



C. G. JUNG SOCIETY • SEATTLE

WWW.JUNGSEATTLE.ORG

WINTER 2005 NEWSLETTER

But the right way to consciousness is made up, unfortunately, of fateful detours and wrong turnings. It is a *longissima via*, not straight but snakelike, a path that unites the opposites in the manner of the guiding caduceus, a path whose labyrinthine twists and turns are not lacking in terrors. It is on the *longissima via* that we meet with those experiences which are said to be “inaccessible.” Their inaccessibility really consists of the fact that they cost us an enormous amount of effort; they demand the very thing that we fear, namely, the ‘wholeness’ that we talk about so glibly and which lends itself to endless theorizing, though in actual life we give it the widest berth.

—C.G. Jung (*Collected Works*, Vol. 12, par. 6)

Twelfth Night Festivities

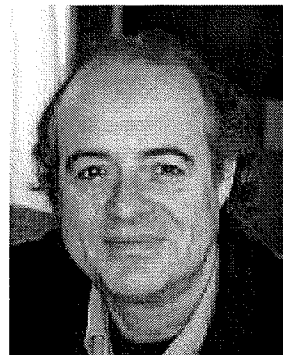
The board and book study group are holding a casual seasonal potluck. Members who are interested are invited to join in and bring a dish of their choice. If you plan to attend please call the office for directions.

January 9, 6:00 PM – 8:00 PM

Robert Bosnak, J.D.

Lecture: Dreams as Ecosystems—Incubation for Health and Imaginative Solutions

3000 years ago Western medicine started with dream incubation. The word ‘clinic’ stems from the benches dreamers would lie on in the temple to receive a dream, the *klinai*. It was implicitly assumed that dreaming was part of an ecosystem, including health, a powerful geographic location, and the responsive presence of creative spirits (gods) surrounding us. The lecture will focus on 21st-century techniques to recapture this ancient method. The word solution, following Jung’s work on the art of alchemy, is understood not just as an answer to a problem, but primarily as the dissolution of the problem itself, giving rise to a new orientation. Cases will be presented from work with physically ill people and from work with actors and playwrights. Case presentations are being prepared to show how these techniques might work in contemporary software development.



Jan 14

Center for Urban
Horticulture
3510 NE 41st St

Friday Lecture

7:00 PM – 9:00 PM
Check in 6:30 PM
2 CEU’s

Fees:

\$10 members
\$15 non-members

For more information
on Robert Bosnak,
please visit

www.cyberdreamwork.com

www.jungseattle.org

Jan 15

Center for Urban
Horticulture
3510 NE 41st St

Saturday Workshop

9:00 AM – 4:45 PM
Check in 8:30 AM
6.5 CEU's

Fees:

Before Jan 7
\$60 members
\$70 non-members
\$50 student/senior
members
\$60 student/senior
non-members
After Jan 7, add \$10

Jan 16

10:00 AM – 5:00 PM
NASW CEU's
available.

See Inside Pages.

Feb 11

9:00 AM – 4:30 PM
Registration 8:30 AM

WSPA CE Credits
available.

See Inside Pages for
complete details.

Register through
WSPA by Feb 4,
for preregistration
discount.

WSPA information
www.wapsych.org

www.jungseattle.org

Workshop: Embodied Imagination—Learning the Ropes

This workshop will focus on learning a variety of techniques to approach dreaming through a sense of body. The focus is on becoming familiar with incubation techniques and the subsequent work on the resulting dreams, in order to apply this to creative and health problems. Suggestions will be given about how to continue the work in peer dream groups.

Robert Bosnak, J.D., is a Dutch Jungian psychoanalyst and diplomate of the C. G. Jung Institute, who trained in Zurich, Switzerland from 1971 to 1977. Since then he has been in private practice in the United States (Cambridge, Massachusetts) and has recently moved to Sydney, Australia. He continues to travel to the U.S. three times a year to teach at Pacifica Graduate Institute and to practice on the East Coast. The Jung Society has scheduled a weekend for Robert Bosnak to lecture and do an intensive workshop on dream incubation techniques.

This program has been approved for 8.5 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: 6.5 units for lecture and workshop \$15; 2.0 units for the Friday lecture \$10; 6.5 units for the Saturday workshop \$10.

Special Event with Robert Bosnak, Ph.D.

for

Pacifica Students/Alumni & Antioch Psychology Students

Registration Form and details included in Inside Pages.

**Washington State Psychological Association (WSPA) &
C.G. Jung Society, Seattle**

present

James Hollis, Ph.D.

The Archetype of the Wounded Healer

As Jung once noted, only the wounded healer can heal. Only the person who has suffered, come to an enlarged consciousness through that suffering, and then relates to others with a more assimilated woundedness, can have a healing effect upon others.

The highest percentage of persons in the care-giving professions come from troubled backgrounds and may unconsciously be seeking personal healing through their choice of profession. This program will seek to identify typical intra-psychic motifs of the caregiver, recurrent stresses, and exercises for the identification of one's personal psychodynamics.

Registration Form and details included in Inside Pages.

Learning Objectives for Archetype of the Wounded Healer

1. Identify the deeper implications of the idea of the wounded healer.
2. Discern the typical psychological preconditions which lead one to choice of profession.
3. Enumerate the typical emotional costs to the healer in the conduct of practice.
4. Identify coping and compensatory modes of behavior to deal with the iatrogenic character of psychological praxis.
5. Gain a greater appreciation of the depth and importance of counter-transference phenomena.

Recommended Reading

David Sedgwick, *The Wounded Healer* & James Hollis, *Creating a Life*

James Hollis, Ph.D.

Lecture: *Creating A Life*

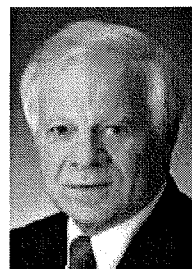
Can we create our lives, or does life create us? How is it that we are free but chose such repetitive, self-defeating patterns? How does fate collide with destiny and catch us in between? What are the sources of those replications, and what the insights we need to maximize such freedom as we may have? These are the questions which haunt the modern who, wishing freedom, creates repetitions, yet longs for an authentic journey.

Workshop: *Creating A Life*

We can never be free to create our lives if we are in service to fixed, internalized, and largely unconscious ideas. We will engage questions which stir, sift, and raise consciousness of those deeply ingrained, implicate ideas which create, or repeat patterns, in our lives. With consciousness, comes the power to choose more freely. (Bring a notepad and pen for journaling).

James Hollis, Ph.D., is a Zurich-trained Jungian Analyst, author of eleven books, most recently *Creating a Life*, *On This Journey We Call our Life*, and *Mythologems: Rendering the Invisible World Visible*, and the forthcoming *Finding Meaning in the Second Half of Life*. He is Executive Director of the Jung Educational Center of Houston, Texas.

The Washington State Psychological Association (WSPA) is approved by the American Psychological Association to offer Continuing Education for psychologists. Workshops offered by WSPA are recognized continuing education activities under the rules adopted by the Washington State Examining Board of Psychology and the Licensed Counselors Advisory Committee. The "Archetype" program has also applied as a Washington State approved clock hour offering. WSPA maintains responsibility for the programs. Any comments, concerns, or complaints should be directed to Doug Wear, PhD, Executive Director, at the WSPA Office. Important Notice: Only those who attend the workshops and complete the evaluation forms will receive continuing education credits. Please note that APA CE rules require that we only give credit to those who attend entire workshops. Those arriving more than 15 minutes after the scheduled start time or leaving before the workshops are completed will not receive CE Credits. For those registering for "Archetype of the Wounded Healer" through WSPA and Friday lecture and/or workshop, there is no additional charge for CE Credits. For those participating in just the Friday evening lecture or Saturday workshop, the cost to receive a certificate is as follows: 5.5 credits for lecture and workshop \$15; 2.0 credits for the Friday lecture \$10; 3.5 units for the Saturday workshop \$10.



Jung Society Book Study Group will be discussing *Creating a Life* by James Hollis in January. The Study Group will be meeting at Trinity Parish Episcopal Church 6:00 PM–8:00 PM, on Sunday January 2 & 30, 2005. We typically meet the last Sunday of each month.

Feb 11 & 12

Trinity Church
Eighth & James St.

Friday Lecture

7:30 PM – 9:30 PM
2 CE Credits

Fees:

\$10 members
\$15 non-members

Saturday Workshop

10:00 AM – 2:30 PM
3.5 CE Credits

Fees:

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

Event is co-sponsored with WSPA, WSPA members receive Jung Society member pricing for Hollis lecture & workshop.

www.jungseattle.org

Feb 19, 26
Mar 5, 12

Good Shepherd Center,
Room 202

Saturdays

10:00 AM –noon

Play: *The Secret
in the Wings*
Feb 26, 7:30 p.m.

Limit 25 participants

Fees:

\$65 + \$22 theatre
ticket for registrations
before Feb 1.

After Feb 1, \$75 +
\$22 theatre ticket.

Mar 18 & 19

Co-sponsored by
NPIAP & Oregon
Friends of Jung

Good Shepherd
Center, Room 202

www.jungseattle.org

Lee Roloff, Ph.D.

Class: Fairy Tales

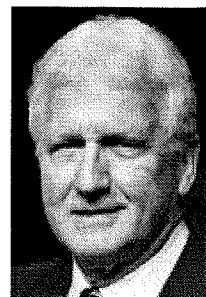
On four Saturday mornings, 10 a.m. to noon, Dr. Roloff will be presenting a class on Fairy Tales. This class will be similar to the previous series he presented, which was very well received. The fairy tales selected for this series do not include those covered in the previous series. Class includes attendance at the Seattle Rep's production of *The Secret in the Wings*, directed by Mary Zimmerman, at 7:30 p.m. on Saturday February 26, 2005.

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.

This program has been approved for 8 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 one certificate for entire class is \$10.

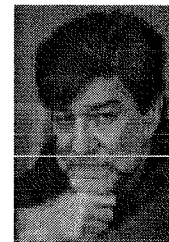


Luigi Zoja, Ph.D.

Lecture & Workshop: The Father

Evolution and zoology show that fatherhood is not only much more recent than motherhood, but to a great extent a cultural creation. It implies from its very origin a certain amount of memory (looking towards the past) and of program, of will, and of self-discipline (looking towards the future). In terms of ancient, unconscious psychic structures, this bears two implications:

- being originally and structurally linked with (self) discipline, the father has a structural fixation about discipline.
- being not "given" by nature, but built by an intention and dependent upon a culture which implies him, the father tends to be authoritarian, aggressive, and





INSIDE PAGES

Winter 2005

Member-to-Member Supplement

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Submit articles for Winter
Newsletter by **Feb 05, 2005**

Psyche and the Spirit of the
Times were a series of
Community Conversations on
the state of the American
Psyche. Excerpts from the
November 5, 2004
conversation are included in
this issue of the *Inside Pages*.

**See pages 2 and 3 for Jan
Election & Peace Events.**

Connie Eichenlaub, Ph.D., offered these opening remarks at
the *Psyche and the Spirit of the Times* gathering on November 5, 2004.

This series of community dialogues entitled “Psyche and the Spirit of the Times” was designed as a continuation of the discussions which began during the March 2004 conference: “Portals to Psyche: Jungian Trends in the Northwest.” The intent of the conference was to explore how the archetypal dimensions of psyche, space, and time shape our individual and collective lives. The intent of this ongoing series of community dialogues, co-sponsored by the Jung Society of Seattle and Antioch University, has been to “...help us discover analytic tools that we can use to understand the current dynamics of collective psychology and to shape our choices in response” (Mission Statement). This is our fourth and final meeting and I invite you to think about how we might find a way to continue this type of personal and community involvement. Tonight we have a panel of speakers, George Callan, Randy Morris, and Jerry Wennstrom, who will individually speak to a different perspective around the question, “What Happened?” during the election season, and perhaps also address “What is Happening” at this moment when the polarities of our collective psyche are so transparently fixed.

The goal of these gatherings has been to follow the promptings of the *anima mundi* that would “... lead us deeper into an understanding of America’s destiny and its role in the fate of the earth” (Mission Statement). There was a similar enterprise begun in Ascona, Switzerland in 1933, the Eranos lectures. In the journal *Spring* 1977 Aniela Jaffé writes about Jung’s involvement in this yearly gathering of speakers who represented a range of disciplines in the sciences and humanities and arts. She states that Eranos was a place for

...friendly gathering and the interaction of opposites—heaven and earth—these images perhaps best express the archetypal character of Eranos. In accordance with the wish of its founder [a wealthy benefactress, Olga Fröbe], Eranos was originally dedicated to the encounter of the two great opposites of western and eastern religion and spirituality...

...complete copy available at www.jungseattle.org

Randy Morris, Ph.D. was on the panel of speakers who offered reflections at the November 5, 2004, *Psyche and the Spirit of the Times* Event.

I stand before you today in this, the beginning of the second term of the administration of George W. Bush, as a life long Democrat committed to progressive values of social and environmental justice. I fervently believe that my generation is involved in what Joanna Macy calls "The Great Turning," a time of transition between the industrial growth civilization of the previous 250 years and the sustainable society of the future. I am committed to serving the process of this transition with all the means at my disposal, fully aware that my efforts may be futile, in which case the world as we know it will come to an end, not in a blaze of glory, but in a whimper of immense suffering. The previous four years of the Bush administration has opposed nearly every value that I hold dear. They champion the use of violence in the advancement of American interests. They see the environment as a commodity to be exploited and are ruthless in their pursuit of the profit to be gained there. They envision a future in which precious commodities such as water, food and air are owned and exploited by corporations whose motive is profit, not the alleviation of human suffering. They spurn the imagination of a global community in which the United States is an interdependent partner. I agree with many liberals who say that the logical end point of their political ambitions is to acquire power for the purposes of creating a world run by the United States, which is run by the Republican Party. They want nothing less than imperial rule abroad, one-party rule at home. So imagine my surprise when I learn that Bush won the popular vote by over 3 million votes. I discover that 79% of those who voted for Bush say they did so because of his "values," values that require a completely different perception of the world than mine. I cannot fathom their rationale and often find myself wondering in what kind of a bubble these people live. Surely, if they saw things my way, they would not have voted for George Bush. I wonder, is this just the sour grapes of a political loser, something that happens to a minority of people at every election, or is my dire assessment of the world rooted in a truth that is somehow more true than my political adversaries? Do these people know something that I don't? Whose worldview is more accurate, theirs or mine? And how would I be able to tell?

On the other hand, I am also a practicing depth psychologist and an educator in the tradition of C. G. Jung. As such, I am subject to many methodological assertions that guide my inquiry. First, depth psychology is highly reflexive. It asserts that the first bubble to examine is not theirs, or yours, but mine. Because, from the point of view of the psyche, all things are subjective, the primary question is not "What bubble are they living in" but rather "What kind of bubble am I living in?" Only then can I begin to analyze the unconscious projections that define my worldview, and begin the difficult task (Jung calls it a "moral" task) of withdrawing my projections. For example, one of the first reflexive questions I have to ask is, how is my thinking as fundamentalist as theirs?

Second, what drives our depth inquiries into the presuppositions of our own thought is a fundamental attribute of psyche, namely, that she is intensely curious. Therefore, as a depth psychologist, when I read a letter to the newspaper that particularly irritates me, I cannot indulge in my anger. It only obscures the questions and thwarts the inquiry. Instead, I need to take my anger as a road map and follow it down. This is especially important in trying to understand a worldview that is fundamentally 'other' than my own. *...complete copy available at www.jungseattle.org*

Check the Jung Society Bulletin Board at www.jungseattle.org for details on:

Politics, Justice, and Psyche: Living with the American Election of 2004

An Interdisciplinary Workshop for Professionals in Psychotherapy, Medicine, Law, Education, and Religion offered by **Terrill L. Gibson, Ph.D.** on Saturday, January 22, 2005.

George Callan, Ph.D. was on the panel of speakers who offered reflections at the November 5, 2004, *Psyche and the Spirit of the Times* Event.

In an atmosphere of tyranny, we look around for kindred companions with whom to share a common language. The ancients-alchemists, philosophers, poets, and oracles-begin to rumble beneath the rhetoric of the dominant cultural discourse. The Jung Society and Antioch University prepared a *temenos* for Spirit of the Times. Connie Eichenlaub and Randy Morris had the vision and foresight to open the door-and a band of hearty participants walked through. Dark times breed soulful conversations.

Sometime in early October I was asked to participate in the post election panel for the Spirit of the Times community dialogue. I accepted, pleased to be asked. How was I to know that three days after the election I would be in a profoundly altered state of consciousness, able only to offer fragments of images and poems and an expression of fondness for the ordinary gestures and sounds of the day. I was not in a state of grief, as so many were. I was walking in a territory of profound presence-a condition of emergency alert. I was reminded of a near-death experience I had many years ago in white water, when my kayak and I were thrown into a section of the river inhabited by great ragged rocks with big teeth. I remember that everything slowed down. Sounds became muted. There was a sense of sharp presence, aliveness, clarity. Everything was in profound relationship-myself, my little boat, my paddle, the river, the rocks, the electric air. Each movement of the paddle was significant, essential, even holy. My attention was not on the outcome, but on the dream-like trajectory.

This is the state I was in as I stood tenderly before a group of bereft "American" citizens that night, wondering what I might say, and feeling quite clearly that we are most certainly in a state of emergency. I spoke of the mournful music of a violin I had heard earlier in the day when I found myself unable to prepare a talk for my part on the panel. Oh, if I could only play the violin! I would spend my allotted time on the panel playing a dark melody. And so I turned to the music of my soul-poetry-and to my old friend T.S. Eliot, whose deep sense of solid ambiguity has offered comfort over the years. "There are some things," he wrote, "about which nothing can be said and before which we dare not keep silent." Those "things" were present amongst us in the room that night. Those "things" were on the minds of the people who made their way to a community gathering to be with others and speak from the heart.

We might take this surreal period in history to step out of the political virtual reality, the materialistic addiction to information, the manic-depressive approach so prevalent in the "American" culture. We are free now, to take our focus off of the polls, the facts, the statistics, the personalities, the sound bites-and place it on the trajectory-that mysterious vehicle we are all riding together, over which we have so little control. For when we do this, we step out of the realm of the collective ego, where the one sided and polarized view prevails, and where so much of the world is being governed. We are then free to step into the archetypal realm. For in the mythic reality the oneiric trajectory toward destruction is full of gods. And we know that the myth is always happening whether we tend to it or not. We know that the daemon uses our individual and collective pathos to move us closer to our destiny.

...complete copy available at www.jungseattle.org

Check www.networkforpeace.org for details on:

The International Conference on Unity and Diversity in Religion and Culture:
psychological and philosophical issues at the heart of global conflict

January 27-30, 2005. Co-hosted by nine Northwest Colleges & Universities and the UNESCO.

Jerry Wennstrom was on the panel of speakers who offered reflections at the November 5, 2004, *Psyche and the Spirit of the Times* Event.

When I was asked to speak at the final event in the series, "Psyche and the Spirit of the Times," I willingly agreed to do so. Being scheduled a day or two after the election; I felt the timing of the event would make for an interesting evening. I can only give my impressions of the event and they may or may not be what the others experienced or had in mind when they spoke. From what I understand, our particular trio was not the originally planned line-up of presenters. This wild card and the particular group of people who attended the event appeared to be the magic formula for an auspicious evening to unfold.

The general weight of the event revolved around the recent election. This was an informed group and most of the people in the room were unhappy about the results of the elections, and the way in which they were conducted. Clearly, many people were stunned and in a state of confusion and pain.

Randy Morris spoke first. He was more political in his approach than George Callan and I. Randy spoke from a place of intellectual clarity and helped define the boundaries of our choices, politically and metaphorically. Randy took a courageous stance as a "Democrat." He also gracefully introduced the alchemical possibility that something existed beyond any two polarities.

George Callan spoke next. She fully embodied the feminine healing spirit with her contribution. She mothered herself with gentleness and beauty as a response to her disappointment with the election. She gave herself space for healing by doing what she loved to do creatively. In doing so, she mothered and gave space to those of us needing the same kind of healthy distance from our confusion. George brought us back to the present moment, giving us permission to take only the next, small step in our attempt to navigate the wild waters of a chaotic turn of events.

I spoke last. I guess I can speak most personally about my contribution to the evening since I stand best in my own two shoes. I am incapable of planning what I am going to say to an audience. With the conditions of unknowing once again in place at this event, speaking to the audience became a prayer. Feeling the weight of the audience's suffering I compassionately asked for what was needed in the moment.

Having had George and Randy speak before me enabled me to go inward and listen more deeply to them, to the audience and into the silence. With this allotment of time to "think" I foolishly hoped to get a feel for the evening and call up what was needed in advance. I intended to respond sympathetically to what I was sensing in the room. However, my intent was just an idea and to my surprise my good intentions left completely, the moment I stood up to speak. Standing before the audience, I felt no sympathy at all. Instead, I felt ruthlessly determined to address the indulgence of suffering-my own and that of others. I could only speak of the fierce reality and renewal that is delivered by turning and walking into everything that looks like "death." Our individual expressions of pain were coming up around the election, this was clear. What I perceived at that moment was that our political situation was a product of all of our excesses and general complacency as privileged Americans -- and we all, somehow, contributed to the creation of this collective entity. After following the energetic lead of the moment and saying all I could say, I ended with silence. It was all I could do.

Connie Eichenlaub appropriately shifted the session at this point by giving the floor to my wife, Marilyn Strong, who took us into Quaker-style silence. Marilyn sang a Jewish chant, invoking a return to the land of the soul. During the silence, which followed, I simply felt the need to hold the space for others to feel deeply what they were left with after all was said and done by the presenters. Holding this space, and allowing others to pour out their necessary responses required more of me than speaking did. There was an intensity of emotion in the room that was spontaneously expressed out of the larger silence. The expressions of hope and despair that came through our group were truly the healing resolve of the evening. There is a wonderful saying, "There is no other God but all of us together."

Jerry Wennstrom, Author of *The Inspired heart: An Artist's Journey of Transformation* and subject of a Parabola Video, *In The Hands of Alchemy*. www.handsofalchemy.com

A Special Event with Robert Bosnak, Ph.D.

for

Pacifica Alumni/Graduate Students & Antioch Psychology Students

January 16, 2005 10 AM-5 PM with breaks (check in at 9:30)

Limited to 25 participants

Incubation techniques learned on Friday and Saturday at Jung Society Feb 14 & 15 lecture and workshop would be useful to participants attending Sunday event

**University Inn, Lopez Room
4140 Roosevelt Way NE**

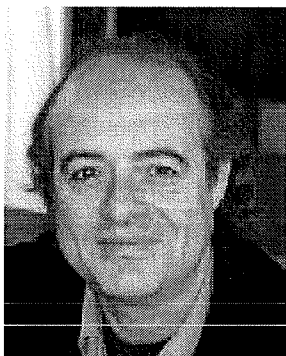
In a hypnagogic state, a state of consciousness between waking and sleeping, a dream memory can become a flashback experienced as identical or similar to the dreaming. Slow and careful observation of elements in a dream while in a flashback state leads to the experience of multiple embodiments. By interweaving the imaginal environment, the affective experience and the physical sensations, a network of experience comes into being which is very different from habitual conscious experience.

The dream can be approached from the ego perspective and from the point of view of non-ego positions. This expands the network of embodiments. By containing a network as differentiated as possible, new cognitive positions are obtained and deep psychophysical changes become possible. Embodied dream imagery can be applied in psychotherapy, in the treatment of physical illness, and in a variety of creative endeavors.

Educational Objectives

Participants will learn: to: 1) enter into hypnagogic state to re-enter dreaming 2) listen to dreams in an embodied way 3) unlink identification and subjectivity in order to reach non-ego positions 4) experience conflicting psychophysical states simultaneously 5) contain a differentiated network of embodiments and facilitate therapeutic changes and 6) apply what they have learned in their psychotherapy practice.

Robert Bosnak, Ph.D., is a Dutch Jungian psychoanalyst and diplomate of the C. G. Jung Institute, who trained in Zurich, Switzerland from 1971 to 1977. Since then he has been in private practice in the United States (Cambridge, Massachusetts) and has recently moved to Sydney, Australia. He continues to travel to the U.S. three times a year to teach at Pacifica Graduate Institute and to practice on the East Coast. The Jung Society has scheduled a weekend for Robert Bosnak to lecture and do an intensive workshop on dream incubation techniques.



At his website, www.cyberdreamwork.com you will find more information about Robert Bosnak's cyberdreamwork projects and his publications which include *A Little Course in Dreams*, *Christopher's Dreams: Dreaming and Living with Aids*, and *Tracks in the Wilderness of Dreaming*.

This program has been approved for 6 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. CEU Certificate for 6.0 CEU's cost is \$10.

Fees: \$50 by January 7, 2005, and \$60 after.

Pre-register with the C.G. Jung Society, Seattle, by mailing a check or by using Visa or Mastercard.

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

Telephone (206) 547-3956, Fax (206) 547-7746, office@jungseattle.org

www.jungseattle.org

Continuing Education Events – Register Now

Friday, Feb. 11, 2005 – Seattle, WA – 9:00 am - 4:30 pm (Registration begins at 8:30 am)

The Archetype of the Wounded Healer

JAMES HOLLIS, PH.D.

6 CE CREDITS / 6 CLOCK HOURS (applied for)

As Jung once noted, only the wounded healer can heal. Only the person who has suffered, come to an enlarged consciousness through that suffering, and then relates to others with a more assimilated woundedness, can have a healing effect upon others.

The highest percentage of persons in the care-giving professions come from troubled backgrounds and may unconsciously be seeking personal healing through their choice of profession. This program will seek to identify typical intrapsychic motifs of the caregiver, recurrent stresses, and exercises for the identification of one's personal psychodynamics.

James Hollis is a Zurich-trained Jungian analyst in private practice in Houston, Texas. He is executive director of The Jung Educational Center of Houston, which offers a wide variety of courses in depth psychology and the expressive arts to support individuals in their search of psychological and spiritual meaning. He is the author of 10 books, including *The Middle Passage: From Misery to Meaning at Mid-Life*; *Creating a Life*; and *On This Journey We Call Our Life*. Hollis travels around the United States lecturing to audiences of students and peers on Jungian theories of human development and what he calls "the meeting point of psyche and soul."



CO-SPONSORED BY WSPA AND THE
C.G. JUNG SOCIETY

WHO SHOULD ATTEND

Psychologists, social workers, licensed counselors, school psychologists & counselors, marriage & family therapists, physicians, nurses & other caregivers

Location

Trinity Parish Episcopal Church
609 Eighth Avenue (corner of Eighth
& James St.) Seattle

Lunch, breaks, and the CE certificate
are all included.

More information and registration at
www.wapsych.org

WANT MORE JAMES HOLLIS?

Add \$40/members, \$55/nonmembers, \$35 student member and attend either or both of these additional sessions:

FRIDAY, FEB. 11, 7:30 P.M. - 9:30 P.M.
Creating A Life Lecture/Discussion

2 CE CREDITS (applied for)

Can we create our lives, or does life create us? How is it that we are free but chose such repetitive, self-defeating patterns? How does fate collide with destiny and catch us in between? What are the sources of those replications, and what are the insights we need to maximize such freedom as we may have? These are the questions which haunt the modern who, wishing freedom, creates repetitions, yet longs for an authentic journey.

SATURDAY, FEB. 12, 10:00 A.M. - 2:30 P.M.
Creating A Life Workshop

3.5 CE CREDITS (applied for)

We can never be free to create our lives if we are in service to fixed, internalized, and largely unconscious ideas. We will engage questions which stir, sift and raise consciousness of those deeply ingrained, implicate ideas which create, or repeat patterns, in our lives. With consciousness, comes the power to choose more freely. (Bring a notepad and pen for journaling.)

Note Re: Continuing Education Credits – The Washington State Psychological Association is approved by the American Psychological Association to offer Continuing Education for psychologists. Workshops offered by WSPA are recognized continuing education activities under the rules adopted by the Washington State Examining Board of Psychology and the Licensed Counselors Advisory Committee. The "Archetype" program has also applied as a Washington state approved clock hour offering. WSPA maintains responsibility for the programs. Any comments, concerns, or complaints should be directed to Doug Wear, PhD, Executive Director, at the WSPA Office. *Important Notice:* Only those who attend the workshops and complete the evaluation forms will receive continuing education credits. Please note that APA CE rules require that we only give credit to those who attend entire workshops. Those arriving more than 15 minutes after the scheduled start time or leaving before the workshops are completed will not receive CE Credits.

Advance Registration – Please register online at www.wapsych.org if possible to insure accuracy and conserve WSPA resources.

Registrations will be processed in the order received. Deadlines for advance registration is February 4, 2005. Registration form and payment must be received in the office by Feb. 4 to qualify. Cancellations may be made up to Feb. 4, 2005. Circle program and price category for the event(s) you are attending.

Date	Program	Register Date	WSPA/CGJS Member	Non Member	Student Member
2/11/05	The Archetype of Wounded Healer	by Feb. 4	\$150	\$225	\$100
		after Feb. 4	\$200	\$300	\$130

In addition to the "Archetype" program listed above, I will attend one or both of the programs indicated below for one total cost.

2/11/05	Creating a Life Lecture	<input type="checkbox"/> Yes <input type="checkbox"/> No	{ by Feb. 4	\$190	\$280	\$135
2/12/05	Creating a Life Workshop	<input type="checkbox"/> Yes <input type="checkbox"/> No				

Name and Degree _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____

E mail: _____

Fax (____) _____

Total Paid: _____ Check #: _____

Credit card type: Visa MC Discover AmEx

Name on card _____

Number _____ Expiration ____ / ____

Signature _____

WSPA Member: Yes No CGJS Member: Yes No

Email: wspa@wapsych.org

Fax: (206) 547-6366

Questions: Call (206) 547-4220

Please mail registration or payment to:

WSPA, 711 N 35th Street, Suite 206, Seattle, WA 98103



THE C.G. JUNG SOCIETY, SEATTLE

Be part of the exciting work of bringing relevant and meaningful educational programs to the Jungian community and to those who want to learn more about Jungian psychology.

ADOPT-AN-EVENT

Please indicate which Events or Speakers you would like to support with your energy, resources and talent. The Jung Society will make available tickets to events and other expressions of appreciation for your support

Speakers/Events:

How would you like to help?

- Sending out Press Releases
 - Designing and/or posting fliers
 - Sending invitational letters to groups
 - Hosting a social hour to "meet-the-speaker"
 - Contacting and Scheduling Facilities
 - Overseeing author's Book Sales
 - Cashiering
 - CEU paperwork
 - Setting up and taking down chairs, transporting equipment (depending on the venue)
 - Refreshments
 - Copying Audiotapes of lectures for library
 - Chauffeuring speaker(s)
 - Funding a Workshop Scholarship Fund
 - Pledging one night of hotel accommodation for an out-of-town speaker
 - Other _____
 - Can help co-sponsorship events with other groups, please indicate groups you have in mind
-

CREATE-AN-EVENT

Please indicate if you are interested in supporting any of the suggested speakers/ topics submitted for consideration thus far and indicate what kind of support you can provide. Proposals for new topics, "must-see" speakers, and creative types of programming in 2005-2006 are invited.

2005-06 Ideas:

- Terry Gibson (Scheduled) "From Iona to Aion: Cinematic Images of the Interfaces Between a Jungian Depth Psychology and Ancient Celtic Spirituality"
- "Astronomy/Astrology" Festival with Laurence Hillman (Scheduled), Usha Haywood, and John Kaufman
- Speaker Claire Dunne Author of Carl Jung: Wounded Healer of the Soul
- Speaker John Giannini Author of Compass of the Soul: Typology's Four Archetypal Directions as Guides to a Fuller Life
- Panel addressing the three streams of Jungian practice in America as outlined in Thomas Kirsch's book *The Jungians* (Routledge, 2000)
- Other _____

How can you be reached?

Name, phone number, email, if available

Send to: C. G. Jung Society, Seattle, 4649 Sunnyside Avenue North, Room 222, Seattle WA 98103
Telephone (206) 547-3956, Fax (206) 547-7746
Program Planner, Connie Eichenlaub connieei@earthlink.net



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 Email office@jungseattle.org

www.jungseattle.org

defensive, not occasionally but structurally. Indeed, he intimately perceives his fragility. He needs to project outside his precariousness and fight against it.

The obsession with the genetic monopole of the father expresses itself in the patronymic and the genealogic tree. The vertical essence of the father summarizes also his function of link with the skies, God/s, spirit, meta-physics, "higher" values. In Roman law, the bond father-child comes into being not when the latter is born out of a legitimate marriage, but when the father lifts vertically the offspring in a public ritual. This gesture - and other essential traits of the father archetype and mythology - can be illustrated with the help of slides and with reference to basic literature (*Iliad*, *Odyssey*, *Aeneid*).

American and French Revolutions cut the vertical link to the King/Father, and the latter proclaims brotherhood - fraternité - as the substituting principle. The Industrial Revolution spreads regression (mass alcoholism) among the fathers and alienates their work from the family. On the public scene, two World Wars and the Vietnam War deepen the solidarity of the sons/brothers and the criticism of the authority. On the private front they, in their turn, detach three consecutive generations of young fathers from their children.

The first half of the 20th Century is dominated by collective figures of "terrible fathers" (the dictators, who destroy life instead of donating it). In its second half, the explosion of divorces seems to transform this symbolic demise also into a statistical one. The attention of psychoanalytic and neo-Freudian research to very early stages of development and to the diadic phase of the child seems to have given a new role to fathers (the "neo-fathers"), but at the expense of the more archetypal paternal character which used to interplay predominantly with the education of the adolescents. This will again be illustrated with a series of slides and should give possibilities of discussing the present predicaments of fatherhood.

Luigi Zoja, Ph.D., Training Analyst of C.G. Jung Institute - Zurich and Past President of CIPA (Centro Italiano di Psicologia Analitica). Past President of IAAP (International Association of Analytical Psychology) and current Chair of the International Ethics Committee of the same. Former teaching activity at the School of Psychiatry of the Faculty of Medicine, State University of Palermo. Clinical practice in Zurich, then private practice in New York and currently in Milan. Diploma in Analytical Psychology of the C.G. Jung Institute, Zurich. Lectures at the same and at Institutes and Universities in Italy and abroad. Author of papers and books, published in Italian, English, German, French, Spanish, Portuguese, Greek, Russian, Polish, Czech, Lithuanian and Slovenian. Books in English: *Drugs, Addiction and Initiation*, 1st ed. Sigo Press, Boston 1989, 2d ed. Daimon, Einsiedeln 2000; *Growth and Guilt*, Routledge, London and New York 1995; *The Father*, Routledge, 2001; *Jungian Reflections on September 11: A Global Nightmare* (ed.) Daimon, Einsiedeln 2002.

Upcoming Events

Dennis Slattery, Ph.D.

April 8 & 9

Joan Chodorow, Ph.D.

May 13 & 14

Mar 18 & 19

**Co-sponsored by
NPIAP & Oregon
Friends of Jung**

Good Shepherd
Center, Room 202

Friday Lecture

7:30 PM – 9:30 PM

Fees:

\$10 members

\$15 non-members

Saturday Workshop

10:00 AM – 4:00 PM

Fees:

\$40 members

\$50 non-members

\$35 student/senior
members

\$45 student/senior
non-members

CEUs Update

Due to lack of volunteer time to administer the NASW CEU process, the Jung Society is limiting CEU's offered to just a few events. As we find volunteers who are able and willing to assist, we look forward to offering CEU's for more events.

Please leave a message at the Jung Society office if you are interested in volunteering.

www.jungseattle.org

Board of Directors

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www.jungseattle.org

President's Message

We extend a warm welcome to Cally Huttar, who has agreed to be our Newsletter Editor. Cally is a Ph.D. candidate at Pacifica, working on her dissertation connecting Jungian thought with insights from working with Chinese medicine. Anne Arthur, our previous Newsletter Editor, continues to serve on the Newsletter Committee.

We thank Rebecca Buttitta and Anchor Environmental for donating a computer, and Anne Arthur for assisting with the transition from our old computer to the new one. We are seeking a copy of Adobe PageMaker for the office. If you own a copy that you do not use, we hope you would consider donating.

We have a great program ahead for the Spring and look forward to seeing you at one of our events.
—Paul Collins, President

Directions

Good Shepherd Center 4649 Sunnyside North

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 lots south and north of the building, simply follow main entry drive way. Street parking also available.

Trinity Parish Episcopal Church 609 Eighth Avenue

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.
www.ecww.org/churches/seattle/trinity/directions.html

Center for Urban Horticulture, UW 3501 NE 41st St

From I-5, take the N.E. 45th Street exit. Drive east through the University District, past the UW campus, down the hill (viaduct). At the stoplight at the bottom of the viaduct, turn left to stay on N.E. 45th Street. At the next stoplight (5-way intersection), turn right (south) onto Mary Gates Memorial Drive. Continue south to the bend in the road (where Mary Gates Drive becomes N.E. 41st St.). The entrance to the Center is on your right.

From 520, take the Montlake Boulevard exit, and drive north on Montlake Boulevard. Continue across the bridge and past Husky Stadium, staying right as Montlake curves east into N.E. 45th. At the intersection of N.E. 45th and Mary Gates Memorial Drive (5-way stop light), turn right (south) onto Mary Gates Memorial Drive. Continue south to the bend in the road (where Mary Gates Drive becomes N.E. 41st Street). The entrance to the Center is on your right. The following bus routes stop at NE 45th and Mary Gates Memorial Drive: #25, 65, & 75. depts.washington.edu/urbhort/html/info/contact.html

Library News

We now have a copy of another Sabina Spielrein book, *Sabina Spielrein, Forgotten Pioneer of Psychoanalysis* by Coline Covington and the film, *Soul Keeper*, directed by Robert Faenza on DVD. Three *Journals of Analytical Psychology* have articles about Spielrein and one issue, Vol 46. No. 1, 2001, is devoted to her story. There are articles about her treatment by Jung, her relationship with Freud and Jung, her personal diaries, and as much as was known in 2001 about her psychoanalytic papers that have been translated into English. Her medical school dissertation is available and may be borrowed from the library. The library has copies of several of Robert Bosnak's books including *A Little Course in Dreams* and *Tracks in the Wilderness of Dreaming*.

Other new books and films include *Jungian Reflections on September 11: A Global Nightmare* edited by L. Zoja and D. Williams, *The Allure of Toxic Leaders* by Jean Lipman-Blumen, *Spiritual Aspects of Clinical Work* by Anne Belford Ulanov, and the video *Oil and Water* by Cordy Fergus.

We are looking for a volunteer who can give time to the library on the first Saturday of each month from 12:30 to 3:30 for several months. Let us know if you can make that commitment, please.

We welcome the seven new candidates who are part of NPIAP's Training Program and hope they will find the library useful for their studies.

We thank the Katherine Mann Library of the New York Jung Foundation for donating several past issues of *Quadrant* which brings our collection up to date for this periodical which has been published by the New York Jung Foundation for many years.
—Bunny Brown, Librarian

Membership

Since our Autumn Newsletter, we've been joined by twenty-two new members. We gladly welcome:

Sal Barba & Deborah Houseworth	Angela S. Leja Laurel Lisez	Pat Parks Phoenix Raine
Candace Braley	Louise Locke	Jennifer Seyler
Beverly Chase	Jessie Lyle & Bart Smith	Kajsa Soderlund
Katherine Collis	Melissa Mace	Gary Trantham
Jerry DeVore	Daniel Ruiz Paredes	Don Vail
Gretchen Hegeman		Debra Waddell
Mark Henderson		

We appreciate the support from forty-three renewing members:

Anya Woestwin	Jeanine O'Connell	Sharon Green
Suzan R. Wilson	Ginny Mines	Claudette Granahan
Frank Walker	Shirley McNeil	Lynn Fuller
Peter Vetto	Fern Martin	Linda Fowler
Patricia Tillia	Charles H. Ludwig	Linda Fleming
Kathleen Taylor	P. K. Littlewood	Ann S. Fagan
Larry Strege,	Gordon Keating	Betty Eldridge
David & Charmaine Slotnik	Carolyn Johnston	Connie Cook
Linda Sewright	Caylin Huttar	April Conrad
Joe Rutte	David Hufford	Jewel Clearwater
Barbara Rona	Michael Horne	Ginny Campbell
Trip Quillman	Laura Sue Hoover	James Bruck
Martin Proudfoot	Barbara Heather	Harold Bishop
	Barbara Grote	Dan Barr

Winter 2005

Library Hours

Call 206-547-3956 to verify hours.

Saturdays

12:30 PM – 3:30 PM

Lecture Friday

March 18

From 6:30 PM

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 Preregistration form

Workshops are scheduled pending sufficient preregistration. Preregistration 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? Email office@jungseattle.org or call (206) 547-3956.

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

I enclose \$ _____ (check or credit card) for preregistration for the following:

Payment must accompany your preregistration. No refunds.

Please indicate which event you are signing up for, whether you are including lecture and workshop fees, and any other particulars, including whether you qualify for a member discount.

Charge my VISA MC Number _____ Exp. Date _____

Name _____ Phone _____

Address _____

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