



C. G. JUNG SOCIETY • SEATTLE SPRING 2002 NEWSLETTER

The development of personality from the germ-state to full consciousness is at once a charisma and a curse, because its first fruit is the conscious and unavoidable segregation of the single individual from the undifferentiated and unconscious herd. This means isolation, and there is no more comforting word for it. Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favour that must be paid for dearly. ...To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit.

— C.G. Jung, *The Development of Personality*, Collected Works Vol.17, para.294, 298

Annual Members Event

Join us at the annual Members Meeting around 4:30 PM on Saturday afternoon, June 15th (mark your calendar today!). Once again we will meet in the Mountain Room at Tully's headquarters (the old Rainier Brewery tasting room). This was a comfortable spot last year to gather, chat and read aloud together, while savoring hors d'oeuvres and sipping wine. At the end of the afternoon we will elect next year's Board of Directors.

During the next few months, gather up your favorite passages, poems, inspirations, Jungiana. Bring them with your reading voice and a little potluck to our circle of Jungian friends. If you haven't attended an event lately, come along to catch up and share. If you are too shy to read, come and listen. Last year the readings were inspiring, a very pleasant sense of community developed, and we were reluctant to disperse into the sudden sunlit rain shower at the end. We look forward to sharing with you again this year.

June 15

Membership Event

4:30 PM to 6:30 PM
Tully's Corporate
Headquarters on
South Airport Way

Natural man is not a “self”—he is the mass and a particle in the mass, collective to such a degree that he is not even sure of his own ego. That is why since time immemorial he has needed the transformation mysteries to turn him into something, and to rescue him from the animal collective psyche, which is nothing but an assortment, a “variety performance.”

— C.G. Jung, *Psychology and Alchemy*, Collected Works Vol. 12, para.104

April 12 & 13

Friday Lecture

7:30 PM to 9:30 PM
Good Shepherd
Center, Room 202

Fees:

\$10 members
\$15 non-members

Saturday Workshop

10:00 AM - 2:30 PM
Good Shepherd
Center, Room 202

Fees:

\$30 members
\$40 non-members
\$25 student/senior
members
\$35 student/senior
non-members

Ladson Hinton, M.A., M.D.

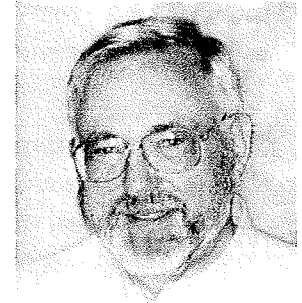
Lecture: Humor and Transcendence

Generally overlooked in psychology, humor is an everyday experience that we usually take for granted. However, a world without humor would seem unbearable. Humor relates us to each other and to the rich complexity of emotional life. Because of that, we love our comedians. Grand humor feels like true epiphanies, and everyday humor represents tiny creations or repetitions of such experiences. Humor opens psychological space or, as Bergson said of laughter, removes the constrictions of the mechanical from the living. The ritual of humor often evokes difficult emotions but transcends them, as opposed to tragedy. In fact, tragedy evolved out of comedy and there is a real question regarding which is more profound.

Workshop: Humor, the Fool and the Unknown

In the workshop we will expand upon the theme of the Fool and humor, and their connection with the Unknown. The Fool steps off into the Unknown but seems to know how to survive or thrive. What is the *transcendent attitude*, or the attitude of Faith? What is the difference between the Fool and genuine foolishness? Shame is the main emotion of “feeling foolish.” How does the creative Fool transcend shame and why does the banal, literal fool feel trapped in shame? What is the difference between tragic man and comic man, and how do we shift between these modes? Where does the world of psychotherapy fit into this picture? Does the psychological world favor the tragic emotions over the more positive ones such as joy and excitement? If so, why? We will explore such questions using slides, intellectual material, and practical examples.

Ladson Hinton, M.A., M.D., is a Jungian analyst who teaches and practices in Seattle. He trained as a psychiatrist at Stanford and is a graduate of the C.G. Jung Institute of San Francisco. He maintained a clinical practice in Palo Alto for many years. Dr. Hinton taught at the C.G. Jung Institute of San Francisco and the Pacific Graduate School, and was a member of the Stanford clinical faculty. After moving to the Northwest in 1991, he became the first president of the North Pacific Institute for Analytical Psychology. He has written and lectured on mid-life, interpretation of fairy tales, animal symbolism, shame as a teacher, approaches to narcissism, and other topics. Recent interests have been the ‘Unicorn Hunt’ as a metaphor for psychological evolution, and dreams, and the ‘Horizon of the Unknown’.



Georgette Kelley, Ed.D.

*Lecture & Workshop: Jung and Buddhism—
Being in Emptiness*

Jung spoke of the individuation process as circumambulating an empty center, which he called the *Self*. Buddhism offers a direct encounter with emptiness, referred to as 'no-self'. Can we reconcile this paradox of *self* and *no-self*? An isolated, constricted ego is the cause of suffering in both systems. Can our existential experiences of feeling empty be related to an experience of Emptiness or the *Self*? Perhaps these are potential places of creation that touch a formless reality, to use Neumann's terms.

While Jung's interest in Buddhism had an immense impact on the development of his thinking, he feared the Eastern meditation practices would become a 'poison' used to suppress the unconscious. In fact, meditation can be an avoidance of psychological, relational and *shadow* work. Conversely, Jungian emphasis on opposites and stress on image might prevent a more direct experience of the *Self*.

Through lecture, discussion and experiential exercises, we will explore the convergence and divergence of the Jungian path of analysis and Tibetan Buddhist practice. In the workshop we will go into more depth and include more clinical discussion.

Georgette Kelley, Ed.D., is a Jungian analyst, a graduate of the C. G Jung Institute of New York, and a licensed psychologist in New Jersey. She is a faculty member and a former Board member of the New York Institute. She also teaches at the Philadelphia Jung Institute. For 15 years Dr. Kelley was the Director of the Office of Psychological Services at Douglass College, Rutgers University. In this capacity she taught and supervised clinical internships for therapists in training. Currently her areas of interest in teaching include dream interpretations, shadow work, transference and counter-transference, and spiritual aspects of the individuation process. She has studied Tibetan Buddhism for over 20 years.



May 10 & 11

Friday Lecture

7:30 PM to 9:30 PM
Good Shepherd
Center, Room 202

Fees:

\$10 members
\$15 non-members

Saturday Workshop

10:00 AM - 2:30 PM
Good Shepherd
Center, Room 202

Fees:

\$30 members
\$40 non-members
\$25 student/senior
members
\$35 student/senior
non-members

The Christian during contemplation would never say "I am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal.2:20). Our sutra however, says: "Thou wilt know that *thou* art the Buddha." At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is *anatman*, 'without self.' But there is an immeasurable difference in the formulation. The Christian attains his end *in Christ*, the Buddhist knows *he* is the Buddha. The Christian gets *out* of the transitory and ego-bound world of consciousness, but the Buddhist *still* reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies.

— C.G. Jung, "The Psychology of Eastern Meditation,"
Psychology and Religion: West and East, Collected Works Vol. 11, para. 949

Board of Directors

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President's Message

Our season has regained its vitality, and we've enjoyed some very good speakers. June Singer's weekend with us was a particularly special experience. We are grateful to Paul Collins for making available for us the facilities of Trinity Episcopal Church as well as his and his staff's support and hospitality.

Anne Arthur has agreed to be our next Newsletter Editor, with the continuing support of Kenji and Debra Tachibana; and Jim Huskey has also agreed to lend his abilities and experience. *Thanks to you both, Anne and Jim.*

Bunny Brown reports that over 50 entries for the Membership Directory have been received. Debra Tachibana will be editing it during the summer, and since there will not be another Newsletter before autumn; so please use the form in this edition and get your entry back to us as soon as possible.

Sharon Green has been hard at work lining up next season's speakers. Among them are Ann Ulanov in March 2003, and possibly Murray Stein. The others include Dyane Sherwood, who co-authored a book on alchemy with Joe Henderson, Marga Speicher, Gary Toub, Samuel Kimbles, and Cedrus Monte.

While the Society continues to thrive, I have a problem. How can I effectively express our need for volunteers? Bunny has been doubling up and handling the membership, and I have been taking care of the publicity. Both of these are vital functions that need individual attention. Membership involves using the computer file in the office, preparing mail, and recording replies. Publicity involves monthly Emails to publications plus preparing and mailing three or four posters to be displayed at appropriate locations. Within a monthly cycle, the hours are quite flexible.

I'm reminded of the Jack Benny radio shows of the 1940s. When he'd visit the railroad station the announcer could be heard plaintively and repeatedly calling, "Please, doesn't someone want to go to Anaheim, Azusa, or Cucamonga?" In those days these were small towns with funny sounding names, and it always drew a laugh (track). I feel like that announcer.

— John Krausser, President

Inside Pages: Member-to-Member



Spring 2002

Volume 2, Issue 2

With June Singer, February 8, 2002

When Terror Confronts the Psyche

June Singer gave her talk on Friday, February 8, to a healthy crowd of Seattle Jungians and fans. The lecture, more speculative than informative, on the September 11th attack centered on two specific questions: "Why do we hate them so much?" and "Why do they hate us so much?"

She laid out that the first question is based in the fear of things unknown to us and the projection of both *persona* and *shadow* onto them. The *them*...THEM...as opposed to us. We make assumptions from the projection of our expectations and values clashing with a mysterious *other* leading to a shortsighted wariness of all things that dance to a different tune. Which leads to the latter question.

Her second question begins in an examination of our lifestyle through the lens of the rest of the world. This leads to even more questions: "How have I contributed to the situation leading to this event? How am I part of the problem, and how can I be part of a solution?" Does the answer mean using fewer natural resources (Americans use the most), volunteering in organizations, or even simply showing more compassion to fellow life on this planet?

I must admit that when the first part of the talk ended, I was left feeling a bit unfulfilled. Sure, we can look at Islam and try to find a new level of understanding. We can take the heady ideas from the Jungian world and place them upon current circumstances, but how do we know that our efforts to understand are authentic? Could we merely be changing our projection or changing our *persona*, casting a new *shadow*? These questions or methods were never addressed; no answers, and it didn't matter.

(Continued on page 2)

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The real value of the talk came to light in the open group discussion. I felt that the answer to all questions posed in Dr. Singer's talk might be, simply put, "participate in the dialogue." There was even dialogue about other dialogues going on in Seattle. Dr. Singer's first half had shrewdly laid the groundwork, setting the tone. For it seems clear that in situations like the one facing our world one person does not have the answers. When she says, "We will globalize, the question is how," it is group mind that needs to respond, not the individual. The answers are many, only connection and dialogue will help us to find the best solution.

Dr. Singer got people talking, which is what a good speaker should do. For we begin with dialogue, then out of the discussion comes action. We need to discuss how we can use our highly valued individual thoughts to take highly important community action to make the world a better place. Let's not stop talking to each other

— Reflections by Randy Dixon

Tiger In Seattle

June Singer came to a cold Seattle church in early February, and when she left everyone felt warm and nibbled upon by this tigress elder dame. It's a good thing for us that she was just playful, and not ravenously hungry.

I had the good fortune to initiate discussion with Dr. Singer, last winter, on the possibility of her coming to speak to the Jung Society, Seattle. This brief correspondence had a different tone than most of the other Jungians I communicated with. June was immediately forthright, present, and warm. Her lecture and workshop demonstrated no deviation from this format. That is the sense one gets from being in the presence of this remarkable woman. Of course a substantial amount of experience and wisdom can be added to the equation.

June weaves thought, story, answers, and questions as she creates. She is like a potter, holding her hands to the clay, as the wheel spins. We become form and substance within her modeling. I meant to ask her of any relationship to Isaac Bashevis...

As a toddler Tiger, she tells us, she bit an adult on the ankle. Her mother delivered her to a psychiatrist, who in turn delivered her to an artist. The artist disclosed to her that her imagination was awaiting creation. Tiger nibbling on the edges of convention has been thriving ever since. Delightful sunshine warmed a Seattle February.

— Reflections by Robert Freeman



**From Under the
Tablecloth...**

With June Singer, February 9, 2002

Growing Older in an Uncertain World

On Saturday, February 9, June Singer conducted a workshop so well attended that we divided into smaller groups to process thoughts and feelings about the process of aging in an uncertain world. Connie Eichenlaub shares the notes from her group of nine.

What is Good about Ageing?

- 8→ I am bolder, more knowledgeable, respected as a leader, speak my mind, have greater freedoms and a sense of adventure. I recognize the importance of these strengths especially when working for social causes and in the community.
- 8→ I look forward to having the time to be involved in writing and artistic projects.
- 8→ I notice a shift happening in my life, new desires for self-knowledge and a greater respect for the *Self*.
- 8→ I recognize that I like my life, and actually have more energy.
- 8→ I learn from the negative things that happen. Death helps me to appreciate more the importance of living.
- 8→ I'm in denial! I am present to listen and learn. I have great reverence for those who are older (even if it's a matter of only a few years!)
- 8→ I still have a lot of energy (in my 80s). There is sense that I am preparing for death and that this can be shared with others. I keep the secret of ageing, and my philosophy is 'let's keep them guessing.'
- 8→ After 9/11, I want to live more fully. This is a resolution I've made as a way to honor those who died, whose lives have been irretrievably and violently taken from them. I do not want to die questioning my life, in agony (like my father). My mother had a full life and died at peace with her life at age 91. This has to do with a sense of moving forward and accepting fate.
- 8→ There is a lifting of some of the burdens of struggling that I see my children (who are in their 30's) going through. I do not feel I need to strive, or to prove myself 'professionally'. As a teacher I find myself being present to my class more as a human being. I also think that my long-term memory improves even as short-term memory goes quickly.

—Recorded by Connie Eichenlaub

At June Singer's workshop on February 9, there were nine members in Bette Joram's group. This poem of many voices, or many poems of their collective voice, represents a distillation of our time together, sprinkled with some additions from the day.

Life with Awareness of Ageing and Death

Fears

*Mind with no body
Body with no mind.
Having body and mind
But living mindlessly.*

Losing the sense of blood
Pouring through my veins
Pole vaulting, surfing...
The dance of *life!*

Beneath the specter of the nursing home
Looms loneliness and no control...
What if I want a carrot at 2 a.m.?
Gone, all the significant elders and peers,
The people I love.
I miss them, not in the afterlife, in *this* life.

Dare I say it?
Death itself.

Transitions

Remember, Charlie,
"Every ten years I get a new set of friends,
And I always make sure they are
younger than me!"

The older you get
The longer the shadow.
Coming to terms with
The shadow protects you.

Defiance

The Senior Challenge begins at 75, not 65!

Four Essentials

*A good lawyer who won't pit one family member against another
A good doctor who will provide attentive care and helpful information
Good support through difficult times
Willingness of all to work together*

(Continued from page 4)

Joy

I don't make the same mistakes
Nor ones as damaging
As in my youth!

Having found the Self,
And lost it,
I know how to find it again.

I don't have to do it all.
I can not do it all.
It is important
To choose well.

Live with conscious intention.
One year I chose to bring
Knowledge into my life every day.
This year I chose Beauty.
Every-day I notice something beautiful.
What will I choose next year?

Receiving my first Social Security Check
Oh! The startling realization
That I have reached that lot in life!
In the elevator with youth
Their energy, how grand!

So much time doing, thinking for others
Now, enjoying leisurely breakfast,
The morning paper...
More inner peace
Looking at life as a whole

Enjoy grandchildren.
Relax. Be present with nature.

Still here *now!*
Opportunity:
Passion,
Knowledge,
Life experience
To share.

I look forward to changing the stereotype of ageing
Facing the challenge of staying vital in life
While preparing for the transition of death.

You can no longer search endlessly
For beauty of face and figure
Go, now, and search for Wisdom.

— poem by Bette R. Joram, 2-10-02

Robert Sardello & Cheryl Sanders, May 17-19, 2002

Practical Spiritual Psychology: Virtues of the Soul

Virtue does not concern respectability of behavior but rather the harmony that can exist between our daily actions and the wholeness of the soul and the spiritual worlds. In the ancient world virtue was enacted as nobility of soul through prudence, justice, fortitude, and temperance. The Christian imagination added the theological virtues of faith, hope, and love as ways of joining our actions with the spiritual realms.



Through Shadow to True Virtue

In this workshop we will consider the twelve communal virtues through which soul life finds its spiritual direction and brings devotion of will into daily action in the world. We will carefully describe each of these virtues, relating them to the twelve signs of the zodiac. Then, ways of practicing the virtues will be considered, along with the particular attributes of soul pleasure associated with them. Approached through spiritual psychology, we will see that each virtue has two *shadow* characteristics, which we have to go through and appreciate to discover the true virtue.

The particular ways are developed in which soul qualities such as faith, hope, devotion, courage, discernment, faithfulness, courtesy, balance, and selflessness can shape our practical lives. Particular emphasis is placed on the virtue of hope as one of the most needed creative acts of soul for the present world.

On May 17-19, the School of Spiritual Psychology founded by Robert Sardello and Cheryl Sanders will offer this three-day workshop at Antioch University/Seattle. Register for the workshop by contacting the School for Spiritual Psychology (336-279-8259). The local contact for this seminar is Randy Morris, Ph.D., at Antioch University/Seattle (206-441-5352 x5408).

The particular approach to questions of soul, spirit, and world taken by the School of Spiritual Psychology derives from a creative synthesis of phenomenological psychology, the Depth Psychology of C.G. Jung and its extension into Archetypal Psychology, and the Spiritual Science of Rudolf Steiner. The School of Spiritual Psychology holds the view that psychology is not the exclusive province of the professional, and that an education into soul and spirit is a necessity in order to be a full human being. To this end, a variety of ways to enter into taking responsibility for one's inner life are offered by the School. More information about the School and instructors is located at their website, www.spiritualschool.com.

March

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April

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May

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June

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Schedule of Events

- ✓ Mar. 8 — Lee Roloff, Lecture
- Mar. 9 — L. Roloff, Workshop
- ✓ Mar. 20 — Spring Equinox
- ✓ Apr. 12 — Ladson Hinton, Lecture
- Apr. 13 — L. Hinton, Workshop
- ✓ May 10 — Georgette Kelley, Lecture
- May 11 — G. Kelley, Workshop
- ✓ May 12 — Great Mothers Day
- ✓ May 27 — Memorial Day
- ✓ Jun. 14 — U.S. Flag Day
- ✓ Jun. 15 — Annual Members Meeting
- ✓ Jun. 16 — Great Fathers Day
- ✓ Jun. 21 — Summer Solstice

Inside Pages: In-Depth

Special Edition on the Web

In the Autumn 2001 and Winter 2002 seasons, the Jung Society has been fortunate to hear lectures from different psychological perspectives on the events surrounding terrorism. All of us have been affected and have come together in different forums to try to understand the many dimensions of what is happening, collectively and personally. A special edition of *Inside Pages* around the theme of "Terror" is being planned; it will be posted on the Web as an extension of the Newsletter's *Inside Pages: Member-to-Member*.

Jung Society lecturers, Michael Horne, Charles Zeltzer, and June Singer have been the first speakers to agree to contribute to *Inside Pages: In-Depth*, based on their recent talks to the C.G. Jung Society, Seattle. Essay submissions will also be accepted from Society members. *Inside Pages: In-Depth on the Web* will be able to post essays from 1,000 to 4,000 words (5-20 pages). Accompanying illustrations and photographs can be included; please verify permission to use copyrighted images.

You can view the first member essay in this special edition at www.jungseattle.org. "Liberating Psyche in the Aftermath of 911" is contributed by Randy Morris, from a presentation given on December 11, 2001 at Antioch University as part of a special lecture series addressing the events of September 11, 2001.

The final deadline for contributions on "Terror" to *Inside Pages: In-Depth* will be the first week in May. Submissions will be accepted and reviewed on an ongoing basis until then. Please send essays as Email attachments to Connie Eichenlaub at connieci@u.washington.edu.



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jungseattle.org
On the Web!

Inside Pages •
Member-to-Member

Pacifica Graduate Institute Conference, April 12-14, 2002

The World Behind the World— Reflections, Reconciliation, and Renewal

“Any moment can be a turning point, but some periods are momentous and bring all aspects of life and specters of death to the crossroads of awareness. The traditional and the unknown collide; the minds and hearts of the living are the ground of conversation....”

— Michael Meade

The events of our recent past have provided us all—individually and collectively—with just such a momentous turning point. The global dimension of its effects contains an opening to unfathomable change and transformation. Now, more than ever, the human soul is in need of what can be gathered from our collective wisdom.

For this reason Pacifica Graduate Institute changed direction on the theme of their annual spring conference to address the issues at hand. The Institute announces a conference, *The World Behind the World—Reflections, Reconciliation, and Renewal*, to be held April 12-14 in Santa Barbara, California. Distinguished presenters include Lionel Corbett, Hendrika de Vries, Christine Downing, Stanislav Grof, Dan Hocoy, Michael Meade, Sobonfu Somé, with Stephen Aizenstat as moderator. The conference will provide 11.5 continuing education hours for MFTs, LCSWs, RNs, and Counselors; the pre-conference workshop on April 12 offers another 6.0 CE hours.

To receive a brochure, call (805-969-3626 x159) or Email td'anca@pacifica.edu.

NPIAP Training Begins in October

The North Pacific Institute for Analytical Psychology will be accepting applications for analytical training until May 1, 2002. Seminars will begin in October 2002. For information, please contact Geri Grubbs, Ph.D., Director of Admissions. The group website is www.NPIAP.org; telephone (206) 860-1461. To contact Dr. Grubbs directly, her telephone is (425) 844-8194, or Email at gerigrubbs@hotmail.com.

Membership

In recent months membership activity has picked up. Lee Roloff, our featured March speaker, senior analyst, and Professor Emeritus of Northwestern University, joined at the Sustaining Level. Thank you Lee, for such a warm endorsement.

We also welcome our other new members:

Bernard Chan	Leslie Johannes
Karen Chesledon McCoy	Chel Loomis
Cynthia Cichy	Erica Moseley
Mary Colfelt	Jane Neubauer
Linda Colwell	Janet Roach
Melanie Copeland	Judy Teresa
Kathie Deviney	Charles Ulrich
Margaret Beth Dunn	Elisa Westall
John Giovine	Julie Wood
Mary Hurley	

Those faithfully renewing are:

Cara Barker	Jim Huskey
Genevieve Beach	Gordon Keating
Jean Bekey	Robert Keeler
Fay Besharat	Cora Lawrence
Kimbrough Besheer	Margaret Magwire
Ann Blake	Tanya Mauren
Nancy Broaders	Shirley Mayfield
Jean Butler	Marie McNabb
Ginny Campbell	Bev Osband & Eberhardt Reidel
Judith Capili	Larry Pape
Nancy Davenport	Sally Parks
Randy Dixon	Laura Rivendell
Connie Eichenlaub	Mary Romeo
Betty Eldridge	Joseph Rutte
Lynn Davis Fox	Linda Sheaffer
Raelene Gold	Wendy Swan
Barbara Hallock	Debra & Kenji Tachibana
Gary Hammer	Sarah Walston
David Hufford	Pat Warming

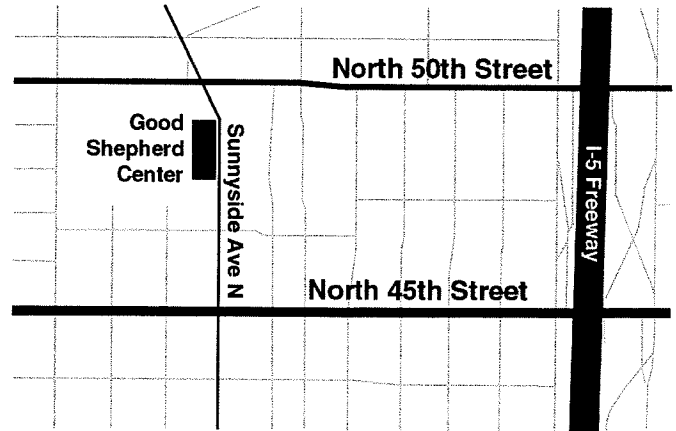
Statement of Purpose

The C.G. Jung Society, Seattle, a nonprofit educational corporation founded in 1973, publishes this newsletter three times a year. The purpose of the Society is to promote public interest in, and understanding of, analytical psychology and the current use of Jungian concepts by contemporary thinkers. The Society sponsors lectures, workshops, seminars and study groups, and maintains a library of Jungian materials. Programs are, for the most part, intended for the general public.

Directions:

From Interstate 5, take the 45th Street exit. Travel west toward Wallingford. Turn right from 45th onto Sunnyside Avenue North and travel to the Center on the left side of the street at 4649, just before Sunnyside intersects with 50th Street. Follow entry drive left to the parking lot south of the building. Enter the building at the main entrance.

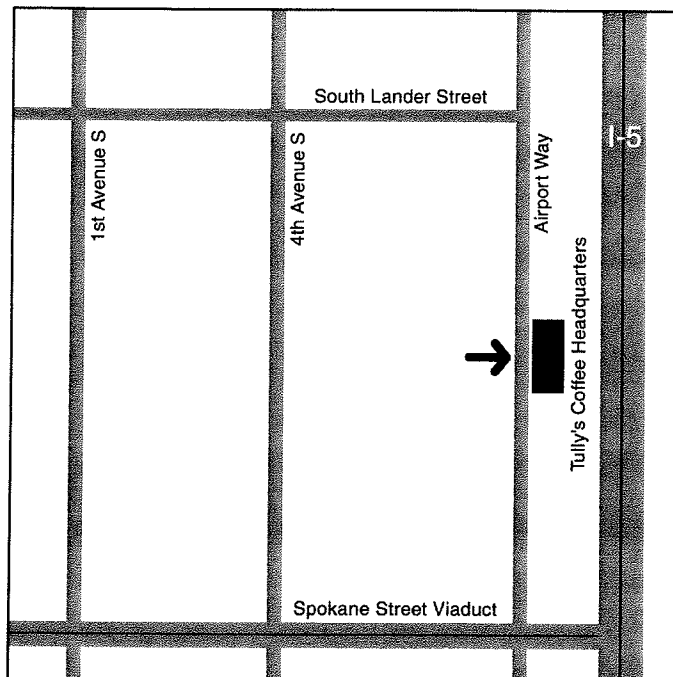
Good Shepherd Center
4649 Sunnyside Avenue North



Directions to Tully's Coffee Corporate Headquarters 3100 Airport Way South

From the North:

Follow I-5 south, take exit signs to Airport Way, exit right onto Airport Way, exit right onto Airport Way, and continue south to Tully's



From the West:

Cross the West Seattle Bridge onto the Spokane Street Viaduct, take the First Avenue South exit, turn onto Spokane Street, follow it to Airport Way, turn left and continue north to Tully's

From I-90:

Go west into Seattle, follow signs to Safeco Field, turn right onto 4th Avenue South, turn left on south Lander, turn right onto Airport Way, and continue south to Tully's

From the South:

Follow I-5 north, take the 4th Avenue South exit, turn right on to 4th, turn left on South Lander, turn right onto Airport Way, and continue south to Tully's

Directory Form—Please Fill Out and Send In *NOW!*

Notice: *The Jung Society Membership Directory is intended to help members develop small group opportunities for exchanging Jungian thought. The Board expressly prohibits all other uses, particularly solicitation in any form.*

The form below is provided as an additional way to provide early entry for the new Membership Directory. Please complete it and return it to the Society office. While we need your name, address, Email and phone, you can use check boxes to indicate what information about yourself you wish to have noted in the Directory (if there is no check next to a line it will be omitted). Please also check on areas of interest, as this may help organizers of small group activities to locate people with similar interests. Feel free to add your own topics as well. If it is time to join up or renew, fill in the bottom section as well.

Show:

- Name _____
 Street Address _____
 City, State, Zip _____
 Email _____
 Phone(s) _____
 Check here if you do NOT want to appear at all in the Membership Directory

List:

- | | | |
|--|--|---|
| <input type="checkbox"/> My interests are general | <input type="checkbox"/> Dreams | <input type="checkbox"/> Typology |
| <input type="checkbox"/> Individuation and development | <input type="checkbox"/> Creativity | <input type="checkbox"/> Religion |
| <input type="checkbox"/> The archetypes & symbolism | <input type="checkbox"/> Alchemy | <input type="checkbox"/> Synchronicity |
| <input type="checkbox"/> Mythology and fairytales | <input type="checkbox"/> Anthropology | <input type="checkbox"/> Relationship |
| <input type="checkbox"/> Illness, wellness & healing | <input type="checkbox"/> Women's issues | <input type="checkbox"/> Men's issues |
| <input type="checkbox"/> Midlife and aging issues | <input type="checkbox"/> Community & social issues | |
| <input type="checkbox"/> Please add: _____ | | |
| | <input type="checkbox"/> I'm a Zurich graduate | <input type="checkbox"/> I'm a Pacifica student |

I would like to help with:

- | | | |
|---|--|--|
| <input type="checkbox"/> Newsletter editing/publication | <input type="checkbox"/> Publicity | <input type="checkbox"/> Library staff |
| <input type="checkbox"/> Program planning | <input type="checkbox"/> Fundraising | <input type="checkbox"/> Office tasks |
| <input type="checkbox"/> Event hospitality | <input type="checkbox"/> Event cashier | <input type="checkbox"/> Membership |

I would like to become a member of or renew my membership in the C.G. Jung Society, Seattle. Enclosed are my dues at the level indicated.

- | | | |
|---|---|--|
| <input type="checkbox"/> \$400 Sustaining Couple | <input type="checkbox"/> \$250 Sustaining Member | <input type="checkbox"/> \$65 Couple |
| <input type="checkbox"/> \$145 Contributing Couple | <input type="checkbox"/> \$90 Contributing Member | <input type="checkbox"/> \$40 Individual |
| <input type="checkbox"/> \$8 Newsletter Subscription Only | | <input type="checkbox"/> \$25 Student/Senior |

Return this form to:

C. G. Jung Society, Seattle, 4649 Sunnyside Avenue North, Room 345, Seattle WA 98103.

Telephone (206) 547-3956, Fax (206) 547-7746. Visit us on the web at www.jungseattle.org.

C. G. Jung Society, Seattle
Pre-registration for Spring 2002 Workshops

Workshops are scheduled pending sufficient pre-registration. Pre-registration is due two weeks prior to the workshop date. Mail this form and payment to: C.G. Jung Society, 4649 Sunnyside Avenue North, Room 345 Seattle, WA 98103. Questions? Call the Jung Society office, (206) 547-3956.

Workshop Fees: \$30 for Society members / \$40 for non-members
 \$25 for student/senior members / \$35 for student/senior non-members

I enclose \$ _____ (check or credit card) for pre-registration for the following:

Payment must accompany your pre-registration. No refunds.

- Ladson Hinton, M.A., M.D April 13 Humor, the Fool, and the Unknown
 Georgette Kelley, Ph.D. May 11 Jung & Buddhism—Being in Emptiness

Charge my VISA MC Number _____ Exp. Date _____

Name _____ Phone _____

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