

C.G. JUNG SOCIETY • SEATTLE

WWW.JUNGSEATTLE.ORG

FALL 2009 NEWSLETTER

The fact that religious statements frequently conflict with the observed physical phenomena proves that in contrast to physical perception the spirit is autonomous, and that psychic experience is to a certain extent independent of physical data. The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on the unconscious, i.e., transcendental, processes. These processes are not accessible to physical perception but demonstrate their existence through the confessions of the psyche.

-Carl Jung, *Answer to Job*

Joseph Rutte, Ph. D.

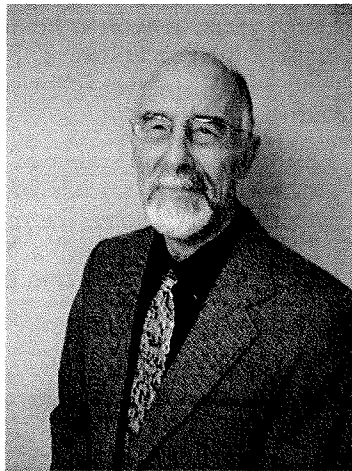
“The Jung - White Friendship: The Untold Story”

Lecture - The White-Jung Friendship: The Untold Story

For decades, Jung searched in vain for a theologian with whom he could deeply and openly converse about his new vision of Christianity. Only very late in his life did he find and form a deep friendship with Victor White, a Dominican theology professor, whose own psychic life was saved by Jung's teachings. Jung saw White as the first theologian he had met who truly understood Jungian psychology. Jung wanted to use White's expertise in Catholic theology, which had fascinated Jung from early childhood, in his pioneering attempts to use his psychology to transform Christianity into a living, breathing, vital faith in the Divine. For his part, White wanted to resuscitate Thomistic theology by infusing its dry, skeletal neo-Thomistic cerebral character with the emotional vitality of the original Thomas Aquinas by using White's newly discovered Jungian teachings combined with some of the original teachings of Aquinas. In the process of their work together, Jung and White became close, trusting friends. In fact, Jung's friendship with White was perhaps the closest and most trusting relationship with a man which Jung had during his lifetime.

In a tragic turn of events, after they had become friends, White was pushed beyond the limits of his psychological resources by political events within his order. In a scathing review of *Answer to Job*, White displaced his anger/rage onto Jung instead of onto the appropriate persons. This wounded their friendship deeply, and it was only towards the end of their lives that a partial reconciliation was possible.

I would like to tell the story of this unique friendship.



Joseph Rutte, Ph. D.

“The Jung - White Friendship: The Untold Story” (lecture)

Friday, September 11th,
7:00 p.m. – 9:00 p.m.

Mercer Island Community
Center

Lecture Fee: \$15 Members,
\$25 Non-Members.

Tickets available at the door
or at:
www.brownpapertickets.com

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

Joseph Rutte, Ph. D.

"The Enigmatic Relationship between Jungian Psychology and Religion." (workshop)

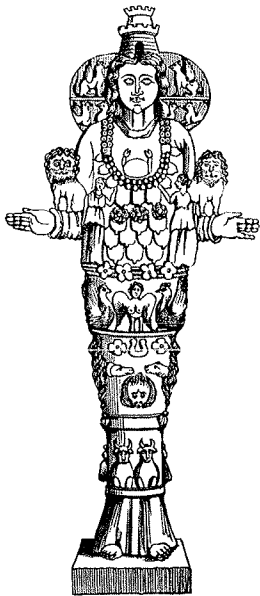
Workshop:
September 12th, Saturday
Workshop: 10 A.M. – 4:00 P.M.
Mercer Island Community Center

Workshop Fee: \$50 Members
\$70 Non-Members

Pre-registration for workshops is encouraged

Tickets available at the door or at:
www.brownpapertickets.com

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



Workshop: The Enigmatic Relationship Between Jungian Psychology and Religion.

In this seminar, we will use the relationship between Carl Jung and Victor White to wrestle with the enigmatic relationship between Jungian psychology and religion/theology. We will look at parts of Answer to Job, the book which acted as the catalyst to so wound their friendship. In the process, we will consider our own processes of coming to Jungian psychology, and how that process has affected our relationship to religion. Possible questions to be considered are:

What is the relationship between Jungian psychology and religion?

Is Jungian psychology the "new dispensation", as Edward Edinger has described it?

Does one individuate, become a Jungian disciple, see Jung as a teacher – just how does one incorporate Jung into one's psyche? Jung moved beyond his identity as a Swiss Protestant. White moved beyond first Anglicanism, and then conservative Roman Catholicism. He seems to have tried to become a Jungian. But in the end, they were of different faiths. How is this process for us?

Workshop Learning Objectives:

- To understand more deeply what daimon drove C.G. Jung in his development of Analytical Psychology.
- To understand the difficult struggles involved in the process of relating analytical psychology and religion/theology, and the development of this process today.
- To strengthen awareness of the "numinous" in Jungian psychotherapy/analysis.

Joseph Rutte, Ph. D. is a psychologist and Jungian analyst presently practicing in Seattle. He has had a vital interest in the relationship between Fr. Victor White and C.G. Jung for fifteen years, as soon as he discovered their correspondence. His article, "Run Over by a Train", in Psychological Perspectives in 1998, was his first description of their relationship, and was followed by a more extensive article in the current issue of the same journal.

Dr. Rutte was a member of a Catholic religious order for fourteen years early in his life, and worked as a teacher and priest in that congregation. He has been a licensed and practicing psychologist for the past thirty years. Thus, he has both Victor White and Carl Jung in his psyche, which accounts for his intense professional interest in their friendship. He is currently an analyst in the North Pacific Institute of Analytical Psychology.

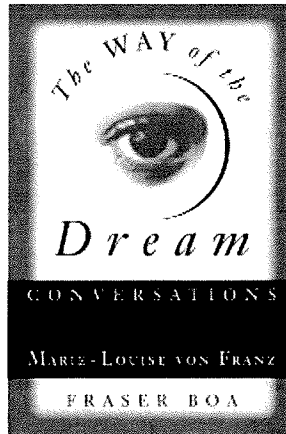
The Jung Society is looking for volunteers to help us out with event management, membership and our newsletter. If you would like to help us please email: office@jungseattle.org

FUNDRAISING EVENT:

“The Way of the Dream” with Marie-Louise von Franz & Fraser Boa

The Way of the Dream is a remarkable film directed and hosted by Marion Woodman's brother, Fraser Boa, based on conversations with acclaimed Jungian analyst, Dr. Marie-Louise von Franz. In this DVD version, an introduction and new commentary by Marion has been added!

The Way of the Dream is based on an extraordinary series of films made by Fraser Boa, who collected first-person accounts of dreams in street interviews with ordinary men and women in various parts of the world. He then asked the eminent psychoanalyst Marie-Louise von Franz to interpret these dreams on film, just as she would in a private analytical session. The resulting text is a primer explaining and demonstrating the art and science of dream analysis for the general public. The material covered includes dreams of men, dreams of women, what dreams tell us about ourselves and our relationships, the historical significance of dreams, and dreams about death and dying. Dr. von Franz concludes that one of the healthiest things people can do is pay attention to their dreams: “Dreams show us how to find meaning in our lives, how to fulfill our own destiny, how to realize the greater potential of life within us.”



FUNDRAISING EVENT:

“The Way of the Dream” with Marie-Louise von Franz & Fraser Boa

Friday evening, September 25,
7:00-9:30 p.m.

Saturday & Sunday
September 26 & 27, 10:00-
4:00 p.m.

Bellevue (Community) College
Paccar Atrium N-201

Fri., Sat., & Sun.:
\$100 Members, \$150 Non-
Members

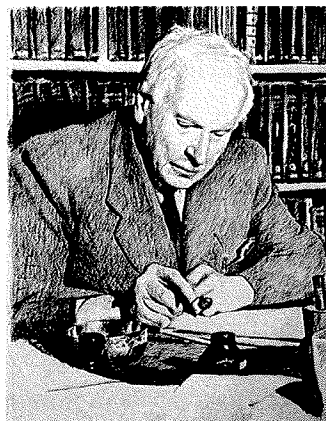
Contact: Phone:
(206) 547-3956
Fax: (206) 547-7746
Email: office@jungseattle.org

Pre-registration / online
ticketing for this event is
strongly suggested as seating is
limited. Ticketing at the door
will be limited to available
seats.

Look for our new Seattle Jung Society
t-shirts coming this Fall!

got dreams?

Jung does the Self good!



Seattle Jung Society

www.jungseattle.org

Jerry Ruhl, Ph. D.

“Living the Unlived Life” (lecture)

Friday evening lecture,
October 9, 7:00-9:00 p.m.

“The Symbolic Life: Reconciling Life’s Contradictions” (workshop)

Saturday workshop, October 10, 10:00-4:00 p.m.

Good Shepherd Center, Rm. 202

Lecture Fee: \$15 Members,
\$25 Non-Members

Workshop Fee: \$50 Members,
\$70 Non-Members

Pre-registration for workshops is encouraged

Tickets available at the door or at:
www.brownpapertickets.com

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

PLEASE join us for the 2009 board member elections; Friday, October 9th following Dr. Ruhl's lecture.

Bring a dessert to share!

Jerry Ruhl, Ph. D.

Lecture: Living the Unlived Life

What is unlived life? We can hear its distant drumbeat in our inward mutterings about what we would have, could have, or should have done. It arises in mysterious longing or unexpected grief that come seemingly out of nowhere. We all carry with us a vast inventory of unlived life. No matter how full our lives are, there are significant experiences that have been closed to each of us. For everything we choose, something remains unchosen. In this lecture, we will explore how the promptings and callings of the unlived life are an invitation to consciousness: an expansion of our vision and our capacity to embrace the full measure of our being.

Workshop: The Symbolic Life: Reconciling Life's Contradictions

Could we get through life without feeling divided? Day to day, we are faced with innumerable decisions, small and large. Contradictions can tie us in knots. Inherently, everything that human beings experience consciously is brought to us in pairs of opposites. This workshop explores how, when we allow both sides of any issue to exist in equal dignity and worth, a synthesis is possible, bringing new insight, meaning, and potential in our lives.

We draw on the wisdom of the ancient Greek myth of Castor and Pollox, the twin stars of the Gemini constellation, as an image of the unity that exists behind every duality. Unified in their childhood, this pair came to be separated, fragmentary, and miserable. One is mortal, the other divine. Only after much struggle are they reunited. Their story can serve as a prototype and navigation point for all humans on the path to wholeness.

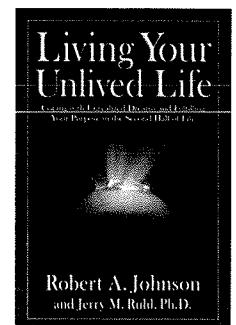
This workshop will provide a balance of theory and practice. It will draw upon wisdom spanning many cultures, continents and traditions – from ancient Greek myths to Hindu and Zen sages to Christian mystics to contemporary poets, artists, and scientists. It will utilize in-class exercises to complement lecture material and cover the following learning objectives:

- How to cope with chaos and confusion in daily life related to issues that frequently arise during midlife.
- How to respond clinically to a client's issues with unrealized potentials and missed opportunities in life.
- The role of various addictive behaviors (drugs, consumerism, doing for the sake of doing) as coping mechanisms.

Jerry M. Ruhl, Ph. D. is a therapist, national speaker, and internationally known author living in Houston, Texas. Dr. Ruhl earned a Ph. D. in clinical psychology from Pacifica Graduate Institute, where he developed a new holistic model for coping with life changing accidents and illness.

Dr. Ruhl has worked closely with Robert Johnson and they co-wrote the book *Balancing Heaven and Earth*. They have sustained a collaborative writing partnership since that time, culminating in their most recent book: *Living Your Unlived Life*.

Recently, Dr. Ruhl accepted a position as the executive director of the Houston Jung Center in Texas. Jerry also facilitates ongoing dream groups, and presents seminars around the nation.

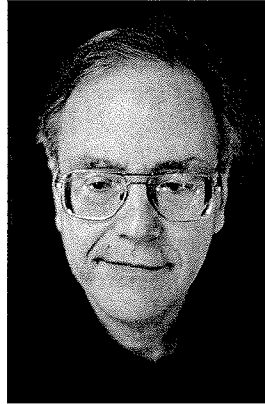


Terry Gibson, Ph. D.

Lecture: Portal and Psyche, Doing Individual and Cultural Jungian Analysis in Liminal Realms

A little over thirty years ago, depth psychology cut a dramatically deeper trench into the thin places between personal and transpersonal experience. It was the publication of Joseph Henderson's *Threshold of Initiation*. For many in the Jungian world this book's appearance heralded a deeper consideration of that fragile interface between human and archetypal, personal and numinal. Some consider it one of the major advancements of theoretical and clinical reflection on this critical theme since Jung's *Answer to Job* arrived (in a fit of automatic, feverish writing) in 1952. A rash of gifted complementary commentary has unfolded since from Jeff Raff, Clarissa Pincola Estes, Ann Belford Ulanov, John Dourely, Marion Woodman, Dyanne Sherwood, Murray Stein and many, many others.

This buffer zone, this thin place between worlds or dimensions of being is where the gods come to parley with our human angst. It is here where our Destiny—both collective and individual—is revealed. Many believe that it is in this in-between liminal realm, this vast, ripe emptiness amongst our understandings of conventional time and space, that our primal wound is healed by the only ultimate balm there is—relationship, love, what the alchemists called *relatio*. Many further believe that both the gods and we humans are each inflicted by this primal wound and that this depth, authentic, liminal encountering and empathic relating and loving is the only hope for us all. It is by repeated and depth, non-anxious repose in this liminal realm that both individuals and cultures can calm and heal.



Terry Gibson, Ph. D.

“Portal and Psyche Doing Individual and Cultural Jungian Analysis in Liminal Realms” (lecture)

Friday evening lecture,
November 13, 7:00-9:00 p.m.

“Finding the Portal” (workshop)

Saturday workshop,
November 14, 10:00-4:00
p.m.

Good Shepherd Center, Rm.
202

Lecture Fee: \$15 Members,
\$25 Non-Members

Workshop Fee: \$50 Members,
\$70 Non-Members

Pre-registration for workshops
is encouraged

Tickets available at the door or
at:
www.brownpapertickets.com

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

Workshop: Portal and Psyche: Doing Individual and Cultural Jungian Analysis in Liminal Realms

Finding the doorway, the Portal, into such depth chambers of the Psyche is necessary for such repeated transformative exposure. This workshop explores ideas about where that Portal might be more reliably located or, perhaps better stated, experienced. It is to wonderings about how to enter this liminal zone and to receive its healing that these conversations turn their attention. We will imagine together about what our world would look like if there were a depth numinal politics more broadly practiced in both our individual and communal lives. Through theory, cinematic example, and input from depth therapists and philosophers, we will attempt to navigate a safe voyage and return across these liminal seas of being.

Three goals will focus our excursion:

- Where are the Portals (individually and culturally) into these liminal realms?
- How do you open them (experientially, clinically, culturally)?
- How do you safely return with the Wisdom exposed in the liminal encounter (and use this Wisdom experientially, clinically, culturally)?

Terrill L. Gibson, Ph. D., is a Jungian analyst, Diplomate in the American Association of Pastoral Counselors, and Approved Supervisor for the American Association for Marriage and Family Therapy. Dr. Gibson 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.

**Bradley TePaske
Ph. D.
"Hieronymus Bosch's
'Garden of Earthly
Delights': Sexuality
& the Religious
Imagination"
(lecture)**

Friday evening lecture,
December 3, 7:00-9:00 p.m.

**"The Symbolic Life:
Reconciling Life's
Contradictions"
(workshop)**

Saturday workshop,
December 4, 10:00-4:00 p.m.

Good Shepherd Center, Rm.
202

Lecture Fee: \$15 Members,
\$25 Non-Members

Workshop Fee: \$50 Members,
\$70 Non-Members

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Therapists and Licensed Mental
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workshop \$15; 2.0 units for the
Friday lecture \$10; 5.0 units for
the Saturday workshop \$10.*

Bradley TePaske Ph. D.

***Lecture: Hieronymus Bosch's
'Garden of Earthly Delights'***

The enchanted painting of Hieronymus Bosch (1453-1516) represents an enigmatic interpretive puzzle of Northern Renaissance art, a heretical response to the patriarchal religious establishment of the Late Medieval period, and an archetypal cartwheel across the sensual skin of the Great Mother. Employing detailed slides of the entire triptych, Dr. TePaske will explore Bosch's religious milieu, his florid imagery, and his portrayal of the extremes of the senses in an earthly Paradise and the Low Countries' most famous Hell. Depth psychological reflections on anima and Eros, the claims of Mother Earth, and the self as both body-imago and "inner world image" will compliment Bosch's remarkable work and preview major themes of our guest's recently published book, *Sexuality and the Religious Imagination*.



**Workshop: Sexuality and the Religious
Imagination**

While the doctrine of the Incarnation is a fundamental Christian tenet, its deeper implications point directly to the religious significance of the body, human sexuality, and erotic love that patriarchal tradition invariably demeans. From a survey of this sex-negative moral purview and the roles of St. Paul and St. Augustine in creating it, Dr. TePaske will chart an open course of psychological reflection and mythological amplification that embraces Jewish, Christian, Gnostic, and pagan strands of our Western religious heritage with equanimity. The claims of Mother Earth, of sexual deities like those of the Graeco-Roman pantheon and the Underworld are thus considered with reference to Aphrodite and Sophia, the nymphs of Dionysus and Mary Magdalen, Hermes or Hades and the baleful black Devil of Christian lore. Focused on the central role of and gender in the individuation process, the seminar will bring archetypal and clinical perspective to a broad range of sexual phenomena, while concluding with summary reflections on the Bridal Chamber ritual of ancient Christian Gnosis.

Bradley TePaske, Ph. D. received his Diploma in Analytical Psychology from the C.G. Jung Institute for Analytical Psychology in Zurich, Switzerland in 1982 and an American Ph. D. in Depth Psychology from the Union Institute of Cincinnati in 1987. Prior to this calling, he earned a Bachelor of Fine Arts from the University of Iowa and a Master of Fine Arts degree in Printmaking from the University of Massachusetts, where he also studied Art History.

He has been a Jungian Analyst and Clinical Psychologist in private practice for over twenty-five years in Minnesota, New Mexico, and California, serving also as an individual and group psychotherapist with the Program in Human Sexuality at the University of Minnesota Medical School in Minneapolis, the Parent Assistance Center in Santa Fe, Child Abuse Listening and Mediation (CALM) in Santa Barbara, and the Violence Intervention Program, an inner city domestic violence program in East Los Angeles.

TePaske is the author of *Rape and Ritual: A Psychological Study* (Inner City, 1982) and *Sexuality and the Religious Imagination* (Spring, 2008), and a contributor to *The Allure of Gnosticism: The Gnostic Experience in Jungian Psychology and Contemporary Culture* (Open Court, 1995) and *The Sacred Heritage: The Influence of Shamanism on Analytical Psychology* (Routledge, 1997). His teaching is known for its thorough topical research, informal style, and the many artistic images he employs. TePaske is also a traveling lecturer and teacher, who welcomes invitations from interested groups and organizations.

Kyle L. Williams M.A.

Jung 101 Class: The Spirit in Man, Art, and Literature (Collected Works, vol. 15)



Our series focusing on the *Collected Works* continues with a collection of essays described by Jung's editors as speaking directly to "the dynamics of the 'spirit archetype'..." as the "source of scientific and artistic creativity in archetypal structures." Jung defined "spirit" as our remarkable ability to generate spontaneous images as evidence of the living psyche. These essays examine both creativity and creative personalities.

This class is useful for anyone wishing to deepen their understanding of Jung's work in a group setting and is appropriate for novice and expert alike. *Reading the essays prior to class is required.*

(4) Thursdays, 7:00-9:00 p.m., Good Shepherd Center, rm. 221

November 5: Section IV, *On the Relation of Analytical Psychology to Poetry; Psychology & Literature*

November 12: Sections I & III, *Paracelsus; Richard Wilhelm: In Memoriam*

November 19: Section V, *"Ulysses": A Monologue; Picasso*

December 3: Section II, *Sigmund Freud in His Historical Setting; In Memory of Sigmund Freud*

Please call Bunny Brown at the main office for registration or online at BrownPaper Tickets (www.brownpapertickets.com). **A preregistration of 10 people is required for this class to go forward.**

Classes Fee: \$80 Members \$100 Non-Members

Kyle Lee Williams has been a student of analytical psychology for twenty years. She has taught comparative religion at Hunter College and Marymount Loyola in New York City, the University of Manitoba in Winnipeg, and Antioch University in Seattle. Her poetry and scholarly essays have been published in *Lapis Magazine*, *Psychological Perspectives*, and elsewhere. She divides her practice as a psychotherapist between Seattle and Princeton, British Columbia. She is an analyst in training with the C.G. Jung Study Center of Southern California

Other Events of Interest

Live Webcast, from Zurich, C. G. Jung Institute

A play based upon the Victor White - C. G. Jung. Correspondence followed by commentary with Murray Stein. Charles Morrison is forming a small group that would like to watch this event. Space will be limited. Please contact Charles Morrison directly for more information on this. (charlesdwmorrison@hotmail.com)

Saturday, November 7 (approx. 4 hrs., Start time: TBA)

Fee: \$40 members, non-members

Good Shepard Center, Rm. 222

The Spirit in Man, Art, and Literature (Collected Works, vol. 15)

Kyle Williams, M.A.

4 Evening classes: Nov. 5, 12, 19 & Dec. 3: 7:00-9 p.m.

Classes Fee: \$80 Members
\$100 Non-Members
6 CEUs offered (\$10)

Pre-registration for classes is encouraged as a preregistration of 10 people is required for this class to go forward.

**Register via phone or at:
www.brownpapertickets.com**

This program has been approved for 8.0 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: 8.0 units for the class series \$10.

Incline Your Ear (part 2)

by

Charles D.W. Morrison

Seattle Jung Society Library Volunteer

Library Audio Collection Part II: More Tidbits and History

As reviewed in the Spring 2009 issue of the newsletter, our library has available for check-out over 700 audio lectures. The preservation of these lectures is due to the efforts of Bunny Brown, our librarian, and Todd Boyle and John Imre who over many years have donated their time and A-V skills to preserving the Society's lecture series.

Therapists might find a great resource in this audio collection. They may find inspiring material and images for their work as therapists, or for their clients struggling with relationship, religious, or other problems.

Lawrence Jaffe's 1996 "*Individuation Through Marriage: Revolution in the Love Relationship*," for instance, outlines the beginnings of an inspiring new path for relationships, perhaps an alternative to endless quarreling or bitter divorce.

"The honest attempt of marriage partners to work out their differences day-to-day," Jaffe states, "will become a modern western form of yoga."

The ongoing dialog which it forces upon the partners inevitably faces each of them with their most dreaded weakness, their worst enemy, and, in the encounter with their deepest darkest most frightening aspect, work is done on resolving God's tragic contradictoriness The partners contribute to the task of resolving the opposites, which are of God, but are carried consciously only by conscious human beings.

[The term] "consciousness" should not be misunderstood as purely intellectual. Like "conscience," it derives from the Latin roots "*con*" – meaning with "with", and *scire*, meaning "to know." So you see, "conscious" is like "conscience" a little bit. "Con-science; it's a "knowing-with." Religion sought linkage, science sought knowledge. The new world view will seek "linked-knowledge."

Laura Cameron Fraser, the first woman Episcopal priest in the Pacific Northwest, in her 1985 lecture "*A Priest Responds to Jung's Treatment of Christianity*" (a response to Murray Stein's lecture and book of the same title), speaks from vast "field experience." I was drawn in by the empathic manner in which Fraser treated Christianity. For instance she describes Paul's conversion experience as if she were standing in his shoes:

"There was a lot of anger in Paul [before his conversion] to any kind of threat to the way his world was ordered. . . . He was given the power of life and death over Christian offenders. He was a person who was defending the only world that he knew and in the only way that he knew."

Later Fraser comments on the state of Christianity:

"For Christianity to become relevant it will have to assimilate its shadow side. It's lopped off into its shadow all the heresies that man did in fact have a direct and open line with God and was the beloved son, the beloved daughter."

Crazy to Calm in 60 Seconds

I discovered that listening to these lectures has a deeply meditative effect. When I first moved to Seattle from rural Hawaii, the traffic drove me nearly insane. Every morning and evening in an hour long stop-and-go traffic jam? You've got to be kidding! Where was the morning meditation? Where was chat with a friend over a cup of herbal tea? In the first weeks of commuting I preserved my sanity only by becoming a witness to the rapidity with which I lost whatever pretense to spiritual enlightenment I imagined I possessed.

For the mere price of a used cassette player and rechargeable batteries plugged into the CD outlet on my car radio, my battle with "those 'other people' incapable of even driving their car across the bridge" transformed into an exploration of the depths of the psyche with new mentors as my guides. And again on the evening return trip, I actually found myself feeling "Ah! A traffic jam! Wonderful! I can finish this morning's lecture!"

I ran out of gas (not psychic gas; motor fuel on Interstate 520) listening to Georgette Kelly's *Jung and Buddhism* where she spoke of Eastern Buddhism *developing* ego rather than leading to an egoless state:

Egolessness in Eastern terms has more to do with ontology than psychology, referring to a process of experience rather than a personality construct. In fact, meditation *develops* the ego function of focusing, bearing witness to oneself, rather than getting rid

(Continued on page 9)

(Continued from page 8)

of it.

(**Caution:** I don't play lectures whenever I'm moving over 5 mph, unless perhaps I were on a long, daylight, interstate trip.)

More investigation is needed about the exact time the Society began to preserve lectures, but a possible historical marker would be Joseph Campbell's June 13th, 1982 "*Visionary Journey*" weekend seminar. The mid 80's saw the lecture series flourish with the arrival in January and February of 1984 of **June Singer**, who traveled to Seattle to give 2 lectures – one on Archetypes, a second on Love. **Anthony Stevens** was also here that year and also spoke on "*Archetypes: The New Synthesis.*" Jean Shinoda Bolen has had several visits to Seattle, lecturing in 1985 on "*Goddesses in Everywoman.*"

In the early 90's the frequency of the lecture series (or at least the preservation of the lectures) increased with lecturers such as Louise Bode in January 1990 on "*The Wonder of Synchronicity*" and again in February on the "*Anima and the Animus.*" Janet Dallet spoke in 1991 on "*Encounter with the Dark Gods,*" and Terrill Gibson shared his knowledge of "*Jung and the and the Mystical Soul of the West*" in 1992. Allan Chinen lectured on *Mid-Life* in 1993 (Dr. Chinen lectured once per year through the 90's) and John **Van Eenwyck** spoke in 1995 on "*Psychological Development.*" Polly Young-Eisendrath helped kick off the new millennium with a lecture entitled "*What Women Really Want*" in March 2000.

The collection continues to grow with recent additions such as **Phil Cousineau's** "*Stoking the Creative Fires*" and **James Hollis's** November 2008 lecture on "*Why Good People do Bad Things.*"

Check the website soon for a listing of audio tapes.

<http://jungseattle.org/Library/ElectronicMedia/Audio/TapesByCategory.html>

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.

Payment must accompany your preregistration. No refunds.

Please check each event for specific fees, times, locations. (www.jungseattle.org)

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

Charge my (circle one): Visa MC Number _____ Exp. _____

Name: _____ Phone: _____

Address: _____

City: _____ State: _____ Zip: _____

Signature: (CC only): _____

WWW

Discovering Psyche: A Birthday Celebration of Mind & Body Connection

by Mary Alice Long, PhD

Kyle Lee Williams, Mary Alice Long, Charles Morrison, and Terre & David Arcscott from C.G Jung Society of Vancouver gathered July 25 - 26th in Princeton, British Columbia at Kyle's invitation for a casual seminar/retreat in honor of C. G. Jung's birthday (July 26th, 1875). The general structure of the retreat consisted of a directed reading of C.G. Jung's *Modern Man in Search of a Soul*. The group's focus became "The Spiritual Problem of Modern Man" essay. The discussion was led by Kyle Williams.

As we read, listened, and discussed Jung's words we became aware once again of something bigger in life. Jung's task in 1933 of synthesizing his knowledge of the soul into text that would be understandable for his readers was a huge endeavor. Our small but mighty group was indeed grateful to Jung for not evading this task. We all walked away from our reading and reverie with more to ponder as Jung wished it to be.

...a void out of which all things grow.

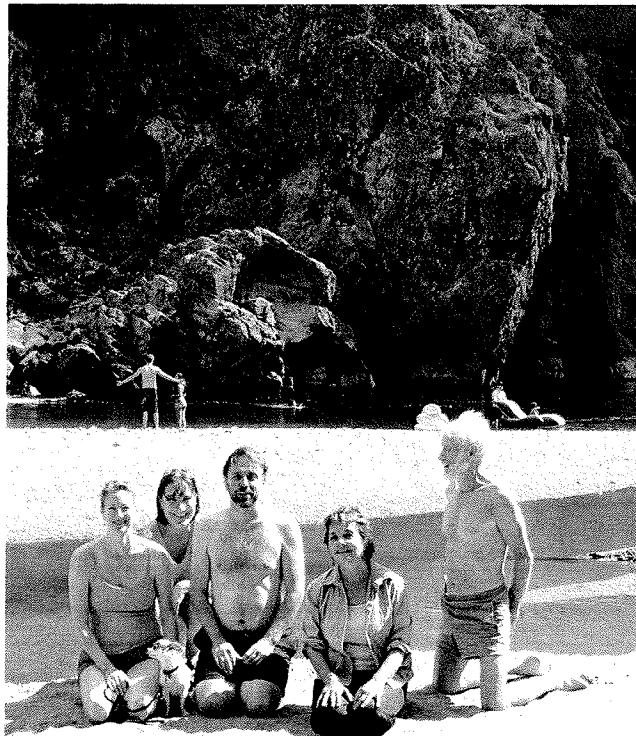
...a spiritual need has produced in our time our "discovery" of psychology.

...we discover our psyche,...we come upon something which thwarts our will, which is strange and even hostile to us, or which is incompatible with our conscious standpoint.

Kyle led us in a Feldenkrais session, a method of somatic education on Saturday morning. Mary Alice led a movement session later on in the afternoon with inspired by InterPlay and 5 Rhythms forms and practice. With the addition of body-wise practices and education we experienced a blend of mind-body inquiries that were opened carefully and slowly over the course of a hot, electrical weekend.

The weekend also included the Fool and the Trickster. We experienced thunderstorms, lightening, flash rainstorms, humidity, and adventurous trips to the local river. Kyle and her new puppy, Bugsy, accompanied by Mary Alice found themselves unexpectedly swept up in rapids. Charles bravely climbed and then jumped from a rocky ledge into the river below.

We are indebted to C.G. Jung and to Kyle for the gift of celebrating psyche's wisdom through the reading and analysis of *Modern Man in Search of a Soul*.



President's Message

Classical Jungians, Post-Jungians, and Other Mythical Beasts

Recently, upon meeting a new friend, this person said to me, "so I hear you're a classical Jungian (and therefore)...." It was a captivating moment. My stance on certain issues had been misrepresented by a third party, characterized without confirmation, investigation, or even a personal meeting or conversation about the subject. This is always an unnerving experience for the sensitive at heart. The comment took me by surprise and not because it isn't true. It is. I think.... Maybe.... In either case, the hairs on the back of my neck alerted me to the fact that a projection was afoot and the potential for misunderstanding, past or present, was possible.

The comment came as a surprise because for the first time in Jungian circles, someone had confronted me with a category of self-description which I was being asked to accept or reject. It was an innocent and very legitimate question, just as if they had asked, "where do you stand on certain issues?" It was a political moment. They were also, in effect, asking me "what *kind* of Jungian are you?" I was also suddenly awakened to the fact that I had earned a label, a reputation, even prior to meeting someone personally. Yikes. I guess now I've *truly arrived*. Wasn't it Donald Rumsfeld who said, "you're nobody unless there are lots of people who are disgusted with you or disagree with you vehemently?" I loved his inner authority and confidence. I hated his clueless arrogance. Just like I hate labels in general. I get nervous just using the term "Jungian." (What will they project onto *that*? How will they misread and misinterpret *that*?)

But I've accepted that one. I am most certainly a Jungian. After all, part of individuation is discovering who we are, what we stand for, who and what we're willing to defend, and where we're going to put our limited energy in this lifetime. I teach Jung. I've risked and lost important goals defending Jung, fighting for Jung and for analytical psychology on occasion. It's the Self at work, that's for sure. I think of it as fighting for the integrity of the Self in each of us, honestly. It's my destiny, whether it hurts at times or not. And it does.

We've all heard the classic quote from Jung himself, who, when having to deal with the stress of all these institutions popping up in his name, shook his head and muttered, "thank God I'm Jung and not a Jungian." Amen, brother. And besides, isn't individuation about not having to play at all in the world of labels? I began to wonder about how we all exist in a world of labels that we both *are* and *are not*, simultaneously, and how *that* is individuation, the process of sorting all that out. The internal dialogue, that begins, "on the one hand..." and yet, "on the other hand..." *is* the integrated stance. Dissociated opposites, extremes, cannot be realistic. Jungians have to ask themselves the tough questions: "In what way *am I*...?" and "in what way am I *not*...." These are the questions any self-respecting Jungian is obliged to ask herself. After all, it's supposed to be about Self-knowledge, conscious integration of the opposites, and an awareness of the Shadow in oneself. If we could just get this one thing Jung taught, we'd improve life on the planet dramatically.

One of the reasons I don't ascribe to these now popular designations of *classical Jungian* and *post-Jungian*, is that they are the product of one person's creative attempt to bring order and a discriminating attitude to *his own* individuation process by projecting it out onto the so-called Jungians in the world, both dead and alive. The dead ones weren't (for the obvious reasons) around to defend themselves. Most unfortunately, it's now become a sort of divisive narrowing that seems to feed projections rather than build understanding. The terms helped this fellow sell a few books and make a name for himself. That's fair, but it's not accurate. I can hardly imagine Marie-Louise von Franz putting up with such nonsense about having to answer the question, "what kind of a Jungian are you?" She adored Jung and made no apologies for it. And no one (I respect) would dare to claim that she was not her own woman, highly individuated. If we have to use these terms at all, I like the term *traditional Jungian*. It means, "I'm still working on myself, trying to integrate the Shadow, trying to learn Jung, actually read his work, study, contemplate, and apply it to my life." It differentiates us personally from our lives as professional Jungians who are also trying to create something of our own in the outer world of labels and titles, as teachers, therapists, writers, and the like. We get to be both close to Jung and differentiated, simultaneously without fooling ourselves that we are *post-Jungian*, or have managed to go beyond his understanding. We haven't.

I once gave a talk at an international Jungian conference and a philosopher in the audience who was growing impatient with my comments stated "...but how can we *get past* Jung...?" It was another captivating moment. I answered that I wasn't sure we could, since we haven't even caught up with him yet, let alone integrated as much of the unconscious, both personally and collectively as he did. And *this* is the attitude that makes me a "classical" Jungian. The fellow in the audience didn't like my answer much, but I'm sticking to it. I continue to be overwhelmed by all that Jung has given us. As Edward F. Edinger noted, loving Jung for providing us with a psychology that for some of us, saved our lives, is not necessarily hero worship or a neurotic "Jung-complex" that needs resolution. It's not really something that one ever "gets past." One simply aspires to the humility to deserve such a gift. Jung himself can carry the projected self, just as he carries the projected shadow for those who need him to do so. Now *that's* Jungian.

- Kyle Lee Williams, President



Library News

Great News!

Our library catalog is now on the Internet thanks to the sterling efforts of Linda Sheaffer and Charles Morrison. You may access the database by going to:
<http://www.jungseattle.org/library>.

If you are having trouble with that method you can also “Google” it. This will show you that all the books have been sorted by the name of the author or by subject. This means that you can now enter a subject such as Dreams, Typology, Individuation etc. This has long been a feature we have wanted to have. You may go to the details column and get more information about each entry. Some of the books entered are for sale in the library and if you are interested in buying any of them or in borrowing any materials please send us an email at office@jungseattle.org or call us at 206 547-3956 and leave us a message.

As many of you know, the Philemon Foundation is having the Red Book published in October. This is the record Jung made of his ideas on psychology and his paintings. It has never been available to the general public until now. We have reserved a copy which we will get for the library in October.

Other additions to the library include:

Marie-Louise von Franz: The Classic Jungian by James Hall and Daryl Sharp

The Gambler: Romancing Lady Luck by Billye Currie

Deciphering The Cosmic Code, Jung and Pauli by Arthur Miller

From Image to Likeness: Jung's Gospel Journey by Thompson Grant

Mirrors of Transformation by Dolores Brien

Transformation. by Dolores Brien.

We have noted some materials missing from the shelves.

- A set of CDs from a conference at Pacifica titled In Defense of Jung.
- A video, Volume 2, Inheritance of Dreams, in the Wisdom of the Dream Series.
- A Critical Dictionary of Jungian Analysis by Andrew Samuels.

If you have any materials that you find on your shelves that belong to the library please return them. You can always leave them in our book drop by the door of room 222 at Good Shepherd between 8 am and 10 pm Monday thru Friday or 8 am to 6 pm on Saturday.

Good Shepherd is closed on Sundays and Holidays.

If you have any questions regarding borrowing any of the books, tapes or some of the DVD s that have been made of our speakers, please call or email us.

Happy reading to all,

- Bunny Brown

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Fall 2009

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John Buscher
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David Steinmetz
Webmaster

Statement of Purpose

The C.G. Jung Society, a nonprofit education corporation established 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.

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