



C. G. JUNG SOCIETY • SEATTLE

WWW.JUNGSEATTLE.ORG

AUTUMN 2005 NEWSLETTER

The fundamental mistake regarding the unconscious is probably this: it is commonly supposed that its contents have only one meaning and are marked with an unalterable plus or minus sign. In my humble opinion, this view is too naive. The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. (CW 16, par. 330)

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

Annual Membership Event

Friday, September 16, 2005 5:00 - 6:30 p.m.

Antioch University, Room 100

Laurence Hillman, Astrologer, Author, Lecturer

*Lecture: Archetypal Astrology: Healing Language for the
21st Century*

We live in a time where moderate religion is fading and yet answers to life's big questions remain. Archetypal astrology can address core issues about human nature. It blends philosophy, spirituality, and psychology into a penetrating worldview. This weekend we will get an introduction to this way of thinking. Drawing on traditional concepts from astrology and Jungian psychology we will adapt both to modern times. We will find answers to very practical and personal questions and explore a rewarding personal path. Using language from the theatre will increase our insights and give us a set of tools to express archetypal patterns we live out every day. In this worldview the planets become actors on our inner stage. While Jung postulated a certain set of archetypes present in all, this lecture will expand on this notion. Going back to Plato's cave metaphor, the astrological planets become core "ideas" that exist in all but are expressed personally according to our ancestry, culture, biological inheritance and general environment. The platonic "ideas" become archetypal patterns that can be read in a person by understanding their birth chart. This provides us with a tremendous tool for human understanding and for grasping the complexities of our inner life in relationship to the outer circumstances we find ourselves in daily.



September 16

Potluck, Board Elections, Program Feedback and Preview.

Membership Directories to be disbursed.

Sept 16- 17

Antioch University
Room 100

Friday Lecture

7:00 PM – 9:00 PM
2 CEU's

Fee:

\$10 members
\$15 non-members

www.jungseattle.org

September 17

Antioch University
Room 100

Saturday Workshop

10:00 AM – 5:00 PM
6 CEU's

Fees:

\$60 members
\$70 non-members

Limit of 20 to
workshop.

*For professionals
and beginners alike.*

**Bring your natal
astrological chart.** If
you do not have one
or have questions
about the weekend,
contact Laurence at
laurence@lhillman.com

October 7

Good Shepherd
Center, Room 202
NPIAP Co-Sponsor

Friday Lecture

7:00 PM – 9:00 PM
2 CEU's

Fees:

\$10 members
\$15 non-members

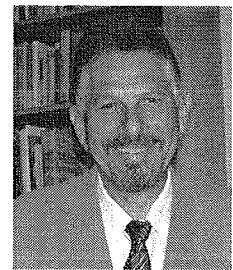
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The workshop will help participants get very specific with their birth chart and apply the ideas and thoughts presented in the lecture. A mixture of group exercises, individual reflection, one-on-one work but mostly a relaxed and enjoyable day will give each participant a deep sense of self understanding.

Laurence Hillman was born and raised in Zürich, Switzerland, Laurence is a full-time astrologer, teacher, writer, and lecturer. He has been a professional astrologer for nearly 30 years. He has lectured internationally, conducted workshops in the Globe Theatre in London and has taught at Jean Houston's *Mystery School*. He is the author of numerous articles and the co-author of *Alignments - How to Live in Harmony with the Universe* (Lantern Books, 2002). His forthcoming book is *Archetypal Astrology - How to re-imagine your life*. (Penguin/Tarcher, 2006). Laurence's academic background includes an MBA, a Master's in Engineering Management, and a degree in Architecture. Fluent in five languages, Laurence has traveled extensively in more than forty countries. He lives in St. Louis, Missouri, with his wife and two daughters. He is the son of James Hillman, the world-renowned psychological scholar. Contact him at www.lhillman.com

Richard Stein, M.D.

Lecture: Surrender: Clinical Case focusing on series of dreams about crucifixion in a patient with chronic pain, and a case centered on 60 unconscious drawings.



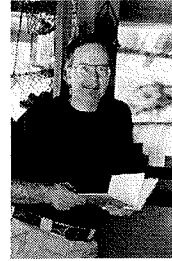
Richard Stein will discuss sacrifice and surrender as central aspects of the initiation process. In undergoing initiatory transformation, the ego identity must yield itself, willingly or not, to forces that transcend its comprehension. The lecture will include case material, primarily in the form of a dream series featuring recurrent themes of the crucifixion, baptism, and the healing of the wounded messiah.

The process demonstrates how the conscious ego gradually surrenders control to an autonomous process in the unconscious, allowing for a new psychological attitude to emerge. Instinctive tensions between aggression and submission, as well as cultural conflicts between Jewish and Christian identities find resolution in the later material. Finally the patterns of initiatory trial of strength and the ordeal give way to symbolism of individuation as a more mature stage of development.

Richard Stein, M.D. is a psychiatrist and Jungian analyst in private practice for the last thirty years. As a member of the San Francisco Jung Institute, he teaches regularly in the public and analytic training programs. Stein lived in Pondicherry, India at the Sri Aurobindo Ashram in the early 1970's, where he began the study of yoga, blending the sanatana dharma (eternal wisdom) of the East with modern science and evolutionary theory. Like Jung's synthesis of alchemy and Christianity, Sri Aruobindo (1872- 1950) integrated the traditions of vedanta and tantra (one source of Western alchemy). It has been a central part of his spiritual and psychological life since that time. Stein has maintained an active interest in the synthesis of depth psychology and various spiritual traditions, as well as contemporary developments in clinical theory and practice.

Terrill L. Gibson, Ph.D.

Lecture: From Iona to Aion: Cinematic Images of the Interfaces Between A Jungian Depth Psychology and Ancient Celtic Spirituality.



There is a contemporary yearning for the return of the Goddess in psycho-spiritual experience. This manifests in all mature theologies (e.g. Jewish, Christian, Hindu, Buddhist) and all mature psychologies (e.g. Jungian, Freudian, narrative, Feminist). This seminar explores the imagistic footprints of Her return in contemporary cinema. Through the framework of Jungian psychology and Celtic spirituality we will explore Her frequent recent sightings. How do we rediscover in our Traditions the ancient Four Elements, the Four Seasons, the healingly erotic, the Deep Masculine, the Deep Feminine, the energizing dance of birth-death-rebirth, the archetype of pilgrimage? What does it mean that God the Mother is overtly, rightfully, and equally back in the Home with God the Father? How will it effect the genuinely holistic, trans-institutional/transcultural expressions of depth religious sentiment and practice currently sweeping this post-911, cyber-globe of ours?

Recommended Readings:

Jaffe, L. (1999). *Celebrating Soul: Preparing for the New Religion*. Toronto: Inner City Books.

Jaffe, L. (1990). *Liberating the Heart: Spirituality and Jungian Psychology*. Toronto: Inner City Books

Jung, C.G. (1968). *Aion*. Princeton: Princeton University Press.

Perera, S.B. (2001). *Celtic Queen Maeve and Addictions: An Archetypal Perspective*. York Beach, Maine: Nicolas-Hayes.

Terrill L. Gibson, Ph.D., is a diplomate pastoral psychotherapist, an approved supervisor for the American Association for Marriage and Family Therapy, and a diploma Jungian analyst who practices individual and family therapy with Pastoral Therapy Associates in Tacoma. He lectures and writes widely on the basic theme of the integration of psychotherapy and spirituality. He has been a frequent consultant, faculty, supervisor, and facilitator for a variety of Pacific Northwest universities, social service agencies, corporations, and religious congregations. He has a passion for film, sea kayaks, and the blues. In 1997, a book he co-edited with Laura Dodson, Ph.D., *Psyche and Family*, was published by Chiron Press. Most recently, he has written two book chapters:

A chapter on pastoral psychotherapy and transcendence in *The Psychology of Mature Spirituality: Integrity, Wisdom and Transcendence* co-edited by Melvin Miller, Ph.D., and Polly Young-Eisendrath, Ph.D. from Routledge.

A chapter titled "The Oedipal Child and the Family Crucible: A Jungian Account" in *Human Development and Faith* edited by Felicity Kelcourse, Ph.D from Chalice Press. He is now working on a collaborative project in Jungian Psychology, Film, and Spirituality.

November 11-12

Friday Lecture

Good Shepherd
Center, Room 202

7:00 PM – 9:00 PM
2 CEU's

Fees:

\$10 members
\$15 non-members

Saturday Workshop

Good Shepherd
Center, Room 202

10:00 AM – 2:30 PM
3.5 CEU's

Fees:

\$40 members
\$50 non-members

October 15

**Dr. John Beebe
Public
Presentation
Sponsored by
the JPA**

10:00 AM – 4:30 PM

at St. Mark's
Bloedel Hall
Seattle

see Inside Pages for
event description

www.jungseattle.org

December 9-10

Friday Lecture

Good Shepherd
Center, Room 202

7:00 PM – 9:00 PM
2 CEU's

Saturday Workshop

Good Shepherd
Center, Room 202

10:00 AM – 4:00 PM
5 CEU's

Fees:

\$40 members
\$50 non-members

"Let the difference be known: A master is not one who teaches you - because there is nothing to teach. A master is one in whose presence it is possible to learn."

- Osho

www.jungseattle.org

Anne de Vore

Lecture: The Fool: Eternal Pilgrim on the Path of Life



One of the more interesting ways Jung defined Individuation was that it is 'a series of wrong-turnings'. Early in life, our path seems at first aimless. We travel, correcting as we go, over a vast inner landscape. As we grow to maturity, our turnings are less pronounced, our path becomes more directional, and finally, we participate in the making of an inner map.

This winding path, the dialectical model, is mirrored in the lines of W.B. Yeats, "the flaming circle of our days gyring, spiring to and fro in those great ignorant leafy ways." This is path of the Soul through life and lives, returning to source, or, in Jung's sense, coming to consciousness.

The tripartite model for Individuation based on Yeats' work with the Tree of Life is the foundation for this lecture. We'll explore the levels of consciousness described at each level of Initiation and the archetypal images of the Tarot, each card a path on the Tree of Life. History, poetry, and imagery - the many faces of the Fool and activities of the Fool - are the components of this lecture. Sources include Jung, Yeats, Kathleen Raine, Paul Foster Case, Gareth Knight, and Dion Fortune.

Workshop: Yeats wrote that man's only identity is that of a pilgrim of eternity: a life of drifting like a river from change to change. The paths of the Tree of Life offer a map and the tarot images define the archetypal experience. The tarot deck is a Renaissance invention. It remains relevant to our time because of the timeless nature of the archetypes of human life, which are the content of the tarot. We all want to know: who we are, where we are going, where we came from, and to what end. In this workshop, using the map provided by Tree of Life and the paths depicted by Tarot cards, we will explore the levels of consciousness attributed to each of the three levels of Initiation. Encoded in the Tarot sequence from card 15 - 21 is a series of images that define spiritual awareness. Our final exercise for the day will be to examine the kinds of experiences that describe coming to cosmic consciousness.

For the workshop: bring a deck of cards, preferably the Ryder-Waite Deck. Books: Paul Foster Case, *The Tarot*. McCoy Publishing, Richmond, VA, 1947. Gareth Knight, *A Practical Guide to Qabalistic Symbolism*. Weiser Books, Boston, MA, 2001. Gareth Knight, *Magic and the Western Mind: Ancient Knowledge and the Transformation of Consciousness*. Llewellyn Publications, St. Paul, MN, 1991.

Anne de Vore, Ph.D. is a Jungian analyst, trained in the Traditional school derived from the work of C.A. Meier. Her analytic lineage is from Emma Jung through David Hart. This school of analysis is closest to the Classical use of dreams to indicate the source of the illness as well as to constellate the healing symbol. The main method of the Meier lineage is to follow the dreams, and see where the energy wants to go. Anne has been in private practice in Seattle since 1980. She holds BA, MA, and PhD degrees from the University of Colorado at Boulder. She is a Diplomate of the Inter-Regional Society of Jungian Analysts. She has training in Classics and Classical Studies from the University of Washington. Anne's website is www.heru-ib.com.

Lynn Davis Fox, M.Ed.

Seminar: "Whence God?"

A six week seminar investigating C. G. Jung's "new god-image", his myth for western civilization in this aeon.

Using Lawrence Jaffe's *Celebrating the Soul: Preparing for the New Religion* as a guide through lecture and discussion we will explore the past, present and future of religious experience of our culture. The seminar is especially designed for those whose former religion is no longer viable for them.

"If enough individuals have had that transformative experience [*coniunctio*] within themselves, then they become seeds sown in the collective psyche which can promote the unification of the collective psyche as a whole.

[H]ow many will it take?...I think each individual ought to live his life out of the hypothesis that maybe one would do." – Edward F. Edinger

Details:

The Seminar will meet for six Saturdays Sept 24, Oct 1, 8, 22, 29 and November 5 for two hours: 10 a.m. to Noon at the Good Shepherd Center, Room 221.

Advance registration is required accompanied by a fee of \$60.00 payable to the C.G. Jung Society of Seattle. 4649 Sunnyside Ave N, Room 222, Seattle WA 98103. Please use preregistration form on the back cover of this newsletter. The required text may also be ordered through the Society by contacting Bunny Brown, Librarian at 206 547-3956.

For further inquires you can reach Lynn Fox at 425 453-9384.

Lynn Davis Fox, M.Ed., has been a counselor and educator since 1977 specializing in addiction treatment and mid-life challenges. More recently she pursued an in-depth study of C.G. Jung's works focusing especially on his writings concerning religion. This has inspired her to move beyond her rejection of past religious dogma to a new spiritual opportunity where consciousness is the key to discovery. She is eager to share this knowledge with others who are seeking new and vital venues for religious experience.



Saturday Mornings

Good Shepherd Center, Room 221

10:00 AM – 12:00 PM
No CEU's FOR THIS COURSE

Fees:
\$60

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

*The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd;
It blesseth him that gives and him that takes.*

- William Shakespeare

Autumn 2005

Library Hours

Call 206-547-3956
to verify hours.

Saturdays

12:30 PM – 3:30 PM

Jung Society Book Study Group meets at Trinity Parish Episcopal Church 6:00 PM–8:00 PM, on the last Sunday of each month. New members are welcome.

www.jungseattle.org

Library News

We would like to thank Dr. Ted Dorpat for another generous donation of books, periodicals and notebooks received in May. This material deals with psychoanalysis and adds to our broad spectrum collection of professional literature. We are very grateful.

The book sale was quite successful. We made about \$400.00 and thank all of you for buying some really great Jungian books, thereby adding to our acquisition fund. Also, thanks to all the volunteers who made the sale possible. We plan to have another next year.

We thank Linda and Michael Sheaffer for all their work cataloging the collection. They drive down from Lummi Island and spend several hours helping us organize the library. We also thank the library volunteers, Siren Hakimi, Shirley McNeil, Betty Eldridge, and Marian Maynard.

Our new purchases include 15 new Inner City titles. *Lover, Healer, Shadow and Seeker in the Archetypes of the Collective Unconscious* Series published by Jeremy P. Tarcher/Putnam. We have also acquired *Alignments: How to Live in Harmony with the Universe* by Laurence Hillman and Donna Spencer. Hillman is our September guest speaker. The other new library books are: *Transformation of the Psyche: The Symbolic Alchemy of the Splendor Solis* by Joseph Henderson co-authored with Dyane N. Sherwood; *The Jewel in the Wound: How the Body Expresses the Needs of the Psyche and Offers a Path to Transformation* by Rose-Emily Rothenberg; *Jungian Psychotherapy* by Michael Fordham; *Analytical Psychology: Contemporary Perspectives in Jungian Analysis* edited by Joe Cambrey and Linda Carter; *A Call To Compassion: Bringing Buddhist Practices of the Heart into the Soul of Psychology* by Aura Glaser; and *The Heart of the Matter: Individuation as an Ethical Process* by Christina Becker. For more intriguing titles come to the library and borrow what you like.

- Bunny Brown, Librarian

In Memory

Dennis Joram, a kind heart and a good friend. Dennis's artistic pursuits made him a mainstay of the creativity group, which once flourished as an adjunct to the Jung Society. He earned a BFA in 1996 and retired from METRO in 1999 to follow his passion of stone sculpting as well as working in other mediums. Several of his sculptures were on display at our March 2004 conference, Portals to Psyche: Jungian Trends in the Northwest. His sculptures are in private collections across the country, at the Pacific Graduate Institute, and Temple B'nai Torah on Mercer Island. Dennis died on April 15, 2005 at age 61 after a long struggle with multiple myeloma. He is survived by his wife, Bette Joram, a past president of the Society, and adult children Daniel Joram and Rosheen Haumann.



INSIDE PAGES

Autumn 2005

Member-to-Member Supplement

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NORTH PACIFIC INSTITUTE FOR ANALYTICAL PSYCHOLOGY C. G. JUNG PROFESSIONAL SEMINAR PROGRAM

**Call for Registrations for New Two-Year Series
September 2005 – June 2007**

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The C. G. Jung Professional Seminar Program, a two-year, four semester program for mental health professionals offered by NPIAP, will begin a new series in September, 2005. This very successful monthly seminar program for psychologists, psychoanalysts, psychotherapists, social workers, and pastoral counselors has had full participation since its inception in 1998, and often there is a waiting list. 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, nature and use of dreams, and psychology and religion. During the second year, these essential concepts are explored in greater depth., in addition to shadow and evil, anima/animus, psychological types, transference/countertransference, active imagination and introduction to alchemy.

The seminars include didactic discussions of assigned readings, and a study guide, 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.

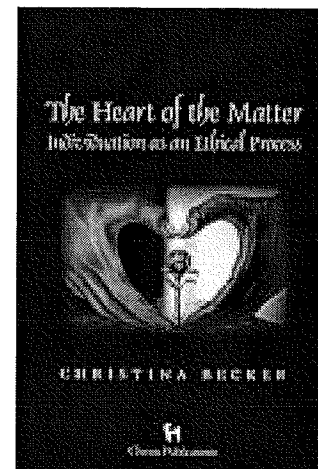
The program is generally limited to 15 student participants, with new students added as space becomes available. Some previous studies of analytical psychology as well as a period of Jungian analysis or Jungian-oriented psychotherapy are strongly recommended for those wishing to participate. All students must be practicing clinicians.

Cost of the two-year program is \$450 per semester in addition to a \$100 non-refundable registration fee. Four continuing education units are awarded for each seminar attended; certificates mailed at the end of each semester. Those wishing to register for the first year are urged to do so as soon as possible. Registration forms can be downloaded directly from www.NPIAP.org under Seminar for Professionals. If you require further information or a registration form mailed to you, telephone coordinator, Geri Grubbs, at 425-844-8194. You may also email her at gerigrubbs@earthlink.net.

The Heart of the Matter: Individuation as an Ethical Process
by Christina Becker

(Wilmette, Illinois: Steiner Books/Chiron Publications. 2004)

Book Review by Ginny Mines



In the introduction to her book, a multi-faceted inquiry into ethics and individuation, author Christina Becker tells us that her “own exploration of these issues came from a personal experience that involved a profound ethical conflict and defined [her] whole training as a Jungian Analyst” (p. 9). She goes on to describe the many opposites that were constellated in this “psychological crisis” and to explain how she framed her search through Jung’s ideas about “conflict of duty”

as the cause of neurosis as well as the precondition for psychic development. In her closing remarks, Becker voices her belief that “our morality and the way we live it in the world is a precarious flame needing special

protection. If nurtured, it might engender the delight that we experience when we touch our own integrity” (p. 183). Between crisis and delight, Becker takes her readers down many paths in search of diverse sources of nourishment to feed the flame of our morality.

Becker voices her belief that “our morality and the way we live it in the world is a precarious flame needing special protection. If nurtured, it might engender the delight that we experience when we touch our own integrity”

The author writes for clients and patients asking questions about how to live in the world with authenticity and integrity. She writes for analysts and therapists as well, and for anyone interested in a scholarly discussion of ethical practice and the theory of ethics, morality, and conscience.

Becker’s inquiry is a journey to the core of the matter, the “heart”, her guiding image and metaphor chosen because “the heart is the center of the psyche, and the center of the body. It is the seat of the Self. Both Eastern and Western ancient philosophical traditions have informed this understanding of the Heart. The Chinese refer to the ‘Heart-Mind’ or Hsin—the place of a certain kind of ethical thinking The Hindus refer to the Anahata chakra—the place of compassion, forgiveness, and detachment . . . “ (p. 15). Civilizations of the ancient world understood the heart as a place of higher intelligence. Becker links these images to Jung’s understanding of conscience and the “Voice of God” in the process of individuation. She points out that Jung’s choice of the word “individuation” to mean the “coming to self-hood or self-realization” came from the philosopher Schopenhauer, “who used the term *principium individuationis* to reflect a person’s separation from the chaos of life while on the protective watch of the God Apollo” (p. 96).

Becker’s work is divided into three parts and includes the results of a survey she conducted as part of her research for her diploma thesis at the C. G. Jung Institute in Zurich. Part I is a rich discussion taking us first to ancient Athens and the Western cultural roots of the philosophical and mythological perspectives of ethics, morality, and conscience. Becker then examines morality within Judeo-Christian thinking, the debate over the social versus the archetypal foundation of morality, the opposing views of Freud and Jung, moral relativism, and

the writings of biologist Edward O. Wilson on the two poles of thinking expressed in the conflicting views of empiricism and transcendentalism. Becker believes Jung was able to embrace both empiricism and transcendentalism on many levels through, in part, his understanding of the archetypes of the unconscious. She goes deeper into this in her chapter on the Eastern and Western influences on Jung's evolving thinking fueled by his impassioned need to understand his subjective experience. Subsequent chapters discuss developmental psychology, the heart and authenticity, and confrontation with the unconscious.

In Part II, "Ethics in Analysis", Becker asks how can analytical psychologists "honor the psyche and the individuation process while still living within collective rules and regulations that form the foundation of their ethical discussions?" (p. 143). She argues the importance of understanding the archetypal underpinnings of the analytic relationship and warns that the constellation of the Divine Healer brings as well the potential for the Charlatan and the False Prophet. She confronts the controversial history of boundary violations in analytical psychology, cites Marilyn Peterson's work on sexual and non-sexual boundary violations as a lens for case studies, and presents the results of her survey of analysts. Becker says she was struck by how many analysts take part in peer supervision and believes that realizing the value of this is one of the most important conclusions she has drawn from her research.

Part III is short, but addresses the fundamental issue of suffering and how it relates to the ethical attitude. Becker says, in what may be the most distinguishing quality of a Jungian approach to human experience, "the decisive factor in our ethical attitude toward life is our attitude toward suffering" (p. 165). She discusses Jung's understanding of the difference between meaningless and meaningful suffering, Christ's crucifixion as reflection of the individuation process, and the synthesizing quality of the transcendent function.

Of the many themes that run throughout this inquiry, it seems that the "anything goes" philosophy of moral relativism strikes at the heart of the problem of contemporary Western culture. This narcissistic inclination together with the rise in violence in our post 9/11 world make this work and all works that focus our attention and deepen our experience of matters of the heart of utmost importance.

Becker's inquiry is a journey to the core of the matter, the "heart", her guiding image and metaphor chosen because "the heart is the center of the psyche, and the center of the body."

Ginny Mines earned a MA in counseling psychology from Pacifica Graduate Institute. She has a private practice in Seattle focusing on Jungian-oriented psychotherapy and couples counseling.

Pacifica Graduate Institute

Calling all Pacifica Graduate Institute alumni and current students -
Our next gathering will take place on Saturday, October 1st in Northeast Seattle.

For more information, please call Shirley McNeil at (206) 525-6862.
To get on the Pacifica Alumni email list, send an email to sfmcneil@comcast.net.

The First Seattle InterInstitute Guest Lecture Series Presents

The esteemed Jungian analyst and author
Ann Belford Ulanov, M.Div., Ph.D.

speaking on

The Third in the Shadow of the Fourth

Friday, March 10, 2006 7:30-9:00 PM

Her lecture is preceded by a pre-conference lecture and discussion by Jungian analyst

Michael Horne, M.D

Friday, January 27, 2006 7:30-9:00 PM

Case Conferences: Saturday, March 11, 2006

(Limited enrollment open to clinical associates and candidate members of NCP, NPIAP, NPS, SPSI.)

Dr. Ulanov's long list of honors include the Gradiva Award for best book in Psychiatry and Religion 2002 from the National Association for the Advancement of Psychoanalysis, for *Finding Space: Winnicott, God, and Psychic Reality*. She is the Christiane Brooks Johnson Professor of Psychiatry and Religion at Union Theological Seminary. She has authored sixteen books, her most recent entitled, *Spiritual Aspects of Clinical Work* (2004).

* More specific information will be forthcoming in early fall

THE WORK OF The Seattle InterInstitute Committee is the culmination of an unprecedented collaboration of the four Seattle psychoanalytic institutes. We are proud to present the first of our Guest Lecture Series.

Our mission

Seattle InterInstitute Committee

Within the uniquely open-minded clinical community in Seattle, the InterInstitute Committee finds the opportunity to develop and safeguard a space for creative psychoanalytic conversations. With the conviction that the wellspring of passion is rooted within the personally held beliefs of each analyst, we will encourage an exchange that respects the need for a kind and receptive space to hone the personal talents that enable us to be ever closer to our patients' experience. Our aim is to foster listening that hears beyond the theoretical stamp of our different training institutes. It is here at the growing edge that we discover the courage to meet one another.

The Union of Opposites: Exploring the Sacred Marriage Within

with Jerry Wennstrom and Marilyn Strong

September 21 - 26, 2005

South Whidbey Island

For more information call (360) 341.3382

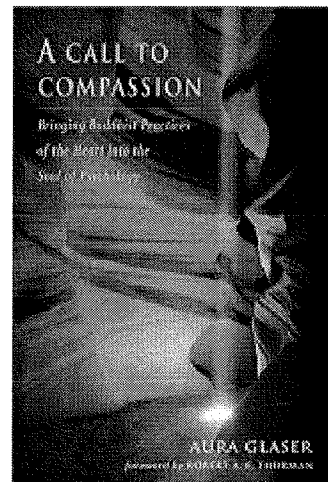
<http://www.handsfalchemistry.com>

***A Call To Compassion: Bringing Buddhist Practices of the Heart into the Soul of Psychology* by Aura Glaser**

(Berwick, Maine: Nicolas-Hayes, 2005)

Book Review by Caylin Huttar

What would therapy look like and what would psychology look like if they were framed as compassionate endeavors? What fresh possibilities might emerge if care of the soul were envisioned as cultivating the heart of compassion? If insight and compassion were paired? If alchemy were of the heart? (Glaser, 2005, p. 111)



So begins Chapter Five (and the page I happen to flip open to) of Aura Glaser's new book, *A Call to Compassion: Bringing Buddhist Practices of the Heart into the Soul of Psychology* (2005). I found myself asking: is depth psychology not a compassionate endeavor; is it not a practice that offers hope and healing (or at the very least, mourning) of our deepest wounds; how could it tend to the suffering of soul if it were not a compassionate enterprise? When delving into the book I began to understand why Glaser was placing these questions before us. Glaser intends to reframe the dialogue of psychology in the West; this book is about transforming psychology from a study and emphasis on mental *illness* to the experience and understanding of mental *health*. Through the lens of Mayhayana Buddhism, Glaser provides a detailed description of the essential nature and practice of compassion, bringing us to *lojong*, the deep ancient traditional practice of cultivating compassion.

Glaser bridges two worlds: as a practicing Buddhist since the late 1970's, she is both teacher and co-founder of Jewel Heart, an international Buddhist organization, while holding a Ph.D. in clinical psychology from Pacifica Graduate Institute and maintaining a private psychotherapy practice. Glaser receives impressive endorsements from both sides of the field; Robert Thurman and Gehlek Rinpoche offer praise from the Buddhist community and Christine Downing and Robin Robertson applaud Glaser for digging into the history of depth psychology as she asks how it is that we can speak about love without understanding the true nature of compassion. Glaser contends that what we are missing and what we long for in the field of Western psychology today is a comprehensive working knowledge and experience of compassion.

“Glaser intends to reframe the dialogue of psychology in the West; this book is about transforming psychology from a study and emphasis on mental *illness* to the experience and understanding of mental *health*.”

Bringing our attention to the unfortunate truth that the subject of compassion is largely left unexplored in Western psychology, Glaser emphasizes that “... while depth psychology recognizes the necessity of love and compassion, it substantially ignores the relationship between compassion and transformation, and articulates no methodology for developing compassion” (p. 7). Despite the fact that “compassion” is one of the more ubiquitous terms in the field of psychology today, we really have no skillful means in developing this emotion. Creating a solid and steady sense of how to evoke compassion in ourselves with regularity and ease during a tense or upsetting moment is the point of *lojong*, which extends outside the therapy room. Our culture is steeped in rage which finds an easy and false satisfaction in retaliation, as our current administration proves; we practice anger not compassion. *Lojong* establishes a viable alternative to the political climate brewing today.

Chapter two reveals to us how Freud does not end where he begins when it comes to matters of the heart by showing us how his self-doubt crumbled his promising theory of love. Glaser uncovers Freud's view of love and compassion with a close investigation into the opposing forces of Eros and Death, the central role of sublimation, desire, narcissism and the conflict between individual happiness with the demands of civilization. While Freud frequently wondered about the possibility of transcendence and transformation, he remained unable to conceive of the possibility throughout his life. For Freud,

“transformation was no more than a successful sublimation of repressed lower instincts” (p. 72). By the end of Freud’s life he could not accept the possibility for us to free ourselves from suffering. But as Glaser points out, “Buddhism travels into territories unknown to Freud” (p. 79). Within the practice of compassion we can perceive our suffering on a continuum from disorder to order. “Through lojong, loving others becomes a natural expression of our relationship with them and likeness to them, and as our feelings of love and compassion encompass more and more beings, the force of our compassion increases exponentially” (p. 75).

Glaser distinguishes how Jung’s position diverges from Freud when it comes to the understanding and practice of compassion. Exploring Jung’s work on the alchemical nature of the transference, the transcendent function and the integration of the shadow both in the individual and society, the theme of this chapter reveals the responsibility that Jung believed we must take through our psychotherapeutic work: “A fantasy of isolated individualism had delivered humanity to a dangerous crossroad, one that Jung believed urgently called for a conscious relationship to the heretofore repressed collective elements of psyche” (p. 102). Unlike Freud, Glaser states that Jung believed it was the transpersonal nature that allowed for transformation:

Only those who have achieved social proficiency coupled with inner stability can navigate the steep terrain of transpersonal values. Only a socially adapted and psychologically stable individual can undertake the differentiation process without it degenerating into an escape from life or an evasion of responsibility. (p. 103)

Engaging a down-to-earth sensibility Glaser includes stories that weave together her personal and professional life, avoiding any possibility of self-serving holiness.

Glaser points out that as important as both Freud’s contributions on civilization and Jung’s concentration on a psychology of soulful responsibility were, they focused on the suffering soul and failed to create a methodology central to nourishing our mental health. Buddha focused on a psychology of mental wellness, and offered a precise technique and practice for developing the transformative nature of compassion and love.

Engaging a down-to-earth sensibility Glaser includes stories that weave together her personal and professional life, avoiding any possibility of self-serving holiness. We hear the hauntings of her parents memories of being Jewish in Nazi occupied Germany and the lessons of how an unwielding hate destroys most the person or government who exercises it. Glaser learns as a little girl through her mother’s arresting presence that tolerance and compassion are the foundation for any life worth living. The book is sprinkled with Greek, Sufi and Tibetan myths and fairy tales to capture the essence of love, understanding, and compassion. “It is important to stop equating people with their behavior, be it good or bad. Behavior is temporary, and when we equate people with their behavior we freeze them in

time” (p. 148).

Glaser demonstrates what psychology might have to gain from Buddhist insights; every single act we do has the potential of causing pain and the consequences of our actions echo far beyond what we might imagine. Developing an awareness of how we might overcome our habitual patterns of speaking or acting without kindness is the core of the Buddha’s teachings. This book blends a Western depth psychological approach to healing with the Eastern Buddhist techniques of developing compassion; while we learn how Buddhism accords well with depth psychology, Glaser is cautious not to water down or blur the boundaries of either tradition. She addresses the universal quest to alleviate our suffering through the practice and cultivation of compassion. This book moves beyond the field of psychology, it is essential for anyone caring for the suffering of souls: just as one does not have to be a Jungian to practice dream interpretation, Glaser confirms that one does not have to be Buddhist to practice lojong. “Compassion is the basis of connection, intimacy, openness, kindness, hospitality, and joy. It is an expression of human freedom, flowing from a sound intuition of the unity of life and all living things” (p. 11).

**Jungian Psychotherapist Association
Public Event with**

Dr. John Beebe

**October 15, 2005 10 a.m. to 4:30 p.m.
St. Mark's, Bloedel Hall, Seattle**

Styles of the Shadow: An Archetypal Tour with the Aid of Film

The term "shadow" is used in Jungian psychology to refer to parts of ourselves that we fear, to parts of other people we don't like, to the morally repressed, to the unconscious as a whole. Jungian analysts speak of helping clients become aware of their shadows, but what does that mean in practice?

This presentation will explore the shadow, stressing its relation to the normal ego. The ego's standpoint, as Jung has shown, can be analyzed in terms of various functions of consciousness, such as feeling, sensation, thinking, and intuition, expressed typically in extraverted and introverted ways. He postulates that is our birthright to develop as many as four of the eight function-attitudes that he describes in his 1921 book *Psychological Types*. What happens, however, to the function-attitudes that don't manage to become part of the ego? How do they express themselves when they develop yet do not become part of consciousness?

Dr. John Beebe thinks that the function-attitudes outside the ego's control help to structure the shadow. He has identified specific archetypes that carry these shadow sensibilities that don't quite become part of a person's ego, but manifest human intelligence in covert, defensive, and destructive ways. Using clips from classic films, he will show us how to recognize the different archetypes of the shadow and will discuss the particular ways each has of challenging the ego's standpoints and those of other people. He will relate specific shadow archetypes to such common clinical problems as pathological defenses, seductive intrusiveness, passive-aggressive behavior, sociopathy, depression, pathological narcissism, and paranoia.

Learning objectives: Participants will learn:

- * To discriminate four aspects of the shadow
- * To use Jung's theory of psychological types to distinguish the personal characteristics of different part-personalities within the psyche
- * To identify complexes of the shadow in film
- * Positive aspects of the shadow

Instructional strategies: Lecture, video, modeling of how to use Jung's theory of types to analyze the shadow, discussion.

John Beebe, M.D. is a Jungian analyst in private practice in San Francisco. He is the author of *Integrity in Depth*. Dr. Beebe is also the founding editor of the San Francisco Jung Institute Library Journal and the first U.S. Editor of the London-based *Journal of Analytical Psychology*.

JPA · P.O. Box 31721 · Seattle, WA 98103
(206) 784-9977
jpa@jungseattle.org

Course Work Program Preview 2006

Please use Preregistration Form on back cover of this newsletter to preregister for any course work, seminar, or workshop.

Eberhard Riedel, Ph.D., D.C. S. W. *Dreams, the Life Blood of the Psyche*

Friday Lecture: January 13, 7:00 - 9:00 p.m. Good Shepherd Center, Room 202

Course Work: Wed. evenings 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 221

Jan 18, 25, Feb. 1, 8

Lecture Fee: \$10 Member \$15 non-Member

Course Fee: \$80 Members \$90 non-Members (CEU's offered)

Why do we dream? We have all experienced dreams that awaken us, imbue us with spirit, fill us with powerful emotions, affect our bodies, puzzle our minds, and at times, point our lives in new directions. The lecture and classes will focus on listening to and working with dreams in ways that may help to open ourselves to the animating power of dreams. According to C. G. Jung, our dreams bring us into contact with our innermost soul, and reflect the inner and outer dynamics that impact its well-being. Dreams are the creative weaving of many threads woven by an unknown story teller, the unconscious.

The course on dreams begins Friday evening with an introductory lecture on the above topics, including a review of C. G. Jung's theories of dreams in their cultural-historical context. The small-group, mid-week sessions are designed to put the ideas into practice through discussions, working with dreams shared by participants, and the exploration of dreams through art, and creative writing. Participants will have an opportunity to explore the assumptions they bring to their work with dreams and the questions arising in this context.

Eberhard Riedel, Ph.D., D.C.S.W., is a Diplomat Jungian analyst in private practice in Seattle, WA. He is a member of the International Association for Analytical Psychology (IAAP), the Inter-Regional Society of Jungian Analysts (IRSJA), the North Pacific Institute for Analytical Psychology (NPIAP), and the Northwest Center for Psychoanalysis (NCP). Among his professional interests is work on the interconnectedness of dreaming and the creative self-expression of psyche in life and the arts and sciences.

Shirley Frances McNeil Ph.D. *Psyche in the Garden: The Mythic Power of Place*

Friday Lecture: March 3, 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 202

Course Work: Wed. evenings 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 221

March 8, 15, 22, 29

Lecture Fee: \$10 Member \$15 non-Member

Course Fee: \$80 Members \$90 non-Members (CEU's offered)

This course will explore the mythic imagination of landscape and the psychological connection between where we live and how we live. Unlike the traditional Pueblo or the Australian aboriginal peoples, most Americans consider themselves 'free individuals' who are not bound in place but may move about quickly and freely. Yet, we are powerfully influenced by landscape just as our ancestors were. The ancients knew that each god and goddess inhabited a particular landscape, later known as the *genius loci*, the spirit of place. We will examine several mythological landscapes from different traditions including Greek, Irish, Australian aboriginal peoples, Pueblo, and Navajo. In addition we will look at the mythological origins of the Garden of Eden and the development of the garden from farmyard to personalized paradise.

Shirley Frances McNeil PhD has an undergraduate degree in philosophy and religion from Reed College, and a doctorate in mythological studies with an emphasis in depth psychology from Pacifica Graduate Institute. Her dissertation, *The Memory of an Emotion: Travel and Reverie*, an interpretive study of travel, place and mythic imagination, draws on twenty years experience in the travel industry. She is a traveler, a writer, currently revising her dissertation for publication, and a workshop leader, concentrating on cultural mythology in current events and personal myth.

Geri Grubbs, Ph.D. and Susan Jenkins, Ph.D. *Children and Jung*

Friday Lecture: April 21, 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 202

Course Work: Thurs. evenings 7:00 p.m. - 9:00 p.m. Good Shepherd Center, Room 221

April 27, May 4, 11, 18, 25, June 1

Lecture Fee: \$10 Member \$15 non-Member

Course Fee: \$120 Member \$130 non-Member (CEU's offered)

C.G. Jung's theories of the Self and its impact on the individuation process of his adult patients have been applied for many years to the analysis of children. In the lecture you will be introduced to the major aspects of child analysis that include: an historical overview of the development of child analytical psychology; a focus on Michael Fordham's theory of the development of the ego from the Self in early childhood and its transformation during major life transitions; conceptual basis, aims, and therapeutic issues in child analysis; the child-therapist relationship; and role of the parents during the child's treatment. Coursework topics include: Interpretation of Drawings; Fantasy Methods; A Jungian Approach to Conjoint Therapy; Introduction to Sandplay; When the Dark Side Becomes Constellated.

Geri A. Grubbs, Ph.D., LICSW has been practicing depth psychology since 1987 and is an experienced workshop and seminar leader residing in the Eastside Seattle area. She has a doctorate in marriage, family and child therapy and is a licensed clinical social worker in the state of Washington. She is also a graduate of the C. G. Jung Institute, Zurich, Switzerland, and a member of the board of the North Pacific Institute for Analytical Psychology (NPIAP).

Susan Jenkins, Ph.D., M.S.W., has been a psychotherapist since 1980, working with children, adolescents, and adults. She has completed the two-year Jungian training seminar of the North Pacific Institute for Analytical Psychology and is a member of the Jungian Psychotherapists Association.

Directions

Antioch

From I-5, take the Stewart Street exit off Interstate 5 to Sixth Avenue. Turn right on Sixth Avenue (one-way street) and continue about four blocks. Antioch is on your right between Battery and Bell streets.

From Aurora/Highway 99, take the Denny Way exit (next after the Broad Street exit). Cross Denny Way. This will put you on Wall Street. Get in the left lane. Turn left on Fifth Avenue. Go one block to Battery Street and turn left on Battery Street. Go one block. Antioch is on your right, on Sixth Avenue between Battery and Bell streets.

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.

Membership

Since our last publication we are happy to welcome 15 new members - Our warm welcomes go to:

Liliane Boardman	Eve Keiler	Christine Olason	Gregory J. Thompson
Barbara Chilcote	Colleen Lawsom	Helen Palison	Kyle Williams
Marin Elizabeth Engler	Carolyn D. "Coco" May	Anne Sagaris	
Deborah Greenwood & Tom Clifford	Charles Morrison	Skye Saveson	

And we're always happy to see old members renewing, and thank them for their continued support:

Mara Applebaum	Betty Davisson	Susan Jenkins & Charles	Cynthia Seely
Anne Arthur	Joan Dinklespiel	Herndon	Leland Shields
Wahab Baldwin	Jemila Dwyer	Bruce Jorgensen	John Soderberg
Salvatore Barba & Debrah	Georgann Felotico	Judy Knight	David Steinmetz
Houseworth	Deborah Fergusson	John & Traudi Krausser	Lynn Stone
Laura Beso	Cordy Fergus	Tanya Maurer	Marilyn Streng & Jerry
Ann Blake	Joyce Firm	Martha McKenzie	Wenstrom
Diane Bogue	Cathrine Fox	Charles Morrison	Selina Sweet
Adelaide Brooks	Terri Gaffney	Linda & Paul Niebanck	Kitty Tadorovich Eppard
Bunny Brown	James Gossett	Kevin Nordmann	Janet Tatum
Lori Anne Brudvik-Lindner	Geri Grubbs	Alex Onno	Rita Thornbur
Lalo Bruhl	Siren Hakimi	Sally Parks	Mark Tomski
Judith Capili	Nancy Hartsock	Su Phillips	Gilda Warden
Patricia Cassidy	Marla Herbig	Kerry Ragain	Edith Wollin
Elizabeth Clarkstern	Virginia Hoyte	Dani Riggs	
Crystal Cooper	John Imre	Janet Ross	
Shirley Crawford	Linda Jenkins	Susan Scott	

Please see our *Inside Pages - In Depth* Autumn newsletter "Jung and the Eastern Traditions" online for contributions from James Gossett and Joseph Cambray. www.jungseattle.org/insideindepth

"As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious." - Jung

www.jungseattle.org

Seattle
InterInstitute
sponsors:
Ann Belford Ulanov
Friday March 10.
Please see *Inside
Pages* for details.

"The images of the unconscious place a great responsibility upon a man. Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentation on his life."

- Jung

www.jungseattle.org

Program Notes:

The educational mission of the Jung Society is approaching a new stage of fruition this year with three new course offerings in Winter and Spring. We hope that these classes will satisfy the need for more in-depth work on topics of importance to the membership.

The past two years of program planning for the Jung Society have provided many enjoyable opportunities to work with interesting people (speakers and members). I've also learned the challenges inherent to coordinating events. Program Planning and Event Coordination have traditionally been committee activities and to that end the Board has moved to reestablish the committee structures outlined in the Directors' task descriptions. The new program planning committee will start meeting in late September and is composed of the following members: Connie Eichenlaub, Shirley McNeil, Sonja Sackman, Jane Neubauer, Mara Applebaum, and Eberhard Riedel. These individuals will be working on the 2006-2007 event schedule so please contact them if you have ideas.

Marian Maynard has stepped forward to be hospitality chairman and Lynn Fox has graciously stepped forward to coordinate the multiple tasks associated with putting on events.

Without the volunteers who support each event there simply would not be a program regardless of how well planned. Volunteers can never be given enough appreciation, but here is a start. Many thanks to the following individuals who made the 2004-2005 program year possible. If someone is not on the list who should be, let us know and their name will appear in the Winter Newsletter.

CEU's: Jemila Dwyer; **Sound:** John Imre; **Speaker Hospitality:** Debra Harvey, Anne Arthur, Lynn Fox, Paul Collins, John Krausser; **Event Set-up:** Kevin Nordman, Dan Barr; **Event Hospitality:** Marian Maynard, Bev Chase, Anne Arthur, Melissa Mace, Daisy Lu, Nola Hobbs; **Publicity:** Jim Bruck, Debra Harvey, Kelly Moloney; **Psyche & The Spirit of the Times:** Randy Morris, George Callan; **Cashiering/Registration:** Laura Sue Hoover, Marilyn Strong, Barbara Heather

Special Thanks to Diane Bogue, Board member, for her many years of taking on single-handedly the committee work of cashier, registrar, bookkeeper, and office management. Please say "Yes" when she asks for assistance!

Looking forward to a year of growth and challenges.

Connie Eichenlaub - Program Planner

THE C.G. JUNG SOCIETY, SEATTLE

Program Preview

Please note *new* time Friday lectures start at 7:00 p.m.

Please use Preregistration Form on back cover of this newsletter to preregister for any course work seminar or workshop.

Please see Course Work Preview for all course details in *Inside Pages*

AUTUMN 2005

Laurence Hillman

Archetypal Astrology: Healing Language for the 21st Century.

September 16 & 17 www.lhillman.com

Antioch University, Room 100

Friday Lecture: 7:00 p.m.–9:00 p.m.

Saturday Workshop: 10:00 a.m. – 5:00 p.m.

Lynn Davis Fox, M.Ed.

Seminar: “*Whence God?*”

Six Saturday mornings: Sept. 24, Oct. 1, 8, 22, 29

November 5 10:00 a.m. - 12:00 p.m.

Good Shepherd Center, Room 202

Richard Stein, M.D.

Surrender: Clinical Case focusing on series of dreams about crucifixion in a patient with chronic pain, and a case centered on 60 unconscious drawings.

October 7 (NPIAP Co-Sponsor)

Good Shepherd Center, Room 202

Friday Lecture: 7:00 p.m.–9:00 p.m.

Terry Gibson, Ph.D.

From Iona to Aion: Cinematic Images of the Interfaces between a Jungian Depth Psychology and Ancient Celtic Spirituality

November 11 & 12

Friday Lecture 7:00 p.m. – 9:00 p.m.

Saturday Workshop 10:00 a.m. – 2:30 p.m.

Good Shepherd Center, Room 202

Anne de Vore, Ph.D.

Lecture: *The Fool—Eternal Pilgrim on the Path of Life.* Workshop: *The Tarot upon the Tree of Life—The Fool's Journey in and out of Time*

December 9 & 10

Friday Lecture 7:00 p.m. - 9:00 p.m.

Saturday Workshop 10:00 a.m. - 4:00 p.m.

Good Shepherd Center, Room 202

WINTER & SPRING 2006

Eberhard Riedel, Ph.D., D.C. S. W.

Dreams, the Life Blood of the Psyche

Friday opening Lecture:

January 13 7:00 p.m. - 9:00 p.m.

Wednesday evenings: Jan. 18, 25, Feb. 1, 8

Good Shepherd Center, Room 221

Christine Downing, Ph.D.

The Myth of Narcissus and Depth Psychological Understandings of Narcissism

February 10 & 11

Friday Lecture 7:00 p.m. - 9:00 p.m.

Saturday Workshop 10:00 a.m. - 4:00 p.m.

Good Shepherd Center, Room 202

Shirley McNeil, Ph.D.

Psyche in the Garden: The Mythic Power of Place

Friday Lecture: March 3 7:00 - 9:00 p.m.

Coursework: Wednesday evenings:

March 8, 15, 22, 29

Wed, evenings time: 7:00 p.m. - 9:00 p.m.

Good Shepherd Center, Room 221

Geri Grubbs, Ph.D. and Susan Jenkins, Ph.D.

Lecture: *Children and Jung* - Geri Grubbs

Friday Lecture: April 21 7:00 p.m. - 9:00 p.m.

Good Shepherd Center, Room 202

Course work Thursday evenings 7:00 - 9:00 p.m.

April 27, May 4, 11, 18, 25, June 1

Good Shepherd Center, Room 221

Susan Scott, Ph.D.

Mentoring and the Creative Process

Healing with Nature

May 12 & 13 www.susanscott.com

Friday Lecture 7:00 p.m. - 9:00 p.m.

Saturday Workshop 10:00 a.m. - 2:30 p.m.

Good Shepherd Center, Room 202

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

Phone: (206) 547-3956 Fax : (206) 547-7746 Email: office@jungseattle.org

Program details available at www.jungseattle.org



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

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Last Revised Dec 2004

Editor's Notes

If I can let you go as trees let go
Their leaves so casually, one by one;
If I can come to know what they do know,
That fall is the release, the consummation,
Then fear of time and the uncertain fruit
Would not distemper the great lucid skies
This strangest autumn mellow and acute.
If I can take the dark with open eyes
And call it seasonal, not harsh or strange
(For love itself may need a time of sleep),
And, treelike, stand unmoved before the change,
Lose what I lose to keep what I can keep,
The strong root still alive under the snow,
Love will endure- if I can let you go.

(May Sarton -Sonnet 2 from "The Autumn Sonnets")

I open with this poem to capture the sweet sorrow of autumn, representing the season of grief, loss and letting go. The Eastern traditions emphasize the time of harvest as a phase that embodies the power of restraint, separation and refinement. It is a time of withering and decay, where the fallen leaves decompose, returning to the soil as the remains of crops are plowed underground. The trees' sap settling into the interior, sinking down towards the roots, provide us the mirror image of the psyche's inward journey. It is a time for eliminating what is unnecessary, storing up only what is needed for winter; it is a time for reflection, contemplation, and rest. If we resist or violate these laws of nature our bodyminds, in turn, revolt. Disharmony and disease of the respiratory and elimination systems will emerge as colds, flus, allergies and bound digestive tracts. In Taoist mythology autumn is often depicted as a Return to the origin in a more evolved state which begins as we transcend the material world and manifest our destiny.

The brilliant colors of autumn will soon ripen, as will our fall program. Our guest speakers offer a fine assortment of tending to the Autumn Soul whether it is through Laurence Hillman's "Archetypal Astrology", Richard Stein's "Surrender", Terry Gibson's "Ancient Cinematic Celtic Images", or Anne de Vore's "Fool: The Eternal Pilgrim." We hope you will come gather with us this fall, to feast, let go of unhealthy entanglements, manifest destiny, and as Sarton reminds us, let love endure.

Inside Pages-In Depth of this Autumn newsletter honors Jung's investigation into the East. We thank our contributors, James Gossett, and Joseph Cambray and hope you are inspired and renewed by the wisdom and spirit of the East through their explorations of Jung and his journey Eastward. Please visit our *Inside Pages In-Depth* edition online to read these papers at: <http://www.jungseattle.org/insideindepth.html>.

We give thanks to Anne Arthur who has served as the editor of this newsletter for the past two plus years. Her hard work and dedication to the mission of the Seattle Jung Society has provided this community with continued news, resources and information. We wish her well on her new endeavors of career and mid-life coaching. We welcome Ginny Mines as assisting editor and contributor to both the Spring and Autumn issues of this year. Ginny is a Pacifica graduate and practicing psychotherapist in Seattle.

Cally Huttar - Editor

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"In turning toward the East Jung takes us to an appreciation for psyche (soul) in life wherever life is found."

- James Gossett

www.jungseattle.org

C. G. Jung Society, Seattle Preregistration form

Workshops, Seminars, and Courses are scheduled pending sufficient preregistration. Preregistration is due one week prior to the beginning 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 _____

www.jungseattle.org



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