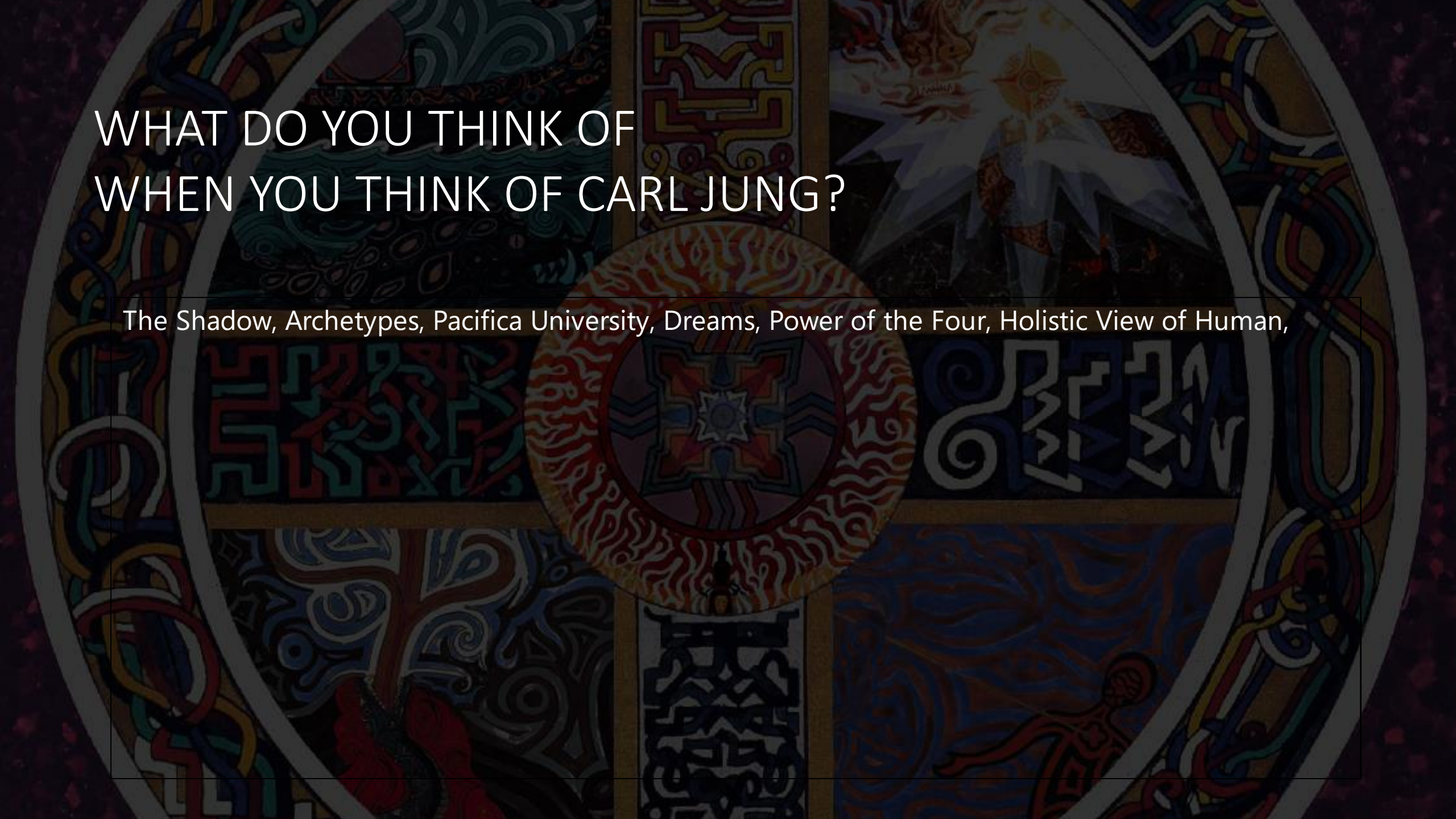




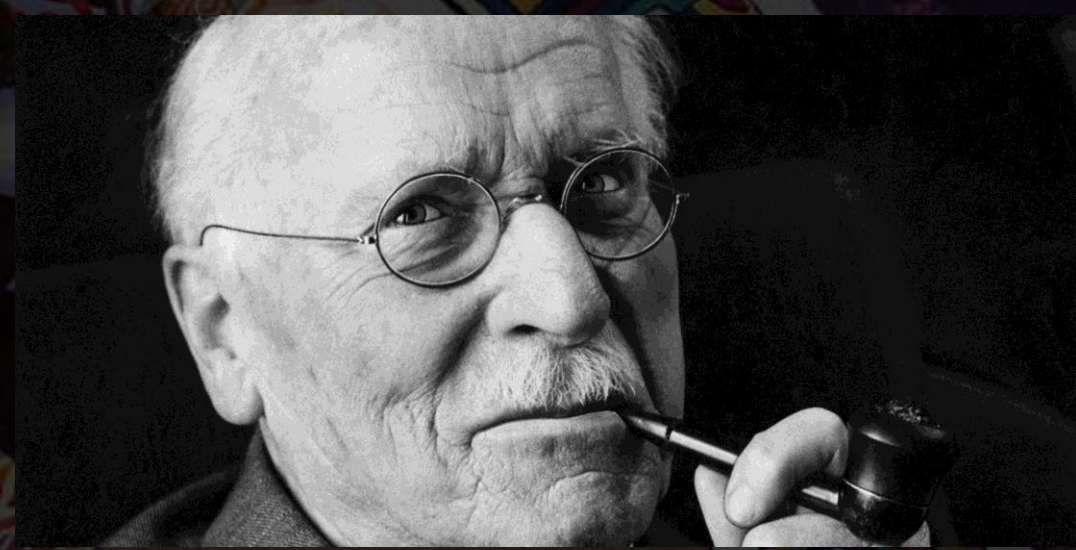
CARL JUNG
AND CHRISTIAN SPIRITUALITY

WHAT DO YOU THINK OF WHEN YOU THINK OF CARL JUNG?

The Shadow, Archetypes, Pacifica University, Dreams, Power of the Four, Holistic View of Human,



BIO



- Born July 26, 1875 in Kesswil, Switzerland
- Only son of a Protestant clergyman
- Mother, Emilie, suffered mental illness and temporarily left the family to live in a psychiatric hospital when Jung was 3
- Instead of going into ministry as was expected, he obtained a medical degree from the University of Zurich.
- While pursuing his degree, Jung worked at Burgholzli Asylum.
- Beginning in 1907 Jung worked closely with Sigmund Freud. Eventually Jung challenged Freud's beliefs around sexuality as the foundation of neurosis and his approach to treating psychological problems.
- In 1912 Jung published *Psychology of the Unconscious*, in which he examined the unconscious mind and explored the symbolic meaning of its contents. In it he challenged many of Freud's theories, leading to a break with him.
- Freud and others who supported him shut Jung out of the psychoanalytic community.
- Jung went on to call his own approach "analytical psychology" to distinguish it from Freud and other psychoanalytic practitioners.
- Jung married Emma Rauschenbach in 1903. They had 5 children and remained married until Emma died in 1955. Carl died in 1961.

KEY CONCEPTS IN JUNG'S WORK



- Human Psyche
- Archetypes
- Psychological Types

HUMAN PSYCHE: EGO, PERSONAL UNCONSCIOUS, COLLECTIVE UNCONSCIOUS

- Ego: the conscious part of the psyche consisting of all the thoughts, feelings, and memories which a person is aware of.
- Personal Unconscious: thoughts, memories, and desires of the individual that have been forgotten (but can be brought back into memory) or repressed (more difficult to access consciously).
- Collective Unconscious: Shared by all humans. Memories, ideas, experiences, and tendencies inherited from our ancestors and imprinted on our psyches.
- *And the essential thing, psychologically, is that in dreams, fantasies, and other exceptional states of mind the most far-fetched mythological motifs and symbols can appear autochthonously at any time, often, apparently, as the result of particular influences, traditions, and excitations working on the individual, but more often without any sign of them. These "primordial images" or "archetypes," as I have called them, belong to the basic stock of the unconscious psyche and cannot be explained as personal acquisitions. Together they make up that psychic stratum which has been called the collective unconscious.*
- *The existence of the collective unconscious means that individual consciousness is anything but a tabula rasa and is not immune to predetermining influences. On the contrary, it is in the highest degree influenced by inherited presuppositions, quite apart from the unavoidable influences exerted upon it by the environment. The collective unconscious comprises in itself the psychic life of our ancestors right back to the earliest beginnings. It is the matrix of all conscious psychic occurrences, and hence it exerts an influence that compromises the freedom of consciousness in the highest degree, since it is continually striving to lead all conscious processes back into the old paths. (Jung, The Structure of the Unconscious, 1929)*

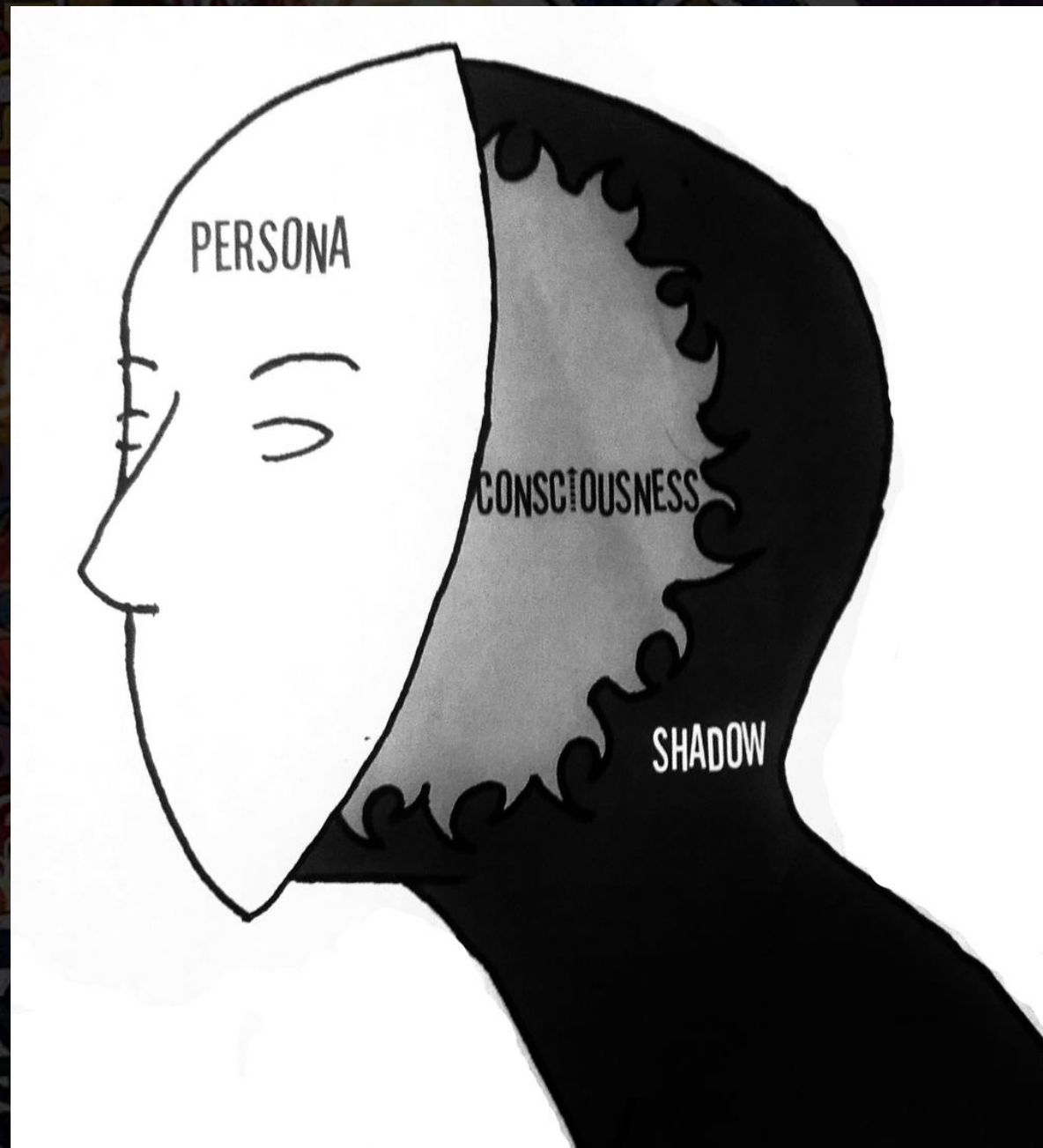
ARCHETYPES

- Archetypes are inherited through the collective unconscious. They are models or prototypes that are universally understood. They influence how we perceive and respond to the world.
- Archetypes are never fully consciously known. They emerge as symbols in dreams and in art, film, mythology, and religion.



PERSONA ARCHETYPE

- The public face we present to others. Not our true identity.
- A mask we wear in order to function in society, a compromise.
- Development of persona is essential for adapting to our social lives.



SHADOW ARCHETYPE

- Flip side of the persona.
- The dark side of ourselves that we are not fully conscious of.
- Consists of thoughts, feelings, desires, and behaviors that do not fit in with our idealized view of personhood and don't fit in with social norms.
- The shadow is often projected on others by those who have not explored and accepted their shadow side.
- *The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period. (From Aion: Phenomenology of the Self published in The Portable Jung, edited by Joseph Campbell, Penguin Books, 1976, p. 145.)*



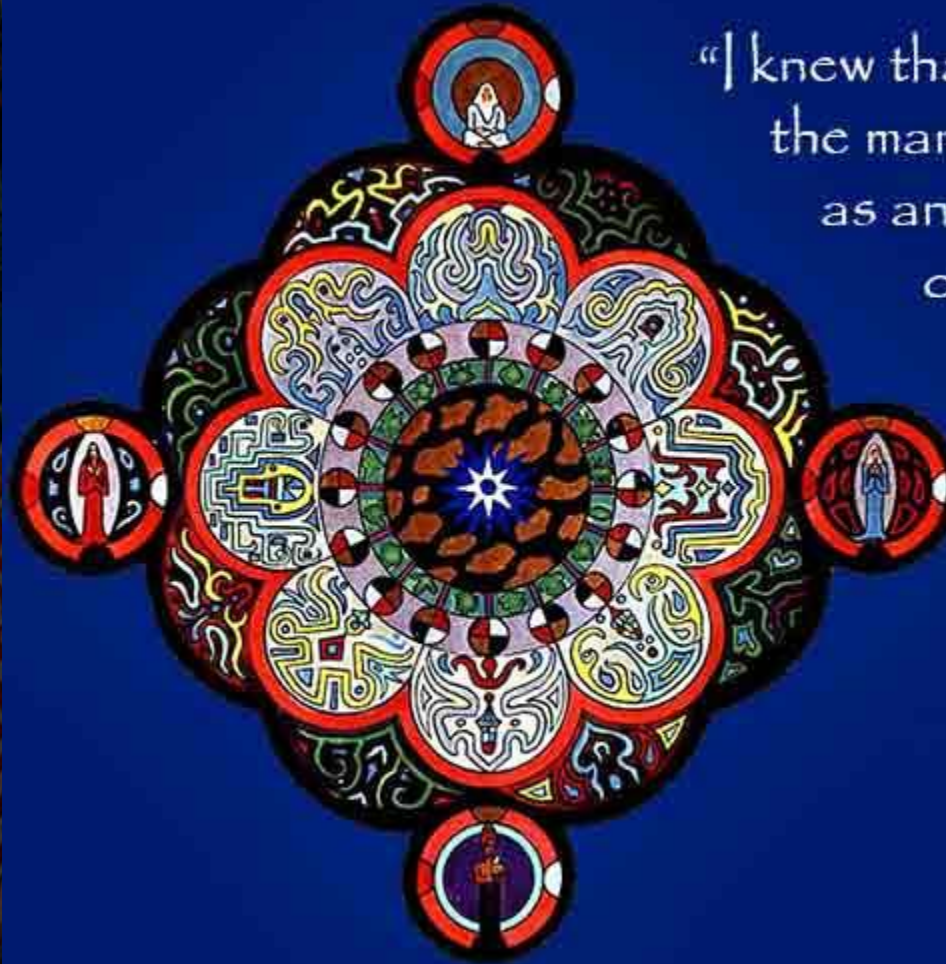
ANIMA/ANIMUS ARCHETYPE



- Jung believed no one was purely male or female. Instead, we all possess characteristics of the masculine and the feminine.
- Anima is the feminine side of the male psyche.
- Animus is the masculine side of the female psyche.

SELF ARCHETYPE

- Organizing aspect of the psyche, balancing and unifying all aspects of the personality.
- It seeks appropriate expression of the archetypes so all may be expressed.
- It is deeper than the ego.



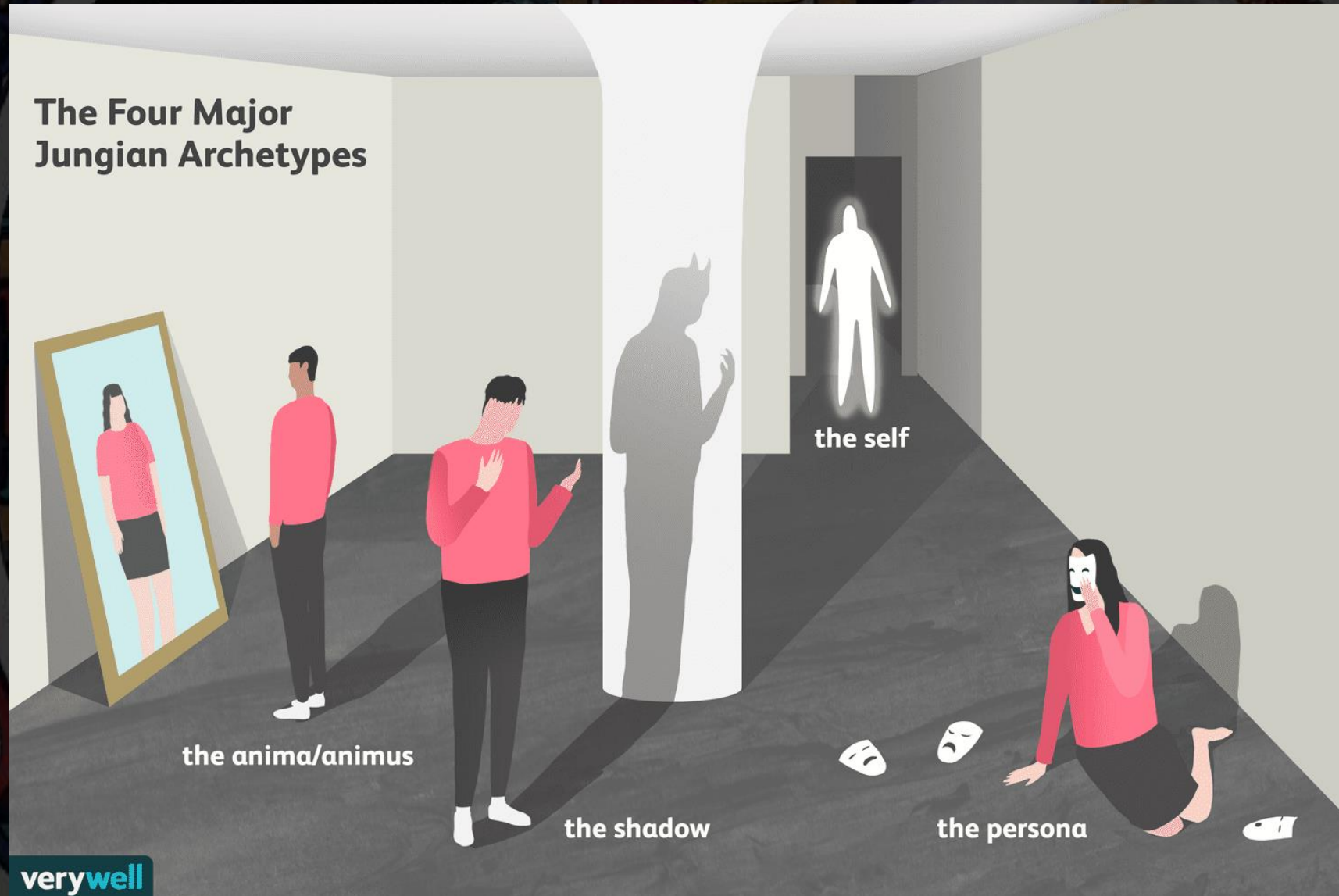
“I knew that in finding
the mandala

as an expression
of the self

I had attained
what was for me
the ultimate.”

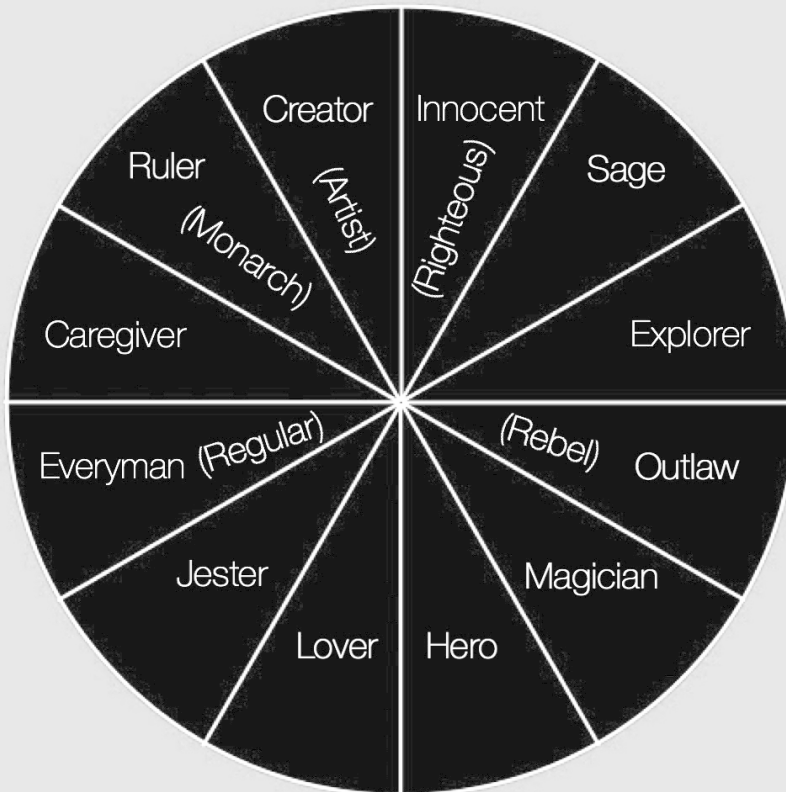
Carl Jung

FOUR MAJOR JUNGIAN ARCHETYPES



ARCHETYPES AND THE SHADOW

**“I must also have a dark side if I am to be whole”
Carl Jung**



PSYCHOLOGICAL TYPES

- Jung described 8 personality types based on two attitudes and 4 functions.
- Attitudes
 - Extraversion: outward orientation, individual directs most energy toward people and objects in the external world
 - Introversion: inward orientation, individual feels more at ease in their own internal thoughts and ideas.
- Functions
 - Sensing: prefer details, facts, and information they can gather by means of their five senses.
 - Intuiting: prefer to rely more on insight and hunches and tend to favor abstract information.
 - Thinking: making decisions or judgments logically and analytically
 - Feeling: making decisions or judgments guided more by emotions, personal values, and achieving harmony with others.



PERSONALITY TYPES

	Extraverted	Introverted
Thinking	<i>Extraverted-thinking type</i> - objective, dogmatic, tend to repress emotions, interested in learning about the external world	<i>Introverted-thinking type</i> - Intellectual, tend to repress feelings, have a great need for privacy, may have difficulty getting along with others
Feeling	<i>Extraverted-feeling type</i> - sociable, highly emotional, sensitive to the opinions of others, tend to conform to tradition	<i>Introverted-feeling type</i> - experience strong emotions but tend not to express them openly, thoughtful, quiet, may appear withdrawn and mysterious
Sensing	<i>Extraverted-sensing type</i> - outgoing, pleasure-seeking, adaptable, open to new experiences	<i>Introverted-sensing type</i> - Calm, passive, artistic, may appear detached from the world around them
Intuiting	<i>Extraverted-intuiting type</i> - creative, tend to rely on hunches, drawn to new ideas, good at motivating others	<i>Introverted-intuiting type</i> - Visionaries, daydreamers, tend to develop unusual ideas, may seem eccentric to others

A complex, colorful mandala with a central purple rectangle containing the text "CARL JUNG AND CHRISTIAN SPIRITUALITY". The mandala is divided into four quadrants by a central cross. The top-left quadrant features a dark, swirling pattern with a purple orb. The top-right quadrant shows a white, crystalline figure with a golden sun-like symbol on its chest, set against a dark background with a red dragon-like creature. The bottom-left quadrant has a blue and white swirling pattern with a red figure at the bottom. The bottom-right quadrant has a blue and white swirling pattern with a red figure at the bottom. The central cross is decorated with intricate, colorful patterns. The entire mandala is framed by a thick, multi-colored border of interlocking lines.

CARL JUNG
AND CHRISTIAN SPIRITUALITY

I DON'T BELIEVE. I KNOW.



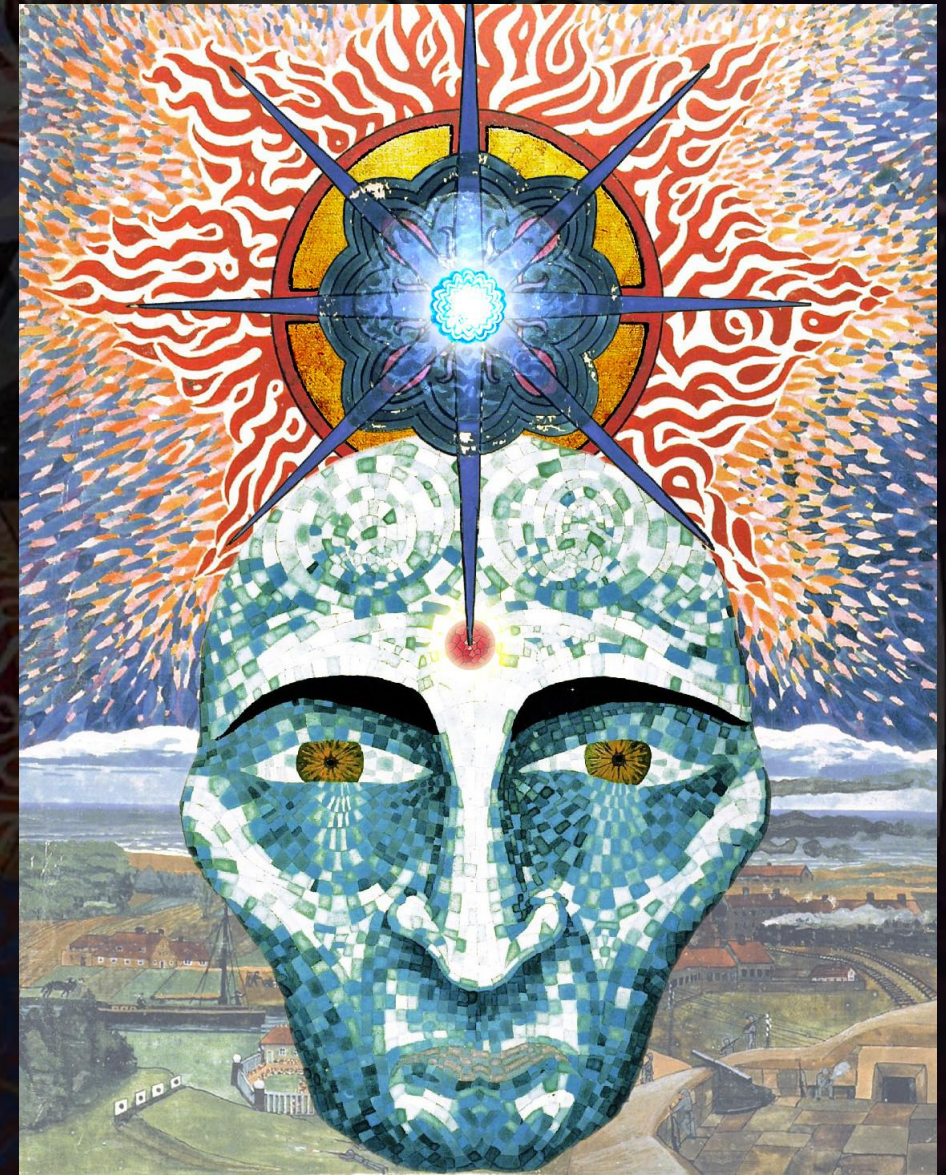
WHEN/HOW DO YOU KNOW?

- What do you think Jung meant when he said he didn't need to believe in God because he knew?
- When/how do you experience knowing God?
- How does "belief" guide you to God?
- How does "belief" get in the way of knowing God?



JUNG AND GOD

- Objective / Subjective approaches to God
- “In the course of rejecting his pastor father’s objectified Christian doctrine, Jung translated religious symbols into a psychological idiom.” (Moore, p. 17)
- Religious symbols well up from the deepest reaches of the unconscious, a major means of religious revelation.
- Jung focuses on the subjective, psychological aspects of these religious symbols, while not denying an objective reality to them.
- Jung approaches God through the same subjective, psychological path. This is not a denial of the objective reality of God.
- Jung believed that the unconscious is a primary way humans encounter God.



GOD AND THE SELF

- Jung spoke of the Self archetype as the image of God within
- The Self remains beyond the grasp of reason to define or fully explain. It is the deepest and central part of the unconscious.
- The Self acts as a unifying principle, holding together opposites
- Jung's thinking moved toward an immanent understanding of a God-like force or presence at the center of the human psyche.
- The Self is not the same thing as God. God is transcendent. But Jung's work focused on the subjective experience of God in the psyche.
- Is the unconscious the place where we most deeply encounter God, who is profoundly embedded in us?



DREAMS AND GOD

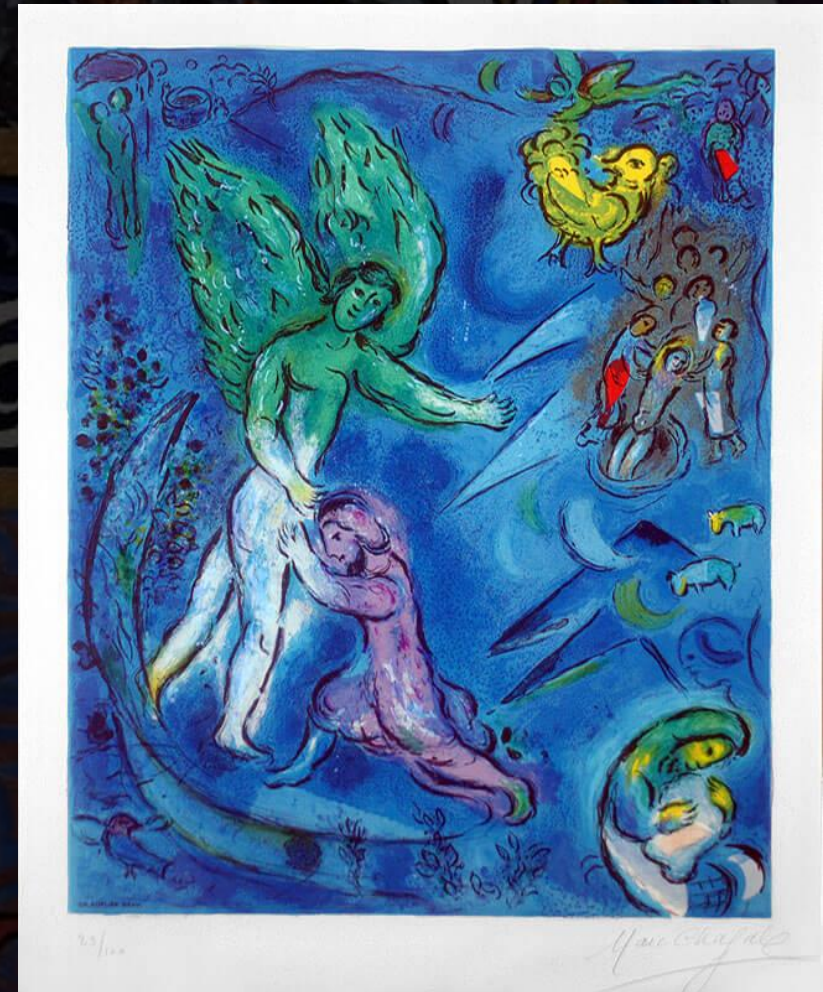
- Dreams are an expression of the Self. They serve to compensate for one's conscious state. They call into question one's conscious self-image.
- Dreams bring back to consciousness what has been ignored.
- Dreams do not have to be remembered or interpreted to serve their purpose in us.
- Images of God in dreams can be a symbolic representation of the Self. And the Self is an archetype of the God image in us.
- If God can influence our dreams, then the Self in our dreams may also represent divine reality that works in us, in dreams, as well as outside us, in the world.
- Are dreams how we are able to connect to God in ways that our conscious ego cannot open up to?

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BIBLICAL STORIES OF GOD IN DREAMS

Genesis 32:22-31 The same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. ²³ He took them and sent them across the stream, and likewise everything that he had. ²⁴ Jacob was left alone; and a man wrestled with him until daybreak. ²⁵ When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. ²⁶ Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." ²⁷ So he said to him, "What is your name?" And he said, "Jacob." ²⁸ Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." ²⁹ Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. ³⁰ So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." ³¹ The sun rose upon him as he passed Penuel, limping because of his hip.



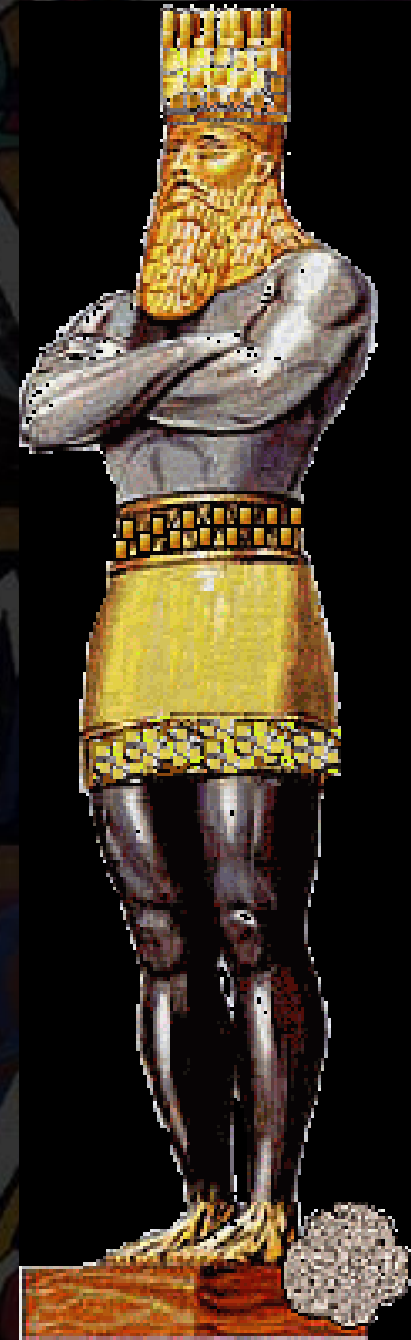
BIBLICAL STORIES OF GOD IN DREAMS

Matthew 1:18-25 ⁸ Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. ¹⁹ Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. ²⁰ But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. ²¹ She will bear a son, and you are to name him Jesus, for he will save his people from their sins." ²² All this took place to fulfill what had been spoken by the Lord through the prophet: ²³ "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us." ²⁴ When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, ²⁵ but had no marital relations with her until she had borne a son; and he named him Jesus.



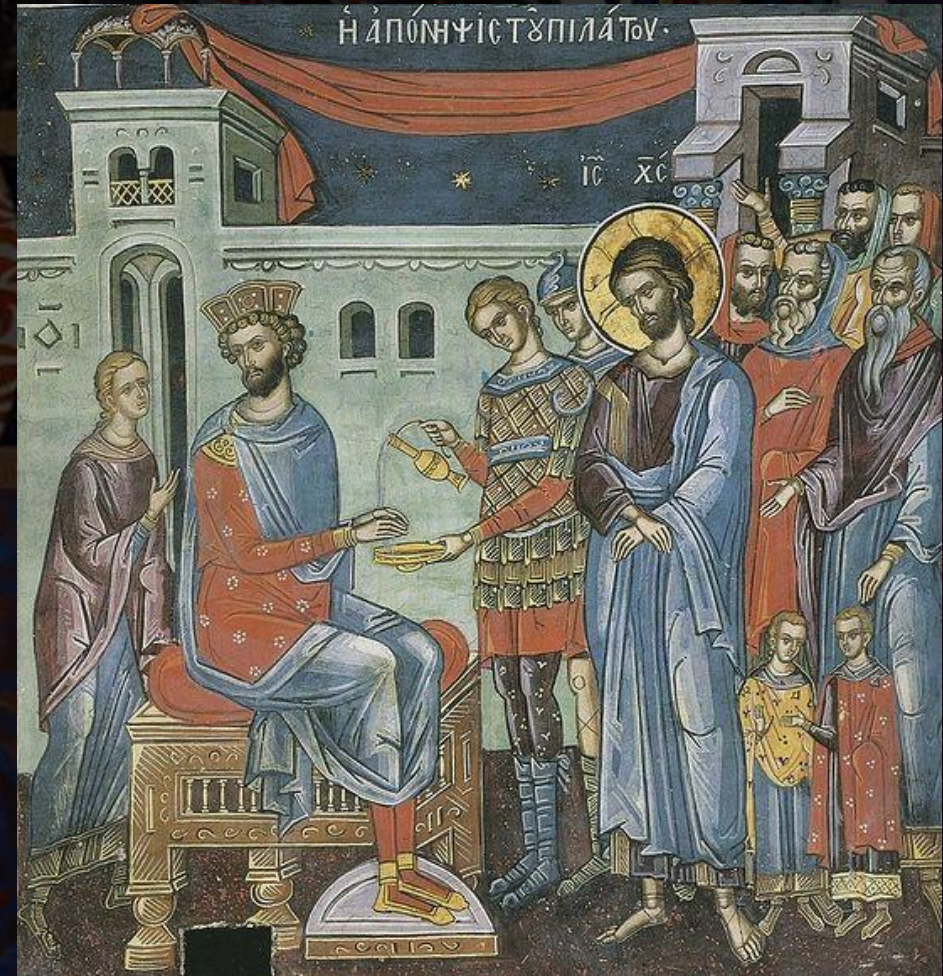
BIBLICAL STORIES OF GOD IN DREAMS

Daniel 2:19-28 ¹⁹ Then the mystery was revealed to Daniel in a vision of the night, and Daniel blessed the God of heaven. ²⁰ Daniel said: "Blessed be the name of God from age to age, for wisdom and power are his. ²¹ He changes times and seasons, deposes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding. ²² He reveals deep and hidden things; he knows what is in the darkness, and light dwells with him. ²³ To you, O God of my ancestors, I give thanks and praise, for you have given me wisdom and power, and have now revealed to me what we asked of you, for you have revealed to us what the king ordered." ²⁴ Therefore Daniel went to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him, "Do not destroy the wise men of Babylon; bring me in before the king, and I will give the king the interpretation." ²⁵ Then Arioch quickly brought Daniel before the king and said to him: "I have found among the exiles from Judah a man who can tell the king the interpretation." ²⁶ The king said to Daniel, whose name was Belteshazzar, "Are you able to tell me the dream that I have seen and its interpretation?" ²⁷ Daniel answered the king, "No wise men, enchanters, magicians, or diviners can show to the king the mystery that the king is asking, ²⁸ but there is a God in heaven who reveals mysteries, and he has disclosed to King Nebuchadnezzar what will happen at the end of days. Your dream and the visions of your head as you lay in bed were these:



BIBLICAL STORIES OF GOD IN DREAMS

Matthew 27:11-19 Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." ¹² But when he was accused by the chief priests and elders, he did not answer. ¹³ Then Pilate said to him, "Do you not hear how many accusations they make against you?" ¹⁴ But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. ¹⁵ Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. ¹⁶ At that time they had a notorious prisoner, called Jesus Barabbas. ¹⁷ So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" ¹⁸ For he realized that it was out of jealousy that they had handed him over. ¹⁹ While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."



A complex, colorful mandala with a central purple rectangle containing the text "CARL JUNG AND CHRISTIAN SPIRITUALITY". The mandala is divided into four quadrants by a central cross. The top-left quadrant features a dark, swirling pattern with a purple orb. The top-right quadrant shows a white, crystalline figure with a golden sun-like symbol on its chest, set against a dark background with a red dragon-like creature. The bottom-left quadrant has a blue and white swirling pattern with a red figure at the bottom. The bottom-right quadrant has a blue and white swirling pattern with a red figure at the bottom. The central cross is decorated with intricate, colorful patterns. The entire mandala is framed by a thick, multi-colored border of interlocking lines.

CARL JUNG
AND CHRISTIAN SPIRITUALITY

PERSONA AND SHADOW

- Persona: The self we present to the world. From Latin word for face, appearance, mask.
- Ego: The conscious self which the persona reveals and masks in part.
- Shadow: The unconscious part of us that is buried or repressed because we think or have been told it is unacceptable.

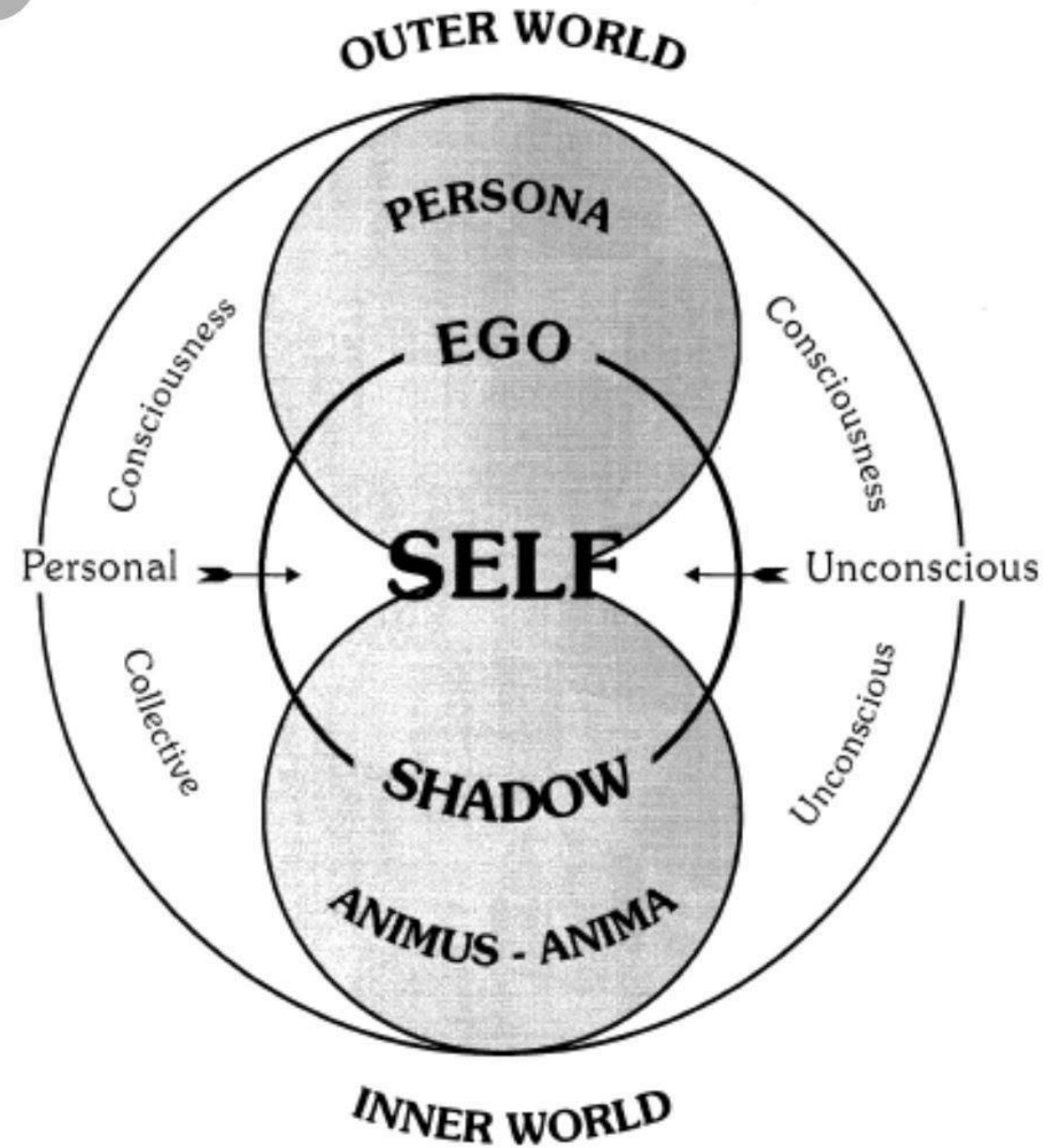
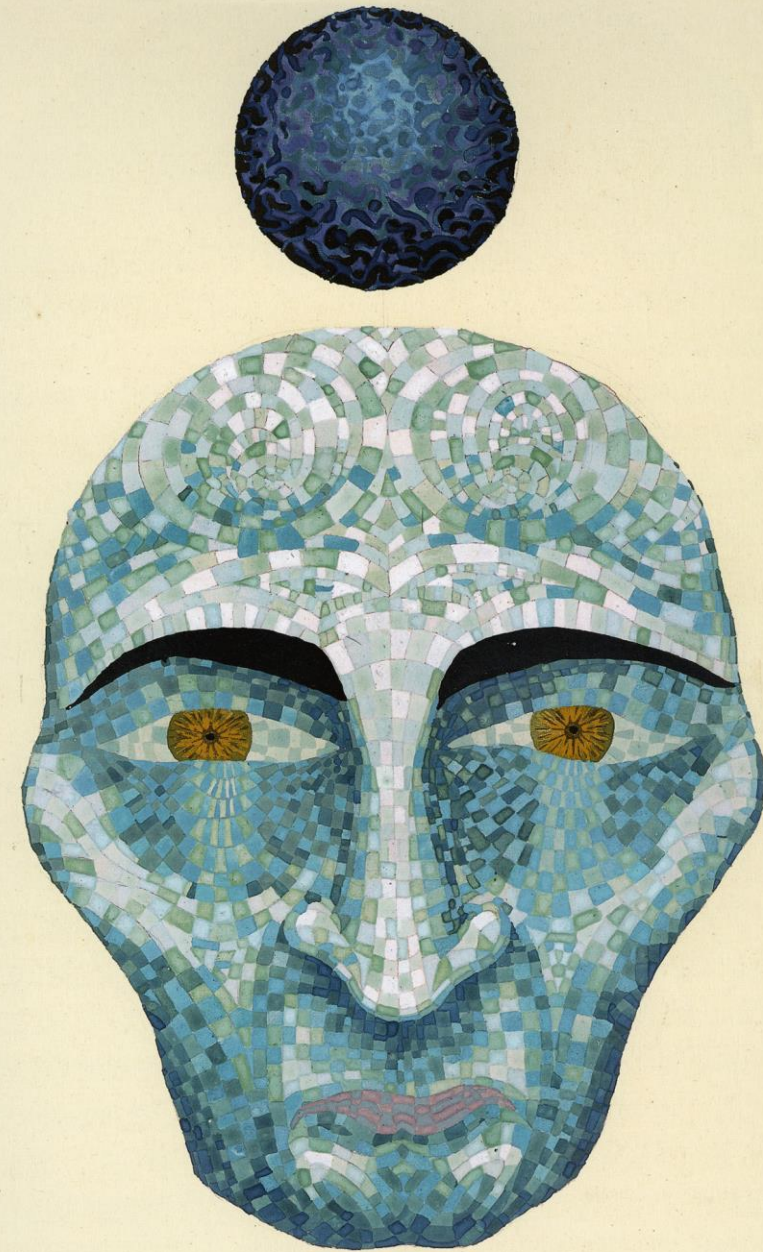


Figure 5: Jung's Model of the Psyche.

PERSONA

- Healthy development involves formation of a functional ego and differentiated persona.
- Lack of a healthy ego/persona can lead to psuedoego: over identification with external roles:
 - Not, “My name is Michael, and I serve as a pastor,” but, “I am a pastor.”
 - End up living a performance rather than being the ego self expressed through persona
- Lack of a persona can mean lacking the ability to conform to any social standards
- Dreams and persona
 - Overdeveloped persona may lead to dreams of being unable to take off clothes, stuck in heavy armor, being overdressed, having tough skin.
 - Underdeveloped persona may lead to dreams of being naked in public, being a turtle without a shell, being in your under clothes in a formal setting



WHO ARE YOU CALLING A HYPOCRITE???

- **Matthew 23:23-28** "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. ²⁴ You blind guides! You strain out a gnat but swallow a camel! ²⁵ "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. ²⁶ You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean. ²⁷ "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. ²⁸ So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.
- In Matthew Jesus is highly focused on people living with integrity rather than hypocrisy.
- Integrity: Integrating your exterior self with your interior self. Living openly and honestly before God. Healthy persona.

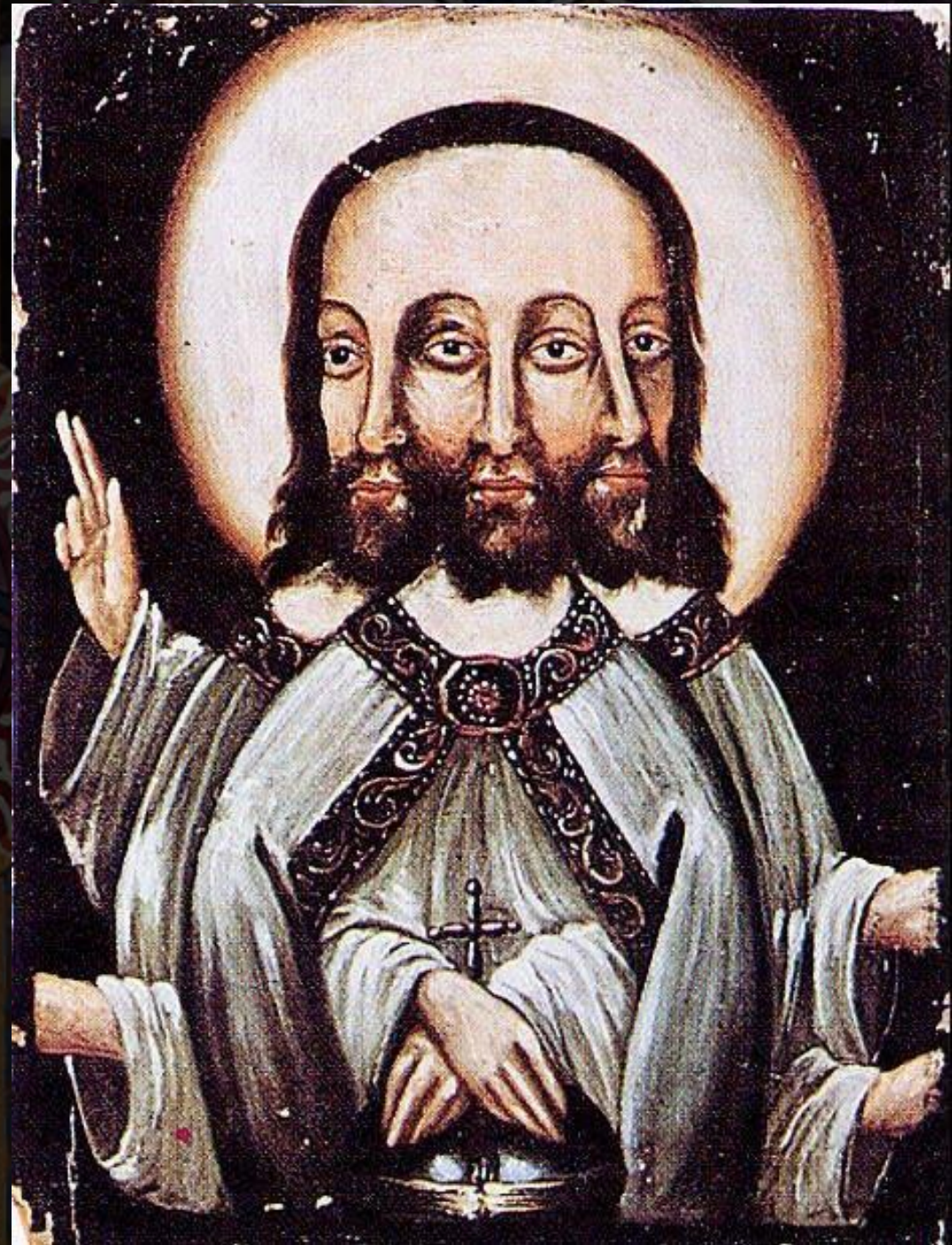


SOCIAL MEDIA AND UNHEALTHY PERSONA



PERSONAS OF GOD?

- Latin: *Tres personae, una substantia?*
- Greek: three *hypostaseis* and one *ousia*.
- Does God reveal God to us like a persona?
- We don't know God fully, only as God shows Godself to us?
- Does God have a Shadow?



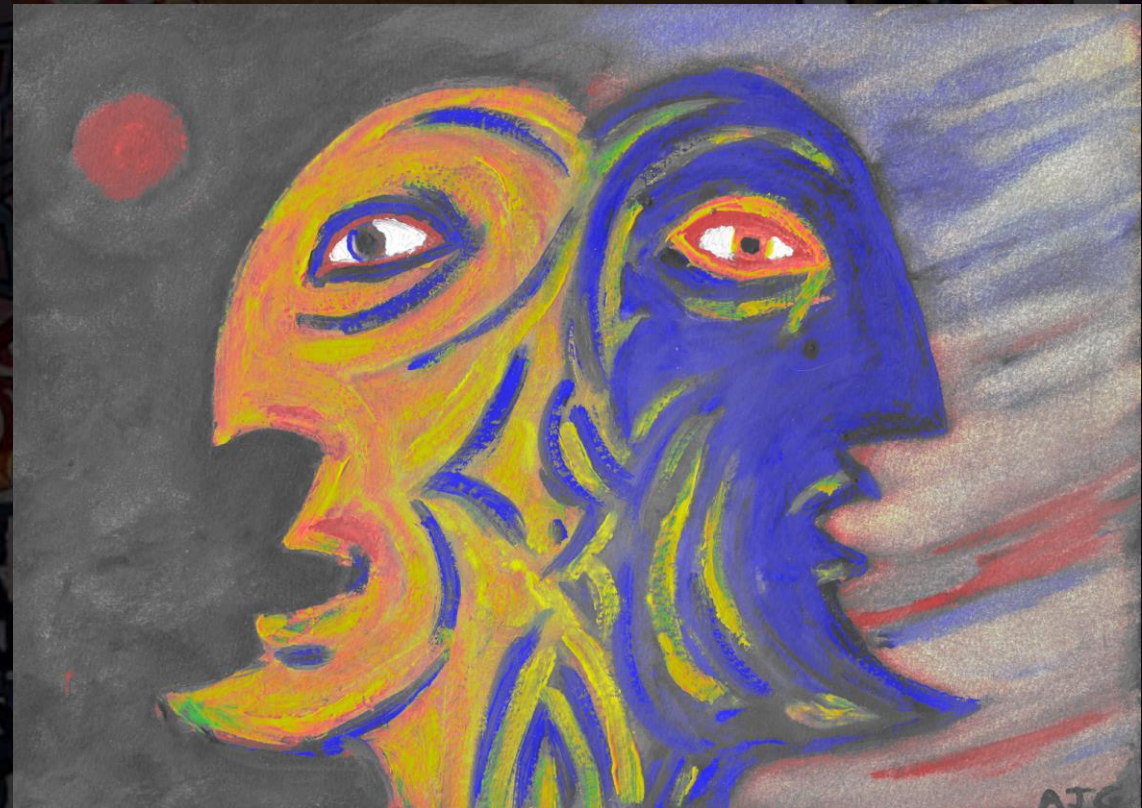
THE SHADOW

- "Who knows what evil lurks in the hearts of men? The Shadow knows!"
- The shadow is not all bad or evil or simply the same as sin.
- It is the dark or hidden side of us.
- Some of those parts may be bad or evil or sinful, but unless they are confronted, they have deep power over us.



THE BRIGHTER THE PERSONA, THE DARKER THE SHADOW.

- Ever see someone as being “too good to be true?”
- Ever see people with a “good Christian” persona and later discover what they were hiding?
- Ever see that in yourself?
- The persona compensates for the shadow



NEGATIVE MESSAGES FEED THE SHADOW

- You're not good enough: Act out being the "good one" while burying and denying all the rejected parts of you
- How has Christian formation contributed to formation of unhealthy repression of our shadow side?
- Who has helped you more fully accept your shadow side? How did they do that?

PROJECT MUCH?

- Matthew 7:5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye.
- Whatever we cannot discern or confront within ourselves inevitably projects itself on others.



ORIGINAL SHADOW?

- **Genesis 3:7-11** ⁷Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves. ⁸They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹But the LORD God called to the man, and said to him, "Where are you?" ¹⁰He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." ¹¹He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"



EJ Lefavour

COLLECTIVE SHADOW



- Fascism, racism, totalitarian regimes, torture of others all embody collective shadow behavior.
- Individuals become identified with the collective, losing any individual discriminating values.

COLLECTIVE SHADOW



COLLECTIVE SHADOW



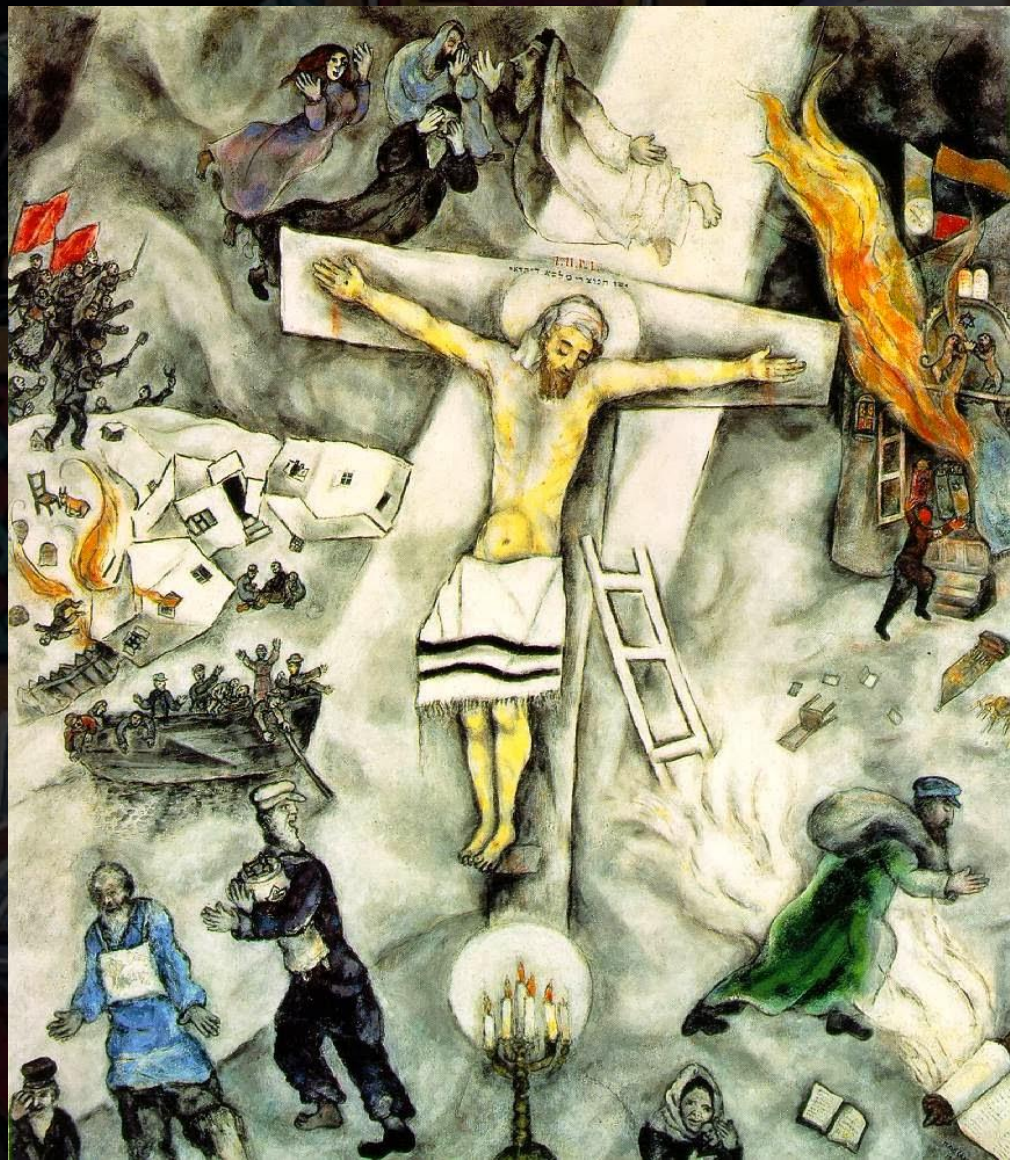
COLLECTIVE SHADOW



COLLECTIVE SHADOW

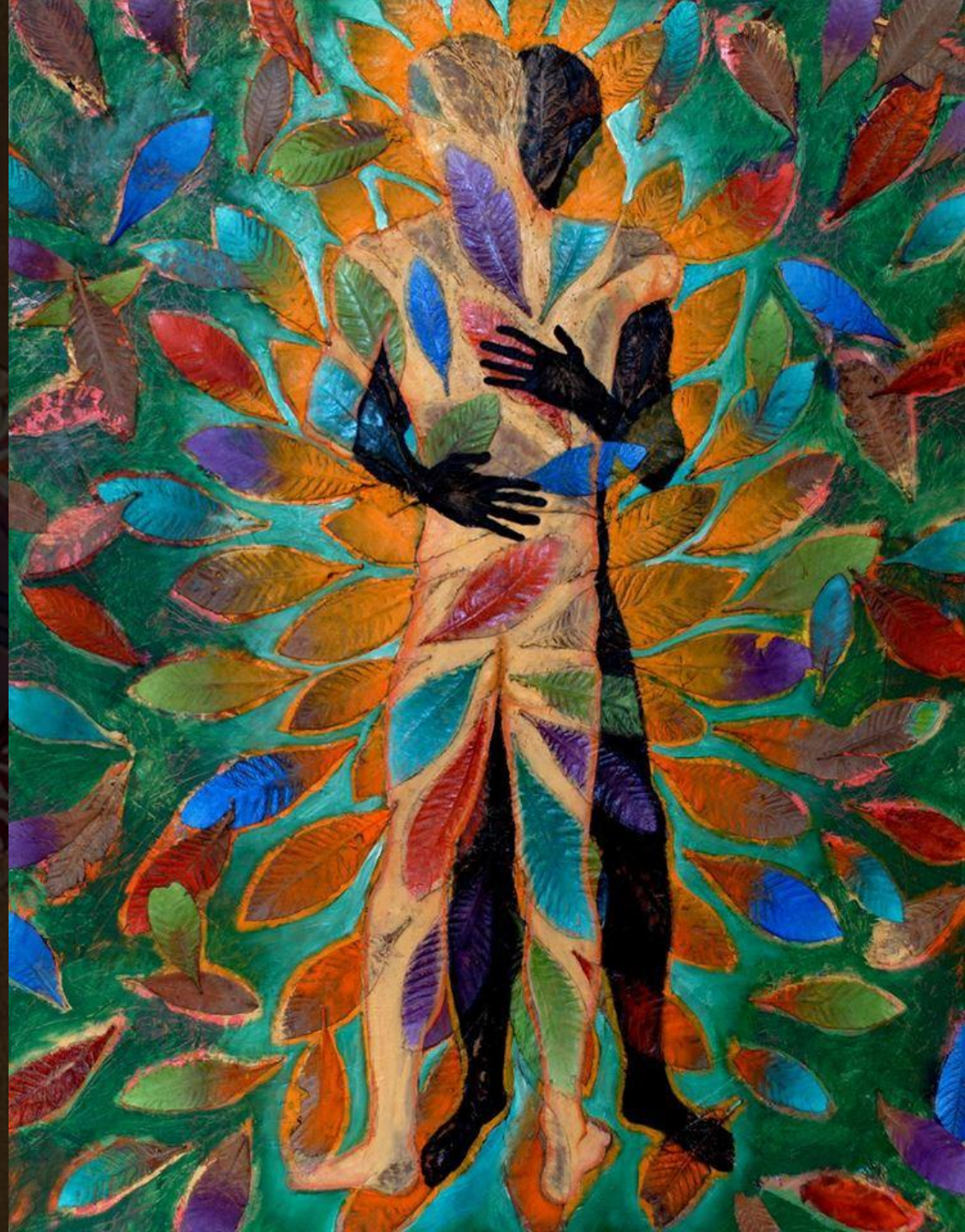


COLLECTIVE SHADOW



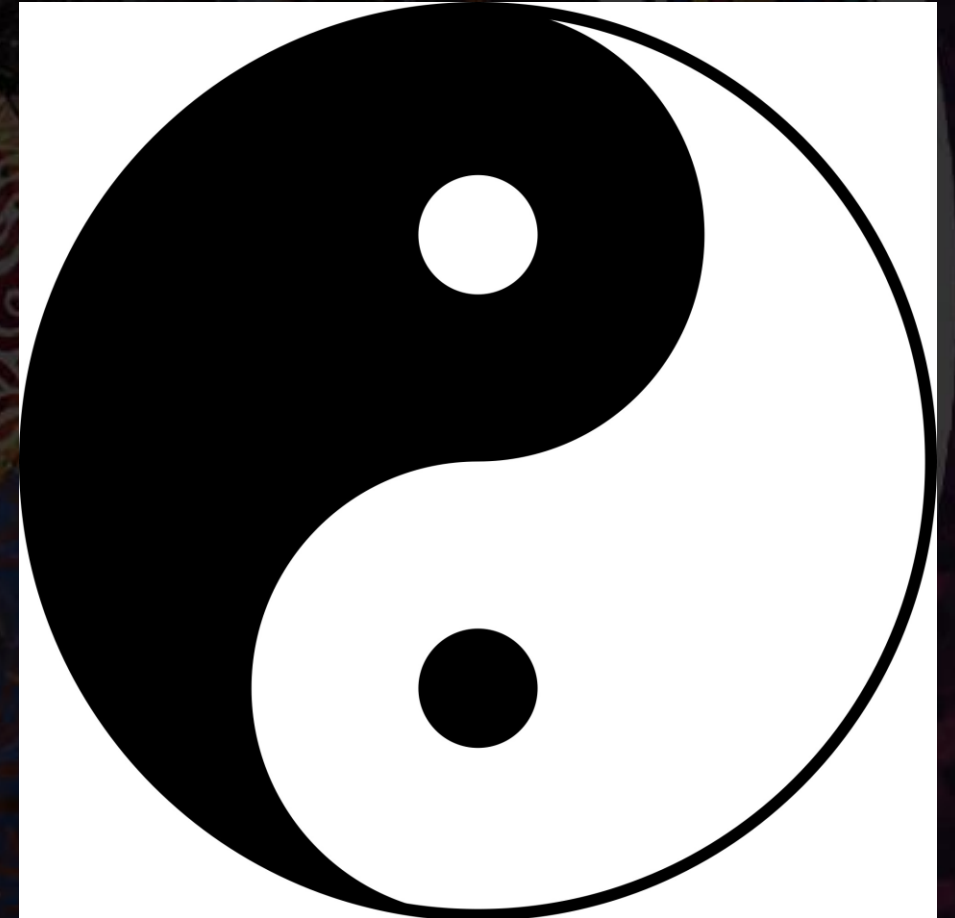
EMBRACING YOUR SHADOW

- Art by Stephen Gambill
- Jung thought the goal of human healing and formation was individuation.
- Shadow work is a significant part of individuation.
- Individuation requires resolution of the persona—shadow divide.
- What has helped you know, accept, and even embrace your own shadow? In the Christian tradition? In your secular life? In personal relationships?



CREATIVE POTENTIAL OF THE SHADOW

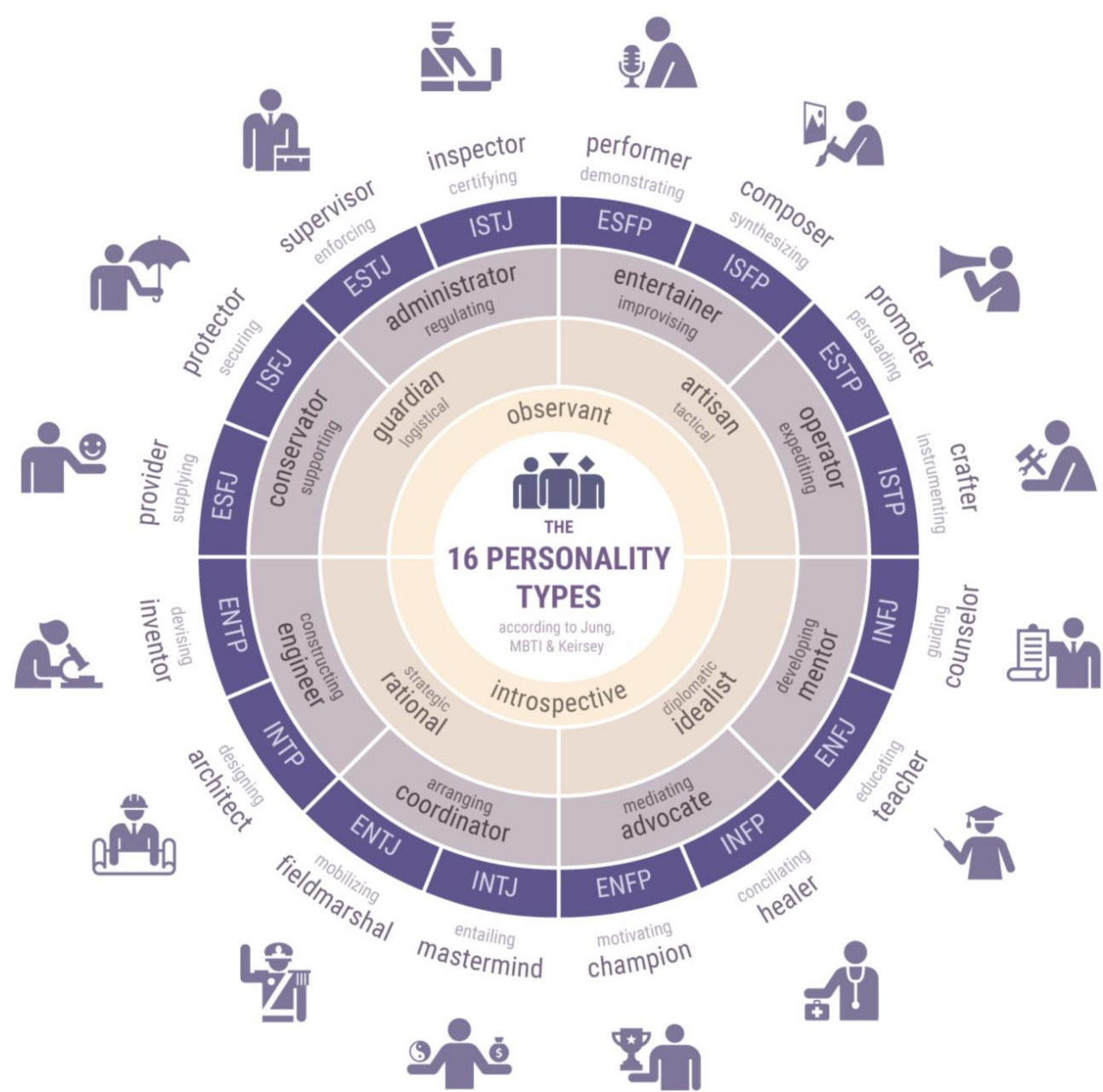
- If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever, but the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize or embellish human existence...
- Creative tension found in the holding together of opposites, not eliminating one or the other, but seeing them together.



A complex, colorful mandala with a central purple rectangle containing the text "CARL JUNG AND CHRISTIAN SPIRITUALITY". The mandala is divided into four quadrants by a central cross. The top-left quadrant features a dark, swirling pattern with a purple orb. The top-right quadrant shows a white, crystalline figure with a golden sun-like symbol on its chest, set against a dark background with a red dragon-like creature. The bottom-left quadrant has a blue and white swirling pattern with a red figure at the bottom. The bottom-right quadrant features a blue and white swirling pattern with a red figure at the bottom. The central cross is composed of four vertical and horizontal bars with intricate, colorful patterns. A large, circular, orange and red patterned element is positioned at the center of the cross. The entire mandala is framed by a thick, multi-colored, braided border. The background is a dark, textured purple with small, glowing pink and white specks.

CARL JUNG
AND CHRISTIAN SPIRITUALITY

JUNGIAN PERSONALITY TYPES AND YOU



I - introvert **T** - thinking **N** - intuition **P** - perceiving
E - extravert **F** - feeling **S** - sensing **J** - judging

Temperament ●
 Role ●
 Role Variant ●

ATTITUDINAL TYPES: INTROVERT/EXTRAVERT

- How might being an extravert shape how a person experiences prayer, worship, and community?
- How might being an introvert shape how a person experiences prayer, worship, and community?
- How can worship work for both types?



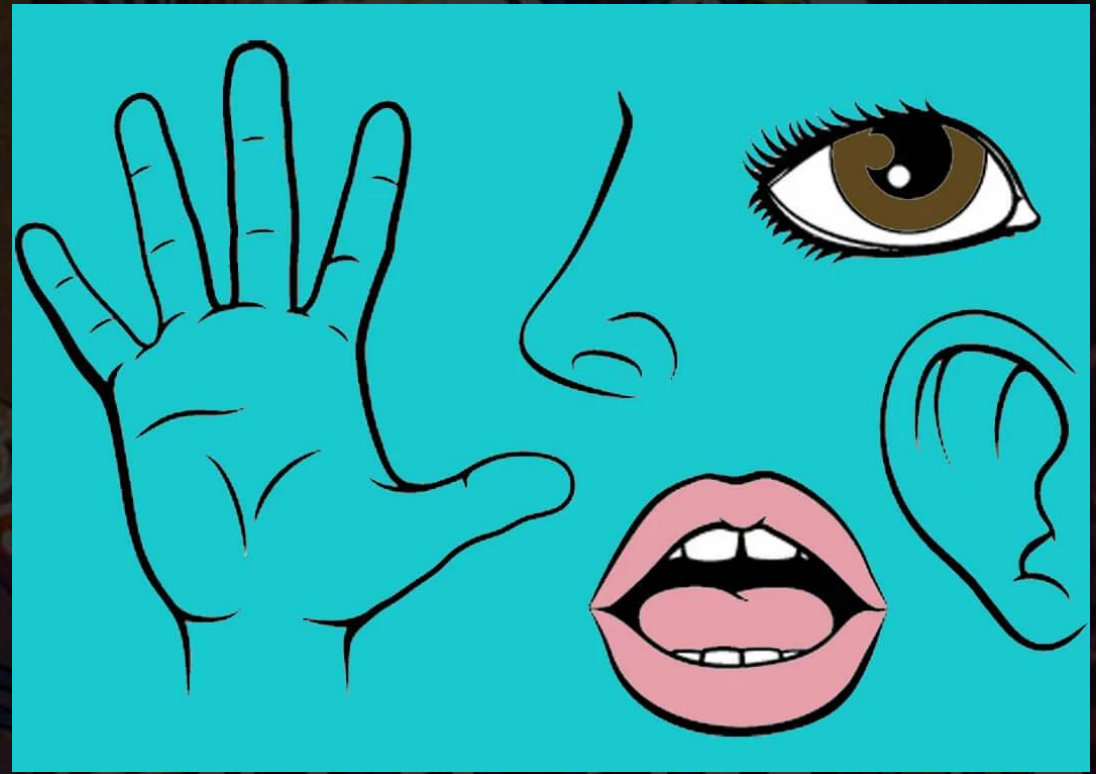
JUNGIAN PERSONALITY TYPES AND PRAYER

- Who we are influences which forms of prayer and spirituality are most meaningful.
- Sensing forms of prayer
- Intuiting forms of prayer
- Feeling forms of prayer
- Thinking forms of prayer



SENSING FORMS OF PRAYER

- Forms of prayer in which we pay attention to present reality in a focused way, whether with the help of the five senses or through simple perception of interior reality.
- Vocal prayer is sensing prayer when characterized by attentiveness in posture, contentment, letting go of rationalisms, not having a strong emotional investment.
- Prayer of simple regard, just being present to reality and the presence of God, the sacrament of the present moment
- Application of the senses, paying attention to one specific sense experience
- Group prayer: litanies and daily office, musical meditation
- Liturgical prayer: incense, chanting, communion, touch, artwork



INTUITING FORMS OF PRAYER

- Forms of prayer that are contemplative, make use of imagination, or practice emptiness, “vacant stare”
- Centering prayer, using a word in the journey to the center
- Contemplation, Ignatian prayer, imaginative and reflective, personal
- Prayer using symbols: the journey, a cave, a tree, the cross
- Dreaming new ways of journeying life. What would like be life if....



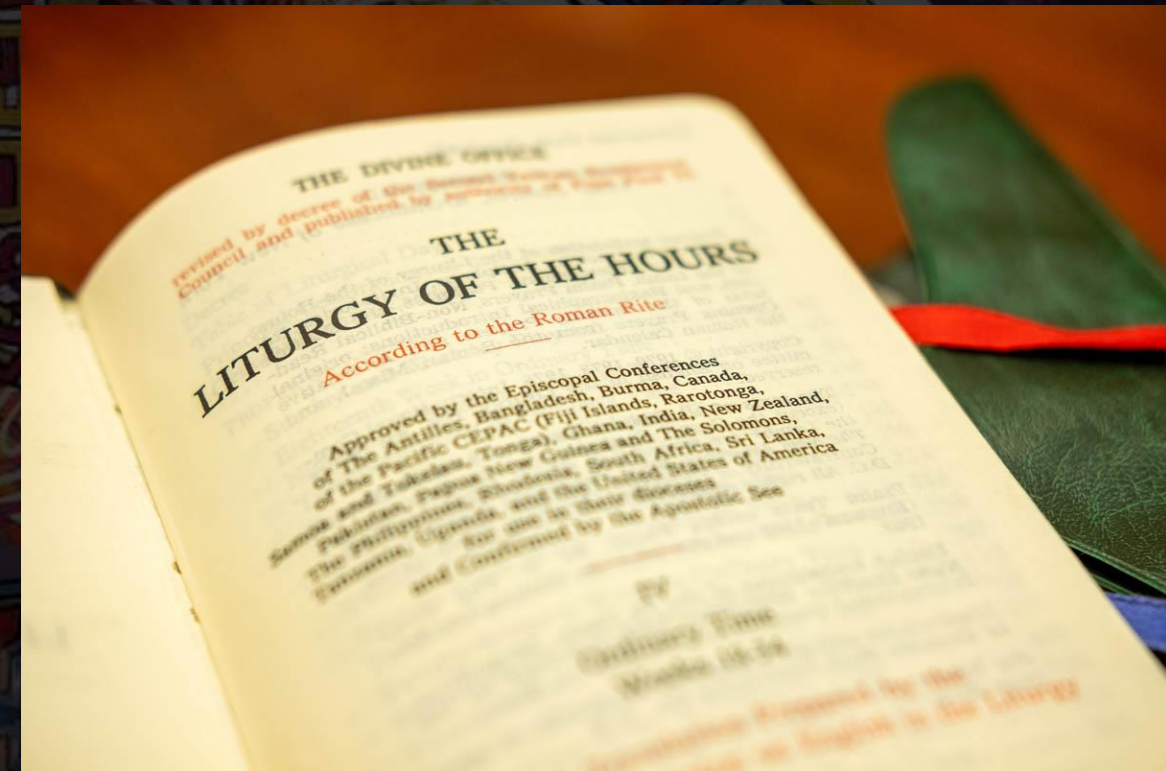
FEELING FORMS OF PRAYER

- Prayer characterized by affection, intimacy, matters of the heart.
- Prayer with an affective dialogue with God, Jesus, saints, departed loved ones
- Aspirations when they are repeated in a way that stirs the heart, the Jesus Prayer
- Prayers of gratitude for persons and events in our past that are meaningful to us
- Prayer of compunction, guilt, regret
- Hymns and songs that move us emotionally
- In group prayer tending to the heart is often helpful when done well, spontaneous prayer
- In public worship tending to feelings can be a powerful experience of the Spirit



THINKING FORMS OF PRAYER

- Meeting God through the rational mind
- Prayerfully considering one's core principles to live by
- Prayerfully developing a plan for the rest of your life
- Connecting to God through one's theological, doctrinal assumptions
- Group thinking prayer is seen in the Daily Office (Morning Prayer, Evening Prayer, Night Prayer in our worship book). Structured, ordered liturgy and prayers.
- Public, liturgical worship tends toward the thinking prayer side but can be open to the other forms of prayer when done well



WHAT PERSONALITY TYPES DOES LITURGICAL WORSHIP MOST OFTEN APPEAL TO?

- 43% of people are SF
- 30% of people are ST
- 17% of people are NF
- 10% of people are NT
- Which of these four types do you think our worship most appeals to?
- 70% of people are Sensing types: How does our worship appeal to the five senses?
- 60% of people are Feeling types: How does our worship appeal to matters of the heart?
- How about the Intuitive types?
- And the Thinking types?

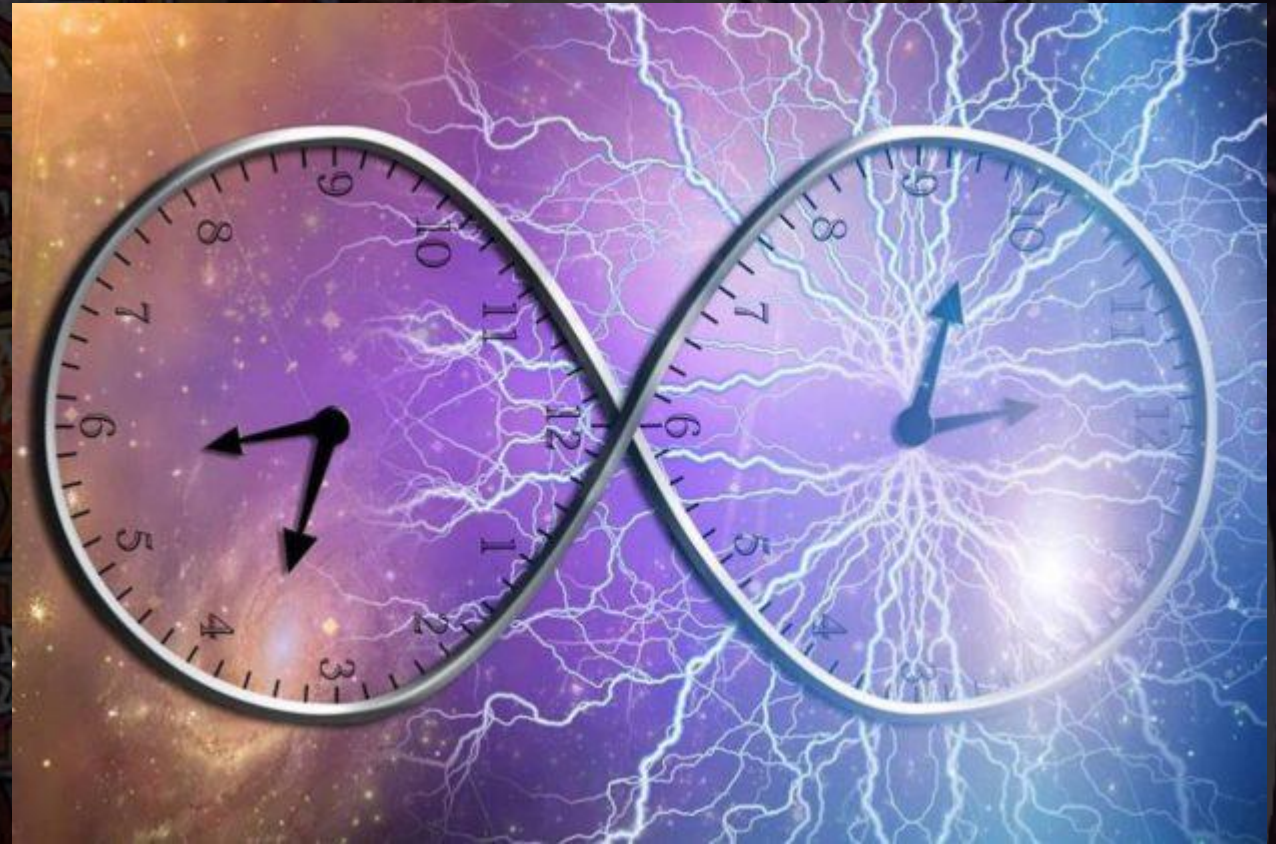


A complex, colorful mandala with a central purple rectangle containing the text "CARL JUNG AND CHRISTIAN SPIRITUALITY". The mandala is divided into four quadrants by a central cross. The top-left quadrant features a dark, swirling pattern with a purple orb. The top-right quadrant shows a white, crystalline figure with a golden sun-like symbol on its chest, set against a dark background with a red dragon-like creature. The bottom-left quadrant has a blue and white swirling pattern with a red figure at the bottom. The bottom-right quadrant features a blue and white swirling pattern with a red figure at the bottom. The central cross is decorated with intricate, colorful patterns: yellow and red in the top, blue and white in the bottom, and orange and red in the center. The entire mandala is framed by a thick, multi-colored border of interlocking lines. The background is a dark, textured purple with small, glowing pink and white specks.

CARL JUNG
AND CHRISTIAN SPIRITUALITY

SYNCHRONICITY

- Jung defined synchronicity as an “acausal connecting (togetherness) principle,” “meaningful coincidence”, “acausal parallelism” or “meaningful coincidence of two or more events where something other than the probability of chance is involved.”
- Jung believed that many occurrences labeled as “coincidences,” are not actually due to chance. Instead, he believed that these occurrences are directly related to the observer’s mind, and serve to provide powerful insight, direction and guidance.
- “Synchronicity is an ever-present reality for those who have eyes to see.”
- What kind of meaningful coincidences have you experienced? Did you somehow sense God was involved? How did it change you?



SYNCHRONICITY

An example of a synchronistic event in Carl Jung's life took place during a therapy session with one of his clients.

His client was a highly educated and rational woman with a serious demeanor. Jung knew he would not be able to get through to her on a deeper level unless an irrational event occurred in the form of a coincidence. Jung sought out anything he could use to get through to her.

Shortly after, the woman began describing a significant dream of a golden scarab (a costly piece of jewelry). As she was describing this beetle in more depth, Jung heard a tapping at the window behind him. He opened the window and revealed a live goldish-green scarab beetle, not native to the area.

Astonished, Jung quickly grabbed the beetle, and walked it over to the woman and said, "here is your scarab." This event was enough to help break the woman from her overly rationalistic world-view and connect her dream world to her waking life—a fundamental revelation in Jungian Psychology.



THE POLICE: SYNCHRONICITY I & II

Synchronicity I:

A connecting principle

Linked to the invisible

Almost imperceptible

Something inexpressible

Science insusceptible

Logic so inflexible

Causally connectible

Yet nothing is invincible

Synchronicity II:

Another working day has ended

Only the rush hour hell to face

Packed like lemmings

Into shiny metal boxes

Contestants in a suicidal race

Daddy grips the wheel

And stares alone into the distance

He knows that something

Somewhere has to break

He sees the family home

Now looming in his headlights

The pain upstairs

That makes his eyeballs ache

Many miles away

There's a shadow on the door

Of a cottage on the shore

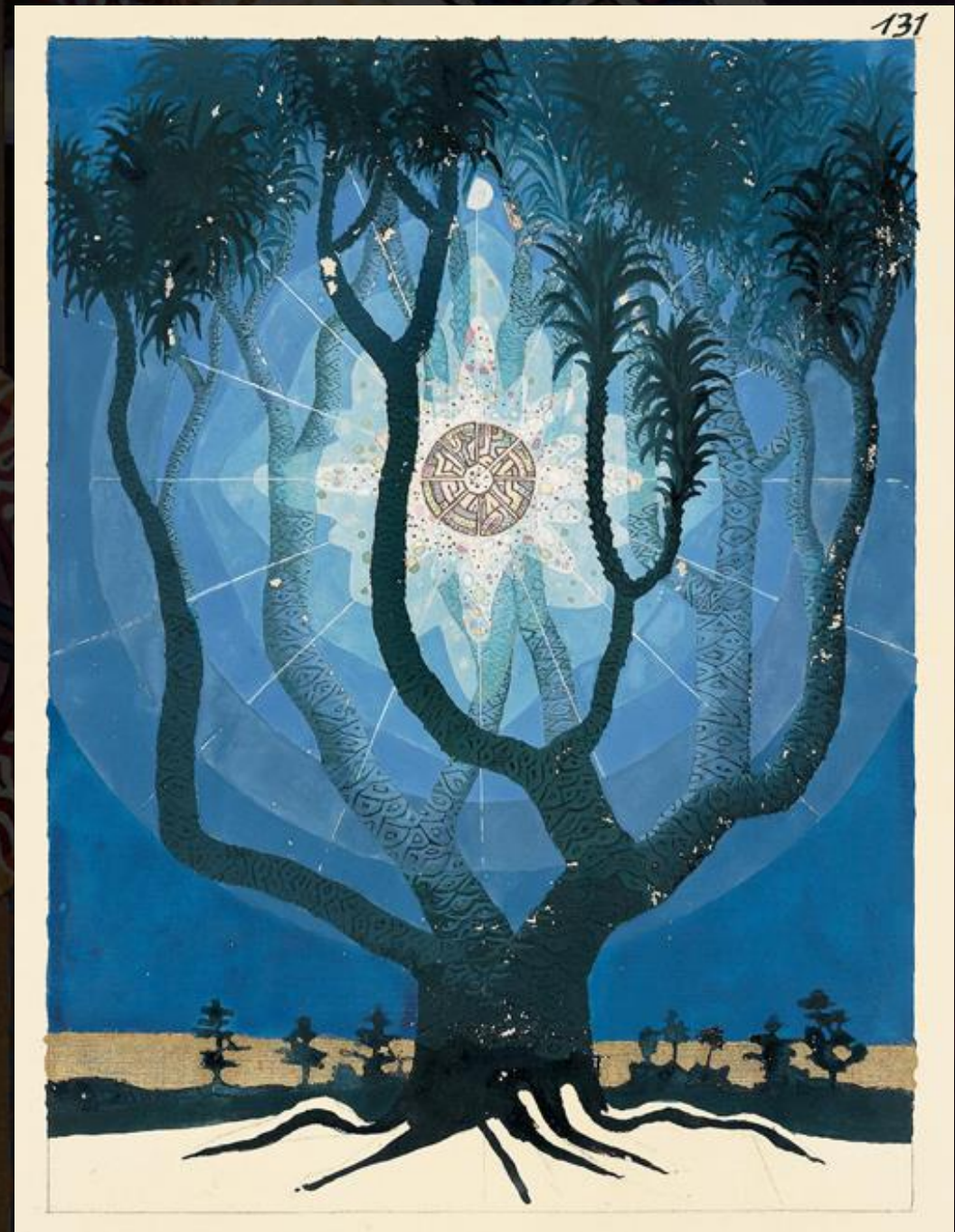
Of a dark Scottish lake

THE POLICE SYNCHRONICITY



SPIRITUAL PURPOSE OF LIFE

Jung's work on himself and his patients convinced him that life has a spiritual purpose beyond material goals. Our main task, he believed, is to discover and fulfill our deep innate potential. Based on his study of Christianity, Hinduism, Buddhism, Gnosticism, Taoism, and other traditions, Jung believed that this journey of transformation, which he called individuation, is at the mystical heart of all religions. It is a journey to meet the self and at the same time to meet the Divine.



A RELIGIOUS OUTLOOK ON LIFE

“During the past thirty years, people from all the civilized countries of the earth have consulted me. Among all my patients in the second half of life-that is to say, over thirty-five- there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them feel ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.”



MENTAL HEALTH AND CHURCH

- How do you think being part of the church helps you in your mental and emotional health?
- When is church harmful to individual's mental and emotional health?
- From Harper's Index:
 - Percentage change since 2019 in the number of Americans who describe their mental health as "excellent": -21 [March 2022](#) • Source: *Gallup (Washington)*
 - In the number of churchgoing Americans who do so: +5 [March 2022](#) • Source: *Gallup (Washington)*




KINDLE A LIGHT

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



THE SPIRITUAL PROBLEM OF THE MODERN INDIVIDUAL



CARL JUNG AND THE SPIRITUAL
PROBLEM OF THE MODERN INDIVIDUAL

ACADEMY OF IDEAS

SO MUCH MORE TO EXPLORE...
BUT WE'LL SAVE IT FOR
ANOTHER TIME

Carl Jung and Christianity course:
<https://www.youtube.com/watch?v=QynsiEsfK4g>

