



NEWSLETTER

September - December, 2012

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Vol. 21, No. 2

ARE WE “JUNGIANS” A CULT?

By Deldon McNeely

Are we “Jungians” a cult? With all the publicity these days around Jung’s private journals (*The Red Book*) being published, the movie “A Dangerous Method” being produced, a lot of gossip about Jung’s relationships with women being tossed about, and an ongoing question about Jung’s mental health being debated online among scholars, one could say that we do have an extraordinary curiosity about the man that seems cultish; that is, that we are preoccupied with this figure as a private individual to be revered and/or emulated, one whose work somehow must be judged by his character strengths or faults.

To some extent this satisfies a current fad, this prying into the privacy of public figures, which can be seen either as prurient—a kind of mental masturbation—or as a healthy quest for transparency. The details of Kennedy’s womanizing, the attention to the marital and extra-marital lives of the French and other foreign statesmen, the dissection of Einstein’s, Eleanor Roosevelt’s, or (insert your favorite here)’s sex life, suddenly emerges after years of public indifference, so it should not surprise us that Jung’s private life is subjected to the microscope of curiosity.

To the extent that we feel a need to protect Jung’s reputation as our “leader,” we can be accused of identifying to an unhealthy or cultish degree that obscures our unbiased acceptance of fact. But this is complicated by a situation in which those who would discredit all of psychoanalysis, who deny validity to an interest in studying unconscious motivation and its relationship to spiritual seeking, will use Jung’s character flaws—real or manufactured—to hang their criticisms on. It is tempting to answer those critics on behalf of our dedication to what we see as our valid psychic truth, Jung or no Jung.

It is also tempting to defend the privileging of imagination, a factor in creativity, as a healthy human trait, and not an example of psychosis, Jung or no Jung. If I say that I believe it is reasonable to explore fantasy and non-rational

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A BRIEF LOOK AT DREAMS

By Deedy Young

For millennia, dreams were recognized by ancient religions as a source of valuable information. When rationalism took center stage in our culture, it provided us with technological advances, but it sidelined anything that was not measurable, including the age-old tradition of regarding dreams as a source of guidance.

Yet, even in modern times, dreams have been instrumental in scientific discoveries. Einstein said his theory of relativity was inspired by a dream he had as a boy: Going faster and faster down a mountain, a young Einstein watched the appearance of the stars change as he approached the speed of light. Dreams have also inspired artistic expression. Paul McCartney said he dreamed the entire song “Yesterday,” awaking with “*the lovely song in my head.*” In sports, when the golfer Jack Nicklaus was in a slump, he told a reporter: “*I dreamed I was hitting them pretty good. I realized I wasn’t holding the club the way I’ve been holding it lately. Yesterday I tried it the way I did in my dream and it worked. I shot a 68 and a 65 today.*”

Dreams give us access to the unconscious for the purpose of “*synthesizing experience into images in meaningful and creative ways*” (Jung). Here, Jung intimates that when we are unable to find a way to respond effectively to situations in our lives based on conscious knowledge, the understanding we need may come to us from the unconscious through dreams.

Because they are “*symbolic statements about the dreamer’s psychological situation of the moment,*” dreams can promote psychological healing (Whitmont & Perea, *Dreams: Portal to the Source*). They do so by revealing two kinds of patterns: One that points to past issues, the other to needed development.

Dream images of the first sort refer to early patterns that impede the individual’s functioning or realizing of his/her genuine nature. These patterns typically form during childhood in response to parental demands and expectations. When old patterns interfere in the individual’s life, dreams bring them up from the unconscious as images that can then be consciously reconsidered. *(continued on page 2)*

ARE WE “JUNGIANS” A CULT?

By Deldon McNeely

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thought, and to suffer emotional distress, without losing touch with reality, must I be accused of trying to defend Jung's sanity?

Jung's most even-handed biographer, Bair, found the contradictory reports about Jung, based on hearsay and innuendo, to be extreme and remarkable. He was surely not mealy-mouthed and conciliatory, but fully “out there,” to be admired or despised. As the examination of Jung's personality goes on, I keep in mind that at a time when sexual liberty was veiled, but always present in adventurous men and women, when marital fidelity was idealized but not kept sacred by many, when women were not allowed to vote or encouraged to be well educated, the concept of Anima and Animus was an effort to equal the playing field, to acknowledge the intellect of women, the vulnerability of men, and the place of sexual identity and physical intimacy for both genders in the individuation process.

Jung did not create, but he did amplify, the understanding that our clumsy, human attempts at “coniunctio,” through sexual and emotional union with another, are aimed at an ultimate union with a transpersonal Other. Grappling with Anima and Animus projections is the process through which we come to resolution of this universal longing.

We can look at Jung through one lens and focus on his inconsistencies and possible character flaws. “A Dangerous Method” opportunistically skirts around this view (pun in cheek).

Or we can look through another lens and focus on a man of integrity who struggled with ambition, a heavy father-complex, transference and countertransference problems as a pioneer in that area, philosophical and moral questions, and with power and charisma that he enjoyed and attracted in both men and women. He made conscious his confrontations with those aspects and attempted to impart to others a way of unveiling the unconscious.

In either case, the insights that he gained from observing the psyche—in both men and women, and especially in his attempts to analyze himself—were inspired. Insights must be tried out, lived through, reflected upon, enjoyed or regretted, but embodied, not just considered cerebrally, to become alchemically processed if they are to contribute to the store of wisdom. Jung's insights evolved to become the collection of work that far surpasses the mere man.

Deldon Anne McNeely is a graduate of the Inter-Regional Society of Jungian Analysts who practices in Abita Springs, Louisiana.

A BRIEF LOOK AT DREAMS

By Deedy Young

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The other pattern dream images reveal is the underlying archetypal blueprint of the dreamer's genuine nature. Just as genetic material guides the acorn to grow into a mature oak, archetypal patterns in the human infant also seek fulfillment. In the course of a lifetime, a human being may enter different phases, such as puberty, committing to relationships, parenting, and death. To enter a new phase is to be initiated into an untried chapter of life that requires the individual to develop further. Dream images often allude to a new phase the dreamer is entering and to needed personal qualities and abilities that are not part of the individual's current psychological repertoire. These may not have had the opportunity to develop yet or may have been repressed. In short, dreams present patterns related to past issues and future potentials, but only when these patterns bear on the dreamer's current situation.

How do we begin to fathom a dream? Because the dream addresses the “*psychological situation of the moment*,” knowledge of the dreamer's current circumstances is certainly needed. The dreamer's personal associations to dream characters, objects, and setting are also needed because everything in the dream reflects something of the dreamer about which he/she is unconscious. An invaluable resource is awareness of archetypal material: myths, religious symbols, and fairy tales that have reflected human patterns since time immemorial. The language of the dream also needs consideration. To understand the dream's pre-rational language that, unlike our abstract, linear language, is oriented to the senses and images, we need to become familiar with its use of metaphors, similes, and parables, forms of expression found in art, poetry, and music.

What approach best suits dreams? Jung clues us in with this quote: “*One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play around with it.*” Here, Jung calls on us to put theory aside so we can do work that is play: We relate to the dream as an unknown that asks us to wonder. In this spirit, we pay attention to how the dream affects us. We consider how we feel toward dream figures and other aspects of the dream. We take note of the associations that come to mind about the dream's figures, objects, and setting.

We circle and circle the dream to arrive, hopefully, at a sense of what it symbolizes. In this way, we enter the dream as if entering into a mystery.

Deedy Young is a graduate of the Inter-Regional Society of Jungian Analysts who practices and offers dream groups in Lafayette, Louisiana.



**C. G. JUNG SOCIETY OF NEW ORLEANS
FALL 2012 PROGRAM CALENDAR**

READING THE IMAGES IN JUNG'S RED BOOK

**A FILMED PRESENTATION BY BARBARA FRIEDMAN PH.D. & MARY DOUGHERTY, MFA, ATR, NCPsYA
FILM DISCUSSION LED BY MARILYN MARSHALL, MA, LPC**

TUESDAY, SEPTEMBER 11, 2012 | 7:30 PM FILM SCREENING AND DISCUSSION

2 CONTINUING EDUCATION CONTACT HOURS FOR LICENSED PROFESSIONAL COUNSELORS

Through viewing excerpts from this filmed seminar by Jungian analysts Barbara Friedman and Mary Dougherty, we will discuss Jung's image-making process as a way to deepen our understanding of Jung's use of image in the formation of his psychological theory and the individuation process. New Orleans analyst Marilyn Marshall will lead a discussion after the film.

Through Jung's process of making his visual images, the realm of energy-organizing fields, which he later called archetypes, took phenomenal form. For Jung, these images became the mediators between the archetypal and the material worlds. In *The Red Book*, Jung describes how he discovered the necessity of giving form to these energies in order to separate from them as well as to interact with them. Thus the ego or will becomes a player and the individual no longer falls victim to the control of these powerful forces. The process of giving our moods visual form brings them here where we can grapple with them, making the struggle conscious and allowing choice to become possible.

Marilyn Marshall, MA, LPC, is a Jungian analyst and licensed professional counselor in private practice in New Orleans. She is a 2009 graduate of the Inter-Regional Society of Jungian Analysts. Her article, "A Close-Up of the Kiss," was published in *Cinema and Psyche, Spring Journal 73, 2005*.

OPENING OUR EYES TO PSYCHE'S WORK: MANDALAS AND ACTIVE IMAGINATION

JUTTA VON BUCHHOLTZ, PH.D.

FRIDAY, OCTOBER 12, 2012 | 7:30 PM | 1.5 CE CONTACT HOURS FOR LPCS

This presentation will bring an opportunity to go deeply into active imagination as it was practiced by Carl Jung (*The Red Book*) and most of his clients, who drew images, many of them mandalas. We will explore—as in the "Slow Art" movement—what we experience when we allow a descent into an image. A brief meditation will lead into the contemplative viewing of three images by one of Jung's patients. Time will be available for those who wish to share their experiences.

Jutta von Buchholtz, Ph.D., is a graduate of the C.G. Jung Institute (Zurich) who practices analysis in Birmingham, Alabama. She has a broad range of interests, among them medieval literature (Ph.D. from Vanderbilt) and using fairy tales, as well as mandalas, art, and images, in analysis to facilitate a connection to unconscious material. She recently co-curated the exhibition of "The Sacred Round: Mandalas by the Patients of Carl Jung" in Atlanta. She also teaches at the Memphis and New Orleans Inter-Regional Society of Jungian Analysts seminars.

JUNG'S DIAGNOSIS AND TREATMENT OF CHRISTIANITY

JERRY R. WRIGHT, D.MIN.

FRIDAY, NOVEMBER 16, 2012 | 7:30 PM | 1.5 CE CONTACT HOURS FOR LPCS

The visionary Swiss psychoanalyst Carl Gustav Jung (1875-1961) was the first depth psychologist to speak to the new spiritual paradigm which seems to struggle to be birthed in our midst. In the words of Jungian analyst Murray Stein, Jung took on the major western religious tradition, Christianity, much like an analyst takes on a client to facilitate healing of

its much-maligned soul. In Jung's own words, Christianity has shown us the way, but as the facts bear witness, it has not penetrated deeply enough below the surface. Dr. Wright will speak to this diagnosis, including the tectonic shifts in the Archetypal Unconscious which births and sustains religions and their adherents, and the transformations necessary if Christianity is to nurture the modern mind and ancient soul. Drawing from his experience as a former Presbyterian pastor and his work as a Jungian analyst, the presentation and discussion will lay the groundwork for the Saturday workshop.

Jerry R. Wright, D.Min., is a Jungian analyst in private practice in Flat Rock, North Carolina, and a member of the Inter-Regional Society of Jungian Analysts. In addition, he gives lectures, workshops, and retreats on the integration of Jungian psychology and spirituality and leads pilgrimages to sacred sites, including those in Ireland, Iona, Scotland, and Machu Picchu, Peru. He and his wife, Kay, are the parents of three children and grandparents to three grandchildren.

**JUNGIAN PSYCHOLOGY: A MODERN SPIRITUAL PATH
A WORKSHOP WITH JERRY R. WRIGHT, D.MIN.**

SATURDAY, NOVEMBER 17, 2012 | 10 AM - 2 PM

3.5 CONTINUING EDUCATION CONTACT HOURS FOR LICENSED PROFESSIONAL COUNSELORS

For more and more people, traditional Christian understandings and meanings no longer speak to them or nurture their spiritual path. The old myth and paradigm has died through literalism and excessive rationalism, yet a new paradigm has yet to materialize. While we await the birth of a new sustaining religious myth, the emergence of analytical psychology in the last 100 years can be seen as a necessary compensation initiated by the deep unconscious. In this workshop we will explore the individuation process identified by Jung as a modern spiritual path, a path which can be described as "practical mysticism." Participants will be encouraged to identify what now sustains their psycho-spiritual journey, how they may find the necessary food for which they hunger, and how they may serve as midwives for the new paradigm which seems to be gestating.

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**PETER BIRKHÄUSER: A MODERN ARTIST WHO BREAKS THE MOLD
A FILMED PRESENTATION BY JUNGIAN ANALYST DEAN FRANTZ**

FILM DISCUSSION LED BY DELDON ANNE MCNEELY, PH.D.

TUESDAY, DECEMBER 4, 2012 | 7:30 PM FILM SCREENING AND DISCUSSION

2 CONTINUING EDUCATION CONTACT HOURS FOR LICENSED PROFESSIONAL COUNSELORS

In this filmed presentation, Jungian analyst Dean L. Frantz talks about his life-long study of the work of the Swiss artist, Peter Birkhäuser. Birkhäuser was born in Basel, Switzerland, in 1911 and in the first half of life was a successful graphic artist. In midlife he experienced depression and a loss of creative energy and began a Jungian analysis with Marie-Louise von Franz. Birkhäuser began keeping notes on his dreams, eventually chronicling over 3,400 of them, and his work began to focus on the images emerging from his unconscious. In his later life, he developed a friendship with C.G. Jung. His paintings stand both as a deeply personal record of the individuation process and the images of the unconscious. Local analyst Del McNeely will lead a discussion of the film and Birkhäuser's work.

For more information about Birkhäuser and Frantz, including links to sample images, see the Jung Society website at www.jungneworleans.org/programs.

Deldon Anne McNeely, Ph.D., has a Ph.D. in clinical psychology from Louisiana State University. She studied at the Jung Institute in Zurich and graduated in the U.S. from the Inter-Regional Society of Jungian Analysts, where she now

serves in the training program. She has many publications including five books: *Becoming: An Introduction To Jung's Concept of Individuation*; *Mercury Rising: Women, Evil, and the Trickster Gods*; *Animus Aeternus: Exploring the Inner Masculine*; *Touching: Body Therapy and Depth Psychology*; and *A Russian Lullaby*. Born and raised in New Orleans, she lives and practices now in Abita Springs, Louisiana.

SEX, JUNG AND VIDEOTAPE: EXAMINING THE SHADOWS OF "A DANGEROUS METHOD"

LAURA TULEY AND ELIZABETH SHAW

TUESDAY, JANUARY 8, 2013 | 7:30 PM | 1.5 CE CONTACT HOURS FOR LPCS

David Cronenberg's recent film, "A Dangerous Method" has provoked a wide range of reactions, many of them critical, within Jungian circles. This presentation will use the film as a springboard to delve into such topics as sexual shadows within the Jungian community, the oft-denied dark side of Jung, and the unadulterated feminine.

Elizabeth Shaw has her master's in literature and theology and is currently obtaining her master's in social work from Tulane University. She has been a member of the New Orleans Jungian Seminar for two years and hopes to train to become an analyst.

Laura Camille Tuley is a therapist, writer, and teacher. She has published on aesthetics, psychoanalysis, gender, and parenting, and is co-editor of *Mother Knows Best: Talking Back to the Experts* (Demeter Press, 2009). Currently, in addition to teaching at Loyola University and counseling adults, she is a training candidate with the Inter-Regional Society of Jungian Analysts.

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JUNGIAN DREAM AND STUDY GROUPS AND OTHER PROGRAMS

NEW ORLEANS GROUPS

Charlotte Mathes has returned to the New Orleans area and is relocating her psychotherapy practice in Metairie. She is offering a study group focusing on where we stand both collectively and individually seven years after Katrina. Examining chaos, grief, and loss—the dark side of God—we will ask how destruction is indispensable to life and how the psyche heals from trauma. Collectively, what might be the hidden meaning in the disorder of the contemporary world, and personally, how do we respond to the dark side of God? Suggested readings are: *Archetype of the Apocalypse* by Edward Edinger; *Sacred Chaos* by Francoise O’Kane; and C.G. Jung’s *Answer to Job*. The group will meet twice a month at 222 Saint Peter, Metairie, LA 70005. Time will be decided by the participants.

Also, Charlotte is interested in organizing a woman’s group focusing on the religious function of the psyche and Jung’s theory, offering a map for women who are growing older. For more information, contact **Charlotte Mathes**, Ph.D., Jungian analyst (504-266-2537 | cmathes7@gmail.com).

Del McNeely’s study group continues to meet one Monday afternoon each month from 12:30 pm – 2:30 pm at Parker. The group is currently reading James Hollis’s *On This Journey We Call Our Life*, which focuses on questions like: What does the soul ask of me? By what truths am I living my life? What is my shadow and how can I make it known? Drop-ins interested in discussions covering individuation and other psychological, philosophical, and religious topics are welcome! For more information, contact **Del McNeely** (985-875-7363 | earthlovr@earthlink.net).

MANDEVILLE & LAFAYETTE DREAM GROUPS AND PROGRAMS

Connie Romero’s Mandeville dream group, which meets monthly on Sunday afternoons, is accepting new members. Contact **Constance Romero**, Jungian analyst, LPC, LMFT (985-778-1641 | romeroce4@aol.com).

If you’re closer to Lafayette, Deedy Young’s dream group is also accepting members. Contact **Deedy Young**, LCSW, Jungian analyst (337-981-9601 | ddyoung100@aol.com).

C. G. Jung Society of Lafayette (337-856-9435) fall events include:

8/26/12, 2 – 4 pm: Free panel discussion on *Who Is Jung and What in the World is Jungian Psychology?* **Charlene Henry**, LCSW, **Pat Landeche**, LCSW, and **Deedy Young**, LCSW, Jungian analyst; 400 Camellia Blvd., Lafayette, LA

9/30/12, 2-4:30 pm: *Can We Encourage Synchronicity?* **Cheryl Taylor-Bowie**, 400 Camellia Blvd., Lafayette, LA

10/31/12 (7-9 pm), 11/1/12 (7-9 pm), and 11/3/12 (7-9 pm): *Mysterium Coniunctionis*, **Charles Zeltzer**, Ph.D., 157 Oakview Blvd., Lafayette, LA

CONDOLENCES

The Jung Society would like to extend its condolences to our board member, Elizabeth Duane Page, and the Page family on the loss of her husband of fifty years, John Marshall Page, Jr., on July 10, 2012.

THE C. G. JUNG SOCIETY OF NEW ORLEANS STATEMENT OF PURPOSE

Following the general thrust of Carl Jung’s analytical psychology, the Society presents an interdisciplinary program to foster self-understanding by the individual. Jung’s deepest interest was in arriving at insights capable of bringing genuine help to the individual. His theories laid the groundwork for a new understanding of man, the significance of which extends far beyond the boundaries of psychology in the conventional sense. The goals of the C. G. Jung Society, then, are to offer a forum for the exchange of ideas in the sphere of the humanities, that family of knowledge that deals with what it is to be human, to make value judgments, and to select wiser courses of action. As Jung often stressed, it is within the individual, and not on the level of collective social measures, that the problems of our age must be met and the foundations for a healthy democratic society preserved and strengthened.



**JUNGIAN PSYCHOLOGY: A MODERN SPIRITUAL PATH
 A WORKSHOP WITH JERRY R. WRIGHT, D.MIN.
 SATURDAY, NOVEMBER 17, 2012
 10 AM - 2 PM
 \$35 MEMBERS; \$45 NONMEMBERS
 1130 NASHVILLE AVENUE
 NEW ORLEANS, LOUISIANA
 3.5 CONTINUING EDUCATION CONTACT HOURS
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For more and more people traditional Christian understandings and meanings no longer speak to them or nurture their spiritual path. The old myth and paradigm has died through literalism and excessive rationalism, yet a new paradigm has yet to materialize. While we await the birth of a new sustaining religious myth, the emergence of analytical psychology in the last 100 years can be seen as a necessary compensation initiated by the deep unconscious.

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WORKSHOP REGISTRATION, MEMBERSHIP, & SUBSCRIPTION

Name _____
 Address _____
 City _____ State _____ Zip _____
 Phone _____ E-Mail _____

Workshop Location:
 Parker Methodist Church
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**JUNGIAN PSYCHOLOGY:
 A MODERN SPIRITUAL PATH**
 Jerry R. Wright, D.Min., November 17, 2012; 3.5 CEUs
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**C. G. JUNG SOCIETY OF NEW ORLEANS
FALL 2012 PROGRAM CALENDAR**

9/11/12 **READING THE IMAGES IN
JUNG'S RED BOOK**
**FILM DISCUSSION BY MARILYN
MARSHALL, MA, LPC**
7:30 pm film screening and discussion
2 continuing education contact hours
for licensed professional counselors

10/12/12 **MANDALAS AND ACTIVE IMAGINATION**
JUTTA VON BUCHHOLTZ, PH.D.
7:30 pm | 1.5 CE contact hours for LPCs

11/16/12 **JUNG'S DIAGNOSIS AND
TREATMENT OF CHRISTIANITY**
JERRY R. WRIGHT, D.MIN.
7:30 pm | 1.5 continuing education
contact hours for LPCs

11/17/12 **JUNGIAN PSYCHOLOGY: A MODERN
SPIRITUAL PATH**
WORKSHOP WITH JERRY R. WRIGHT, D.MIN.
10 am - 2 pm | 3.5 CE contact hours for LPCs
\$35 members | \$45 nonmembers

12/4/12 **PETER BIRKHÄUSER: A MODERN ARTIST
WHO BREAKS THE MOLD**
**FILM DISCUSSION BY DELDON ANNE
MCNEELY, PH.D.**
7:30 pm film screening and discussion
2 continuing education contact hours for LPCs

1/8/13 **EXAMINING THE SHADOWS OF "A
DANGEROUS METHOD"**
LAURA TULEY AND ELIZABETH SHAW
7:30 pm | 1.5 CE contact hours for LPCs

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