

University of Massachusetts Boston

From the Selected Works of Carroy U "Cuf" Ferguson, Ph.D.

Fall November, 2006

Path of the Bridger: AHP's Role in Co-Creating A "New Reality" For Human Togetherness and the Evolution of Consciousness

carroy u ferguson, *UMASS Boston*



Available at: https://works.bepress.com/carroy_ferguson/22/

Perspective

ahpweb.org

Religion & Spirituality

Gender Balance & Spirituality

Personal Religion Gospels

Beingness & Inquiry in Theology

Peer Groups Heal Depression

Poems: *Going Bare; Rollo May*

REVIEWS:

RELIGION AND POSTMODERNISM

CREATING MIRACLES

MESSAGES FROM THE ARCHETYPES

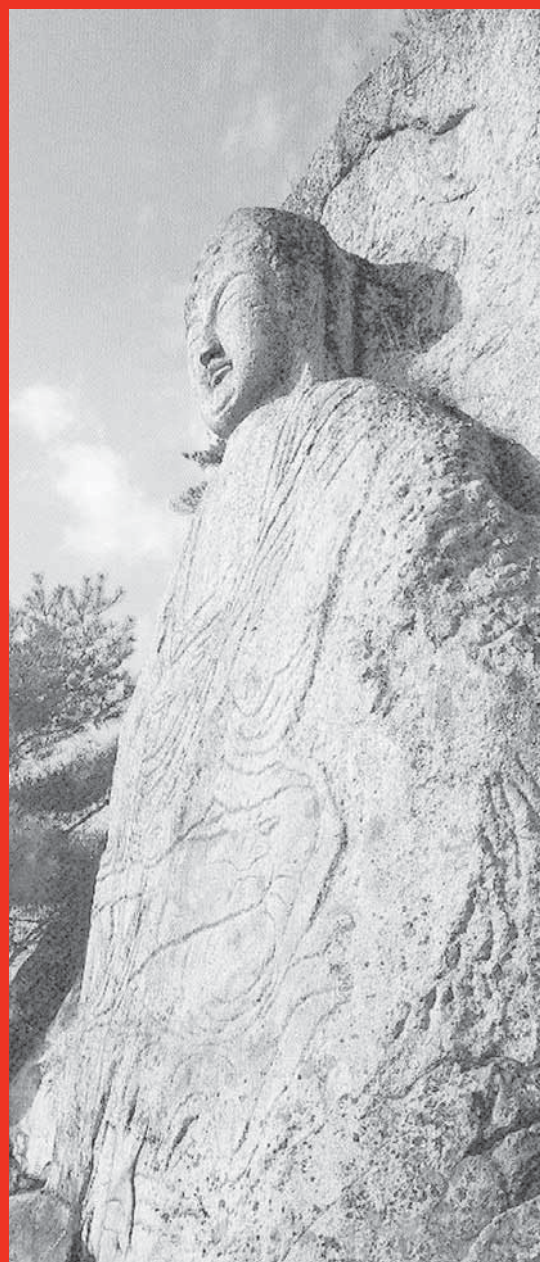
COYOTE WISDOM

PATHWAYS TO SPIRITUALITY

OUR INNER APE

A RETURN TO SUBJECTIVITY

SIMPLE TRUTHS



ASSOCIATION FOR HUMANISTIC PSYCHOLOGY

... since 1962, kindred spirits on the edge, where
human potential and evolving consciousness meet

AHP principles include integrity in personal and professional interactions, authenticity, and trust in human relationships, compassion and deep listening skills, and respect for the uniqueness, value, independence, interdependence, and essential oneness of all beings.

PAST PRESIDENTS

JAMES F. T. BUGENTAL
SIDNEY M. JOURARD
E. J. SHOEN, JR.
CHARLOTTE BÜHLER
S. STANSFELD SARGENT
JACK R. GIBB
GERARD V. HAIGH
FLOYD W. MATSON
DENIS O'DONOVAN
FRED MASSARIK
LAWRENCE N. SOLOMON
NORMA LYMAN
STANLEY KRIPPNER
VIN ROSENTHAL
ELEANOR CRISWELL
CHARLES HAMPDEN-TURNER
JEAN HOUSTON
GEORGE LEONARD
BILL BRIDGES
JACQUELINE L. DOYLE
VIRGINIA SATIR
RICK INGRASCI &
PEGGY TAYLOR
DENNIS JAFFE
LAWRENCE LESHAN
LONNIE BARBACH &
JOHN VASCONCELLOS
WILL MCWHINNEY
FRANCES VAUGHAN
RUBEN NELSON
ELIZABETH CAMPBELL
MAUREEN O'HARA
SANDRA FRIEDMAN
ANN WEISER CORNELL
ARTHUR WARMOTH
J. BRUCE FRANCIS
M. A. BJARKMAN
JOCELYN OLIVIER
KATY ELIZABETH BRANT
STAN CHARNOSKY
STEVE OLWEEAN
LELAND "CHIP" BAGGETT
STEVE OLWEEAN
J. BRUCE FRANCIS

AHP OFFICE & PERSONNEL

510/769-6495; Fax: 510/769-6433,
ahpoffice@aol.com, 1516 Oak St. #320A,
Alameda, CA 94501-2947, ahpweb.org

Membership Director: Bonnie Davenport,
bondaven@aol.com

Administrative Assistant: Mary Ann Dahle, maryannadahle@aol.com

Web Producer: John Harnish, harnish@wildblue.net

Web Content Developer: Bruce Wochholz, bsw@websights.info

CEC Coordinator: Deb Oberg, DKOberg@aol.com

Perspective Editor: Kathleen Erickson, EricksonEditorial@att.net

Journal of Humanistic Psychology Editor: Kirk Schneider
kschneider@california.com

AHP BOARD OF DIRECTORS

President: Carroy U. "Cuf" Ferguson, (617) 287-7232 JHP Liaison

Past President: J. Bruce Francis, bruce.francis@capella.edu

Treasurer: M. A. Bjarkman, MABahp@aol.com

Secretary: Martha Walker, reallifemarketing@sbcglobal.net
Leland "Chip" Baggett

Stan Charnofsky, Stan.Charnofsky@csun.edu

Kenneth Ehrlich, kehrlich@skyweb.net, (973) 779-7793

Don Eulert, farmprof@pacbell.net

Deb Oberg, DKOberg@aol.com AHP Events Chair

Jocelyn Olivier, jocalive@earthlink.net

Ilham Al-Sarraf, IHbfree@aol.com International Liaison

Ray Siderius, Siderius@pobox.com, (503) 244-3420

AHP BOARD AFFILIATES

Olga Bondarenko, International Team, olbondarenko@mail.ru

Sandy Friedman, Consultant, Sandrafr@aol.com

John Harnish, International Team, harnish@wildblue.com

Bruce Wochholz, Consultant, bsw@websights.info

AHP COMMUNITIES AND ENERGY CENTERS

Islamic AHP, Iran, contact S. Muhammad M. J. Tehrani,

Mashaad, Iran, zjalali@hotmail.com, 98-251-293-3280

Northern Mexico Community, contact Manuel Cervantes Mijares,

mcervant@ual.mx, Vera Cruz 208, Gomez Palacio,

Durango 35090, México, 011-52- (871) - 714-3335

Ontosophy Community, Bari, Italy, contact Francesco Palmirotta,

almares@iol.it, -39-080-534-7200, fax: -39-080-534-2468

Oregon Community, Strengthening wisdom, cooperation, and

positive action, \$20 annual dues, contact Siderius@pobox.com

Meetings monthly for personal sharing & potluck (503) 244-3420.

Professional Issues of the Paradigm Shift, contact Chip Baggett
at (828) 252-1086

Somatics & Wellness, Educational & networking community
focusing on integration of body & mind therapies, \$20 dues

Student Communities, Campus groups dedicated to the ideals of
humanistic living/psychology and active in their application,
contact Stan.Charnofsky@csun.edu

Technology & the Human Spirit, Exploring issues of the human
spirit & developing technology, contact bruce.francis@capella.edu



AHP-ATP Joint Board Meeting, Calistoga, California, July 2006: back row: AHP Incoming President Cuf Ferguson, ATP Co-President Stu Sovatsky, Ray Siderius, Ray Greenleaf (ATP), Deb Oberg, Don Eulert, Colette Fleuridas (ATP), AHP Outgoing President Bruce Francis, Olga Bondarenko, Stan Charnofsky, Beth Tabakian (ATP); front row, Kathleen Erickson, Bonnie Davenport, MA Bjarkman, Ken Ehrlich, Chip Baggett, ATP Co-President David Lukoff.

KEN EHRLICH

AHP MEMBERSHIP

connect with conscious community,
enhance quality of life,
and advance awareness & skill
in humanistic principles & practices

**JOIN AT [AHPWEB.ORG](http://ahpweb.org)
OR CALL 510/769-6495**

AHP MEMBER BENEFITS

AHP PERSPECTIVE Free bimonthly newsletter.

JOURNAL OF HUMANISTIC PSYCHOLOGY Quarterly journal, free to
Professional Members, 75% off subscription price for regular members

AHPWEB AHP's on-line publication at ahpweb.org, with Articles,
Bibliographies, Bookstore, Calendar of Workshops, Web Resources . . .

DIRECTORY OF HUMANISTIC PROFESSIONALS Free on-line
Directory listing for Professional members with description of your work

CONFERENCE DISCOUNTS Member Discounts on conferences/events
(See Calendar of Events on pages 4-5 and on ahpweb.org.)

CONTINUING EDUCATION CREDITS CECs on many AHP events.

AHP SPONSORSHIP OF YOUR EVENT Listings in Perspective and on
ahpweb.org, CECs, mailing lists etc. for approved events. DKOberg@aol.com

PROFESSIONAL LIABILITY INSURANCE American Professional
Agency 800/421-6694

HEALTH AND LIFE AND DISABILITY INSURANCE

Marsh Affinity Group 800/323-2106; marshaffinity.com

NASRO: 800/638-8113; info@nasro-co-op.com

BOOK DISCOUNTS 20% discount on books from Sage Publications

AHP MAILING LIST RENTAL Member discount on AHP Mailing Lists

ADVERTISING DISCOUNTS Member ad rates for Perspective & ahpweb
ads. Rates on p. 31 and at ahpweb.org/pub/perspective/adinfo.html

AUTHORS' PAGE ON [AHPweb.org](http://ahpweb.org) List books with hotlinks for \$75/yr.
and also be automatically listed in the AHP Humanistic Bookstore

MEMBERSHIP DUES (including Perspective magazine)

First-time Introductory Membership	\$ 49
Individual Regular Membership & print/PDF Perspective	\$ 79/69
Professional Member includes Journal of Humanistic Psychology (JHP) & print/PDF Perspective magazine	\$ 120/110
Limited Income	\$ 49
Organizational Membership	\$ 149
AHP Community (Somatics or Oregon)	\$ 20
JHP subscription (when an addition); JHP alone	\$ 25/75



Perspective magazine

October / November 2006

CONTENTS

NEWS & COLUMNS

- 4 • **CALENDAR OF EVENTS**
- 6 • **PRESIDENT'S MESSAGE** . . . Carroy U. "Cuf" Ferguson
- 8 • **LETTERS** Jheri Thompson and Anita Weaver on the new AHP President, Linn Sennott on Tarot, Voice Dialogue correction, Institute for Transpersonal Psychology faculty positions
- 10 • **JOURNAL OF HUMANISTIC PSYCHOLOGY**
Fall 2006 issue Contents and Commentary . . . Kirk Schneider

RELIGION & SPIRITUALITY

- 12 • **The Blossom and the Rose Stem: The Relationship of Religion and Spirituality** . . . Sharon Mijares
- 15 • **Thoughts on Western Theological Education**
. . . Michael Librie
- 16 • **Dismissing DaVinci** . . . Jean-Claude Gerard Koven
- 18 • **POEM: Going Bare** . . . Helen Bruner
- 19 • **Peer Support Groups: The Missing Ingredient in Healing from Depression** . . . Douglas Bloch
- 21 • **POEM: Tribute to Rollo May [or I Want Life Clear]** Tom Greening

REVIEWS

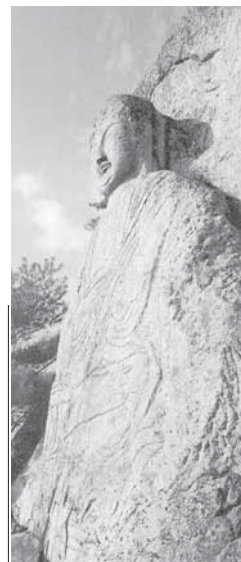
- 22 • **POSTMODERNISM AND THE WORLD'S RELIGIONS: EXCERPT FROM THE TRUTH ABOUT THE TRUTH** by Walter Truett Anderson
. . . Huston Smith
- 23 • **CREATING MIRACLES: A PRACTICAL GUIDE TO DIVINE INTERVENTION** by Carolyn Godschild Miller . . . Stephen Kierulff
- 24 • **MESSAGES FROM THE ARCHETYPES: USING TAROT FOR HEALING & SPIRITUAL GROWTH: A GUIDEBOOK FOR PERSONAL & PROFESSIONAL USE** by Toni Gilbert and Mark Robert Waldman
. . . Bonnie Cehovet
- 25 • **COYOTE WISDOM: HEALING POWER IN NATIVE AMERICAN STORIES** by Lewis Mehl-Madrona . . . Marilee Niehoff
- 26 • **OUR INNER APE: A LEADING PSYCHOLOGIST EXPLAINS WHY WE ARE WHO WE ARE** by Frans de Waal . . . David Ryback
- 27 • **PATHWAYS TO SPIRITUALITY: CONNECTION, WHOLENESS, AND POSSIBILITY FOR THERAPIST AND CLIENT** by Bill O'Hanlon . . . John Rowan
- 29 • **SIMPLE TRUTHS: CLEAR AND GENTLE GUIDANCE ON THE BIG ISSUES IN LIFE** by Kent Nerburn . . . Barbara Wolf Terao
- 29 • **A RETURN TO SUBJECTIVITY** by John F. Caddy . . . [Excerpt]

COVER CREDIT:

PHOTOGRAPH BY DAVID MASON

[HTTP://SAN-SHIN.ORG/ENTER.HTML](http://san-shin.org/enter.html)

Circa 700 CE Sakyamuni or Amibtha Buddha on west cliff face of Nam-san (South Mountain) at Sangseon-am (Upper Immortal Hermitage) above Samneung-gol (Three Tombs Valley) in the ancient Korean capital Gyeongju.



AHP PERSPECTIVE

Editor-in-Chief: Kathleen E. Erickson

EricksonEditorial@att.net; 415/435-1604

Fax: 415/435-1654; P. O. Box 1190, Tiburon CA 94920

Consulting Editor: Don Eulert

ATP Newsletter Editor: David Lukoff

Copyeditor/Proofreader: Bonnie Davenport

DEADLINES/GUIDELINES: Jan. 1 for Feb. issue, Mar. 1 for Apr. issue, May 1 for June issue, July 1 for Aug. issue, Sept. 1 for Oct. issue, Nov. 1 for Dec. issue.

Manuscripts: up to 2,500 words. Include brief bio and photo: TIF/JPEG/print. Edited for brevity and clarity.

ADVERTISING: For advertising rates, see back inside cover or ahpweb.org/pub/perspective/adinfo.html.

The PERSPECTIVE is published bimonthly for members of the ASSOCIATIONS FOR HUMANISTIC PSYCHOLOGY AND TRANSPERSONAL PSYCHOLOGY. Use and cite with attribution of Author, publisher (Association for Humanistic Psychology), and issue date.

The PERSPECTIVE is free to members of the Associations for Humanistic Psychology and Transpersonal Psychology.

ASSOCIATION FOR HUMANISTIC PSYCHOLOGY
1516 Oak St., Suite 320A, Alameda, CA 94501
(510) 769-6495, ahpoffice@aol.com, ahpweb.org

IN THIS ISSUE ~

look inside this issue for some discussion of the divide between religion and spirituality, religion and science, religion and the feminine spirit, religion and a personal relationship with god. Also see the article on the importance of connection in healing depression.

FUTURE ISSUES:

RIGHT TO A HEALING PATH—
including alternative holistic
nursing practices

ECOPSYCHOLOGY

RITUALS TO ADULTHOOD—Have
we abandoned our teens?

SOCIAL JUSTICE

SEND ARTICLES TO THE
EDITOR:

P. O. Box 1190, Tiburon, CA 94920,
EricksonEditorial@att.net, or fax 415/435-1654



EDITOR KATHLEEN ERICKSON

CALENDAR OF EVENTS

AHP EVENTS— Produced by ConferenceWorks!

(800) 395-8445 Ext. 150; conferenceworks.com; AHPWEB.ORG

JOAN BORYSENKO

WHAT'S LOVE GOT TO DO WITH IT?—EVERYTHING

SPONSORED BY AHP • 9 CECs

October 28–29, 2006 • Cape Cod, MA • Sea Crest Resort

November 18–19, 2006 • Farmington, PA • Nemacolin Woodlands Resort and Spa



MARIANNE WILLIAMSON

MID-LIFE AWAKENING—WHERE IS IT WRITTEN THAT IT HAS TO BE A CRISIS?

SPONSORED BY AHP • 9 CECs

November 3–4, 2006 • Los Angeles, CA • Marriott Torrance



& MEREDITH YOUNG SOWERS

(FOLLOWING MARIANNE WILLIAMSON, SUNDAY, 9–1)

SOUNDS OF LOVE, SOUNDS OF HEALING

SPONSORED BY AHP • 4 CECs

November 5, 2006 • Los Angeles • Marriott Torrance



CAROLYN MYSS

ESSENTIAL LIFE WISDOM

SPONSORED BY AHP • 9 CECs

November 17–18, 2006 • Seattle, WA • Hilton Hotel Bellevue



& ROBERT OHOTTO

FATE, FREE WILL, AND YOUR HEROIC JOURNEY

(FOLLOWING CAROLYN MYSS, SUN., 9–1 p.m.)

SPONSORED BY AHP

November 19, 2006 • Seattle, WA, • Hilton Hotel Bellevue



GENEEN ROTH

TAKE BACK YOUR LIFE: A 7-STEP PROCESS TO BREAK FREE FROM EMOTIONAL EATING

SPONSORED BY AHP • 9 CECs

December 1–2, 2006 • Cape Cod, MA • Sea Crest Resort



AHP MEMBERS RECEIVE MEMBER DISCOUNTS
ON ALL TCW! EVENTS. BE SURE TO ASK!

AHP-Sponsored Events

A NEW SYNTHESIS OF HEALING

WITH MAUD NORDWALD POLLOCK

SPONSORED BY AHP • 30 CECs • 15% AHP discount

October 5–8, 2006 • Singing Trees on Shinnecock Bay • Southampton, NY

November 2–5, 2006 • Singing Trees on Shinnecock Bay • Southampton, NY

Contact Maud Nordwald Pollock, (631) 728–4140, MNP-LOVE-LIGHT-WISDOM@att.net; www.maud-nordwald-pollock.com



STILLPOINT SCHOOL OF INTEGRATIVE LIFE HEALING—Intensive I: A Sacred Connection—Igniting the Inner Light

SPONSORED BY AHP • 22.5 CECs

Saturday, Oct. 28, 2006 – Wednesday, Nov. 1, 2006
Steele Hill Resorts, Sanbornton, NH

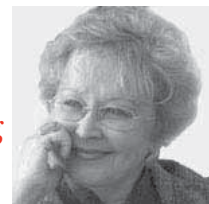
Intensive II: Fate or Destiny—Opening to the Gifts from Heaven and Earth

SPONSORED BY AHP • 26 CECs

Saturday, Jan. 20, 2007 – Wednesday, Jan. 24, 2007
Holiday Inn Riverfront, Bradenton, FL

Saturday, Feb. 3, 2007 – Wednesday, Feb. 7, 2007
IONS Retreat Center, Petaluma, CA

Information and Registration: Pat Garvey, (603) 756-9281 x124



DR. MEREDITH
YOUNG-SOWERS

VOICE DIALOGUE TRAINING for Mental Health Professionals with Dassie Hoffman, Ph.D., LCAT, ADTR

SPONSORED BY AHP • 39 CECs

3 Level 1 Trainings, Saturdays & Sundays, 10 to 6 p.m.
January 6–7, February 3–4, March 3–4

3 Level 2 Trainings, Saturdays & Sundays, 10 to 6 p.m.
March 31–April 1, April 28–29, May 12–13

Center for Experiential Therapy, New York City

Contact Dassie Hoffman, dassieh@aol.com, (212) 956-0432

www.newyorkvoicedialogueinstitute.org



LEARNING THE LANGUAGE OF ENERGY

A VOICE DIALOGUE FACILITATOR'S TRAINING WITH MIRIAM DYAK AND CASSANDRA COSME

SPONSORED BY AHP • 36 CECs • Redmond, WA (Seattle)

Fall: September 23–24, October 21–22,
November 18–19; \$725 (including a private session);

\$616 AHP members, Register: www.voicedialogueinstitute.org

Contact Miriam Dyak at (206) 932-1151 or (425) 753-2490, E-mail: miriam@thevoicedialogueinstitute.org



CALENDAR OF EVENTS

AHP-Sponsored Events

HEART CENTERED HYPNOTHERAPY

An Experiential & Accelerated 6-Day Training for Mental Health Care Professionals, by The Wellness Institute, Founded by Diane Zimmeroff

SPONSORED BY AHP • 60 CECs

November 2-7 • Fort Lauderdale, FL

November 30-December 5 • San Francisco, CA

January 25-January 30 • Seattle, WA

March 28-April 2 • Chicago, IL

April 26-May 1 • Fort Lauderdale, FL

May 17-22 • Seattle, WA

May 17-22 • New York, NY

Contact the Wellness Institute at (800) 326-4418; www.wellness-institute.org



STAYING ON THE CUTTING EDGE OF CONSCIOUSNESS ONLINE

On-Demand Healing Program with Mary Bell, Spiritual Healer & Facilitator

SPONSORED BY AHP • CECs • On Demand • Online

Contact Mary Bell (480) 247-7263 www.foundationforunity.com



AHP-ATP Cosponsored Events

AHP PROFESSIONAL DAY 2007 (near Cancun, Mexico)

MAYAN CULTURE AND ARCHETYPES OF THE PSYCHE WITH JUNGIAN ANALYST MONIKA WIKMAN (AUTHOR OF *PREGNANT DARKNESS & THE REBIRTH OF CONSCIOUSNESS*)

Includes interactive experience for vision & dreamwork, and a tour of Tulum's symbols of transformation

SPONSORED BY AHP, COSPONSORED BY ATP • 12 CECs

January 15-16, 2007 • Tulum, Mexico • Maya Tanka Hotel, Freedom Paradise Resort

Contact AHP (510) 769-6495, ahpoffice@aol.com, www.ahpweb.org



AHP-ATP CONFERENCE AT 2007 APA MEETING

TWO DAYS OF WORKSHOPS IN SAN FRANCISCO

AHP and ATP will also be hosts of the Division 32 Hospitality Suite on Friday evening

SPONSORED BY ATP AND AHP • CECs • August 15-16, 2007 • San Francisco (venue to be announced)

Contact AHP (510) 769-6495, ahpoffice@aol.com, www.ahpweb.org, ATP (650) 424-8764, www.atpweb.org, dan@atpweb.org

WORLD CONFERENCE ON SPIRITUALITY AND PSYCHOLOGY

B. K. S. IYENGAR, SRI SRI RAVI SAHNKAR, SUDHIR KAKKAR, SWAMI DAYANANDA, 40+ PRESENTERS

Four days of workshops, plus a fire ritual, an all-night world-fusion dance, concerts, tours, yoga, and meditation retreats

SPONSORED BY ATP AND INFINITY FOUNDATION, COSPONSORED BY AHP • CECs • January, 2008

Delhi, India • Delhi University Habitat Centre • \$550 to \$250

Contact ATP <http://www.atpweb.org/conf2008.asp> (650) 424-8764, www.habitatworld.com, www.infinityfoundation.com



AHP-Endorsed Event

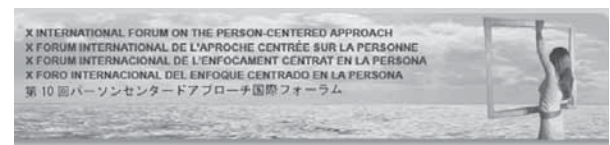
X INTERNATIONAL FORUM ON THE PERSON-CENTERED APPROACH

A Window to the Sea; Natalie Rogers

ENDORSED BY AHP

May 7-12, 2007 • Mallorca, Spain

Contact: Tomeu Barcelo, barcelo1@arrakis.es; www.pcaforum2007.org



FOR AHP SPONSORSHIP OF YOUR EVENT, PLEASE CONTACT EVENTS COMMITTEE CHAIR DEB OBER AT DKOBERG@AOL.COM

Path of the Bridger: AHP's Role in Co-Creating A "New Reality" For Human Togetherness and the Evolution of Consciousness



KATHLEEN ERICSON

CUF FERGUSON, A MOMENT AFTER HE WAS
VOTED PRESIDENT BY THE BOARD OF AHP

— Carroy U. "Cuf" Ferguson

As the newly elected President of AHP, I feel very honored to become part of an ongoing, transformational, creative, and inspiring history.

As I mentioned in my recent introductory letter to you all after being voted AHP's new President this summer, since its founding the Association for Humanistic Psychology (AHP) has been engaged in an historic, "transformational undertaking"—to actualize "a bold new affirmative approach in psychology and life" and "to explore the edges of what is known, looking for new and workable methods to facilitate our evolution as individuals and as a society." Humanistic Psychology and AHP represented a shift in Consciousness, away from a primary focus on "what's wrong with us as human beings" to a primary focus on "how and in what ways we can become our optimal selves as human beings." Over time, the primary focus of Humanistic Psychology and the various educational activities of AHP, and its strategic partners, helped to co-create a "climate of possibilities" for individuals, groups (e.g., racial, cultural, social) and kindred organizations to explore numerous paths for becoming more of "who we are" as human beings.

One of those paths is what I call the Path of the Bridger. It is a path that nurtures relational harmony and personal and collective growth through "being authentic" in relating to and with one another as human beings. It is also a path that looks for creative ways to bring people together for growth-filled, collaborative enterprises. Additionally, it is a path that is fueled by what I call Archetypal Energies. As I've mentioned in

other writings, I use easily recognized terms to evoke a common sense of these Archetypal Energies (e.g., Love; Acceptance; Inclusion; Harmony). I have described Archetypal Energies as Higher Vibrational Energies that have their own transcendent value, purpose, quality, and "voice" unique to the individual and which operate deep within our psyches, at both individual and collective levels. We tend to experience them as "creative urges" to move us toward our highest good or optimal realities. The Path of the Bridger, in my view, is one of many paths that AHP has "mirrored" nationally and internationally over the years, "planting humanistic seeds" for a "New Reality" of human togetherness and the evolution of Consciousness. In a seemingly tumultuous world with many divisive voices, where fear and strife seem more prevalent than Love, Acceptance, Inclusion, and Harmony, it is important to have national and international entities, seeding the psychology of the times with healing ideas and "bridging approaches" that bring human beings together, individually and collectively. AHP, therefore, is well-positioned to enhance its vital role as a strong national and international organization that nourishes and promotes the Path of the Bridger.

The **Path of the Bridger** invites each person to allow the Authentic Self to emerge through personal, one-on-one and public, collective relationships. In a forthcoming book, *Evolving the Human Race Game: A Spiritual and Soul-Centered Perspective*, I discuss the Path of the Bridger in some detail. Here, I want to briefly highlight several kinds of Bridger roles. I have adapted their descriptions to illustrate how they might serve as a framework for further enhancing AHP's role in co-creating a "New Reality" for human togetherness and the evolution of consciousness. Four generic kinds of Bridger roles are: (1) the role of Relationship Builder/Harmonizer; (2) the role of Transformer/Catalyst; (3) the role of Illuminator/Teacher; and (4) the role of

Spiritual Integrator/Healer.

In the Table is an adapted summary of what these Bridger roles might entail for AHP. I share this adapted summary as an "enhanced possible vision" for AHP. To a large extent, AHP already reflects many of these roles for many people. So, I am simply suggesting an enhanced and invigorated focus.

In resonating with the role of **Relationship Builder/Harmonizer**, AHP would increasingly stimulate people to relate to one another as their Authentic Selves, encouraging them to radiate various kinds of Energy, individually and collectively, that support and move them toward a focus on life and success, with discernment and without judgment. The Authentic Self also seeks to awaken a sense of creativity and beauty. In turn, this awakening stimulates Higher Mental faculties for practical work in the world as people "act out" harmoniously with one another in their personal, societal, and global life spaces.

In resonating with the role of **Transformer/Catalyst**, AHP would increasingly support various humanistic and transformative approaches that guard against

psychic imbalances or dangers and would invite patience and balance for various catalytic work in the world for human togetherness, the evolution of Consciousness, and harmonious state of Being with others. In this context, AHP would be a catalyst for minimizing the effects of and/or getting rid of the effects of self-limiting beliefs and growth-limiting patterns of behavior. AHP would also encourage people to embrace newer, more growth-filled beliefs and patterns of behavior, serving as a "mirror" or "catalyst" for kindred spirits on similar paths of growth.

In resonating with the role of **Illuminator/Teacher**, AHP would increasingly mirror hope, illumination, and love. In this role, AHP would encourage kindred spirits to tap into, express, and mirror for others intuitive teachings, Spiritual duties, and the sacred aspects of the world as they awaken to a greater understanding of their "dreams" and the role of their creative imagination.

In resonating with the role of **Spiritual Integrator/Healer**, AHP would increasingly support those who authentically work with Nature, Spirit, and Energy in an integrative manner. In this role, AHP may acknowledge that there are those who authentically and creatively use alchemy and vision to awaken personalities. In this

TABLE

GENERIC BRIDGER ROLES: AS THE AUTHENTIC SELF IS ALLOWED TO EMERGE, A PERSON MAY NATURALLY "ACT OUT" ONE OR MORE OF THESE ROLES:

How AHP Affirms the Authentic Self and Can Further Enhance Bridger Roles: By sponsoring, alone and with strategic partners, educational events and projects, publications, networking, and a Global Web presence:

Relationship Builder /Harmonizer	Transformer /Catalyst	Illuminator /Teacher	Spiritual Integrator /Healer
<i>AHP would enhance its activities in seeking to stimulate energies for life and success, with discernment and without judgment, "modeling" relationship building</i>	<i>AHP would further support humanistic, creative, transformative, and synergistic methods, approaches, therapies, practices, and strategies that help to guard against psychic imbalances or dangers, and would invite patience and balance for transformative work in the world, individually and collectively</i>	<i>AHP would mirror understanding, hope, illumination, peace, and, love</i>	<i>AHP would further support those, synergistically oriented, who work with authenticity to integrate Nature, Spirit, and Energy</i>
<i>AHP would enhance its activities in seeking to awaken a greater sense of creativity and beauty</i>	<i>AHP would further support humanistic, creative, transformative, and synergistic methods, approaches, therapies, practices, and strategies that seek to assist individuals in ridding their personalities of self-limiting beliefs and growth-limiting patterns of behavior</i>	<i>AHP would further stimulate and encourage humanistic practitioners and kindred spirits to tap into, express, and mirror for others intuitive teachings, spiritual duties, and the sacred aspects of the world</i>	<i>AHP would acknowledge that there may be those, synergistically oriented, who skillfully use mind-body-spirit alchemy and vision to awaken their own personality, as well as the personalities of others</i>
<i>AHP would further encourage human beings to awaken their Higher Mental faculties for their practical work in the world as they "act out" harmoniously with one another in their unique personal, societal, and global life space</i>	<i>AHP would further serve as a "mirror" or "catalyst" for kindred spirits, individually and collectively, on similar paths of growth</i>	<i>AHP would further stimulate individual personalities to awaken to a greater understanding of "dreams" and the role of creative imagination</i>	<i>AHP would consciously and strategically collaborate with others to co-create options for physical and emotional healings and to co-create opportunities, arenas, circumstances, and events in building Soul-centered bridges of harmony</i>

context, AHP would consciously and strategically collaborate with others to co-create options for physical and emotional healings and to co-create opportunities, arenas, circumstances, and events in building Bridges of Harmony. In this role, AHP may also naturally and effortlessly blend two or more of the other generic roles.

AHP can be viewed, therefore, as "a Humanistic Hub for kindred spirits," who play vital Bridger roles in various arenas for our evolution as individuals and as a society. My view, then, is that AHP can broaden its current affirmative impact in psychology and life by inviting, inspiring, and attracting various kinds of creative enterprises, both nationally and internationally, which nurture the Path of the Bridger. Examples might include finding more creative ways to reach out and to relate to various ethnic associations of psychology, and finding more ways to creatively link and collaborate with other synergistic organizations, nationally and internationally, without fear. AHP, as do other organized, synergistic entities, has its own unique mission and purpose. Historically, AHP gave "birth" to the idea of maximizing our Human Potential, mirroring the Path of the Bridger. A fundamental uniqueness of AHP, therefore, is that it is literally and symbolically "The Original and Ongoing Home" for kindred spirits who are exploring "optimal possibilities" for human togetherness and the evolution of Consciousness. In nurturing and promoting the Path of the Bridger, AHP would be simply re-claiming and re-affirming what is so. The practical outcome is that AHP would further enhance the vital role it currently plays in co-creating a "New Reality" for human togetherness and the evolution of consciousness, "harvesting humanistic seeds" through various outreach activities, educational events and projects, publications, strategic partnerships, and a global Web presence..

LETTERS

CONGRATULATIONS PRESIDENT FERGUSON AND AHP

Congratulations to all of us!!!! [on Cuf Ferguson's Presidency of AHP] I am so proud to be a member of AHP, all these years. I tried to get it [AHP] started in Texas, and put on a couple of wonderful conferences: one at Lakeway, and one at Dallas. I finally had to let it drop, because I was a state supervisor of counseling, and that was too large a job, and took all my time.

— Best to all of you, ANITA WILLIAMS WEAVER

LETTERS

PRESIDENT FERGUSON A FIRST

Congratulations to President "Cuf," and welcome. It is an honor to be the "first" in any arena. As a fellow African-American, person of color, and woman, it is rewarding to see transition take place in AHP, and I applaud the executive body and those who assisted in this change. Looking forward to seeing you come forth.

— Peace, JHERI THOMPSON

COUNSELING WITH TAROT

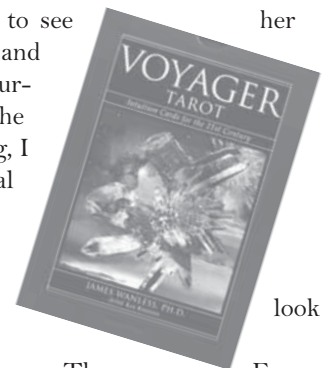
Please accept my compliments for running the delightful article "The Art and Magic of Tarot Counseling" by Toni Gilbert in the April/May 2006 *AHP Perspective*!

I'm a member of AHP, not trained as a psychologist. Actually, I'm a retired mathematics professor, now teaching yoga. Balancing my brain I guess! A few years ago I became interested in Tarot and was drawn to the Voyager deck, which was mentioned in the article. The cards are collages; as the client selects cards seemingly randomly, the subconscious and (I believe) transpersonal and spiritual levels are accessed. My experience in readings confirms that of Toni Gilbert. Tarot, especially Voyager, is an exceptional tool for self-discovery and guidance.

I've had some interesting experiences with Voyager and will mention one. A woman in her thirties came to me, and as we selected and considered cards, it came out that she was married to a man who did not wish to have children. However, her growing desire was for children and she felt very torn. Was she being selfish? Hadn't she committed herself to the marriage? The cards led her to see her own wishes as paramount and pointed strongly to a nurturing ability and desire. At the culmination of the reading, I asked her to select one final card that would represent her Life Purpose. If you have access to the Voyager deck, you might look at the card she selected completely "randomly." It was The Empress, which is a picture of a pregnant Goddess Isis surrounded by fields of flowers and flowing waters. She cried. I think a life was changed that day!

I love *AHP Perspectives*. Keep up the good work!

— BEST WISHES, LINN SENNOTT



VOICE DIALOGUE CORRECTION

Dassie Hoffman's article "Voice Dialogue in 2006: 19 Practitioners" in the August/September 2006 issue of the *AHP Perspective* stated that Miriam Dyak is the founder of the Voice Dialogue Institute in Seattle, Washington, whereas she is the COFOUNDER WITH CASSANDRA COSME of the Voice Dialogue Institute.

ATP-AHP COLLABORATION

I also would like to comment on an article in the June/July issue in reference to the potential integration of AHP and ATP. I think this would be an ideal union, for all those involved. Synthesis is the natural process of advancement within and among systems; and I am certain that these associations, when combined in a complementary manner, will be more adapted to satisfy the world's ever increasing need for "self-knowledge" . . . I am eager to see the coming developments! Have a great day!

— Peace, GREG BURCHARD

ITP DIRECTOR OF TRAINING
AND FACULTY POSITIONS OPEN

The Institute of Transpersonal Psychology is seeking a Director of Clinical Training beginning September, 2006. They are seeking APA accreditation for their on-campus Clinical Ph.D. Program. Applicants must be licensed or license eligible in California. Previous experience with APA accreditation preferred. Qualifications include: Ph.D. in Clinical Psychology; qualified to teach and to supervise clinical students; research skills. Transpersonal psychology background, interest, and/or publications required. Experiential teaching experience—whole personal learning, integrating mind, body, spirit, community, and creativity—preferred. Also open are one full-time and one half-time Core Faculty position to teach primarily in the on-campus Ph.D. in Clinical Psychology program. Qualifications include the same as for the Director position above. Send CV, statement describing teaching philosophy, research experience, and interests, experience working with diverse students/clients, and transpersonal psychology interest/involvement; five references with contact information; three letters of reference. Mail, fax, or e-mail: Holly Tran, ITP, 1069 E. Meadow Circle, Palo Alto, CA 94303, Fax (650) 493-6835, htran@itp.edu, www.itp.edu

After three years of fundraising, developing an Editorial Advisory Board, and reviewing author submissions, the Board of AHP Press regrets that it has decided to disband the formal entity AHP Press. Here is a list of activities and reasons:

- * The quality of the couple dozen manuscripts received was very high, and the books were original and of great interest to the Press' intended audience.
- * The Editorial Advisory Board and staff arranged for three peer reviews of a number of the manuscripts.
- * Fundraising was insufficiently successful to support a print book publications company. A total \$11,235 was raised from 10 individuals and one organization.
- * The IRS would not grant a permanent tax exemption and suggested a base of funds in the six or seven figures.
- * The six foundations approached (who support nonprofit publishers thought the Press needed a major donor with startup funds in at least six figures. Grant-givers interests were not in print publishing but in the new wave of electronic publishing and especially open-access (no user fee) publishing. They also wanted to support a "broader" content.
- * The all-volunteer staff (and board), which put in hundreds of hours of work, was insufficient to handle both editorial and financial/marketing development of the Press.
- * Funds raised were spent on developing and maintaining the Press website, incorporation and other fees and administrative costs, and the printing and mailing of fundraising letters and postcards to tens of thousands of AHP-family potential donors. The balance as of September 2006 (\$694) was donated to AHP for its online publications Archive.
- * The AHP Press has withdrawn its IRS application for permanent tax-exempt status (which was postponed and extended three times), notified authors and donors, and as required by law given remaining funds to a related nonprofit.

AHP still holds the vision of an innovative, humanistic Press, continuing to research the new technologies for information dissemination—at such time as it has the resources and adequate mechanism for funding, it will revitalize its actions.

With all best wishes and thanks for the support of AHP members, the donors, especially the major donors AHP and Tom Greening, and the authors whose work is so valuable.

CHIP BAGGETT, AHP LIAISON; KATHLEEN ERICKSON, PRESIDENT; CUF FERGUSON, CHAIR, EDITORIAL ADVISORY BOARD; BRUCE FRANCIS, VICE-PRESIDENT; MARCEL KULSTEN, SECRETARY; STEPHANIE SCOTT, TREASURER.

JOURNAL OF HUMANISTIC PSYCHOLOGY

VOL. 46, No.4, FALL 2006

TABLE OF CONTENTS



KIRK SCHNEIDER

ART AND SCIENCE AT THE CROSSROADS

MEDITATIONS ON OEDIPUS: BECKER'S KAFKA,
NIETZSCHE'S METAMORPHOSES

. . . EDWARD MENDELOWITZ

EARLY PSYCHEDELIC INVESTIGATORS REFLECT ON THE
PSYCHOLOGICAL AND SOCIAL IMPLICATIONS OF THEIR RESEARCH . . . ROGER WALSH & CHARLES S. GROB

HOW I ENDED UP IN A HAPPY RELATIONSHIP:
WOMEN'S PROCESS OF SUCCESSFUL PARTNERING . . . H. M. LEVITT, M. H. CLARK, J. L. SHULMAN, N. BEGG,
N. M. BUTLER, J. GILLES, A. SHEFFIELD, C. SMART, & M. WAITS

SPECIAL SECTION: HUMANISTIC BRIDGE-BUILDING

SELF-DETERMINATION AND THE NEUROLOGY OF MINDFULNESS . . . DAVID RYBACK

TEACHING SELF-CARE THROUGH MINDFULNESS PRACTICES:
THE APPLICATION OF YOGA, MEDITATION, AND QI GONG
TO COUNSELOR TRAINING

. . . JOHN CHAMBERS CHRISTOPHER, SUZANNE E.
CHRISTOPHER, TIM DUNNAGAN, & MARC SCHURE

HUMANISTIC TESTING AND ASSESSMENT

. . . HARRIS L. FRIEDMAN & DOUGLAS A. MACDONALD

COMMENTARY

Where do I begin an issue with so many luminous articles? Perhaps I should begin with the feeling that humanistic psychology is heating up once again—and that this issue is a just representative of that development. Hence, without further ado, let's sample the treasures.

Every once in a while an article comes along that registers deep in the musculature, not just the gray matter. Ed Mendelowitz's **Meditations on Oedipus** is such an article. Ed's article is the culmination of decades of reflection on one of the greatest—yet least recognized—psychophi-losophers of our age: Ernest Becker. To be sure, the article is also about other luminaries of Becker's ilk, but it is Becker's notion of Oedipus, and the Oedipal project, around which the article revolves. Lest you think that this essay is just

another workman-like tribute to Freud, you are mistaken. It is an homage to the depth-human-istic reformation of Freud, and one of the most remarkable windows on our profession, culture, and nature of which I am aware.

Following meditations on Oedipus, we present meditations on the **Psychological and Social Implications of Psychedelic Drugs**, by Roger Walsh and Charles Grob. This article tracks the in-depth reflections of pioneers in the field of psychedelic research, including Stanislav Grof and Houston Smith, on the mental, spiritual, and therapeutic effects of such substances as LSD and ceremonial mushrooms. While the terrain of this article may ring familiar to many **JHP** readers, the specific findings gathered may surprise—from the profound and lasting influences of psychedel-ics on psychotherapy, meditation practice, and consciousness research, to the broader impacts on religion, culture, and community.

Another profound and lasting psychosocial

influence, the romantic relationship, is taken up in the article by Heidi Levitt et al. on **Women's Process of Successful Partnering**. Using a grounded theory analysis, Levitt and her colleagues interviewed eight heterosexual women to find out what, if any, salient dimensions constitute their "successful" partnerships—and their findings are evocative. Find out, for example, why early partnering decisions, according to the research, tended to be based on the intellect, whereas later, more "ripened" decisions tended to be based on both acceptance and faith.

The second half of our issue is equally trail-blazing, in its way, as the first. The second half features a new, periodically appearing section that I call **Humanistic Bridge-Building**. Humanistic bridge-building is the concerted effort among humanistic theorists to forge enduring ties with other—more mainstream—traditions and standpoints. Throughout this bridge-building quest, both humanistic and mainstream standpoints benefit, as they are both challenged and reenergized.

We begin our section with two articles on humanistic psychology and mindfulness. In the first article, David Ryback introduces the **Neurology of Mindfulness**, which he views as a bridge among mindfulness therapeutic techniques, self-determination theory, and cutting-edge brain science. Lest you fear that Ryback loses the person in his formulation, be assured: He eloquently illustrates how mindfulness, emotional connection, and brain science meld with a revitalized social system, not just a revitalized limbic system. In the end, I think you will see why Ryback's article is a blueprint for a far-ranging humanistic vision; one that includes but is not usurped by an unabashed determinism.

In **Teaching Self-Care Through Mindfulness Practices**, John Christopher and colleagues advance the notion that despite the lip-service accorded self-care for students in counseling programs, little is done to build actual self-care practices into their training curricula. To stem this unfortunate tide, Christopher et al. report on an elective course they developed utilizing mindfulness practices to promote stress-reduction among counseling

students. As in Ryback's review, Christopher et al. find the mindfulness techniques to be invaluable. For example, find out why students who completed the course reported that it had a "significant" impact on their personal and professional lives, and had "overwhelming praise" for both the course and the course instructor.

We close this issue, finally, with a provocative plea for humanistic testing and assessment in psychology. The authors, Harris Friedman and Douglas MacDonald, challenge the dominant humanistic view that privileges qualitative over quantitative methodology. As an alternative, they propose an "integrative" regimen that weds both quantitative and qualitative methodology as warranted. After carefully examining the arguments both for and against their view, Friedman and MacDonald make two bold cases: The first is for the legitimacy of psychometric testing, among other, more traditional humanistic modalities; and the second is for humanistic clinicians to use formal assessments, wherever and whenever possible.

— KIRK SCHNEIDER



Diane Zimberoff, LMFT
Founder & Director

*Begin a personal
journey to enhance your
professional practice*

**... with this exciting
Certification Training**

Six Days

Heart-Centered Hypnotherapy®

For Masters & Ph.D. Mental Health Professionals

Upcoming Trainings

2006	
Ft. Lauderdale	Nov 2-7
San Francisco	Nov 30-Dec 5
2007	
Seattle	Jan 25-30
Chicago	Mar 28-Apr 2
Ft. Lauderdale	Apr 26-May 1

Combine humanistic psychology, Gestalt, TA, developmental psychology, behavior modification techniques, hypnotherapy and a Heart-Centered holistic approach in your healing practice.

Approved CEUs: Psychologists, Social Workers, MFTs, NBCC, CDCs

www.wellness-institute.org

Sponsored by



Member Discount

425-391-9716
800-914-8348



THE WELLNESS
INSTITUTE

The Blossom and the Rose Stem:

The Relationship of Spirituality and Religion

— Sharon G. Mijares

Will religion, as we know it, exist in the future? Many people believe that humanity is on the brink of a spiritual awakening—one that is independent of religious dogma, gurus, or other forms of patriarchal governance. Truly, humanity is ripe for a change. Transpersonal and Humanistic Psychologists have much to offer in emphasizing a psychospiritual model for a needed shift in human behavior and resultant development. It is also imperative that we support the inflow of feminine presence, as this will enable an awakening that truly transforms. I believe that humanity has been unable to embody its ideals, or even to follow the guidance of the founders of each religion, due to inner (intrapyschic) and outer (in the world) gender imbalance.

We look around the world and see many problems and wars initiated by religious conflict based upon patriarchal ideologies. The late Sufi Master Hazrat Inayat Khan noted that: "Whenever there has been a war . . . we always see the finger of religion. People think that the reason for war is mostly political, but religion is a greater warmonger than any political ideas. Those who give their lives for an ideal always show some touch of religion" (Douglas-Klotz). This destructive tendency alone has prompted many new-paradigm thinkers to move away from dogmatic religious beliefs, as religious differences are causing far too much strife in the world. The premise that one's reli-

gion has to be superior to another religion is based in the patriarchal stance that one's affiliation or belief structure has to be better the other group's, for patriarchy is founded in a hierarchical structure. This has included the dominance of male over female—an imbalance that prevents the embodiment of spiritual change.

Much of humanity has been influenced by trauma of one kind or another, and this motivates many of its leanings toward revenge, rivalry, and so forth. It has impaired the ability to truly receive and give love—for hearts become armored in fear or underlying feelings of not being safe or loved. Religious affiliation affirms the sense of belonging identified in Abraham Maslow's hierarchy of needs. This alone draws many people to religious organizations, but often the group mindset takes over—convincing them that this group's beliefs are superior to those of some other belief structure. Alfred Adler would have pointed out that true superiority is attained in comparison to one's prior knowledge or past conditions rather than in comparison to others, but fundamentalist religious organizations fail to recognize this truth. The tendency of fundamentalist religions to demonize the other supports the patriarchal position of hierarchical one-upmanship.

The rise in fundamentalism is to be found in every world religion, but most prominently in the religions of the Middle East: Judaism, Christianity, and Islam. According to Karen Armstrong (2000), and others, it is associated with the fears

caused by the advances in technology, the loss of familiar structures as the world community develops, and so forth. I would also like to add that a prominent feature includes the challenge to previous belief structures, and the unwillingness to examine new paradigms. Fundamentalists also rely on narrow interpretations of religious scripture, and a reliance on the memorization of selective passages. Therefore, religious practitioners often fail to recognize the spirituality at the very core of religious writings.

Religious fundamentalism is extremely dangerous, particularly because of its relationship to and influence on political decisions. The women authors of *The Root of All Evil: An Exposition of Prejudice, Fundamentalism and Gender Imbalance* (Mijares, Rafea, Falik, & Eda Schipper; 2007), address major errors in fundamentalism thinking found in the Middle Eastern traditions of Judaism, Christianity, and Islam. Although gender imbalance and fundamentalism are found in all of the world's religious traditions, it is most notable in those traditions. For example, the following passage from *The Root of All Evil* gives an example of destructive beliefs, motivating many recent political maneuvers, which threaten humanity's well-being and validate the need for true psychospiritual development. (Background: Jewish people revere Solomon's Temple, which was first demolished by the Babylonians, built again, and then destroyed again during the Roman occupation of Jerusalem. This

temple has been demolished twice and Jewish people long for its rebuilding. The location just happens to be in the area of the Al-Aqsa Mosque and the Dome of the Rock, a sacred shrine for Muslims and Christians, respectively. Meanwhile, some Fundamentalist Christians believe the rebuilding of the third Temple to be associated with the arrival Armageddon wherein Jesus will descend to gather all Christians and take them to Heaven. The rest will burn in Hell. Tragically, all these beliefs are influencing many political moves.) Extremist Zionist Jews have focused on the rebuilding of the Temple, forgetting that it is a metaphor for the true Temple within the Heart; radical fundamentalist Christians have focused to a greater extent on the destruction and end of the world, forgetting that Jesus told them the kingdom of Heaven is within; whereas Islamic extremists have been dreaming ways for destroying those who differ from them, ignoring that the revelation to Muhammad emphasized the naturalness of human variations while emphasizing compassion and mercy to others. Each has failed to focus on the wisdom teachings of their own prophets—who all advised that love for one another was the core behavior of spiritual life. In short, contraiwise, numerous fundamentalist religious followers are hell-bent upon destruction.

True spirituality emphasizes love and compassion. This is the temple of the heart—the heaven within. Fundamentalist religious beliefs, harnessed to rigid theological dogma, are opposed to authentic spiritual experience with its emphasis on more universal principles. But, the fundamentalist fear of the changing paradigms is valid for them, as dependency on dogma does not meet the needs of people who are awakening to divine love, compassion, and universal wisdom.

These are the people who will lead humanity into our next stage of development. Change is inevitable.

Many people have begun to identify with “spirituality” rather than with a specific religion. They don’t want to be identified with rigid beliefs and inflexible value systems. Yet we should also question if it is in our best interest to “throw the baby away with the bathwater,” for few have attained this higher level of spiritual realization.

At the deeper levels of each reli-

gion, there are practices intended to guide and awaken the devotee. Deeper levels of Middle Eastern traditions include contemplative Christianity, Kabbalah, and Sufism (esoteric branches of Judaism and Islam, respectively). Yoga, Taoism, Buddhism, and shamanic traditions have ever-deepening levels of training and realization. These practices encourage both psychological and spiritual development (Mijares, 2003; Mijares & Khalsa, 2005). Also, Neil Douglas-Klotz has shown how Jesus’ original Aramaic teachings reveal the transformative wisdom to be found in the original version of the *Lord’s Prayer*, a formula for deep psychospiritual

development when understood in its original language (Douglas-Klotz, 1989). We do not want to lose these great gifts.

In truth, we still need guidance from those who have awakened before us. It is the patriarchal traditions of the past that are changing. The expectation of the guru-disciple relationship will no longer be the wave of the future. The divine feminine is awakening from her suppression. Each religion has some form of reverence for

On Defining Spirit

There’s no place to go to be separated from the spiritual, so perhaps one might say that the spiritual is that realm of human experience which religion attempts to connect us to through dogma and practice. Sometimes it succeeds and sometimes it fails. Religion is a bridge to the spiritual—but the spiritual lies beyond religion. Unfortunately, in seeking the spiritual we may become attached to the bridge rather than crossing over it.

— Rachel Naomi Remen, M.D.

Reprinted from the Autumn 1993 *Noetic Sciences Review*, p. 40, (which was reprinted from the Autumn 1988 *Noetic Sciences Review*). Essay available at http://www.noetic.org/publications/review/issue27/r27_Remen.html

the feminine, and yet each one has failed to embody the feminine in ordinary life. For example, the Yin-Yang symbol includes recognition of equal feminine and masculine expressions, but China, for instance, has not evidenced gender balance in its culture. A similar pattern is evidenced throughout the world religions (Mijares, Rafea, Falik, & Eda Schipper; 2007).

The new paradigm will be a movement influenced by feminine values and gender balance. This new vibration and repatterning has already begun. As women begin to take their place and influence religious (and political) arenas, there will be a sharing of spiritual

(and governmental) guidance rather than a hierarchical governance. This same revisioning has been evidenced in the feminist model for psychotherapy, wherein the client is empowered, rather than the all-knowing therapist having power over the client. Power is shared. The spiritual relationship and the community become more receptive to the awakening power of spiritual awareness and guidance.

The Italian psychiatrist Roberto Assagioli developed a form of psychology for recognizing one's inner community, and also the Higher Spiritual Self. The work is centered on the spiritual development that occurs as greater harmony is established among the differing parts of ourselves. This same theme is carried through in Stephen Gilligan's Self-Relations psychotherapy wherein one listens for the presence of the neglected, abandoned, and oftentimes hidden parts of the self as part of the integrative path to wholeness (Gilligan, 1997). As we bring peace to our inner world, and heal our numerous ego defenses, we open to our greater nature—which is to love. According to Gilligan, healing this split enables us to re-experience our oneness with the greater cosmic field. The golden rule stresses our relationship to one another. It recognizes the respect and goodness needed by all people, and affirms our oneness. We are

all connected in this field of love, but humanity has been unable to ground these religious ideals without the balance of the female and her relationship qualities (Mijares, Rafea, Falik, & Eda Schipper).

What we know as the Golden Rule is to be found in every religion. The wording varies, but the

life. It is one of attuning ourselves to the divine presence that is everywhere in the universe, and, in this field of compassion, to love our neighbors (this includes all other religions, races, nations, and so forth) as ourselves. This is the divine fragrance of the rose.

REFERENCES

- Armstrong K (2000) *The Battle for God: A History of Fundamentalism*. New York: Ballantine Books.
- Douglas-Klotz N. A Short History of the Dances: We Circle Around. www.dancesofuniversalpeace.org.uk/article2.html
- Douglas-Klotz N (1989) *Prayers of the Cosmos*. San Francisco: Harper & Row.
- Gilligan S (1997) *The Courage to Love*. New York: W. W. Norton.
- Mijares S, Rafea A, Falik R, Eda Schipper J (2007) *The Root of All Evil: An Exposition of Prejudice, Fundamentalism, and Gender Imbalance*. United Kingdom: Imprint Academic.
- Mijares S, Khalsa GS (2005) *The Psychospiritual Clinician's Handbook: Alternative Methods for Understanding and Treating Mental Disorders*. Binghamton, New York : Haworth.
- Mijares S (2003) *Modern Psychology and Ancient Wisdom: Psychological Healing Practices from the World's Religious Traditions*. Binghamton, New York: Haworth Press.

intent remains the same. Apparently, this is the archetypal bottom line for spiritual and psychological

SHARON MIJARES, Ph.D., is a Self-Relations Psychotherapist with a private practice at the Del Mar Integrative Health Center in Del Mar, California. She is the co-editor of *The Psychospiritual Clinician's Handbook*, editor of *Modern Psychology and Ancient Wisdom*, and leading co-author of *The Root of All Evil* (all three books listed under References). She is currently editing *The Revelation of Breath: A Collection of Essays Revealing Its Wisdom, Power, and Beauty*. She can be reached at sharonmijares@sbcglobal.net or www.psychospiritual.org.

Alternative Journal of Nursing
Exploring New Frontiers in Nursing Practice

www.altjn.com

Thoughts on Western Theological Study

— Michael Librie

Stress on the rational over the intuitive is an innate condition of theological study in the West. Webster defines theology as “a rational interpretation of religious faith, practice, and experience” (1969). There appears to be a fundamental contradiction in this definition. The locus of religious faith, practice, and experience is anything but rational. It lies deep within one’s soul or psyche.

Clearly, the mind cannot be separated from the body. Yet, to neglect the more creative, imaginative, emotive and, if you will, irrational part of human nature is failing to pay full attention. The result of this failure to consider the whole person may well leave western, Judeo-Christian theological study incomplete. As the dynamically thinking, pre-Socratic philosopher Heraclitus said: “You could not discover the limits of the soul (psyche), even if you traveled every road to do so; such is the depth of its meaning” (Hillman, 1989). Therefore, the study of theology within the academy, a place which emphasizes the rational (mind) over the psyche (soul), is an oxymoronic attempt to understand something, which can neither be quantified nor qualified.

The manner in which theology is presented to the student is often conflicted and contradictory. Students are encouraged to emotionally engage in their work, while overtly and covertly discouraged from displaying any emotion in the presentation of it. This seemingly schizoid behavior is ingrained in academics in general, yet it is glaringly apparent in western theological inquiry; an examination that would hope-

fully evoke the emotive in order to better access “the deeper meanings of the soul” (Hillman).

RATIONAL BELIEF, BUT NOT RATIONAL INQUIRY

An applied rational method is pivotal as part of any analysis, and Biblical, systematic, historical, moral, and pastoral studies certainly have long, honored sources of reference to draw from which make particular use of this technique. Can any of their references, singularly or collectively, be considered valid? Certainly, there might be validity to the extent that these views reflect their respective authors’ way of being with their God. Yet, unfortunately, while much information and data are verifiable as they pertain to humankind’s development historically, much of its presentation is culturally biased toward the particular religious tradition in that particular theologate. What might Judeo-Christian theology mean to an indigenous person who has never heard of Jesus and Abraham? Does their ignorance affect their relationship with God? Even as Judeo-Christians, can theology have any real meaning to you or me if we purely dissect it and fail to engage with it in some affective way?

TRUE SPIRITUALITY: BEING WITH GOD, LOVING OTHERS

It would seem that no perspective is heretical unless it is situated in a “failure to love.” Yet, many theology students are regularly accused of being “heretics” simply because their ideas and perspectives do not cogently align with that particular tradition’s doctrine or dogma. This is absurd, particularly given the



MICHAEL LIBRIE

interpretive and highly speculative nature of theological study. How might the study of theology be fully realized in the academy if the student is restricted from presenting their perspective on God, whether that perspective is within a particular tradition or not? A pedagogy that attempts to restrict religious views obfuscates the development of authentic wisdom. Is the student’s responsibility to support the tradition or to deepen their response to God from within their theological studies? If true learning is the goal of the academy, then the student must be free to present any argument, so long as it is presented respectfully and cogently. Western theological study fails because it neglects to explore the relationship with God from rational and affective perspectives, and this failure encourages complicity at the expense of a deeper encounter with God.

MICHAEL LIBRIE, MTS, MSW, can be reached at (410) 669-8609, mllibrie@yahoo.com. Michael is a social worker, and has a Master of Theological Studies degree from Weston Jesuit School of Theology in Cambridge, Massachusetts.

Dismissing Da Vinci

— Jean-Claude Koven

Dan Brown's blockbuster *The Da Vinci Code* remains one of the most talked-about books in the world, three years after publication. The innumerable editions of the book and more than 40 million copies in print as of July 2006 surely must seem like a bad dream to those who feel targeted by Brown's allegations of chicanery and skullduggery within the inner sanctums of the Holy See.

Many critics slammed the book even as it consolidated its position atop the *New York Times* reports list and Amazon.com's sales charts. Peter Millar, writing in the *Times of London*, considered *The Da Vinci Code* as "without doubt, the silliest, most inaccurate, ill-informed, stereotype-driven, cloth-eared, cardboard-cutout-populated piece of pulp fiction I have read."

Archbishop Angelo Amato, a high-level Vatican official, dismissed Brown's best-seller as a work "full of calumnies, offenses, and historical theological errors." On the *Catholic Answers* website (www.catholic.com), the question was posed: "Should other Christians be concerned about the book?" The answer was clear and unequivocal: "Definitely. Only some of the offensive claims of *The Da Vinci Code* pertain directly to the Catholic Church. The remainder strike at the Christian faith itself. If the book's claims were true, then all forms of Christianity would be false (except perhaps for Gnostic/feminist versions focusing on Mary Magdalene instead of Jesus)."

Dan Brown refused to back down. In the face of threats and denunciation he responded by telling the

Philadelphia Inquirer, "When you finish the book, you've learned a ton. I had to do an enormous amount of research." He has also said his book is "meticulously researched and very accurate."

THE "SELECTED" HOLY BIBLE

History may well be in Brown's corner on certain matters. The Bible is a carefully selected compendium of writings that were debated by the bishops attending the First Council of Nicaea convoked in 325 by the Roman emperor Constantine. Unfortunately, there is no definitive account of what actually occurred during this historic conclave. The writings of those in attendance don't even agree as to the number of bishops present, with reports ranging from a low of 250 (Eusebius of Caesarea) to 318 (Athanasius of Alexandria). The main purpose of the synod, however, seems relatively certain. Constantine needed a reconciled church to create stability within the Empire. The major rift that needed reconciliation centered on the question of Jesus's divinity: was he the son of God or the son of man?

The bishops (however many were present) overwhelmingly ratified the Nicene Creed, which upheld the position championed by St. Alexander of Alexandria — that Jesus was indeed of the same substance as God the Father. That having been decided, along with several other issues (such as the dating of Easter), Constantine requested that the synod produce a cohesive sacred text as the agreed basis of Christianity. This was a formidable task, as many of the gospels in circulation at the time were deemed blas-

phemous and a threat to the newly agreed-upon doctrines. It was seven years before Emperor Constantine received fifty copies of the final version of the sacred scriptures, handwritten by practiced scribes on specially prepared parchment. These were distributed throughout the Empire to standardize Christianity, and the text, the Holy Bible as we know it, has remained until today the basis of Christian teachings.

It is true that despite Brown's claim to have researched the matter thoroughly, he seems to have been casual about some finer points. For instance, he writes that the establishment of Jesus as the Son of God "was officially proposed and voted on by the Council of Nicaea" and that it was "a relatively close vote at that." Yet there is no record of a vote being taken on any matter during the Council. In other words, while decisions were made, we do not know definitively what method the bishops used to arrive at them.

However, by basing his book on apocryphal material and giving the fallout from the Council of Nicaea a key role in the book, Brown has brought to the table a set of much larger issues for all the world to contemplate: What did the discarded gospels say? Why did the content of these gospels so deeply concern the bishops attending the synod that they were not included in the Bible? And what happened to those gospels? These questions may be far more worth probing than the theory of a Merovingian bloodline stemming from the union of Jesus and Mary Magdalene that lies at the center of Brown's book story line.

THE BURIED GOSPELS

During Christianity's early, formative years, a considerable number of the Church's hierarchy were proponents of the Gnostic teachings, which emphasized personal experience over dogmatic faith.

The Church libraries of the time contained many such gospels, which were read aloud by the monks for inspiration. These texts so bothered Athanasius, archbishop of Alexandria, that in 367 he sent out an Easter letter to the clergy all over Egypt in which he condemned all texts not specifically included on his approved list as "the invention of heretics." The meaning was unambiguous: all nonapproved writings were to be immediately destroyed.

Apparently some of the monks defied the bishop's orders and secreted some thirteen papyrus codices in a heavy jar buried under a cliff, where they remained for over one and a half millennia. These texts, known as the Nag Hammadi Library, were discovered in 1945 in Egypt and are believed to be some of the early Christian Gnostic texts condemned by Athanasius. It turns out that their authors were not heretics as Athanasius claimed but disciples of Christ, including some of the original twelve apostles, or perhaps the followers of those disciples. What they reveal, if true, indeed shakes the very foundations of Christendom.

By popularizing some of the ideas in these texts, as well as highlighting the Church's banning of gospels other than those presently in the New Testament, Brown's *Da Vinci Code* (its possible literary and historical failings aside) seems to have set a fox loose in the henhouse.

Much to the Vatican's chagrin, the new movie based on Brown's already successful book is a smash hit. To quote the Deadline Hollywood Daily (DHD) website: "*Da Vinci Code* Is 2nd Biggest Opening Weekend of All Time Worldwide

with \$224 Million; No. 1 International Opening Weekend with \$147 Mil; \$77 Mil U.S. Opening Weekend; Sony Execs Attribute Huge Success to Teen Moviegoers Globally." Now the blasphemous word is being spread worldwide to nonreaders, impressionable teenagers, and God knows who else. Apparently there is no lid large enough or strong enough to contain what Dan Brown has unleashed on the bastions of Christianity. DHD further disclosed that the Vatican's attempts to censure the film fell woefully short. *The Da Vinci Code* "was #1 in the predominantly Catholic countries Italy and Spain, and #1 or #2 in every South American territory."

Now we have the predictable onslaught on the Internet – the ultimate weapon of anarchists, modern-day Gnostics, and other radical freethinkers. A few weeks ago I received a sixteen-page e-mail that, judging by the number of arrow brackets preceding each line of text, must have traveled around the world several times before finding its way to my inbox. The title alone piqued my curiosity: "The Gospel of Judas, Barbelo, and Long-Kept Secrets." Since it would take multiple clones to keep up with the e-mail traffic that penetrates my spam filters, I generally skim just the first few paragraphs of such a long message before deleting it. Not so with this one.

I find myself still referring back to that e-mail. I visited the website of the author, Mary Sparrowdancer (<http://www.sparrowdancer.com>), then called her to learn more. She's as real as you get: knowledgeable, impassioned, intelligent, and articulate. I'll pass on a few of her insights that bear directly on the debate between Dan Brown and the Catholic Church:

In the "forbidden" Gnostic gospels that have begun to emerge from antiquity, we find we have actually been divinely invited to seek the truth and ask questions, because the truth is never marred or harmed by questions. Asking ques-



JEAN-CLAUDE KOVEN

tions only serves to make the truth shine brighter. One might wonder into which direction we should begin a search for the truth at this hour when the truth about anything is very hard to come by. According to the Gnostic gospels, the answer from above seems to have been, "go within," because there is something within that awaits discovery.

In the Gnostic scriptures, we learn that blind faith has never been demanded of us. Instead, the one we now refer to as "Jesus" (the J is relatively new – it is Iesous in transliterated Greek) urged people to go within and seek the truth and not stop seeking until they found the truth. Only a portion of this appears in the New Testament, but a more complete version can be read in the Gnostic Gospel of Thomas. It includes a curious caveat of wisdom after the invitation to come seek and find all that awaits us. The caveat warns that when we discover the truth, we will at first be disturbed as well as astonished. In the end, however, it is the truth that will set us free.

Indeed, I followed Mary's lead and took a look at some of the writings in *The Gospel of Thomas*. It says: "If you bring forth what is within you, what you bring forth will save you." The bishops like Athanasius (and Irenaeus before him) who advocated the destruction of offensive writings apparently preferred that the faithful believe the Church

was the only route, “outside of which there is no salvation.” *The Gospel of Thomas* also quotes Jesus as saying, “I am the light that is before all things; I am all things; all things come forth from me; all things return to me. Split a piece of wood, and I am there; lift up a rock, and you will find me there.” This mystical statement may have been considered dangerously close to a pantheistic view of life, religion, and spirituality, suggesting that people are encouraged to discover their own divinity.

Along similar lines, *The Gospel of Philip* quotes Jesus: “Do not seek to become a Christian, but a Christ.” The text has been deemed “an abyss of madness, and blasphemy against Christ” because of this. But perhaps the most remarkable revelation in the Nag Hammadi scrolls is the manner in which Christ viewed women. The following has been translated from *The Gospel of Mary* (Magdalene):

Peter said to Mary, “Sister, we know that the Savior loved you more than the rest of women. Tell us the words of the Savior which you remember — which you know (but) we do not, nor have we heard them.” Mary answered and said, “What is hidden from you I will proclaim to you.” After delivering the teachings that were given to her in a vision, she was rebuked by some of the disciples, whereupon Mary wept and said to Peter, “My brother Peter, what do you think? Do you think that I thought this up myself in my heart, or that I am lying about the Savior?”

Levi answered and said to Peter, “Peter, you have always been hot-tempered. Now I see you contending against the woman like the adversaries. But if the Savior made her worthy, who are you indeed to reject her? Surely the Savior knows her very well. That is why He loved her more than us. Rather let us be ashamed and put on the perfect man

and acquire him for ourselves as He commanded us, and preach the gospel, not laying down any other rule or other law beyond what the Savior said” . . . and they began to go forth [to] proclaim and to preach.

The Secret Book of John offers additional insight into Jesus’s view of the divine feminine. In it John recalls seeing a brilliant flash of light following the crucifixion from which he heard the voice of his Master: “John, John, why do you weep? Don’t you recognize who I am? I am the Father; I am the Mother; and I am the Son.” The meaning, to John, was crystal clear: the Holy Trinity includes the Holy Spirit/Divine Mother as the feminine manifestation of God.

All of these words, apparently, were ones the male-dominated clergy did not want their faithful to hear. For the past two thousand years, the clergy has had its way. Now, in large measure because of a book and a movie, there is room for expanded debate and for inquiry by lay people as well as by scholars into the 2,000-year-old gospels found in the Israeli/Palestinian desert.

Dismissing *The Da Vinci Code* as meaningless pulp fiction may be like trying to brush off a tsunami with a flyswatter.

JEAN-CLAUDE GERARD KOVEN is the author of *Going Deeper—How to Make Sense of Your Life When Your Life Makes No Sense*. www.prismhouse.com

GOING BARE

In a former life
I was a shaman too—

My deer horns,
totems, chants
and eagle feathers
danced a healing space
for smoothing shattered
auras cool and whole

Now I sit to listen,
stripped of rituals—no
mask or smoking pipe
to remind—it isn’t
only you and I
if dreams go well or ill.

— HELEN BRUNER

PEER SUPPORT GROUPS: The Missing Ingredient in Healing from Depression

— Douglas Bloch

Anyone who has ever experienced an episode of clinical depression understands its nightmarish qualities. A depressive illness is a “whole body” disorder that affects the way one eats and sleeps, the way one thinks about oneself, others, and the world. Clinical depression is not a passing blue mood or a sign of personal weakness—subtle changes in the brain’s chemistry create a terrible malaise in the body-mind-spirit that can affect every dimension of being.

Those who suffer from depression will tell you that it is a lonely experience. They feel cut off from God, removed from themselves, and misunderstood by others. Even family and friends often fail to appreciate the disability and despair of the clinically depressed person. As a result, depression is a horribly isolating experience. In this context, experiencing the support of others who know and understand can be a lifeline to healing.

When a person is diagnosed with clinical depression, he is usually offered medication, cognitive therapy, or a combination of the two. The purpose of this article is to show how depression support groups can act as a third element in recovery, working synergistically with therapy and medication to make them more effective.

THE PURPOSE OF A SUPPORT GROUP

In his groundbreaking book *A General Theory of Love*, psychiatrist Thomas Lewis demonstrates that human beings are *biologically hardwired for connection*. Lewis coins the term “limbic integration” to

describe the positive effect that two individuals have on each other’s limbic systems (the limbic system corresponds to the emotional brain). According to Lewis, anything that promotes emotional connection has a healing effect on the brain and nervous system. Conversely, separation and isolation lead to illness and dysfunction.

Because they supply the missing ingredient of connection, depression support groups complement the traditional treatment modalities of medication and psychotherapy. Here is how group members have described the benefits of being in a group.

- * It is a place where I am heard and listened to.
- * Hearing others’ stories helps me realize I am not alone.
- * Listening to people’s stories gives me hope.
- * I can express my pain and have it validated by others.
- * The group provides a format to connect with people who UNDERSTAND what I am going through because they are there—or have been there.
- * This is the family I never had.
- * Joining this depression support group has made my recovery possible.

I have been facilitating depression support groups since the spring of 2001. My clients report that before they joined the group, they were unable to find other people who truly understood their condition. In this context, they greatly appreciate the contact and support they receive from their fellow group members.

What follows are some ground

rules and guidelines that I have found helpful in setting up and running these groups.

CHARACTERISTICS OF THE GROUP

A depression support group is designed for the following people:

- * those who are in the middle of a depressive episode and want to get well.
- * those who have recovered from previous episodes of depression and are working on staying well. These people can offer hope to those who are still in the “dark house.”
- * those dealing with other mood disorders such as anxiety, bipolar disorder, and PTSD (post-traumatic stress disorder)

The two criteria for joining a group are a sincere desire to get well and a commitment to attend meetings regularly. In addition, if someone is in moderate to extreme emotional stress, I ask that he or she be connected with a psychiatrist or other mental health professional before entering the group. A depression support group is an adjunct, not a replacement for a professional mental health treatment.

THE STRUCTURE OF THE MEETING

It has been my experience that a depression support group can have anywhere from four to ten members, with six to eight being an ideal number. Set a regular time to meet. Weekly meetings are ideal, although every other week will also work. The length of the meeting can vary but should be at least 90 minutes. Two hours is more realistic.

During the meeting, each group member will have the opportunity

to share and to receive support from the group. After the facilitator opens the group, the first person begins his sharing according to the following format:

1) For the first block of time (usually seven to eight minutes), the person gives an update on his mood and shares how he is faring in his recovery—reporting any successes, challenges, insights, etc. During this sharing, it is the role of each group member to listen attentively. The process works best if people do not interrupt or give advice at this time.

2) After the person's sharing time is up, the facilitator asks the person if he or she would like some feedback (three to four minutes worth) from the group. If the person requests feedback, group members can then validate the person's experience ("I can hear your frustration"), show compassion ("I'm sorry that you hurt"), or offer reassurance or suggestions.

3) Finally, the facilitator asks the person if he would like to make a request for support for the coming week. Examples of requests for support include, "exercising three times a week," or "saying my affirmations on a weekly basis," or "being more consistent with my daily meditation." The group then affirms the person silently or by using an affirmation such as "I see you attaining your goal and hold for you a vision of your success."

At the end of the group meeting, we usually close with a group prayer, affirmation, or positive intention. Here is a lovely meditation which is popular among group members.

I put my hand in yours, and together we can do what we could never do alone. No longer is there a sense of hopelessness; no longer must we depend on our own unsteady willpower. We are all together now, reaching out our hands for power and strength greater than our own.

In between meetings, each group member holds an image of healing

support for each other member. I find it helpful to pair people up as coaches/buddies and ask them to pick a particular time when they will check in with each other by phone, e-mail, or in person. This helps to overcome the natural tendency of many depressed people to isolate.

WHO SHOULD FACILITATE A DEPRESSION SUPPORT GROUP

Since Alcoholics Anonymous began in 1935, AA and the other anonymous groups have been run by lay people in recovery and not by professional drug and alcohol counselors. Can this model be replicated by people who suffer from depression and anxiety? I have come to believe that in most cases, one or two people in the group need to assume a leadership position and "keep their eyes on the prize,"—i.e., keep the group focused on the vision of healing and recovery. The group facilitator can either be:

- 1) a mental health professional.
- 2) A layperson who is in recovery and has a background of working with groups. Such a person should ideally work under the direction of a clinical supervisor.

From week to week, the group facilitator will:

- * keep the group focused on healing from depression
- * keep the group on track and following the structure
- * Respond to any member's symptoms of distress (each member should also have their own individual counselor to turn to)
- * Pair up group members to serve as each other's coach/buddy in between sessions
- * Pick the topic of discussion, if there is an educational component to the group

Professional leadership, of course, introduces the factor of cost. If the group is run through a hospital, it will usually be free or low cost. If you find someone to run the group privately, fees will be a bit higher

(\$25 to \$40 per session per person), but still far below the cost of individual therapy.

Since people who have long-term depression may be limited in their



DOUGLAS BLOCH

ability to work, I have tried to be flexible in my approach to fees. If a group member has a strong intention to heal and has good outside mental health support (through a counselor or medical prescriber), I will offer a partial scholarship or let the person make payments over a longer period of time.

If you are a counselor or therapist who wishes to start a depression support group in your community, I highly encourage you to do so. There is a real need for this kind of group. If I can be of any help, please feel free to contact me.

STORIES OF RECOVERY

Perhaps the best way that I can demonstrate the healing potential of depression support groups is to share some personal accounts of mutual support. The following accounts were taken from the dozens of examples that I have witnessed over the past five and a half years.

Example 1. One group member whom I will call Donald slipped into a depression shortly after retirement. He became so depressed that he stayed in bed all day long. Fortunately, Donald had become friends with two other retired men in the group. One Friday morning

his friends showed up on his porch and announced to Donald that they were taking him on a day hike in the Columbia River Gorge (twenty minutes outside of Portland) and that they were not leaving until he agreed to go.

Reluctantly, Donald stumbled out of bed and let his friends into the house where they helped him to dress, prepare breakfast, and get his hiking gear together. Donald found that once he began to hike, his energy increased and his mood improved. By the end of the day, his depression had lifted.

At the next group meeting, the men shared stories and photos of their outing. Thereafter, they made the Friday hike their weekly ritual. This continued for six months, at which time Donald made a complete recovery.

Example 2. One member of our weekly Wednesday whom I will call Carol was particularly averse to doing any kind of paperwork. When she began group, she was just emerging from a six-week depressive episode, during which her mail had gone unopened. The prospect of having to deal with all the unopened mail overwhelmed her. After hearing about Carol's situation, a group member named Wendy volunteered to spend an hour a week opening the mail with her.

A few weeks later, Wendy told the group that she was having a particularly bad flashback of a past traumatic event (she suffered from PTSD, post-traumatic stress disorder). Carol offered to drive Wendy home and stay with her until her anxiety subsided. This example of one group member being helped by another and then returning the favor is a key component of the *mutual support system* created by depression support groups.

Example 3. During our afternoon group, a young adult whom I will call Nancy shared that she was

hearing voices that told her to kill herself. Angela, a group member who had experienced similar symptoms, shared her experience that these voices always pass. She encouraged Nancy not to listen to the voices and to call her as often as she needed to. Nancy agreed to stay in contact with Angela, and by the next morning the voices had subsided.

Three weeks later, Angela came to the group and said that she was being told by an "inner force" to harm herself. She told the group: "I don't feel safe going home and being by myself." Now it was Nancy's turn to be the helper. She responded, "I'll hang out with you this evening if you buy me dinner." The two went out and had a great time. By the next day, Angela's self-harm impulses had passed.

This example shows that mutual support among peers works even for people who are having severe symptoms such as suicidal ideation. Over the past five years, I have seen dozens of people who experienced unrelenting pain and sought suicide as an option for ending that pain. Fortunately, all of them were able to reach out to other group members (as well as the rest of the support system). The support and concern they received allowed them

to refrain from acting on suicidal thoughts, while the suicidal impulses passed.

These observations are validated by the first sociologist Emile Durkheim. At the end of 19th century, Durkheim performed a huge cross-cultural study of suicide and found that people who had fewer social constraints, bonds, and obligations were more likely to kill themselves. The more connected we are to other people, the less likely we are to succumb to despair.

In summary, peer support groups offer a critical piece in mental health recovery for those suffering from depression, anxiety, and other mood disorders. It is my hope that the millions of people who suffer from depression and anxiety can join together in healing communities and accomplish together what they cannot accomplish alone.

DOUGLAS BLOCH, MA, is an author, teacher, and counselor who writes and speaks on psychology, healing, and spirituality. He has a BA in Psychology from New York University and an MA in Counseling from the University of Oregon. He wrote the book *Healing from Depression: 12 Weeks to a Better Mood*. Douglas makes his home in Portland, Oregon. <http://www.healingfromdepression.com>

A remarkable fellow named Rollo,
When told that existence is hollow,
Said, "There's nothing amiss,
We can fill the abyss,"
And gave us directions to follow.

— Tom Greening

I Want Life Clear

When I am faced with paradox,
anomaly which reason mocks,
complexity beyond my ken
but handled well by better men,
I whimper, cringe and run away,
and so I really cannot say
how others should such crises face
without incurring my disgrace.
I want life clear and simply writ
so it won't put me in a snit.
I wish some caring deity
would have the grace to rescue me
and straighten out this universe
before my mishegas gets worse.
I'm just a baffled, vermischt goy
who's trying vainly to enjoy
a simple life without distress,
so shield me from this complex mess
and show me how I can pretend
that this weird world I comprehend.

**POSTMODERNISM AND THE
WORLD'S RELIGIONS**
*from The Truth about the Truth by
Walter Truett Anderson*

Tarcher/Penguin, 1995, 244 pp.,
\$11, ISBN 0874778018.

Excerpt by Huston Smith

WORLDVIEWS ARE NEEDED

As religions are worldviews or metanarratives—inclusive posits concerning the ultimate nature of things—its custodians cannot accept polemical postmodernism's contention that on balanced they oppress. George Will has observed that "the magic word of modernity is 'society'"; and the present case bears him out, for it is almost entirely for their social repercussions that postmoderns fault worldviews. In applying that measuring rod, they simply assume (they do not argue) that religion does more harm than good. That this runs counter to social science fundamentalism, which holds that institutions don't survive unless they serve social needs, is conveniently overlooked, but the deeper point is that the vertical dimension—the way religion feeds the human soul in its inwardness and solitude—gets little attention.

When the personal and private dimension of life (which intersects the vertical) is validated, it is not difficult to see the function that worldviews serve. Minds require econiches as much as organisms do, and the mind's econiche is its worldview, its sense of the whole of things, however much of little that sense is articulated. Short of madness, there is some fit between the two, and we constantly try to improve the fit. Signs of a poor fit are the sense of meaninglessness, alienation, and in acute cases anxiety, which postmodernity knows so well. the proof of a good fit is that life and the world make sense. When the fit feels perfect, the

energies of the cosmos pur into the believer and emower him to a startling degree. He knows the he belongs, and this produces an inner wholeness that is strong for being consonant with the wholeness of the All. . .

One would think that postmodern theologians, at least, would honor this sens of ultimate belonging that religion bestows. Heirs, though, to modernity, they too have adopted "society" as their point of reference, allowing social considerations to upstage ontological ones. Both absolutism and relativism have bright and shadow sides. The virtue of the Absolute is the power it offers the soul; its danger is the fanaticism into which the power can narrow. In the case of relativism, its virtue is tolerance, and nihilism is its danger. Where social considerations predominate, it is the dark side of absolutism (fanaticism) and the bright side of relativism (tolerance) that are noticed, these being their social components. In both cases, the vertical dimensions—which would reverse our estimates of the two—are underplayed if not ignored.

WORLDVIEWS ARE POSSIBLE

. . . Wittgenstein prefigured the entire shift from modernism to postmodernism when he characterized his turn from his early to his late period as a shift from truth to meaning. Here again the postmodern preoccupation with social matters obtrudes, for the fanatical impulse to cram truth down other people's throats leads postmoderns to back off from truth in general, especially if it is capitalized. In doing so, they overlook the fact that truth is fallibilism's prerequisite, not its alternative. Where there is no *via* (way, truth), to *deviate* from, mistakes have no meaning.

VALID WORLDVIEWS EXIST

. . . Dr. Akbar S. Ahmed's characterizations of postmodernity,

which include its being "paired with ethno-religious fundamentalism." Postmoderns overlook that pairing. They do not perceive the extent to which their styles of thought (with the dangers of relativism and nihilism they conceal) have produced fundamentalism; which fundamentalism is the breeding ground for

the fanaticism and intolerance they rightly deplore.

If main-line and polemical postmodernism were to subsidize, the obsession



HUSTON SMITH

with life's social dimension that they saddled us with would relax and we would find ourselves able to think ontologically again. An important consequence of this would be that we would then perceive how much religious outlooks have in common. For one thing, they all situate the manifest, visible world within a larger, invisible whole. This is of particular interest at the moment because currently science does the same. Dark matter doesn't impact any of science's detectors, and the current recipe for the universe is "70 parts cold dark matter, about 30 parts hot dark matter, and just a pinch for all the rest—the matter detectable to scientific instruments." The further unanimous claim of religious cosmologies, though, finds no echo in science for (being a value judgment) it is beyond science's reach. Not only is the invisible real; regions of it are more real and of greater worth than the visible, material world.

The inclusive, presiding paradigm for traditional cosmologies is the Great Chain of Being, composed of links ranging in hierarchical order from meager existents up to the *ens perfectissimum*; and the foremost student of that concept, Arthur Lovejoy, reported that "most educated

persons everywhere accepted [it] without question down to late in the 18th century." To that endorsement, Ken Wilber has recently added that the Great Chain of Being is "so overwhelmingly widespread . . . that it is either the single greatest intellectual error ever to appear in humankind's history—an error so colossally widespread as to literally stagger the mind—or it is the single most accurate reflection of reality yet to appear."

To propose that religions cash in their metanarratives for metaphysical similarities they share would be as absurd as to urge people to peel off their flesh so the similarities of their skeletons could come to light. But if the warfare between science and religion, and now postmodernism and religion, could wind down, religions might find themselves coexisting happily within a minimally articulated metanarrative of faith that encompasses them all in the way the eight current models of the quantum world share the context of what quantum physicists in general agree on. Or in the way in which, in the modern period, competing scientific theories shared the metanarrative of the scientific worldview.

Were this to happen, the atmosphere would be more salubrious, for I know no one who thinks that the postmodern view of the self and its world are nobler than the ones the world's religions proclaim. Postmoderns acquiesce to their stunted views, not because they like them, but because they think reason and history now force them upon us.

It has been the burden of my remarks that this is not the case.

HUSTON SMITH is emeritus professor of philosophy and religion, Syracuse University, and visiting professor of religious studies at the University of California Berkeley. His books include *The World's Religions*, *The Forgotten Truth*, and *Beyond the Post-Modern Mind*.

CREATING MIRACLES: *A Practical Guide to the Divine*

By CAROLYN GODSCHILD MILLER
New World Library, 2006, 256 pp.,
\$14.95, ISBN 1932073167.

Reviewed by Stephen Kierulff

Armed with a Ph.D. in experimental psychology, Carolyn Godschild Miller tackles some tricky issues in her fine book *Creating Miracles: A Practical Guide to Divine Intervention*.

The book delivers a heaping plateful of inspiring and astounding true tales—deliverance from deadly dangers and personal attacks; synchronicities; healing by prayer, visualization and distant intention—the stories alone are worth the price of admission. Even if you don't believe in miracles as such, but prefer to view the "miraculous" as an unexplained facet of the natural world (as I do), you will find much in Dr. Miller's book to appreciate, enjoy, and use. An eye-opener as well as a heart-opener, this book shows that amazingly good outcomes are possible in even the most hopeless-looking situations.

Defining a miracle as "an instance in which a supernatural power interferes in the natural world," Miller says, "the actual miracle is not the healed body or the peaceful outcome to a dangerous situation. It is the *unconditionally loving state of mind that allows such things to happen*." The peaceful, loving, assured state of mind associated with meditation is felt to be the catalyst for miracles. In this, the author fol-

lows the spiritual curriculum of *A Course in Miracles*.

Dr. Miller is an astute writer, fluid and user-friendly, with an intriguing sense of humor. Her engaging accounts of purportedly miraculous events provide a punch that deflates defenses and opens the imagination—wide. Stories and chapters in *Creating Miracles* brought joyful tears to my eyes, a warm expansion to my heart, and a sense of empowerment and determination to my intellect.

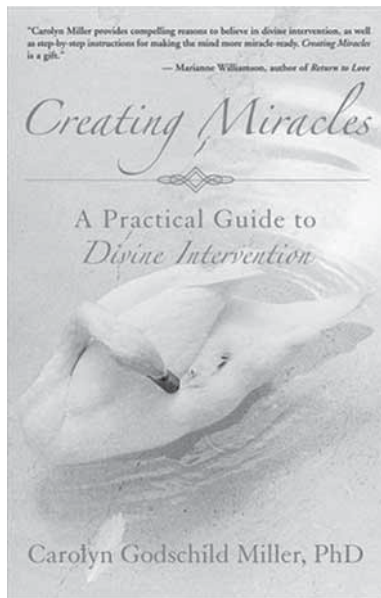
In her review of the scientific literature, Miller tackles chance, coincidence, skepticism, and the 95% confidence level with wit and an insider's knowledge of the vagaries of the experimental method. Her final chapters challenge the reader to fashion personal experiments conjuring up (or meeting) divine guides and test-driving miracle-mindedness.

Credulity is, of course, an issue. Dr. Miller apparently believes that specific "miraculous" things are possible, such as the sudden, perfectly-timed appearance of a life-saving beaver pond where none had ever

been seen before. I don't. But if you get too uptight about being credulous, you may miss the plum in the midst of the pie. I'll bet you'll appreciate the body of what Miller has to say and how she says it. I'll bet you're going to want to read every page of this book and share it with friends.

Creating Miracles is sagely

organized. Stories in the beginning tantalize the ego; admonitions at the end are soaked with spirit. The book takes you on a delightful journey, and by the time you're



REVIEWS

finished you're not quite the same person who started. Miller's book is gently persuasive. It animated me. 263 pages of mega-brilliance can't be boiled down to a brief review, and a summary can't do justice to the high quality of thought and intention in this book. To get the gift, you'll have to read it yourself. As the subtitle promises, it's practical—it teaches you how to begin to *do* these marvelous miracles (or *facilitate* these beneficent mysteries). And it's a fine read.

*STEPHEN KIERULFF, Ph.D., is coauthor with Stanley Krippner of *Becoming Psychic: Spiritual Lessons for Focusing Your Hidden Abilities*. Dr. Kierulff is a psychotherapist with offices in Santa Monica and Inglewood in Southern California. DoctorKierulff@aol.com*

MESSAGES FROM THE ARCHETYPES: Using the Tarot for Healing and Spiritual Growth: A Guidebook for Personal and Professional Use

BY TONI GILBERT AND MARK ROBERT WALDMAN

White Cloud Press, 2004, 177 pp., \$17, ISBN 1-883991-57-9.

Reviewed by Bonnie Cehovet

The essence of this book is shown on the cover—two standing figures, the male wearing a bright red robe and gold crown, with a glyph of the sun and its emanating rays at his feet, the female wearing a bright blue robe and a silver crown, with a glyph of a full moon emanating its rays at her feet. The position of the woman's hands—right hand palm down, left hand palm up, seem to be holding in air the sphere that rests between the two of them. Two fingers on the right hand of the male figure point up, with the thumb and forefin-

ger of his left hand held together, pointing towards the ground in the "As Above, So Below" position. Behind their heads we see a glyph of whirling energy—the ancient wisdom/knowledge from which these archetypes of spirituality and intuition originated.

Coming from a Tarot background myself, I was very pleased to see Toni Gilbert take the inherent self-actualizing energy of the tool of Tarot and move it into the venue of therapy via the principles of transpersonal psychology. Through the use of case studies, along with fully illustrated descriptions of the 78 cards of the Tarot (using the traditional Rider-Waite deck), Gilbert presents a viable template for personal and professional use.

Toni Gilbert's professional background includes that of Certified Holistic Nurse and Transpersonal Counselor, as well as certified practitioner in Interactive Guided Imagery. She works with dreams and dream symbols, among

other things. Her Tarot sessions are focused on being an interactive healing experience—i.e. a wellness counseling session—rather than a one-sided conversation about what clients "should" do, or what "will happen" in their lives. She opens up the field of Tarot, as well as the field of personal counseling.

The story of Toni Gilbert's personal journey brings together the tools of dreamwork, guided imagery, and the Tarot, which are combined with the journeys of her

clients as told through their case histories. She shows that adding guided imagery to the tools of Tarot and dreamwork allows the client to move into deeper levels of understanding than the use of Tarot and dreamwork alone (or in combination) allow.

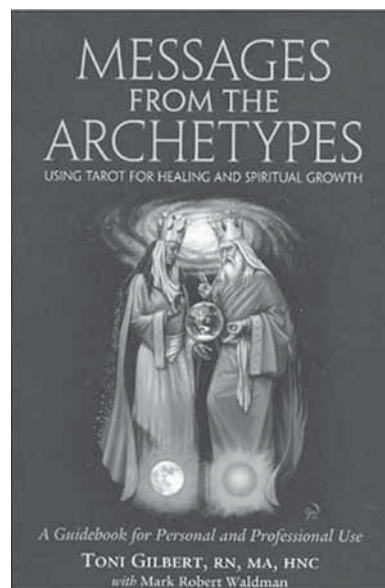
Gilbert refers to the Tarot as one of the oldest known forms of counseling. Although Tarot began as a game (tarocchi, a trick-taking game), the addition of the 22 Major Arcana archetypal cards to the four suits cards moved it into the counseling realm. The imagery of the cards has also evolved over time, in an effort to maintain relevance to the people using them. Before any written alphabets existed, the story of people's lives was carried in the pictures (hieroglyphics) around

them, as well as in the oral tradition. The Tarot acts as a gateway to this ancient knowledge through its symbols and powerful capacity for storytelling.

The Tarot itself is presented through the use of black and white scans (using the traditional Rider-Waite deck), with descriptions of the Major Arcana, Minor Arcana, and Court Cards, and the meaning of the four suits. We see Gilbert's storytelling as she turns the Hero's Journey of the Major

Arcana into a personal journey, making use of a female Hero.

One of Gilbert's basic precepts is that to make full use of the Tarot as a counseling tool, we need to be able to see where and how the archetypal energies work in our own lives. I applaud this wholeheartedly! Too many times I have seen information come through in a Tarot reading that the client was going to find difficult to deal with were they not given tools with which to understand it.



REVIEWS

One of the case studies (stories) in the book's chapter on archetypal energy and healing presents a very dynamic healing session, in which we can clearly see how different aspects of a client's life are affecting her health. In this session, Gilbert assesses the client's readiness to receive the information from the session and to take some form of action to bring balance into her life.

In discussing how to approach a Tarot reading, Gilbert advises that the archetypes be viewed as inner guides in the client's journey of self-discovery. In this manner, how they function in the client's life can be identified, and some idea of their consequences can be formed before they are used as a counseling tool. Gilbert also points out that archetypal images are all around us—in our dreams, in our fantasies, and in the worlds of art, myth, literature, and religion. Each of us experiences these archetypes from our own perspective. This comes into play when choosing a personal deck, or decks, for reading. The images must draw us to them, and they must be meaningful. The images shown in this book are from the traditional Rider-Waite deck, and the not so traditional Osho Zen and Voyager decks.

In using the Tarot for self-analysis, Gilbert discusses creating a Tarot journal, and different Tarot spreads that can be used to elicit information. Different techniques are used here, such as noting personal reactions to the cards, and where the energy of the card is affecting the student's physical body. There is a strong suggestion concerning using the cards to become an observer in one's own life—i.e. reading the cards from a third-person perspective.

CHOOSING CLIENTS

There are things about the process of reading the Tarot that need to be paid attention to—primarily that the function of the reader is to

help their client access their own intuitive awareness, and that in the process of learning the Tarot, you need to search for a mentor who will bring the answers out in you, rather than attempting to “hand” the answers to you.

There is an excellent section on what archetypes are being expressed in their body language, clothing, and voice intonation. Different personality types will react in different fashions during a counseling session, and the reader needs to be as aware as they can be of what to expect. The gift here is that a counselor has the chance to identify people that may be difficult for them to work with, giving themselves the opportunity to choose not work with these clients.

Techniques such as grounding and centering are discussed, as well as templates for notetaking (after the counseling session). It is also suggested that the client be given pen and paper, so that they can write down their questions. This helps the client focus on what they want, on what they need to know. Taping the reading for the client is also suggested, which is something that I personally find to be of great benefit.

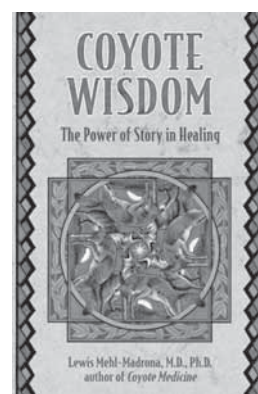
The basic spread that Gilbert uses for transpersonal counseling is a four-card spread called the Quantum Approach, which deals with the current issue, what the client is conscious of, what they are not conscious of, and what the possibilities are for dealing with the issue. Another approach that Gilbert uses is the Linear Approach, in which the client takes a more active part by consciously choosing which cards that they are drawn to, and which they are not. This is continued until only four or five cards are left, and these cards are then placed in the Quantum Spread format and read.

The stories (case histories) presented in this book allow the reader to see the action of the archetypes in real-life situations, while doing the exercises places the energy firmly in their own lives.

In her counseling mode, Gilbert refers to two levels of development: the primitive personality, which operates from the lower levels of archetypal expression, and the refined personality, which operates from the higher levels of archetypal expression.

Messages from the Archetypes acts as a perfect template for the inclusion of the tool of Tarot into healing counseling sessions. The tool of Tarot is presented well, as is the manner in which it can be used to add depth to a counseling session.

BONNIE CEHOVET is a writer living in the Pacific Northwest.



COYOTE WISDOM: Healing Power in Native American Stories

By LEWIS MEHL-MADRONA
Bear & Co., 2005, \$16, 240 pp.,
ISBN 1591430291.

Reviewed by Marilee Niehoff

Coyote sings the stories of healing, the stories of forgiveness and reconciliation, the stories of transformation.

*They make us generous warriors,
They make us whole,
and we dance with the rising of the moon.*

This is the song of Coyote Wisdom, a book about listening and telling as a process of Healing. It is a book as

REVIEWS

much about weaving a tapestry of stories, and poems, legends, and fairytales, as it is about engaging these with insights from psychotherapy, psychology, and biology. Mehl-Madrona looks not only into the interpersonal effects and relationships at work, but the physiological processes that take place in mind as memories are recalled. In this fascinating account, Mehl-Madrona expands to what takes place within the body at a biological, psychological, and sociopersonal level as the stories are being recounted.

This book is organized into ten chapters. The first five look at different kinds of stories: Creation Stories, Stories of Transformation, Stories of connectivity, and Stories that Heal. In chapter six, "Telling Our Story," he delves deeper, inviting us to engage this process, and exploring the challenges that it will bring. From there his theory expands to psychotherapy, and archetypes as agents of change.

Almost in disregard of its organizing chapters, this book reads as an organic stream of thought—incorporating bits of poem, religion, freudian psychology, cellular biology, and anthropological musings in a single breath. It is as porous and breathing as a living thing, and like any good conversation has the capacity and depth to send you into musings at any point along the way. Mehl-Madrona argues that the stories we tell about ourselves have a spirit of their own that is in dialogue with ourself. More than anything, this book will give you pause to reflect in the power of storytelling for its singular ability to "create units of experience and meaning from a continuity of life." Though perhaps an "arbitrary imposition" of meaning, of beginnings, and of ends, the importance lies in our active agency of highlighting some aspects of our experiences, while disregarding others. In doing so, stories have incredible power as

directive forces in our lives and in our relationships.

While much of this book can be contemplated and accepted from diverse world views, his arguments crystalize around his personal beliefs that "we are God, and God is in us," as he says in his concluding chapter. Read backward from this point, the entire book could even be seen as an attempt to reconcile world religions, as encapsulated by their story-mythologies, to this single point of view. (As he quotes Humberto Maturana: "Any claim to objectivity is an absolute demand for obedience.")

I very much appreciated the thought and breadth of this book. The narratives are compelling, and thought-provoking—never predictable. He covers a topic that is so much a part of the human experience, that no matter what the discipline you practice, this book can serve as an important resource to a more reflective, balance, and healthy life.

MARILEE NIEHOFF, Ph.D., has spent a lifelong career as an organizational psychologist.

OUR INNER APE: A Leading Primatologist Explains Why We Are Who We Are

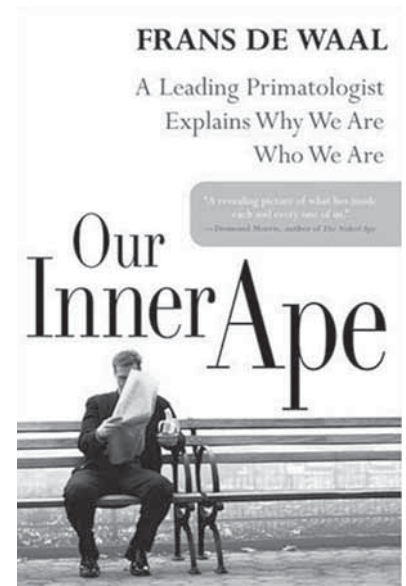
By FRANS DE WAAL
Riverhead Books, 200?, \$25, 274 pp., ISBN 1573223123.

Reviewed by David Ryback

Among the many emotions that primates reveal in the study of primatology, empathy comes forth most readily. "Why does a day-old baby cry when it hears another baby cry?" asks author Frans de Waal, and answers: "We are born with impulses that draw us to others and that later in life make us care about them." But the strongest relationships are those that weather the storm of conflict, just as "the ultimate test of a ship is how it holds up in

a storm." As Carl Rogers told me long ago, a group doesn't really get going until it allows any inherent conflict to be resolved openly and above board.

According to de Waal, author of *Our Inner Ape*, chimpanzees and bonobo monkeys evolved later than we humans. Their social and



emotional behavior is rife with all the dynamics of interpersonal behavior that many consider a human monopoly. De Waal gives one anecdote after another revealing how chimps and bonobos suffer the slings and arrows of dominance struggles, political alliances, family politics, addiction to power, and female liberation.

On that last, it should encourage many a female rights proponent that bonobo troops are run by the females, even though an alpha male bluffs his way to the top, typically with the aid of a scheming buddy or two. That alpha male may appear to be the obvious leader, but close examination reveals that the alpha female is the one the others rely on more steadfastly and over a longer period of rule. She can also be the one the alpha male runs to when he is in political doo-doo.

Power is hardly ever held in the paws of a single individual. "Coalitions are key," writes de Waal. "No male [among chimpanzees] can

rule by himself, at least not for long . . . a leader needs allies to fortify his position as well as the greater community's acceptance." He even give his favorite example—"the post-prime, silver-haired Dick Cheneys" who are the real powers behind the throne of younger men "too narrowly focused on their own careers" and who are "less useful advisers."

So what can we learn about humanistic psychology from all this? That alpha males and females win their high position by being authentic. If not authentic, they fail miserably and are deposed by the next generation that can demonstrate their own power of authenticity. Alpha primates maintain their exalted positions as long as they continue to act with authentic confidence and passion, and with a sense of fair-mindedness. One sign of weakness is when one takes sides in breaking up a conflict.

Alpha primates also maintain their superior rank by getting the other members to acknowledge agreement to their "opinions" and receive tokens of gratitude, e.g., grooming, first dibs at food, etc., with grace. This begins to sound more and more like the qualities of a good therapist—authenticity, wisdom in solving problems with impartiality, demanding payment and respect. So perhaps therapists are paid to be alpha persons on an as-needed basis.

According to anthropologist Christopher Boehm (whom de Waal cites), leaders "quickly lose the respect and support of their community" if they are too pushy, indulge in self-aggrandizing posturing, fail to act fairly, and take advantage of others. Sounds like the same activities that get therapists in trouble. [But de Waal is talking about the qualities of leaders, and Rogerian therapists claim they are not the "leader" in therapy.]

When bonobos first became a

popular item [do you really want to call a living creature an "item"?] in animal studies, it was thought that all conflict was resolved by ongoing sexual activity. A closer examination reveals that, though sex is rampant, conflict still does occur. And sexual "ethics" do exist as well, typically favoring the alphas, both male and female.

Nothing is as simple as it first appears. Our own human complexities are clearly mirrored in the fascinating accounts of primate activities that de Waal reveals in this extremely well-written book. We have much to learn from history that goes way back [awkward phrase, how about pre-history?]. Our inner ape, with deWaal's help, comes out in the open. There's lots to learn—mainly don't monkey around.

DAVID RYBACK, *alpha male of EQ Associates International based in Atlanta, is the author of Putting Emotional Intelligence to Work. He can be reached at EQassoc@aol.com*

PATHWAYS TO SPIRITUALITY: Connection, Wholeness, and Possibility for Therapist and Client

BY BILL O'HANLON
Norton, 2006, \$25, 136 pp., ISBN 0-393-70489-0.

Reviewed by John Rowan

This is a strange little book, from someone who has previously written books on brief therapy and solution-oriented hypnosis and a book called **Stop Blaming, Start Loving**. It is quite informal, and does not betray any knowledge of the literature on transpersonal psychotherapy, although there is a Bibliography at the end which contains a number of famous titles, although not Wilber, Cortright, or West.

There are several discussions of the difference between spirituality and religion, and it is clear that

the author is interested in both. Many times he quotes from the literature of Alcoholics Anonymous, and it is clear that he himself is quite religious. There is also a good deal of New Age material quoted here, such as the work of Marianne Williamson.

The author is quite fond of lists, and offers the three Cs of spirituality: connection, compassion, and contribution. He offers also the seven pathways to connection, two functions of the soul, three ways of splitting, seven steps to forgiveness, and so on. So in many ways this is a self-help book, and carries the same drawback as other self-help books—people very rarely carry out the exercises suggested in the text.

Most of this book is directed toward the client, but towards the end **there are some exercises for therapists to try, which are actually quite useful if carried out**. But anyone really interested in spirituality in therapy would do better to read the better-known texts of Ken Wilber, Brant Cortright, or William West.

JOHN ROWAN, *author of The Transpersonal: Spirituality in Psychotherapy and Counselling (2nd edition) from Routledge.*



The WORLD CONGRESS ON PSYCHOLOGY AND SPIRITUALITY: Furthering Their Integration (Habitat Centre, Delhi India, Jan 5-8, 2008) aims to create a worldwide community of Spiritual Psychology scholars, Transpersonally-oriented psychotherapy clinicians and holistic practitioners, consciousness researchers, spiritually-based musicians and artists, social reformers, conflict resolutionists and yoga and meditation teachers and students. The purpose of this gathering is to present new research and to facilitate international networking for future projects to bring "spiritual solutions" to various social and psychological issues. Some 250 presentation slots are being planned to facilitate international networking and collaborative exchange. Presenters from some twenty countries are expected to participate

Sri Sri Ravi Shankar and. B.K.S. Iyengar are confirmed keynoters and Jack Kornfield has been invited to give a plenary presentation. Sudhir Kakar is confirmed to give a special presentation.

Sensitive to historical
ners felt it was the
another wave of East-
similar to what hap-
that stirred vast cul-
be seen in the tens of
who practice yoga
worldwide. Yet, since
Indo-Tibetan canon
and indigenous tradi-
translated, much re-
both Western transper-
and the popular au-
aspects of Judeo-Chris-
traditions require simi-



timing, the plan-
right time to create
West exchange,
pened in the sixties
tural shifts that can
million of people
and meditation,
barely 10% of the
(and other shamanic
tions) has been
mains unknown to
sonal professionals
dience. Spiritual
tian and Sufi-Islamic
lar study.

With its futuristic focus, the Congress invites younger participants and encourages all presenters to bring young proteges with them to keep the inter-generational sense of learning and evolution fresh and alive. A special World Youth Dance Meditation is also being planned. Post conference retreats, workshops, tours and an elaborate Vedic fire ceremony combine to form a wonderful doorway to a longer stay in India.

For Registration, Proposal Submissions
and Donations <http://www.atpweb.org/conf2008.asp>

Email stuartcs@jps.net To Become an Institutional Sponsor
or to Link to Congress Website

**SIMPLE TRUTHS:
Clear and Gentle Guidance
on the Big Issues in Life**

By KENT NERBURN

New World Library, 2005 (1996),

\$16, 112 pp., ISBN 1577315154.

Reviewed by Barbara Wolf Terao

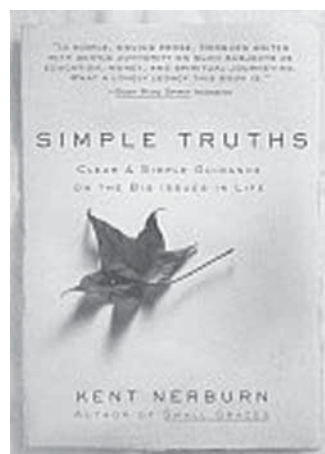
Kent Nerburn has a way of gleaning wisdom everywhere he goes, from the people he meets on the road to the bird trilling outside his window in the morning. He hears their messages and makes meaningful connections with them. In other words, he is paying attention. He is a real traveler according to his own definition, “willing to give yourself over to the moment and take yourself out of the center of your universe.”

He brings his particular kind of attention, that of sculptor, father, naturalist, and spiritual human being, to his reflections on relationships, money, nature, travel, work, elders, home, and life in general. Nerburn is always learning and is generous in sharing his insights in the most concise yet beautiful terms.

This particular volume is honed from a 1993 book he wrote after the birth of his child, Nik, *Letters to My Son: Reflections on Becoming a Man*. Having read that book, I got a feeling of déjà vu reading *Simple Truths*. As it turns out, it is an edited, slimmed down version of the earlier work, made applicable to both daughters and sons and people of all ages. The new book is a gem in its own right for those who like reading friendly advice. Others may want to read the personal stories included in the 1993 book, such as Nerburn’s encounter with a man who made doghouses. Nerburn wanted to buy a doghouse, but the man’s price was so high, he walked away. In an impoverished area of northern Minnesota, this man was so attached to his creations that he had a yard full of doghouses and no

money to fix his own roof. Nerburn advises, “Learn from the old man. He is fixated on the doghouses, not on what they will enable him to do.” Sometimes I felt that *Simple Truths* offered the guidance, the “shoulds,” without the sweat and grit that helped form the life lessons. But that may be a bias from having read *Letters to My Son* first and having a long-time interest in the work of this author.

Nonetheless, the book is full of valuable advice. For instance, regarding successful marriages, he writes, “If you can make each other laugh, you can always surprise each other. If you can always surprise each other, you can always keep the world around you new.” Much of the wisdom is influenced by his Native American neighbors and friends (see his excellent book, *Neither Wolf nor Dog*) and from theology of both East and West. A few things, however, are particular



to Nerburn and his culture. The section on “The Spiritual Journey” is essentially an argument for his own beliefs—the creed he wants to share with his children, beginning with the sentence, “We are all born with a belief in God.” This section might not be so applicable or helpful to nontheistic (e.g., Buddhist) or atheistic people. But the underlying message is, again, a beautiful one, reminding us to be open to the mystery of life. “Spiritual growth is honed and perfected only through practice. Like an instrument, it must be played. Like a path, it must be

walked. Whether through prayer or meditation or worship or good works, you must move yourself in the direction of spiritual betterment.”

Reading this book is like getting a loving letter from a brilliant uncle in the north woods. Share it with those who could use a warm hand on the shoulder and some gentle guidance.

BARBARA WOLF TERAQ, Ed.D. is a writer, traveler, Buddhist, and host of the cable television show Circles of Life in Evanston, Illinois.

A RETURN TO SUBJECTIVITY

By JOHN F. CADDY

Trafford Pub., 2006, 326 pages; \$24, £14, €20, ISBN 1-4120-8366-4.

Excerpt

Since the work of Kurt Gödel we realize that even “hard science” rests on unverifiable axioms, and this even affects that current obsession of physics: the search for a Theory of Everything (TOE). Modern string theory has come closest to providing a workable TOE, and requires that multiple dimensions or planes of being exist. Practical experience of multiple planes of reality is also met with in shamanic voyaging and is common to many mystical traditions. Some modern concepts such as the meme and the implicate order also seem compatible with many ancient mythologies. Given the many gaps in our knowledge, the author feels that a Theory of Nearly Everything (TONE) is likely the best we can do in this direction, since much of the universe is, and will remain, beyond our grasp: its spiritual implications extend well beyond the frontiers of science. Inevitably a TONE is very personal and has to be addressed by each person as a series of tentative hypotheses, and the author provides an outline of TONE tone in a table at the end of the book. A TONE should however seek coherence across all fields of experience

REVIEWS

without being viewed as dogma. Dividing it into hermetically sealed spiritual and material components seems a recipe for schizophrenia!

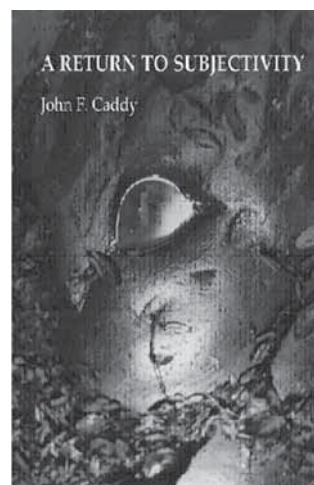
PREFACE

... Whatever their culture, people seem to view the divide between the material world and science and spirituality in four different ways, and I won't attempt to assign percentages. A distinct polarity exists between the white and black segments in Figure 1, which can be considered as fundamentalist, either from the religious perspective (white) or the scientific (black). Probably a large proportion of people who do not have absolute faith in either Science or Religion fall into the other two (grey) categories. One category sees these two thought forms as separate and irreconcilable issues, while the other category, including me, is uncomfortable with the idea that two forms of thinking exist without any clear boundary or means of intercommunication, and they seek to construct a bridge so as to cross the "no man's land" between them.

Most people, like myself, choose to compartmentalize their beliefs and avoid searching for their own TOE. In fact, so far, nobody has proposed a theory that allows both religion and science to coexist within the confines of a common theoretical system. I don't claim to have done so here, though the system of hypotheses I have proposed for my own satisfaction tries to fill out some gaps in the overall picture. Even if I like any explanation of the world, it is always going to be provisional and incomplete.

For much of my life, I've been sceptical toward any belief system that makes dogmatic statements as to the Meaning of Life, since our knowledge of the universe, while growing, does not hide our fundamental ignorance. Using our personal experience to set up a series of "what if" questions about the meaning of life represents the closest we can come to the truth, and your attempts in this direction may come to different conclusions from mine—the important thing being to try and arrive at some conclusions that are consistent with reality and spiritual credos.

Like many other scientists, I still respect the ethical principles taught by my religion of birth but stopped attending Church early on; thus



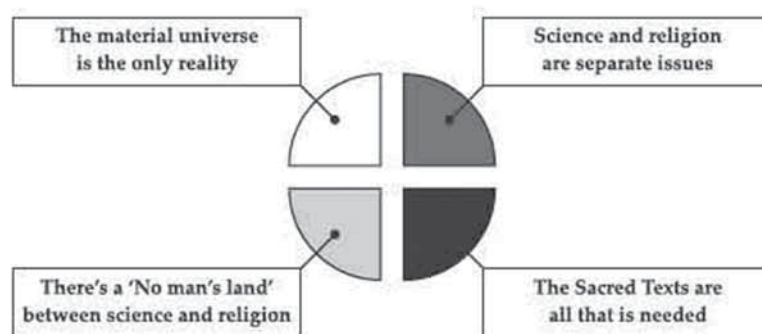
What I've tried to do in this account is to build my personal Theory of Almost Everything as it emerged from a 15-year investigation, and I'll need to describe the events that took place during my search for you to make sense of it. Being a scientist, and aware of the lack of proof for many components

of this edifice, I've expressed my theory in the form of a series of linked hypotheses, but I've tried to arrange these to fit as closely as possible to my own observations and those of others from a wide variety of fields. There is no intention here to evangelize or to claim that I have got the Answer.

For those whose main concern is to know whether the book supports their belief in God, I'd say that it is consistent with a belief in a supreme Deity, but does not enter in this particular argument in any detail. I tend to agree with M. Alan Kaslev who said that the first statement of what he calls Universal Esoteric Science should be that

"all existence is encompassed within an infinite consciousness," and that this can be equated with Absolute Reality. If you prefer to call this infinite consciousness the Great Spirit, or God, I have no objection, except that to me the God word now has so many peripheral meanings through its use by widely different belief systems I don't subscribe to, that I prefer to use it sparingly. You could say that I start from the world

Figure 1 Four common modalities of thought on science/the physical universe, and spirituality



thoughts of God, heaven, and hell didn't occupy much of my time until fairly recently. Objective thought was the name of the game, as I began to concentrate on becoming a professional scientist. This state of affairs would probably have continued to the present day if certain perceptual anomalies I'll describe hadn't led me to reopen the book and investigate the discontinuities in my belief systems.

of facts and personal experiences, and try to extend my observations and hypotheses into the subjective, mythical, and spiritual realm. These personal investigations reinforce my belief that it is our responsibility to protect the life on this planet before we need to squabble over the nature of the Supreme Being. I have come to feel that there are many aspects of current science that throw light on phenomena commonly referred to as psychic or spiritual, and that the division between religion and science has become too rigid, as the following account illustrates.

The organizing committee of the annual congress of the American Society for Neuroscience had invited the Dalai Lama to give a keynote talk in Washington in November 2005 on the subject of the influence of meditation on neurochemical activity in the brain. By doing so, they caused a schism in the membership. There were those who were so enraged by this "unacceptable mixture of science and religion" that they organized an e-mail petition against the invitation. The other faction thought that the work done so far on the neurology of meditation was very promising, and saw the invitation as pointing in a new direction for their Society. They argued that despite the fact that the Dalai Lama believes in reincarnation, this does not mean that all his other ideas are necessarily wrong.

I tried to return to my origins during this exercise, since the connection of early man with the rest of the living world was more immediate. Many of the perceptions and practices of our ancestors, most notably our oldest teachers the shamans, open new fields of phenomena to investigation as well as usefully complementing our existing belief systems, whether in the field of religion or science. They also tie us more securely and safely to the ecosystems of Gaia that many systems of religious dogma neglect to our peril. If some of the ideas

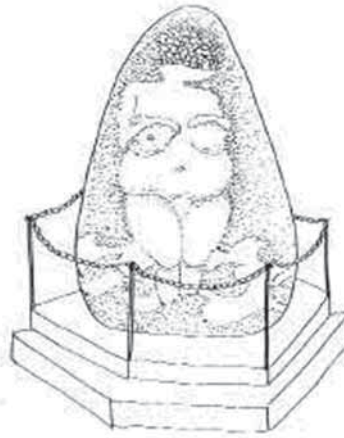
strike a resonance in the mind of the reader or provoke further reflection, the main objective of writing this book will have been achieved.

SETTING THE SCENE

Often we don't remember the point in time when life led us off in quite a different direction. Such an occasion cropped up for me one cold rainy November day in Cyprus, where I was organizing a meeting of fishery scientists to discuss the health of eastern Mediterranean fish populations.

What to do with my free weekend after the conference? I decided to hire a car and take a drive along the coast road. A sign to an archaeological site drew my attention, and pointed to an excavation with some wall foundations but no large structure of particular interest. The small museum on the site was closed, but I persuaded a reluctant caretaker to open up for me. In the main room the exhibit was dedicated to the Goddess Aphrodite.

This was apparently the original shrine to the cult. "She" dates back long before the classical Greeks, and at that time was known as Kypris: "the lady of Cyprus"—a local version of the great Mother Goddess, Gaia, who crops up under various names in the belief systems of many early peoples. A wall map showed a floor plan of the original site, drawn much later in Roman times. The temple complex was clustered around a holy of holies which was only accessible to priestesses or initiates. The focus of the mysteries for the cult was a roughly cut triangular object resembling a female sex symbol.



A large triangular stone also dominated the main room of the museum, similar in shape to that on the classical floor plan. This was a dark green rock close to human in size, with a texture similar to jade. It stood on a dais roped off to keep spectators at bay. The caption explained that this stone was found buried at the site, and could have been the cult symbol of the goddess. From the perfect smoothness of its surface I judged that it originally came from the nearby seashore. This agrees with the etymology of Her name; derived from the Greek aphos, or foam, i.e. foam-born Goddess. In the silence of the deserted building I looked at Her for long moments in second attention, and saw the same slow crawling of energy waves over the stone's surface I've now come to associate with

cult objects and sculptures that have been important to many people. Glancing round to check that the guardian was still outside, I stepped over the rope and embraced the Goddess: an electric sensation and a deep coolness invaded my palms. I closed my eyes and prayed to Aphrodite as mother and bride, to protect me in my exploration of the mysteries. . . .

JOHN F. CADDY received a Ph.D. in Marine Biology from the University of London. He emigrated to Canada and then moved to Rome to work on the international fisheries scene. He is a practicing poet, artist, dowser, and shamanic drummer; skills that he is currently using to investigate the implicate order.



Given that spirals occur at all scales from fractals and DNA, to chakras and galaxies, should lead us to question whether it is a coincidence that early man's most sacred symbol was the spiral? Viewing the "life energy" or chi as a dynamic force generated by our acceleration through space, is a speculation that seeks to explain the mysterious origins of life and its maintenance.



PERSPECTIVE

ASSOCIATION FOR HUMANISTIC PSYCHOLOGY

1516 OAK STREET, SUITE 320A

ALAMEDA, CALIFORNIA 94501

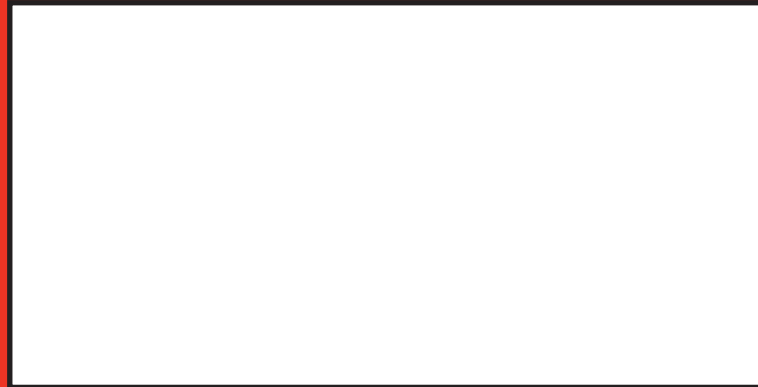
TEL (510) 769-6495

FAX (510) 769-6433

E-MAIL: ahpoffice@aol.com

WEBSITE: <http://ahpweb.org>

NON PROFIT
U.S. POSTAGE
PAID
JEFFERSON CITY, MO
PERMIT NO. 210



ahpweb.org

SEE FULL CALENDAR ON PAGES 4-5 FOR ALL EVENTS

10/2006