

ACPE THEORY PAPER

The Art of Pastoral Supervision: Widening Perspectives, Narrowing Gaps, Deepening Hearts

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INTRODUCTION

Interwoven in my life story are progressive providential outcomes. My profession of Christian faith as a young adult and departure from Buddhism led to spiritual growth and professional evolution. I grew as a person and student of faith in the United Methodist Church (UMC), became a congregational participant, and then a leader. These all contributed to a building sense of my call to ministry. The UMC affirmed my call with ordination and provided me opportunities in ministry to develop my gifts and grace. My hunger to know more of myself, others, and God led me to Doctor of Ministry work in pastoral care. Through the work of Carl Jung, I learned about shadows in us and began the work to befriend my own shadow.

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Reflective Practice: Formation and Supervision in Ministry

In 2000, I completed my first Clinical Pastoral Education (CPE) unit. The experience left an indelible impression on me. I began a deep inward look at myself (centroversion), listening more to my emotions and instincts. I realized I had barely touched the tip of an immense reservoir of energy within myself. I was discovering who I really am, and of what I was, and now am, really made. The discovery led to an honest look into the “irreconcilable differences” and the courage to end a marriage of 27 years. When a single parent with two independent adult children, I decided to pursue an abiding dream to enter CPE Residency. Years before I left an initial unit touched deeply with an enduring sense that chaplaincy might be the context in which I could more comprehensively use and develop my gifts, interests, and skills. I relocated to the Midwest from the West Coast for that purpose. Increasingly, I found ministry and engagement with my peers and supervisors exciting. It promoted authenticity in my pastoral care. My collected experiences in seminary, congregations, the Board of Ordained Ministry of the UMC, and the CPE residency coalesced into a clear desire and sense of call to enter Supervisory CPE. Within the Midwest CPE program, I found collegial context of discernment leading to confirmation of my call to be a supervisor.

My papers all assume the following:

1. Presence of a higher power catalyzes trust and deepens authenticity;
2. Process/journey supersedes destination;
3. Meeting another at his/her point of need;
4. Immersion in direct experience;
5. Human existence is a dilemma we cannot “fix;”
6. Person is individual and communal;
7. Conflict and anxiety are inherent in life;
8. Wholeness, not perfection, is key;
9. Transformation includes perspective and behavior;
10. We want and resist growth;
11. Motivation is internal and external; and
12. Identity forms by separation and/or connection.

Theologically, I understand that God is a creative, mysterious, fascinating, and loving presence; intimately and eternally invested in each student. All are fearfully and wonderfully made in God’s image. Each individual has an inherent capacity to seek and discover meaning. CPE involves discovery

of God in ordinary experience, including dialogue and praxis. Students simultaneously seek and resist the spiritual truth necessary to be and become more authentic. When growth occurs, it is transformative, reshaping the person and minister. Theology in CPE emerges from life encounters not text books, from direct human experience with living human documents. This process of reflection invites participation in ongoing revelation. As a CPE unit proceeds (*chronos*), synchronistic, teachable moments occur (*kairos*). Students bring to CPE what they want to find and address personal and social fragmentation, gaps between who they are and what they do. Healing and growth in CPE involves narrowing the gaps and widening wholeness. This can renew life and ease suffering *한* (Han)—individual and social.

I agree with Carl Jung that personality is the outcome of conscious and unconscious collisions with which our shapers teach us we should and should not be (persona; shadow). Maturation involves a process of unmasking. It includes separation and/or connection, leading to who we are more comprehensively (individuation). Growth involves becoming more transparent and authentic, thus self-honest. This means navigating the creative tension between our uniqueness as individuals and shared commonality as human beings (archetypal). The process of growth and maturation, Jung and Bion suggest, happens most effectively face-to-face and heart-to-heart. It requires individual and group experiences. In CPE, personal growth and increased pastoral effectiveness are a function of a student's being heard accurately and treated with respect and unexpected acceptance. Both wanting and resisting growth, CPE students will progress at their own pace. They grow in grace as they appropriate a more integrated, satisfying sense of wholeness. This includes reclamation of self and perceptual transformation.

Educationally, I agree with Jung and Mary Elizabeth Moore. Teaching from the heart in ways that are student-centered is ideal. Learning is enhanced by the creation of an environment in which students are free to discover and learn from direct experience. Education in CPE is an artful leading out from within. David Kolb and colleagues provide segue for teaching from the heart by acknowledging the diverse ways we learn. They offer methods for discovering and using them to a student's benefit. Learning sets wise bearings, allows for change to be and remain relevant, and integrates evaluation and assessment at every point in the process. The supervisor reveres students who are aware of their particular gifts, abilities, motivation, and educational needs. CPE is education by involvement. Students have diverse hands-on ways to achieve useful learning in the education for ministry.

THEOLOGY

I begin this statement of my theological position with fear of robbing the beauty and mystery of God as it first emerges from the depths of my lived experience as an Asian woman. The shaping of my innermost self began from what Marjorie Suchochi describes "borrowed significance," stories told by a circle of significant persons about me, the world, and God. At the center is my birth dream, a cultural gift from one's parents foretelling a baby's essence before it was born. From the god of the forest, Mother was given a brass bowl covered with tarnish. She was told, "Take this home; polish it with all your might. Seeming unworthy, when polished it will shine better than gold." I inherited from this story that I should polish myself diligently, not collect tarnish, and shine like gold. I obeyed the story with sincerity. I worked hard and achieved much trying to shine like gold. By "worldly" standards, I reasoned, brass is not precious like gold. My destiny was to strive to be "better" than the humble life given to me. Theologically put, I was less than precious, needed to "do" much to "be" more. By polishing, I engaged in a salvation by works.

Along the way, I had glimpses of the belief I just might be okay as I am. However, it was in and through CPE that I found life-changing hope, faith, illumination, and the courage to be. My growth and learning began a process of lifting the burden of self-justification and leaning on grace. It led incrementally to a felt sense of liberation. I am not a gold pot. I do not need to become like one. Being brass, a mixture of metals, harder than gold and more useful in ordinary life is a blessing. In a truly self-defining moment, the words of Mother returned. She said anew in Korean, "Soomee, my dear, I said of my dream that as a brass pot you will *shine better than gold...*" Rather than hearing "better" as comparative, in Korean, *the* true meaning is "Soomee, you will have strength being like a brass pot that shines better than gold."

So in my 50's, I slowly began to turn in a new direction. I took a new fork in the road on a journey to embrace myself more wholly including my limitations, struggles, hurts, and pains. I began to lay aside my polishing rags and vacate trying to do alchemy or cover-up. Though not as brilliant and blinding to the eye as a glimmer of gold or so valuable it must be caged, brass, by its diverse constitution, strength, and subtle shade of illumination, had a profound place in life even in the shade. I was graced with a theo-

logical grounding that enabled me to change my bearings, to live life as a journey not a destination. It was vital for me as a United Methodist Church clergyperson to clarify the process of growth we know as sanctification from "going on to perfection" to be going toward greater wholeness. For me, the theological meaning of unconscious process becomes ways the spirit of God intercedes that pass all understanding and cannot always be articulated. By intuition or 눈치 (Nunchi),¹ CPE often leads to new theological bearings and courage to risk a new journey. In supervision, I do not expect my students to be perfect or conforming, nor do I expect myself to be perfect and complete. Rather, in terms of theological dynamics, I am called to use my imperfection and limits in supervision so that my students may answer the invitation of grace and embrace more deeply and honestly who they really are. In the process, they can learn how better to offer who they are to those they serve at the point of another's perceived need.

I grew up with a "felt" belief in 하나님 (Hanu-nim), a Korean term for Supreme Being. My early experiences of God were intuitive, inward, and emotional; they were fed by stories of my ancestors, their construction of Buddhist temples, and their worship there. I can still recall the ethos of temple aromatic smells, tasty food, scenic contexts, compassionate people, and sacred rituals carefully done. My baptism into this faith tradition cultivated in me an appreciation for the mystery of God, the beauty of creation, and the warmth of community. My immersion in Buddhism laid the theological bedrock transferable later in my experience and understanding of grace, connection to God, and the vital part played by a community of faith. Currently, many theological resources have converged to shape me. They include, but are not limited to, Wesleyan Theology, Process (Relational) Theology, Liberation, especially, 민중 (Minjung) Theology, and Asian Women's Theology, specifically that articulated by Chung Hyun Kyung. In addition, what lies underneath these explicitly Christian theologies is the deep-seated Korean spirituality with roots in Shamanism, Taoism, Confucianism, and 동불교 (Tongbulgyo) "interpenetrated Buddhism."

I believe God is Creator, the artful originator by whom and in whose image we are fearfully and wonderfully made (Psalm 139). Being made *Imago Dei*² is about the unique divine inclination in each creature for relationship with self, others, and God (Gen 1:27). It refers to the gift of self-transcendence by which one chooses freely the process of self-actualization leading to greater wholeness and fulfillment of God's purpose for our life. The gift of choice can also lead to separation inside, with others, and from God. We

may deny, ignore, and/or repress our likeness to God, create and follow other ultimate concerns, or surrender passively to life as consenting to the power of competing claims of meaning, values, and structures. Choosing to do evil (sin by commission) or failing to do good (sin by omission) will progressively end in compartmentalization, fragmentation, and disintegration.

When supervising AJ, I met a lovely liturgical dancer, the semblance of poise like a swan, central in her African American church, young, vibrant, presenting as if entirely "together." Early in life she married a "bad boy" against the advice of maternal elders, then married a preacher, immersed herself in Bible studies and led prayer groups. AJ expressed gratitude for a female supervisor. She was quiet for a time, but began to ask about my life and call. As I shared transparently, especially about my divorce, she began to respond in kind. AJ was surprised I was okay with what I did not know and forthcoming without premature assurance regarding my ambiguities and loose ends. She began to open doors inside leading to partitioned anger and sadness—at in-laws, a saintly husband, and herself. Slowly, she made small, but significant, choices and took risks that began to narrow gaps between her feeling and thinking. AJ found some light in her darkness. Most of all, she really began to feel in her heart the grace she understood in her head. AJ began taking broken pieces in her life and from them making a stained glass window.

I believe the essence of God that is most profound, contagious, and important for humanity is Love. Creation is its extravagant expression. Diversity in us (creatures) reflects wonderful permeations like race, pigment, culture, sexuality, gender, all taking on hues by our choices. We are made to be lovers like God and that unique divine propensity is segue to passion for relationships with self, others, and God. We carry within desires to seek, to recognize, to nurture, and to celebrate love in self, and between us and others. True love is contagious and the source of overcoming instincts for security. God invites deep involvement and healing interdependence. God woos us to look within, without, and into self, others, and God. Marjorie Suchocki states, "God works with the world as it is in order to bring it to where it can be."³ By prevenient grace God waits, watches, wonders, knocks subtly hoping we will accept the invitation, hoping we will act with the courage to be who we are. God's overtures are free and loving; they existed prior to our sense of being, enabling choice and human freedom.

JC entered CPE as a woman who, early in life, had abandoned a call to be a nun. She studied human sciences accumulating degrees and publishing literature and became a Mother Superior in the field of Thanatology. Now, in the sunset of life, JC, having joined a United Church of Christ church,

arose as usual to heights. She gained ecclesial endorsement and spoke of chaplaincy as a sort of coronation. In supervision, JC demonstrated cracks in her cover. Each crack led to a warm heart longing for recognition and love. I invited JC to slow down, to linger, listen to, and learn from the noise she heard in her silence. She discovered, underneath her confidence and her competency at loving others, a deep, unattended desire to be loved for being, not doing. JC found from her patient's reciprocal love how she had learned to deflect that need by mastering "objectivity." A theological paradox for her in CPE was learning in fact it may well be more blessed to receive than to give, to be loved much, that she might love much.

God created us male and female reflecting and honoring God's own diversity. This is a central theological theme for me as an Asian woman. Chung Hyun Kyung describes Korea and other Asian countries as "men-worshipping, women-despising worlds,"⁴ and that statement is not entirely untrue. My culture extricated the suggestion by Confucius we "chase happiness" as life's aim. Ironically, my salvation from this oppression, unlike that of Chung, was a function of the love of my father, an Asian man, who supported in me a spirit of daring. He included me in religious practices in Buddhism forbidden for women. Father's loving words have forever echoed in my heart, "Soomee, you can do and be anything a boy or man can." Rare was this love from a man I adored who was farsighted, creative, and seriously Buddhist. The legacy of strength he supported in me helped in my upstream battle to be faithful, to answer my call, and pioneer segues for other Asian women. Among the most indignant and encumbering forces were the attitudes and door-slamming behavior of many Asian men. In contrast, I found, as well, in a strategic few the spirit of my father—and always, there was with me the enduring staid, wise, strategic support of my mother.

I was skeptical and wary of Father CS as we began supervision. He was Asian, male, and a Roman Catholic priest. Each of these had hierarchical and oppressive connotations for me. CS was reserved, serious, controlled, and distant to me and his peers. Dissatisfaction among his congregants brought him to CPE. To my utter surprise, CS was grateful to have an Asian supervisor. As I cultivated trust, CS opened up. He has received love from many powerful, loving women as a young man and child. We met at a theological crossroad when CS, in a verbatim, smiled in the face of a patient's Han. I questioned him about the gap between his smile and her suffering. Master of the mechanics of being priest, CS was failing miserably to meet his African American congregants heart-to-heart. CPE became for CS a journey from the heights and dynamics of deism into the lowlands of incarnation and emotional encounter. We began spelunking, finding ways in the dark to follow flowing air and glimmers of light. I en-

couraged CS to trust his gut and his heart. He came to better understand what it meant to empty himself, to be mindful, and attend to nuances communicated under what the people for whom he cared would say. The group and my interactions with CS helped him find inclusion in the emotional world in ways my father had helped me find inclusion in the world of the priestly. CS was successful. He left CPE more equipped to live out of his gentle and humorous side and express love warmly and directly.

For me, sin is best understood in terms of separation. Its impacts estrange us from who we are, how we are with others, and how we relate to God. Sin is a *state of being*—a dilemma with symptoms evident as harmful impacts within and between creatures that infects all organizations of creature community. Sin advances by free choice and, also, as the result of impacts of structural injustice. Sin brings about diminishment of self worth, purpose, and dignity. It is a function of failing to love one's self as a unique creature, others as sacred neighbors, and God who has created us to seek meaning, discover purpose, and live it out. Separation results in a compromise of our capacity to actualize our potential, to be, and become more integrated. Sin reinforces gaps in who we are, how we understand others, and how we relate to God. We separate by sin by commission and by omission. Our choices have real impacts and unchecked separation results in ever widening fragmentation and the bite of death (Bad Karma). It moves away from the way toward greater wholeness and life (Good Karma). Sin reinforces gaps between head and heart of individuals and nations. Its pursuit strengthens denial and sets in place reflexes to seek security. Its impacts are contrary to love, the highest principle in creation, and its harm is intrapersonal, interpersonal, social, and cosmic.

At the social level, sin is manifested by an inequity in the distribution of power showing itself as sexism, racism, classism, casteism, capitalism, colonialism, and neo-colonialism. It takes distinct shapes, among them being sin of the oppressor and the sin of the oppressed. The oppressors' sin lies in their lust for power, prestige, knowledge, and wealth. The oppressors' greed and their desire to dominate the other are the basis of class/patriarchal society." The sin of the oppressed includes "internalized self-hate, horizontal violence, and ignorance." The sins of the oppressed, accumulated through generations manifest in Han. Han is "the abysmal experience of pain" caused by injustice and oppression, a complex feeling of resentment and helplessness, anger and lamentation arising from a sense of impasse. Han is a deep feeling that rises out of the unjust experiences of the people as just indignation. It is the suppressed, amassed, and condensed experience of

suffering; a kind of lump in one's spirit. The passive acceptance of Han can be defined as resignation, or 정한 (jung-han), in which suffering people simply accept their unjust condition as fate. In contrast, when suffering is too great and one is angry about one's oppressive situations that inflict pain, a spirit of refusal may emerge to fight and seek revenge, spark revolution, or deliver retaliation in many forms—this is known as 원한 (won-han).

As an Asian woman, I have deep sentiment with Minjung and Asian Women's Theology. Clearly liberation-oriented, both agree that salvation must necessarily come through social change (Retributive Justice). Although some would accept any means of challenging unjust political and economic establishments, I believe that ultimately the transformation of any society depends on the transformation of individuals that comprise it (Restorative Justice). Transformation of an individual involves the healing of Han caused by sin of individuals and the system. In CPE, we teach students to be in touch with and attend to their own wounds. We believe that as they are properly touched, the capacity to care for suffering others is enriched. I have not only experienced sexism and racism, but as a privileged upper-middle class educated person, I have participated in classism and contributed to the evil of capitalism. I did so out of ignorance, not knowing the larger consequences of my choices and actions and because of the attraction of power and prestige that privileged class can enjoy. My growing awareness of inclusion, as modeled by my father, gave me courage to challenge systematic injustice, but this, I believe, first began as a function of my personal transformation.

In supervising AR, I met a fragmented person, a man divided against himself. His faith group prescribed CPE hoping for our evidence for them to say no to his request to be ordained. AR was met by unanswered questions about call and what it means to really face God and the truth resisted to hear, the truth waiting. I held before AR a mirror so he could see his behavior and contradictions they posed to his professors. CPE became a path leading away from ministry in answer of another call. For AR, CPE led to therapy where he, by faith in God, could find balm to apply upon the broken pieces of his soul.

Salvation is a process of "deliverance" from the degree of sin and its ill effects and dangers and threats to life. It is prompted by grace that empowers the yearning. Its scope is personal, interpersonal, social, and cosmic. It involves repentance, transformation of thought and action, and faith and resolve to turn away from ultimate concerns that enslaved us. It includes the experienced genuine forgiveness and acceptance for our part in the perpetuation of sin. Salvation is a process of renewing the unique image of God

such that we exercise co-creative love to reverse, where possible, harmful effects of one's own plight and that of humanity. In order to fully accept our part in salvation, especially for the oppressors who perpetuated Han, mere repentance is not enough. It demands a period of healing of the wounds in the oppressed, following resolution of the original harm. Progressive reconciliation happens anywhere increasing gaps narrow in separations within, with others, and with God. This involves the life-long process of growth and development, or sanctification. It includes re-engagement of the unique God-given gifts to find and carry out God's purpose for one's life. Individual salvations eventually bring about social reformations, and, ultimately, God's "kindom"⁵ on earth.

John Wesley writes, "The sea is an excellent figure of the fullness of God, and that of the blessed Spirit. For as the rivers all return into the sea, so the bodies, the souls, and the good works of the righteous return into God, to live there in [God's] eternal repose."⁶ So it is fitting for me to conclude with a story from Father de Mello, titled "The Salt Doll:"⁷

A salt doll journeyed for thousands of miles over land, until it finally came to the sea. It was fascinated by this strange moving mass, quite unlike anything it had ever seen before. "Who are you?" said the salt doll to the sea. The sea smilingly replied, "Come in and see." So the doll waded in. The further it walked into the sea the more it dissolved, until there was only very little of it left. Before that last bit dissolved, the doll exclaimed in wonder, "Now I know what I am!"

The invitation to us, as educators and students and persons of faith, is to surrender to the grand mystery of God and wade into God's depths. In that response, we will gain a glimpse of who we really are, as fearfully and wonderfully-made creatures in God's own image and of God's essence. CPE encourages and supports curious, able, and willing students to jump with both feet into the ocean of experiences that would eventually help them discover who they are. The privilege as a supervisor is to assist, accompany, comfort, assure, challenge, and encourage those students on their journey of growth and discovery.

NOTES

1. Nunchi refers to a concept in Korean culture describing the subtle art of listening and gauging another's mood or sensing and knowing intuitively the complexities of a circumstance. It is of central importance to the dynamics of interpersonal relationships. It translates literally as "eye-measure." Nunchi is related to what psychotherapists understand as paralinguistics, but is more personal in terms of understanding of how one stands relative to the person with whom they are interacting and/or the circum-

stance in which they are involved. It can be seen as the embodiment of skills necessary to communicate effectively and understand accurately.

2. Youngtaek Kim, "John Wesley's Anthropology: Restoration of *Imago Dei* as a Frame Work for Wesley's Theology," PhD Thesis (Madison, NJ: Drew University, 2006).
3. Marjorie Hewett Suchocki, *In God's Presence: Theological Reflections of Prayer* (St. Louis, MO: Chalice, 1996), 18–19.
4. Hyun Kyung Chung, *Struggle to Be the Sun Again: Introduction to Asian Women's Theology*. (New York: Orbiz, 1992), 39.
5. "Kindom" takes its origin from the word kinship, *a close connection marked by community of interests or similarity in nature or character*, as compared to kingdom which connotes hierarchical and predominantly male oriented.
6. Catherine Keller, "Salvation Flows: Eschatology for a Feminist Wesleyanism," *Quarterly Review: A Journal of Theological Resources for Ministry* 23, no. 4, (Winter 2003): 412.
7. Anthony de Mello, *The Song of the Bird* (New York: Image Books, Doubleday, 1984), 98

EDUCATION

"The truth will set you free. But first, it will piss you off. —Gloria Steinam

Carl Gustav Jung is the theorist who most influences my understanding of persons and supervision of CPE students. I share his fascination with the elements of story—dreams, folk tales, Zen koans, and personal biographies. Their inherent meaning can contribute to personal growth and spiritual development. Jung helps me understand the dynamic relationship of development of a public self (persona), deeper impacts on identity formation (shadow/anima-animus), and ways all persons share in common in the collective self (archetypal). This involves understanding how social accommodation effects identity formation, shadowy costs, personal uniqueness and social universality. A Jungian understanding of person clarifies how we perceive experience, determine norms, and conform 눈치 (Nunchi). This includes ways we use security operations to save face 체면 (Chemyon) and behave properly. The Jungian model of personality holds in creative tension the shaping forces of togetherness, "we" 우리 (Uri) and "I," 나 (Na).

I share with Jung the sacred value of face-to-face, heart-to-heart dialogue. This requires a collaborative process of self-reflection on self-experience. Its outcomes contribute to personal discovery and development that understand human growth as movement towards wholeness, not perfec-

tion. As such, students realize more integration and experience a higher quality of individuation. I appreciate Jung's use of the vocabulary of faith including explicit references to God/higher power when describing these essential forces in human personality.

Carl Jung was ahead of his time; I am impressed by his insatiable curiosity to know, speak with, and be immersed in cross-cultural encounter. This includes the synergistic worth he placed on outcomes associated with the activity of the sacred in diverse religions and faith traditions. Jung suggests these are beneficial to the development of human personality. He underscored the dynamic nature of personality and recognized the value of balance and harmony rather than polarization. In so doing, he advised, "wisdom never forgets that all things have two sides." Congruent with Jung's view, my general stance in supervision is to invite on-going dialogue, to listen deeply, to model courage and authenticity, to both challenge and support, to use myself, and to respect profoundly unconscious dynamics and processes. I share the awe Jung conveyed when peering into human depths. Jung's theory helps me understand my students and ways who they are informs how they minister.

I assume each student brings to CPE his or her personal search for more adequate meaning in order to offer pastoral care that fits his or her personality. I join my students, as Jung did his patients, as they "look for something that will take possession...and give meaning." Students need to know and express better who they are uniquely as an "I" and as "we." Personal identity forms out of a dynamic, on-going, complex process of conscious and unconscious conflicts and resolutions. In each, one consolidates or evades who they are individually and/or socially.

Jung offered ways to understand, supervise, and grasp paradox in human personality. He wrote in *Psychological Types*: "It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitudes." Thus, personal identity is an evolved state of equilibrium expressed at any given time through one's current self-perception. Personal identity is dynamic, never static. The process of shaping and reshaping identity occurs when conditions within and between persons are altered. Then, students simultaneously want, and yet resist, chances to be and become more authentic. Revision is an outcome of new experience that challenges one's equilibrium and self-perception. This is what Thomas Klink had in mind when speaking of "cross-grained experience" through which one can modify, grow, and change. In CPE, growth opportunities

emerge from within in the clinical and educational environment, in relationships with patients, their family, staff, peers, and supervisor(s).

To develop a healthy personality, an individual needs freedom to inquire, encouragement to be and remain curious, and support to search for meaning in companionship. I share Jung's view that effective supervision occurs where supervisor and student change and grow. This involves reciprocity and collaboration. Jung wrote:

We must deal head on with real life in the world open to learn from it. If we remain aloof we miss a (person's) suffering remaining at a loss about how to...help (him/her)...We must wander with a human heart through the world knowing that...through experiences of passion...we reap richer stores of knowledge than textbooks a foot thick could give us. Only by this can we know how to (minister or supervise) to someone with real knowledge of the human soul.¹

The growth process involves movement towards more integrated and satisfying psychological wholeness. As a supervisor, I aim to help students identify gaps between who they are and what they do as persons and ministers. Change is the result of the courageous and honest affirmation of things as they are. This involves deepened acceptance of one's comprehensive nature, thus, transformation towards greater wholeness.

Personal growth and change, as Jung suggested, is influenced by the predilection in persons for "closure" (J) or "open, flexible options" (P). In addition, growth and change are influenced by an individual's basic, core emotional experiences. I believe potential for change is enhanced where persons feel convincingly accepted (subject to grace) versus regularly rejected (object of law). Jung assumed, and I agree, a core human need is a personal sense of spiritual meaning and value-based self-understanding. The likelihood of this is enhanced if an individual receives and experiences sustained, affective connections associated with feeling profoundly understood.

The process Jung describes as "individuation" is essential to my understanding of persons and supervision of students. Personality has two distinct components, conscious and unconscious, and they are often in tension and conflict with one another. The goal of a healthy, wholesome life is greater harmonization or integration of the two. Through the process of individuation, we express individuality and connection to the larger experience of human existence. Individuation is a process of psychological development that fulfills the individual qualities given; in other words, it is a process by which we become the definite, unique beings we in fact are. Through in-

dividuation we become a separate, unique unity or more whole persons. We move away from limiting forces of tradition toward greater universality. Theologically, this involves the interplay of agency and providence in the journey of sanctification. Jung knew this as the path to wholeness, a religious venture, to make holy or to heal. By this we express 'God within us.' Individuation means becoming an 'individual...becoming one's own self.

Individuation impacts all dimensions of personality and four in particular. First is "persona," the outward appearance we present to the world in lieu of our Self. It is a mask used to protect against the full impact of social attitudes and forces. While useful, it can be and/or become injurious if affixed uncritically. If possessed by persona, an individual lives fearfully expending much energy to sustain his/her image. There occurs an accompanying loss of creativity and sacrifice of authenticity. Healthy persons cultivate the capacity to mediate between the use of persona and disclosure of less acceptable aspects of who they are based on context. This competency is what we mean in CPE when referring to the "use of one's self."

M is a Vietnamese-born Roman Catholic (RC) nun, a younger child in a large devoted RC family, who revere her choice of a religious life. M's personal, religious, and theological identities were shaped and reinforced by the strong external forces of family, culture, and religion. Noticeably "tiny," M was loudly "quiet" (strong INTJ [Myers-Briggs Type]) but conspicuous for the habit she donned. M spent half her unit hiding seemingly to appear sinless or divine. After mid-unit, she "confessed" in tears during individual supervision her "failure" to honor a promise to find a social worker for an elderly patient. M's experience of mercy, not recrimination, paved the way for her to trust the CPE process more, to lay aside her persona, and to integrate her "humanness" in her pastoral ministry.

A second dimension of individuation is identifying and integrating unacknowledged aspects of identity called our "shadow." These parts of personality are contradictory to our personal and social ideals, values, and expectations. If ignored, shadow dominates and often appears unexpectedly in projections onto others. Disturbing effects of our shadow drive us to seek and integrate more adequate meaning. This involves reclaiming spurned parts of who we are, thereby, regaining equilibrium and deepening self-perception. Integrative work with the shadow requires courage. It can release energy essential for growth and transformation. Increased acceptance of one's shadow unleashes spontaneity and creativity. Jesus commends engaging one's shadow as a spiritual discipline, e.g., removing first logs from one's own eye (withdrawing projections). Healthy growth involves on-go-

ing identification, reclamation, and integration of what we disavow about who we are. Jung challenged, "We all must do just what Christ did...we must make our mistakes...live out our own vision of life and there will be error. If you avoid error you do not live."²

G is a 53-year-old high-visibility African-American clergyman, articulate, intelligent, and poised. G entered CPE to become a "perfect chaplain for the grieving." CPE became safe space for G to drop the GQ persona of Christ and uncover his shadowy feelings of hurt and anger at siblings, church, and God. In CPE, he learned ways to minister to the grieving as he embraced long needed grace and understanding. Easing his strain, G experienced renewed energy.

A third dimension of individuation is coming to terms with the complementary, but juxtaposed inner, relational structures of anima and animus. Each structure is a way to accomplish self-definition, identity formation, and personal transformation. The relevancy of Jung's concepts of anima, the feminine soul in men, and animus, the masculine soul in women, has been challenged by feminists. It is my opinion Jung's understanding is analogous to current thinking about identity formation by separation (animus/masculine) and connection (anima/feminine) as articulated by Belenky, et al.³ My supervision of CPE students confirms the wisdom of Jung. Growth, development, and learning occur in varying degrees by connection and/or separation regardless of gender.

My view, influenced by Jung, is that persons have two inherent and related forces by which to balance self-definition, growth, and change comparable to yin (☷) and yang (☰).⁴ Yin (feminine energy) is our intuitive, receptive, nurturing force used to know through connection. Yin (anima) uses the strength of smooth artful surrender, wise patient adaptation, and inspiring adjustment. Yang (masculine energy) is the action-oriented, organizational, decisive, separating force empowering one to take a stand for self, values, or a worthy cause. Persons seek and experience self-definition either way as a function of family and culture. Paralleling Jung's concept of "anima," Yin appears in a "connectionist" who accentuates similarity, human commonality, and communion. S/he offers/seeks nurturing, prefers dialogue over opinion, values emotion over logic, favors relationships that are vulnerable, supportive, mysterious, and sustaining. In human relationship "connectionists" seek common ground.

C is a 52-year-old Caucasian male pastor, jovial, noticeably clingy, and hyper-friendly. In response to the power of his harsh, hyper-critical father, C survived by the protection of connection (anima). Through supervision

and use of the methods of CPE, C gained more strength to be/become more decisive, constructively “critical,” and dependably resilient. C came to understand and appreciate confrontation as a beneficial and necessary part in advocacy for the oppressed. This awareness helped C toughen the muscles of his animus.

The other identity formation orientation is separation, or, Yang. It parallels Jung’s concept of “animus.” A “separationist,” achieves self-definition by accentuating differences and contrasts, is declarative, values human uniqueness, conflict, and engagement, uses analysis, sets time-tables, attends to technicalities, and considers precision to be sacred. A separationist values being right versus related and keeps boundaries based on respect and difference.

B is a 66-year-old RC sister of German ancestry. She described her mother as “practical, organized, and simple” and her father as “a strong-willed, hard-working farmer.” External norms of B’s family, culture, and religion reinforced her propensity to be “busy, organizational, precise, and tough.” She found the elderly sisters to whom she was chaplain “hard nuts to crack.” For B, CPE involved softening, pauses to check her feelings, to self interrupt, and listen more deeply. B began building more bridges. She recognized her reaction to “do” (animus), then strengthened her response to “be” more present (anima).

A fourth dimension of individuation requires identifying/integrating inner meaning based on the deep common human identity and/or “archetypal” nature. This includes social and group experience that forms our sense of “we.” Each person experiences the human dilemma uniquely, as “I.” In terms of diversity, persons are shaped by gender, race, intelligence, culture, religion, socio-economic status, sexual orientation, etc. However, “we” all experience pain, suffering, joy, loss, anxiety, and longing for wholeness and meaning with ontological similarity. In CPE, students are immersed deeply in the human condition. They often discover life is a mystery to be lived rather than a series of problems to solve. Reflection on experience, personal, supervisory, and peer group, can deepen self-understanding and promote personal and pastoral growth. Archetypal identification in CPE group process is especially liberating and energizing. It can de-activate works righteousness and arouse expressions of grace and identification. It can accelerate and strengthen in both individual and group processes to search for meaning. It invites courage to be, and become, more authentic.

Archetypal identification occurs in the strata of personality which contains the *imago dei* (the image of God) or as Jung put it, “the splinter of God.”

This is the ground of all healing where deep within we know who God is and know that God is “for us.” This connection disperses life energy from the transpersonal basis of personality where creature and creator are linked integrally. This primal summons to engage life joins us with others so as to inquire, to grow, and to be transformed. It is that part in us from which the poet John Donne cried “ask not for whom the bell tolls, it tolls for thee.”

Though Jung primarily addressed individual development, he suggested groups are best understood by seeing them as a “single being” sharing common behavior and thinking. Jean Kirsh and Suzy Spradin have correlated Wilfred Bion’s ideas on group development with Jung’s ideas on individual development. They parallel Basic Assumption Groups, dependence, pairing, fight/flight with what Jung means regarding possession by an unconscious complex. Bion’s Work Group can be understood in terms of Jung’s view of Ego. A Work Group, like ego, includes self segues to integration through dialog, being on task, increasing awareness, and feeling included and supported. Jung and Bion shared interests in how people think in relation to others, how they link experiences, respond in complimentary or compensatory ways, affiliate, and how myth and religion shape identity, individual and group. Jung, like Bion, found significance in how persons exert power on groups and how groups exert power on persons in the evolution of identity.

In CPE, group process enriches the ways students offer pastoral care. They face together the common human needs to belong, to be accepted, and to connect, yet in tension with fear of being consumed or rejected. Emergent curriculum includes dynamics of envy and competition, shared decision making, responses to diversity, controversy, and complexity. In groups, students may increase the ability to self-reflect, manage anxiety, collaborate, seek support, face confrontation, and get clarification. This often includes integration of shadow material while making progress being and becoming authentic as a person and minister with individuals and groups.

In conclusion, my deep resonance with Carl Jung’s understanding of personality is grounded in his profound faith in God. Inscribed over the doorway of his house, and also upon his tomb are the following words, “*Vocatus atque non vocatus, Deus aderit*: Called or uncalled, God is present.” Jung wrote, “I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted to Him (Her).”⁵ Jung associated the development of healthy personality with the need to rediscover God’s activity within and between self and others. Among his working assumptions

is that we each bear the voice of “God within” that lures us to growth and development. I appreciate his profound respect for and understanding of intra- and interpersonal dynamics and correlations with the mysterious movements of the Spirit. Jung’s value of collaborative relationship, and its decisive place in growth and development, is profoundly helpful to me in describing how I understand and supervise students in CPE.

NOTES

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3. Mary Belenky, Blythe Clinchy, Nancy Goldberger, and Jill Tarule, *Women’s Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic, 1986).
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PERSONALITY THEORY

“The heart of the matter can never be fixed, finalized, and objectified.”

—Mary Elizabeth Moore*

“An understanding heart is everything in a teacher. One looks back with appreciation to those who were brilliant but with gratitude to those who touched our feeling.”

—Carl G. Jung

This educational theory paper starts from my own experience as a Korean-American educated for the first twelve years in Korea. The aim of education in Korea is to pour intellectual facts and data into passive, obedient, imitative, receptive, and competitive students. Carl Rogers calls this the “Jug and mug” approach;¹ Belenky, et al,² refer to it as “Received Knowledge.” To be a superior student, one must ingest and repeat given answers without personal interpretation. Personal views are not relevant; students who questioned the esteemed teachers were considered disrespectful. This model of teaching and learning assumes students are ignorant; it leaves them powerless. It assumes that teachers are brilliant and have asymmetrical, unilateral authority. The esteemed learner displays utter dependency on his/her teacher.

Only then can she or he master a subject. After arriving in America at age eighteen, I experienced a similar approach in my university studies. Early in my education I found few teachers with “an understanding heart.”

From college graduation to the time beyond credentialing as a teacher in California, I underwent a journey of transformation. By educating diverse populations of children, youth, and adults, I was introduced to, and influenced by, the Montessori approach. Montessori was used in some California school readiness and development programs. What most impressed me was its aim “to discover each student’s true nature.” This required student-specific teacher observation about how learners used and responded to the educational environment. Curriculum was designed to encourage free expression. Findings resulted in the creation of an individualized learning plan (ILP), or in CPE terms, a learning covenant. An ILP substantiated self-directed learning. When learning was personalized, students felt more secure, what they learned was more integrated, and their self-concept was strengthened. Later, while reading Belenky et al, my theoretical understanding deepened; I realized the learning progresses from Received, to Subjective, to Procedural, then to Constructed Knowing.

Student-centered teaching and learning is heretical compared to traditional Korean education. The heresy is in the support of the freedom to inquire and to interpret, which challenges silence 향의 (hangeui) and promotes clarity of mind and discovery of self 자기 (jaki). I was becoming a teacher with an understanding heart. I began to value asymmetrical authority, interpersonal connectivity, and the unique gifts each student brings to the learning process. For me, the aim of education was to empower students. Curriculum design offered ways to create a safe educational environment, but not at the expense of opportunities for students to face and manage anxiety beneficially. In retrospect, I recalled student-centered learning from childhood. I experienced it most in a circle of women who taught me to knit and at the knee of my father, who was patient, endearing, and inductive when answering my questions.

The call to ministry took me to Claremont School of Theology to study. There, teaching and learning was a partnership. Mary Elizabeth Moore related to me in authentic and revering ways consistent with how she writes.³ She embodied what I came to know as the art of teaching from the heart. I also appreciate tributaries feeding my stream of consciousness that include, but are not limited to, Paulo Freire, John Westerhoff, Maria Harris, Thomas Groome, Carol Gilligan, Belenky et al, and Chung Hyun Kyung. I was indel-

ibly touched in head and heart by the study of these leaders of liberation and opponents of oppression. Their influence further confirmed the ways God's presence provides the courage necessary to take the process of transformation that leads upstream. I felt resounding affirmation of the truth spoken by John Dewey when he said, "Education is a process of living and not a preparation for future living."⁴

I bring to supervision six postulates; each is an abiding principle I take for granted in CPE as experiential teaching and learning. By experiential learning, I mean the interrelationship of curriculum design and student engagement. The process includes experiencing 체험 (chaehum), reflecting 숙고 (sooko), thinking 사색 (saseak), and acting 행동 (hangdong). For me, learning in CPE is a reoccurring process responsive 반응 (baneung) to curriculum, given and emergent, that occurs in the learning situation 교육환경 (kyoyukhwankyung).

First, I understand learning as a process 과정 (kwajung). David A. Kolb suggests, "Learning is the process whereby knowledge is created through the transformation of experience and results from the combination of grasping experience and transforming it."⁵ The movement from apprehending basic facts and cross referencing current understanding gives way to the process of comprehension for transformation. New understanding and/or behavior may be outcomes of reflection that lead to the creation of new meaning. The new meaning leads to novel, unanticipated alternatives. The learning process involves the cyclical ebb and flow between exploring in the real world and mapping discoveries in abstract interpretations. Overall, this is the dialectical process that Dewey refers to "reconstruction of experience."

Second, experiential teaching and learning involve the process of "educare." This Latin verb translates as "leads or draws out." It includes also "calling out" and "challenging." One of my aims in supervision is to lead out what is already dawning on the student's consciousness often evident in his/her behavior. Once out, the student's values, attitudes, and assumptions can be explored, tested, and validated. As Moore explains, "to educate is to foster the self development of persons in knowledge, wisdom, and qualities...it is dynamic...and draw(s) out truth...wherever it may be found."⁶ As a result, alternatives may be discovered and integrated that are more comprehensive, accurate, and beneficial in pastoral care.

A third educational postulate is that learning in CPE involves conflict. Students bring and demonstrate their personal and unique adaptations to life and relationships. This is what Tom Klink calls the "cross grained ex-

perience.” Often conflict involves a necessary creative tension. My position assumes that learning does not happen in an entirely safe and conflict free context. Creative conflict can inspire dialogue and fuel the courage to be and become. Through such engaging, often one’s pastoral identity and understanding of ministry may be sharpened and clarified.

In CPE, learning may increase wholeness. My fourth postulate assumes education engages the student as psycho-somatic unity. Learning involves thinking, feeling, perceiving, and behaving. Holistic learning is synchronistic; often wonderfully meaningful and synergetic. Through active experimentation in concrete experience serving in the role of chaplain, relationship patterns will emerge. Where learning occurs, a wider range of choices emerge from experience. Students bring pastoral encounters or other relevant material to supervision, individual and/or group. The chance for new awareness and other pastoral alternatives evolve through the creative exchange of clarification, confrontation, and/or support. Often a student must unlearn to relearn. Central to this process is immersion in the human dilemma. Through that experience, they find and feel the gaps between who they are and what they do in ministry.

Fifth, experiential teaching and learning in CPE is transformative *탈바꿈* (Talbakum). The range of learning is a function of student motivation, gifts and predilection, openness to learning, and management of anxiety. Learning in CPE involves the creation of greater inter- and intrapersonal knowledge. Increases in awareness are dynamic; learning is caught more than transmitted and involves the melding of tacit and explicit knowledge. Students become more open to apprehend and comprehend experience. Learning is transformational because it is holistic, integrative, and useful, not merely intellectual. Education that transforms is a function of inspired curiosity and the genuine exercise of self-initiative, where personal desire is connected to one’s sense of purpose. Educational aims are shaped in a partnership, yielding a student-centered learning covenant. When freedom to inquire is supported, trusting the process is more likely and the commitment to learn is more internally motivated. In the truest sense, students create themselves through participating in their professional role.

Sixth, I believe that timing is critical in the teaching and learning process. A Buddhist proverb says, “When the student is ready, the master will come.” Students both want to learn and resist learning. I believe recognition of genuinely relevant goals increases the likelihood of integrated learning—that teachable moments emerge when motivation to learn is internal. A criti-

cal outcome of transformational learning in a fullness of time increases authenticity and the capacity to speak the truth with love. They are often more able to cast a stone into calm water where, thereafter, new unexpected concentric circles of influence and impact radiate. Dewey says of such a person, she has “begun to think for herself.”

David Kolb is my primary educational theorist, presenting a dynamic, action-reflection model of teaching and learning, whose concepts I have already introduced earlier in this paper. Kolb’s perspective helps me to apprehend and comprehend the experiences of my students with alternatives that support “*integrated learning*.” Students engage in ministry and other relationships (Concrete Experience–CE), assess and reach conclusion (Abstract Conceptualization–AC), observe impacts and reflect (Reflective Observation–RO), and formulate new plans or verify ones that are personally effective and congruent (Active Experimentation–AE). Steps in the learning cycle can occur instantly or over longer increments of time depending on the experience and readiness of the student. Supervision and learning may begin at any one of the four points of the cycle. Where one begins is indicative of his/her learning style. One key supervisory task is to support and encourage reflection, identification of relevant concepts, and discovery of ways to understand more fully who they are and how they can offer themselves more effectively to those they encounter.

Peter Honey and Alan Mumford have translated Kolb’s four learning styles in understandable terms.⁷ CPE students present one of four learning styles. Students may be Activists (Accommodators–CE/AE—feel and do). They are gregarious doers. They rely on “gut” instincts, prefer heart over head, and rely on information from others. Some are Reflectors (Divergers–CE/RO—feel and watch). They watch, wait, and wonder. They see things from many angles. They have interest in people, are emotional, imaginative, and like theory that works. Still others are Theorists (Assimilators–AC/RO—think and watch) who are precise thinkers, more attracted to ideas than people. They would rather know about a pastoral visit than make one. They love to read, analyze, synthesize, and organize new learning into a theory addressing the question, “why.” Finally, Pragmatists (Convergers–AC/AE—think and do) prefer hands-on tasks to which a theory can be applied and solution reached. Pragmatists are fixers. They want problems to solve in novel ways, not individuals to hold uniquely. They like to experiment with new ideas to see if they work.

I modify my supervisory stance with students based on their preferred learning styles. For example, with Activists I encourage brainstorming, problem solving, engaging in group discussion, role play using new behavior, and placement in their area of interest. My supervisory stance with Pragmatists is to support ways to take relevant risks. This includes support to evaluate the benefits and limitations of their pastoral practice. In supervising Reflectors, I invite them to observe surgery or shadow a chaplain. I encourage them to ask for feedback. I invite them to recall their own life experiences that relate meaningfully to current learning. I support them to seek and discover patterns and collect insights in learning, considering how they may be transferable. With Theorists, my supervisory stance may be to share their interests in background information, lectures, and relevant reading. I continually ask them to connect their own life experiences to their interests and current ministry.

Kolb's theory helps my understanding of individual supervision. Recently, I found in Jeff E. Brooks-Harris' work a convincing application for supervising groups. The first is a function of curriculum design. I offer contexts in which to experience the diverse teaching and learning processes. Second, as I supervise groups, I am more attentive to learning type and learning mixture; e.g., a predominance of concrete action in discussion lacking reflective observation or abstract conceptualization. Finally, when forming groups, I try to build a more comprehensive mixture of learning types to increase the chances that the learning needs of individuals with different learning styles can be met.

Wilfred Bion informs how I understand group process and group dynamics. From the first CPE meeting, I assume the "explicit task" is education for ministry. Core aims are to increase pastoral identity and ministry formation. Regardless, I am aware that a training group experiences heightened anxiety. Students want to learn and yet resist. Early on, most students present themselves as dependent on the supervisor for acclimation. As the group process proceeds, anxiety heightens and dependency may ebb for most. Some then deflect group task by prolonging (dependency), others by hyperchallenging (fighting), still others by detaching (fleeing), and some by forming alliances (pairing). In supervision, I facilitate the group identification of, reflection upon, and conceptualization about these concrete experiences. Generally, my invitation is to consider how and why these dynamics might be keeping us off task. My aim is to help students be and become more active, mindful, and meaningfully engaged participants in CPE as education for ministry. I encourage taking risks to be and remain critically aware of

what is occurring in the life of the group. I do this profoundly aware that peer teaching and learning is crucial to any successful unit of CPE.

Circa 450 BCE, Confucius said, "Tell me; I will forget. Show me; I may remember. Involve me; I will understand." As action-reflection teaching and learning, CPE is catalyzed by involvement. The process of student involvement begins before admission. It proceeds beyond acceptance to include setting goals, conceptualization, realization, emotional and personal engagement, experimentation, reflective observation, and concrete experiences. All these happen as the student carries a serious charge of ministry into the role of chaplain. By engaging in these segues, students construct meaning unique to themselves, encompassing cognitive, emotional, kinesthetic, and spiritual aspects of learning.

In order to know my students as persons and learners, I administer the Myers-Briggs Type Indicator and Kolb's Learning-Style Inventory. We process results in group. I dedicate time to share life stories; this often facilitates more mutual understanding and trust. I value peer teaching and learning. Students share educational covenants in group. This encourages collaboration and covenantal intentionality. Clarity about learning directions informs and strengthens the integrity and authority of collaboration. This integrates the role each partner has, such as student, supervisor, and peer group. Students face diverse occasions to use the methods of CPE to engage, explore, and learn from intra-and inter-personal and cross-cultural experiences. I assume teaching and learning is enhanced collectively by a diverse mixture of peers, e.g., gender, faith, culture, ethnicity, and sexuality. Ongoing evaluation in CPE often yields progressive realizations and, then, increased effectiveness as a practitioner of pastoral care. This includes enhanced ability to assess the point of need of another more effectively. For me, CPE is education for ministry to assist students to better know and offer who they are in the art of ministry. Students learn lessons that really matter in terms of narrowing the gap between who they are and what they do as persons and ministers. This understanding informs all choices I make as a supervisor.

For some students CPE comes too soon and lasts too long. For others it is meaningful and significant. Then for some, like me, it is nothing short of profound. Maya Angelou said, "People tend to forget what you said or did, but remember how they felt while being with you." I invite my students to become who they are created to be, that they may love others as they love themselves. Hopefully in the heart of my students, they carry from CPE the

benefit described by wise Dr. Seuss, "Today you are You, that is truer than true. There is no one alive who is Youer than you."⁸

NOTES

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