



NEWSLETTER

January - May 2001

A Semi-Annual Publication of the C. G. Jung Society of New Orleans

Vol. 10, No. 1

Patterning In the Psyche and the Natural World A Workshop with Michael Conforti, Ph.D.

author of the new book *Field, Form and Fate:
Patterns in Mind, Psyche and Nature*

In an age of increasing specialization, Dr. Michael Conforti's May programs embody a rare interdisciplinary approach to understanding the nature of the psyche and reality itself. The aim of his Assisi conferences is to investigate the "interface between Jungian psychology and the new sciences," and the conferences draw their faculty from diverse disciplines, including physicists,

forensic specialists, biophysicists, systems theorists, architects, physicians, and mathematicians as well as psychologists and Jungian analysts. Participants include such notable figures as systems theorist Ervin Laszlo, forensic specialist Henry Lee, physicist David Peat, and Jungian analysts Sylvia Brinton Perera, June Singer, Mario Jacoby, and Ruth Amman.

Michael Conforti, Ph.D., is a Jungian analyst and faculty member at the C. G. Jung organizations in Boston and New York, a visiting lecturer at the C. G. Jung Institute in Zurich, a senior associate faculty member in graduate studies in the clinical psychology department at Antioch, and the director of Assisi Conferences. He has published extensively in the area of analytical psychology. His recently published book, *Field, Form and Fate: Patterns in Mind, Psyche and Nature*, draws on findings from the new sciences and the work of C. G. Jung to discuss the archetypal dynamics of self-organization as (see page 2)

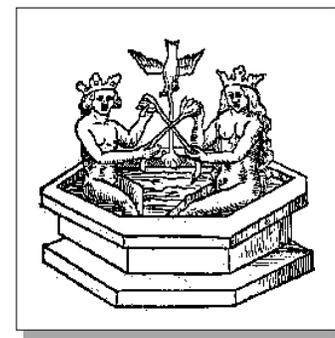
Where Has All the Wonder Gone?

spring fundraiser program with Thomas Lavin,
Ph.D., and Mary Ellen O'Hare-Lavin, Ph.D.

Our spring fundraiser program, subtitled *Mysterium Coniunctionis: Toward an Inclusive Spirituality for the New Millennium*, features Chicago analyst Thomas Lavin, Ph.D. and his wife, clinical psychologist Mary Ellen O'Hare-Lavin, Ph.D. Their four-hour program on alchemy, the coniunctio, and the evolution of our archetype of the Divine includes a one-hour intermission that will provide an opportunity to visit with the Lavins while

enjoying drinks, finger sandwiches, and hors d'oeuvres.

The Lavins' program revolves around the most powerful and ineffable of experiences: the encounter with the numinous. While the experience itself is inexplicable and overwhelming, our need to establish a space and place for it is interwoven in human history and religious interpretation. The Hebrew ark of the covenant is the most literal of con-



The King and Queen,
Rosarium Philosophorum.
Frankfurt, 1550.

tainers, but the Divine is imaged in many models: the Taoist or Rainmaker model of the Divine within, the alchemical therapeutic model of the Divine between, the social/community model of the Divine among, and the synchronistic/ (see page 6)



Thoughts from our Advisor

In the face of the new millennium, thoughts turn to what is the meaning of a life consciously considered. Carl Jung was the sort of person who took such topics seriously, and I assume we can

do so in his spirit. How does one live consciously?

Jung would say that we begin life facing two axes of experience. We could say that the outer world impacts us in material life and is experienced psychologically through adaptation and negatively through repression. It is our history. The inner dimension propels us through maturation and individuation and expresses the meaningfulness of things.

Each of us is born at a particular place and time, with Mr. and Mrs. X as our parents and with our own physical and mental strengths and weaknesses. That world is THE world for most of us through the first half of our lives. It is our one, singular, personal experience of how things are. Our parents give us an imprint of what the couple, mother and father, male and female, the personal world and the other, become for us. This imprint forms the filter through which we experience all things, somewhat like what the Buddhists mean in their reference to the veils of illusion.

Jung said the dominant human quality is our need for, and our ability to connect with, a sense of meaning about our lives. This is the religious function. As we grow and develop both internally and externally, we cross numerous age thresholds: from infancy to childhood, through puberty into adulthood. We go through stages of youth, middle age, and on into old age and death. In each of these transitions we must experience

a new reality which calls for a re-visioning of the meaning of it all, now, at this moment.

We also encounter a world full of exceptions. Many see the workings of God in all things, but when events seem meaningless, like the random death and torment run before us on the six o'clock news, it may be difficult to recognize that working-ness of God. Meaning in these situations escapes our understanding, unless some synchronistic occurrence brings it to light. But, for many people, recognizing synchronicities is not easy or possible. However, it is such chance events that often throw us out of ourselves spiritually so that we are then able to revision our Gestalten (or world view) and live life more fully.

Carl Jung saw neurosis as a failure to adapt to our particular reality. In a neurotic state we are unwilling, unable, or unaware of either the inner or outer reality, and we suffer meaninglessly as a result. To gain mental, spiritual, and emotional equilibrium, we must become aware of the developmental calling.

Neurosis is the way of avoiding non-being by avoiding being.
- Paul Tillich

Jung said all neurosis is a religious problem at heart. We must recognize the reality around us — to change the things that we can, and to learn to live with the things that we cannot change. And we must accept our path through suffering consciously the changes that are inevitably going on both within and outside.

As the twentieth century enters its last year, I wonder if there is a calling to Jung's spirit of individuation as we step forth into a new day.

This...has always claimed my greatest interest: the manifestation of archetypal forms in all phenomena of life... The intimation of forms hovering in the background not in itself knowable gives life...depth.
- Carl Jung

Patterning (cont. from p. 1)

it applies to both the individual psyche and the natural world.

Although they may appear random, the patterns of our lives and our world are hardly purposeless. The workshop will identify them as expressions of an innate ordering process that gives both matter and our lives their specific form and design. It will pinpoint patterns within — the complex patterns of fairy tales, myths, and dream — standing alongside the external patterns of our architectural designs, cities, and cultures. The goal is to help us identify the archetypal patterns at work in the relationships we choose and to discern the direction and destiny toward which they are moving.



SPRING PROGRAM 2001

Evening Programs

**Parker Memorial United Methodist Church
1130 Nashville Ave. (corner of Perrier St.)
Doors open 30 minutes prior to program**

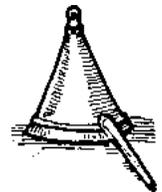
***Walker Percy and the Hurricane*
David Schoen
January 9, 2001,
7:30 p.m.**



In exploring the relationship between the great existentialist Southern novelist, Walker Percy, and the often-repeated image of the great storm, the hurricane, as it was experienced in his life and woven into his work, analyst David Schoen examines Percy's use of the image from a Jungian perspective. David Schoen, MSSW, LCSW, is a member of the teaching faculty of the New Orleans, Texas, and Kansas City Training Seminars of the Inter-Regional Society of Jungian Analysts and a certified Jungian analyst and clinical social worker in private practice in Covington for the past 20 years. In 1998 his own experience of the meaning of the hurricane culminated in the publication of the book *Divine Tempest, The Hurricane as a Psychic Phenomenon*.

ies at the University of Houston. Horace Grigsby learned the blues as a child while hanging around local watering holes, and he has performed in Europe and the U.S., opening for artists including Nancy Wilson, Ramsey Lewis, and Dionne Warwick. *The Blues Ain't Nothing But An Archetype* is part of a trilogy on song as archetype that includes the archetypes of gospel and the love song.

***Face to Face, a Film*
Interview with C. G. Jung
followed by a panel discussion
March 6, 2001,
7:30 p.m.**



This 1959 BBC film interview marked one of Jung's first presentations directed toward the general public. Although only 30 minutes long, the broadcast brought Jung numerous letters from viewers interviewer John Freeman described as "ordinary folk ... who had glimpsed in his view of life and human personality something that could be helpful to them." The experience affected Jung so profoundly that it became the impetus for his writing *Man and His Symbols* in an effort to bring his thought to the public at large. Following the screening of the film, a panel of analysts and members of the New Orleans Jung Society will discuss Jung's views on psychology and the human psyche as presented in the film.



***The Blues Ain't Nothing
But An Archetype*
Lecture by Carolina Delgado
Performance by Horace Grigsby
February 6, 2001,
7:30 p.m.**

An original American art form that arose from slavery, the blues expresses both the human condition of despair, abandonment, and isolation and the potential for hope and redemption. It provides a forum to express what comes from the deepest and at times the darkest part of the soul, enabling us to loosen and release the archetypal material from within.

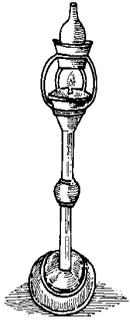
The Blues is the truth. You'd better believe that what they're telling you is the truth.

- Buddy Guy

Carolina Delgado is a psychotherapist in private practice in Houston, Texas, and an adjunct professor in Chicano stud-

C. G. JUNG SOCIETY OF NEW ORLEANS MONTHLY PROGRAMS begin at 7:30 p.m. on the first Tuesday of the month unless otherwise noted. Doors open at 7 p.m. except for the library, which opens at 6:30 p.m. Nonmember door charge is \$8. Please sign up for Continuing Education Hours before the start of the program. For more information, call 504-895-8556 or e-mail us at jungnola@bellsouth.net.

Alchemical symbols are taken from The Art of Distillation, by John French (1651)



***Where Has All the Wonder Gone?*
Thomas Lavin, Ph.D., and
Mary Ellen O'Hare-Lavin, Ph.D.
Friday, April 6, 2001**

**Program and Fundraiser:
Program 4:30 - 6:30 p.m.,
7:30 - 9:30 p.m.; drinks, finger
sandwiches and hors d'oeuvres
from 6:30 p.m. - 7:30 p.m.
Members \$25, nonmembers \$35**

As our image of our place in the world expands beyond tribalism and nationalism into a sense of global community, our images of the Divine are also changing. Instead of Eden, we find ourselves in a garden where serpents are friends and all trees are good, where we will have to relate to the Divine within, between, around, and among us in new ways to create new, inclusive spiritualities for the new millennium. In this fundraiser program combining a lecture and reception with drinks, sandwiches, and hors d'oeuvres, Tom and Mary Ellen Lavin will explore Jung's idea of the coniunctio, the alchemical union of opposites, as the process by which the eternal archetype of the Divine is manifesting itself in new ways. Tom Lavin holds doctorates in theology and clinical psychology and a diploma from the C. G. Jung Institute in Zurich, while Mary Ellen Lavin holds a doctorate in clinical psychology from the Pacifica Graduate Institute. (See page 1 for details.)

***Bringing Darkness to the
Light: The Symbolism
of the Black Madonna*
Blanche Gray
May 1, 2001,
7:30 p.m.**



What draws the psyche of men and women to the healing power of the Black Madonna, and where did this image arise from? Marion Woodman writes that the Black Madonna has to do with the sacredness of matter, the intersection of sexuality and spirituality, who "acts as a bridge between head and heart." Blanche Gray, BCSW, a founding member, past president, and current board member of the New Orleans Jung Society, will use slides to trace the historical development of the Black Madonna and share her personal journey to the Shrine of the Black Madonna in Einsiedeln, Switzerland, as illustrative of the emergence of the dark feminine in our time. Ms. Gray is

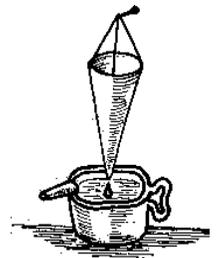
in private practice in New Orleans and a student of the New Orleans Jungian Seminars who has attended the Summer Intensive Program at the Jung Institute in Zurich.



***Field, Form and Fate: Patterns
in Mind, Psyche, and Nature*
Michael Conforti, Ph.D.
May 18, 2001, 7:30 p.m.
\$15 members, \$25 nonmembers
(Friday and Saturday programs
\$65 members, \$80 nonmembers)**

Dr. Michael Conforti illuminates a new facet of Jungian psychology by connecting Jung's psychological theories to innovative theories of the new sciences. A Jungian analyst and senior associate faculty member in the clinical psychology department at Antioch, Dr. Conforti's new book *Field, Form, and Fate: Patterns in Mind, Nature, and Psyche*, draws parallels between Jung's concept of archetypes and scientific theory of self-organizing dynamics in nature. In this Friday night lecture, he will discuss how patterns in the physical world are parallels to archetypes in the psychological one as well as applications of these ideas within the fields of psychotherapy, education, organizational consultation, and in marriage and other forms of human relationships. (See page 1 for details.)

***Patterning In the Psyche and
the Natural World*
A Workshop with
Michael Conforti, Ph.D.
May 19, 2001,
10 a.m. - 12 p.m., 1 p.m. - 4 p.m.
\$55 members, \$65 nonmembers
(Friday and Saturday programs
\$65 members, \$80 nonmembers)**



The tendency for self-organization is inherent within the psyche. It manifests itself in dreams, which often move toward a purposeful goal, and in the dynamics between therapist and client. In organizational dynamics, larger systems are influenced by similar archetypal forces. This Saturday workshop, Dr. Conforti will discuss the formation of patterns and their relationship to archetypes as well as how to recognize archetypal patterns within the therapeutic, personal, and corporate and global arenas. (See page 1 for details.)

LIBRARY NEWS!

Exciting things are happening at the Jung Library! Many thanks to Bill Gibson for his contributions as Librarian over the past two years. Debra Wonder continues to organize and catalogue the new acquisitions as they are purchased and our entire library collection is now on computer disc, so we will be able to keep track of our books more efficiently. Bob and Judy Welch have donated two wooden bookshelves from their home and we have reorganized the videos, tapes and journals onto these new cases, giving us much more room for new books.

Gayonne Goodyear, our founding president, and her husband, Andy, also a founding Board member and past Treasurer, donated several collections of books from their personal library. Did you know that the official name of our Jung Library is the "Goodyear Library" in honor of their efforts and support of the C. G. Jung Society of New Orleans since 1988 to present?

Jean Sutherland, a friend of our advisor, Battle Bell, has generously donated her personal set of the *Collected Works of Jung* in hardback, so we now have copies that can be checked out by Library members.

Marilyn Marshall and Joan Harrison have joined me on the library committee and have already contributed their time, ideas and muscles to the Library effort. Many thanks to all our members who have contributed and continue to contribute to the growth of our unique Library. We welcome volunteers to help us on Lecture nights and we always welcome donations of used or new books to the Library.

Next, we will be mailing letters to members who are shown in our files as having past-due books, reminding them to please help us in our effort to bring our book loans up-to-date. Some of these books have been out over several years! Any help you can give us will be greatly appreciated.

Lastly, please remember that whenever you purchase books at our monthly meetings or from the Maple St. Book Store, our Library receives 15% of the sale price towards the purchase of new books. You can't do that on Amazon.com or at Barnes and Noble! So please support us by shopping with Maple St. and mentioning that you are a member of the Jung Society! We thank Carole Antosiak for her continued presence at all of our meetings and thanks to Rhoda Faust for her continuing support of the Jung Library. Come see the new look of the Library at the next meeting, and please introduce yourself if you are a new Library member.

Best wishes,
Blanche K. Gray, Librarian

Web of Jung (cont. from p. 7) exploring the perspectives of the new sciences and Jungian thought, see <<http://www.lightlink.com/vic/field.html>> and <<http://www.integralscience.org/psyche-physis.html>>, or, for a lighter quick study, try a Schroedinger's cat slideshow at <<http://www.pooters.com/sld001.htm>> or the children's version of the life-or-death conundrum at <<http://www.escape.ca/~dcc/eureka/short/cat.html>>.

Our January speaker, Covington analyst David Schoen, is a founding member of the C. G. Jung Society of New Orleans and the author of *Divine Tempest, The Hurricane as a Psychic Phenomenon*, published in 1998. His poem, *The Poetics of the Pelicans*, was originally published in Newsletter #20 of the International Association for Analytical Psychology.

The Poetics of the Pelicans

Pelicans, brown and beautiful
 On a blustery day
 In a V-wing formation
 Flying low over the Gulf,
 Riding the windy
 White capped waves,
 Hopping over the swells
 In seemingly effortless precision.
 Skipping over the tips
 Dipping into the troughs
 Bobbing, bouncing, careening
 On an aerial cushion
 Like a roller coaster
 Of Blue Angels
 In seamless unison,
 Staying in that liminal land
 Between sea and sky.
 How do they keep
 That perfect balance
 Between wind and wave?
 Where did they learn about
 Winnicott's transitional space?
 Who taught them
 The Tao
 Of the tranquil flow?
 When did they
 Figure it all out?

Unlike Icarus
 And most of us
 They have mastered
 Living gracefully
 In the here and now
 Between disaster and destiny.

- David Schoen

Announcements

Free memberships, via the use of our working scholarships, are currently available in limited numbers. This is in exchange for your time before, and possibly after, meetings. Please ask Dottie Grandolfi for more details. Membership for the year is \$50 for individuals and \$25 for student and clergy. Admission to programs for nonmembers is \$8. We have 9 monthly programs plus special events as often as we can arrange them. June, July, and August are our vacation months with the new season starting in September.

The C. G. Jung Society of New Orleans is a pre-approved National Board of Certified Counselors provider of Continuing Education Hours (CEH). A sign-up sheet will be provided prior to the beginning of each meeting and a certificate of attendance afterward. NBCC rules require you to enter your name before the meeting starts in order to qualify for credit.

Tapes of lectures and some workshops are available by entering your name and address on the Tape Order List near the CEH sign-up sheet. Ask about the titles of past lectures, as there is limited availability.

Blanche Gray is our librarian and may be contacted by leaving a message at 895-8556 or by e-mail at jungnola@bellsouth.net. The library opens at 6:30 p.m. before the monthly meetings. For \$20, members may purchase library cards that allow them to borrow books and audio or video tapes.

Books that relate to the topic will be for sale at each meeting. Carol Antosiak will bring the books from Maple Street Bookshop and will be able to help with any special book requests you may have. Our library fund receives a credit of 15% of the price of any book purchased by a member at the Maple Street Bookshop. Just tell them you are a Jung Society member.



The Nourishment,
Rosarium Philosophorum.
Frankfurt, 1550.

Where Has All the Wonder Gone? (continued from page 1)

immanent model of the Divine around. We journey up or down to it; we imbue it with gender, persona, and our own cultural expectations; it evolves as we do. Just as we recognize the dynamic energy of the Divine, we also are forced to confront the limitations of our images of it — images of exclusivity rather than inclusivity, of judgment rather than compassion. In the wake of these limitations and the religious problems that confront us in a violent and divided world, some spiritualities are breaking down, creating a fertile ground from which a new image of the God archetype can spring forth.

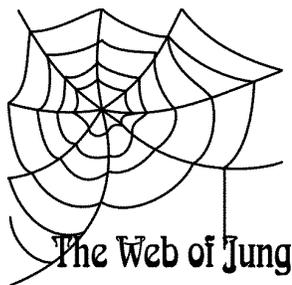
C. G. Jung suggests in his *Mysterium Coniunctionis* that, while the archetype of the Divine is eternal, it is manifested in images always different, surprising, and transforming. He offers the alchemical model of the union of opposites as a metaphor for this process of manifestation that is giving birth to new, inclusive images of the Divine and a renewal of the Spirit. Tom and Mary Ellen Lavin suggest that it is our challenge and the challenge of our sons and daughters to present the problems and ask the questions that are the birth pangs of new Spirit experiences which will allow new images of the archetypal form of the Divine to break through. In this sense, they feel we are standing on the threshold of a new epiphany.

Tom Lavin holds doctorates in theology and clinical psychology and a diploma from the C. G. Jung Institute in Zurich, and he has served as chief psychologist for the U.S. Army in Europe and chief of the drug treatment unit at the U.S. Army Hospital in Nuremberg. He is lectures on addiction, typology, and spirituality throughout Europe and the U.S.

Mary Ellen Lavin holds a doctorate in clinical psychology from the Pacifica Graduate Institute and has worked in hospitals and drug treatment centers as well as in private practice. She has lectured extensively, published articles in mainstream psychology publications, and is currently writing a book about feminine archetypal energies and spirituality.

The Lavins' suggested reference materials for their lecture include:

The Mysterium Lectures: A Journey through C. G. Jung's Mysterium Coniunctionis, by Edward Edinger
The Mystery of the Coniunctio: Alchemical Image of Individuation, by Edward Edinger
Mysterium Coniunctionis, by C. G. Jung (CW Vol. 14)
The Psychology of the Transference from ***The Practice of Psychotherapy***, by C. G. Jung (CW Vol. 16)



The C.G. Jung Page at <<http://www.cgjungpage.org>> has some new features — a new online search engine that allows users to search the entire site, articles on *Dismantling the Animus* by Lyn Cowan and *Erotic Transference and Countertransference: Issues of Ethics and Soul* by Nancy Qualls-Corbett, and more analyst-hosted “online seminars” on tap, with upcoming topics including Jungian training, psychology and politics, and archetypal shadow.

If you’re looking for background information prior to attending Tom and Mary Lavin’s April program on alchemy, the Lavins suggest checking the extensive reference material provided at *The Alchemy Website* at <<http://www.levity.com/alchemy>>. Abstracts of Volumes 14 and 16 of Jung’s Collected Works, which are also on the Lavin’s recommended reading list, are available at <<http://www.cgjungpage.org/abvol14.html>> and <<http://www.cgjungpage.org/abvol16.html>>. The Internet provides a slice of other interesting background material about alchemy, such as *The New Alchemy Website* at <www.new-alchemy.net>, which includes sections of Jung’s *Mysterium Coniunctionis* at <<http://web.ukonline.co.uk/phil.williams/unios.htm>> and an excerpt from a Marie-Louise vonFranz article entitled *Alchemical Active Imagination* at <<http://web.ukonline.co.uk/phil.williams/unusmundus.htm>>. Articles on *The Relevance of Alchemy Today* and *The Origin of Alchemy and the Image of God in Man* (also available at <<http://www.cgjungpage.org/articles/alchemyorigin.html>>) were both written by Phil Williams, the creator of *The New Alchemy Website*.

In his commentary at <www.cgjungpage.org/articles/blues.html>, David Cohen suggests some quintessential blues tracks that will get you in touch with the archetype of the blues prior to Carolina Delgado’s February lecture.

If the mysteries of the new sciences seem more confusing than illuminating, you’re hardly alone. Physicist Niels Bohr himself once said that anyone who was not shocked by quantum theory had not understood it! But if you’re looking for some facts to mix in with the mysteries, the *What is Quantum Physics?* website at <<http://library.thinkquest.org/3487/qp.html>> presents a basic outline of some of the paradoxes of the new physics. For articles (see page 5)

BECOME A MEMBER OF THE C. G. JUNG SOCIETY OF NEW ORLEANS

Annual Membership		Membership entitles you to the following:
Benefactor	\$100	• Monthly program at no charge
Individual	\$ 50	• Reduced fees for special lectures and workshops
Student/Clergy	\$ 25	• Semi-annual newsletter

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Day _____ Evening _____

Questions?

Call C. G. Jung Society
at 504-895-8556

E-mail jungnola@bellsouth.net

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C. G. JUNG SOCIETY OF NEW ORLEANS SPRING PROGRAM 2001

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|------------------------------|--|---------------|--|
| January 9 | <i>Walker Percy and the Hurricane</i>
David Schoen
7:30 p.m. | May 1 | <i>Bringing Darkness to the Light:
The Symbolism of the
Black Madonna</i>
Blanche Gray
7:30 p.m. |
| February 6 | <i>The Blues Ain't Nothing But An Archetype</i>
Lecture by Carolina Delgado
Performance by Horace Grigsby
7:30 p.m. | May 18 | <i>Field, Form and Fate: Patterns in
Mind, Psyche and Nature</i>
Michael Conforti, Ph.D.
7:30 p.m. |
| March 6 | <i>Face to Face, a film interview with C. G.
Jung followed by a panel discussion</i>
7:30 p.m. | May 19 | <i>Patterning In the Psyche and
the Natural World</i>
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| April 6
FUNDRAISER | <i>Where Has All The Wonder Gone?</i>
Thomas Lavin, Ph.D., and
Mary Ellen O'Hare-Lavin, Ph.D.
Fundraiser including drinks, finger
sandwiches, and hors d'oeuvres
4:30 - 9:30 p.m. | | |

Programming Then and Now

of the wonderful programs we've had in earlier seasons, many of which are available on tape — for only \$8! This comment from Ian Baker's September 9, 1997, lecture on *The Holy Grail* is a great place to start:

"There is always an idea about the individuation process — that it has to do with completion, that it has to do with the perfectibility of the human being. Both ideas are wrong. Individuation, if it ceases at all, ceases at death..."

"It is the perfectibility of the human being which causes us to stumble. It's to do with ambition; it's to do

While we're looking ahead to upcoming speakers and programs, take a moment to reflect back on some

with fullness in an inflated sense. Some way we have the idea that psychotherapy and analysis have to do with improvement; if they do, then heaven help us! If there ever was a myth, then we certainly have it there. Psychotherapy may claim to cure and heal and better people, but if that claim is true, then we do need better proof. Analysis never claimed such improvement. All it can claim is that greater consciousness leads to the potential of living life more fully. This has nothing to do with either success or failure, but has more to do with finally being who we are supposed to be. We need to be charitable with ourselves and with others."

Check with Faye Geraci at the CEH sign-up desk if you'd like to hear the rest of Ian's lecture — or any others in our collection — once again.

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