



NEWSLETTER

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LIVING IN THE SPACE AGE INNER AND OUTER SPACE

Charlotte Mathes

After suffering a heart attack in 1944, Jung had a vision wherein he looked down from space and saw the earth 1,000 miles away. From this vantage point he could distinguish the Arabian desert, the Red Sea, and the Mediterranean. Two decades before astronauts confirmed his vision was accurate, Jung described his glorious view of the earth, bathed in a heavenly blue light.

Living in the Space Age has broadened our imaginal world. We can look down from space and travel through space as well as embrace traditional metaphors about the universe. Mysteries about our creation, our destiny, and our immortality remain hidden in space, and so far science alone has been unable to tell us where we come from and where we are going. Our truth is in the imaginal world of dreams, poetry, and numinous personal experience. As Wordsworth pictures our universe, "*The soul that rises with us, our life's Star, Hath had elsewhere its setting, And cometh from afar.*"

In *Flying Saucers, A Modern Myth*, Jung shows that we have always looked into outer space to find rescue from danger. His insight holds true today. Dispensationalists believe in The Rapture, when they will be lifted up into heaven. They warn others to declare themselves Christians and not be "left behind." People worried about the apocalypse have purchased millions of books in the *Left Behind* series.

In contrast to being lifted up into heaven above, other groups find that the danger lies in Space itself. They are victims who have been abducted by extraterrestrials in flying saucer space ships. Living in a technological world of robots and internet connections has caused them to feel a loss of autonomy and an invasion of privacy.

Whether we image the universe as menacing or protecting, our imaginary flight into outer space is a defense against engaging our inner space, knowing the divine by knowing ourselves. As Jung says, "Space flights are merely an escape, a fleeing away from oneself, because it is easier to go to Mars or to the moon than it is to penetrate one's own being."

To counteract the collective flight from reflection that is occurring today, spiritual seekers look for holy space through rituals such as walking the labyrinth, taking a pilgrimage, communing with nature, or visiting sacred places. Reflective space can be healing when imbued with personal meaning and symbolic thinking. As strange as it may seem, we find the courage and creativity to penetrate our own being by developing our imagination. In Jungian psychology, we follow fantasies, relate to dream images, and engage archetypal figures like the shadow, the anima/animus, the wise one, and finally the Self.

British pediatrician and psychoanalyst Donald Winnicott introduced the concept of *potential space* to show how the imaginal develops at a time when a baby is beginning to separate from his mother and become an individual self. The little one finds comfort by clinging to his teddy or his Linus blanket, using it as a transitional object. The child and mother play peek-a-boo games. The baby's play space is an intermediate area that lies between fantasy and reality. Within this space, he is able to create what he needs to become separate.

When we open the psyche to this kind of space, we enable the Self to evolve and find acceptance from the Ego. Here, though we experience a tension of opposing desires and values, there is more flexibility, inviting a third viewpoint to intervene. Jung called the third the *transcendent function* because it enables the individual to transcend an old attitude and arrive at a new one. Negotiating these new attitudes takes courage. One feels betwixt and between, standing at the threshold. Because of the massive energy attached to the Archetypes and complexes, strong emotions arise.

In *The Feeling of What Happens*, neuroscientist Antonio Damasio provides evidence that emotions greatly influence our decision making, memory, and creativity. Through his fascinating research he is able to trace feeling states to operations of particular brain and body regions.

As we attend to our emotions and change attitudes, we begin to recreate our lives, and that very act of creativity repairs the wounds we have endured. We may feel a connection

(continued on page 4)



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.

“LOVE AND HEARTBREAK”

A FILMED PRESENTATION BY GINETTE PARIS, PH.D.

FILM DISCUSSION LED BY KAREN GIBSON, PH.D.

TUESDAY, FEBRUARY 5, 2013 | 7:30 PM | 1.5 CE CONTACT HOURS FOR LPCS

This filmed lecture by psychologist and author Ginette Paris focuses on love and heartbreak from both a psychological and a neurological point of view. Paris suggests that the pain of mourning and heartbreak is neurologically similar to being submitted to torture and that there seems to be only one way to end that agony: what neuroscience calls an “evolutionary jump” and Jungians call the process of individuation. Local Jungian analyst Karen Gibson will lead a discussion on the film.

Karen Gibson, LCSW, Ph.D., a New Orleans native, is a Jungian analyst in private practice who does consultation and supervision as well as analysis. She is interested in the application of analytical psychology to relationship therapy and the integration of object relations theory into Jungian analysis.

THE ARCHETYPE OF THE APOCALYPSE

CHARLOTTE MATHES, PH.D.

TUESDAY, MARCH 5, 2013 | 7:30 PM

1.5 CE CONTACT HOURS FOR LPCS

And what rough beast, its hour come round at last
Slouches towards Bethlehem to be born?

This question posed by William Butler Yeats has become the collective cry for our time.

The Apocalypse Archetype is constellating very powerfully today. Through the lens of technology, social upheaval, climate change, war, and terrorism, we see the vulnerability of the world as we know it. In this lecture/ discussion, we

will explore how characteristics of the Apocalypse—revelation, judgement, punishment, and the coming of a new world order—present themselves in the collective and how, in the individual psyche, the Self is brought into consciousness.

Charlotte M. Mathes, Ph.D., is a certified Jungian analyst and a graduate of the C. G. Jung Institute in Zurich, Switzerland, in private practice in Metairie, Louisiana. She received her doctoral degree in psychoanalysis from the Union Graduate School in Cincinnati and is the author of *And a Sword Shall Pierce Your Heart: Moving from Despair to Meaning after the Death of a Child*. Charlotte is on the faculty of The New Orleans Jungian Seminar, an approved training center of the Inter-Regional Society of Jungian Analysts (IRSJA).

**RECLAIMING THE SACRED MASCULINE FROM THE SHADOW OF PATRIARCHY
A THEATRICAL PRESENTATION FEATURING THOMAS FEWER, LPC,
DAVID O'DONAGHUE, PH.D. & WILLIAM THIELE, PH.D.
TUESDAY, APRIL 2, 2013 | 7:30 PM | 1.5 CE CONTACT HOURS FOR LPCS**

A panel of divinities will guide the participants by drawing on mythological and indigenous sources, expanding the imaginal potentialities of the sacred masculine in the psyche. Three men will appear as mythological figures in hope of demonstrating the invitation of the sacred masculine to men and women who want to integrate a more wholistic sense of this archetype into their daily lives and relationships.

Come engage with Thomas Fewer, David O'Donaghue, and William Thiele as they transform into Dionysus, god of pleasure, Hades, god of the underworld, and Hermes, trickster god of magic.

Thomas Fewer, LPC, is a nationally certified counselor who holds a master's degree in counseling education. He is the founder and primary therapist at the New Orleans Counseling Center (neworleanscounselingcenter.com) and has extensive training in depth psychology theory and practice. **David O'Donaghue**, Ph.D., has his doctorate in clinical psychology and is the founder and director of the New Orleans Lyceum (nolalyceum.wordpress.com) and the Chautauqua program (nolachautauqua.com). **Rev. William E. Thiele**, Ph.D., is a licensed professional counselor and spiritual director who serves as the pastor of Parker United Methodist Church and as spiritual director for The School for Contemplative Living (www.thescl.net).

**THE DARK NIGHT OF THE SOUL
SHARON MARTIN, RN, FNP, CNS, PH.D.
FRIDAY, MAY 10, 2013 | 7:30 PM | 1.5 CE CONTACT HOURS FOR LPCS**

Jung felt that our greatest problem as human beings is the enormous chasm between the conscious and unconscious mind. He also believed that there is an urge to bridge this division and become more whole. In view of this, symptoms and neuroses are messages from the soul and indicate an urge to reach a higher level of consciousness. We naturally resist difficult symptoms and often get caught in a compulsive need to alleviate suffering. If this is taken too far we miss valuable insight and meaning that can only be found in the painful, darker aspects of life, which St. John of the Cross called "The Dark Night of the Soul." We will explore the Dark Night from the perspectives of alchemy, mythology and astrology as we examine its corrective, healing powers.

Sharon Martin, RN, FNP, CNS, Ph.D., was born and grew up in the Deep South. She received both her bachelor's and master's degree at Emory University in the Psychosocial Nurse Practitioner program, obtaining advanced certification as Family Nurse Practitioner and Psychiatric Clinical Nurse Specialist. This program introduced her to the exciting work of C. G. Jung. Her fascination with his deeply spiritual and scientific approach lead to her enrollment as a training candidate at the C. G. Jung Institute in Zurich, Switzerland, where she received her diploma in Analytical Psychology in 2005. She began her private practice in Atlanta in 1999 and has recently relocated to the lowcountry of Charleston, South Carolina. In addition to her analytic practice, Sharon lectures and gives workshops on Jungian theory.

OTHER JUNGIAN ACTIVITIES AND PROGRAMS

VOLUNTEER OPPORTUNITIES

Jung Society programs are organized and managed by board committees, and we could use your help with: Audiovisual (equipment); Hospitality (refreshments, greeting); Publicity (distributing flyers and e-mails); Fundraising (planning and events); Membership (recruiting); Library. Volunteers are recognized and invited to join us at our annual board retreats and functions. E-mail us at info@jungneworleans.org or sign up online at <http://svy.mk/SrmRRF>

NEW ORLEANS

Del McNeely's study group meets one Monday afternoon each month from 12:30 - 2:30 pm at Parker. The group is reading James Hollis's *On This Journey We Call Our Life*, focusing on questions like: What does the soul ask of me? By what truths am I living my life? Drop-ins welcome! Contact **Del McNeely** (985-875-7363 | earthlovr@earthlink.net).

MANDEVILLE, BATON ROUGE & LAFAYETTE

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).

C. G. Jung Society of Baton Rouge spring events include presentations by **Marilyn Marshall** (1/11/13, *Red Book*), **Deldon McNeely** (2/21/13, *Peter Birkhäuser*), **Wyoming Sun** (3/14/13, *Taoism*), **Constance Romero** (4/26/13, *Cane is Crying: Notes on Katrina*), and **Jutta von Buchholtz** (5/9/13 & 5/11/13, *Disobedience*). Call Bennie Coates at 225-344-5994 or see <http://www.jungneworleans.org/BatonRouge.html>

C. G. Jung Society of Lafayette spring events include presentations by **Eva Wertenschlag-Birkhäuser** (2/8 - 2/9/13, *Renewal of the Animal God: The Work of Peter Birkhäuser*) and **Charlene Henry** (4/7/13, *Like Water for Chocolate, An Alchemical View*), call 337-856-9435 or see <http://www.jungneworleans.org/Lafayette.html>

LIVING IN THE SPACE AGE: OUTER AND INNER SPACE (Continued from page 1)

with the entire world, part of the *unus mundus*. With feelings of deep gratitude, we want to contribute something. We seek intimacy in close relationships. And as we grow closer to the divine, we may be gifted with a numinous experience that leads us to a deeper reality, perhaps one similar to the experience of the mystics.

As early as 1902, Harvard psychologist William James described the mystical experience as a time of reconciliation. "It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and troubles, were melted into unity." This sounds very much like Jung's model of the transcendent function as it merges the opposites into a unified transformation.

Though from different eras and disciplines, William James, D. Winnicott, Antonio Damasio, and C. G. Jung all give credence to the psychic space that fosters self knowledge, transformation, and spirituality. In Winnicott's model, religious experience arises in transitional space, and the Divine is neither totally outside ourselves nor totally inside ourselves. Antonio Damasio claims that the spiritual is a special feeling state and can be traced to the particular operations of several brain and body regions. He believes that the spiritual is the ultimate state of well-being—"there is a maximal ease, harmony, and balance of organism functions."

James, Winnicott, Damasio, and Jung all believed the religious function was necessary for man's survival. When Antonio Damasio was asked whether he believed it was possible to locate the spiritual within the human organism, he replied, "It is indeed. The spiritual is a special feeling state and, as other feelings states, it can be traced to the particular operations of several brain and body regions. We might say that the spiritual is the ultimate state of well-being—there is a maximal ease, harmony, and balance of organism functions. Spiritual states are most conducive to survival."

Charlotte M. Mathes, Ph.D., is a certified Jungian analyst and a graduate of the C. G. Jung Institute in Zurich, Switzerland, in private practice in Metairie, Louisiana. She holds a doctoral degree in psychoanalysis and is the author of *And a Sword Shall Pierce Your Heart: Moving from Despair to Meaning after the Death of a Child*.

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**C. G. JUNG SOCIETY OF NEW ORLEANS
SPRING, 2013, PROGRAM CALENDAR**

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

2/5/13 **“LOVE AND HEARTBREAK”**
A FILMED PRESENTATION BY GINETTE PARIS, PH.D.
FILM DISCUSSION BY KAREN GIBSON, PH.D.
7:30 pm | 1.5 CE contact hours for LPCs

3/5/13 **THE ARCHETYPE OF THE APOCALYPSE**
CHARLOTTE MATHES, PH.D.
7:30 pm | 1.5 CE contact hours for LPCs

4/2/13 **RECLAIMING THE SACRED MASCULINE FROM THE SHADOW OF PATRIARCHY**
A THEATRICAL PRESENTATION FEATURING THOMAS FEWER, LPC, REV. WILLIAM THIELE, PH.D. & DAVID O’DONAGHUE, PH.D.
7:30 pm
1.5 continuing education contact hours for LPCs

5/10/13 **THE DARK NIGHT OF THE SOUL**
SHARON MARTIN, RN, FNP, CNS, PH.D.
7:30 pm
1.5 continuing education contact hours for LPCs

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