trainees work together in a small-group discussion to address clinical material. In South Africa the programme at Grey's Hospital, Pietermaritzburg and Pretoria Academic Hospital where the author has supervised are only three weeks long due to the limited holidays in the academic year. The programme has each trainee presenting a verbatim of his/her pastoral visit in a small-group session of trainee peers.

Another version of these seminars that most programmes contain is the interdisciplinary case conference involving colleagues from the fields of medicine, nursing, psychiatry, social work, psychology, and occupational therapy. In these conferences each patient on a particular floor or ward may be discussed drawing on the insights of the various professionals in order to prepare a comprehensive patient/client treatment plan.

Most CPE programmes include an interpersonal group seminar or an interpersonal relations group (IPR) to introduce trainees to basic group processes. The task of such

groups is to provide a setting with peers where everyone could deal with the range of personal issues that clinical pastoral education evoked. Here there is the dual focus of reflecting upon each person's emotional responses to pastoral work and of examining the interaction and relationships that developed within the group (Steere 1989a:23). To foster the effectiveness of an IPR group, the supervisor must create a climate of self-acceptance.

> The supervisor in CPE is expected to be both self-accepting and to understand the theoretical importance of such a stance... If the supervisor has been accepted, and has come to experience a sense of self-acceptance, then he or she will be able to communicate this to his or her students. Without this essential ingredient, no amount of mastery will aid the students in their growing and learning (Fitchett 1980:68).

A self-accepting, safe environment as described by Fitchett facilitates the development of trust and openness in the relationships between the supervisor, trainees, and clients.

4.4 Models of Clinical Pastoral Supervision

4.4.1 Introduction

Why do we need a model of clinical pastoral supervision? Clinebell responded that:

> The image, paradigm, or model that guides one's ministry is crucial to the growthfulness of that ministry. Without an enlivening vision, persons in ministry, like churches and nations, perish, in the sense of losing their inner vitality. My purpose is to delineate a guiding model to help pastoral care and counselling keep growing in ways that are relevant and responsive to the new situation (Clinebell 1984:25).

As Clinebell noted, a model of supervision gives direction and purpose to one's ministry. The book of Proverbs echos Clinebell's exhortation to be aware of one's model: "Where there is no vision, the people perish" (Proverbs 29:18). Models are not static entities. They evolve with the on-going growth and development of the supervisor who employs them. To determine what model is reflective of a particular supervisor's style and vision at a given moment, a review of the various categories of models will be presented. Examples

to illustrate each category of models are described. Finally, a summary completes this section.

4.4.2 Categorising Models of Clinical Pastoral Supervision

There have been several approaches to categorising models of supervision. Pienaar (1993) classified and critiqued the supervisory models by a review of the literature according to the nation of the model's origin. His purpose in reviewing supervisory models was to create a new model of supervision for field education in the Methodist Church of South Africa. Therefore, his survey focussed mainly on models of pastoral supervision for field education. Ward (2001) reviewed the models of supervision from theological field education with a special attention to the "cross-cultural situation of South African society" (Ward 2001:100). She chose the model of Beisswenger (1977) which had seven modes that have become classic ways of speaking of supervision in theological field education as most appropriate for CPE (1977:29-37).

In this study, a new approach is proposed for categorising and analysising models of clinical pastoral supervision according to the three historical periods of western society. Patton has a very useful way to illustrate the three pastoral care paradigms into which one could assign models of pastoral supervision. In *Pastoral Care in Context: An Introduction to Pastoral Care* (1993), Patton presents a useful schema to understand the difference between classical, modern and postmodern pastoral paradigms. He wrote of three pastoral care paradigms which he called the Classical, the Clinical Pastoral, and the Communal/Contextual. These three models of pastoral care correspond to Western society's three historical paradigms. De Velder described each of Patton's pastoral paradigms beginning with the Classical which "stressed the 'message' or story; the Clinical Pastoral dealt with analysis to understand for both patient and pastor the dynamics of caring; and the Communal/Contextual which stressed the importance of the healing community for individuals in context" (Patton 1993:4).

Each of the three paradigms builds on the strengths of the previous one. When a paradigm

shift occurs everything from the previous one is not discarded.

> We may not view all things through the story of Jesus as did people who viewed reality through the Christian/Classical paradigm, but we do not throw out the story. We preserve the story but use modern and postmodern thinking to interpret it. Similarly when we operate out of a postmodern paradigm we do not throw out all the helpful analytical thinking of the modern paradigm. Nor do we ignore the modern paradigm's emphasis on the value of the individual. In postmodern thinking we value the communal as well (De Velder 2000:140).

De Velder rightly observed that as the paradigm shifted from model to model, some supervisors integrated the strengths of the earlier model into the new paradigm. Other supervisors continued to operate out of an earlier model.

4.4.2.1 Christian Classical Model

According to Patton, the Christian Classical model stresses the message or story which in the case of Christianity is the story of Jesus (Patton 1993:4). This model was operative from the beginning of Christendom to the pre-enlightenment years. Briefly, it is a model of supervision in which the CPE supervisor relates, nurtures, sustains, and evaluates the student from a purely biblical perspective, ignoring or being unaware of the contributions of other disciplines such as the social sciences especially psychology and sociology. This model's methodology was reflected in seminary education of the 1920's, prior to the birth of the CPE movement, which focussed on the student's acquisition of theological knowledge rather than practical pastoral skills (Hall 1992:2).

As with each of the Patton's paradigms, it is difficult to isolate a pure example of this. An evangelical pastor, convinced of the authority of the Bible, might be an example of the Christian classical paradigm of supervision. The story of Jesus is used as the sole perspective to inform the CPE supervisor in his/her formation of student chaplains.

4.4.2.2 Clinical Pastoral Model

The Clinical Pastoral model deals "with analysis to understand for both patient and pastor

the dynamics of caring" (De Velder 2000:140). Supervisors embraced the psychological theories of Freud, Jung, and Carl Rodgers in order to focus on the personal growth of the supervisee. Holifield named this Post-World War II period the "renaissance of pastoral psychology" (1983:269-276). In short, the clinical pastoral paradigm was a very therapeutic model steeped in modernists values.

What were some of the traits of the modernist paradigm? Individualism, patriarchy, and authoritarianism were modernists characteristics mirrored in the Clinical Pastoral model of pastoral supervision. De Velder described the individualistic aspect of the clinical pastoral model as experienced in North America.

> CPE supervisory training in particular in North America is practised according to a modernist view of a relatively individualistic and private "chaplaincy." The sharp focus on the individual so characteristic of modernism is seen "by this form of pastoral ministry which tends to bless the status quo by focussing primarily on the individual. This individualistic and private approach to the ill or wounded in society results not only in loss of community, but also a loss of soul in modern pastoral care, counselling and training (De Velder 2000:139).

The CPE supervisor operating with the clinical pastoral model tended to focus solely on the individual student chaplain in isolation from the community in which the individual functioned in daily life. By ignoring the communal dimension of pastoral ministry, supervision reduced its focus to individualised psychotherapy.

Some supervisors who took this individualistic and private approach to pastoral supervision adversely affected the goal of supervision: the student 's development of a pastoral and professional identity. A significant means for a student's formation of a professional pastoral identity is the supervisor's modelling the appropriate behaviour and attitudes (Lester 2000:154). Lester described how some supervisors related to their students. "Some students still report experiences with male supervisors who function with patriarchal attitudes and have a modernist perspective which idolises Western culture and the masculine way as more advanced" (Lester 2000:155). A supervisor who embraced the "guru" approach of modelling often inhibited his/her supervisees from forming a

professional pastoral identity which reflects the unique gifts of the supervisee. The "guru" type of modelling simply encourages the supervisees to mimic the supervisor's behaviour and attitudes.

An authoritarian stance in supervision also was evident in the modernist clinical pastoral model. Myler illustrated his authoritarian supervisory style.

> *My former supervisory style is what led to "student resistance" and "authority problems."* In days past, I thought it necessary to increase student anxiety in order for learning to take place. During orientation, I might respond to a legitimate, factual question by saying, "I wonder how you might get the answer to that." I have learned since that anxiety gets in the way of learning. My old approach stimulated much resistance, which I then antagonised as authority issues or father transference. I now realise that most of the resistance I received from students was stimulated by my supervisory stance. When I changed my approach, student resistance and authority issues nearly disappeared. These days, I go out of my way to decrease student anxiety and to create a hospitable safe, and warm environment (Myler 2000:229)

Myler observed how normal student resistance and authority issues were exacerbated by an authoritarian supervisory stance . By over stimulating student resistance, the supervisor often blocked or inhibited the student's ability to grow pastorally and personally. An authoritarian bearing could block the formation of the working alliance between the supervisor and an individual or group of supervisees. An effective working alliance needs "the phenomenon of shared experience, centring around feelings of liking, caring, and trusting one another, constitutes the essential ingredient in the change process" (Steere 1989b:82).   Anderson also had functioned with an authoritarian attitude. Recently he reflected on the importance of a safe supervisory environment when he said, "At its best, the art of supervision provides a safe environment which in turn encourages the healthy kind of intrapersonal and interpersonal challenge which enables reflection, discovery and growth (Anderson 2000:221). Anderson and Myler are just two examples of supervisors who had functioned with an authoritarian style.

Some supervisors using the modernist model tend to supervise from a therapeutic stance. Steere observed that:

Some supervisors adopted a more *therapeutic stance* toward their task, elevating the emotional growth of the student to the position of first importance. Others adopted a *professional training stance*, insisting that the focus of supervision remain in the clinical study of the pastoral relationship itself. Within this perspective, which was largely to prevail in clinical pastoral education, goals of individual growth are always seen in terms of the capacity to function in a professional role (1989a:23-24).

Steere noted that the professional training stance predominated among CPE supervisors at the end of the period of the clinical pastoral paradigm.   More CPE supervisors espoused the professional training stance in recognition and respect of the boundaries that exist between psychotherapy and CPE supervision.

In summary, the clinical pastoral model of CPE supervision is an advance over the classical model since it is opened to the influence of the behavioural sciences. Empowered with this added knowledge, a supervisor is able to better nurture, sustain, and evaluate the personal growth of the student chaplain.   Some CPE supervisors functioned more from a psychological that a theological perspectives. A postmodern paradigm will attempt to bring about a new harmony between these two perspectives.

4.4.2.3 Communal/Contextual Model

The Communal/Contextual model of CPE supervision stresses the importance of the healing community that cares for the individual in context (De Velder 2000:140). Communal and contextual dimensions of the model stem from postmodern values: the importance of relationships, networking, care for the environment, and an openness to spirituality.

Attentive to the "cues from theorists such as Capra, Clinebell, and Patton, CPE in the postmodern paradigm will be: 1) holistic, 2) process, 3) communal, 4) contextual, 5) networked, 6) diverse, and 7) sustainable" (De Velder 2000:141). His seven basic principles are applicable to a postmodern model of clinical pastoral supervision.

1) In this model, CPE will have a**holistic** view of patients and students but CPE also uses

modern thought, especially psychology, to analyse students and supervisors to access the dynamics both within and between CPE students and supervisors.   Supervisors will supplement psychological or developmental perspectives on students with insights from family systems and cultural perspectives (DeVelder 2000:141). Awareness of cultural influences is especially important in South Africa with its multicultural society.

2) From the beginning, CPE has understood **process** as the medium of education. Process is focal and primary. This means that supervisors will not overemphasise pastoral competence at the expense of pastoral identity or expect that students master predetermined outcomes. Education in South Africa has shifted to being very focussed on outcomes of the process. CPE will strike a harmony between competing values.

3) Since its inception CPE has been practised in a **communal** setting. The genius of CPE is the group process which maximises learning for all of the participants. What will be different for postmodern practice of CPE is greater focus on the community as essential to healing. Supervision will take place more in groups and less in one-on-one. Some South African ethnic groups place a high value on the communal aspect of healing and caring (Ward 2001:162-163). So future CPE programmes need to include more group process.

4) Family systems theory has helped CPE become more aware of the **contextual** aspect. A person's context will not only include the social but also the physical context. For effective pastoral care and supervision, understanding the various contexts of a person's life is crucial (DeVelder 2000:142). Supervision in South Africa must keep in mind the mixture of first and third world contexts in which people live and work.

5) A central metaphor of ecology and a postmodern value, is that of **networking.** In networking organisations, shared power is preferred rather than power over or from the top down. Governance structures of organisations like the ACPE are hierarchal. De-centralising into a network of regions that accept common goals for certification and regulation, would be a shift towards a shared power (DeVelder 2000:142). South African

CPE is without a strong central authority. Being few in number, supervisors operate as networked association sharing resources to provide CPE programmes.

6) Over the years CPE has moved from being training for white male clergy and seminarians to being training for laypersons from both genders, **diverse** cultures, nations, religions, and sexual orientations. Feminism is making a meaningful contribution to the diversity of a postmodern model of supervision:

> Authoritarian models of power are being replaced by a model that seeks to bring out the best in people, respects individual talents, encourages self-management, empowers people, and understands relationships and connections as a source of revelation of the self, neighbour and God (O'Connor 2000:187).

Feminism's influence has brought a healthy challenge to the prevailing male authoritarian model of supervisory relationships. South African CPE supervisors and supervisees are very diverse representing many cultures, languages, religions, and nations. Such diversity provides CPE participants with an enriching experience.

7) CPE programmes struggle to be **sustainable**. In South Africa, fees charged for programmes are insufficient to sustain a national governance structure, pay supervisors a living wage, and offer bursaries to supervisees from disadvantaged backgrounds. South African CPE programmes and supervisors are working to become sustainable.

Three examples of the communal/contextual model are now illustrated. Two are representative of models from the United States. The third model is from South Africa. Each model will be analysed according to De Velder's postmodern criteria.

4.4.2.3.1 Thomas Klink

Klink was a student of Anton Boisen, an American writer, CPE supervisor, and educator. In the 1960's, he formulated a model of clinical pastoral supervision which exemplified De Velder's seven postmodern criteria. Klink understood supervision as:

a dynamic process which moves in three dimensions: a) supervision is undertaken in a period of anxiety which springs from involvement in professional training; b) it involves defining a structure of activities and duties commensurate with a student's educational objectives and the needs of the training centre; c) it is a process which enables the student to inform practice with knowledge in a centre where the resources of each are available for learning (Klink 1989:162-3).

He was one of the first to attempt to conceptualise supervision in the CPE movement (Pohly 1977:36). Four of De Velder's postmodern characteristics are evident in Klink's model: process, holistic, communal and context.

Klink's contribution to clinical pastoral supervision lies in his understanding of the 'cross grained experience' and the influence of the context on the supervisory encounter (Pienaar 1993:47). "A cross-grained experience is a situation in which one is confronted with demands calling for responses contrary to one's presently ingrained character" (Klink 1989:176). Klink saw this as being a potentially creative experience as the student's defence mechanism's were highlighted. The cross-grained experience illustrated his use of process as an educational methodology.

Another characteristic of the postmodern model is its holistic approach. Klink supervised his students and patients from a holistic perspective. His approach to supervision was inclusive (Klink 1989:161). He was far more concerned with "teaching the ability to engage the world of the patient than the ability to manipulate the therapeutic relationship toward this or that treatment goal" (Bollinger 1989:243). Klink was more interested in increasing a student's perspective to take a holistic view of the patient's world.

"Supervision requires for its environment a wider community of professional peers associated in a common task" (Klink 1989:165). Klink valued the "group experience," the communal dimension, as being an essential feature of the process of supervision. Group interaction among student peers was viewed as a unique element of the learning process. "In particular, the student's social skills and ability to communicate about work are best mirrored in a peer group setting. In this sense, the group is an extension of the individual supervisor, adding a missing element and enlivening and enriching the process" (Bollinger

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1989:248). Klink's model acknowledged that student peer group interaction was a constituent part of the student's developing a pastoral identity.

Besides the community of student peers, the larger community of professionals functioning in the clinical setting provided a context for student growth. Klink recognised the value of the clinical context of supervision. Pastoral supervision meant being concerned about persons in the context of their attachment to that which is holy (Bollinger 1989:244). Klink impressed upon his students the need to be keenly aware of the contexts in which the patient lives. He approached supervision from an interdisciplinary context. Klink's model of supervision could be considered as being postmodern.

4.4.2.3.2 Ann O'Shea

Another example of communal/contextual model of CPE supervision is O'Shea's model (1987). Her theology, psychology, and educational theory of supervision are based on the Gospel story of Jesus on the road to Emmaus (Luke 24:13-35). For her, "pastoral supervision is a dynamic encounter which transpires within a faith context" (O'Shea 1987:27). O'Shea's contribution to the concept of pastoral supervision was to combine the best of the three pastoral paradigms of Patton (1993) to form her postmodern supervisory model. From the Christian Classical paradigm, she took the emphasis on the message, the story of Jesus. The Clinical Pastoral paradigm gave her the analytical tools to understand for both patient and pastor the dynamics of caring. From the Communal/Contextual model she drew the importance of the healing community (De Velder 2000:140). Five of De Velder's seven basic principles for a postmodern paradigm are apparent in O'Shea's model: holistic, process, communal, contextual, and diverse.

In the Emmaus story, Jesus's primary objective was to reveal God to the disciples in the midst of their confusion. Jesus engaged his disciples in a learning process. O'Shea also engages her supervisees in process. As a supervisor, she journeys with strangers (supervisees) who like the disciples on the road to Emmaus, are dialoguing and sharing confusion. Together the supervisor and students attempt to discern what God is asking them to sustain, change, and relinquish in their lives. Looking at their faith perspectives in

the midst of confusion enables them to construct meaning out of their lives. During supervision with her students, she examined relationship patterns and this is how she linked her psychological perspective with her theological roots. O'Shea's model favours the communal dimension of supervision. Her pastoral supervision is in agreement with the postmodern paradigm in which CPE supervision will be done more in groups than in one-on-one sessions (O'Shea 1987:29-30). She views the student and patient from a holistic perspective .

On the road to Emmaus, Jesus inspired the disciples to deal with His presence and absence. They recognised Him in the breaking of the bread and in His absence they recalled how their hearts were on fire (Luke 24:30-32). O'Shea learned from the Emmaus story to be aware of the many contexts in which she supervises. As a pastoral supervisor, she is aware that each student, coming from diverse background, arrives with cognitive, spiritual, and emotional mind-sets which bear upon his/her educational process. She is aware of her own mind-sets which enable her to share herself. Like Jesus, her vulnerability, humanity, and spirituality are at the core of her person and ministry. "Identification with the needs of the neighbour is possible only through a willingness to be vulnerable" (Fitchett 1980:65). As a supervisor, she finds it imperative to model authenticity, integrity, and compassion. She engages in a supervisory relationship which allows her to name and claim her strengths and weaknesses, as well as risk sharing her insights, beliefs, and skills. O'Shea's Emmaus supervisory model fulfills many of De Velder's principles of the postmodern paradigm.

4.4.2.3.3 Edwina Ward

A final illustration of the postmodern model is from a South African educator and CPE supervisor, Edwina Ward (2001). She has the unique advantage of being a South African CPE supervisor who has supervised for over fifteen years in a cross-cultural context. Ward's analysis of the influence of the cross-cultural context upon pastoral supervision is her main contribution to the understanding of postmodern models of supervision.

Her model contains De Velder's basic principles of the postmodern paradigm. Ward's

model accepts process as its educational methodology. She supervises her students from a holistic perspective supplementing developmental theories with insights from family therapy. "It is a foreign concept for the black person to be separate from the family in time of crisis" (Ward 2001:156). Participants in CPE programmes in South Africa are very diverse coming from a wide range of cultures and backgrounds (Ward 2001:145). CPE programmes are barely sustainable in South Africa because most of the participants are from disadvantaged communities. Programme fees are usually paid by the student's sponsoring faith community.

Another important issue in the multicultural context of Ward's model is gender. Only two supervisors in South Africa are fully qualified and both are white middle class woman. The vast majority of CPE participants in South Africa are young black men studying for ministry. Ward related a situation where gender was an issue:

> In the very early stages of supervising, a student once said to me and to everyone in the room in general, "I can't hear you." He was sitting in the front row and so I wondered at his insistence of not being able to hear me. At the end of the lecture another student explained to me that I was a woman teaching a Zulu man who according to his culture cannot be told anything by a woman, he was therefore unable to "hear" me. I realised that once African men had left school they were not taught or told anything by a "mere woman" (Ward 2001:148).

She observed that gender is often the problem faced in South Africa today.

Another supervisory issue in Ward's cross-cultural model is race. Traditionally whites supervised whites in European and American CPE programmes. In South Africa, whites have been supervising blacks. This cross-cultural context of supervision is foreign for most students (Ward 2001:156). In CPE supervision, Becker noted three potential dangers to the lack of awareness of whiteness and the impact this may have on one's students as: 1) barriers can be erected in the development of an effective learning alliance, 2) power dynamics in the supervisory relationship may emerge, and 3) insensitivity to communication issues (Becker 2002:15). Ward addressed the topic of the supervisor's whiteness. She views students as co-creators in pastoral supervision. Participants and supervisors

negotiate programme content to achieve a model that is attentive to the multicultural context (Ward 2001:165). Her model networks with students, sharing power, building trust, and developing an effective working alliance. Together with her students they engage in an ongoing learning process.

Finally, her supervisory model is communal. "Students discover their emerging pastoral identities and experience themselves as part of a community of healing, a team of pastoral care givers" (Ward 2001:228). She favours the communal dimension in her supervisory model by allocating more time for group process than for one-on-one interaction. In an evaluation of the CPE experience by students in KwaZulu-Natal (1996-2000), they were asked, "Which component most challenged your development of pastoral functioning? They rated peer group interaction first" (Ward 2001:219). Her students benefited most from the communal dimensions of Ward's supervision.

4.4.3 Critique of Communal/contextual models

4.4.3.1 Thomas Klink

One of Klink's contributions to the discipline of CPE Supervision was that he was one of the first to attempt "to conceptualise pastoral supervision on several occasions" (Pohly 1977:36). Other contributions that he made include his understanding of the influence of the context on pastoral supervision and the "cross-grained experience". On the other hand, Klink works from the perspective of CPE training for first world conditions (Pienaar 1993:47). CPE Pastoral supervision will require different training contexts such as the mixture of first and third world contexts of South Africa. Ward observed: "In order for CPE in South Africa to be successful it is imperative that adaptation of its components be effected to be viable in a richly cross-cultural society" (2001:191). This mixture of contexts in South Africa and other third world nations calls for an adaption of Klink's model beyond the first world methodology.

4.4.3.2 Ann O'Shea

O'Shea's model of pastoral supervision on the surface embodies most of De Velder's characteristics of the postmodern communal/contextual paradigm. However, in certain domains, her model is impoverished. It is based on just one Gospel narrative, namely the journey on the road to Emmaus. She seems to have severed her model from access to the richness of the full scriptural tradition. Another critique of the O'Shea model is her perspective on learning. "Learning, in my opinion, is a therapeutic process" (O'Shea 1987:31-32). By reducing learning to "a therapeutic process" she seems to overly emphasise the psychological versus the theological dimension of the learning process. Thus her model's learning process could degenerate into psychotherapy rather pastoral supervision. Pastoral supervision must respect the boundaries between psychotherapy and spiritual direction.

4.4.3.3 Edwina Ward

Ward's model is an excellent illustration of an adaptation of the western CPE paradigm to the cross-cultural South African context. However, Ward places too much emphasis on cognitive learning. In a typical three week CPE programme, she includes too many didactic seminars on a variety of psychological and pastoral issues. There are also too many written assignments for such a short course. By stressing cognitive learning, she lessens the time that students have for actual pastoral ministry. Despite this deficiency, her supervisory model falls within the postmodern category.

4.5 Summary and Conclusion

Clinical pastoral education was described as a movement that drew together the influences of its three founders: Keller, Cabot and Boisen. Clinical Pastoral Supervision is an educational process that reflects theologically, psychologically, and sociologically upon clinical experience either in one-to-one or group sessions. In the CPE process, the supervisor has been shown to be a key factor in the quality of a CPE programme. How a supervisor relates to the supervisee is reflective of the supervisor's particular model. Three supervisory categories roughly corresponding to the three historical paradigms of society

were illustrated as a schema for categorising these models. If a supervisor operates from a modernist model, he/she will tend to focus mainly on the individual's personal growth using the tools of psychotherapy.   In this case often the pastoral dimension of the supervisee's growth receives much less attention.

This study subscribes to the postmodern supervisory model with an emphasis on the communal and contextual aspects of supervision.   Three examples of this model were illustrated. The South African experience of CPE Supervision is rooted in the postmodern qualities of being holistic, communal, contextual, multicultural, and diverse. In the next chapter, some characteristics of a provisional Franciscan model of clinical pastoral supervision will be described.

CHAPTER FIVE

FRAMING A FRANCISCAN MODEL OF CLINICAL PASTORAL SUPERVISION

5.1 Introduction

The proposed Franciscan model of CPE supervision results from the interaction of Franciscan spirituality with the postmodern communal and contextual paradigm of clinical pastoral supervision. In this chapter a theoretical framework of a Franciscan model of supervision in CPE is described as having some of the characteristics of the postmodern paradigm of De Velder (2000). Secondly, contemplation and compassion as the hallmarks of a Franciscan supervisory spirituality are illustrated. Thirdly, the impact of Franciscan spirituality on the supervisory process is explored. And finally, some concluding comments are offered.

5.2 Foundational Characteristics of Franciscan Pastoral Supervision

Boundaries help to shape and delineate the contours of a particular pastoral supervisory model. Characteristics of the proposed model are illustrated which originate either from within the Franciscan tradition or the postmodern communal/contextual paradigm. Woven together these characteristics create a vibrant Franciscan model of clinical pastoral supervision.

5.2.1 Incarnational

Christmas as a celebration of the Incarnation was one of two key events in the life of Jesus which shaped Franciscan spirituality (Osborne 2003:33). "Franciscan tradition, with its emphasis on the incarnation, can provide an alternative view of spirituality, one firmly rooted in the ordinary events of human life" (Short 1999:37). It is this focus on the human condition of the Word made flesh that captivated Francis who made the "form of the Gospel" the rule of life for Franciscans (Blastic 2000:256). This focus on the Incarnation suggests that ministry is primarily about fostering genuine humanness in the pattern of Jesus Christ (Blastic 2000:258). A Franciscan supervisor and supervisee might experience

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the transformative power of the Gospel through this discovery of a new identity as a Christian with a new understanding of themselves as persons (Pienaar 1993:52). Besides the formation of a personal and professional identity, pastoral supervision becomes incarnational when the supervisee develops an identity as a person of faith (Pienaar 1993:52) and as someone who is "freed to act in Christ's name" (Pohly 1977:91).

5.2.2. Christocentric

The Franciscan theological tradition is consistently described as Christocentric (Blastic 2000:255). Francis embraced the following of the kenotic Christ and becoming like Christ was his life-long goal. Francis's whole life, from his conversion onwards, and in an ever clearer way during his final illness, manifests his desire to be renewed continually, to become like Christ (Schmucki 1988:36). This kenosis was to embrace the poverty of Christ. For Francis following Christ in His poverty meant renouncing all worldly goods, but sharing in His life and destiny demanded more: it meant stripping himself to the deepest roots of his being. A Franciscan supervisor following the kenotic Christ empties him/herself in order to make space for encountering the supervisee. A supervisor needs to relate with attitudes of availability, receptivity, welcome, and hospitality (Patton 1993:220-221). Availability also means taking time to be present to the supervisee: physically, emotionally and spiritually (Ward 2001:89). Shared availability between supervisor and supervisee is crucial to the process (Steere 1989b: 67). A supervisor must balance availability within reasonable boundaries of responsiveness. Therefore, a Franciscan supervisor functioning from a Christocentric perspective will endeavour to embrace the kenotic Christ in order to achieve a greater measure of availability for the supervisee.

5.2.3 Holistic

A Franciscan supervisor strives to function from a holistic view of patients and students. In order to respond from a holistic perspective, the Franciscan supervisor draws from a key concept of Franciscan spirituality: the primacy of the Gospel life. What impact does holding the primacy of the Gospels have for a Franciscan supervisor? Francis had conceived and

lived his form of life as a dynamic following of Christ modelled on the example of the apostolic community's life *[vita apostolica]* (Micó 1993c:299). A Franciscan supervisor models the attitudes of the humble Christ who came and ministered to all in a holistic manner. Supervising in a holistic approach, a Franciscan draws together the best from all three pastoral care paradigms. From the Christian classical model one elicits an emphasis on the primacy of the Gospels. From the modernist's clinical pastoral paradigm, one focusses on the person giving and receiving a message of care. From the postmodern communal contextual paradigm, one learns the importance of the community that cares for the individual in context.

5.2.4 Communal

Franciscan pastoral supervision is communal. Community characterised by minority is an essential Franciscan element. Bonaventure described Franciscan minority "as an attitude of meekness and humility, an attitude of brotherliness towards all" (4 Srm). It was Francis's own encounter with a leper (Test 1-3) that occasioned his conversion. The suffering Christ dwelling within the leper invited Francis out of himself to embrace a new lifestyle of self-emptying service to others. Francis emphasised the communal dimension of ministry when he and his early followers ministered to the lepers (ER 8:10; 1 C 17, 39, 103; L3C 11-12, 55; 2 C 66, 98). Franciscans recognise the mutuality of pastoral care. A pastoral care giver or supervisor "goes out with the strength and blessing of the caring community and with the conviction that because she/he, the giver, is cared about, she/he can offer the community's care to others" (Patton 1993:35). Supervision in a Franciscan model more often occurs in communal settings than in one-on-one sessions. This emphasis on communal supervision is in response to the postmodern preference to a holistic approach to ministry rather than the modernist's privatised approach to individual care (De Velder 2000:139).

5.2.5 Diversity

Diversity was a hallmark of the early Franciscan community. Since the community was shaped by minority, Francis attracted followers from all social and economic classes. The novelty of the Franciscan community was its social egalitarianism: it included men of widely differing social origins and different levels of education. There existed a deep seated conviction that in the sight of God all human beings were equally worthy of respect. This challenge to the conventions of a sharply stratified society earned the Franciscans abuse and mistrust as well as admiration (Lawrence 1994:35). The early friars presented themselves to the people as their brothers. The lay quality of their life came to the fore as a lay spirituality (Blastic 2000:261). Franciscan spirituality challenges its followers to transcend the previous exclusive hold that the white male clergy had on pastoral supervision. Diversity in genders, cultures, nationalities, and religions of both supervisors and supervisees is encouraged and celebrated in a Franciscan model of clinical pastoral supervision. As noted by Patton, a communal contextual supervisory model is marked by diversity (1993:4-5).

5.2.6 Contextual

Franciscan pastoral supervision is contextual. Patton (1993:39) defined context as "the whole background or environment relevant to a particular circumstance or event". He lists some of these contexts as: race, gender, power, problem, and morality (Patton 1993:40). For effective pastoral supervision, acceptance of the supervisee just as he/she is, remains crucial (De Velder 2000:142). Accordingly Franciscan spirituality places great importance on the acceptance of the whole person whatever may be his/her state: whatever gender, race, etc. Franciscans have always chosen to be friars MINOR precisely so that they could extend humble, loving service to the marginalised, i.e. those who are generally not accepted. Jesus in the Gospel taught the friars the ideals of brotherhood, in fraternity, based on God's love for every person. God loves humanity, even the ungrateful and selfish (Lk 6:35). So Franciscans must extend their love even to their enemies (Lk 6:27f; Micó 1994b:141). Francis formed a fraternity which was committed to love everyone without exception. Therefore, a Franciscan supervisor whose community life is shaped by minority should be able to accept his/her supervisee regardless of his/her behaviour.

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5.3 Contemplation & Compassion: At the heart of a Franciscan Spirituality
    of Clinical Pastoral Supervision

Having surveyed some characteristics of the Franciscan model of CPE supervision, the remaining part of this chapter will focus on two defining Franciscan characteristics: contemplation and compassion. First, the relationship between spirituality and pastoral supervision will be explored by means of a brief survey of the literature on the subject. Second, contemplation and compassion will be based on the Franciscan tradition. Third, some contours of a Franciscan spirituality of supervision will be drawn.

5.3.1 The Relationship between Spirituality and Clinical Pastoral Supervision

5.3.1.1 Multi-disciplinary approach to clinical pastoral supervision.

Clinical pastoral supervision is a not an isolated discipline. Thornton (1970), Holifield (1983), Hall (1992), and Hemenway (1996), in their histories of the clinical pastoral education movement, have documented the confluence of disciplines which gave birth to CPE. Pohly and Evans maintained that pastoral supervision has been influenced by the fields of education, psychotherapy, social work, and clinical pastoral education (1997:55). Sheehan also acknowledged the multi-disciplinary nature of CPE supervision (1997:70). Patton's postmodern pastoral care paradigm drew on the best of the earlier paradigms. He therefore recognised that the postmodern communal/contextual model was multi-disciplinary (Patton 1993:4-8).   O'Connor described the evolution of clinical pastoral supervision as emanating from a combination of three movements (1998:7). Steere wrote that pastoral supervision in clinical pastoral education was the "interface of ministry, medicine, and social work" (1989:16). Together these views support the multi-disciplinary approach of clinical pastoral supervision.

5.3.1.2 Spirituality and the pastoral nature of supervision

Increasingly, pastoral counsellors have, as Clift observed, "turned back towards our roots in the scriptural, theological, and spiritual resources from our various heritages" (1997:12). According to Pohly and Evans the pastoral component is the point of interaction of clinical pastoral supervision with spiritual formation (1997:57). Sheehan affirms this position. She went further when she said, "Spirituality is the foundation of CPE's formative goals and is the fundamental disposition of the supervisor and supervisee" (Sheehan 1997:70). Clift raised the issue of spirituality and supervision in this manner: "If our discipline is one of reflection on the experience of ministry, how can spirituality of ministry be omitted from that reflection" (1997:16)? Pohly and Evans echoed this point when they said, "Through theological reflection in supervision the supervisee's spiritual identity can emerge, be formed, and it can shape his or her ministry" (1997:62). Another perspective is offered by Fitchett who views spirituality in supervision from the totality of the CPE experience. He believes that when CPE is experienced by students at its best, it is a profound, life-transforming experience. It is an experience of spiritual growth that touches and transforms the soul (1998:131).

5.3.1.3 Clinical pastoral supervision in relationship to psychotherapy and spiritual direction

Another dimension of the multi-disciplinary nature of pastoral supervision, is its relationship with both psychotherapy and spiritual direction. Psychotherapy is concerned with emotions, motivations, and personal identity that are present in a supervisory relationship (Pohly and Evans 1997:62). Spiritual direction implies "a relationship and process whereby a person's particular spiritual gifts and graces are discovered, nurtured and developed, in association with another who is deemed to be an expert in this aspect of pastoral ministry" (Thornton 1990:1210). According to Leech (1989), pastoral counselling or psychotherapy differs from Christian spiritual direction in four ways. First, spiritual direction is centrally concerned with God and God's workings while pastoral counselling is essentially not concerned with theology or belief. Second, spiritual direction is rooted in the monastic movement whereas pastoral counselling is a relatively new discipline which draws from certain elements within Christian theology but is not dependent on it. Third, spiritual

direction is rooted in the life and sacramental practice of the Christian community while pastoral counselling tends to be located in an office with less clear links to the Christian community. Four, spiritual direction is focussed on long term guidance whereas pastoral counselling is primarily concerned with problem solving or with emotional distress (1989:57-58). Louw explained the difference between psychotherapy and pastoral care in this manner:

> Pastoral care approaches people from an eschatological perspective and deals primarily with the transcendental dimension of meaning; psychology approaches people from an intra- and inter-psychic perspective and deals primarily with the empirical dimension of communication and behavioural patterns (1999:227-228).

Louw's explanation illustrates the differences which indicate that a multi-disciplinary approach in pastoral supervision is needed. Pastoral supervisors need to recognise the boundaries between the three disciplines while, at the same time employing a multi-disciplinary approach, "pressing the edges of supervision to assure a total supervisory experience" (Pohly and Evans 1997:55).

How do these three disciplines interact? Edwards describes the relationship of these three disciplines in terms of the subject, goal, method, and attitude of the helper. He gives an example of the differences between these fields through the attitude of the helpers: "In psychotherapy the helper carries the attitude 'my will be done.' In pastoral counselling, the helper's attitude is 'our will be done.' In spiritual direction, the helper's attitude is 'Thy will be done.'" (Edwards 1980:130). While Edwards points to the distinctions between the three disciplines, he also warns of the overlaps since they deal with the same human reality (Pohly and Evans 1997:63).

These overlaps are what makes it difficult to distinguish between supervision, counselling, and spiritual direction. Using Edwards' format, Pohly and Evans make some important distinctions:

> Supervision begins with a focus on the *subject* as one whose work and formation we oversee. Our *goal* is twofold: the improvement of ministry (work) and the growth of the supervisee in professional, personal, and

spiritual identities. The *method* is an inquiry-based reflective conversation utilising multi-disciplinary insights. These insights come from the fields of supervision, pastoral care, counselling, theology, and spiritual direction. The *attitude* of the supervisor is one of empowerment for responsible ministry in the community of faith (1997:63).

Thus, Pohly and Evans illustrated the importance of the reflective process in the supervisory experience. Clift moved in her supervisory experience from focussing on theological reflection to focussing on spirituality, "the experience and practice of that which is at the deepest in the meaning of our live" (1997:16). Therefore, by focussing on the supervisee's spirituality, the supervisor encourages the supervisee to reflect on the impact that one's spirituality has on one's ministry.

In the final analysis, what is the relationship of spirituality and supervision? Spirituality relates to supervision as part of the multi-disciplinary nature of CPE supervision. A holistic supervisory approach is attentive to the spiritual dimension of the supervisee's life. This facilitates the supervisee's growth as a person of faith providing pastoral ministry.

Next, the study briefly explores the Franciscan roots of the two key characteristics of the Franciscan spirituality of clinical pastoral supervision: contemplation and compassion.

5.3.2 A Franciscan spirituality of clinical pastoral supervision

Contemplation and compassion are at the heart of a Franciscan spirituality of pastoral supervision. They are rooted in the Franciscan Incarnational and contemplative dimensions. Zachary Hayes has commented: "Perhaps Francis's greatest bequest to later generations is a vision of human life and insight into the meaning of the Gospel that demands and deserves serious reflective thought" (1997:30). In describing the contemplative and compassionate dimensions of a Franciscan spirituality of pastoral supervision, we will draw on the resources that the Franciscan tradition makes available to its followers today.

Contemplation and compassion have a relational dimension giving birth to a Franciscan

spirituality of pastoral supervision. Franciscan spirituality has been described as "that approach to God and life in the world characterised by the values and behaviour that have their foundation in the religious experience of Francis and Clare of Assisi and the movement they began" (Blastic 1993:408). Franciscan spirituality of pastoral supervision is an approach to God, life in the world, and pastoral supervision characterised by a contemplative and compassionate stance rooted in the religious experience of Francis and Clare of Assisi and the movement they founded. We will explore the contribution that contemplation and compassion each make towards the Franciscan spirituality of clinical pastoral supervision.

5.3.2.1 Contemplative dimension

Shannon describes contemplation as "an awareness of the presence of God apprehended not by thought but by love" (1993:209). Contemplation, rather than being otherworldly, turns one towards the world. "Contemplating God for Francis, was to "make a home and a dwelling place for Him Who is the Lord God Almighty, Father and Son and Holy Spirit "(LR 22:27; Mertens 2001:280). Franciscan contemplation calls one outward in other centred service to the other. Thus contemplation makes space for the other. Franciscan contemplation is relational; leading towards communion. The Franciscan striving to be empty of self is receptive to the presence of God and others. In this deep experience of "nondualism, contemplatives find that just as they cannot separate contemplation from God and God's creation, so they cannot separate contemplation from concern for, and engagement in, the needs and problems of the age they live" (Shannon 1993:214). According to Blastic, "following in the footsteps of Christ means contemplating the other, attending to the other so as to enter into the other's experience and name grace" (1997:170). Franciscan contemplation leads to engagement with the world in service to others. The Franciscan nuance of ministry is given by its contemplative identity. Franciscan contemplatives embracing the kenotic Christ are receptive to the other.

A clinical pastoral supervisor relating from a contemplative stance would ideally be open to being more receptive to the concerns and needs of his/her supervisee. Nourished by

an intimate relationship with the kenotic Christ in contemplation, a clinical pastoral supervisor becomes emptied of undue concerns about him/herself, and therefore is receptive to the totality of the person or persons in the supervisory process. Contemplation enables the pastoral supervisor to be more available to listening with greater attention to the supervisee. This contemplative outward movement by a pastoral supervisor towards a supervisee is an illustration of the mystico-prophetic[8] approach to contemplation as exemplified by the lives of Thomas Merton, Dorothy Day, and Mother Teresa of Calcutta (Tracy 1989:161). A contemplative pastoral supervisor is challenged by the mystico-prophetic tradition to relate with the supervisee from a holistic perspective including concern for the supervisee's social justice issues. A supervisor functioning from a contemplative stance can model to a supervisee an attitude of receptivity. Callahan (1982) noted in his book, *Noisy Contemplation*, that a goal of this prayer is "to build habits whereby we approach people with open hearts, and with our senses, inner and outer, alert and welcoming" (1982:75). If a supervisee is involved in parallel process,[9] the resultant modelling of the supervisor's style could positively enhance the supervisee's quality of pastoral care of the patients. A pastoral supervisor enlivened with a contemplative stance is in a better position to assist the supervisee in identifying "how their spirituality informs their ministry and approach to that ministry" (Pohly and Evans 1997:62). Thus a supervisor functioning from a contemplative stance is likely to be engaged at a deeper level with his/her supervisee and to provide a supervisee with a more profound and richer supervisory experience.

5.3.2.2 Compassionate dimension

"Compassion becomes the locus and the way of contemplation" (Mertens 2001:281). Franciscan contemplation directs one out of oneself toward the other in compassion. The three traits of compassion mentioned above (3.41-3.43) namely, rooted in the passion of

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[8]Mystico-Prophetic spirituality emerged as a new hybrid spirituality committed to the mystical tradition with a more and more a prophetic spirituality of action for justice and peace (Tracy 1989:161).

[9]Parallel process refers to the times when supervisors find their supervisory styles unconsciously modelled by the supervisees with their patients (Pienaar 1993:58; Steere 1989:46-48).

Christ, learned in response to those in need, and acquired in acceptance of our common human condition can be characterised as being relational. First, functioning with an incarnational dimension roots one in the love for the suffering Christ. Franciscans thus rooted in the passion of Christ are moved like Christ to be compassionate towards others. Second, working out of a Christocentric dimension encourages one to learn compassion in response to those in need. Franciscans "share in their pain" (2 C 91) and respond with compassion to their human needs. Third, operating from a holistic perspective enables one to accept our common human condition. Francis's acceptance of the totality of his frail humanity opened him to compassion (Manselli 2000:186). Franciscan compassion is thus relational, and is the fruit of contemplative prayer.

A pastoral supervisor relating from a contemplative stance is directed outward toward the other in compassion. Delio sees Francis's devotion as moving him towards Christ and his neighbour in compassion:

> Bonaventure highlights the idea, through his relationship with Christ, Francis came to realise his 'family' relatedness to everything including the tiny creatures of creation. 'True piety', Bonaventure writes, 'had so filled Francis heart and penetrated its depths that it seemed to have claimed the man of God completely into its domain. This is what, through devotion, lifted him up to God; through compassion, transformed him into Christ; through self-emptying, turned him to his neighbour. (LM 1:1; Delio 2003:13).

As Delio observed in Bonaventure's writings, Franciscan compassion has been described as relational. How does holding a Franciscan compassionate perspective affect a spirituality of pastoral supervision?

A clinical pastoral supervisor who has experienced the compassion of Christ in his /her own life grows in his/her capacity to express compassion towards the other. Such a person is called to respond to Christ's invitation when He said, "I give you a new commandment: love one another. As I have loved you, so shall you love one another" (John 14:34). Experiencing the love and compassion of Christ empowers one with the freedom to be vulnerable to love and to be compassionate towards the other (Breault1978:210-211). The Franciscan Christocentric dimension of compassion moves the pastoral supervisor

outwards to those in need (Blastic 1997:174). Francis and his early followers learned from their encounters with lepers to be compassionate toward the suffering Christ whom they experienced dwelling within the lepers. Headley, Abbott, and Sapp observed, "the role of the compassionate other is central to our own personal development, so is it in the crucible of the counsellor-client relationship" (1993:124). Blastic comments that, "It is not so much what Franciscans do, but more importantly, how they are doing it, the style, the grace of their engagement in the world" (1997:172). Therefore, a clinical pastoral supervisor maturing in an ongoing Franciscan experience of the compassionate Christ strives to relate to the supervisee from a compassionate perspective.

5.4. Framing A Franciscan Model of Clinical Pastoral Supervision

Aware of the contours of a Franciscan spirituality of pastoral supervision, a Franciscan model of clinical pastoral supervision can now be defined. Second, a multi-disciplinary approach to clinical pastoral supervision is illustrated as the context in which this model functions. Third, respecting the boundaries between psychotherapy and spiritual direction, the core process of Franciscan clinical pastoral supervision is described in its three dimensions. Finally, the model is applied to CPE in the South African context.

5.4.1 A Definition of Franciscan Clinical Pastoral Supervision

A proposed definition of Franciscan clinical pastoral supervision includes both the foundational characteristics as described early in this chapter and the two essential Franciscan aspects of contemplation and compassion. Franciscan clinical pastoral supervision is defined and distinguished from pastoral supervision in terms of the descriptions given by O'Connor (1998:7) in her study of Charles Gerkin's theology. This definition also draws on previous definitions by Klink (1989:161) and Steere (1989b:66). Keeping these distinctions and definitions in mind, a working definition of Franciscan clinical pastoral supervision is attempted:

> *Franciscan clinical pastoral supervision is an educational process that involves an extended pastoral relationship between a qualified Franciscan*

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pastoral supervisor functioning from a contemplative and compassionate stance and one or more supervisees for the purpose of developing skills for ministry, fostering personal growth and integrated within a pastoral identity. This process involves critical reflection by both supervisor and supervisee upon concrete pastoral encounters. The goal of such supervision is to transform and empower supervisees and supervisors to be more effective ministers of the Gospel. Franciscan clinical pastoral supervision is accountable to a professional association for its praxis and can take place in a variety of institutional settings.

The various foundational aspects of Franciscan clinical pastoral supervision are contained in this working definition. An incarnational dimension is present through the model's concept of the human person as Boisen's "living human document". The Franciscan incarnational perspective views the human person as a document or text that contains elements of sin and grace in need of redemption (Blastic 2000:258; O'Connor 1998:8). A Franciscan Christocentric dimension is visible in the definition from the Franciscan supervisor's contemplative and compassionate manner of relating to the supervisees. Supervisory relationships thus exhibit an attitude of availability, receptivity, welcome and hospitality. These are requisite to establishing an effective working relationship between the supervisor and supervisee (Patton 1993:220-221). The holistic view of the supervisee in this paradigm flows out of the Franciscan incarnational and Christocentric elements. Louw's description of these dimension from Gerkin's model are applicable to the Franciscan model:

> Integration and wholeness are the goals generated by change within the theological framework of human pilgrimage. Gerkin focuses on two theological issues in this dynamic process of change: God's incarnation in Christ and God's suffering on the cross. Incarnation and suffering become the Christian symbols from which pastoral hermeneutics allows the process of change to develop (1999:35).

Gerkin's hermeneutical theory as illustrated by Louw is evidenced in the Franciscan model of supervision. As in Gerkin's theology, the incarnation and passion of Christ are the two theological events upon which Franciscan spirituality developed (Moorman 1968: 302-303). The Franciscan model of clinical pastoral supervision has a communal component rooted in the reflection of the early friars on their experience of ministering with lepers.

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Franciscans supervision draws on the strength of its egalitarian tradition to celebrate and encourage diversity in the membership of those supervising and being supervised (Lawrence 1994:35). Context is a constituent part of the Franciscan model. As Friars Minor, Franciscans have a long tradition of accepting people where they are regardless of their backgrounds (Micó 1994b:141). Thus the working paradigm of Franciscan clinical pastoral supervision has been described as a new synthesis of key elements sourced from both the Franciscan and clinical pastoral education movements.

5.4.2 A Multi-disciplinary Process of Franciscan Clinical Pastoral Supervision

A Franciscan clinical pastoral supervisor relates to his/her supervisees from a multi-disciplinary perspective. Steere (1989b:68) developed a three stage process of pastoral supervision based on three clinical poles: pastor, process of care, and person or persons receiving care. However, Steere's model which favours the therapeutic perspective does not adequately address the spiritual dimension of clinical pastoral supervision. Pienaar (1993:60) adapted Steere's model to the training of probationer Methodist ministers for pastoral ministry but only in the limited context of a congregation. O'Connor (1998:28-30) advocates a hermeneutical approach to clinical pastoral supervision based on her analysis of the theology of Charles Gerkin. Louw (1999) also analyses Gerkin's hermeneutical model as a "re-orientation towards theology from an over emphasis on psychotherapy (1999:33). Pohly and Evans's (1997) paradigm focuses on the overlaps between pastoral supervision, psychotherapy, and spiritual direction.

Bearing in mind the foregoing discussion, this study utilises the multi-disciplinary approach developed by Pohly and Evans (1997) as its model. For these authors, the clinical pastoral supervisor's task is to examine the connections between ministry, person and God. This implies that a pastoral supervisor must not just focus on the human activity brought to the supervisory sessions but also on the psychological and spiritual dimensions of that ministry. Pohly and Evans (1997) contend that most supervisory conversations are about problem solving efforts. Far less frequently is the question asked of how God is involved, what God is already doing, or where God's spirit is moving supervisor and supervisee. This model has the conviction that "God is at work in personal, social, and institutional life" (Pohly and

Evans 1997:64).   In a model of Franciscan clinical pastoral supervision, therefore, it is imperative to reflect on the evidence of both the supervisor's and supervisee's faith.

Pohly and Evans (1997:64) have devised a diagram which illustrates the multi-disciplinary nature of clinical pastoral supervision. The interaction of the related

disciplines of spiritual direction and psychotherapy are established in their diagram. The process will be analysed in three dimensions.

5.4.2.1 Dimension One - Management Concerns
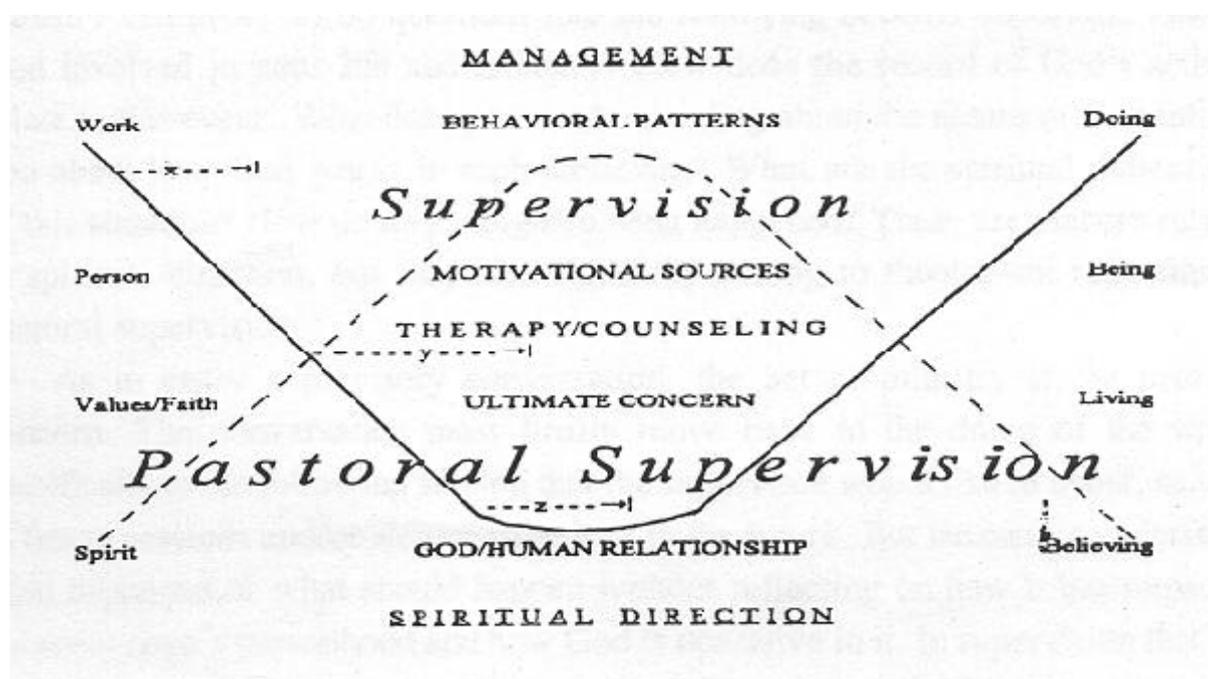
Diagram of the Dimensions of Pastoral Supervision by Pohly and Evans

Stage One in Pohly and Evans (1997:64) diagram commences at the level of management issues. Following the bold curved line from the upper left hand corner of the diagram, supervision starts with the supervisee's act of ministry. A strict management model would only focus on the mechanics of what needs to be accomplished; such as, visiting all the patients on the third floor of a hospital.   A supervisor would be concerned with the supervisee's behavioural patterns. Much of supervision remains at this level by getting the

task done quickly as indicated in the dotted line *x*.

The Franciscan values of contemplation and compassion are evidenced even in the management dimension. Building a self-accepting, safe environment between a Franciscan supervisor and supervisee is essential to facilitate the development of trust and openness in the relationship. Franciscan contemplation and compassion as embodied by a Franciscan supervisor foster an atmosphere of welcome, hospitality, receptivity, and availability within the supervisory relationship. These Franciscan supervisory qualities could enhance and expedite the formation of an effective supervisory relationship even at this initial management level.

5.4.2.2 Dimension Two - Motivational Concerns

In this model it is assumed that the supervisee is multidimensional. This requires that the clinical pastoral supervisor gives attention to the motivational sources behind the supervisee's actions: emotions, reasons, thought processes, and intentions connected to the clinical data presented for supervision (Pohly and Evans 1997:64). This may uncover personal needs that might be resolved in supervision but also could demand psychotherapy. This would necessitate a referral for counselling in conjunction with or instead of supervision. If the supervisor gets enmeshed in the psychological dynamics, the supervisory sessions could turn into therapy as indicated in the dotted line *y*. Effective pastoral supervision avoids that enticement as it recognises the responsibility to care for the supervisees from a holistic perspective of both being as well as doing (Pohly and Evans 1997:65).

A Franciscan clinical pastoral supervisor relating from a contemplative stance will be less likely to become enmeshed in the psychodynamic needs of the supervisee. By developing a deep contemplative prayer life over a period of years, a Franciscan pastoral supervisor will likely be more centred in Christ and less driven by his/her own needs to become the supervisee's counsellor. A Franciscan supervisor will be freer to acknowledge his/her own limits and honour the boundaries that separate counselling from clinical pastoral

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supervision.

5.4.2.3 Dimension Three - Faith Dimension

As the supervisory relationship develops, a pastoral supervisor must move even beyond concern about the psychological dynamics and inquire about values and faith, the ultimate concerns that the supervisee holds in regard to living out the Gospel ministry. At this phase of the supervisory session, the focus is on the matters of the spirit, how the God/human relationship affects who the supervisee is and how the ministry gets done. At this point the domain of spiritual direction is encountered. This is also a necessary aspect of pastoral supervision to which a supervisee may need to be referred. At this juncture, the supervisor may become sidetracked as indicated by the dotted line z towards the bottom of the diagram. A Franciscan clinical pastoral supervisor needs to honour the frontiers between spiritual direction and pastoral supervision in order to remain authentic to his/her role as a clinical pastoral supervisor. The large dotted curved line depicts the difference between spiritual direction and pastoral supervision. They each begin and end at different points since they both deal with doing and being but with a different emphasis and accountability structure (Pohly and Evans 1997:65).

A Franciscan pastoral supervisor also needs to be aware of how his/her spirituality, beliefs about authority, church, and others and how these affect his/her actions (Sheehan 1997:72). By being aware of these beliefs, the Franciscan clinical pastoral supervisor functioning from a compassionate stance takes care not to impose his/her beliefs upon the supervisee. Also the Franciscan clinical pastoral supervisor drawing on the rich resources of the contemplative Franciscan tradition is in a better position to facilitate the supervisee's reflection on the quality of his/her prayer life and its impact on the practice of ministry. Thus, Franciscan clinical pastoral supervision is a type of spiritual formation in that it predisposes the supervisee to integrate one's faith and actions (Sheehan 1997:72).

5.4.3 A Franciscan clinical pastoral supervisory model applied to CPE
in the South African context

In this final section, a model of a Franciscan clinical pastoral supervisor is applied within the South African CPE context. Initially, a brief history of CPE in the South African context is provided. Next, criteria are suggested for a Franciscan clinical pastoral supervisor functioning in the South African CPE context. Finally, the diversity of the supervisees presently undertaking CPE in South Africa is described.

5.4.3.1 CPE in the South African Context

To appreciate the present situation of CPE in South Africa, one must revisit briefly the beginnings of CPE in South Africa. An abbreviated version of Ward's (2001) history of CPE in South Africa contained in her unpublished thesis is summarised below.

An initial programme of Clinical Pastoral Education was offered in South Africa in 1970. The Lutheran College at Umumulo, KwaZulu Natal was visited by Arthur Becker from Columbus, Ohio, U S A. He was a member of the ACPE (Becker and Hestenes 2001:1). Since Becker encountered problems in implementing the full three month CPE unit, only six weeks were completed (Ward 2001:29). The two initial course leaders, Siegfried Abrahamse and Vivian Msomi, were men who enabled the establishment of CPE in South Africa. Becker led some shorter courses during the period of 1970-71 in Umpumulo, Marang, Ceza, Worcester, and Alice (Becker and Hestenes 2001:7).

By 1973, CPE became recognised by the Association of South African Theological Institutions (ASATI). Shortly after in 1975, "the Association of Clinical Pastoral Education of Southern Africa was established to co-ordinate CPE in South Africa" (Perry 2001:6). In the early 1970s, two hospital chaplains, H P Venter and J T de Jongh van Arkel, both members of the South African branch of the Dutch Reformed Church, were sent to America for one year of CPE training (Ward 2001:29).

In 1980 Anthony Perry, an Anglican priest from Australia together with Philip Jordaan and Siegfried Abrahamse started offering two week CPE courses which they later extended to one month duration (Ward 2001:30). A major concern was that all the supervisors were

brought out from overseas: America, Canada, the Netherlands and Australia. From 1981-81, Abrahamse was released by the Lutheran Church to serve as an ACPESA supervisor. By the end of 1982, his church recalled him for other ministries (ACPESA Minutes 1982).

At present, Edwina Ward and Jacinta Bannon are the only two certified ACPE supervisors who are functioning on a full-time basis in South Africa. They both have been supervising groups of Roman Catholic seminarians during three week CPE programmes for more than ten years. In addition to these two, the author of this study has also been engaged in the process of supervising, and has been trained as a CPE supervisor and is certified by ACPESA to supervise within Southern Africa. Often these ACPESA supervisors have had the services of visiting ACPE certified supervisors from America and supervisors in training from parts of Africa to cope with the large numbers of seminarians for the short courses. In addition to these short CPE courses, Bannon, based at Groote Schuur Hospital, Cape Town, supervises two basic CPE unit each of the three months duration for internationally recognised basic CPE units. Ward, a senior lecturer at the University of Natal, Pietermaritzburg, offers extended CPE courses entitled Supervised Pastoral Education at Grey's Hospital during the academic year to post-graduate students. I supervise a three week CPE programme annually together with Bannon and Ward at Grey's Hospital.

The clinical context of CPE in South Africa has been in acute care hospital. Pretoria Academic, Grey's Hospital, and Groote Schuur Hospital are all sites where CPE programmes have been offered. The selection of hospitals as clinical sites is reflective of the formative nature of CPE in South Africa. Seminaries and theological graduate schools have primarily viewed CPE in South Africa as pastoral formation for seminarians and theological students (Ward 2001:191).

Another factor that has affected most programmes of CPE in South Africa, is the need to keep the course duration to three weeks. This again is a result of the formative dimension of CPE in which the programme had to fit into available time slots between academic semesters. Because of this time restriction, CPE courses can only be offered either in July

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during the winter holiday period or in January during the summer holiday period. An exception to this limitation are the full three month long units offered during the year by Bannon in Cape Town. Her units attract participants who are already engaged in ministry rather than those attending the three week sessions who are still in their initial formation for ministry. Bannon's CPE participants reflect a great diversity of gender, race, nationality, and faiths. This diversity is closely representative of the demographics of South Africa, known as the "rainbow nation."

A final characteristic of CPE in South Africa are the adaptions that Ward and Bannon have implemented "in response to needs of the students in the South African environment" (Ward 2001:197). Ward describes some of these changes as: "to omit the peer case study, the weekly reaction reports, the book reviews and the IPR group sessions" (2001:197-198). The component that experienced the most adaptation was the 'verbatim' due to cultural reasons. In the South African context, there is a problem of the language of the 'verbatim'. Most of the pastoral visits are conducted in an African language. Then the verbatim analysis is presented in English. Often this results in an inaccurate translation since many African expressions are not easily expressed in English. Ira Lott, a visiting ACPE certified African-American supervisor from Washington, D C, observed when supervising in South Africa at Groote Schuur Hospital during a unit of CPE, "that CPE in South Africa is like jazz, in that a lot of improvisation happens during its performance to produce a rich harmony" (Lott 2000).

5.4.3.2 Criteria for a Franciscan clinical pastoral supervisor in South Africa

Aware of the South African CPE context, the criteria discussed are essential for a Franciscan clinical pastoral supervisor. These standards emerge from the reflections of a Franciscan clinical pastoral supervisor functioning from this supervisory perspective within the South African CPE context.

Klink observed that a clinical pastoral supervisor needs to be someone "who is both engaged in the practice of his/her profession and duly qualified to supervise" (1989:162).

The Association of Clinical Pastoral Education of Southern Africa (ACPESA) has developed criteria for the training of a CPE supervisor (ACPESA Standards 2000:10-15). These criteria include appropriate theological training. ACPESA Standards (2000:14) expect a minimum of fifteen modules[10], equivalent to five ACPE or NACC units, to be successfully completed by the supervisory candidate. Of these fifteen modules, nine must be successfully completed in CPE and six modules successfully completed as a supervisor in training. Then a supervisory candidate is reviewed by the ACPESA accrediting board. If successful, the supervisor in training, becomes a full supervisor. Ward compared the ACPESA and ACPE supervisory training: "Needless to say, this level (ACPESA) is far below that of the international standards set by ACPE, where a person wishing to become a supervisor, must complete twenty-four months of CPE, write many theoretical and theological papers, sit before at least four boards before being accepted to the level of associate supervisor" (Ward 2001:32). In response to Ward's assessment of CPE in South Africa, ACPESA is currently in the process of reviewing these standards with the view to upgrading them to meet an internationally acceptable level.

Besides the supervisory certification process described above, ACPESA has some additional criteria reflective of South African society. Attentive to the diversity of the South African society, the ACPESA Standards include competency in "understanding how psycho-social dynamics and the cultural/ethnic differences affect pastoral practice" (ACPESA Standards 2000:11).

Experience and knowledge of the Franciscan spiritual tradition are essential to the Franciscan clinical pastoral supervisor in addition to the CPE competencies previously noted. To experience the Franciscan contemplative dimension, a supervisory candidate must be willing to develop a contemplative style of prayer within the framework of his/her spirituality. To develop a contemplative prayer life presupposes a willingness on the part of the supervisory candidate to engage the services of a spiritual director. A contemplative

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[10]ACPESA defines a module of CPE as "training consisting of at least 120 hours of supervised learning. At least 60 hours shall involve the actual practice of ministry and at least 60 hours shall involve group work, various type of reflection and didactics in the practice of ministry" (2000:3).

prayer life developed with the help of a compassionate guide who is never judgmental or harsh, nourishes a compassionate stance towards others (Gratton 1995:138-140). Knowledge of the Franciscan perspective of this supervisory model could be obtained through various educational facilities. The Franciscan Institute of Southern Africa (FISA) has produced an excellent study guide series covering all the essential elements of Franciscan spirituality. The FISA programme is designed for distance education. This method of study is ideally suited to the Southern African context where the cost of attending a residential university is quite prohibitive because many people reside in rural areas far from urban educational centres and most students need to work in conjunction with their studies.

5.4.4.3 Supervisees participating in CPE in South Africa

Where do the diverse supervisees participating in South African CPE originate from? Most participants come from countries in Central and Southern Africa. Ward (2001) conducted a study of the CPE students who participated in three week CPE programmes either in Pretoria or Pietermaritzburg during the period 1996-2000. Her findings reflect a significant diversity within the CPE student population:

> Of the total of 132 students, there were 120 males and 12 females. The majority of the students were black (115), then coloured[11] (8), white (6) and Indian (3). This is proportional to the racial groupings attending the seminaries and universities, and who studied theology. The denominational breakdown was 104 Roman Catholics and 28 Protestant students (2001:217).

Since Ward's study was concluded in 2000, an even greater diversity of students has participated in CPE programmes. The increase in diversity can be attributed to the greater involvement of post-graduate university students. Often these students are attending the University of Natal situated in Pietermaritzburg, the city where a CPE centre is located at Grey's Hospital.

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[11]Coloured in the South African apartheid racial classification system came to mean any person of mixed racial background. Terms such as, "coloured," continue to be used in post-apartheid 1994 South African society.

From Ward's study of the CPE supervisees, the vast majority are Black Africans. What common ground does a Franciscan clinical pastoral supervisor have for relating to an African supervisee? The relational and incarnational dimensions of the Franciscan supervisory tradition provide an answer. Mertens, a Franciscan, reflecting on his ministry in the Ivory Coast and Togo observed: "A Franciscan life of contemplation in compassion offers a specific spirituality based on the humanity of Christ and on the human condition. It sees basic human frailty and is realised in authentic, compassionate relationships" (2001:283). Here are some concluding considerations to illustrate how this perspective can find fertile ground in the reality of African culture.

There is a Zulu proverb which states "'umuntu ngomuntu ngabantu' which means a person is a person because of other people or through other people" (Khanyile 2003).
African traditional proverbs describe the individual in terms of being in relationships with others. Thus a person is called out of him/herself to relate to others. Correct relationships maintain peace and cosmic harmony whereas troubled or envious relationships (witchcraft) are often seen as a source of individual illness (Mwaura 1994:67; Ward 2001:162). African hospitality and great esteem for interpersonal relationships is rooted in poverty of rural and township life. These attitudes arose from the experience of interdependence. This same attitude is at the "heart of Franciscan and Clarian way of life which also sees poverty as the condition which best facilitates fraternal love" (LR 6; Test Cl; Mertens 2001:284).

Mertens noted: "Community-centred everyday life becomes the space where God is revealed and worshipped" (2001:284).

> For an African, religion and daily life are one and the same reality. The marketplace can be a place of worship. Bearing one another's burdens and enjoying life together, both are expressions of faith. Working together, sharing, dancing together-everything is meant to transform this earth into a place where God is present among his people (Healey and Sybertz 1996:192).

Therefore religion is not so much a matter of reflection about God as a life to be lived. This is a practical faith with no line between religion and secular affairs (Mertens 2001:284). All

reality is one.

Suffering in many parts of Africa has led to a ministry of accompaniment. This stands for a person-centred ministry that humbly prefers the witness of a compassionate presence to large-scale financial projects (Mertens 2001:285). Francis and African brothers and sisters "both tell us that ours is a mission of vulnerability" (Healey and Sybertz 1996:357-358). A Franciscan clinical pastoral supervisor accompanies an African supervisee on his/her journey of developing a pastoral identity. This supervisory accompaniment is characterised by a supervisor's compassionate presence within a stance of mutual vulnerability.

5.5 Summary and Conclusion

In this chapter, the contours of a proposed model of Franciscan clinical pastoral supervision were considered. Six essential characteristics that shape this model were illustrated. All of these characteristics emphasise the importance of the value of relationships in a postmodern paradigm. At the heart of this model is the relationship between the supervisor and supervisee. Compassion and contemplation are the two key Franciscan qualities that enable the supervisor to develop an effective and nurturing working alliance with the supervisee.

The proposed model was applied to CPE programmes within the South African context. The Franciscan model of clinical pastoral supervision was shown to have certain qualities that resonate with the South African culture.

Clinical Pastoral Education developed out of a dissatisfaction with some intellectual assumptions of systematic theology when separated from religious experience and with dissatisfaction with ministry based on that separation (Hall 1992:xv). This dissertation has proposed the connection of the head and heart; to close the gap between intellectual concepts and emotionalism which results in the integration of the intellectual and emotional. It requires being open to one's feelings and emotions and their relationship to theological

concepts. Christian theology is integrated in the pastoral minister's approach to working with the troubled person, not as an intellectual concept but as an incarnational or relational matter. Franciscan spirituality suffuses clinical pastoral supervision with a religious experience - rooted in contemplation of the kenotic Christ. This experience of union which nurtures the relationship between the supervisor and supervisee and has been likened to the relationship that exists between a wounded healer and a supervisee. Within the context of pastoral ministry both are then fully disposed to minister to troubled persons with sympathy and compassion.

CHAPTER SIX

CONCLUSION

6.1 Introduction

In the first chapter, I stated that the problem that I would address in this study is the framing of a proposed model of Franciscan clinical pastoral supervision. I argued for a new synthesis between these two movements to form a new model of clinical pastoral supervision. Compassion emerged as a key quality of the proposed model after a textual analysis of four early Franciscan stories. First, this chapter will correlate my findings from this investigation with what I set out to do; namely, describing the contours of a proposed Franciscan model of clinical pastoral supervision. Secondly, I will describe some ways in which Franciscan spirituality and clinical pastoral supervision have been mutually enriched through their interaction in the formation of my proposed Franciscan model of clinical pastoral supervision. Finally, I will indicate where there is still scope for further research on the interaction of spirituality and clinical pastoral supervision.

6.2 Correlated Findings of the Investigation

Several findings emerge from this investigation. These findings are either the result of the textual analysis of four stories of Francis from the early sources of the Franciscan movement or from the categorisation of the various models of clinical pastoral supervision into the three paradigms of western society. Here are the most significant outcomes:

♦ Kenosis as a key process in conversion to a new way of religious life for Francis, Clare, and their early followers was identified from the primary Franciscan sources.

♦ Franciscan spirituality was described in terms of six essential characteristics: 1) primacy of the Gospel life, 2) the kenotic Christ, 3) life in and for the Church, 4) contemplative dimension, 5) community characterised by minority, and 6) world-wide mission.

♦ Three distinguishing traits of Franciscan compassion were identified as being: 1) Christocentric, 2) missionary and 3) incarnational.

♦ The importance for the clinical pastoral supervisor of identifying and nurturing a clinical pastoral supervisory model was described. His/her model should be reflective of his/her supervisory vision and spirituality.

♦ A schema for categorising models of clinical pastoral supervision was developed and illustrated utilising the three historical paradigms of western society.

♦ A proposed Franciscan model of clinical pastoral supervision was shown to be an example of the communal/contextual postmodern model based on De Velder's (2000) criteria.

♦ Six foundational characteristics of the proposed Franciscan model of clinical pastoral supervision were distinguished; namely: 1) incarnational, 2) Christocentric, 3) holistic, 4) communal, 5) diverse, and 6) contextual.

♦ Compassion and contemplation were emphasized as main traits of a Franciscan spirituality of clinical pastoral supervision.

♦ A working definition of Franciscan clinical pastoral supervision was formulated. This definition is the result of clinical pastoral supervision interacting with Franciscan spirituality.

♦ The proposed Franciscan model of clinical pastoral supervision was applied to CPE in the South African context and found to have values which resonate and are in harmony with African culture.

The proposed Franciscan model of clinical pastoral supervision was shaped and rooted in these outcomes of the research for this dissertation. These findings can be viewed as trajectories that indicate areas for future investigation and development of this model.

6.3 Areas of Mutual Enrichment: Franciscan Spirituality and Clinical
Pastoral Supervision

From researching and writing this dissertation, I have become aware of some areas of mutual enrichment for both Franciscan spirituality and clinical pastoral supervision (CPS). The interaction of these two disciplines in the formulation and framing of this proposed model has shown how each field has benefited from this academic process. First I will describe the possible effects of this interaction upon Franciscan spirituality and then secondly the consequences for clinical pastoral supervision.

6.3.1 Franciscan Spirituality

Franciscan spirituality has benefited from its interaction with clinical pastoral supervision in several ways. First, the process educational method of clinical pastoral education enlivens and expands the educational methodology of Franciscan spirituality. Often the study of Franciscan spirituality tends to favour cognitive knowledge over experiential knowledge of the religious experience of a historical person. CPE recognises and values the importance of experiential over cognitive knowledge as a means of achieving its overall goals of personal integration and profession growth (Hall 1992:xv). CPE can remind Franciscan spirituality of the benefits of utilising a more holistic approach to its study of the discipline. When Franciscan spirituality is studied in a holistic and interdisciplinary manner, it is moving closer to "the contemporary discipline that studies religious experience" (Schneiders 1989:692). When CPE's process educational methodology is employed by Franciscan spirituality the result is likely to be a transformed rather than merely an informed person. A person studying Franciscan spirituality using CPE's educational process is moved from acquiring mainly cognitive knowledge to being challenged and transformed by the encounter with this knowledge towards greater maturity in Christ.

Second, the communal/contextual dimension of the postmodern pastoral care paradigm also has benefits for Franciscan spirituality. Too often a student of Franciscan spirituality has a very individualistic notion of spirituality rooted in the western modernist perspective.

The communal/contextual characteristic of the postmodern CPE paradigm challenges Franciscan spirituality to broaden its perspective and to acknowledge the role and importance of the faith community in the individual's growth in Christ. The communal/contextual paradigm understands pastoral supervision as a ministry of a faith community from within a peer community (Patton 1993:5). Franciscan spirituality may benefit from greater attention to the role of communal/contextual dimension in personal transformation.

Third, Franciscan spirituality benefits from incorporating CPE's focus on "integration and wholeness as goals generated by change within the theological framework of human pilgrimage" (Louw 1999:35). CPE supervision emphasises the mutuality of the process for both supervisor and supervisee in this journey. A CPE supervisor utilises a variety of skills including modelling to impart to the supervisee the appropriate professional and pastoral behaviour with a view to the supervisee's achieving personal integrative wholeness. On the other hand, when a spiritual director offers guidance to an individual seeking growth in Christ the guidance flows in one direction. In CPS, however, both student and supervisor are on a mutual pilgrimage of ministry and spiritual growth (Asquith1991:166). Thus the individual seeking growth in Franciscan spirituality under the guidance of a spiritual director is challenged by the CPS approach to personal growth to undertake this process in mutuality with his/her spiritual director.

6.3.2 Clinical Pastoral Supervision

There are several areas in which Franciscan spirituality can enrich clinical pastoral supervision. First, clinical pastoral supervision tends to elevate the emotional growth of the student to a position of prime importance by taking a therapeutic stance towards its task. This was especially true for those pastoral supervisors who functioned from a modernist clinical pastoral paradigm (Myler 2000:229). Franciscan spirituality can remind CPS that it needs to keep a healthy balance in a multi-disciplinary approach to pastoral supervision. Clinical pastoral supervisors will need to be attentive to the spiritual issues of the supervisee as they reflect upon the supervisee's pastoral ministry and the impact that the

supervisee's spirituality has upon the effectiveness of the his/her pastoral ministry.

Second, "spirituality is the foundation of CPE's formative goals and is the fundamental disposition of the supervisor and supervisee" (Sheehan 1997:70). In the light of the spiritual dimension of clinical pastoral supervision, inclusion of spirituality must be integrated with and encompass all other relationships (Sheehan 1997:71). Therefore a supervisor who subscribes to the values of the Franciscan spirituality is enabled to draw on the abundance of those resources to enliven and enrich his/her supervision. In the case of Franciscan spirituality, compassion and contemplation as experienced and handed on by Francis, Clare and their early followers are two of the key dimensions informing the supervisory process.

Third, clinical pastoral supervision could be enriched by interacting with Franciscan spirituality in another area, namely, the Franciscan emphasis on the formative role that liturgy can play in shaping a person's journey to becoming more like Christ. Liturgical catechesis based in the Bible formed Francis and his followers in accord with the mind of Christ. Indeed their whole life, was shaped by the liturgy, and more precisely by the Liturgy of the Hours (Wroblewski & Karecki 2000d:2-3). CPS often undervalued the role that liturgy can play in the formative process of the supervisee's spiritual development. Therefore clinical pastoral supervision could enhance the supervisee's spiritual formation by drawing more deeply on the rich liturgical tradition of Franciscan spirituality.

6.4 Conclusion: Scope for further research

This study has broken new ground in its attempt to formulate a Franciscan model of clinical pastoral supervision. I hope this investigation spurs other clinical pastoral supervisors to grow in their appreciation of the wealth that their particular spirituality holds for enriching their supervisory experience and their supervisee's growth as pastoral persons. There is still scope for further investigation on the impact of the applications of this model on the quality of the supervisory relationship and the spiritual growth of the clinical pastoral supervisor. Within the South African CPE context, it is my hope that more clinical pastoral

supervisors will embrace this model as a means to connect at a deeper level with their African brothers and sisters.

At the end of his life, Francis said, "I have done what is mine to do; may Christ teach you what is yours" (2 C 214)! May this model of Franciscan clinical pastoral supervision encourage others to attempt to integrate the richness of their spirituality into their style of clinical pastoral supervision.

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