



C. G. JUNG SOCIETY • SEATTLE

Celebrating our 30th year

AUTUMN 2003 NEWSLETTER

He must sense that he lives in a world which in some respects is mysterious; that things happen and can be experienced which remain inexplicable; that not everything which happens can be anticipated. The unexpected and the incredible belong in this world. Only then is life whole. For me the world has from the beginning been infinite and ungraspable.

—C.G. Jung, *Memories, Dreams, Reflections*, p. 356

Cara Barker, Ph.D.

Lecture: Living on the Edge

*Workshop: When There Are More Questions
Than Answers*

For most of us, the events since September 11th have been a reminder of the many times we've been called to the unimaginable, both tragic and joyful. There, on the Edge of our former life, hovering on the cusp of our yet-to-be-revealed personality, our very soul challenges us with its truth: 'Who are you meant to become? What difference can you make in this world?'

Here we are again. The unexpected shifts in our psyche, reflected back by outer events of our world, invite us back into the School of Life for a September inquiry. The more we give ourselves permission to be true to our nature, the more we plant our feet on that very foreign land which is our birthright. The Edge is the birthplace of our becoming. On this New Frontier, the Self longs for greater connection, development, and unsaddling from burdens which bring greater World Weariness.

To approach this Edge, however, is to take courage in hand. For such a place pulls us away from the conventional, calls us to face our own personal and ancestral fear. For as we approach the aloneness of such a place, we confront our inability to communicate what rings truest to our heart.

In this lecture and workshop, Dr. Barker will explore what a Jungian perspective has to offer us in such an archetypal encounter. Drawing upon the symbolic, she will weave ancient story and modern research with current expressive arts to illustrate how holding the tension of *Opposites* can bring forth not only the *Transcendent Function*, but the pure gold of human intimacy.



Sept. 12 & 13

Friday Lecture

7:30 PM – 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

**LIBRARY NEW
LOCATION**

Room 222

See *Inside Pages* for an interview with Dr. Cara Barker.

Oct. 10 & 11

Friday Lecture

7:30 PM – 9:30 PM
Trinity Parish
Episcopal Church
Eighth & James St.

Fees:

\$10 members
\$15 non-members

Saturday Workshop

10:00 AM – 4:00 PM
Trinity Parish
Episcopal Church
Eighth & James St.

Fees:

\$40 members
\$50 non-members
\$35 student/senior members
\$45 student/senior non-members

See *Inside Pages* for an interview with Dr. Janet Dallett.

Cara Barker, Ph.D., is an artist, author and Jungian Analyst who trained at the Jung Institute in Zurich. She has also received degrees from Union Institute & University, University of California in San Francisco, and the University of Washington. Dr. Barker is drawn to the issue of transforming suffering through finding the creative voice. She teaches at Seattle University and offers creativity courses globally and locally. Her publications include *World Weary Woman*, *Grieving the Loss of a Child*, and *Reclaiming Your Feminine Authority*. Her artwork has been featured in Scottsdale, New York, Baltimore, and Asia.

Janet Dallett, Ph.D.

Lecture: Sedating the Savage

In thirty years of practice as a Jungian Analyst, Dr. Dallett has been increasingly disturbed by the hidden effects of psychoactive medications such as Prozac, Paxil, and Ritalin on both individuals and culture at large. This lecture spells out why, using incidents from her life and practice to illustrate what she sees as a significant cultural problem.



The effort to create a world in which everyone is happy, a la Huxley's *Brave New World*, puts a barrier between people and their actual emotional reactions. When unpleasant emotions are cut off in this way, instead of being addressed, the consequences can be disastrous. It is possible, for instance, that rebound effects from the use of prescribed mind-altering drugs could increase the probability of violent acting out.

Workshop: Listening to the Rhino—Violence and Healing in an Age of Scientific Materialism

Similar to the lecture, the workshop will draw on Dr. Dallett's book in progress, *Listening to the Rhino: Violence and Healing in an Age of Scientific Materialism*.

Workshop participants will have an opportunity to explore theoretical, experimental, and clinical bases for a Jungian view of violence. Possible areas of discussion include what Jung himself has said about violence, relevant research, case material, and ways to think about violence in terms of the interplay between the two centers of the psyche that Jung called the *ego* and the *Self*. The focus will be on a broad, psychodynamic view rather than politically correct idealistic opinions—any solution to the destructive effects of violence must reckon with the hard reality that capacity to do violence is an essential aspect of being human.

Janet Dallett, Ph.D., trained as an analyst at the Jung Institute, Los Angeles, where she taught from 1974 to 1983. She received her doctorate in Psychology from University of California, Los Angeles. She lives in Port Townsend, Washington and divides her time between writing and analysis. Dr. Dallett has lectured widely, and has written many articles. She has published three books, *When the Spirits Come Back*, *Saturday's Child: Encounters with the Dark Gods* and *The Not-Yet-Transformed God: Depth Psychology and the Individual Religious Experience*.

Stephen Aizenstat, Ph.D.

Lecture: Tending the Dream is Tending the World

Dr. Aizenstat presents an ecological view of psychological life and offers a way of working with dream that attends mindfully to the particularity of each image—discovering its nature, wondering about its activities, and listening to its experiences. DreamTending is an ecopsychological approach to the dream, offering something valuable to each of us. In DreamTending, we too, are imaginal beings hosting the very images that, in turn, imagine us.

So many of us have split ourselves off from the timeless mosaic of nature's ecology. This harmonic is no longer active in our lives, and this creates illness. DreamTending reconnects us to the universal pulse of life, uniting us with a broader ecology and, potentially, restores health.

In an increasingly ego-centric, human-centered world, the well-being of the planet may depend on our ability to hear and respond to the many voices of nature's other beings. In tending the dream, we are tending the world.

Workshop: Tending a Living Image—Listening to the Voice of the World

One place where the voices of the earth are speaking to us is in people's dreams. When people, talking and listening together responsively, tend an image from a dream or an awake-life experience, the "third"—the imaginal dimension—comes to life. The voices of the world come through the imagination, the image, the dream. In the Saturday workshop, Dr. Stephen Aizenstat invites participants to practice DreamTending, an ecopsychological approach to dream.

In DreamTending the purpose is not to fix images in static explanations nor to identify with them as aspects of ourselves. Instead, to tend a dream is to attend to the images by giving them time and place to present themselves on their own behalf. These visitations by the images, through their presence in the room, affect the dreamer and the dream therapist. It is the impact that they make on our experience which is noticed first—rather than the demands for meaning that we would impose on these images.

Essential to the process of DreamTending is attention to location. Perhaps most unique to this way of working is an emphasis on the specificity of landscape. Tending the dreamscape means first examining the landscape. The dreamer spends considerable time looking around in the dreamscape, becoming increasingly attuned to the landscape. The dreamscape comes to life. The dreamer experiences the living presence of the psychic ground underneath. As the dreamer realizes where he or she is located, the spirit of place reveals itself and becomes present. Just as an awareness of the persons within our lineage connects us to our ancestral inheritance, so too does the revelation of location return us to the patternings and rhythmic energies of our geographic heritage, our sense of place. To know where we are located is to know who we are.

During the workshop, Dr. Aizenstat will demonstrate DreamTending in work with the dreams of participants, offer tools and techniques to assist participants



Nov. 7 & 8

Friday Lecture

7:30 PM – 9:30 PM
University Unitarian
Church
6556 35th Ave NE

Fees:

\$10 members
\$15 non-members

Saturday Workshop

10:00 AM – 2:30 PM
University Unitarian
Church
6556 35th Ave NE

Fees:

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

For articles on
DreamTending and
more information
on Dr. Aizenstat,
check
www.dreamtending.com

See *Inside Pages* for an interview with Dr. Stephen Aizenstat.

Dec. 12 & 13

Friday Lecture

7:30 PM – 9:30 PM
Good Shepherd Center
Room 202

Fees:

\$10 members
\$15 non-members

Saturday Workshop

9:30 AM – 8:30 PM
Seattle University
Stimson Room

Workshop is a mini-retreat limited to 20 participants. Pre-register prior to or at the Friday lecture for the workshop.

Fees:

\$50 members
\$60 non-members
\$45 student/senior members
\$55 student/senior non-members

in their own dreamwork or their work with clients, and guide participants in small group practice of DreamTending.

Stephen Aizenstat, Ph.D., is the founding president of Pacifica Graduate Institute, a private school offering M.A. and Ph.D. programs in psychology and mythological studies. He is a licensed Clinical Psychologist and received his Ph.D. in that field from Fielding Institute in 1982. His areas of emphasis include depth psychology, dream research, and imaginal and archetypal psychology. Dr. Aizenstat's original research centers on a psychodynamic process of "tending the living image," particularly in the context of dreamwork. Dr. Aizenstat has conducted dreamwork seminars for over 25 years throughout the United States, Europe, and Asia. He recently recorded "DreamTending," a six-cassette series of audiotapes. His other publications include, "Dreams are Alive" in *Depth Psychology: Meditations in the Field*, edited by D. Slattery and L. Corbett, and "Nature Dreaming: Jungian Psychology and the World Unconscious" in T. Roszak, M.Gomes, and A. Kanner (Eds.) *Ecopsychology: Restoring the Earth, Healing the Mind*.

Linda Sussman, Ph.D.

Lecture: Enticement and Betrayal—A Winter's Tale of the Unicorn Tapestries

Though only an imaginary creature, the unicorn has persisted in the West and East from antiquity to the present day. Medical tradition regarded the unicorn as mysterious, fleet, and fierce. Its horn—even a splinter—was a protection against all poisons, which made it precious and worth the arduous hunt. The irresistible lure was a virginal, young woman, whose fragrance attracted the beast to her lap, allowing hunters deadly aim. Then, they would convey the prize to the king.

Two remarkable sets of 16th century tapestries, one displayed in Paris and the other in New York, depict contrasting actions in relationship to the unicorn. With these images as guides, this presentation interweaves the themes of Desire, Imagination, and Necessity as they pertain to the unicorn's sacrifice and our individuation. What might the tapestries show about imagination and action and how, in concert, they become most life-serving?

Workshop: Image into Action—Playing by Heart in the Fields of the World

"...as if a dream or a poem itself might embody a seeking, a seeking not for interpretation, criticism, or understanding even, but for GENERATION, a generation of another poem, another dream, a generative spirit seeking relationship in and through these forms."

—Russell A. Lockhart

Flooded by images from within and without, a protective "numbness" prevails in our soul. How often do we take the time or make the effort to "dream forward" any image? How often—except in satisfying physical needs—do we shape an individual response to an image that has inspired or troubled us? How in touch do we feel with the "generative spirit" that seeks relationship to us through artistic forms?





INSIDE PAGES

Autumn 2003

Member-to-Member Supplement

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30th Anniversary Program Notes

This coming year of educational programming brings to our membership many new speakers (Cara Barker, Stephen Aizenstat, Linda Sussman, Karlyn Ward, Robert Sardello, Ann Lammers) as well as old friends (Janet Dallett, Puanani Harvey). Please refer to the calendar of the year's events for easy scheduling and note that the format of some of the programs has been expanded to include longer Saturday workshops. Also, an additional class is being offered by Lee Roloff in September and October. The Board reviews workshop proposals on an ongoing basis, so if you have material that you think may be of interest to the Society's membership, please send to the Society's office or electronically to jungseattle@netzero.com.

Because this year is the Society's 30th Anniversary, a special event has been planned for Saturday, March 13th, 2004. Please circle the date now and be sure to attend the all-day conference, "Jungian Trends in the Northwest." Panelists and the audience will share experiences and reflect on how Jungian psychology has guided us in our lives and work. The day will be a time of reflection, celebration, and connection and will finish in the evening with a performance by Michael Meade that promises to be inspirational.

Note that this year's membership renewal includes one free member's entry and one free guest pass to a lecture. To help you decide which events you will attend this year, take a few moments to read in the pages that follow about the personal journeys of the speakers who are offering presentations this Fall. You may find a connection that takes you by surprise—hopefully you will get a sense of the unique qualities that each individual is bringing to the greater work of psyche in the world and you will want to be present.

—Connie Eichenlaub, Program Planner



Help with Events

If you would like to assist at a Jung Society Event, please email Connie Eichenlaub, connieei@earthlink.net or leave a message at the Jung Society office at (206) 547-3956. Volunteers are needed for help with event coordination including hospitality and book sales.

Cara Barker

Speaker

Interview

Directions to:

Good Shepherd Center
4649 Sunnyside North
Seattle, WA 98103

From Interstate 5, take the 45th Street exit. Travel west toward Wallingford. Turn right from 45th Street onto Sunnyside Avenue North. The Center is on the left side of the street at 4649, just before Sunnyside intersects with 50th Street.

Parking available in lot south of the building, simply follow main entry drive way. Street parking also available.

What experience introduced you to Jung in a way that changed your worldview? This can include your introduction to archetypes, gods/goddesses, synchronicity, dream interpretation, individuation, crisis, numinosity, the collective unconscious, alchemy, myths, etc.

I'm afraid that the way I came to Jung is anything but cerebral. I was, what you might call 'a complete doubting Thomas' when it came to dreamwork. My orientation had been heavily Freudian-based in terms of looking at the unconscious as pretty much a Dempsey dumpster from the day before the dream. In academic-land, I was taught that dream interpretation was pretty much a matter of memorizing what certain 'symbols' (they really meant 'signs') meant, and then plugging them into the dreamer's offering. I never found this approach to be more than an intellectual exercise, and consequently, very unsatisfying at a soulful or body wisdom level. So, too, with archetypes. Whenever I entered a room where the discussion revolved around a left-brain discourse on "what archetype is so-and-so, or, do you think am I," sort of dribble, I grew restless. Somehow, they seemed to disastrously miss the point. But, when I entered the depths of my own private analytical work, ah, as the poet said "...and that has made all the difference!" Suddenly, what lacked life and relevance in Jungian parlance, was imbued with relevance for my relationship to this world. I will be forever grateful for Carl Jung's courage in sharing his world; for his insight, for his devotion, for his errors from which he learned, and went on to teach. His humanness, gives me more patience for my own. Most of all, I am appreciative for his capacity to trust his own process. In doing so, he presented me with a template for what I was discovering in my own journey organically, and finding, paradoxically, in the strands which connect the whole tapestry of humanity since the beginning of time.

As for gods/goddesses, I am afraid, I'm not your gal. Frankly, I had a hell-of-a-time throughout high school and college even remembering their names, much less knowing how to pronounce them. Their relevance eluded me, at the time, as a healthcare student. As for fairy tales, I didn't have a clue as to why/how this might be relevant to enriching work in psychology before Jung. Don't get me wrong. I adored the hours and hours spent with my Finnish mother reading them to us as children. The truth is, I didn't 'get got' by the profound connection of gods/goddesses/fairy tales and myths to the Individuation journey until they bit me in the 'you-know-what' in my own analysis. Ah, well...a fast learner, I'm not.

I guess you could say that I am 'anything but' a 'neo-Jungian.' Frankly, it will take the rest of my life, with a few more thrown in besides, to fully comprehend what Dr. Jung shares so richly. Fact is, I cannot think of a more delicious prospect.

The most accurate thing to say would be that Jung came to me as much as I came to him. I was a reluctant student. It was not until I had a number of dreams about this European man who was giving me lecture material, that I came across his picture in waking life and put the two pieces of the thread together. What a shocker! My dream teacher turned out to be a flesh-and-blood teacher/shaman/mystic/psychiatrist who redirected the course of my life back along lines that have been natural since I was a tiny child.

Consequently, each time I came to something in Dr. Jung's writing or stories which he'd named, and discussed, I was stunned by the consistency between what he described and what I'd experienced. For example, Tami Simon, the founder of Sounds True recording in Boulder, Colorado, used to tell me that I was 'the queen of synchronicity' because, in sharing stories with her, it was apparent that my life has been filled with them as the most natural thing in the world. As for Individuation and crisis, I was finding personally and professionally that they were the repeating parents of numinosity, to the degree we say 'Yes' to what life presents; and the necessary ingredients to that sort of alchemy that happens with the Self whenever we take the unconscious, personal and collective, seriously. For me, the unconscious has always been the seedbed for what is most compelling, contributory, and fruitful.

In what way(s) do you think your orientation to Jung's psychology (in terms of how it has evolved in your personal development and work) is changing the world?

I've spent far too many of my years 'trying to change the world,' and hanging onto the illusion that this was my job. As I've gotten older, and confronted this need, I've found that it is far more satisfying to discover what is in my own backyard. To weed where my 'garden' needs weeding, to water what is thirsty, to fertilize whatever growth is stunted, to turn over whatever soil needs turning, and to appreciate what is blooming. This, in itself, is a full-time occupation. I find creative work deeply fulfilling: be it in my studio, at my writer's corner, or in the analytical encounter. No doubt this seems insignificant in terms of the world order. All I know is that as I worry less about 'changing the world,' and attend more to creating greater hospitality to what comes to my door, I am a happier human being. I cannot think of a more exciting curriculum than what this School of Life offers without my meddling into affairs to which I was not invited. What I experience is that if I am patient, the part of the world which wants my attention presents itself in a personal way, and this is my hint for the next 'assignment' in this world...be it a painting to be painted, a book to be written, or an analysis with which to share this incredible journey into the Soul with its creative intention.

Cara Barker

Continued

"Experiences cannot be made. They happen—yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them—that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being."

—C.G. Jung,

Collected Works Vol. 2,
*Psychology and Religion:
West and East*, p. 501

"If a man is capable of leading a responsible life himself, then he is also conscious of his duties to the community."

—C.G. Jung

Janet Dallett

Speaker

Interview

Directions to:

**Trinity Parish
Episcopal Church**
609 Eighth Avenue
Seattle, WA 98104

From I-5 South, take the James Street Exit. Turn left on Cherry and go two blocks east (under the freeway and up the hill). At Eighth, turn right to park in front of the Church.

From I-5 North, Take the James Street exit and turn right on James Street. Go one block east (up the hill) and turn left at the first light (Eighth). The church is just north of this intersection. Park on Eighth across from the church.

You may also park in a designated Trinity Church spot in the parking lot just north of Cherry Street.

Buses 3 & 4 stop within a block of Trinity Church.

What experience introduced you to Jung in a way that changed your worldview? This can include your introduction to archetypes, gods/goddesses, synchronicity, dream interpretation, individuation, crisis, numinosity, the collective unconscious, alchemy, myths, etc.

The time is 1957, the place, Berkeley, California. A young woman, a graduate student in psychology, is scanning the dusty volumes in a tiny used-book store north of the University of California campus. The shelves are filled to overflowing, the floor crowded with tables stacked eye-high with books. The 20-something squeezes her way from table to table without an inkling of what she is seeking. Picking up a volume of black binding lettered in gold, she begins to read. By the time, she has finished the second paragraph her life has irrevocably altered. Like the youthful Parzival wandering aimlessly through the woods, who was electrified by the sight of the passing knight, she is struck to the core. Like Parzival, too, she is an innocent fool who does not understand what she has seen. Eventually she will realize that she has found her calling. Meanwhile, she is compelled to follow the path that takes her there.

This is my origin myth. In that dingy little bookstore, whose features are stamped indelibly on my mind, it was as if the hand of God touched mine and my real life began. I go back to the memory again and again, and to the paragraph that reached out and bit me. The book was Volume 16 of Jung's Collected Works, *The Practice of Psychotherapy*. In paragraph 2 of the first chapter, "Principles of Practical Psychotherapy," Jung says:

When as a psychotherapist, I set myself up as a medical authority over my patient and on that account claim to know something about his individuality, or to be able to make valid statements about it, I am only demonstrating my lack of criticism, for I am in no position to judge the whole of the personality before me. I cannot say anything valid about him except insofar as he approximates to the 'universal man.' But since all life is to be found only in the individual form, and I myself can assert of another individuality only what I find in my own, I am in constant danger of either doing violence to the other person or of succumbing to his influence. If I wish to treat another individual psychologically at all, I must for better or worse give up all pretensions to superior knowledge, all authority and desire to influence. I must perforce adopt a dialectical procedure consisting in a comparison of our mutual findings. But this becomes possible only if I give the other person a chance to play his hand to the full, unhampered by my assumptions. In this way his system is geared to mine and acts upon it; my reaction is the only thing with which I as an individual can legitimately confront my patient.



MEMBERSHIP FORM

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.*

Please fill out your name and contact information, and check the boxes to the left to indicate you'd like to INCLUDE your contact information in the Membership Directory. You may also request that your entry be excluded from the Membership Directory.

- Name _____ Date _____
- Street Address _____
- City, State, Zip _____
- Email _____
- Phone(s) _____
- EXCLUDE my entry completely from the Membership directory

Interests (for inclusion in the Membership Directory):

- | | | |
|--|--|--|
| <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"/> Other topics _____ | | |

I've attended/am attending classes at Zurich Institute at Pacifica

Any areas you would be willing 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 |

If it is time to renew your membership, or you are a new member joining the Society, please enclose dues at the level indicated.

- | | | |
|--|--|--|
| <input type="checkbox"/> \$500 Sustaining Couple | <input type="checkbox"/> \$300 Sustaining Member | <input type="checkbox"/> \$75 Couple |
| <input type="checkbox"/> \$165 Contributing Couple | <input type="checkbox"/> \$100 Contributing Member | <input type="checkbox"/> \$45 Individual |
| <input type="checkbox"/> \$10 Newsletter Only | | <input type="checkbox"/> \$30 Student/Senior |

Return this form to:

C. G. Jung Society, Seattle, 4649 Sunnyside Avenue North, Room 222, Seattle WA 98103.

Telephone (206) 547-3956, Fax (206) 547-7746

www.jungseattle.org



THE C.G. JUNG SOCIETY, SEATTLE

Celebrating 30 years

AUTUMN 2003

Complete program details are available in the Autumn 2003 Newsletter & at www.jungseattle.com

Cara Barker, Ph.D.

September 12 & 13

Friday Lecture: Living on the Edge
"The Edge is the birthplace of our becoming."

Saturday Workshop: When There are More Questions Than Answers

Lee Roloff, Ph.D.

September 27–October 25

Class: Fairy Tales

Janet Dallett, Ph.D.

October 10 & 11

Friday Lecture: Sedating the Savage
Hidden effects of psychoactive medication

Saturday Workshop: Listening to the Rhino—Violence and Healing in an Age of Scientific Materialism

Stephen Aizenstat, Ph.D.

November 7 & 8

Friday Lecture: Tending the Dream is Tending the World

www.DreamTending.com

Saturday Workshop: Tending a Living Image—Listening to the Voice of the World

Linda Sussman, Ph.D.

December 12 & 13

Friday Lecture: Enticement and Betrayal—A Winter's Tale of the Unicorn Tapestries

Saturday Mini-retreat: Image Into Action—Playing By Heart in the Fields of the World

WINTER & SPRING 2004

More details will be available in the Winter and Spring 2004 Newsletters & at www.jungseattle.com

Karlyn Ward, Ph.D.

January 9 & 10

Anchored In the Heart—Redeeming the Dark Feminine

Robert Sardello, Ph.D. & Cheryl Sanders, M.S.

February 13 & 14

Entering the Silence of the Heart
<http://www.spiritualschool.org>

Jungian Trends in the Northwest

March 13

An all-day participatory conference, honoring all streams of Jungian thought.
An evening performance with **Michael Meade**.

Puanani Harvey, Ph.D.

April 9 & 10

Ann Lammers Ph.D., MFT

May 14 & 15

To make inquiries, contact:

C.G. Jung Society, Seattle

4649 Sunnyside Avenue North, Room 222
Seattle, WA 98103

Telephone (206) 547-3956

Fax (206) 547-7746

www.jungseattle.org

Of course you have to swallow these remarks with a grain of salt. Jung was talking to the Zurich Medical Society, and used hyperbole to make his point to an audience that claimed medical authority as its birthright. You can't take any old sow's ear—someone with no integrity, intelligence, common sense, understanding of the psyche, unflattering self-knowledge, or real training—put him in a front of a patient, and expect his reactions to have a beneficial effect. Nevertheless, Jung's words are an invaluable corrective to prevailing professional attitudes. Among other things, they speak to what a mistake it is to put a patient into a category whether it is a DSM-4 diagnosis or a Jungian category like "puer" or "animus-possessed" and then relate to the category without regard for what is going on in the person's particular psyche at this time. Forty years ago, this paragraph propelled me straight out of Berkeley's behavioristic psychology graduate program and started me on my own individual path.

In what way(s) do you think your orientation to archetypal psychology is changing the world?

I believe that whatever work I do on my own psyche changes the world by reducing the store of general unconsciousness. Every piece of archetypal shadow for which I can take responsibility is one less for others to carry.

This does not mean trying to suppress the psyche or rise above it. In the present climate of violence, for instance, I feel that carrying my own violent impulses transformed into a conscious kind of toughness and assertiveness on behalf on my own needs and values will do more to moderate archetypal violence than any amount of anti-war demonstrating.



Lynn Davis Fox helped start a book club in August 2002 which continues to bring together a group of people interested in sharing Jungian thought. Lynn found a regular space for the group to meet after confirming there was sufficient ongoing interest. Every fourth Sunday evening of the month, the group meets at a wonderful space at Trinity Parish Episcopal Church. Lynn leads the meetings by offering a little structure to stimulate good conversation. One of the book club members graciously sends out emails to regular participants to remind the group of the next meeting along with any schedule changes and book ordering information.

The book club is just finishing *Creating a Life*, by James Hollis and will soon be starting, *Celebrating Soul*, *Preparing for the New Religion*, by Lawrence W. Jaffe.

Lynn is exploring starting a similar book club on the Eastside (of Lake Washington). To participate, please contact Lynn at (425) 453-9384.

Janet Dallett
Continued

"Individuation does not shut one out of the world, but gathers the world to oneself."

—C.G. Jung

Seattle &
Eastside
Jungian Book
Clubs

Stephen Aizenstat Speaker Interview

www.dreamtending.com

Directions to:

**University Unitarian
Church**
6556 35th Avenue NE
Seattle, WA 98115

From I-5 North, take the N.E. 65th St. exit (exit 170). Continue ahead, through the stop sign, on 8th N.E. At the first traffic light, turn right onto N.E. 65th Street. In about a mile, turn left onto 35th Avenue N.E.. The Church is on the right.

Buses 65 and 71 run close to the Church.

"If the individual is not renewed in his spirit, Society cannot renew itself." —C.G. Jung

What experience introduced you to Jung in a way that changed your worldview?

For me, the opportunity to study with Joseph Campbell for many years remains foundational in relation to my love of Jung's work. As Pacifica Graduate Institute hosted Joseph Campbell in Santa Barbara, I had the opportunity to dialog with him directly on many occasions, watch Jung's work come to life through Campbell's slide presentations, and interact with so many on the subject of the Archetypal Imagination. In addition, I have been deeply touched by the work of James Hillman, Russell Lockhart, Marion Woodman, and Robert Johnson. All have been deeply involved in a personal way in the fabric of my life and work. At the Eranos Foundation in Switzerland, I presented on Synchronicity in the same room which once hosted Jung, whose last public lecture was on this intersection of psyche and world. I was honored to be invited to offer my reflections and contribute to the ongoing work of Jung as it extends into this Century.

In what way(s) do you think your orientation to Jung's psychology is changing the world?

The motto of Pacifica Graduate Institute, of which I am founding President, is *animae mundi colendae gratia*, (for the sake of tending soul of the world). DreamTending, my approach to dream work, offers a way of tending dreams that is in harmony with the mission of Pacifica. Tending the worldscape as a dreamscape returns to the world a sense of its psychic presence and back to the dreamer a love of an animated world.



When I tend a dream, I allow the images to open and come alive. The images become animated and embodied. As the images of dream animate, so does the world, and I feel as if I am living in a dream-like world, where the landscapes, the buildings, even the people and the things come alive with an additional spark. I most enjoy walking in the world as if it were a dream. When the world comes alive, as if it were a dream, I seem to navigate more easily, with particular capability and insight, and I "get the job done" more efficiently and with grace.

—Stephen Aizenstat, <http://www.dreamtending.com/why.html>

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. Fantasy, therefore, seems to me the clearest expression of the specific activity of the psyche. It is, pre-eminently, the creative activity from which the answers to all answerable questions come; it is the mother of all possibilities, where, like all psychological opposites, the inner and outer worlds are joined together in living union.

—C.G. Jung, *Psychological Types*, Collected Works, Volume 6, p.78

What experience introduced you to Jung in a way that changed your worldview? This can include your introduction to archetypes, gods/goddesses, synchronicity, dream interpretation, individuation, crisis, numinosity, the collective unconscious, alchemy, myths, etc.

I first encountered Jungian psychology in 1969, in a time of despair, personally and collectively. It was in Berkeley, just after National Guard tanks had invaded to evict some hippies from university land they had made into a children's park, "People's Park." John and Robert Kennedy and Martin Luther King had been assassinated. I had just dropped out of an M.S.W. program where I had hoped to further my fervent wish to save the world—particularly from racism. Two major student strikes, originating in the School of Social Welfare, stirred chaos in the learning environment. My ideals about psychology as a redemptive profession—for people and the world—were shattered. A friend had urged me to read Jung's autobiography and then invited me to attend a conference, "Myth, Dream, and Vision" that a Los Angeles Jungian analyst, Harold Stone, was presenting. Jungian conferences were not at all common in those days; this was the first at U.C. Berkeley.

The conference initiated a re-birth of hope in my soul. That imagination and the arts could be included in psychology, that the "numinous" could be admitted to serious consideration in the healing process, opened a new path for me. By fall of 1970, I was working for Hal Stone in Los Angeles, a ten-year association that included creation of the Center for the Healing Arts.

In what way(s) do you think your orientation to Jung's psychology (in terms of how it has evolved in your personal development and work) is changing the world?

This is a very large question, and, in all honesty, the answer is beyond my knowing. Like the character Parzival, in the version of the Grail story I value so highly, I often have doubt—in myself and in the efficacy of my professional activities. Still, I have had little doubt about my "calling," although its shaping has taken much time.

As scholar, educator, storyteller and ceremonialist, I have aimed to serve language and imagination. My theory is that, as fundamental as rock is to earth, so is speaking for human beings. Speech becomes healing when imbued with living, "embodied" imagination. In a time when language (both spoken and written) AND imagination are so widely undervalued and misunderstood, I certainly hope that my life-long quest to understand and represent the healing word makes a contribution toward the change I would like to see in the world.



REMINDER: Linda Sussman's lecture is at the Good Shepherd Center and workshop is at Seattle University. Please review your Newsletter or check www.jungseattle.org for complete event details.

Linda Sussman Speaker Interview

Directions to:

Seattle University
Stimson Room
Lemieux Library,
Main Floor
900 Broadway
Seattle, WA 98122

Take the James St. exit off I-5 (coming from the north, exit 165; coming from the south, exit 164A). Turn east and drive up the hill past Broadway until you reach 12th Avenue. Turn left at the light on 12th Avenue and proceed north two blocks to East Marion Street and turn left. The visitor parking lot information booth will be directly ahead. Parking on campus costs \$5 to \$6.

NPLAP Seminar for Mental Health Professionals

www.jungseattle.org

Takes you to:

- C.G. Jung Society, Seattle
- North Pacific Institute for Analytical Psychology (NPIAP)
- Jungian Psychotherapists Association (JPA)

“Where love reigns,
there is no will to power;
and where the will to
power is paramount, love
is lacking. The one is
but the shadow of the
other.” —C.G. Jung

Contribute to the Newsletter

- November 5, 2003
deadline for contributions
for the Winter 2004
Newsletter
(mailed to members in
December 2003).
- February 5, 2004 deadline
for contributions to the
Spring 2004 Newsletter.

The C. G. Jung Professional Seminar Program, a two-year, four-semester program for mental health professionals offered by NPIAP (North Pacific Institute for Analytical Psychology), will begin again in September 2003. This very successful monthly seminar series for psychologists, psychoanalysts, psychotherapists, social workers, and pastoral counselors has had full participation since its inception in 1998, and usually there is a waiting list for registration. Professionals who wish to gain an in-depth understanding of the concepts and contributions of analytical psychology are especially drawn to the seminar series and its focus on the Collected Works of C. G. Jung.

The monthly seminars are held one Saturday of each month, 11:00am to 3:30pm, from September to June. All seminars are taught by Jungian analysts on the NPIAP Board. Basic analytic concepts are covered during the first year, including theories of complexes and archetypes of the collective unconscious, psyche and soul, relations between the ego and the unconscious, practice of psychotherapy, dream interpretation, and psychology and religion. During the second year, these essential concepts are explored in greater depth, with the addition of shadow and evil, psychological types, and an introduction to alchemy.

The seminars include didactic discussions of assigned readings given a month prior to each seminar along with related case presentations by the analysts and the participants. Small-group work and experiential exercises are also a part of many seminars.

Thirteen student participants are accepted into the program and new students are added as space becomes available. Some previous studies of analytical psychology as well as a period of Jungian analysis or Jungian-oriented psychotherapy are strongly recommended for those wishing to participate. All students must be practicing clinicians.

Cost of the two-year program is \$450 per semester in addition to a \$100 non-refundable registration fee each year. Those wishing to register should do so as soon as possible. Registration forms are available at www.NPIAP.org.
NPIAP Contact: Geri Grubbs (425) 844-8194 or gerigrubbs@ixpres.com.



C.G. Jung Society, Seattle, members are encouraged to use the *Inside Pages* for member-to-member communication. Please contribute book reviews, invitations to participate in book or film clubs or other activities and reflections with a Jungian orientation to the Society by the Newsletter deadline for inclusion.

If you'd like to be a part of the Committee responsible for the production of the Newsletter or serve on the Jung Society Board as the Newsletter Editor, please contact the Society office (206) 547-3956 or email editor@jungseattle.org. Help with project management, copy editing, or with the computer (layout using PageMaker, scanning and preparing photos for inclusion, converting typed submissions into an electronic format) would all be most welcome.

In this workshop, we will view the film *No Man's Land*, a riveting allegory for our current world situation. In the film, the characters—similar to Parzival at the Grail castle—consistently fail to arouse themselves from the trance of the habitual, to take a risk and create something new that might set events on a more life-serving course. The film's haunting final image challenges each and all of us with what seems an unanswerable question.

Our task will be to dream this image forward. In the process, we will consider the following: To become truly healing, do images need to become actions? Do dreams and works of art require an "ethical" response for their completion—i.e., for their capacity to be generative? What is the role of the heart in relating to image and action? How can we know when an image or action is life-serving?

Linda Sussman, Ph.D., pursues her vocation relating to the healing word as an educator, storyteller, writer, communication consultant, counselor, and ceremonialist. Originally trained as a psychotherapist with a predominately Jungian orientation, she helped to form and worked at the Center for the Healing Arts in Los Angeles for ten years. She obtained her doctorate in Spiritual Psychology and Oral Tradition from the Union Institute and University in 1992. In 1995, she published *The Speech of the Grail: A Journey Toward Speaking That Heals and Transforms*. She has been teaching storytelling and mythology, primarily to adults, for 18 years. She now resides in Ashland, Oregon.

Lee Roloff, Ph.D.

Class: Fairy Tales

On four Saturdays mornings, Dr. Roloff will be presenting a class on Fairy Tales. This class will be similar to the previous series he presented, which was very well received. The fairy tales selected for this series do not include those covered in the previous series.

Lee Roloff, Ph.D., taught myth and fairy tale at Northwestern University and the Jung Institute of Chicago for over 25 years. He is very interested in how the tale is a psychological as well as literary representation of human complexes and conditions. He shared this brief definition of "fairy tales" which he was asked to provide for a *Dictionary of Myth and Fairy Tale*:

Fairy tales are short "once upon a time" narratives paradoxically existing concurrent with, yet removed from, the present and possessing qualities of entertainment and cautionary instruction, e.g., rites of passage, quests, awakenings, abandonments, etc. Fairy tales have been interpreted sociologically as reflections of social and political structures, but, since the influence of Freud and Jung, have been interpreted as narratives of inner psychological import wherein each character is defined by special attributes. Of prime import is the first sentence delineating the situation, e.g., "There was once a miller who had fallen on hard times" (the failed father), or "There was once a childless king and queen" (the childless couple), and from this first sentence inevitable consequences follow.

Suggested text: *The Complete Grimm's Fairy Tales*, introduction by Padriac Colum, commentary by Joseph Campbell.

See *Inside Pages* for an interview with Dr. Linda Sussman.

**Sept. 27, Oct. 4,
Oct. 18 & Oct. 25**

Four Saturdays
10:00 AM – Noon

Good Shepherd
Center, Room 221
[Sept. 27, Oct. 18, 25]
& Room 202 [Oct. 4]

Fees:
\$75 after Sept. 24
\$65 pre-registration
by Sept. 24

The class material is presented in four sessions. Partial payment for class is not accepted.

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Membership Dues

Standard \$45

Senior/
Student \$30

Standard
Couple \$75

Contributing \$100

Contributing
Couple \$165

Sustaining \$300

Newsletter
only \$10

President's Message

As we can see elsewhere in this issue of our newsletter, we have a very exciting year of speakers lined up for our enjoyment. We also have an exciting new home at the Good Shepherd Center. We are now in **Room 222** which is next to the front door entrance of the center, the very first door to the left. With this new space we have a much more central location and this will make it much easier for all of us to visit the library while we partake in the Lecture and Workshop events.

I would like to thank John Krausser and Bunny Brown and an entire crew of volunteers who worked tirelessly to make this transition go quickly and smoothly. Many years ago, I read the Carlos Casteneda books about Don Juan, the Yaqui Indian Shaman, and I remember Don Juan telling Casteneda to look for his unique place to sit in a clearing. I also remember that author describing his amazement when he found his just-right place. I believe that we have found our best spot and it is due to John's ongoing and unrelenting effort.

Please put our list of Lectures and Workshops in your Palm Pilot or date book NOW! And on behalf of the entire board, we look forward to seeing each of you in September.

—Paul Collins, President

Celebrating 30 Years (1973–2003)

Please see the *Inside Pages* for more information on this year's events. If you know of others who might share your interest in what the C.G. Jung Society, Seattle, offers, we hope you will share a copy of the program, invite them to attend an event or ask them to visit our website at www.jungseattle.org.

Membership Dues Increase

As mentioned in the Spring edition President's Message, beginning with renewals due in September, annual dues will increase by \$5 for most of our members, with a change of \$10 for contributing members and \$50 for sustaining members.

Our previous dues adjustment was over six years ago. With increased operating costs, including fees paid to our speakers, the Board feels this increase is a necessary fiscally responsible step.

Like so many non profits, our annual income and expense reports for a number of past years show that we are able to sustain our organization financially only through the benefit of some very generous contributions. We are always very grateful for this support, but we want to work as much as possible to become more self-sustaining.

The board continues to consider ways to strengthen the Society financially while maintaining and improving the quality of education it offers to the public.

—John Krausser, Treasurer

Library News

As you may have noticed by now, the library has moved. **Room 222** is closer to the regular meeting space (Room 202) so you will be able to drop by the library on your way to a lecture or workshop. Although the room did not give us additional space for books and tapes, we felt the new library location would enable our members to come in and check out materials from the library more often.

We will have books by our speakers, Cara Barker, Janet Dallett, Stephen Aizenstat and Linda Sussman available in the library. Books by Janet Dallett and Linda Sussman will be available for purchase at their presentations in October and December respectively.

We would like to thank the family of Jean Butler for donating 85 of her books and a few tapes that she made of lectures she attended at the summer session in Zurich in 1999. Jean Butler was a member and supporter of the Seattle Jung Society for a long time, including serving as Secretary in 1997–98.

Our new location does not yet have a book drop. We ask that you return borrowed items to the library when you visit the Good Shepherd Center for one of the scheduled events.

—Bunny Brown, Librarian

Membership

Since the deadline for our last newsletter we have been joined by 38 people interested in Jungian topics. We welcome:

Dee Barnes	Nancy Hartsock	Priscilla Sherotsky
Kay Beck	Kathryn Johansen	Frances Slocum
E. Eddy Bishop	Sulfiati Magnuson	Abby Smith
Addi Brooks	Diane McQuiston	Janet Tatum
Nora Butler	Margo Meck	JoAnn Tobin
Linda Cavers	Pat Parks	Tricia Trainer
Leslie Ciechanowski	Linda Pennington	Peter Vetto
Crystal Cooper	Su Phillips	Gilda Warden
Megan Davis & Paul Stevenson	Yinsheng Qu	Lori Weisman
Joan Duggan	Sonia Rae	Evelyn Wemhoff
Teri Gaffney	Dan Reiner	Susan Willis
Neil Gray	Jeanie Robinson	Guenes Yuceoral
	Cynthia Seely	

And 48 members have renewed their participation in our activities.

Fay Besharat	Geri Grubbs	Martin Proudfoot
Kimborough Besheer	Nicki Hagoski	Bonita Quiroz-Cantu
Diane Bogue	Siren Hakimi	Dani Riggs
Bunny Brown	Marla Herbig	Laura Diane Rivendell
Lalo Bruhl	Faith Hogan	Leslie Schwartz
Karen Campbell	John Imre	Leland Shields
Mary Colfelt	Bruce Jorgenson	John Soderberg
Paul Collins & Kathy Deviny	John & Traudi Krausser	Barb Sperling
Joan Dinleispiel	Lori Brudvik Lindner	David Steinmetz
Kent & Lucretia Devine	Patricia Littlewood	Lyn K. Stone
Corwin Fergus	Mark McNeil	Vicki Tomlinson
Joyce Ferm	Shirley McNeil	Mickey Voegtlin
John Giovine	Jan Mikus	Patricia Warming
Raelene Gold	Erica Moseley	Anya Woestwin
Joan Gregory	Kevin Nordmann	Edith Wollin

Autumn 2003

Library Hours

To double-check library hours call 206-547-3956 for a phone message or see our web page (www.jungseattle.org) for schedule changes.

Saturdays

12:30 PM – 3:30 PM

Lecture Fridays

From 6:15 PM

(Sep. 12 & Dec. 12)

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.

C. G. Jung Society, Seattle

Pre-registration for Autumn 2003 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 222 Seattle, WA 98103. Questions? Call the Jung Society office, (206) 547-3956.

Please check each event for specific fees, times, locations.

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

Payment must accompany your pre-registration. No refunds.

- | | | | |
|--------------------------|--------------------------|-----------------|--|
| <input type="checkbox"/> | Cara Barker, Ph.D. | September 13 | When There are More Questions Than Answers |
| <input type="checkbox"/> | Janet Dallett, Ph.D. | October 11 | Listening to the Rhino—Violence and Healing... |
| <input type="checkbox"/> | Stephen Aizenstat, Ph.D. | November 8 | Tending a Living Image (DreamTending) |
| <input type="checkbox"/> | Linda Sussman, Ph.D. | December 13 | Image into Action—Playing by Heart... |
| <input type="checkbox"/> | Lee Roloff, Ph.D. | Starts Sept. 27 | Fairy Tales Class (pre-register by Sept. 24) |

Charge my VISA MC Number _____ Exp. Date _____
 Name _____ Phone _____
 Address _____

Please inquire with the Society, if you are interested in Continuing Education Credits (CEU's) through the NASW.



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