



INSIDE PAGES

Autumn 2003

Member-to-Member Supplement

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30th Anniversary Program Notes

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

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

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

—Connie Eichenlaub, Program Planner



Help with Events

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

Cara Barker

Speaker

Interview

Directions to:

Good Shepherd Center
4649 Sunnyside North
Seattle, WA 98103

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

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

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

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

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

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

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

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

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

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

Cara Barker *Continued*

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

—C.G. Jung,

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

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

—C.G. Jung

Janet Dallett

Speaker

Interview

Directions to:

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

Janet Dallett
Continued

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

—C.G. Jung

Seattle &
Eastside
Jungian Book
Clubs

Stephen
Aizenstat
Speaker
Interview

www.dreamtending.com

Directions to:

**University Unitarian
Church**

6556 35th Avenue NE
Seattle, WA 98115

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

Buses 65 and 71 run close to the Church.

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

Linda Sussman Speaker Interview

Directions to:

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

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

NPIAP Seminar for Mental Health Professionals

www.jungseattle.org

Takes you to:

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

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

Contribute to the Newsletter

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

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

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

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

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

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



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

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



MEMBERSHIP FORM

NOTICE: *The Jung Society Membership Directory is intended to help members develop small group opportunities for exchanging Jungian thought. The Board expressly prohibits all other uses, particularly solicitation in any form.*

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

Name _____ Date _____

Street Address _____

City, State, Zip _____

Email _____

Phone(s) _____

EXCLUDE my entry completely from the Membership directory

Interests (for inclusion in the Membership Directory):

<input type="checkbox"/> My interests are general	<input type="checkbox"/> Dreams	<input type="checkbox"/> Typology
<input type="checkbox"/> Individuation and development	<input type="checkbox"/> Creativity	<input type="checkbox"/> Religion
<input type="checkbox"/> The archetypes & symbolism	<input type="checkbox"/> Alchemy	<input type="checkbox"/> Synchronicity
<input type="checkbox"/> Mythology and fairytales	<input type="checkbox"/> Anthropology	<input type="checkbox"/> Relationship
<input type="checkbox"/> Illness, wellness & healing	<input type="checkbox"/> Women's issues	<input type="checkbox"/> Men's issues
<input type="checkbox"/> Midlife and aging issues	<input type="checkbox"/> Community & social issues	
<input type="checkbox"/> Other topics _____		

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

Any areas you would be willing to help with:

<input type="checkbox"/> Newsletter editing/publication	<input type="checkbox"/> Publicity	<input type="checkbox"/> Library staff
<input type="checkbox"/> Program planning	<input type="checkbox"/> Fundraising	<input type="checkbox"/> Office tasks
<input type="checkbox"/> Event hospitality	<input type="checkbox"/> Event cashier	<input type="checkbox"/> Membership

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

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

Return this form to:

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

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

www.jungseattle.org



THE C.G. JUNG SOCIETY, SEATTLE

Celebrating 30 years

AUTUMN 2003

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

Cara Barker, Ph.D.

September 12 & 13

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

Saturday Workshop: When There are More Questions Than Answers

Lee Roloff, Ph.D.

September 27–October 25

Class: Fairy Tales

Janet Dallett, Ph.D.

October 10 & 11

Friday Lecture: Sedating the Savage
Hidden effects of psychoactive medication

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

Stephen Aizenstat, Ph.D.

November 7 & 8

Friday Lecture: Tending the Dream is Tending the World

www.DreamTending.com

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

Linda Sussman, Ph.D.

December 12 & 13

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

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

WINTER & SPRING 2004

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

Karlyn Ward, Ph.D.

January 9 & 10

Anchored In the Heart—Redeeming the Dark Feminine

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

February 13 & 14

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

Jungian Trends in the Northwest

March 13

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

Puanani Harvey, Ph.D.

April 9 & 10

Ann Lammers Ph.D., MFT

May 14 & 15

To make inquiries, contact:

C.G. Jung Society, Seattle

4649 Sunnyside Avenue North, Room 222

Seattle, WA 98103

Telephone (206) 547-3956

Fax (206) 547-7746

www.jungseattle.org