



C. G. Jung Society of Vancouver Newsletter



Carl Gustav Jung

1875-1961

**As far as we can
discern, the sole
purpose of human
existence is to
kindle a light in the
darkness of mere
being.**

Memories Dreams and
Reflections

Please join us for our fall lecture series

which begins in October with James Hollis' lecture & workshop, based on his latest book: *What Matters Most: Living a More Considered Life*.

For the last 6 months, we've had a lot of inquiries from all over B.C. and Alberta about this event. Many people referred to the relevance of James Hollis' work, the high regard they have for him, and the significant impact his work has had in their lives. As always, this is a fundraising event for the society, which means there is one ticket price only for both days. Tickets are on sale at Banyen Books. The society is grateful to James Hollis for his continuing nurturance and support, which makes it possible for us to continue our work.

The following is an excerpt from a September 25th phone interview with James Hollis, conducted by our new board member, Pohsuan Zaide:

PZ: In the preface to *What Matters Most*, you write that this book is written for "those who suspect that they are in fact exiles." Can you please describe for us these "exiles" – who they are and what are they in exile from? And are we all exiles in one form or another?

JH: I think to some degree we are all exiles. We are tiny creatures and vulnerable when we began, and we are obliged to turn over our instinctual truth to our socialization process, some of which is necessary and some of which is pathologizing. And each of us in our adaptations has the potential to get further and further separated from our core instinctual truth and ourselves, and so as a result of this we get estranged from ourselves and we get estranged from our centers, so in that regard we become exiles from our own path and our own journey frequently. Or many times when we find that we do adapt ourselves to the ideologies and the expectations of the world around us, it never quite feels right. * see pg. 8-10 for more of the interview

In November, Corwin Fergus, a Jungian Analyst practicing in Bellingham Washington, will present his award winning film, *Oil & Water: reflections on nature, madness, & psyche*. He was highly recommended by Ana Mozol, who has lectured for us, and who emailed to say: 'I have seen the film and heard Corwin speak on its connection to Jungian theory and practice. It is really quite spectacular! I think he would be a fantastic addition to the lecture series.'

A website is currently being designed for us by the Vancouver Community Network, and it will be launched within the next month. It will be www.jungvancouver.org.

In the meantime, for those who have internet access (it's really simple - you don't have to be a computer sophisticate to do it!) You can be updated on events, speakers, interesting articles and discussions on our Facebook page....**continued on page 3.**

Purpose

To bring people together who are interested in psychology from a Jungian perspective, to provide a forum for Carl Jung's ideas, and a resource centre for the study and exploration of those ideas.

The Society runs a monthly lecture series (that sometimes include workshops), usually from September to May (not including December) and an AGM. Presenters include local, regional, and international Jungian analysts and scholars, as well as Jungian-oriented speakers from a variety of other fields and disciplines.

History

The C.G. Jung Society of Vancouver was established in 1981 as a non-profit, charitable organization dedicated to providing a forum for those interested in the analytical psychology of Carl Jung.

Library Services

Our library consists of approximately 2700 books, tapes, DVD's, videos and journals. The collection includes recordings of most of our lectures. The library is operated and maintained by Terre & David Arscott, and is at David's office, located at: **106-2096 W. 41st Ave. 604-261-1590**

A relevant selection from the library's collection is transported to every lecture. All members are welcome to make an appointment to visit the library. Books may be requested by phone and picked up at the next lecture. Borrowing privileges are exclusive to current members of the society. Members are entrusted with maintaining the books in their care, and returning them on time. Donations in good condition are welcome, for the collection and for resale. Book Sales have helped to cover the cost of rental space and the general maintenance of the collection.

To subscribe to the CG Jung Society e-mail announcement list in order to receive monthly information about our lecture series and program events, please send a blank e-mail message to: CGJungSocietyVancouver-subscribe@yahoogroups.com

Facebook: see pages 1 and 3 for information

Volunteer for the society in a number of ways. Like all not-for-profit societies, we need the help of the membership to enable the society to sustain itself and thrive. See Membership Form, pg. 7

Board of Directors

President & Newsletter: Carol Condruk

Treasurer: Newton Abramoff, CMA

Program: Pohsuan Zaide

Library: Terre & David Arscott

The C.G. Jung Society of Vancouver is a non-profit charitable Society; any donations beyond the membership fees are tax deductible and gratefully accepted. Membership in the Society is open to anyone interested in the work of C.G. Jung.

The Society does not endorse any event listed herein; with the exception of its specified Calendar of Events. Further, it accepts no responsibility whatsoever for difficulties or damages resulting from interaction with any therapist, program or event, including the Calendar of Events

I had learned that
all the greatest and
most important
problems of life are
fundamentally
insoluble.

They must be so,
for they express the
necessary polarity
inherent in every
self-regulating system.

They can never be
solved, only
out grown.

C. G. Jung



**C.G. Jung Society of
Vancouver**

Box 219
1917 West 4th Ave
Vancouver, BC
V6J 1M7

604-261-1590

vancouverjungsociety@gmail.com
www.jungvancouver.org

Continued from Page 1...Facebook (www.facebook.com) is a social networking site that is free to join. Sign up using your name and an email address. Once you are a member, do a search for 'C.G. Jung Society of Vancouver' and you will find our page. If you click on the "Become a Fan" button near the top of the page, you will be automatically updated (on your personal page) on all the activities of the society. Watch for weekly inspirational quotes from Jung and Jungian scholars.

New Board Members as of May 2009

Newton Abramoff, who is originally from Brazil, has made his home in Vancouver since 2001, and now works in the information technology industry as a Certified Management Accountant.

He enjoys spending time with his family and playing with Pepper, the family dog, practising Tai Chi, reading, and watching TV documentaries. His interest in personal growth and self-awareness led him to become an avid reader of Jung's work. Newton served as our Treasurer from Jan/04 – May/05, and returns to take up the same position.

Pohsuan Zaide describes herself as 'a pilgrim on the road of life. She loves travel, books, and musty antiquarian bookstores. She has an M.A. in Counselling Psychology, and write, teaches, and counsels, when she is not dreaming, or reading Jung.'

At the May AGM, we showed our appreciation and thanked outgoing board members George McEwen and Ellen Leslie for their service to the society, and wished them both well as they move on to new pursuits.

Last year, we operated for a lot of the time with only 3 board members, due to people being ill, out of town, or unavailable, and this situation made it impossible to do anything more than maintain as best we could. Therefore, the new board has been meeting an unprecedented amount over the summer. Both Pohsuan and Newton have energized the process with their enthusiasm, abundance of ideas, and impressive ability to take things on and get them done.

It was critical that we get our Nov/09 and 2010 Program in place as quickly as possible, as it had been on hiatus for some time. Luckily, this is Pohsuan's area of interest, and she has become our new Program Co-ordinator. In consultation with the board in our summer meetings, Pohsuan has filled most of the programming for 2010. She has also created a Facebook page for us, and interviewed James Hollis.

We are looking forward to organizing a new system for handling program ideas & suggestions, and wish to thank everyone who has offered their ideas and input in the past and for the future.

We are very pleased to welcome Newton back to the board as Treasurer. He has presented a number of progressive ideas for future planning related to our Finances, as well as our visibility in the community.

Information about Lectures

All lectures (except October, see note) will be held in the **Joyce Walley Learning Centre, in the Museum of Vancouver**. The museum is located at 1100 Chestnut St., Vancouver. Free parking is available on site. This is the large room upstairs, with a beautiful view, and more importantly, BETTER SOUND!

The lecture begins at 7:30 pm, and usually lasts around 75 minutes. There is a 15 minute break for tea/coffee/cookies & socializing, followed by a 20-30 minute Question & Answer session.

Tickets are **\$10** for Members & **\$15** for Non-Members, and are available at the door only.

Note:

James Hollis will have one ticket price only: Lecture \$20 and Workshop \$150

Tickets will only be available at Banyen Books, 3608 W. 4th Ave., 604-737-8858, and at the door

USED BOOK SALE!! A bonus when you attend the James Hollis Workshop
Our library will hold a used book sale as part of our fundraising effort for all who attend the workshop. There will be an assortment of Jungian & non-Jungian titles, including all of James Hollis' books (new). Great gift possibilities abound.

What Matters Most

Living a More Considered Life
with Dr. James Hollis

Friday October 16th 7:30 pm

Christ Church Cathedral

690 Burrard St. Vancouver

Apart from friends, family, and good work, what matters most in lives? What values lead us to a freer, larger life, a more considered course?

Together we will examine the crippling role fear management systems play in our choices, why we are called to choose ambiguity over familiarity, why the world is driven by verbs not nouns, how is most meaningful in the face of mortality, and how genuine spirituality is a journey not an arrival. A more considered life asks more of us than may be comfortable, but we are rewarded with a more interesting story.



Saturday Workshop October 17th 10 am – 4 pm

Joyce Walley Learning Centre

Museum of Vancouver 1100 Chestnut St. Vancouver

Together we will consider the paradoxes that we encounter in the conduct of our brief transit on this earth. Leading a more conscious life brings us to choices which either enlarge or diminish us. Our time together will bring a more considered reflectivity to our daily lives. Each person should bring pen & paper for personal reflection.

Our Library will have a used Book Sale at the workshop, for workshop attendees.



James Hollis, Ph. D., is a Zurich-trained Jungian analyst in private practice in Houston, Texas. He teaches at the Jung Center of Houston, and is a distinguished faculty member of the Saybrook Graduate School in San Francisco. He is the Director of the Jung Center and the Saybrook Graduate School graduate program in Jungian Studies. *What Matters Most: Living a More Considered Life* is the latest of the more than a dozen books he has written.

The Jung Center www.cgjunghouston.org

Friday evening \$20
Saturday Workshop \$150

Available only at Banyen Books 3608 W. 4th Ave
604-737-8858 as well as at the door

Creative Process

In Search of Psyche



November 20th
7:30 pm

Corwin Fergus
will present his award
winning environmental film

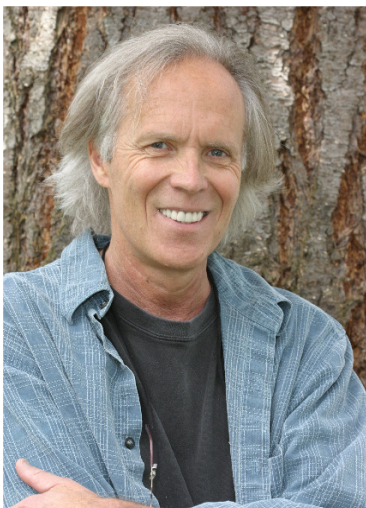
*Oil and Water:
reflections on nature,
madness, and psyche*

Filmed before and after the Exxon Valdez oil spill, **Oil and Water - reflections on nature, madness and psyche** is a portrait of Prince William Sound, as seen by a man in a kayak. It is a love song to nature, a mourning cry for the wounded natural world and an attempt to navigate despair. The film explores our relationship to the earth and why we are so destructive, as we struggle to evolve.

Corwin Fergus has presented this film at the Barcelona IAAP conference, the *Art and Psyche Conference* in San Francisco, and at *Reflections on Water* in Vancouver.

The first part of the presentation will address, via photography, the visual image as a medium for consciousness' relation to the unconscious. The second part, in the context of film, will explore the premise of the parallel between the conscious minds relation to the unconscious and that of humans to the natural world.

The film has been shown at over twenty film festivals worldwide. More information about the film is available at www.oilandwaterfilm.com.



Corwin Fergus has an MFA in filmmaking from the San Francisco Art Institute. He is a graduate of the C.J. Jung Institute in Zurich, and practices as a Jungian Analyst in Bellingham, WA. .

Tickets are **\$10** for Members & **\$15** for Non-Members, and are available at the door only.

Joyce Walley Learning Centre, in the Museum of Vancouver. The museum is located at 1100 Chestnut St., Vancouver. Free parking is available on site.



An Important New Acquisition for our Library

The Library is very pleased to be purchasing **C.G. Jung's Red Book**, which includes his calligraphy and paintings. It will be published by the Philemon Foundation and W.W. Norton and Co. on October 7/09.

The New York Times article below is an extensive, balanced piece on Jung, his work, the book, and the process of the Red Book's release.

<http://www.nytimes.com/2009/09/20/magazine/20jung-t.html?r=1&pagewanted=1&em>



Donations: Thank you to John Allan, Robert Eldridge, Joan Cunningham, Nancy Hannum, Ruth Hutchinson, Cynthia Renwick, Steven Rosen and Marlene Schiwy, whose recent donations include:

- **Aspects of the Feminine** by C.G. Jung, **Celtic Queen Maeve and Addiction: An Archetypal Perspective** by Sylvia Brinton Perera, **Dimensions of Apeiron** by Steven Rosen, **The Hand of Poetry: Five Mystic Poets of Persia** by Inayat Khan, **Jung in Modern Perspective**, Editor R. Papadopoulos, **One Taste** by Ken Wilbur and **Thresholds of Initiation** by Joseph Henderson.
- **Children's Dreams: 1938-1939 and 1936-1939: Seminars** by C.G. Jung, which was not in our collection, and so they are a wonderful addition to the Library
- **Aspects of the Feminine by C.G. Jung:** our copy had been borrowed and never returned.
- **Marie-Louise von Franz: The Classic Jungian and The Classic Jungian Tradition**, a touching and insightful book on Marie-Louise von Franz (2008) ed. James A. Hall and Daryl Sharp.
- We also received many issues of journals including: **The Journal of Analytical Psychology** and **Psychological Perspectives**.

David & Terre thank all those who have donated to the Library. We welcome all donations, no matter how small. Even one book may be the book that will profoundly touch someone.

We thank all who generously give their time to the Library: Linda Kalinka, Lynda Price, Diane Shoemaker; Kiefer Elliott, Annette Goranson and Pohsuan Zaide, and those who have offered their help for the future.

Another New York Times article re: How Jung's ideas about dreams are being used by acting coaches & actors: <http://www.nytimes.com/2009/05/07/fashion/07dreams.html>

The **C.G. Jung Society of St. Louis** is hosting a major conference **Jung in the Heartland, November 19-22, 2009**.

The theme of the conference is **Portals to the Sacred** with major presentations by Carl Greer, Sylvia Perera, James Hollis, and Lionel Corbett. For detailed information about this event, visit the Jung Society of St. Louis website at www.cgjungstl.org. This conference promises to be an opportunity for learning, reflection, meeting like-minded people, and intensifying participants' own journeys toward wholeness.

Jungian Analysts in B.C.

Vancouver: Joan McGeragle MA IAAP 604.730.2540

Shirley Halliday MSN IAAP 604.879.4583

Victoria: Catherine Ellis MA IAAP 250.386.5435

John D. Betts MA IAAP 250.360.2040

Nelson: Dey Stewart MSW IAAP 250.354.9308

Websites of Interest:

The Jung Page
www.cgjungpage.org

C.G. Jung Foundation of Ontario
www.cgjungontario.com

C.G. Jung Society of Victoria
www.islandnet.com

Inner City Books/Toronto
www.innercitybooks.net

Philemon Foundation
www.philemonfoundation.org

Seattle Jung Society
www.jungseattle.org

2010 Annual Membership \$25

Membership will be valid from January to December.

Benefits of Membership include:

- reduced admission to most lectures and workshops (fundraisers/ events with outside ticket sales not included)
- our bi-annual newsletter
- access to the society's library
- the opportunity to meet like-minded people/kindred spirits for dialogue & discussion

Please complete the following in full:

Date:

Name:

Address: Apt.

City: Postal Code: **please fill in!**

Phone:

Email:

I would like to receive my newsletter: by e-mail posted in the mail

PAID: membership \$25 lecture \$10

Total: \$. Paid by: cash cheque credit card.....

Membership card: mailed (m/d/yr) or picked up (m/d/yr)

Volunteer Possibilities: we always need your help

Library & Book Sales

Hospitality (Coffee + Tea setup for lectures)

Newsletter Mailout (collating/stamps/mailing)

Publicity (flyer distribution)

Tickets (Sales)

Membership (Sales)

Other?

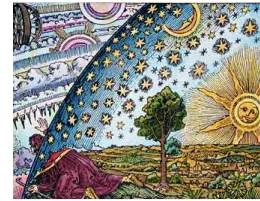
Please make all cheques or money orders payable to:

The C.G. Jung Society of Vancouver and mail it to us at:

Box 219 1917 West 4th Ave Vancouver, BC V6J 1M7



The following is a transcript of Pohsuan Zaide's September 25/09
Telephone Interview with Dr. James Hollis, from Houston, Texas
Part 1 (Parts 2 & 3 are available on Facebook)



PZ: Thank you very much for sharing your time and your wisdom with us here today. I'm a great fan of your work and through it I have come to know you as someone who has dared to disturb complacency and to wrestle with life's deeper questions. And so how fitting it is that your latest book, *What Matters Most*, is what we're talking about today. Like your previous books, you've clearly said again that this is not another self-help book, it's not going to give us answers to life's dilemmas and deeper questions. You're not going to give us a list of how-to's so that we can live a more successful life. Instead, you gently suggest that we might *consider* some questions, be mindful of our histories, accumulated values and priorities so that life might become more interesting, that we might meet our own depths and in this process become more of who we are.

In the preface to *What Matters Most*, you write that this book is written for "*those who suspect that they are in fact exiles*." Can you please describe for us these "exiles" – who they are and what are they in exile from? And are we all exiles in one form or another?

JH: I think to some degree we are all exiles. We are tiny creatures and vulnerable when we began, and we are obliged to turn over our instinctual truth to our socialization process, some of which is necessary and some of which is pathologizing. Each of us in our adaptations has the potential to get further and further separated from our core instinctual truth and ourselves, and so as a result of this we get estranged from ourselves and we get estranged from our centers. So in that regard we become exiles from our own path and our own journey frequently. Or many times when we find that we do adapt ourselves to the ideologies and the expectations of the world around us, it never quite feels right. One of the issues of midlife that rises for so many of us is "Well I've done all the things I've supposed to do and why does it not feel ok inside?" Or "I've followed the roadmap and it continuously seems to be troubling and difficult and contradictory for me?" In that regard, I think so often because we are out-voted by the consensus around us we tend to assume "Well, there's something wrong with me. I don't fit in or I'm inadequate in some way," rather than "I'm supposed to be different, each of us is meant to live a different path," as a result of which we tend to judge ourselves, internalize a lot of self-doubt. And I've heard many people say when they came to a Jung Society meeting or started therapy themselves, "Well I always thought there was something wrong with me but I realize it's rather a question of where I got off my own center here." And therefore the whole task is to try to find a way to embrace our centers and our separate journeys, and realize that paradoxically it is what we have the most to bring to the world. We recognize that our exile is a statement of our authenticity and our worth, and that there are many others like us and therefore there is a kind of community of exiles, albeit individualized and quiet silent most of the time. We don't know that there are others struggling as we are and carrying some of the same yearnings and hurts that we do as well.

PZ: So it's not only okay to be different, it's almost necessary to be different?

JH: I think nature or divinity has invested in each of us a different project...that's what Jung meant by individuation. It's not so much individualism; it's more a question of what is the project or what is the embodiment of values that I'm to bring into the world, and that ultimately is what our greatest gift to our families, our children, our society will prove to be.

PZ: Your opening mantra in Chapter 1 – that *Life Not Be Governed by Fear* – is very resonant for me personally and professionally. What do you think it is that we all fear, and how did we become so fearful?

JH: Well, again, harkening back to the fact that our existential condition is that of total vulnerability, and the world is lethal, and we live our journey and then we die. So it's a rather perilous condition to start with, and all of it is at the mercy of forces that we feel are overwhelming, and in the face of that the core message is "The world is big and powerful and I'm not and I'd better figure out a way to adapt to that." So we develop

patterns of avoidance, patterns of getting caught in power complexes, or patterns of compliance with whatever is being demanded around us. Or we experience the abandonment of the world, the insufficiency of its meeting us halfway, and so we tend to internalize that as poor self-esteem and we end up sabotaging ourselves or getting caught in circles of grandiosity as a compensation. Or we fall into manipulative patterns of others whereby we are trying to arrange them so they will be the source of nurturance and protection and security that we missed earlier on. Or we wind up in inordinate searches for reassurance in connection with others, which can be the birth of addictions in the outer world or dependency in relationships as well.

PZ: So how do we healthily manage this huge fear?

JH: In the end, I think none of us wants to be on our death beds, the proverbial last moment, and say, "Well, was I here? Did I show up? Did it matter? Did it count?" And I don't mean in terms of some sort of grandiose contribution to the world. I'm thinking more about feeling that we lived our journey, we were true to what was real for us, and we found values that worked for us, and again in the end that's the best service that we can bring to other people. If we realize that our biggest enemy is fear and what it does to us, and how much it launches these automatic protective programs then we realize that there's a kind of daily summons to stand up in the face of our fears, and risk being who we are and risk potential loss of the comfort zones and consensual approval that every child needs but which becomes a kind of constrictive burden for the adult.

PZ: Yeah, that makes a lot of sense. You say that ambiguity is a path that leads us to discovery, complexity and growth, and that not only the magnitude of our personal journeys but also the health of our larger culture depend on being able to tolerate that. Can you comment on how that comes about, how ambiguity leads to personal growth and a healthy culture?

JH: The human ego, which is who we think we are at any given moment, is actually a very fragile wafer on a very large sea; it protects itself by trying to establish security zones and that's understandable. It tries to find places of security and predictability. And the problem is [that] real life is ambiguous, it's uncertain; the most important questions in life about love and relationships, and "what is it I'm to do with my journey?" – are profoundly mysterious and they are ambiguous in character and the more I invest in the need for security, often the more limited my world will be. Our contemporary cultural situation is one of great division in the world, and within societies, within religious and ethnic groups and so forth, and that animosity comes primarily out of our fear of *the otherness* of the other. The paradox is that the greatest gift that relationship can bring is the otherness of the other, and yet it's that which occasions ambiguity in us. We want the other to think, feel believe and act as we do. When they don't, it feels, rather than an invitation to enlargement, it's an anxiety-provoking situation. So that's what leads to fundamentalism in religions, that's what leads to rigidity in our personality structures. The embrace of ambiguity is really what gives us our journey. It's what opens us to enlargement. We live really qualitative lives based on the magnitude of the questions we live, and *easy answers are going to be available only for easy questions*. The most important ones are going to have an enormous amount of ambiguity to them.

PZ: So what can happen between within persons and between persons can then happen between groups and cultures and nations then?

JH: Absolutely. After all, the group is the individual magnified and so we all bring our fears and we try to find the people who share the same fears. We band with them and we oppose others and that's been the source of so much of the world's suffering and destruction.

PZ: Why do you think we should choose or risk growth over security? Why can't we have both?

JH: I think security is an illusion. I think it's understandable why we prefer it. I certainly prefer it, but I also realize that the most important stages of my life that were growth stages were ones where I was pulled out of that security zone and led to larger and larger engagements with the world. If we stopped with security as a primary goal we wouldn't leave home, we wouldn't grow up, we wouldn't explore the world. To be able to step into a larger world is to have the ability to say, "I'm going to have the resources and capacities to take on the challenges of this world even if it's scary for me." There's a wonderful quote from the Prague-borne poet Rilke who said, "*Our task is to be defeated by ever larger things.*" Well, my ego says, "What's this defeat business? I want to be victorious; I want to be in control of my life". What Rilke is suggesting here is

if we are forever taking on larger things that mean we're growing, we're developing and we have a much richer and more interesting life as a result of that.

PZ: I remember from your previous books that somewhere you said something about two different kinds of anxiety – the anxiety that comes from not being authentic and having the so-called security and the anxiety that comes from actually taking the risks, and not-knowing, and going into the ambiguous, and that was very profound...

JH: Oh yes, either way we have to somehow embrace anxiety because the constriction of our life which provides a measure of security also is deadening to the soul and oppressive to the spirit, and produces pathologies of all kinds of which depression is probably the most common form. On the other hand, growth and development demand of us a larger embrace of anxiety - we're setting off for new territory, new relationships, new ideas. But when you have to choose between depression and anxiety you sort of think, "Well anxiety at least is a path aglow - I have a larger life as a result of that." Jung expressed it once in a very homey way – he said "We all walk in shoes too small for us." And I think what he's saying is we will choose these adaptive strategies and protective strategies but it's not really stepping into a larger life that way.

PZ: In Chapter 7 you suggest that we "*live verbs and not nouns.*" Can you tell us what you mean by that?

JH: It's part of the tendency of the human ego to try to objectify reality and try to rigidify, in service again to management of anxiety. But real life is forever changing and growing and developing. What modern physics tells us is what intuitive psychology is on to - it's that the world is not object, it's exchanges of energy. The self as Jung talked about is not an object, it's not a noun, it doesn't show up on an MRI – it's a process of growth and development. Properly understood, the self is a verb, its *selving* and it's forever an energy system flowing through us in service to the full development of the individual, as a form of filling out the magnitude of their creative world as it is.

PZ: Does this fit in with how religion, for example, *might* be experienced, instead of how it seems to be experienced contemporarily?

JH: The question is not so much what we do - it's what it's in service to inside of us. I think an important test of any sort of religious practice or value is "Does it enlarge me, or does it diminish me?" In many cases, religion sadly is driven by fear-based behaviors, all about security, and it's an unwitting effort to lock up the universe and tie it down and ultimately shelters it from us before one really thinks about its implication, verses a religious view that opens to mystery. Anything that I can understand becomes a very tiny artifact of my core brain and my cognitive capacity. Any concept I have has to be willing at some point to be deconstructed in service to a larger encounter with mystery. Once again, [it's about] how we open ourselves truly to encounters with the religious experience of humankind.

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