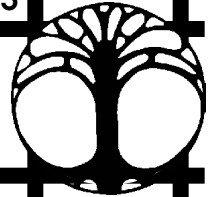


# C.G. JUNG SOCIETY OF VICTORIA



## MESSAGE FROM THE PRESIDENT

I am pleased to report that this fall has been a very successful opening to our current season. We have an energetic Board that has worked enthusiastically to promote the Society's interests. Our appreciation goes to one of our Board Members, Dr. Brigid Molloy for her stimulating lectures on aspects of Jungian psychology. The overall response to her talks and discussions was very positive. I would also like to thank our long-time supporter, Catherine Ellis, for her past efforts to promote Jungian psychology in the local community and her fascinating lecture on the parallels between the Dionysian ritual and the process of individuation. We are appreciative of the amount of time that must have gone into the preparation and research needed for her presentation. We are grateful to have received such unstinting support from these two committed advocates of Jung's ideas in launching our current year.

Dr. Molloy has offered to present a course that would continue with aspects of Jungian psychology that she discussed in her two lectures earlier this Fall. The Board is delighted with her offer. The course will probably take place sometime in the new year. We are currently working on when and where this course will take place. At the moment, along with other possibilities, we are considering the possibility of having it in a member's home. If there are members who would like to host Dr. Molloy's offer within their homes please let us know.

We are enjoying an increase in Board membership this year. It is always good to have new blood coming into the Board. Some of us old soldiers get weary from time to time and need relief. If there are any members out there who have ideas about what might improve the Society I encourage them to consider joining the Board next year. Many ideas have been considered in the past—some adopted, some not, for various reasons. However, it is always important to have new ideas and energy coming into the Board. I would particularly like to thank Mary Giordano and Margaret Sherwood for the huge role they have played in keeping our Society going. The preparation and production of this newsletter is one example of their many contributions. I would also like to thank Dianne Rickson for her consistent support in doing a lot of the arranging and contacting for many aspects of our Society's business. I would also like to thank Helga Beer for her highly prized cookies and the drinks she has provided at our meetings. These are the kind of people who give of themselves for others.

One of the most pleasing aspects of our Society is the dialogue that has occurred between presenters and audience. Visitors have often commented upon this. It is usually good to have such lively interaction. So, my thanks to members and other attendees for their contributions. I hope to see you at our next meeting and don't forget to bring a friend.

*Yours truly, John Osborne*

## BOARD MEMBERS 2003–2004

President	John Osborne	josborne@islandnet.com	658-4402
Treasurer	Barry Fraser	bbf@telus.net	920-7517
Secretary/Librarian	Margaret Sherwood		381-5204
Membership	Mary Giordano	heyrhino@shaw.ca	388-7516
Newsletter	Mary Giordano	heyrhino@shaw.ca	388-7516
Program Committee	Lorna Wood	lornafwood@uniserve.com	653-9881
	Diane Rickson	dlrickson@hotmail.com	370-1921
Members at Large	Helga Beer	josborne@islandnet.com	658-4402
	Peter Gibb	petergibb@shaw.ca	598-7403
	Brigid Molloy	brigid@shaw.ca	920-4032
	Darleen Murphy	darleen.murphy@shaw.ca	598-7403
	Peter Jackson	jackson_lavery@shaw.ca	655-4486

*Please note that the Society will need a Recording Secretary and a Librarian in 2004.*

*Let us know if you would be willing to take on either of these tasks.*

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## Living Symbol/Living Myth

Mary A. Barnes

Personal myth looks at life with a double vision. It is both one story and many—an endless permutation in image and story; it is following a process until it takes you to somewhere new.

Personal myth is a living experience. It lives for me in that moment when something caught, out of the corner of my eye, draws me to look closer. If I allow it, I am drawn in. As in a fairy tale, I enter a wood, perhaps quite casually; but as I go deeper I seem to, almost unnoticed, go through a door into a different world. It is a mysterious world yet it resonates with this world, as if the two stories—the one from this world and the one from a secret world—both arise from the vibration of the same tuning fork.

A key element is in the experience of an image, a book, a line from a poem, a stone in the hand. In the process of playing with it, something new emerges which creates a change in my life—points to where I had not thought to go, yet something in me has such a thought. I have choice, but something as well points me in a particular direction.

Personal myth is about choice, image and play. In attending to each something emerges that, as a river runs through, is a surprise that directs ones life.

In my own case, what caught my eye was a book in a bookstall. I can still see its forest green cover and feel the texture of the book in my hand. It might have been a book of fairy tales; however it was Twsett's monograph on Chromatographia of Plant Pigments. Over the next year I used the book as a guide for

developing a science project on the separation of chlorophyll pigments. It started as a year of serious play; but was the basis for my winning the 1954 Iowa State Science Fair, a four year scholarship to college and a job as a teaching assistant in the local chemistry department. One thing led to another, a National Science Foundation Fellowship, and in 1963, I received a Ph.D. from Brown University, the first awarded by its Chemistry Department to a woman in its 200-year history. I am a great believer in serious play with what catches my eye.

While teaching and doing research in organic geochemistry in the Earth and Ocean Sciences Department at the University of British Columbia, two more books caught my eye: Jung's *Modern Man in Search of a Soul* and *Man and his Symbols*. Then I followed a strong desire to study Process Work with David Roomy's Process Work Training Group of Vancouver, and to study Jungian Psychology through the Jung Intensive Study Group sponsored by Jungian Analyst Dr. Clare Buckland.

Currently I am a registered Clinical Counsellor with the BC Association of Clinical Counsellors and have been in private practice for the last 10 years.

Using Jung's process as a model, I hope the lecture and workshop give you ideas and an experience of how you might track your own myth, catch seminal moments, catch the living symbols which resonate through your life and draw you into your own story.

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### Visit to Vancouver

As a result of an invitation from Dr Richard Pearce, I went to Vancouver to give a talk on Jungian material. The trip on the ferry was archetypal in itself and it reminded me of a story told by Ira Progoff. It seems that when he was doubting/hesitating/questioning as to whether he, after spending time with Jung in Zurich, should stay there (in such a womb) or return to NY and continue with his work, he asked Jung to help him discern by throwing the I Ching. The answer came: "It furthers one to cross the waters". I thought how that sentence applied to me as I was surfeited with archetypal riches not only in the crossing of the deep, but also in Vancouver.

I spent most of Thursday in the Vancouver Art Gallery, where I was bathed in the rich and astonishing images from the Chagall Exhibition. (I have a deep passion for Chagall's reds, blues, greens and violins since I was blest

enough to have been enriched by them in Jerusalem's Hadassah Hospital and Chicago's Art Institute and First National Bank).

And if that were not enough to fill my soul, the experience of the MacMillan Space Center brought it to an overflow. For I realized that my talk was to take place in a circular room, a mandala, with dozens of circular lights overhead. When I saw the life-sized pictures of Marc Garneau and Chris Hadfield smiling down on me, I had an ecstatic moment...inner space meeting outer space. What synchronicity!!

My talk went well, according to feedback. I was amazed at the number of young people in attendance. Thanks to the unbounded zeal of Richard Pearce, they seem to have a full house. Were I not retired, I could have a full-time job doing Spiritual Direction in Vancouver. Already I am invited back to do more teaching. *Brigid Malloy*



## **Living Symbol—Living Myth**

**P**ersonal myth looks at life with a double vision. By exploring our own stories, images, and dreams, we begin a dialogue with those events and forces that have shaped us; patterns and symbolic images emerge that have been hidden guides in our lives. It is within this dialogue that we hear our own voice, see the paths we have taken and experience more fully the unique person we are becoming.

We will look at events in Jung's life which brought him into a living relationship with his personal myth and use them to develop a map that leads us into the territory of our own myth.

**Lecture : Friday, January 9, 7:30-9:45 pm**  
**FullTime Students & Members \$10    NonMembers \$15**  
**DAVID STRONG BUILDING, UVic, ROOM C116**

## **Workshop: Exploring the Symbolic Field: discovering the Living Symbol through image, writing and movement**

**Lecture: Saturday, January 10, 10:00 am-4pm**  
**Students & Members \$60    Non-Members \$75**  
**Fairfield Community Centre, 1330 Fairfield Rd.**

**Mary Barnes, Ph.D.**, is fascinated by the creative process, both what stops us and what leads us into an exploration of the unknown. For 20 years she was a teacher and research scientist at the University of British Columbia. After studies in Jungian psychology and Process Work, she became a registered clinical counsellor and has been in private practice for 10 years. She serves on committees and as a therapist for students of the Vancouver Process Work Training Group in conjunction with Langara College.

## **PLEASE POST**

Membership in the Society is \$25.00/year and entitles you to reduced admission to monthly lectures and workshops, receipt of the monthly poster and semi-annual newsletter, entrance to special interest groups, and use of the Society's library. Please phone 388-7516 or 370-1921 for further information.

The following is a web site that shows many of the pictures of the Villa of Mysteries Catherine Ellis discussed in her talk on Dionysian Initiation in November: <http://old.jccc.net/~jjackson/pomp.html>

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## **UPCOMING PROGRAMS Winter & Spring 2004**

*FEBRUARY 6 & 7*

### **Hope in the Wilderness**

An exploration of the nature of Wilderness, both outer and inner; our experience of the Wilderness as both empty and full, and why preserving the outer wilderness is important for our inner journey to wholeness.

*Mae Stolte, M.A., Jungian analyst*

*MARCH 5*

### **Voyager: Living Conversations between Vanity and Vision**

A discussion of partnership in the individual between the ego and unconscious, with observations from Jung's work on the differing motivations and manners of expression of the partners, and some implications of their "conversations" for both individual and collective life.

*Patrick Finnegan, lawyer*

*APRIL 2 & 3*

### **Lecture: Freeing the Spirit from Matter: An Alchemical Metaphor for the Psyche's Roll in Sickness and Cure.**

### **Workshop: The Rhino, the Saint, the Criminal and the Bear**

*Janet Dallett, Ph.D., Jungian analyst*

*MAY 7 & 8*

### **Orphanus Sum (I am an Orphan) : Alone in the World**

The meaning of one's own journey, despite whatever suffering it entails, is an individual journey and must be honored for the inner change that occurs over a lifetime. This being alone in the world ultimately means reconnecting to something infinite so that we can be alone, yet at one with the world.

*Audrey F. Punnett, Ph.D., Licensed Clinical Psychologist and Jungian Analyst*

**We will let you know when the AGM will take place.**

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## **Interview with Janet Dallett**

*What experience introduced you to Jung in a way that changed your world view? 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 bind 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 mind 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 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 of my own needs and values will do more to moderate archetypal violence than any amount of anti-war demonstrating.



## As a Fresh Wind Blows Through

### Dr. Brigid Molloy opens the fall season of the Jung Society of Victoria

Dr. Brigid Molloy was a brisk Chicago wind blowing through with a Newfie's humour at the human condition—what else can we do but laugh? We laughed often in these two evenings as Brigid introduced us to major Jungian concepts. Using her experience, she connected me to my own. She touched me by her questions and allowed me to feel something of her life through her story. I had to ask myself as she asked herself—when/how/where did I lose the sweetness in my life? What was God's karate chop—that blow which is not punishment but an attempt to get the mule's attention when all else fails? How does my moodiness tango with my partner's righteous opinions? and vice versa? and can we laugh afterwards? How many Jungians does it take to define anima/animus? How do the heroes and demons I project mirror how I experience myself? How have I experienced the Self's embrace in the Soul's dark night?

I did not agree with all of her interpretations, but surely Jungian psychology is about dialogue, not dogma. It is in the tension between and dialogue with opposites that the individuation process emerges. It is the space we allow that makes it possible for relationship to blossom. It is through relationship that we begin the long journey into the Deep Space of the Self. Dr. Brigid Molloy is a shaman in creating community and relationships within and between the many parts of ourself and our community. Like any good teacher, she is herself her own 'teaching'.

"What the child and the soul need is roots and wings", a "sense of spaciousness" and a means of finding our way home. She used music, meditation, poetry, pictures and her own story to illuminate that journey. My sense is that Jungian Psychology has met those needs for Brigid and can offer a light that brings us home as well.

*Mary Barnes*

## POETRY FOCUS GROUP ~ Chris Bullock

I proposed the idea of a Poetry Focus Group in August of 2003, but the idea really took wings after Brigid Molloy's Introduction to Jung in September, when a whole line of people signed up, probably moved (as I was) by Brigid's energy and depth of feeling. An e-mail indicated that Tuesday was the most possible night for most people (though not for everyone, sadly), and we began on October 14 by responding to W.B Yeats' "Crazy Jane Talks with the Bishop," feeling out the Wise Old Woman archetype and the whole idea of wildness. Our second meeting was on November 11, and since this was Remembrance Day, we decided to look at Yeats' "An Irish Airman Foresees His Death" and "Easter 1916," focusing on the psychic causes of war and how to evaluate single-minded dedication (and the archetype of the Hero) versus the flow of life. In our next session, in December, we will tackle two poems by William Blake, together with a short poem by

Emily Dickinson. Further down the road will likely be poems by Hopkins, Rilke, Roethke and Whitman.

The format of the sessions is meeting in a group member's home (thanks Brigid and Arlene!) and discussion in a circle. Contributions come from everyone, with the free flow of response only tempered a little by my insistence on taking the poems verse by verse; however this tempering doesn't seem to have dampened people's enthusiasm much, and I've been very impressed by the creativity and depth with which we've been able to move into the poems. It's an exciting adventure, and the only thing that seems certain is that, by next summer, every one of us will have a greater stock of poems and ideas to act as "lighthouses" (to use one member's powerful term) in our lives.

For more information on the Poetry Focus Group, contact Chris at either 250-722-9408 or [chriskay@pacificcoast.net](mailto:chriskay@pacificcoast.net)



**Note: We would like to welcome members from other C. G. Jung Societies by honouring their membership when they attend our lectures.**

### THE C.G. JUNG SOCIETY OF VICTORIA

is a non-profit, charitable society whose purposes are:

(a) to increase public awareness of Jung's Analytical Psychology, and

(b) to provide a forum to advance the study, discussion, and knowledge of the concepts of Analytical Psychology as developed by Dr. Carl Gustav Jung and his followers.

Membership in the Society is open to all. Donations are tax deductible.

**ANNUAL MEMBERSHIP FEE**     \$25

Membership entitles the member to reduced admission to monthly meetings and special programs and the use of the Society's library.

For further

#### MEMBERSHIP INFORMATION

C.G. Jung Society of Victoria  
P.O. Box 5532  
Victoria, B.C. V8R 6S4    Ph. 388-7516

#### MEMBERSHIP REGISTRATION IN THE C. G. JUNG SOCIETY OF VICTORIA

*New Members are most welcome*

**2003~2004 Season**

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