

“We support one another in our growth as conscious individuals, seeking meaning in our lives...”

C  
G  
Jung  
Calgary Jung Society



The Newsletter of The C.G. Jung Society of Alberta in Calgary

Volume 17, Issue 6

Fall 2011 - Winter 2012

WELCOME TO THE LAUNCH  
OF OUR  
NEW PROGRAM SEASON  
WITH  
DR. JAMES HOLLIS

Delight and Disillusionment:  
The Power of the Magical Other  
The Eden Project Revisited

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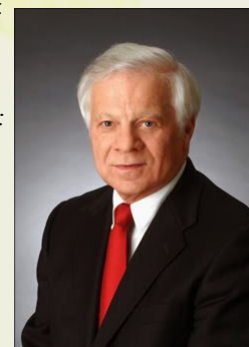
Friday Lecture 7:30 ~ 9:30 pm  
September 9, 2011

Explore the extremes of relationship, from delight to disillusionment and the power dynamics invariably at play between ourselves and those closest to us. Is the best relationship that we can achieve with our intimate “Other” a function of the relationship we achieve within ourselves? What is our hidden agenda in the search for a “Magical Other”?

Saturday Seminar 10:00 am ~ 4:30 pm  
September 10, 2011

Dr. Hollis will ask us to think about our relationships and the fantasies we often unconsciously have about them. Through a series of questions and exercises this seminar will help to distinguish the sense of “self”, perceptions about the “Other”, and the transactions which our history generates. What creates our patterns, our yearnings, our repetitions?

James Hollis, PhD. is a well respected and internationally renowned Zurich-trained Jungian analyst in private practice in Houston Texas. In addition to his numerous contributions in the field of Jungian Studies ~ serving as Executive Director of the Jung Educational Center of Houston from 1997-2008 and continuing in the role of Director Emeritus, currently serving as Director Emeritus of the Philemon Foundation (dedicated to the publication of the complete works of Jung) and Director of the Jungian Studies program at Saybrook Graduate School of San Francisco ~ he has authored thirteen books including: *The Eden Project*; *In Search of the Magical Other*; *Finding Meaning in the Second Half of Life*; *Creating a Life: Finding Your Individual Path* and *What Matters Most: Living a More Considered Life*.



Wine & Cheese Reception in celebration of  
The Calgary Jung Society's 20th Anniversary to follow lecture.  
James Hollis will be in attendance for a book signing.

Tickets Now On Sale  
www.calgaryjungsociety.org or  
www.jameshollislecture.eventbrite.com  
or at Campus Ticket Centre and  
Self-Connection Books (both locations)

Location for Both Events:  
Rozsa Centre,  
University of Calgary  
206 University Court NW  
Calgary, Alberta



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CG Jung Society News is issued semi-annually to members.

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All programs are held at **Parkdale United Church**  
 2919 – 8th Avenue NW Calgary, AB  
 (unless otherwise posted)



## President's Message

Kate Mergen

Some of you may be new to our activities, so I'd like to give a short overview of what we're about. Our vision is to be a dynamic community engaged in the discovery of Self and the world in which we live, in the spirit of the life and work of Carl Jung. Our mission is to nurture and support greater self awareness, creative expression, psychological insight, and well-being.

So how do we do this? We provide about seven lectures annually, a variety of workshops, a Core Concepts seminar series, and the occasional social event. Members enjoy access to a comprehensive library of Jungian works, and some of our events qualify for accreditation with professional organizations. Our speakers are all accredited analytical psychoanalysts (except one event per year), and we enjoy an international reputation of integrity, a warm welcome and great sense of community.

I'm reading this back and thinking, "This gives the facts, but what does it say about the actual experience of coming to our events?" After all, my own approach to this wonderful Society is entirely personal, and experiential. So, here's my take on it: I experience the lectures and workshops variously as brain-food, emotional challenge, nurture, ideological fuel, spiritual ah-ha moments and a veritable feast of ideas for anything in my life you can call creative.

I'm what you might call a 'consumer' of this stuff; I'm not an academic, I have no specialist knowledge of anything Jungian, and at times my life and thinking is as messed up as the next person. I get filled with answers, questions and – frankly – the chewy kind of thinking that's great mental jerky: tasty, satisfying and darn long lasting. I come out of each lecture and workshop with a haphazard notebook and mind full of oohs and aahs – enlightening thoughts about my own psyche, elucidation about the world around me, big – very big - and important questions about humanity - and sometimes simple facts. The combination is occasionally utterly and personally transforming.

But that's me...

*"The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth."*

Psychological Types, or The Psychology of Individuation (1921), Ch. 1, p.82.  
 CG Jung

What I bring is an open mind and I can tell you that I get 100% filled with a ten course banquet of thought, ideas and emotions. And that's all you need to bring too, if you want to gorge yourself on these ideas as much as I do.

You might think this is academic-style 'work', but I challenge anyone who walks into a Calgary Jung Society event with that attitude: I believe you will always leave with a feeling that you've been in some kind of complex play event, if you open yourself to such things. And through this, our own relationship with personal fantasies – of all kinds – is awakened...

I am honestly thrilled about our upcoming season of events that covers Jungian aspects of art, relationships, dreams and more. If you need thought/brain/personal growth/spirit food, we've got it!

Lastly I'd like to give a huge thanks to the committees and other volunteers that have worked hard and so cohesively this year.

Warmly,  
 Kate

## Feature Article—Historical Milestones in the Dreams

Judith Slimmon

The following is the first article of what was originally conceived as a series of 4 or 5 articles on dreams.

**D**ream attendance and interpretation has a long and illustrious history. The first recorded dream accounts were carved into clay tablets by the ancient Assyrians. These tablets also told the oldest mythological epic known to us - the tale of the great king *Gilgamesh*. The later Egyptians also attended to their dream life and wrote extensive dream interpretation manuals to help them unravel their dreams' mysteries. They believed that their dreams were sent to them by one of the pantheistic gods. Indeed *Seraphis*, the god of dreams, had several temples devoted to his worship. The British Museum houses an Egyptian papyrus from the 12<sup>th</sup> Century B.C. that relates 143 "good" dreams and 91 "bad" dreams, along with their interpretations.

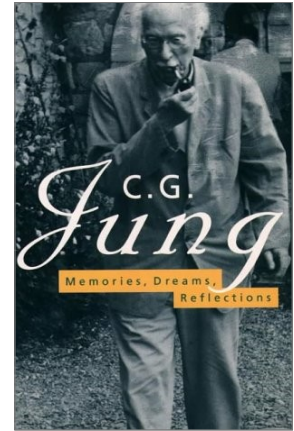
The great epic poetry of the Greeks reveals that dreams were considered an important vehicle by which the gods revealed divine messages to heroes. In the *Iliad*, Zeus sent dreams to male heroes, while in the *Odyssey*, Athena sent dreams to women heroines. In the 5<sup>th</sup> Century B.C. writings from a number of Greek scholars were gathered together into the five volume series entitled *Sacred Teachings*. The Greek physicians Hippocrates and Galen believed that dreams contained physiological information that heralded future illness. The warrior Alexander the Great actually kept Aristandros, a personal dream interpreter, on staff. Aristandros advised him when to commence battles based on his dreams.

Both the Old and New Testaments of the Bible are filled with accounts of revelations from God, communicated to humans through their dreams. Joseph, the favored son of Jacob, who was sold into slavery in Egypt by his jealous brothers, was rescued from prison and went on to become the famed dream interpreter of the pharaoh, heralding great famines to come. In the New Testament, another Joseph is told in a dream not to dispose of his betrothed Mary, who is mysteriously pregnant, as she is carrying the son of God. The *Three Wise Men*, attending the birth of Christ, are warned in a dream not to return to report the miraculous birth to Herod, the vengeful Roman ruler. And again, a dream warns Joseph that he must flee from Israel with Mary and her infant son to avoid Herod's wrathful "slaughter of the innocents".

Dreams continued to play an important role in the unfolding of wisdom in the Christian church until well into the 4<sup>th</sup> Century A.D. Both Constantine and Augustine were converted to Christianity as a result of their dreams. The Bishop of Ptolemais wrote a book entitled *On Dreams* in the fifth century that has been described as "the most thoughtful and sophisticated consideration of dreams to be found until we come to the modern studies of Freud and Jung." (Morton Kelsey)

The early Christian attitude toward dreams changed dramatically during the 4<sup>th</sup> Century when Jerome, who headed a monastic community in Bethlehem, was working on the Vulgate Bible, which became the authorized Roman church standard translation. In this work Jerome mistranslated the Hebrew word "anan", from the accurate translation of "observing the dream" to "practicing witchcraft". Thus, passages in the Vulgate Bible prohibiting the practice of witchcraft and divination became prohibitions against attending to one's dreams. This mistake changed the course of Christian attitudes toward dreams in the western world. Fortunately this mistake was eventually corrected in the Jerusalem Bible, available in English since 1966.

The modern era of dream attendance and interpretation was heralded, of course, by the publication, in 1900, of Sigmund Freud's monumental book entitled, *The Interpretation of Dreams*. This masterpiece, along with subsequent publications, profoundly changed western culture's perspective on human motivation and behavior. Freud's re-discovery of the unconscious and its primary voice through dreams, has had an unparalleled effect on every aspect of our modern culture.



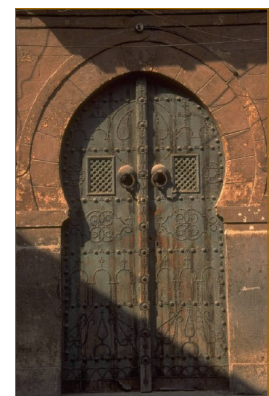
A Jung Classic  
Memories, Dreams, Reflections  
(Fontana Edition, circa 1963)

*"The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends... There he is still whole, and the whole is in him, indistinguishable from nature and bare of all egohood..."*

~ C. G. Jung  
*"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition.*



An Asclepieion located on the island of Kos. The innermost sacred chamber of the dream temple was called an abaton. A 'supplicant' seeking a healing dream from Asclepius would go to the abaton or dream incubation chamber to sleep and dream.





### Program Fee Summary

#### Lecture:

\$20 Member  
\$30 Non-member

#### Seminar:

\$90 Member  
\$140 Non-member

*\*Please note that this is general pricing and subject to change depending on the extra costs incurred for some events.*

## Upcoming Lecture/Seminar Series

At our Annual General Meeting in January, a new Program Management Committee was formed. Frank Penkala, one of last year's Membership Coordinators now fills the position of Vice-President of the Society and Program Planning Chair, teaming up with the Calgary analysts, Judith Slimmon, Mae Stolte and Zeljko Matijevic in an advisory role. Program Implementation Coordinator Cathy Illingworth and Kate Mergen as Secretary complete the team.

As is customary for the Calgary Jung Society, all our presenters are accredited members of the International Association for Analytical Psychology (IAAP) except for the annual Fred Miles event, which is dedicated, in memoriam, to one of our society's founding members and reserved for an individual whose scholarly background is affiliated with Jungian thought in some way. **We welcome Dr. David L. Miller this year as our Fred Miles speaker.**

The Calgary Jung Society is indeed fortunate to have this season's excellent line-up of distinguished speakers come to Calgary to share their knowledge and insights with us. We hope that you will join us in what is looking to be a wonderful year of opportunities for personal growth.

### How to Register

To register for an event (or to purchase a membership) simply go to our website [www.calgaryjungsociety.org](http://www.calgaryjungsociety.org) and click **Buy Event Tickets**. You can register for more than one program at a time.

Choose the event from the list, complete the short form, click to confirm your details and choose your payment type. It's that easy!

Note that we usually cannot process credit card payments at the door on the evening of an event, so if you choose *Pay Later* be sure to bring cash or a cheque with you when you come.



Emily Carr, *Red Cedar*, 1931, oil on canvas, 111.0 x 68.5 cm, Collection of the Vancouver Art Gallery, Gift of Mrs. J. P. Fell, Photo: Trevor Mills, Vancouver Art Gallery

## October 28, 2011

**Mae Stolte** is a Jungian analyst, having completed a *Diploma in Analytical Psychology* at the C.G. Jung Institut-Zurich in 1990. She has been in private practice in Calgary since that time. She has given many lectures, seminars, and workshops related to Jungian psychology and has a special interest in the interrelatedness of Spirit and Nature.

**Friday ~ October 28th, 2011**

### The Art of the Life of Emily Carr

Emily Carr, painter, writer, international traveller, explorer, lover of Mother Earth. Our own West Coast artist so unknown and unacknowledged until recently. Emily Carr was a talented, creative woman ahead of her time, entering realms into which few people, particularly women, would go. She challenged the current thinking of her time

## Mae Stolte

about art, about women, about Nature, about native peoples, and about our sense of reality as she sought in her painting for that unity and harmony of Life that she experienced so vividly in Nature, the unity of Spirit and Nature. Her life was a courageous expression of the inner journey of the Self, seeking to go beyond the conscious world of the ego to the deeper essence of the Mystery of Life. She remained true to her calling to the end of her life 'always doing', never 'done'.

This lecture is about the art in and of the life of Emily Carr-her growing pains, her struggles, her joys and triumphs, and in the end perhaps a peace of mind knowing she had been faithful to what Life had asked of her. It is a heroine's journey, a very human journey with which we can all identify and one which inspires us to live out our own calling in life with courage and determination.

*"Look at the earth crowded with growth, new and old bursting from their strong roots hidden in the silent, live ground, each seed according to its own kind... each one knowing what to do, each one demanding its own rights on the earth... So, artist, you too from the deeps of your soul... let your roots creep forth, gaining strength."*

~ Emily Carr

## November 25 & 26, 2011

**Inge Missmahl** is a graduate of the C.G Jung Institute in Zürich, Switzerland and is based in Konstanz Germany. Since 2004, she has employed her training in analytical psychology to the field of humanitarian aid by developing psychosocial concepts, programs and projects in Afghanistan, China, Sri Lanka and Haiti. Her experience also includes thirty years as a professional dancer and choreographer.

### Friday ~ November 25th, 2011 "Psychosocial Counselling: A Contribution to Peace and Reconciliation in Afghanistan"

After 30 years of war, the mental health burden of the Afghan population is enormous. The short and long term symptoms resulting from victimization and trauma change family interactions and increase the collective readiness for violence. During the last seven years, Inge has developed and exercised a psychosocial counselling approach based on Jungian psychology. She will discuss her approach and share her on-site experience with us.

## Inge Missmahl

### Saturday ~ November 26th, 2011 "Dance, Dream and the Body: Blending Movement with Jungian Psychology"

For this workshop, space is limited so participants will have enough space to practice the movement techniques that Inge will present and facilitate in conjunction with dream work. No experience in dance is necessary. Register early to guarantee a place.

*This event had originally been scheduled for April 1st and 2nd, but as many of you know, Inge unexpectedly had the good fortune to return to Afghanistan having secured government funding for a project to train psychologists and medical doctors for nine hospitals. She will bring to her lecture the most current news from her recent work in that country.*

*"...because you have felt me, I can feel myself again and I want to participate again in my family life."*

*~ an Afghan woman during a counselling session.*

*"The key is empathy. Somebody has to be a witness to what has happened to you. Somebody has to see you and listen to you. Everybody must be able to know what he or she has experienced is true."*

*~ Inge Missmahl from the TED talk.*

## January 27, 2012

### Friday ~ January 27th, 2012 Annual General Meeting and "Dancing In The Flames"

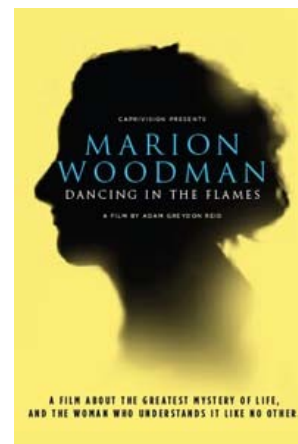
Following a brief report from the 2011 Executive Committee Members and the election of the 2012 Executive Committee Members, there will be a viewing of "Dancing In The Flames", a film chronicling the life of renowned Jungian analyst and author, Marion Woodman, celebrated for her work on feminine psychology and addiction.

This insightful film explores the inspiring life and many 'deaths' of one of the western world's most important wisdom keepers, and sends a clarion call to a planet in the midst of "a shedding of its outworn skin".

## Annual General Meeting

Andrew Harvey serves as guide, exploring the mysteries of her soul's journey, the many 'deaths' and 'rebirths' that have informed her very lived life: her battle with an eating disorder, her ever evolving marriage, to her revelatory experiences in India and her 'dance' with cancer. "Marion has 'died into life' and thus is a perfect teacher and mid-wife for this critical period in our history".

More detailed information regarding this free event will be made available on the website early in the new year. This is a feature length documentary (83 minutes). The venue for this evening will be Self Connection Books in Montgomery.



*"Having high standards and sense of duty that transcends personal self-interest is laudable. However, when our standards are so high that we deem ourselves unacceptable unless we meet them, we are in trouble...Medusa wants everything permanent, perfect, engraved in stone."*

*~ Marion Woodman & Jill Mellick  
Coming Home to Myself*



*“Jung called them eternal presences... The life of archetypes is timeless and unlimited. Each has positive and negative, upward and downward, bright and dark sides.”*

~ Jolande Jacobi

#### A Moment to Reflect

**I**n light of his recent passing we may ask ourselves how Jack Layton carried being “Canadian” for us all. Whether our personal political views align with certain leaders or not, what role of the ‘magical other’ do they play in our lives? What are your thoughts around the ‘magical other’ in leadership? Something to ponder, just where do we place ‘magical others’? Clue - it’s not just in our homes.



## February 17 & 18, 2012

**David L. Miller, Ph.D.**, is the Watson-Ledden Professor of Religion, Emeritus, at Syracuse University and is a retired core faculty member at Pacifica Graduate Institute in Santa Barbara. Since 1963, Dr. Miller has worked at the intersections of religions and mythologies, literature and literary theory, and depth psychology. He is the author of the trilogy *Christ: Meditations on Archetypal Images in Christian Theology*, *Three Faces of God: Traces of the Trinity in Literature and Life*, and *Hells and Holy Ghosts: A Theopoetics of Christian Belief*. More information about him, his lectures, and his publications, can be found at his website [www.dlmiller.mysite.syr.edu](http://www.dlmiller.mysite.syr.edu)

### Friday ~ February 17th, 2012

#### Happy Ending? Three Archetypal Images

When he was seventy years old, C. G. Jung wrote: “... the united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion.” Jung seems both to affirm the possibility of achieving psychic integration and at the same time to deny a superficial sense of happiness in the face of our various endings.

This presentation will explore human fantasies of endings and of happiness. It will explore the possibility that these fantasies may themselves be

## Book Review

**Ginger Grant, Ph.D.**

***Psyche and the City: A Soul's Guide to the Modern Metropolis.* Editor: Thomas Singer, Publisher: Spring Journal Inc. 2010. ISBN-10: 1935528033**

**I**t's fitting that the Calgary Jung Society starts off this season with James Hollis – *Delight and Disillusionment: The Power of the Magical Other*. In this 20th anniversary year of the Calgary Jung Society, perhaps we can expand our vision to include relationship with a broader collective. What shift would that bring to our practice of self-reflection? Psyche exists in our City and our Community – we feed her every day. With a nod to the pioneering work of Canadian Jane Jacobs, *Psyche and the City*, explores a variety of cities from around the globe through the lens of our analysts. With a true Jungian flavor, “one might say that the relationship of a city to civilization is analogous to that of ego to one's field of consciousness.”

Many Calgarians are unaware of how we are perceived outside of Alberta. Did you know that Calgary has been named one of the top five most livable cities in the world? (Toronto and Vancouver also in top five). The

## David L. Miller

illusions contributing to our psychological discord and suffering. Three different archetypal images of “happy ending” will be demonstrated - from myth, from fairy tale, and from religion - together with their implications for the care of the soul in everyday life.

### Saturday ~ February 18th, 2012

#### The Death of the Clown! Archetypal Images of the Comic Soul

Aristophanes, the grand comic genius of ancient Greece, once wrote: “Comedy also knows the truth!” It will be the assumption of this workshop that comedy and clowns can teach us truths about the depths of psychological life. The workshop will explore four tensions important to dramatic comedy and to comedians—low/high, comic/ironic, wit/humor, and clown/fool.

Each of these will be demonstrated with examples and each will be interpreted as a different image of a complex of opposites within the self. It is as Charlie Chaplain once said: “I wanted everything a contradiction,” and as the Book of Proverbs in the Bible put it: “Even in laughter the heart is sad, and the end of joy is grief.”

By way of discussion, the workshop will aim at a psychological sense of the comic soul deep within each person, what Jung called a *coniunctio oppositorum*, a “marriage of opposites.”

New York Times has called our new Mayor, Naheed Nenshi, the Obama of Canada. So what meaning can we take from this? To use our symbolic capacity to build our Community and honor Psyche is worth some reflection.

To ponder what it means to be Canadian is to embrace our diversity of perspective, our multicultural stance, and our commitment to a just society. To follow the reasoning of the Eden Project, we consider the quality of our relationship to ‘place’ from a conscious stance. As Hollis tells us, the greatest gift we can give to our Community is in bringing our ‘best selves’. If we pull our projections away from our leaders, we cease to imprison our leaders in the place of the ‘magical other’. The power of Jungian psychology can also be used for social innovation – the both/and positioning of a brand essence that connects the conscious and unconscious life of our City with us, the public.

What does Psyche ask of us – now, in this place and in this time? We begin a new season with the Calgary Jung Society and celebrate 20 years of service to our Community. What myth is living us?

## March 9, 2012

**Judith Slimmon** is a Jungian analyst who lives in Calgary, Alberta and has had a private practice in Analytical Psychology for the past ten years. She brings to her work as an analyst a diverse background including outplacement consulting, teaching secondary school and at ACAD, as well as a number of years as a professional studio potter. Judith did her analytic training in Zurich, Switzerland and has lectured and conducted workshops across Canada, in the U.S. and in Europe.

**Friday ~ March 9th, 2012**

### **I Saw A Whooping Crane, Crowned in Crimson**

This lecture explores the archetypal world and its manifestation in the archetypal image of the winged bird and of flight in general. It is designed

## Judith Slimmon

as a companion piece to an earlier lecture by Judith Slimmon on instinctual life. The lecture will begin with a broad view of human perception of flight, exploring relevant imagery and mythology, as well as dreams and case material. It will then glide into an exploration of the meaning of bird imagery, landing gradually on the image of the majestic crane. Using images from Canada's Robert Bateman, Judith will flesh out the archetypal energy that has coalesced around North America's largest bird, saving it from almost certain extinction. If the power of the archetype can save the crane, how, we may speculate, can it save you?



*"Birds in flight  
are symbolic of  
the spirit  
released from the  
bondage  
of earth."*

*~ Joseph Campbell*

## March 30 & 31, 2012

**Guy Corneau** is the best-selling author of several books on the subject of personal development. He travels regularly to Europe where he gives conferences and workshops. Guy graduated from the C. G. Jung Institute in Zürich in 1981 and had a private practice for years in Montreal before embarking on his international speaking career. A local television "vedette" with several shows to his credit, Guy is also a social innovator who founded two networks, Réseau Hommes Québec et Réseau Femmes Québec. His Productions Coeur.com has worked to unite psychological understanding with creative expression, focusing on the opening of the heart. Guy Corneau's previous best-sellers include *Absent Fathers*, *Lost Sons* (1989) and *Le meilleur de soi* (2007). His latest book, *Revivre !*, on his experience with cancer, was launched in October (Editions de l'Homme).

**Friday ~ March 30th, 2012**

### **To Live Again!**

After being diagnosed with a grave illness, one is greatly tempted to close down or to become completely identified with the disease. In my presentation I want to talk about my own experience of Stage Four Cancer. I will discuss the meanings of the disease on the physiological, psychological and spiritual levels, as well as a way to dialogue with the diseased elements from a psychological perspective. I will also address some concrete ways to alter our interior states through this ordeal since these states strongly influence our day-to-day lives. I will comment on my preference for a holistic approach that combines intensive treatments like chemotherapy with herbal and energetic treatments, and psychotherapy. Ultimately the experience of cancer can become a gateway which opens us to joy and

## Guy Corneau

interior renewal. In the words of Dr Matthew Budd : "**Cancer is too good an opportunity for transformation to waste it.**"

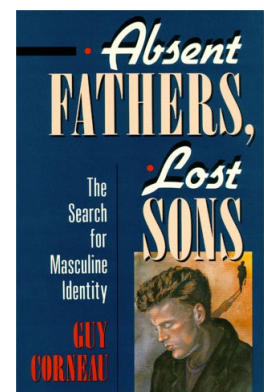
**Saturday ~ March 31st, 2012**  
**Living Healthy**

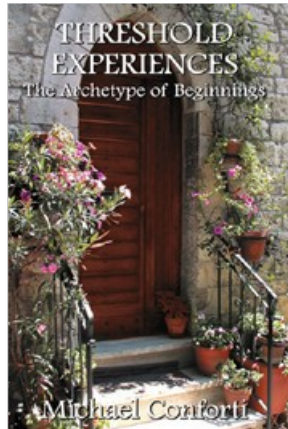
This day workshop is dedicated to learning concrete methods of self-regulation and self-healing. It centers around three objectives:

1. **Transform and pacify inner states through creative imagery** (in order to connect again with the natural state of joy already present in us)
2. **Dialogue with one's own cells and organs** (in order to transform degenerative cellular processes and stimulate regeneration)
3. **Intensify one's own flow of energy through meditation** (to free oneself from constricting mental forms and experience a vaster reality)

This day workshop is open to both healthy people who want to learn methods of preventing and enhancing their health capital through the use of energetic methods, as well as to people suffering from a poor health condition.

The advantage of these energetic methods is that everyone has free access to them all of the time. They complete without interfering other forms of treatment and medical approaches.





*"My life's work is essentially an attempt to understand what others apparently can believe."*

~ CG Jung

At the Calgary Jung Society we aim to publish a newsletter twice a year. This year (and perhaps last year) there was no Spring Issue. Judging by the number of pages in our new Fall Issue, I believe we have more than made up for missing one or two. However you can look forward to our next one sometime in the Spring of 2012. We hope you enjoy reading through the articles and the details of the amazing line-up of programs for our current year. If there is anything you would like to see included in the newsletter, have an idea for an article or would like to submit an article, please contact the Newsletter Editor at [gregory.joan@gmail.com](mailto:gregory.joan@gmail.com)

GC  
**Jun9**  
Society of Alberta in Calgary

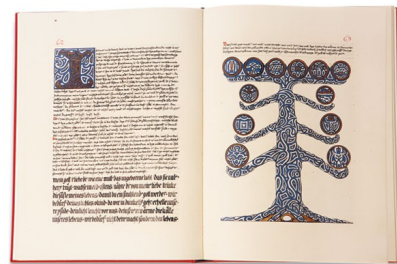
## May 4 & 5, 2012 -

**Michael Conforti, Ph.D.** is a Jungian Psychoanalyst and founder and director of the Assisi Institute in Italy and Vermont. His work has resulted not only in a training institute based on his discoveries, but also the development of a new discipline, Archetypal Pattern Analysis. He has been a faculty member at the C.G. Jung Institute-Boston, the C.G. Jung Foundation-New York, and Antioch New England Graduate School. He lectures internationally and applies his insights as a sought-after consultant to businesses, government institutions, and the film industry. He maintains a private practice in Vermont. Dr. Conforti is the author of *Threshold Experiences: The Archetype of Beginnings and Field, Form and Fate: Patterns in Mind, Nature and Psyche*. His articles have appeared in *Psychological Perspectives*, *San Francisco Jung Library Journal*, *Roundtable Press*, *World Futures: The Journal of General Evolution*, and *Spring*.

### Friday ~ May 4th, 2012

#### Dream Imagery Language of the Self

It has been said that there is a story to our lives and from time immemorial humanity has sought access to this wisdom. We have looked outward toward the stars and inward toward the soul to learn about life. The search within leads us to the dream as a keeper of our stories. Dreams reveal the truth about our past, who we are today, and intimations of our future, of a destiny waiting to guide us to what we are meant to be. Sages and wise ones knew that dreams are not simply repositories of past experiences, but also contain an awareness of a life waiting and needing to be lived. Dreams contain knowledge of how to shape our current life in order to prepare for this future. Like Rabbi Abraham Joshua Heschel's poetic vision of preparations for the Sabbath as a way of readying his home for the arrival of a bride, la soror mystica, we too need to take an active role in translating the images from our dreams, to till and work the soil in preparation for this new life. In this lecture, Michael Conforti, founder of the field of Archetypal Pattern Analysis, will discuss ways of recognizing the presence and meaning of archetypal motifs in dreams and



A look inside *The Red Book*

## Michael Conforti

present ways of working with the personal and archetypal nature of the symbolic imagery emerging from our dreams. Using dream illustrations from clinical practice and dreams presented in the Bible and other spiritual texts, Dr. Conforti will explore the art, discipline, and expertise needed to grasp the universal, archetypal nature of dreams, with special emphasis on working with dreams in psychotherapy and analysis.

### Saturday ~ May 5th, 2012

#### Dreams:

#### Learning to Translate the Souls Wisdom

The sacred, the eternal and the wisdom of the dream exist in a domain which transcends conscious perception and awareness. We can't really see or touch the dream, yet find that it silently and at times not so silently moves our life in dramatic ways. While we seek to understand these mysteries through the lens of conscious perception unfortunately a very different lens is needed – one that can infer the eternal from the temporal and the archetypal from everyday occurrences. Jung understood this dilemma of modern time, and saw that with the dismissal of the Gods came an estrangement from Self and Psyche.

In the Sabbath, Rabbi Abraham Joshua Heschel speaks of his preparations for the Sabbath meal, and his joy in preparing the home and making it beautiful for the arrival of the Sabbath – the Queen. We too, do well to heed Heschel's wisdom as we prepare ourselves to understand the profound arrival and meaning of dreams, as like the Sabbath, they bring us into a sacred time, an eternal, archetypal time.

In this day long seminar, we will be looking at dream images as eternal motifs, and learn to discern the archetypal and personal meaning of images. In addition, Dr. Conforti will discuss the objective, non-subjective meaning of dreams and ways to translate these images into meaningful messages for individual and collective life.

### The Calgary Jung Society Needs You

The Calgary Jung Society is a non-profit, charitable, tax exempt organization. The healthy functioning of The Calgary Jung Society relies on the good graces of membership (new and renewed each September), registration fees for lectures and seminars, and tax-deductible donations should any philanthropic impulse move you.

We are always on the look out for volunteers. To offer your skills and experience please contact any one of our executive. Your ideas and suggestions for future programming are also welcomed.

## The Grace of the Unicorn

The following excerpt has been taken from Marion Woodman's book, **The Pregnant Virgin** and submitted by Cathy Illingworth. The Jung - White Letters can be accessed through the Calgary Jung Society Library.



Tapestry A Mon Seul Desir  
Musee National du Moyen Age (Cluny Museum Paris)

The relationship, as I understand it, has to do with the exquisitely tuned harmonics between two people who are attempting to become conscious of their personal psychology. The mystery of each individual is holy, and the mystery which brings each into relationship with the other is tenuous, invisible and sacred. As Jung wrote when his friend Father Victor White died, "The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments."<sup>1</sup>

In such a relationship, both partners are attempting to become more conscious of their complexes and their masculine and feminine sides, both are willing to reflect on their interaction, and both have the courage to honour the uniqueness of what they share. Neither is attempting to

possess the other, neither wishes to be possessed. The relationship itself is unburdened by the pressure of inchoate needs and expectations. The partners do not demand a "whole" relationship, nor do they seek to be made whole by it; rather they value the relationship as a container in which is reflected the wholeness they seek in themselves. Each is free to be authentic. Living in the now, unfettered by collective ideas of how either should act or be, they have no way of knowing how such a relationship will develop. If they persevere, they may experience the grace of the unicorn, as Rilke expresses it in this Sonnets to Orpheus:

*This is the creature there has never been  
They never knew it, and yet, none the less,  
They loved the way it moved, its suppleness,  
Its neck, its very gaze, mild and serene.*

*Not there, because they loved it, it behaved  
As though it were. They always left some space.  
And in that clear, unpeopled space they saved  
It lightly reared its head, with scarce a trace*

*Of not being there. They fed it, not with corn,  
But only with the possibility  
Of being. And that was able to confer.*

*Such strength, its brow put forth a horn. One horn.  
Whitely it stole up to a maid, -to be  
Within the silver mirror and in her.* <sup>2</sup>

<sup>3</sup>

<sup>1</sup> Jung, "On Psychic Energy." *The Structure and Dynamics of the Psyche*, CW 8,

<sup>2</sup> Victor W. Turner, *The Ritual Process* (Chicago: Aldine Publishing Co., 1969). P. 95.

<sup>3</sup> Marion Woodman, *The Pregnant Virgin*, P. 152-153.

## Mandala as Representation of Self

Mandala is a Sanskrit word meaning circle. For Jung it was representative of the Self, the stillness at the center, the anchor for all the chaotic external elements that create discord. Jung said that a mandala symbolizes "a safe refuge of inner reconciliation and wholeness."

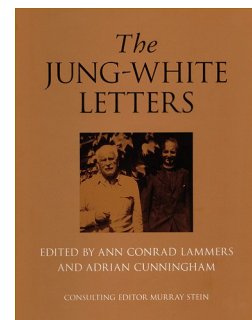
He also believes that mandalas appear in connection with dreams, chaotic psychic states of disorientation or panic (CW 9i 645) as they did in Jung's own life, and that a function of the mandalas is to bring order out of chaos.

*"I saw that everything, all paths I had been following, all steps that I had taken, were leading back to a single point - namely to the mid-point. It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation. I knew that in finding the mandala as an expression of the self I had attained what was ultimate for me."* MDR

Jung's ... practice of drawing and painting mandalas eventually leads him to understand them as symbols of the Self, that they are informed by archetypal forces in the unconscious that the artist is not aware of during the creation of the work.

Working with mandalas, Jung eventually realizes that like the designs he was drawing, his own life had been a series of meandering paths that bent back upon each other and yet always led back to the center. The mandala symbolically represents that path to the center, to individuation. MDR

For the source of these quotes read the article, *On the Nature of Four - Jung's Quaternity, Mandalas, the Stone and the Self* at [www.jungcalgary.com](http://www.jungcalgary.com). The author, C. Clogston attended Pacifica where Ginette Paris was her doctoral dissertation chair. Currently she is teaching at Pacifica in the **Depth Psychology with an emphasis in Somatic Studies** program.



**"The Jung-White Letters charts fifteen years of correspondence between CG Jung and Victor White, an English Dominican priest and theologian...and will be of great interest to anyone investigating the complex relationship between analytical psychology and religion."**  
~ from Philemon Foundation website at [www.philemonfoundation.org](http://www.philemonfoundation.org)

*"Insight that dawns slowly seems to have more lasting effects than a fitful idealism, which is unlikely to hold out for long."*

~ CG Jung 1957





**L**illian Rallison RN PhD teaches part time with the Faculty of Nursing at the University of Calgary and with the Centre for Health Studies at Athabasca University. She completed her doctoral studies at the University of Calgary in 2009. Her area of research and clinical practice is in pediatric palliative care.

*“The poet translates the archetypal image into language that touches us in the present moment and thereby “makes it possible for us to find our way back to the deepest springs of life”*

*(CW15, par. 130)*

## Grief: A Shadow Companion for Life - In Review

**Lillian Rallison**

On May 13, 2011 **Christine Hanssens** presented on the topic of grief. Christine is a Jungian Analyst who also has an MA in Dance and Movement. She is currently living in Ottawa where she divides her time between her private practice, workshops, teaching and work in palliative care.

**A**t an early age, Christine experienced the death of a brother from leukemia and around the same time her sister was diagnosed with a serious mental illness that deeply influenced her sister's life as well as her own. In the lecture Christine drew from her own personal and professional experience as well as Jung's work to discuss the different types of grief we experience throughout life along with the deep impact such experiences can have on our way of being, acting and thinking. These losses are especially difficult in a world that denies death and gives primacy to technological progress, youth, growth and success.

Grief is unavoidable since we all experience loss – lost dreams, deep wounding, and encounters with death. Grief is a reaction to loss and is considered to be a normal phenomenon. However, it can impact all aspects of our lives including the physical, emotional, cognitive, and spiritual. The way we experience loss is influenced by personality, upbringing, culture, religious background, and age. The type of loss, whether it is an expected death or a suicide or murder can influence the experience of grief. Cumulative losses can bring back memory of other losses and are never singular but combined with other losses such as loss of faith or loss of community. In the midst of grief we often find ourselves “in-between”, in a liminal state where we are uncertain who we are and where we are going.

There has been an evolution of our current understanding of grief. Dr. Kubler Ross, an early scholar in this area, viewed grief as a progression through stages resulting in eventual resolution. Current understanding suggests that the experience of grief is multifaceted, complex, and messy, with recovery measured in years rather than weeks. There is a link between attachment and grief, the deeper the attachment the more profound the loss. Parents who are close to death may linger with a fear of letting go. Adult children may give up everything to care for an elderly parent and find it difficult to put their life back together following the death. The bereaved can experience feelings of guilt regarding the level of their involvement with their loved one prior to the death.

Children grieve differently than adults. They grieve very deeply and according to their developmental understanding of death. Young children experience magical thinking where death is reversible and not a permanent state. It is not uncommon for children to ask when the person who has died will return. They move in and out of the grief experience. As a therapist, Christine has found it helpful to use sand play with children and to work with parents so they are more comfortable in speaking with the children about death.

Facing death may provoke extreme irrational reactions such as dissociation, and psychic phenomena. Christine gave examples of the bereaved placing a blanket on the grave to keep their loved one warm, of seeing images in clouds and dreams. The concept of time shifts. There may be grieving of the 'time lost' of what we wished we had. Often the way we think we **should** grieve stands in the way of the **actual** grieving process.

There is an avoidance of grief and death in our modern society. Some people may fear living fully. New Age philosophy stresses the positive and the superficial rather than the need for depth. There is no clear explanation for suffering; death will happen to all of us. Christine stressed that there are no easy solutions for the work of grief. There is a need to narrate the story over and over, and to do our inner work. Medication can be helpful but does not take the place of depth work, of working through the anger, of reconnection with life, of holding the questions of 'why me' and 'why not me'. The use of art including drawing, painting, journaling and dance can be helpful. In our modern world there is an absence of rituals around grief and a belief that one should get over the death quickly and return to the previous way of being. It is important to create meaningful rituals with those who are grieving.

Christine closed her lecture with the following wise words:

*In the end an authentic life may be the one lived with the awareness of our constant shadow companion, the inevitable experience of grief, a sign of the impermanence of life. An authentic life means choosing life, engagement with life and yet recognizing how we fear its ending (us ending). It means entering into grief and encountering the bereaved where they are— knowing that one day we may be where they are. It means embracing the messiness of life and feeling compassion towards self and others so it may lead us to a deeper understanding of the interconnectedness of all life.*

## Poem Offerings from Sylvia Perera's Workshop

**Sylvia Brinton Perera** is a Jungian analyst who practices in New York and lectures internationally. In June 2010 she gave an experiential workshop, "Rites of the Celtic Wellspring" in Calgary. She is also a frequent speaker at Jung in Ireland, a program offered through the New York Centre of Jungian Studies.

**S**acred waters and the rituals surrounding them live and breathe today. Holy wells are still visited for healing and are sites of pilgrimage. They are seen as sources of initiations, fertility, regeneration, deepened and expanded vision and sovereignty (the old hag as guardian). With relevance to Jungian theory the well rites may be applied to the healing of our own complexes.

Literature has long been a vessel for the well symbol and Sylvia Perera cited a W.B. Yeats play, **At the Hawk's Well** as well as Seamus Heaney's first line from **Personal Helicon**:

*'As a child, they could not keep me from the well'*

The first four lines of the Yeats poem, *The Stolen Child* also reference 'the waters':

**Come away, O human child!  
To the waters and the wild  
With a faery, hand in hand,  
For the world's more full of weeping than you can understand.**

Also referenced was the following ghazal by Rumi:

**Walk to the well.  
Turn as the earth and the moon turn,  
circling what they love.  
Whatever circles come from the center.**

Toward the later part of the workshop, when arriving at the sixth state or 'rite', the one of sacrifice, of letting go, making space for the infusion of new possibilities she recited the David Whyte poem, **The Well of Grief** which can be read at: [www.davidwhyte.com/english\\_wellofgrief.html](http://www.davidwhyte.com/english_wellofgrief.html) or from his book *Where Many Rivers Meet*.



### Heartbreak

*The reptile in my brain  
rears up and says  
you are abandoned.  
From somewhere the knife of  
rejection  
stabs  
right in the core of my  
being.*

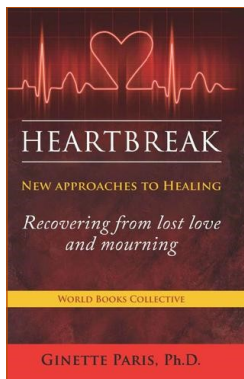
*Other times  
the abandoned puppy  
whines  
and says  
help me.  
Please let me tell you how I  
feel.*

*Then the rational older man  
looks at the situation  
and says  
move on.  
But how?  
Only time can heal the  
wound.  
Look for distractions.  
Count the minutes  
until the reptile rises again  
and stabs at the core of my  
being.*

~ Al Rallison

*(poem offering of Heartbreak  
inspired by Dr. Paris's new  
book)*

## Heartbreak: New Approaches to Healing by Ginette Paris Ph.D.



Last February we had the pleasure of listening to **Ginette Paris Ph.D.** psychologist, therapist and author who teaches Archetypal and Depth Psychology at Pacifica Graduate Institute in Santa Barbara, California, lecture and participate in an experiential workshop. All

who were in attendance during her weekend in Calgary were allowed a

sneak peak into this not yet released publication. Here is what Dr. Paris has to say on her website about her new book. [www.ginetteparis.com](http://www.ginetteparis.com):

**A**s a therapist and teacher of psychology, I spent most of my adult life listening to the stories of individuals free falling from the summit of love, crashing down into the relational desert of mourning and heartbreak, bewildered by the fact that a heartbreak transforms an otherwise functional adult into a cognitive dimwit.

This book explores how love is at the core of every therapeutic approach, and how both its bitterness and sweetness are fundamental factors of evolution and liberation. Yet, love is also easily corrupted, which explains why none of the usual admonitions to let go, and none of the popular theories based on stages of mourn-

ing have succeeded in providing healing.

Neuroscience demonstrates what happens in the brain to explain the misery and medical risks of heartbreak, but it is psychology which has the tools to force the brain to evolve. It is the first time, in the history of psychology, that some of its basic assumptions about the unconscious aspects of the psyche are confirmed by neuroscience, pointing at what works and what doesn't.

New evidence demonstrates how a traumatic experience (such as the rejection from a partner, the mourning of a child, a family feud, a loss of professional or national identity) cannot be erased from the folds of our brain, which explains how it does not work to try to forget the relationship, its beauty, or its pain. The brain can only add new aptitudes to the repertoire of responses, and these new responses, over time, will over-ride the earlier ones. This book reviews those new aptitudes that bring healing and evolution.

The pain of heartbreak and mourning is truly a push from nature, to propel all of us beyond our contemporary dysfunctional myths about love, freedom and relationships. No one volunteers for a devastating heartbreak, yet, it happens! Those who succeed in liberating their captive heart gain an advantage over others, because they learn, at great cost, what supports love and what doesn't.



**Carl Gustav Jung**  
1875 - 1961

## What Is Jungian Analysis?

**Marlene Brouwer** is a Jungian Analyst practicing in Red Deer, Alberta and has kindly given us permission to reprint the following two articles from her website: [www.jungianconsultant.net](http://www.jungianconsultant.net). Last year in October she gave an excellent lecture to The Calgary Jung Society on "Ritual in Our Lives".

Jungian analysis is a confidential, face to face, therapeutic relationship that is initiated by the client and focused on his or her inner and outer reality. Analysis is concerned with healing, development, and balance of the whole person through attention to the dialectics between one's conscious life and manifestations from the unconscious.

Jungian analysis is a psychotherapeutic relationship that fosters healing and transformation, insight, discovery of meaning and creativity in a person's life. It is the practice of analytical psychology developed by Swiss medical doctor, Carl Gustav Jung (1875-1961). Jungian psychology is sometimes referred to as depth psychology or archetypal psychology, and developed and evolved from Jung's own experiences and his relation with Freud and psychoanalytic theory and practice.

Confidentiality and privacy are strictly maintained in the therapeutic relationship. Within the safety of a psychotherapeutic relationship you will discover relief, release, healing support, learning and change.

*"Jung's writings are a treasure of learning. For Jung was not only a medical man but a scholar in the grand style, whose researches, particularly in comparative mythology, alchemy, and the psychology of religion, have inspired and augmented the findings of an astonishing number of the leading creative scholars of our time."*

~ Joseph Campbell

## What Distinguishes Jungian Analysis from other Psychotherapies?

**Marlene Brouwer, Jungian Analyst**

There tend to be two main approaches to psychotherapy: the cognitive behavioral, and the psychodynamic. The cognitive approach works directly to change behavior and reaction patterns. Jungian analysis is psychodynamic therapy. The psychodynamic approach is insightful talk therapy which helps the client understand his or her self more completely. The aim is to discover and learn to deal with unconscious conflicts more effectively. Outer problems become conflict situations because first of all, we each have inner emotional conflicts that we need to look at and relate with, so they don't get projected out here on others. Our feelings and reaction patterns are created in the interplay of our early upbringing and community influences. We can learn to handle ourselves and life situations in ways that serve us better.

The focus of analysis is on healing, development, and movement toward wholeness through attention to relating with your experiences, dreams, feelings, memories, sensations, symbolic expressions, reflections and your insights. Gaining awareness of self is inherent to the process.

Attention is paid to the relation between your conscious attitude and the unconscious as it manifests in your life situations, inner and outer experiences. Attention is given to the archetypal urgings of the Self as well as the demands of the ego. Your conscious situation is often helped by

relating with what the unconscious shows and this is revealed often through symbolic material as well as practical situations.

Jungian analysis is more concerned with the individuation process of an individual than in labelling a pathology. In fact, neurotic patterns are seen as pointing to what needs attention for the sake of development of one's authentic self.

The process to become a certified Jungian Analyst with professional membership in I.A.A.P. is a long and rigorous training education. Analysis emphasizes soul work, relating with symbolic material and the inner world as well as realization of one's authentic self in the outer world. Jung stressed the human relationship in the analytic situation. Therefore, the training of an accredited Jungian Analyst involves hundreds of hours of self analysis, training analysis, supervision and practice. Thus, the analyst, through becoming more aware of his or her own complexes and psychic processes, can receive and relate with the many manifestations of the human psyche, including physical, mental, relational, and spiritual aspects.

*"I began to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self."*

*C.G. Jung*  
*Memories, Dreams and Reflections*

## Core Concepts

### FUNDAMENTALS OF JUNGIAN PSYCHOLOGY

Tuesdays, 7:00 ~ 9:00 pm  
 October 25th - November 22nd, 2011

Members: \$145 Non-Members: \$185  
 Location: Parkdale United Church

Facilitated by:  
**Judith Slimmon, Jungian Analyst**

What is Jungian Psychology all about anyway? Carl Jung's body of work, oriented toward the unconscious, is complex to say the least. This **FIVE WEEK SEMINAR**, sponsored by the Calgary Jung Society, is designed to help participants find a basic orientation toward and theoretical understanding of a number of Jung's foundational theories including:

## Judith Slimmon

- WEEK 1**  
 Consciousness/Unconsciousness  
 Ego/Self
- WEEK 2**  
 Shadow/Persona
- WEEK 3**  
 Complex Theory  
 Archetype/Instinct
- WEEK 4**  
 Anima/Animus  
 Psychological Type
- WEEK 5**  
 Dreams  
 Symbols  
 Individuation

The format of the program is interactive. Each participant will receive topic-related reading material prior to the each week's seminar. This material, and questions arising from it, will form the basis of our discussions.



*Anima and animus not only have the same root, but are part of the same tree. They complement and compensate for each other within each individual.*

*~ Lionel Corbett  
 Betwixt & Between*

### DO YOU NEED TO UPDATE YOUR EMAIL OR MAILING ADDRESS?

To ensure that you receive all the latest information on upcoming programs & articles of interest to the Society's membership please email us at [info@calgaryjungociety.org](mailto:info@calgaryjungociety.org) with any changes.

## The Benefits of Membership 2011 - 2012

**Jennifer Herzog**  
 Membership Coordinator

September is a month of beginnings, and for the Calgary Jung Society this month marks the beginning of our Membership year. There has never been a better time to invest in a new season full of exciting and inspiring programming. Our fees remain as follows:

- \$30 regular**
- \$20 seniors over 65 and students**

Members save \$10 on lectures and as much as \$50 on workshops by visiting analysts. New members can join at any time. However as the membership year runs from September to August, you will benefit the most by buying early. **Your membership pays for itself with the first workshop you attend, and/or within the first few lectures.**

### HOW ARE MEMBERSHIP FEES USED?

Your fees allow the society to plan ahead, and cover modest maintenance and operating expenses such as a mail box, phone, stationary, website and postage. Fees also contribute to the acquisition of new books for our library.

### HOW DO I BUY A MEMBERSHIP?

- You can purchase your 2011-2012 membership online at: [www.calgaryjungociety.org](http://www.calgaryjungociety.org)
- Payment can be made online using PayPal, or by mailing in a cheque.
- You can also purchase a membership, in person at any of our future events (cash or cheque only).

The program coordinators work hard to provide a well-rounded and engaging program each season. In addition to supporting programming, and the ongoing growth and health of the society, you can also benefit from:

- the use of our extensive CJS library
- a 10% discount at Self Connection Books (just show your current membership card)

As your membership coordinator, I invite you to join this thriving, growing, strong community within the Calgary Jung Society. Thank you for your continued support.



*Jung's first mandala*

**NOW AVAILABLE**  
 GIVE THE GIFT OF A  
 GIFT CERTIFICATE  
 FOR A LECTURE  
 OR A SEMINAR



"We support one another in our growth as conscious individuals, seeking meaning in our lives..."



## Librarian Position Available

We are recruiting for the librarian position to begin in January 2012. This is a very rewarding position with the Jung Society Executive, and the current librarians will provide support to this individual during the transition. Please contact any of the members of the Executive if you are interested. It is a wonderful way to be immersed in some great reading.

Lillian Rallison 403.249.2798  
Candice Harris 403.249.8699



Mandala by Jung from  
The Red Book

## Words from the Library

Lillian Rallison and Candice Harris

The interest in the library has continued throughout the year. At any one time there are 20 to 30 books or audiovisual materials signed out to members. We will continue to have a library table at the Jung Society events which is an opportunity to both borrow books and return the books you have borrowed. You may also request a book online through the Jung Society website or email or phone your request to one of the librarians.

The following items have been added to our collection this year through purchase and donation from members:

### Audiotapes:

- Woodman, M. 1991.**  
*Holding the Tension of Opposites*  
**Woodman, M. 1991.**  
*Dreams: Language of the Soul – Volume 1 & 2*  
**Woodman, M.**  
*Sitting by the Well 12 sessions – recorded from 1993-1997*

### Books:

- Qualls-Corbett, N. 2002.**  
*Awakening Woman: Dreams and Individuation* and 1998. *The Sacred Prostitute: Eternal Aspect of the Feminine.*  
**Henderson, R. and Henderson, J. 2008.**  
*Living with Jung: Interviews with Jungian Analysts.*  
**Paris, G. 2003.**  
*Pagan Grace: Dionysus, Hermes, and Goddess Memory in Daily Life* and 2011. *Heartbreak: New Approaches to Healing.*  
**Hollis, J. 2010.**  
*What Matters Most: Living a More Considered Life.*  
**Hauke, C. 2000.**  
*Jung and the Postmodern.*  
**Van Eenwyk, J. 1997.**  
*Archetypes and Strange Attractors: The Chaotic World of Symbols.*  
**Jung, C. G.**  
*Psychological Reflections: A New Anthology of His Writings 1905-1961*  
**Frey-Wehrli, C.T. 1982.**  
*Fundamentals: Outline of Lecture from Wynon Hubrecht*  
**Zipes, J. 1987.**  
*The Complete Fairytales of the Brother Grimm*  
**Campbell, J. 1970.**  
*Myths, Dreams and Religion.*

A privilege of membership is having access to hundreds of books from our library.

### THE CALGARY JUNG SOCIETY EXECUTIVE BIDS A FOND FAREWELL

It is with heavy hearts that we bid farewell to our dynamic duo, Lillian and Al Rallison. Al has been our treasurer for the past 4 years and Lillian, our librarian for the past 3 years. They have enjoyed their time on the executive immensely and assure us that we will be seeing them at future CJS events. They have been a pleasure to work with and will be sadly missed.

BEST WISHES TO YOU BOTH!

### JUNG, FREUD AND SABINA SPIELREIN AT THE TIFF



The North American release date for *A DANGEROUS METHOD* is November 23rd, 2011. According to the Independent, who refers to it as "one of the top 10 star-studded indie films this fall" it states, "For all its formal restraint, the film is just as subversive and as disquieting as predecessors such as *Crash* and *The Naked Lunch*." And "Cronenberg's achievement is to have made "an action movie with ideas". The film may be very heavy on talk indeed but when the dialogue is as sharp and double edged as it is here, that is not a problem."

The Toronto Film Festival (TIFF) (September 8th – 18th) is naming it "one of the big buzz films".