



**Open to All**



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**'Today is a good day,' Captain Tom**

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**Spinning the Wheel of the Circle - A View**  
**Gill Brown, CJC Chair, December 2020**



Ditton Meadows, Cambridge, England

As we come to the end of what may be one of the most challenging years for the Cambridge Jungian Circle, as well as for the wider world, I have been asked to share a few thoughts on the current 'state of the circle'. As of course you will know, since lockdown began in March of this year we have held nearly all our CJC events online, via Zoom. It has been a steep learning curve and I have been deeply appreciative of, and delighted by, the way our little team has pulled together to ensure that we continue to offer a full programme of activity and that the Circle continues to 'turn'.

We did manage to fit in one live event, which was the Ecopsychology workshop that I myself ran in September. This took place in the beautiful setting of Ditton Meadows with the indispensable support of Lorna McNeur, who kindly offered us the space in her garden as 'base camp' and made sure that we were all Covid-safe. I feel that one of the few positives of our new restricted existence is the overwhelming appreciation of the natural environment that has spontaneously emerged. Worldwide, we seem to be waking up to an instinctual recognition of where we may best find solace, healing and a sense of meaning. Some reflections on our collective time in nature can be found on the back page.

Back in April I had the following dream:

I am entering a stone circle which is enclosed all around the top by a stone lintel - like a much smaller version of Stonehenge as it would have looked when first built - but which in the dream seems quite new. The only place the lintel is missing is at the front, where the circle has an opening. In the centre there is a stone 'seat', which I 'know', in the dream, is a druidic 'seat' or 'chair'. You are meant to sit on this in a very specific way, with your

legs out in front of you, and from this position there is a panoramic view across the countryside.

When I have sat in the seat for a while I leave and walk away to the back of the circle. I emerge into what looks like the entry to a row of stalls for a driving (or maybe shooting) range. I realise that each of the entries to the stalls leads to a separate small stone circle and seat, and that these all look out across the landscape in a row along a high bluff. It is possible to communicate far and wide from each 'seat'. I have a brief image of a painting someone has shown me of rows of portraits within one picture.

As I am waking up, and thinking to myself that I should try to remember all this, I 'hear' the thought: "Of course another way to make sure you remember the dream is to keep telling the story."

At some point in the year it occurred to me that we were, indeed, all sitting in our own small 'circles' and communicating across great distances. When watching Zoom in 'gallery view' we are even reminiscent of the picture composed of portraits. The CJC, in its new incarnation, has drawn greater audiences, and from further afield, than ever before. I found myself wondering about the echoes from the archaic psyche in my dream - how would our forebears view the situation of the modern world? How would they want us to move into a healthier and more positive future? Allowing a space to listen, I heard again the message that we must keep 'sharing the story' - of dreams, of sacred spaces, of the seasons, of compassionate ways to heal the psyche and tend the planet. And in this way, perhaps, we allow the ancestors to continue to dream through Us.

## Is Jung's Work Still Actually Valuable?

### Editor

Many people first encounter Jung's ideas at a time of crisis, often in mid life, and it can engender a series of revelations that is, as ideas, and even feelings that were previously hidden, but become suddenly vital. That was true for me and their value remains. Others have clearly not found that to be so, and naturally take different paths.

There is no single statement I can make which sums Jung up and usually no single way anyone is able to say *'this is how I have found his work so helpful'*, because there are usually many ways this happens. What follows are brief examples.

Marie Louise von Franz, Jung's principle collaborator, towards the end of her own life, described his work as 'an amazing compact unity', and I have found that a truly compact description because his many ideas interconnect so that as one 'sees' one question, another life matter is then illuminated, and the whole becomes available to the explorer as a closely interconnected web. Then like a lurking spider revelation is liable to pounce on you from wherever you touch your own whole living, mysterious, life-edifice. It thus foreshadowed the way we are really acknowledging life across the face of the earth, now, as the inter-dependant.

Is there, one wonders, some nugget Jung has buried in the field which lies in wait for humanity to help us grapple with the fearful pandemic like some vengeful archetype facing us, upon whose hook we dangle with our challenged human pride ?

The shadow which, as Jung saw, is one important, even essential recognition for us all. A Jungian analyst once said to me of a piece of work I was enthusing about: *'yes, all very well, but where's the shadow?'* We have a tendency to see all in terms of good and bad, black and white, but there is almost always a shadow in the apparently good, and a light in the obvious evil. President Obama interviewed on the BBC recently showed how helpful it can be to hold two opposing ideas in mind at the same time, and in contrast to many politicians and journalists he seems able to value that balance, which is one of the ways you can accept the

help from the shadow, it is the 'yes, but...' of life, - even that has a shadow which may lead to negativity.

Professor Roderick Main spoke to us in some depth at our Circle's Zoomed monthly plenary in October on Jung's theory of Synchronicity (which is NOT the same as synchronization). He reminded us that by it Jung was challenging our tendency always to attribute effect from a given, often single, cause, but he saw that there are moments reason comes into play and the sub-title of his work on the subject is *'an acausal connecting principle'* i.e. as an utterly alternative way of the understanding of cause and effect. I asked professor Main if he felt that this was an idea that has yet to find its time, and he hoped that it would but that it might be transformed and has been somewhat side-stepped because it comes from a very different metaphysics. Interesting work is being done he said in connection with physics and holism.

One of Jung's great stories, which he recommended Barbara Hannah repeat at every one of her lectures, was the *Rainmaker*. The little old man was called in to bring rain to the whole drought ridden Chinese province of Kiaochoo, if he could. All he did was to disappear into a little hut for three days after which it poured with rain and even snowed. He said all he had done was to struggle with the infection of all of nature and all men and women being in disorder, and when he had re-ordered himself *"then naturally it rained"*. (See Marie Louise von Franz's 'Psyche and Matter'. P161 Shambala 1992). ('When he had re-ordered himself'!)

She relates this to Jung's idea of the collective unconscious, and how the rainmaker of Kiaochoo had been able to touch that 'psychic center of highest intensity - The Tao' - which then manifested itself simultaneously everywhere' by which she was working with synchronicity, the little old man being the only person to take his own inner psychic disorder seriously: this naturally saved the whole province'.

Remind you of anything?

**Book Review: *The Racial Complex: A Jungian Perspective on Culture and Race*, Dr Fanny Brewster  
Routledge 2020 by Lorna McNeur**

In this third book of Dr Brewster's, she picks up the mantle regarding the *racial complex*, mentioned occasionally by Jung but left in its embryonic state. Although dated and of its time and place, as a decidedly white European perspective, (cringe making in current times) Brewster nevertheless, bravely looks beyond this as a Jungian Analyst, and embraces the task and observes the condition in the intellectually compassionate Jungian way. Jung writes in the *Collected Works*, vol 10, paras 946-980)

*The Negro, by his mere presence is a source of mimetic and temperamental infection ... Racial infection is a most serious mental and moral problem where the primitive outnumbers the white man. America has this problem only in a relative degree, because the whites far outnumber the coloured.*

*Just as the coloured man lives in your cities and even within your house, so also he lives under your skin, subconsciously. Naturally it works both ways. Just as every Jew has a Christ complex, so every Negro has a white complex, and every American a Negro complex.*

Despite the pain of reading how Jung's audience is clearly white, and that black people are not only referred to negatively as 'primitive', an 'infection' and a 'problem' but they are also not considered to be American citizens, Brewster bravely soldiers on; I suppose, knowing that much of Jung's ethos is deeply grounded in reality and healing, conscious and unconscious. Brewster entered the Jungian world through her love of (and upbringing belief in) dreams; which she finds equally insightful towards personal and cultural healing, and thus and thankfully for us, remains passionately committed to the Jungian way.

Brewster explores further, and advances Jungian research, regarding the horrific trauma of this deeply complicated, complex. Before discussing the complex itself, let us look briefly at some of its origins.

As an African American Jungian Analyst, Brewster both observes from the outside and speaks from the inside, of a four hundred year old crisis in which human beings were traded and treated as cattle: children bred and stolen from mothers and sold, men and women's entire lives *bound* in forced labour, beaten brutally, often sadistically, whenever they dared to be human; entrapped simply because of the colour of their skin, and being *supposedly* primitive.

Brewster refers to this as the African Holocaust and speaks of the PTSD of this being carried in the psyche's and daily lives of all African Americans living today. This same condition naturally translates to black and brown people's lives in European countries, although the originating circumstances may have been different.

Today, black and brown mothers fear for the lives of their children and husbands, every time they walk out the door and may be stopped by police and possibly brutalized or murdered for no particular reason; other than to unconsciously and constantly remind All, that people of colour, are the lowest common denominator.

Still living in the lowest grade housing-stock in overcrowded conditions (slums), and having the lowest paying jobs, black and brown people are the front line workers at greater risk in pandemic times. Too poor for quality education, thus limiting job and life opportunities, they are also too often thrown into prison for trying to survive, outside a system that never lets them in. Each and every person of colour, is reminded daily of their low status by: playground jibes, bus stop scowls, second class treatment, and so much more; that black and brown lives are *worth less* than those of whites.

Too many whites turn a blind eye, perhaps to not lose what little (or lot) each may have, even though it is leagues above the lives of black and brown peoples.

What is it that enables the human mind to allow this as acceptable? Whatever it is, *this* is the white racial complex. The black racial complex is, how black people feel about white people, having done this to them for hundreds of years. *If whites had endured such treatment for many centuries, the rage would be intolerably volcanic inside ones own skin, and would either implode into insanity, explode into chaos and revolution, and/or freeze inside the human soul as PTSD.* Such is the condition of black rage, that is denied expression, suppressed and oppressed. How human beings live with this on a daily basis marks the absolutely extra-ordinary strength of human tolerance. Black people have no choice and they survive it all. In the words of Maya Angelou, "and still I rise."

Since white people do not experience all of the above on a daily basis, then it is 'out of sight, out of mind.' It may also be survival instinct that enables the human mind to be capable of dismissing painful realities that they are not constantly experiencing themselves. Thus it is possible to put Other peoples traumas, either 'out of mind', deny them altogether, or worse, relish sadistically, in the Others pain. Such are some of the underlying issues of the white racial complex.

Brewster shows us how, 150 years after the slave trade was abolished legally, that it still lives on in both white and black minds, psyche, and lives, as the racial complex.

Writing from her own experience as an African American, and also observing as a Jungian Analyst, this position has clearly taken a toll, has been a sacrifice, and in the true Jungian way, has also been a deeply enriching journey of individuation. Brewster is beyond brave and hugely generous in forging this journey, and sharing it with us. We are immensely fortunate that she has furthered Jungian research in this way, and can return her generosity by carrying the mantle and the message for generations to come.

Brewster is both amazingly forgiving, forthrightly honest, and passionate in this work. She seeks answers to the healing of All of us who are equally bound up in the Racial Complex. As Jung often said, in so many words, 'Don't follow me slavishly, continue carving your own path.' Brewster does exactly this and so much more! Brewster and the growing number of Black Jungian colleagues have perspectives and dimensions to contribute beyond that of traditionally accepted white Jungian perspectives. Welcoming them warmly, we all have much to learn!



## The Problem of Irreconcilable Opposites

A reflection from a recent meeting of the CJC Red Book Reading Group

Les Oglesby

At a recent meeting of the CJC Red Book reading group, we were discussing the challenges posed for us in a public world which seems addicted to and stuck with the problem of irreconcilable opposites. Often when we discuss the clash of opposites, we use examples from the world of conscious, collective life, perhaps pointing to ongoing unresolvable conflicts in the political arena or in international relations. These days social and political oppositions in American life lie readily at hand!

Jung's focus, however, was primarily on the work we need to do individually on the tension of opposites within ourselves. And in the group, we tried to articulate what Jung had to say on this subject, recalling some of the approaches which he rejected.

One view that he set aside is that we should look for a balanced compromise between opposite poles of opinion. Jung rejected what he referred to as the Aristotelean mean on the grounds that it was a position of deadness, nullifying the energetic potential of extreme opposing positions. Another was the approach which had been popularized by Hegel. Position A establishes itself as an initial 'thesis'; in response, an equal and opposite Position B is established as an 'antithesis'. Then through the agency of the World Spirit, Position C is established that in some way combines aspects of Positions A and B – a 'synthesis'. However, Position C is itself now a new 'thesis' and so the process of thesis/antithesis/synthesis rolls endlessly on.

Jung's view was different again. It focussed on the energy in the tension between extreme opposites. When they go back and forth finding no resolution, the energy, finding itself thwarted in the conscious realm, sinks into the unconscious. What may emerge from within the unconscious in a surprising way is a new symbol, not foreseen in the conscious irreconcilable opposites, pointing to a greater wholeness. The emergence of this new symbol is an expression of what he called the transcendent function and this process is central to individuation, the holding and healing of dividedness, integrating personal consciousness with archetypal meaning. A crucial point is that, though we can open ourselves to the possibility of receiving this new symbol, it is beyond our capacity to ensure its appearance, but we can undertake (for instance, through the practice of active imagination) to do the work to open ourselves to the possibility. A favourite phrase of Jung's was to call it a *tertium non datur*, a third thing not given in the two opposites.

Some years ago I heard a very lucid lecture about this. Unfortunately, it was in Italian, and though we had the benefit of an expert simultaneous translation, the talk was not recorded and I couldn't get hold of a transcript. The lecture had been based on Jung's account of symbol formation in *Psychological Types* (CW6: 478ff). Some time later I attempted my own summary:

The opportunity for a new 'living symbol' will arise out of a person's need for a more encompassing worldview, when 'already existing symbols offered by established tradition ... [are] no longer the unified expression of consciousness and the archetypes of the collective unconscious.' The new symbol has to be the product of humanity's 'highest spiritual aspirations' and 'at the same time spring from the deepest roots of [our] being ... the lowest and most primitive levels of the psyche.'

New symbols are forged in the conflict of opposites, fundamentally between the spiritual aspirations of rational consciousness and the instinct-like forces of the collective unconscious. This opposition must be brought out into the open: 'For this collaboration of opposing states to be possible at all, they must face one another in the fullest conscious opposition.' The risk involved, in psychological terms is dissociation and psychic splitting, because the conscious ego, bearing the opposition, acknowledges its full involvement in both states: 'This necessarily entails a violent disunion with oneself, to the point where thesis and antithesis negate one another, while the ego is forced to acknowledge its absolute participation in both.' This means not only that healthy, living symbols are not the products either of consciousness or of the unconscious alone, but also that, for the process to take place, there needs to be an important moment of relinquishing conscious control. For, 'when there is full parity of the opposites, attested by the ego's absolute participation in both, this necessarily leads to a suspension of the *will*.' This does not mean that the psyche goes into a state of mere passivity in the face of the unresolved tension of opposites. Rather, since Jung's energetic view of the psyche requires libido to be constantly flowing, 'a damming up of vital energy results,' which in turn produces a 'regression of *libido*' in the collective unconscious. ... So, Jung argues, the tension of opposites, after the descent of libido into the unconscious, 'produce[s] [from within the unconscious] a new uniting function that transcends [the opposites].' What it is that happens in the unconscious ... that allows a new symbol of greater wholeness to emerge remains a mystery. Jung liked to refer to it ... as a *tertium non datur* – something which could not be logically predicted from the opposites. However, what emerges unites the opposites and provides 'a new content that governs the whole attitude, putting an end to the division and forcing the energy of the opposites into a common channel. The standstill is overcome and life can flow on with renewed power towards new goals.'

At our recent group meeting we were due to continue reading layer one in the chapter on Jung's encounter with 'The Red One' (see pp. 212-17). This turned out to illustrate aspects of what Jung wrote about in theoretical terms in *Psychological Types*. In this Red Book active imagination, Jung has a dialogue with the

Red One, the devil. There is an exchange of opposing views of each's perception of the other which fails to resolve their differences. This is perhaps an example of the damming up of energy. There seems to be a change gear (perhaps opening the way for energy to descend into the unconscious) when Jung gives up the attempt at a consciously-achieved resolution. He says to the Red One, 'I know just as little who you are, as you know who I am.' At the level of each trying to know the other as opposite, they could be described as having put their energy into sparring. As their conversation continues, a new symbol for what they are doing is voiced by the Red One, who suggests: 'It is conceivable that there is some third thing for which dancing would be the symbol.' Reverting to describing their engagement as it were from outside, Jung records what happened next in his active imagination: 'The red of the rider transforms itself into a tender reddish flesh colour. And behold – Oh miracle – my green garments everywhere burst into leaf.' And the Red One greets Jung no longer as an adversary: 'Don't you recognise me, brother, I am joy!' And though Jung is not instantly convinced he is willing to respond in a new way: 'Could you be joy? I see you as through a cloud. Your image fades. Let me take your hand, beloved, who are you, who are you.' And as the active imagination ends, Jung adds: 'Joy? Was he joy?' The

possibility of life flowing on with new power and new goals has been opened up.

Jung's approach relies on the discipline of waiting, of abiding in unknowing, and being willing to allow a process of transformation to emerge. CJC members who study the alchemical aspects of Jung's work will see allusions to that worldview in Jung's account of his encounter with the Red One. Jung's approach to the issue of irreconcilable opposites also relies on discernment. The inner journey leads on to the task of integrating the new orientation towards those whom we see as the opposing, threatening 'other'. Discernment is needed, for example, if, as we pursue new goals, the 'other' is actually intent on doing us harm as well as at the same time carrying the projection of our inner enemy whom we cannot yet accept as our brother/sister.

#### References:

Jung, C. G., *Psychological Types* (1921), CW6, pp. 478ff.

Jung, C. G., *The Red Book: Liber Novus – A Reader's Edition* (2009), pp. 212-17.

Oglesby, L., *C. G. Jung and Hans Urs von Balthasar: God and evil – a critical comparison* (2014), p. 147f.

### The Necessity for a Myth - Psycho-Diversity - Richard Barwell

During this enforced year of quiet my mind has enjoyed wandering down all kinds of avenues, many of which owe a debt to Jung. Now an octogenarian it, is unsurprising to me that these often have to do with the paths to and from death, which has been a big matter for me, off and on, since the age of four when my father was killed. The world around me changed that day and its effects have been life long.

It was Jung suggesting that we ought to find our own myth, in *Memories Dreams Reflections*, of death, in order to live life more fully. This has been one of the most helpful ideas I ever found, and I have worked on it for the last quarter century. In essence my image or, myth, involves the alchemists' idea that matter is somehow alive, which opens up the possibility that it is not just inert and lifeless but involves a certain kind of life. This is also indicated by sub-atomic physics which has shown that, apparently, inert matter is anything but lifeless: this sense was reinforced for me by von Franz.

The second element of my image is that all life is a blend of spirit and body, and while death involves the end of consciousness, and the start of physical decay, that does not involve the end of spirit. Clearly the physical is recycled and, like water, is never lost. So the spirit inherent in that matter, i.e. body, persists through every recycled manifestation. The body is thus one temporary custodian, of a constantly evolving, always invisible, spirit.

Such then is my, perhaps, unique compound image, my myth, of life and death of which I am such an infinitesimal part. It provides hope and, just as vital, responsibility, connectedness and even purpose. It arises from some of those many avenues but is also 'mine own'. I have drawn on whatever has come my way – often with

other members of the Circle. The purpose, and my own responsibility has to do with the condition in which spirit carries on to the worms or, grass or trees, this eternal element of being. Crucially it helps also with living.

This myth informs my rapidly changing relationship to our inspirited planet, now inhabited with so many human beings (7.9 billion at the last count). We are the main consumers of its finite resources at the expense of countless other forms of life. We are the primary cause of their now rapid extinction, not so much for our own survival but often for our casual pleasure and because we, specially our richest 16%, have become used to this style of freedom in our lives.

Now we need not just government led change but massive inner change of the driving forces within each one of us which can cause us to treat the earth as we would wish to be treated ourselves, with consideration and fairness.

The trouble is we do not keep that clear in our minds. So we need to learn how to create for ourselves our own meaningful image of existence beyond our own bodies.

I come to the greatest questions for each of us:-

**What do we each see as the key principles governing life and death, which we need to understand and adopt for the planet to sustain the myriad life forms, including our own, in the truly complex web of life on earth? What myths will aid us, as the most powerful species, to adapt our behaviour so we re-join the family of life, bringing our skills to nurture and sustain it permanently?**

It is more than possible that a genuine understanding of Jung's life and work may well be our most helpful starting point.

## SEQUENTIA: Hildegard von Bingen and Matthias Grünewald

Thomas Rochford

Kayleen Asbo's plenary triggered many memories for me. Around 1985 I felt my life was falling apart. I read Norman Cohn's book entitled *The Pursuit of the Millennium* and came across Hildegard von Bingen and Joachim of Fiore. I bought a German translation of *Scivias*, ('*Wiße die Wege*' – I was fluent in German at that time), and wrote to the editor of her works, Sr. Adelgundis Fürhkötter OSB, to ask if I could come and spend a fortnight with her to learn more about Hildegard. She very kindly agreed and recommended me to a Pension - Pension Haus Romans - at the foot of the path that leads up to convent of Hildegard von Bingen just outside Rudesheim.

Nearly every morning (Sundays were not available) I climbed the gradual ascent through the vineyards to the abbey and was admitted to the guest quarters. The Convent is an enclosed order. Sr. Adelgundis would give me a text from *Scivias* to study and I would leave and rejoin her with my thoughts and questions in the late afternoon and would then go to the Abbey Church to listen to the unseen nuns singing vespers, then return for an excellent evening meal in the Pension accompanied by their own Riesling.

For me this was one of several turning points in my life and I felt I would like to share with you something of Hildegard's legacy apart from that which you may already know from Kayleen's talk or a study of the Red Book.

This is the earliest picture which we have of her Abbey on the Rupertsberg based on Wibert of Gembloux's



description from the year 1177 CE. He wrote:

*"This convent has not been founded by an emperor or bishop, a mighty or a rich man of this world, but by a poor and weak woman, a newcomer in this region. Within a short time, only 27 years, the monastic spirit and the outside construction have developed to such high standards, that not by magnificent but well-built*

*and spacious buildings it is in an excellent condition."*

After Hildegard's death in 1179 her convent never regained the same spiritual importance of former times.

While I was with Sr. Adelgundis, she showed me an article written by one of their nuns who had been trained as an Architect. This made a strong case for the identification of the building behind the left shoulder of Mary in the Isenheim Altarpiece by Matthias Grünewald between 1512 and 1516.

Grünewald was employed by Uriel von Gemmingen, Archbishop of Mainz, for whom he designed and built a fountain at his palace in Bingen. He also worked for the next archbishop, Albert of Brandenburg. In 1512 he settled in nearby Frankfurt where records indicate he bought a house and married Anna, a converted Jew, then probably aged 18. The marriage was not happy and in 1523 she was institutionalised with what is variously described as mental illness and demonic possession. Grünewald took the side of the Peasants in their revolt of 1524 and maybe this forced him to take an alternative post with the Healing order of the Antonite Monks in charge of their famous altarpiece at Isenheim (now in a museum on Colmar).

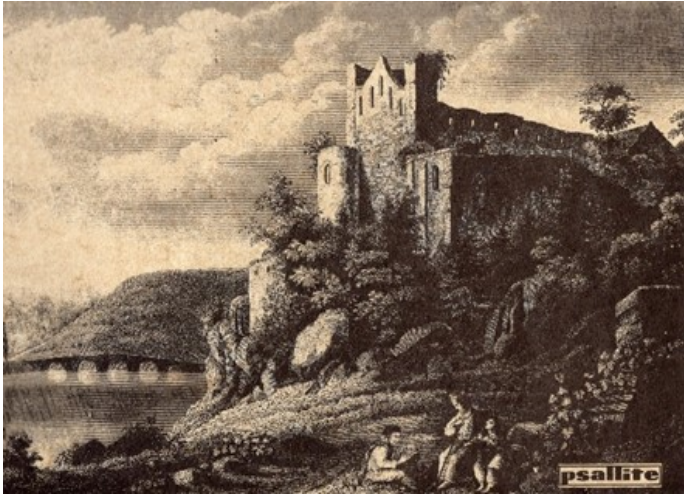
The composer Paul Hindemith based his 1938 opera *Mathis der Maler* on the life of Grünewald during the German Peasants' War; scene Six includes a partial re-enactment of some scenes from the Isenheim Altarpiece.



Her building was finally destroyed by the Swedes in 1632 at the start of the Thirty Years' war in Europe. An 18<sup>th</sup> century, 'romantic', engraving shows what was left of it at the time and has been used as the cover of an album recorded by her nuns in 1969. Notice the bridge



across the Nähe on the left. The bridge was built at the command of the Roman Emperor Drusus shortly before Christ was born and destroyed several times and rebuilt. The picture above shows it after it was rebuilt in 1772. It was finally destroyed during WWII by the Allied forces in 1945. It was re-constructed and is now a national monument.



In 1165, 14 years before her death, Hildegard established a second convent on the opposite side of the Rhine at Eibingen, near Rüdesheim.

Her remains are now enshrined in the Pfarrkirche St.Hildegard, in Rüdesheim.

The Convent in Eibingen was dissolved in 1804. The community was re-established by Charles, 6th Prince of Löwenstein-Wertheim-Rosenberg in 1904. The Abbey was rebuilt and resettled from St. Gabriel's Abbey, Bertholdstein.

A flourishing community of nuns carry Hildegard's legacy, including her music, and her medicines forward in our time.

They welcome visitors. There is a shop for Records, Books, Wine and Craftwork, hereas well as Single Rooms for Private Retreats. You can learn more at their website: <https://www.abtei-st-hildegard.de/>

### Three Haikus by Liz Roman

What a diff'rence an  
'r' makes; single cells shape shift  
become black birds. Fly

Corvid's rough caw heard  
worldwide. Covid's silent flight  
also spreads afar

Corvid flies, is seen  
worldwide. Covid touches all  
unseen until seen

### Reflections on A Life on Our Planet David Attenborough 2020 Page 125

“With the advent of farming, our options increased, and our relationship to nature changed. We came to regard the wild world as something to tame, to subdue and use. There is no doubt that this new approach to life brought spectacular gains, but over the years we lost our balance. *We moved from being a part of nature to being apart from nature*” ( my italics).

Observation: Jung saw the unconscious as many sided but one of the key aspects of it is our connection to nature. In *Late Thoughts in Memories Dreams Reflections* he says: “Our psyche is set up in accord with the structure of the universe”. If this is so it suggests that at some level we probably do know when we offend against nature, because we are also offending against ourselves. When our activities kill life for our own comfort and enrichment, and our demands eliminate



species, destroy rain forests, and over-fish then we are failing to see ourselves as part of the great cycle. Conversely we perhaps also know when we work in tune with greater nature because we are in tune with our own being at the very deepest, unconscious level, which is in my view, where the greatest creativity lies. This is one way I feel a recognition of Jung's life and work is of special value to us now. (See the Rainmaker story on p.3 in this issue.

Richard



**In the Shadows**  
**Active Imagination and Thinking Hands**  
**Lorna McNeur**

In the creative act of sculptural  
clay making  
I let my hands do the thinking  
Rather than predetermining  
something in my head  
Hands, mind, and psyche,  
working and learning together

While the hands build  
The eyes perceive  
And the mind learns  
Imagining more ideas  
For the hands to think about  
Whilst building

I had a large lump of clay  
And let my hands play  
They created a shroud like  
cave  
It seemed to call for a head  
in the empty hood

Who is this  
Ancient Dark One  
Man or woman  
A disembodied head emerges  
From the Shadows

A winged Owl  
Flying from within  
a deeply wise heart



A Medieval flying frog  
Smiling quietly inside  
With magical intentions  
A Trickster to be sure

Dream of a Winged Centaur  
My dear friend Diana had died  
Within months of her death  
A dream of a winged centaur  
appeared  
Man above and horse below  
With a head of medieval  
armour

Standing in Stillness  
On a cliff edge  
Overlooking the Sea

I could feel the ghostly  
presence  
Of my dear friend behind me  
I turned to her and said  
I think he is waiting for you

Diana: Roman Goddess of wild  
animals and name akin to Latin word,  
dium, meaning sky

In Greek mythology, the centaur is  
seen as wild as untamed horses



Unidentified awe-inspiring little plant - spirals out exponentially in its Fibonacci sequence. Clarissa Cochran

## The Jungian Learning Community

Richard Barwell

I have lost count of the years, maybe 20, that we have been meeting, about nine times a year, as a group of people associated with therapy. I started it because I felt that counselling might benefit from a deeper awareness of Jung's quite distinct attitude to life and therapy compared to the psychodynamic and Freudian or CBT approaches.

This year we have had to switch to holding virtual meetings on Zoom rather than meet together in the lovely big room at the Friends Meeting House in Hartington Grove in Cambridge. We have seen both pros and cons from this shift. I am not certain what other members feel but my sense is that as the year has progressed we have been able to relax more and while there is a certain loss by not being in the physical presence of others there have also been important gains in that our membership has grown a little, specially by people who have moved away now being able to meet us again with great benefit to all of us.

We have no idea yet what we shall do when the pandemic is over but it does seem likely that we shall not want to lose the benefits, which

include no costs of membership since there are no room fees, and none of us of course have to turn out, nor park our cars, so it is easier to meet from wherever we are in the world. Indeed we now have the great pleasure of the connections with people in London, Scotland (me) and indeed Canada. This national and international spread is most welcome and exciting.

Our programme this year has of course been much influenced by the pandemic and particularly as we in Britain began to emerge from the first lockdown and we were experiencing a somewhat bemused and varied evaluation of our various forms of withdrawal from our accustomed life style, and normal habits.

In the early days we watched the reports of lockdown and the how people emerged from it, and how difficult it was to adjust to a quite different way of living. To me at least it felt that the country was like an addict having a problem quitting. So we started to consider Jung's thinking about addiction and its close relative, habit. Of course the costs to the planet of rich countries habits were suddenly highlighted, for example, by the dramatic improvement in air quality when travel was restricted.

Jung was of considerable assistance to the founders of AA in

forming their early programme and he advised that alcoholics could be helped by introducing spiritual matters, which was found to be helpful. The current discussion in the JLC are centring around what Jung meant by 'spirituality' and I imagine how relevant his thinking is today in works like *Modern Man in Search of a Soul*, and in particular by the last chapters in *Memories Dreams Reflections*. (For more on this see elsewhere in this issue of the Chronicle.

Our purpose in meeting is to enable us to consider as therapists, or maybe those retired or in training, how we ourselves react to our world and how we may best respond to those who come to see us for help in a more Jungian perspective. It is a fact that we are mostly all present or ex-members of the Cambridge Jungian Circle but this is by no means a requirement of membership of this community. You need not even be a 'Jungian' - and we are highly democratic in our running.

If you are interested Margot Butterworth will always be able to give you further details. email [margotbutterworth@btinternet.com](mailto:margotbutterworth@btinternet.com)

## The importance of CJC Small Groups to the Circle

Judy Hanmer, Small Groups Co-ordinator

Small groups whose members have the opportunity to discuss whichever aspect of Jung's work is of most interest to them have been at the heart of CJC since its inception in 1992. Most of the people who volunteered for the committee over the years have first been involved in small groups, which have fired their enthusiasm for Jung's work and inspired them to offer help in the development of the Circle.

Until very recently we met in each other's homes - a very pleasant way of offering hospitality and getting to know each other better. However this year has been very different; although we miss seeing each other in person the groups are thriving on zoom and even

attracting members from further afield; for instance one member who had moved to Canada and another is in Italy.

We have two very thriving **Dream Groups**, one of which has been in place for over twenty years. **Creative Arts** involves the exchange of photographs of recently work and **Life Stories** enables members to look at their own journey through life from a Jungian perspective. The **Red Book Group** (see Les Oglesby's article on page ??) is has been looking at some of the online talks given by Satya Doyle Byock who presented a plenary for us recently and the **Alchemy Group** has embarked on reading a new book: *The Fires of Alchemy* by Barbara Somers.

**DEBRA - Junior High School 1966 NYC**  
**Lorna McNeur**

I was now the awkward age of 13  
and had just been dumped onto the streets of New  
York City  
wandering around on my own whilst my mother sorted  
out her own life  
We were soon thrown into our local city school in  
Manhattan

I quickly noticed that there were 10 eighth grades  
Numbered from 8-1 to 8-10  
In 8-1, there were mostly all white students  
In 8-5, the students skin colours were mostly brown, as  
in Puerto Rican  
And in 8-10, the vast majority of students were black,  
if not all

There were also four extra and special eighth grade  
classes:  
8 SP1 and 8SP2 = These were two 'Special Progress'  
eighth grade classes  
8SPE1 and 8SPE2 = These were two 'Special Progress  
Enriched' classes  
These were almost entirely made up of white students  
with one or two brown or black students in each

My twin sister and I arrived at the last minute in  
September  
due to our family break-up  
My parents suddenly separating in the late Summer  
And we somehow ended up in New York City  
from Philadelphia  
'City of brotherly love', torn apart by agonising &  
murderous race riots

We were thrown into 8-5 with mostly Puerto Rican  
kids  
It seemed to be a crowd management class with most  
of the day comprising  
'Sit down Miguel', 'Stop throwing paper Maria', 'Get  
back in your seat José'

The lunchroom had its daily riot of kids all piling on  
top of each other  
to watch yet another "Fight Fight! Nigger and a white"  
Leaving the lunchroom, you had to brave the tunnel of  
boys  
all lined up to grab girls bums as they left to go to the  
playground

After a few weeks of this, we went to a small group  
reading session, and they realised that my twin and I  
could read, and suddenly we got switched to 8SPE1  
and 8SPE2. We were given the safety of the white  
privileged zone whilst kids of colour had to fend for  
themselves. The injustice was obvious.

In class, I often got bored and the only allowable  
excuse for a wander  
was to the toilets. It seemed that a girl in 8-10 had a  
similar habit.

Over time, we realised this pattern and got to talking.  
Her name was Debra and she towered way over my 5'-  
10" height.

I told her what I thought of this racist colour system at  
work here,  
which sparked other observations and conversations  
between us.

Debra and I both valued our talks and she told me that  
she would 'Watch out for me'. I felt honoured by this  
Black girls show of friendship to white me. Often,  
when I was walking in the hallway with the masses  
between classes,

I would hear her huge voice thunder from way up the  
other end at 8-10,

"Yo Lorna!" to which my arm would raise a warm  
welcome shout, "Yo Debra!"

One day after school, three black girls happened to be  
standing near me, and I could feel them eyeing me up  
for a bit of trouble. Soon they started badgering a bit,  
threatening to pull out my earrings, which was the  
commonly feared threat in the schoolyard, amongst the  
girls anyway.

I was all too aware of the horrific black/white  
discrepancies and empathised with their position,  
whilst also standing inside my own white body; and  
knew that I would feel as angry as them if I too was in  
a black body.

I figured that what they could see was that I was a  
blond haired, white skinned, middle class girl. They  
had no way of knowing that I struggled with no meals  
at home, third-hand clothes, a wayward abusive  
mother, no money, and certain levels of homelessness.  
They knew none of this and it was easy to assume  
middle class status. But at the same time, I also knew  
that my struggles were probably a mere fraction of  
theirs. And therefore, I felt I had no right to defend  
myself. I might be driven to the same in their shoes.

In mere seconds, all of this was flooding through me,  
and I was mute in my silence, and they were closing in  
... and suddenly ... Debra's voice booms over all of us  
... "Hey, Leave her alone! She's Cool." And the posse  
backed off and Debra and I hung out for a little while  
afterwards. A couple of days later after school, that  
trio called out from across the street, as they were  
walking by, "Yo Lorna", to my amazement, and I gave  
them a warm wave and a 'Yo' !

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## Living the Symbolic Life

Judy Hanmer

*When a society places great emphasis on rationality and practicality, there is little room left for what C.G. Jung described as 'living a symbolic life', a symbolic life that can express the daily need of the soul. He once remarked that this is something we sorely lack. Although symbol formation is one of the most essential manifestations of the human mind, we pay far too little attention to its capacity to bring insight, healing and meaning to our everyday life. When, however, we tend to our dreams and fantasies, when we are mindful of life's synchronicities, and strange twists, when we are profoundly touched by a film, a poem, or a piece of art, when we participate in rituals (whether communal or personal) we are already opening the door to such a life. In Jung's view living a symbolic life 'gives a sense of peace that cannot be taken away from us. (North Carolina Society of Jungian Analysts).*

I recently attended a conference on restoring spirituality to modern life. One of the speakers suggested that the 'knicknacks' that we collect and position around our homes represent something deeper than mere ornamentation: they say something about our need to create meaning in our everyday lives.

This thought led me to look at the various representations of what it is to be a woman which are dotted around my house. I gathered them up, took a photo and began to ponder what they say about my personal feelings about being female, both within my own culture and elsewhere. I belong to a CJC dream group, so the most obvious way of thinking about this subject was to imagine what I would say about them if I experienced them in a dream.

I began with the little girl from South Africa with her beaded hair and impressive neck rings. She is one of the most vibrant members of my collection, bright-eyed and ready to experience life. Perhaps a 'wondrous' child like this lurks somewhere within my psyche, but my childhood was dominated by the fact that my country was at war and I learned at an early age to suppress my feelings so as not to make the people around them more upset than they already

were. My parents were experiencing the second world war to take place in their lifetime and, as with the first, it was not at all clear that we were going to win.

Three other statues are of women who are very much part of their culture and (in my imagination) are content to obey the rules and fit in with their cultural group, or tribe, circumstances not perhaps allowing for an individuation journey. One is a tall, elegant Xhosa woman (perhaps related to the little girl) and the other very much an earth mother, as she is made of clay. In the workshop in New Zealand where I discovered her there were many others like her. I imagine her at the centre of her family, a selfless mother, wife and grandmother. but she looks a little anxious and her hands are clasped together as if making an appeal. Perhaps she would like to be seen and heard for herself, but this is not possible in the context in which she finds herself. It is possible that she has not even allowed such a thought to occupy her conscious mind. The third member of this group is a baker's wife from France, one of the figures traditionally placed in a church at Christmas time to represent the local





community coming to see the wonder child born in a stable. She is a grandmotherly figure, at home in the context of her work, her family and the local community and she does not look as if she would wish to be anything other than she is. No figures similar to these three appear in my dreams, so I assume that they belong to my outer life.

*A symbol remains a perpetual challenge to our thoughts and feelings. That probably explains why a symbolic work is so stimulating, why it grips us so intensely, but also why it seldom affords us a purely aesthetic enjoyment' Jung CW 15: para 119*

The last two figures feel much more like dream images and as such they belong to the inner life, the individuation path, the journey of the soul. The very beautiful small carving of a Chinese or Japanese lute player was brought back from the Far East by my sister and is among my most precious possessions. She speaks to me at a deep level and I think represents something about the possibility of being creative in difficult circumstances, but she also reminds me how very limited is our freedom to be entirely ourselves, except within our own minds, where we can roam free like Artemis, the last figure in my collection. This court lady with her lute might easily be a character from Sei Shonagon's *Pillow Book* written a millennium ago. The archetypal feminine has not changed in that time.

So finally, here is Artemis a strong young woman, running freely, her hair blowing in the wind, her bow at the ready, prepared to face anything or anyone who threatens her independence. Allegedly born in the island of Delos (one of the most evocative places I have ever visited) she personifies the fierce feminine and the wildness of nature, which we are presently learning to ignore at our peril. Ann Baring, in her book *The Myth of the Goddess* describes Artemis as 'the soul of the wilderness (where she) gives expression to the place in the psyche where humanity feels itself to be free from human concerns, and so at the same time open to the immense untameable powers of nature'. If Artemis appeared in my dreams I think I would make her welcome.

I have drawn on the following:-

*The Pillow Book of Sei Shonagon, The Diary of a Courtesan in Tenth Century Japan* (trans. Arthur Waley; Tuttle Publishing, Vermont 2011)

Ann Baring and Jules Cashford: *The Myth of the Goddess* (Penguin Books 1993) Anne Baring's CJC talks (nos.5 and 44) are available on our website.



*Writing this article brings back memories of one the first small groups formed in the Circle, Jung and the Feminine. A plenary given by this group is recorded on film. Judy*

## The New Aion – the Grand Mutation of December 2020

Prudence Jones

You might wonder why an astrology article in the *CJC Chronicle*, but Jung himself investigated astrology as a way of reading the unconscious. Astrology is the interpretation of human personal and collective life as if correlated with the observable cycles of the stars and planets. It is one possible way of tracking the unfolding of the archetypes in human society.

Astrologers select and highlight social trends (the collective unconscious) which embody the traditional symbolism, built up over millennia, of these cosmic cycles. And according to this, we are on the edge of a major transition in human values and outlook, a shift called a Grand Mutation which has not been seen for 800 years.

On the CJC blog I wrote about the breakdown of the old financial and political order in 2020, the “Great Reset” (named by astrologer Raymond Merriman, 2016), so I won’t go into that here but concentrate on the new order which is coming in.

What we are looking at, in terms of human values, is a shift away from 200 years of prioritising the sensation function (astrologically, the earth element, as in alchemy) towards an emphasis on the thinking, communicative, function (the air element). This has not happened since 1226! And in 2024 the 2020 change will be intensified by 20 years of upheaval and restructuring of the communication function itself when Pluto (astronomically downgraded from a planet, but still astrologically potent) travels through the air sign Aquarius, a shift last seen at the time of the French Revolution, 1778-1797.

So what is this massive change in the sky? We are looking at the 20-year recurring cycle of the planets Jupiter and Saturn, which can now be seen side by side in the southern sky in the early evening (in Europe) until the end of the year, after which they will become early morning stars. Jupiter, the brighter planet, with a 12-year cycle, meets Saturn, in the latter’s 29½-year cycle, again on 20<sup>th</sup> December this year – though the conjunction will only be briefly visible after sunset, owing to the planets’ proximity to the glare of the Sun.

Optimistic Jupiter and down-to-earth Saturn traditionally signal the beginning of a cycle of practical growth and enterprise. Think of the growth in online communication and commerce since 2000, or the arrival of Thatcher/Reaganomics in 1980. The World Economic Forum at Davos, right on cue, has already declared 2021 the year of its own “Great Reset.”

For the last 200 years, this Saturn-Jupiter cycle, the Grand Conjunction, has taken place in the areas of the sky (called after the constellations) which symbolise the element of Earth – the sensation function. But from 2020 until 2219 this conjunction will be occurring in Air – the thinking function. And so astrologers expect that human enterprise and values will be moving away from an emphasis on “stuff,” the sensation priorities of money in the bank, a stable income, established tradition and

material science, towards ideas: explicit codes of conduct, legal agreements, online communication, and information technology.

The last 200 sensation-function years, since 1802, saw the rise of the Industrial Revolution: heavy engineering, mining, banking, the agricultural revolution brought about by technological improvements, and rampant consumerism. The shift is now towards a networked world, where people are mobile because they have paper qualifications rather than perceived local worth, where everyone is online, and where information rather than stuff is what carries value.

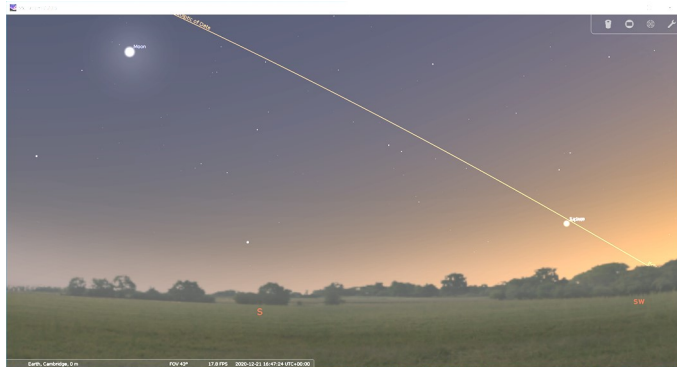
We can get some idea of what to prepare for by examining the last Grand Mutation from Earth to Air in 1226, with a precursor Air cycle from 1186-1206. Between these two there was a final return of an Earth conjunction, 1206-26, as the old order tried to reassert itself. The preceding two centuries of the Earth (sensation) element had seen the ubiquity of the feudal system in Europe, where possession was effectively the whole of the law and kingdoms were ruled by brutal fighting men holding their land in trust from the king, who himself had possession of the whole realm.

1225-6 was the year when in England the Magna Carta – the Great Charter of Freedoms, originally signed in 1215 but repudiated by Church and Crown as the old order fought for control during the Earth cycle years – was finally implemented. For the first time the king was subject to the rule of law (an implementation of the thinking function), and over the following half-century regular meetings of Parliament, representing non-aristocrats as well as the aristocracy, came about, together with codification of the law under Edward I. This was also the period in which the economy moved from one of feudal obligation, where people were tied to one household or lord, to a monetary model, which allowed them to be mobile and to sell their services to anyone.

In western Christendom Pope Innocent III (d. 1216) instituted wide-reaching reforms, replacing the veneration of relics (sensation) by the sacrament of communion (communication), reforming and more widely applying the canon law, and vigorously opposing heresy. Organised heresies, such as the Waldensians and the Cathars, arose during this time. The Inquisition, founded in 1184, was used by Innocent against heretics, and the Dominican Order, the “Friars Preachers,” also inquisitors, was founded in 1215 and vastly expanded its powers over the following decades. In this way the powers of argument and agreement can be seen as asserting themselves over the power of simple unreflective possession.

As we have seen, when the elements of the Great Conjunction shift there is often a crossover two decades when the earlier function re-emerges for one last fling. Our current incipient Air cycle in fact started in 1980 and ran for 20 years. The early 1980s saw the first personal computers, the destruction of heavy industry in the West and the latter’s replacement by the financial services industry, as productive (sensation) assets were replaced by speculative (thinking) ones. The Iron

Curtain was lifted in 1990, largely because broadcast communication about the Western way of life became widely available in Communist countries, then in the late 1990s the Internet took off. And then in 2000 came the dot-com bust. The Earth element had returned with a vengeance. Putin took over in Russia. Bright ideas and peer-group communication

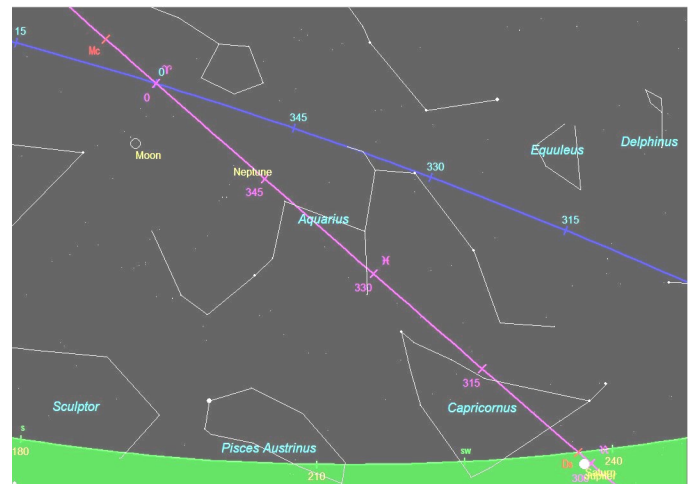


were of no interest in themselves – they had to be monetised, or at least owned and controlled. And along with e-commerce came a lot of reactionary political movements throughout the world, reasserting local traditions which the modernists had thought long superseded, and reasserting the values of the “somewhere” people, rooted in place and tradition, against those of the “anywhere” people with their mobile transferable skills and clever talk.

The reactionaries are unlikely to win, if the past is anything to go by, but they remind us of the need to balance all four functions or risk an unpleasant backlash. Communication may become dominant over the next 200 years, but the virtues of sensation, feeling and intuition are not to be ignored.

So astrologers are expecting a world in which physical coinage is replaced by the balance on some virtual accounting program, in which physical reality is trumped by “self-definition,” and access to places, goods and services is controlled by a QR code connecting with a personal data log. This new theoretical world will meet its first challenges in 2021, on 12<sup>th</sup>, 21<sup>st</sup> and 23<sup>rd</sup> January, when the practical demands of the old world defy the optimistic euphoria of the new – problems with vaccines, anyone? or is it with Brexit, or the US

Presidential inauguration? – and around 18<sup>th</sup> February, 14<sup>th</sup> June and 24<sup>th</sup> December. These last dates see the tidy new bureaucracy struggling to cope with the larger financial and geographical forces such as the new economic model and climate change, which have already been breaking down the earlier patterns of wealth and security just as their equivalents did, astrologically, in 1934-41. The challenge here is to recognise that solutions are not completed with the stroke of a pen (or the tap of a keypad). Persistence, repetition and adaptation are needed as the thinking world of Air makes its peace with the sensation-oriented world of Earth.



Astrology then does not predict exact material events other than, together with astronomy, the positions of the planets at any point in the future. What it does show is which invisible forces – trends or gods or archetypes, depending on your cosmology – can be seen as active, symbolised by the visible positions of the planets, at any given time. How these archetypes manifest depends on the material environment, and as always human beings, who perhaps unlike other animals have the gift of interpretation, are able to make their peace with them once they recognise these manifestations as symbols, omens or synchronicities.

Happy 2021, everyone.

### Michael Gould

Michael, partner of Clarissa Cochran, and a long term active and popular member of the Cambridge Jungian Circle died in August this year after a long struggle, and having been valiantly cared for by Clarissa for a long time.

Before he was a member he had been a scientist and he always brought his scientific rigour and enthusiasm to his discoveries about Jung, especially in the small groups to which he belonged. He gave a memorable talk on Jung and Gurdjieff at a plenary meeting in December 2006

He served twice as Treasurer of the Circle, the second time it could be said he saved the Circle, by agreeing to serve again against his own best interests, because there seemed to be no one else willing to stand at that difficult time. He finally relinquished that post only when a replacement could be found.

For his help and enthusiasm we shall always remember him with affection and gratitude.

Editor



**Ecopsychology: Exploring the Self in Nature given by Gill Brown, CJC**  
**Chair 5th September 2020**

Many thanks to our Chair, Gill Brown for a deep and inspiring Ecopsychology workshop on Saturday 05 September that was held outside in Ditton Meadow, behind my home. Walking slowly in meditation in the expansive meadow on a beautiful sunny Indian Summer day, encouraged us to see and feel connections between our bodies, the Earth, and the world around us, in us, and moving through our psyche's and memories.

We had a lovely full group of members and new people, all with open and exploring sensibilities. Gill's gentle and deeply respectful nature inspired profound communications, as expressed by some members below.

*Nigel said;* Yes, I echo what Lorna says. Many thanks Gill for an extraordinary afternoon. I don't usually sit on an uprooted tree staring at a rose hip asking it repeatedly

"what are you". But I did and after a while it seemed like I was lowering myself by an inch or two each time I repeated that phrase. I suppose it might be called (it certainly felt like) rooting myself, or grounding myself more in the natural world. It was definitely not one of my ordinary afternoons.

*Thomas shared;* It was a lovely workshop. I normally feel my relationship with nature is that of a gardener, who cares for the plants and takes joy in the pleasure that they bring with their flowers and fruits; you could say a 'Carer'. I suppose what you did for me was to make me aware of the way the plants also care for me; even make me! It was a humbling yet reassuring experience. Thank you for an enlightening event, and thanks to Lorna for enabling it.

**CJC PLENARY EVENTS AND WORKSHOP 2021**

We have had an exciting and challenging year thus far with Covid necessitating Zoom Plenaries. It has been a steep learning curve for Thomas and Gill and me, regarding Zoom technical issues, sometimes stumbling over unexpected blocks, and at other times being thrilled with the enthusiastic numbers of guests flooding to our doors. The first and third Plenaries this Autumn were sold out, with Kayleen Asbo on 'Hildegard & Jung', and Mary-Jayne Rust on 'Towards an Ecopsychotherapy'. Roderick Maines' on 'Synchronicity' was equally exciting with challenging and thoughtful questions for all of our Plenary Speakers, along with truly engaging discussions. We will continue to have Zoom Plenaries for the foreseeable future, and after that, endeavour to have an integration of Zoom & venue Plenaries.

**Friday 15th JANUARY 2021**

***International Zoom Event NYC USA***

**THE RACIAL COMPLEX**

**Fanny Brewster**  
**Jungian Analyst**  
**and Author**

**Friday 19th FEB 2021**

**EMBODIED ACTIVE IMAGINATION:**

**PORTAL TO THE SOUL**

**Heba Zaphiriou-Zarifi,**  
**Jungian Analyst, IGAP**  
**Body Psychotherapist**

**Friday MARCH 12th (SECOND FRIDAY) 2021**

**THE ANCESTORS**

**Melanie Rein, Jungian Analyst, IGAP**

**Friday 16th APRIL 2021**

**LILITH: CULTURE and DIVERSITY**

**Edna Shahaf,**  
**Jungian Analyst, IGAP**  
**Educator**

**Friday 21st MAY 2021**

**MYTHICAL BEASTS: *Imagination in Dreams & Transformation Through the Imaginal, Healing Alchemy of Nature***

**Philippa Campbell, Jungian Analyst, IGAP**

**SATURDAY WORKSHOP SAT 22 MAY 2021**

**PHILEMON, KA, AND THE EMERGENCE**

**OF THE CREATIVE SPIRIT IN JUNG'S RED BOOK AND ART 1919-1923; SOME REFLECTIONS**

**Diane Finiello Zervas, Jungian Training Analyst, IGAP, Educator (Red Book Seminars), Author, Private Practice, London**

It has been not just a remarkable year but an astonishing one, and I need to add my thanks to what Lorna says above in view of the obstacles thrown in our path by the coronavirus.. Thanks to Thomas Rochford our Treasurer, and Lorna McNeur our Events Secretary and Gill Brown Chair, not only has the Circle maintained its time honoured schedule of lectures and other events but has greatly expanded its participation on a local as well as global scale by using Zoom. They have overcome considerable technical challenges which has been a stressful process for them, though that was not at all obvious to their audiences. All of us thank them deeply!

This Chronicle has been produced by a combined team of Judy Hanmer, Lorna McNeur and myself and it has been such a pleasure working with them remotely and just as creatively and imaginatively as ever. But without those who have given their contributions to our pages there would indeed be no Chronicle, so we hope readers will enjoy it and perhaps consider sharing their ideas or images for our next issue in **May/June 2021**. Thanks, indeed to all, Editor.