



C. G. JUNG SOCIETY • SEATTLE

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SPRING 2004 NEWSLETTER

Despite appearances to the contrary, the establishment of order and the dissolution of what has been established are at bottom beyond human control. The secret is that only that which can destroy itself is truly alive.

— C.G. Jung, *Psychology and Alchemy*

*Members of the C.G. Jung Society, Seattle
are invited to the*



Annual Membership Meeting

June 5, 2004 4:00-6:00 p.m.

Invitations mailed to Society members will include location.

Puanani Harvey, Ph.D.

Lecture: Only That Which Can Destroy Itself Is Truly Alive

In his analysis of the four hundred dreams and visions of the Nobel physicist, Wolfgang Pauli, Jung pronounced “the secret is...only that which can destroy itself is truly alive.” He proceeded to posit in the psyche an “unreasoning instinct” beyond human control which guides the establishment of order and the dissolution of what has been established in the mysterious and oftentimes frightening journey toward *individuation*. Alchemy became one of the languages for these paradoxical processes by which the Self becomes discernible.

“Only that which can destroy itself is truly alive” will be our primary thread as we consider Jung’s collaboration with Pauli, who speculated the missing dimension of quantum theory to be the unconscious with its archetypal ordering capacities, and Jung’s therapeutic work with his first analysand, Sabina Spielrein, the author of the seminal paper titled, “Destruction as a Cause of Coming into Being,” which postulated the equivalent of a death instinct.

This presentation was first given in April 2001 to the American Psychological Association Psychoanalytic Division and continues to be a “work in progress.”



Jun. 5

Join Seattle Jung Society for potluck and conversation. Board elections, program feedback and preview.

April 9

Good Shepherd Center, Room 202

Friday Lecture

7:30 PM – 9:30 PM
2 CEU's

Fees:

\$10 members
\$15 non-members

Please see *Inside Pages* for an interview with Dr. Puanani Harvey

www.jungseattle.org

April 10

Good Shepherd
Center, Room 202

Saturday Workshop

10:00 AM – 2:30 PM
3.5 CEU's

Fees:

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

May 14 & 15

Good Shepherd
Center, Room 202

Friday Lecture

7:30 PM – 9:30 PM
2 CEU's

Fees:

\$10 members
\$15 non-members

Saturday Workshop

10:00 AM – 4:00 PM
5 CEU's

Fees:

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

www.jungseattle.org

Workshop: Creative Imagination and Khidr

The workshop will focus on contemplation of Khidr, a mystic Islamic figure whom Jung considered illustrative of the process of transformation. We will explore the *creative imagination* as perceived in esoteric Islamic traditions made accessible by such as the poetry of Rumi, with implications for spiritual practices of *active imagination*.

Puanani Harvey, Ph.D., is a practicing Jungian analyst in Sante Fe, New Mexico, where she has served as both Training Director and President of the New Mexico Society of Jungian Analysts. Her birth and childhood in Hawaii and her undergraduate degrees from the University of California Berkeley in Child Development and Art History highlight her longtime interest in cross cultural child development and its implication for self actualization and creative unfolding.

This program has been approved for 5.5 CEU's by the Washington Chapter, National Association of Social Workers (NASW) for Licensed Social Workers, Licensed Marriage & Family Therapists and Licensed Mental Health Counselors. Provider number is #1975-157. The cost to receive a certificate is as follows: 5.5 units for lecture and workshop \$15; 2.0 units for the Friday lecture \$10; 3.5 units for the Saturday workshop \$10.

Ann Lammers, Ph.D.

Lecture: Whence Evil? The Missing Fourth in the Jung-White Letters

The breakdown of friendship is a painful process, all the more when the relationship carries spiritual freight. Spiritual and professional concerns were the starting point for the friendship that grew so quickly between C.G. Jung and Victor White, the English Dominican priest and theologian, beginning in 1945. For close to a decade they shared work that was fruitful and carried profound meanings for both of them. Why did a working relationship, begun with such hopefulness, disintegrate? Did any products of their collaboration survive? This lecture sets the groundwork for Saturday's workshop by discussing the personal, cultural and historical factors that shaped the two men's friendship, propelled them toward their falling out, and supported the fragile reconciliation they achieved at the end of their lives.



Workshop: The Self as Dancing Partner—Jung and White and the God of Double Aspect

In his 1937 work "Psychology and Religion," and later most notably in *Aion*, Jung examines the psychological role of the Self and its symbols. The archetype of wholeness, he says, is identical for all practical purposes with the image of God in the soul. But like all archetypes, he warns, the *Self* has a negative polarity, a shadow, without which it would be incomplete. Here we find the navel of our story, since it was in debating the connection of God with evil that Jung and White began to lose connection with each other.

Readers of Jung will be familiar with his insistence that, as known to the psyche, the image of God has a "terrifying double aspect." But how far does this

observation take us? In studying the story of Jung and White, I suggest we need to imagine the *Self* as an active partner in the story, as a dancing partner, perhaps, whose invitation is almost irresistible but whose close touch is dangerous. "It is terrible to fall into the hands of the living God."

When we examine the Jung-White relationship from this archetypal perspective, we find a wealth of *Self* symbols woven into their history. In the very language of their letters, as well as in the dreams and visions reported there, various images of the Self occur. The shadow of the archetype becomes more apparent as the story unfolds. The central problem of Jung's *Answer to Job*, which became such a tragic stumbling-block between him and White, may also be revisited from this point of view.

The workshop will include opportunities for discussion and small-group sharing:

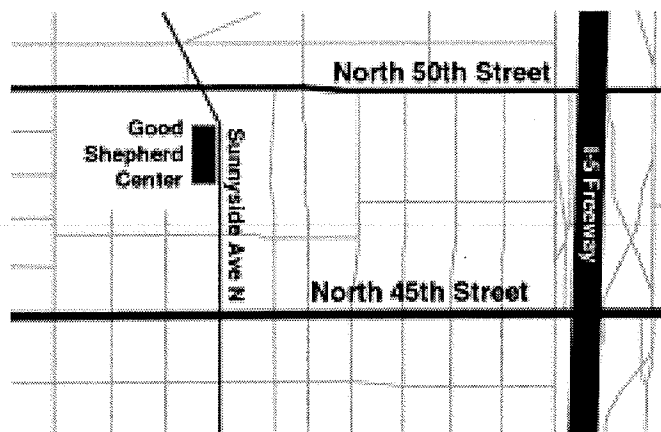
- The "fourth" for Jung. Why it's missing, and why it matters for psychological healing.
- Self-symbols in the psyche: seen or unseen, how they invite growth.
- When love and personal truth conflict, what helps the soul survive?
- Friendship as a vessel for the spirit.
- Repairing what has been broken—the conditions for reunion.

Ann C. Lammers, M.Div., Ph.D., MFT, a psychotherapist in private practice in Berkeley. She earned her Master of Divinity at an Anglican seminary in New York and her doctorate in Religious Studies (theology and psychology) at Yale University. After moving to California in 1986, she became a licensed Marriage and Family Therapist. Her interest in the Jung-White relationship began 20 years ago, leading to her first book, *In God's Shadow: The Collaboration of Victor White and C.G. Jung* (1994). She is now primary editor of a companion volume, *The Jung-White Letters*.

This program has been approved for 7 CEU's by the Washington Chapter, National Association of Social Workers (NASW) for Licensed Social Workers, Licensed Marriage & Family Therapists and Licensed Mental Health Counselors. Provider number is #1975-157. The cost to receive a certificate is as follows: 7.0 units for lecture and workshop \$15; 2.0 units for the Friday lecture \$10; 5.0 units for the Saturday workshop \$10.

Directions

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. Follow entry drive and park in either of the two building parking lots.



Please see *Inside Pages* for an interview with Dr. Ann Lammers

Good Shepherd Center
4649 Sunnyside Avenue North

www.jungseattle.org

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President's Note

As this newsletter goes to press, the Seattle Jung Society is preparing for our 30th Anniversary Conference on March 13th at the Seattle Art Museum. We honor and recognize everyone who has worked tirelessly to make this event possible, especially Connie Eichenlaub and the Committee that put together the "Portals to Psyche: Jungian Trends in the Northwest" Conference. We hope you were able to take part in the Conference, and look forward to your participation in the Jung Society's Spring events.

Also, mark June 5th on your calendars. This is our annual meeting where we share good conversation at a potluck event. At the event, members will have an opportunity to give feedback on this year's programs, preview what is planned for next year and elect Board members. The rich sharing of Jungian material that members find personally relevant at previous annual meetings has resulted in kindred souls finding each other and the creation of book study and other activity groups that foster ongoing connection. If you are interested in forming a group or participating in a group, we invite you to use the meeting to share your ideas and interests. A postcard invitation will be sent to members with additional event details.

I am happy to report that we have been able to issue Continuing Education Credits (CEU's) for lectures and workshops this year for a small administrative fee. If you are a therapist, the Board hopes CEU's make attending lectures and workshops even more valuable for you.

And finally, I'd like to extend an invitation to members who wish to serve on the Board or volunteer in some capacity. Please let the Jung Society office know or speak with any Board member to express your interest.

—Paul Collins, President

June Singer

It is with sadness that we share the loss of June Singer. We were very fortunate to have had her as our speaker in February 2002. She passed away unexpectedly on January 29th, at the age of 85. June Singer was a founding member of the C.G. Jung Institute of Chicago, noted author, clinical psychologist, educator and Jungian analyst.

"We, as a nation, need to discover our own shadows. We can find them in the images we project, if we can only remember that they are *our* images. Such recognition can only begin with the *individual's* willingness to recognize his *own* shadow. Before he does this he is ill-equipped to assign praise or blame to other individuals, much less nations... The person who commits himself to a life of continuing confrontation with the unconscious within himself, will also confront the unknown in the world at large with an open mind, and what is more, with a heart of wisdom." —June Singer, *Boundaries of the Soul: the practice of Jung's psychology*, p. 177



INSIDE PAGES

Spring 2004

Member-to-Member Supplement

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Program Notes

For this issue of Inside Pages in addition to speaker interviews with Ann Lammers and Puanani Harvey we are fortunate to have contributions from workshop participants. Pat Tyllia shares her reflections about the January Karlyn Ward workshop, Tanya Maurer writes about Linda Sussman's mini-retreat in December, and Debra Harvey shares a poem written at the same retreat.

You will also find a special article entitled "Creating Architecture from a Jungian Perspective" from Robert Freeman in Portland. Robert volunteered for the Seattle Society a couple of years ago as Program Planner and so is finding yet another way to contribute to the educational mission of the Society. Also see the on-line, fully illustrated version of Robert's article in "Inside Pages In-Depth" at www.jungseattle.org/insideindepth.html. Inside Pages is the place to share your thoughts, comments, and analysis of lectures and workshops as well as other Jungian-related experiences. The deadline for fall submissions is early July, so you have plenty of time to write up an article, poem, or review for the next issue. Please submit to Connie Eichenlaub at connieei@earthlink.net.

Many thanks are due to the individuals who have given of their talents and time to make the 30th Anniversary celebration of Jungian Trends in the Northwest possible. If you find other individuals at the conference with whom you would like to remain in contact and perhaps form focus groups, you might want to let others know of meeting times by posting announcements in "Inside Pages" or on-line at the Society's website Bulletin Board. Announcements can be e-mailed to webmaster@jungseattle.org. One such interest group that has been meeting for a few years is the Book Study group. In March they will begin reading and discussing Jung's *Answer to Job*. This will be a good preparation for Ann Lammers' lecture and workshop in May.

At the Annual Membership Meeting in May I hope to get feedback on this year's programming and will be announcing next year's program of lectures and workshops. You can help shape the content and quality of the Society's programming by bringing your ideas and enthusiasms to this last gathering of the season.

—Connie Eichenlaub, Program Planner

Puanani Harvey

Speaker

Interview

April 9 & 10

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

In the Christmas of 1969, when I read Chapter VI, Confrontation with the Unconscious, in *Memories, Dreams, and Reflections*, the gift from a dearest friend, I welcomed the distinct sense of “coming home.” I had lived a childhood surrounded by the myths of ancient Hawaii, most particularly those of the Goddess Pele, whom we knew to regard with great awe and trepidation. As a toddler, I was treated by a Hawaiian Kahuna for the polio I had contracted and given the Hawaiian name I carry to this date, leaving a lasting sense of the mystery of ancient healing practices.

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?

My sights seem myopic when oftentimes I describe analysis as a “process of increasing tolerance for uncomfortable states.” This suggests movement toward the Unknown and hopefully a greater openness to the deepening and expanding of Awakeness. Would that the tale of the hundredth monkey were true then indeed each Awakening adds to the changing of the world.



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

Ann Lammers

Speaker

Interview

May 14 & 15

In 1978, when I was preparing to enroll in my first course on psychology and theology, I picked up a copy of *Man and His Symbols*, meaning to start learning about Jung on my own. First I read Jung's long essay. I was fascinated, but I still took a consciously sceptical view of what seemed like byzantine assertions. Then I started to dip into another essay, I think the one by Marie-Louise von Franz, over which I soon fell asleep and dreamed I was drawing with crayons on construction paper. I drew two long, clumsy rectangles, which overlapped to form three rough squares. Even in the dream I laughed at myself, “Look, you’ve just started reading Jung, and now you’re drawing his ‘three’ and ‘four!’” This major alchemical formula, which I had just been questioning with my conscious mind, had fallen right past my defenses and landed in the middle of my child’s intelligence. The dream made me admit that at a deep level I was already convinced by Jung's theory of symbols and had begun to make it my own. I can say now that it was on the way to becoming my new language.

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 hard question. As a psychotherapist I work with one person at a time, and as a scholar I seem never to finish getting the Jung-White

material published. If those two jobs are all I can do in my life, will my work have changed the world? There's always a temptation to think grandly about one's achievements, but I once felt the awe of knowing that I had made a real difference in the world—in the world of Jungian research, anyway. In 1992 Franz Jung told me that my dissertation was the 'key' that had opened the archive where Victor White's letters had been locked away for 30 years. He said that Jung's heirs trusted me to handle the sensitive Jung-White correspondence, and they hoped it would eventually see the light of day. If the world is ever to be transformed, maybe it will happen because a great many people have done whatever they can, with the tools available, to bring hidden things to light.



On January 9th, Karlyn Ward presented *Anchored in the Heart—Redeeming the Dark Feminine*. According to Ward the history of the feminine in religion is being rewritten because of new research by historians and women theologians. Research of the Papyrus texts shows a strong, earthy, woman accompanies Jesus on walks, gives of her wealth to care for Jesus and the disciples, is kissed on the mouth by Jesus implying intimacy of some kind, became a prominent disciple praised by Jesus as one on the same wave length as himself, is the first to receive an experience of Jesus after his death, and goes on to become a respected leader of the gnostics. This woman is St. Mary Magdala.

Ward goes on to say, there also seems to be a relationship between the Black Madonna and Mary Magdala demonstrated by the frequent worship sites located very near one another or the same site being used to worship both. The Black Madonna cult springs from the Wisdom or Sophia tradition. The Black Madonna and Mary Magdala figures are both earthy, womanly, black, and both sit in the throne of Isis.

One legend of Mary Magdala says that she and others, possibly Joseph of Arimathea, were put on a rudderless boat. They may have fled to Alexandria and then perhaps to Southern France. In the Grail legend, Mary Magdala is pregnant when she arrives in France. Sarah is the child of Mary Magdala and Jesus. The troubadours had many, many songs about the legend and cult of Mary Magdala until the 8th century. The Catholic Church declared these ecstatic songs heretical or said they were about the Virgin Mary. Soon witch hunts began and the cult went underground.

During the lecture and workshop, Ward presented vivid slides of Black Madonnas and Mary Magdala. She also played a wide variety of music about the legends and history of Mary Magdala. These were meant to reach the audience, move the audience. The combination of the music and slides made one hope such a history would live again.

Ann Lammers
Continued

Reflections on
Karlyn Ward's
January 2004
Lecture &
Workshop
by Pat Tyllia

*Reflections on
Linda
Sussman's
December
2003 Lecture
& Mini-
retreat
by Tanya
Maurer Ph.D.*

"Is there any interest in initiating a celebratory workshop around a Summer Solstice motif? Unicorns would be welcome and not sacrificed!"—*Tanya*

In her talk on Friday evening, Linda Sussman, Ph.D., a Jungian oriented psychotherapist, educator, ceremonialist, storyteller, and author imaginatively beguiled us with her slides of the enchanting Unicorn Tapestries and poetry by Rainer M. Rilke, Robinson Jeffers, and Jane Hirshfield. She described the interactive themes of Desire, Imagination, and Necessity, as well as their implications for influencing human action and individuation.

In the workshop on the following day, she developed three additional concepts: contemplative conversation, generative action and dreaming an image forward. She described *sentipensante* meaning "feeling-thinking" and/or "language that speaks truth from the heart." We were encouraged to try these processes in several group exercises that helped create a trusting, sharing, and communicative atmosphere.

We watched a Bosnian movie, *No Man's Land*, directed by Danis Tanovic. This film which is allegorical in nature, depicts the absurdity of war and man's estrangement. The Serbian and Bosnian armies are camping on either side of a trench, when two opposing soldiers confront each other in "no man's land." Their interactions range from initial hostility and suspicion to temporary mutual compassion. The men seem to be able to modify their trained aggressive reactions to "the enemy" and tentatively began to relate to one another as "humans"; however, one impulsively betrays the other, reinstating the conditioned hatred.

Another theme of the film involves a soldier who was presumed dead, under whom a bomb was planted, which would explode at any movement. However, he was not dead, and the bomb could not be disarmed despite the best help available from experts. The military and U.N. authorities resolved the matter by pretending to rescue the man but deceptively leaving him alone in the trench on the bomb. One of the sympathetic officers involved in the rescue has a moral choice either to alert the media, which is nearby, about the deception or follow orders to leave the site. With apparent discomfort he leaves unable to take a stance of risking opposition to authoritative rules. The last chilling image of the film is of the man abandoned in growing darkness, immobile, considering his imminent death.

We were asked to "dream the image forward" and express our feelings in an artistic form, which could entail poetry, drawing, sculpture, dialogue or enactment. In tribute to Dr. Sussman, she had established such a high level of trust in the group that we all seemed eager to use our imaginations, to expand our perceptions, and to experiment creatively with finding "a voice" in some form of expression. Although the last exercise marked the end of an intense, eleven hour day, the participants seemed elated and energized. Some even forgot to break for dinner.

As a result of tossing around ideas about how we might continue, the idea was enthusiastically put forth of having Dr. Sussman do another workshop in six months, which would synchronistically coincide with the Summer Solstice.

I attended Linda Sussman's workshop where we examined how our heart is moved and then expressed in image. We viewed the film *No Man's Land* by Bosnian Director Danis Tanovic. This film is set in the midst of the recent Balkan wars, *No Man's Land* is a powerful account of the relationship that develops between two enemy soldiers—a Serb and a Bosnian—who are trapped together in the same trench. When the United Nations begrudgingly decides to come to their rescue, the soldiers' predicament is blown up into an international news spectacle, and the dark humor of the film becomes evident. The award-winning drama explores humanity in the midst of the horrors of the Bosnia-Herzegovina war.

This poem is a response to what I saw, felt, tasted, and heard.

No Man's Land

Is this our earth?
This land over which we fight
For the right to die?
This IS a no man's land
This blood-soaked trench
This hand-scratched hole.
This IS a naked grave
Marked anonomously
And ceaselessly
By the sun
That continues
To rise
And to set
Where the winds do blow
and howl
Where the grasses do sway
And bend
Where the trees do gather
And mourn.
This IS our no man's land
Where we bury our love for each other
Under the dirt of differences
Where one life explodes
Into innumerable shards
Only to become
The stars
Illuminating the sky
Over the cold dark no man's land.

*Debra Harvey
shares a poem
she wrote at the
Linda Sussman
Mini-retreat in
December 2003*

Bereavement Dreaming and the Individuating Soul

by Geri Grubbs, Ph.D.

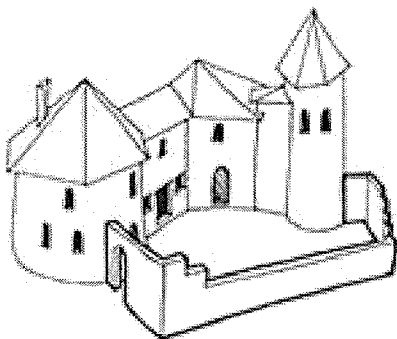
Pick up a newly released copy or check out the copy at the Jung Society library.

Dr. Grubbs will be presenting this material in September 2004 at the Jung Society.

"...A wise guidebook for when tragic loss plunges the living soul into grave liminality and opens the door to transformation."—Murray Stein, Ph.D.

This eventful book is a touching presentation of the dreams you have following the sudden death of a loved one. It is a deep look at the grief process that is expressed in your nightly dreams. When you lose a loved one, the experience is both mythical and personal. Dr. Grubbs explores the archetypal aspect of the death experience as well as the personal, which arises in the particular healing path you take. Both realms blend in the dream space where you may encounter your lost beloved. Here you can find comfort and renewal as well as participate in your beloved's own growth along his or her own soul journey.

*Creating
Architecture
from a
Jungian
Perspective
by Robert
Freeman*



"I added a courtyard and a loggia by the lake, which formed a fourth element that was separated from the unitary threeness. Thus a quaternity had arisen."
—C.G. Jung.
Memories, Dreams, Reflections

Architecture plays a dynamic role in our daily existence. Unless we are nomads or cave dwellers, we eat, sleep, work, entertain, worship, learn, and love in built environments. Shouldn't we give greater recognition to the affect of these environments upon those aspects of daily living, and upon the soul?

"...words and paper...did not seem real enough to me; something more was needed." —C.G. Jung. *Memories, Dreams, Reflections*

Carl Jung had an intimate relationship to his surroundings, from the stone he chiseled while sitting at Bollingen to the house he created, lived and studied in, there. Films and photographs of Jung at this place convey a feeling of integration between the man and his environment, perhaps the physical manifestation for the man and his soul.

"At first I did not plan a proper house, but merely a kind of primitive one-story dwelling. It was to be a round structure with a hearth in the center, and bunks along the walls. I more or less had in mind an African hut where fire, ringed by a few stones, burns in the middle..."
—C.G. Jung. *Memories, Dreams, Reflections*

How common it is that in our dreams appears the house, new or remodeled, finished or not, subterranean or in the air, and any aspect of its material and ethereal qualities. Are not these symbols for our psyche? And the real structures we create. Are not they the symbols realized?

"But I altered the plan even during the first stages of building, for I felt it was too primitive." —C.G. Jung. *Memories, Dreams, Reflections*

We all have heard stories of couples in the process of designing and/or building a house, and how that process and experience was the most gut wrenching, soul searching time that their relationship experienced. It is commonly speculated that almost 50% of couples engaged in the process, disengage their relationship during or shortly thereafter. The angst does cut to the bone. The dynamics of architectural space is not unlike the equilibrium of relationships. There is such power in the process. Instead of demise it can create vitality, vigor and renewal.

A Jungian influenced architecture. What might it entail? How might it be achieved? It is definitely not relegated solely to the design of our dwellings. It can extend to the whole of the built environment, where we work, recreate, learn, shop, pray, and experience culture.

Light and Dark of Spaces. Indirect light, light that filters magically in from above. Shadow, mystery and the recognition of the sacred. Creation of sacred space.

Envelopment of Spaces. Hard, with clear delineation, precise boundaries and perhaps functions; Soft, with interpenetration, multiple use, varying orientation, integration of some or all of the senses with the exterior, distant images/environments/horizons.

Centrality. What aspect of living in our environments creates the center upon which much of the remaining revolves? The hearth took this place for thousands of years. Perhaps it still does. A building can center on its most important function. A family or an individual gathers, around a cooking island, a hearth, a TV, a view, a writing desk, a garage full of cars. Our focus exposes our values.

Prima Materia. A textural palette related to the activity anticipated within the space and the association of those using/occupying it. Endurance of stone, tales of thousands of years; Transparency and fragility that is glass; Perfection of lacquered metal, bending of bamboo, rushing of water, smell of herbs. The material alchemist still searches to create gold.

Stories and Place. We may make our own stories but they are built upon land/earth that has had its own songs. We must interpret each and honor each. If we are so lucky, we reside within and walk upon sympathetic songlines. Craig San Roque, a Jungian analyst and Bruce Chatwin, an anthropologist, have contributed extensive insight into the ways in which the Indigenous Peoples of Australia recognize land, earth, structure, history and story.



Book Study Group meets at the Trinity Parish Episcopal Church, the last Sunday of the month from 6:00 to 8:00 p.m. The group will be starting a new book, Jung's *Answer to Job* in March. For more information please contact the office or Lynn Davis Fox.

Robert Freeman Architecture from a Jungian Perspective Continued

Robert Freeman is a licensed architect practicing in Portland, Oregon. He has studied, and participated in, Jungian work for over twenty five years, and he brings those experiences into his practice of architecture. He can be reached at rfreeman@intergate.com

*"It might also be said that I built it in a kind of dream. Only afterward did I see how all the parts fitted together and that a meaningful form had resulted: a symbol of psychic wholeness." — C.G. Jung. *Memories, Dreams, Reflections**

Book Study Group Starts New Book



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

Library News

We have several new books: *Jung, A Biography* by Dierdre Bair and *Bereavement Dreaming and the Individuating Soul* by Geri Grubbs, a Seattle area analyst who will be our speaker in September 2004. We also have *Speech of the Grail* by our December speaker, Linda Sussman. We have several books edited or written by our February speaker, Robert Sardello. *The Angels, Freeing the Soul From Fear, Money and the Soul of the World, Love and the Soul, Facing the World with Soul, and Love and the World*. Ann Lammers, who will be here in May, has written a book: *In God's Shadow: The Collaboration of Victor White and C G Jung*. We hope to have this book for sale at her event.

We also have a number of books by the late June Singer, *Boundaries of the Soul: the practice of Jung's psychology, Modern Woman in Search of Soul* among others.

Linda and Michael Sheaffer have been coming faithfully for several years to do the inventory for which we thank them and thanks to other regular volunteers: Siren Hakimi, Shirley McNeil and Betty Eldredge.

The library will be open at 6:30 p.m. on April 9 and May 14 so please plan to return or check out materials at those times.

—Bunny Brown, Librarian

Membership

In the months since our last newsletter 47 members have renewed to continue our encounter with Jungian concepts. We thank:

Anne Arthur	Linda Fleming	Shirley Mayfield	Mary Romeo
Wahhab Baldwin	Molly Gordon	Marian Maynard	Janet Ross
Cara Barker	James Gossett	Barbara Morgan	Joe Rutte
Laura Beso	Gary Hammer	Randy Morris	Linda Sheaffer
Nancy Broaders	Linda Jenkins	Erica Moseley	Priscilla Sherotsky
Kathleen Caldwell	Leslie Johannes	Jane Neubauer	Debra & Kenji Tachibana
Mary Colfelt	Gail Jones	Su Phillips	Kathleen Taylor
Shirley Crawford	Robert Keeler & Nan Joy	Golda Posey	Vickie Tomlinson
Lynn Davis Fox	Ken Kimmel	Bonita Quiroz- Cantu	Dean Tudor
Connie Eichenlaub	Cora Lawrence	Lisa Ramsey	Patricia Warming
Peter Elting	Fern Martin	Joanna Robinson	Yasue Yoshike

In the same time, 31 new members have joined us, and we welcome:

Jean Ashmore	Barbara Egolf	Lee Mueller	Pat Speidel
Shea Bajaj	Janice Eng	Janice Phillips	Claire Tangvald
Rebecca Buttitta	Barbara Force	Sue Prescott	Jean-Claude Tchecheff
Kay Carlson	Linda Fowler	James W. Ray	Joseph Trinh
Debbie Cullen	Julie M. Freyberg	Margaret Reed	Mary Wainwright
Elizabeth Davisson	Thomas Kayser	Lorraine Sando	Terry Welch
Jani Drewfs	Kim Kerrigan	Jay Shapiro	Barbara & David Westerling
Jemila Dwyer	Mary Alice Long	Vance E. Sherman	

Spring 2004

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 6:30 PM

(April 9 & May 14)

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.

www.jungseattle.org

C. G. Jung Society, Seattle Pre-registration for Spring 2004

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 and whether CEU's are available.
I enclose \$ _____ (check or credit card) for pre-registration for the following:

Payment must accompany your pre-registration. No refunds.

- | | | | |
|--------------------------|-----------------------|----------|---|
| <input type="checkbox"/> | Puanani Harvey, Ph.D. | April 10 | Creative Imagination and Khidr |
| <input type="checkbox"/> | Ann Lammers, Ph.D. | May 15 | The Self as Dancing Partner—Jung and White and the God of Double Aspect |

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

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