

2-2023

Inner Work Community: Shadow Work as Spiritual Formation

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

INNER WORK COMMUNITY:

SHADOW WORK AS SPIRITUAL FORMATION



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF LEADERSHIP IN GLOBAL PERSPECTIVES
PORTLAND SEMINARY

BY:

MICHAEL SIMMONS

PROJECT FACULTY:

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PORTLAND, OREGON

FEBRUARY 2023



CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

Michael Simmons

has been approved by
the Evaluation Committee on March 8, 2023
for the degree of Doctor of Leadership in Global Perspectives.

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Dedication

To all those who welcomed my shadow, and to all those who vulnerably entrusted me to do the same for them.

Acknowledgments

Michael would like to thank his partner, Dr. Liz Simmons for her unending patience, and his kids, David and Bina, for giving daddy space to work. A special thanks to Dr. MaryKate Morse, Dr. John Regier, Dr. Jason Clark, and Dr. Karen Tremper for their belief, support, and spacious grace. Finally, thank you Portland Seminary, Deep Water Men's Ministry, and the Companioning Center for providing me with space to experiment and create!

Epigraph

"To honor and accept one's own shadow is a profound spiritual discipline. It is whole-making and thus holy and the most important experience of a lifetime."¹

¹ Robert A. Johnson, *Owning Your Own Shadow: Understanding the Dark Side of the Psyche* (Harper Collins, 2013). X.

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Glossary

Archetype. Elementary “Ground” of ideas that are part of the universal human experience. They are biologically grounded and passed on.² They are the building blocks of our unconscious and conscious worlds.

Initiation. A process, ritual or life-event, whether intentional or unintentional, whereby a person is transformed spiritually, emotionally and relationally.

Mythology. [...] an organization of symbolic images and narratives, metaphorical of the possibilities of human experiences and the fulfillment of a given culture at a given time.”³

Shadow. Those aspects, attributes, and expressions of an individual or group which are repressed, hidden, denied, or otherwise disallowed from consciousness.

² Joseph Campbell, *The Power of Myth*, 1st Edition (New York: Doubleday, 1988). 61.

³ Joseph Campbell, *Thou Art That: Transforming Religious Metaphor*, ed. Eugene Kennedy (New World Library, 2013). 2.

Research Method

This Doctoral Project utilized a blended research and design methodology called ‘Collaborative Design for Ministry and Nonprofit Contexts’. In Collaborative Design, practitioners work with stakeholder representatives to address a Need, Problem, or Opportunity (NPO) in their context. Using a combination of bibliographic resources, local knowledge derived from stakeholder Workshops, and an iterative process of continuous adjustment using ‘just enough’ feedback information at each juncture of development, practitioners produce an application-oriented Project that seeks to effect Christ-centered change.

Abstract

The NPO statement surrounding this doctoral project is that *A theological, practical, and community-centered framework for shadow work is disconnected from Christian spiritual formation*. This doctoral project is the culmination of a three-fold process: discovering the need for shadow work in the context of spiritual formation, designing multi-faceted virtually-based opportunities to address this need among individuals and groups, and delivering those opportunities via online courses, one-on-one shadow work, and digital content such as essays, articles, and podcasts. My vocational context is my unofficial organization, and MVP, Inner Work Community, which provides these opportunities. Inner Work Community is extended through partnerships with Portland Center, the Companioning Center, and Deep Water Men's Ministry. My research stems primarily from the work of Carl Jung, his concept of shadow and his broader psychological theory. Shadow refers to the parts of individuals or groups that are hidden, rejected, or denied conscious awareness. Shadow work is any effective process for identifying and integrating one's hidden self.

Mythologist, Joseph Campbell and Christian Jungian psychologist, Murray Stein provide the theological foundations for the project. I designed Inner Work Community to offer various opportunities and mediums for shadow work. I place emphasis on the exploration of Jungian psychology while highlighting how Jungian theory naturally aligns with the Biblical narrative and Christian values of wholeness, loving relationship, and abundant life. Participants in this research engaged courses, individual shadow work, and digital content from a Jungian psychological perspective, and most identified with the Christian faith. Spiritual Formation certainly deals in part with the inner life, but lacks sufficient language and practices for navigating and integrating the dark side of the human experience. This project demonstrates Inner Work Community as a facilitator of exploration and recovery of people's full humanity and relational vitality by encountering and integrating the hidden self.

Introduction

*In its enthusiasm for the divine light, Christian theology has not always done justice to the divine darkness [...] Then we try to live up to the standards of a God that is purely light and we can't handle the darkness within us. And because we can't handle it, we suppress it.*⁴

I attended a weekend men's retreat at Tilikum campground just outside Newberg, Oregon in the Fall of 2015. Deep Water, an organization whose mission is to create Christ-centered spaces for men to encounter their hidden self, hosted the weekend. Those three days held many sacred moments, but none more powerful than when one staff facilitator invited me to feel the emotions I had buried deep within my body and soul. At that point in my life, fear trapped me in a fortress of traumatic experiences and scarcity--I felt in control but cut off from relationships. Underneath my fear were troves of anger, which I never expressed on account of the shame they produced. This retreat provided me with space to feel my fear, embody my anger, and ultimately touch the immense sadness and unmourned loss of my life. Healing came not by ridding myself of these uncomfortable emotions, but by welcoming them in the presence of others who saw me, and accepted me regardless.

I have always been drawn into the shadows, those repressed inner workings of individuals and communities. The impetus for my research in shadow work came through my simultaneous observations as an associate pastor of a growing local church, and as a Deep Water retreat facilitator. Both contexts valued individual and communal transformation, but Deep Water seemed to provide such spaces more effectively. I was known in my church as the pastor parishioners came to when navigating the shameful or embarrassing parts of their lives. Men shared with me their long-standing struggles with addiction, emotional numbness, raging anger, a lack of vocational direction, and feelings of abandonment by God. I often invited these men to attend Deep Water retreats. Unlike the weekly Sunday morning gatherings at church, Deep Water provided men an opportunity to discover their own darkside, receive it and ingrate essential parts of their humanity.

My interests in shadow work deepened in September 2019 as my vocational context shifted out of church ministry, and into Deep Water. My partner, Liz, and I started a women's group centered on the core ethos of Deep Water, with a long term goal to offer a local retreat for women. Prior trust was established with these particular women, and my role in the group was that of a facilitator. I established rhythms, set boundaries, and offered tools for the group to gain solid footing in order to remain sustainable over time. We agreed I would facilitate five meetings before recusing myself and allowing the group to continue meeting without my facilitation. The group was highly successful in providing sacred space for women to welcome their emotions, and engage their shadow in the contained presence of other women.

Though the women's group disbanded after one year, it was immeasurably successful in helping each woman navigate their unique struggles, fears, and relational tensions. In fact, it was the overwhelming success of this group that catalyzed my research, surrounding the effectiveness of shadow work and initiatory experiences for spiritual, emotional, and psychological formation.

⁴ Connie Zweig and Jeremiah Abrams, *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature* (United Kingdom: Penguin, 1991). 132.

My doctoral research initially focused on the concept of initiation and rites of passage with the aim to create retreats and in-person experiences for individuals to engage shadow work. However, the Covid-19 virus and subsequent social distancing provided new needs, problems, and opportunities, which required a different response than the in-person options I previously imagined. The following is an overview of my applied research journey of a) discovering my essential NPO through stakeholder workshops and expert interviews, b) designing and testing prototypes, and c) delivering a multifaceted solution to address the following NPO Statement: *A theological, practical, and community-centered framework for shadow work is disconnected from Christian spiritual formation*. I also outline my key learnings, risks, failures and look ahead at how my project will evolve after the program.

Discover

*And where we had thought to find an abomination, we shall find a god. Where we had thought to slay another, we shall slay ourselves. Where we had thought to travel outward, we shall come to the center of our own existence. Where we had thought to be alone, we shall be with all the world.*⁵

The genealogical origin of my research began with one of Richard Rohr's lesser known works on male initiation titled, *Adam's Return: The Five Promises of Male Initiation*. This book provided language for the necessity of rites of passage and initiatory experiences, which was clearly the distinctive element between my experience in the local church and Deep Water. Rohr's wisdom was a connecting link between my work in church ministry and my work in Deep Water, and this established my original NPO: *A theology and praxis of initiation provides an archetypal framework for people to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God*.

My draw into doctoral level work leaned more academic at first. I saw many lives transformed by initiatory spaces, so my project interests edged into the academic and philosophical underpinnings for why this was the case. However, the discovery process pointed me toward my stakeholders and their specific questions and needs. I held a Discovery Workshop seeking qualitative feedback from stakeholders on why they felt transformation in Deep Water, or other initiatory experiences was so effective when compared to their church experience. Stakeholders ranged in age, gender, sexual orientation, and vocational context, and all had ongoing or prior church leadership experience from former church small group leaders to a senior pastor.

I introduced stakeholders to this statement and base assumption for the workshop: *People lack safe, sustainable and challenging spaces to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God*.

Stakeholders resonated with this statement, particularly focusing on the lack of safety and sustainability they experienced in their church communities. Fear surfaced as the primary factor

⁵ Richard Rohr, *Adam's Return: The Five Promises of Male Initiation* (New York: Crossroad Pub, 2004). 1-10.

leading to a lack of safety. When the fear went unaddressed, it resulted in a lack of sustainability and stability for their commitment and involvement with their church community. Stakeholders also acknowledged the lack of challenge in engaging difficult and repressed parts of their experience to ultimately leave them finding their church communities largely irrelevant to ongoing formation.

My one-on-one interviews with experts confirmed and provided further language to my stakeholders' reflections. Here are the key takeaways from my interviews:

1. The consumer framework in many churches limits access to liminal (transformative) space.
2. Churches are a centering point for initiatory processes, but lack the knowledge or social infrastructure to guide people through such processes.
3. A renewed sacramental theology is necessary to provide a framework for rituals, rites of passage, and initiation.
4. Protestant theology, particularly evangelical theology, presents a moralistic ideal that serves to widen the gap between ideal spirituality and the real, lived human experience.

The findings of my workshop and interviews led to deeper research surrounding a renewed theological framework based on the Genesis creation myth through the lens of initiation. I found a key theological paradigmatic perspective in Lisa Sharon Harper's book *The Very Good Gospel* and her interpretive and exegetical work around the Hebrew word, *tov me'od* (very good), which she argues has to do with connection in relationship, rather than ideal perfection. Mythologist Joseph Campbell allowed me to elevate outside of my strictly Christian paradigm and see how myths and symbols are generated and viewed across cultures and times. Jungian psychologist Murray Stein provided a unique hermeneutical approach to the Bible as a whole.

My stakeholders, interviewees, and key academic voices laid the groundwork for my design phase, but it was not yet clear how I would address the NPO. By the end of the Discover year, I was still set on creating an initiatory experience for individuals and groups. Meanwhile, I launched a side project offering a brief course on shadow work and emotions through the Companioning Center. The course quickly grew in popularity, and resonated with would-be stakeholders, though it would not be until Spring of the Design year when I would discover I had developed my MVP right under my nose.

Design

The Design year provided an opportunity to envision and define a target and end point for my project. I stated in my "Definition of Done" in Design Workshop Report: The goal in addressing the NPO is to establish access points for individuals to engage transformative community through avenues that foster safety, sustainability and appropriate challenge. My stakeholders suggested three "big ideas" to meet this goal:

- Create small groups for queer identifying people
- Design Deep Water women's initiatory weekend
- Design series of virtual formation courses

The first two ideas seemed great in theory, and resonated with my stakeholders since most identified as queer and/or as female, but in-person options were complex due to social distancing and gathering restrictions. However, the virtual formation concept seemed to meet the cultural moment surrounding Covid-19, and did not have the same participant niche that the other ideas had. Virtual formation courses were incredibly inclusive, provided accessibility for differently abled and lower income/social-economic status (SES) individuals, and allowed participation from anywhere in the world.

Shortly after my Design Workshop in October 2021, I offered my first iteration of my two hour course, *Companioning Our Shadow: Emotions & Relationships*. To my surprise, and that of the Companioning Center director, 31 participants registered for the course, which was a record for a single course. I did not expect such engagement on the first prototype, but I was able to glean incredible feedback from participants.⁶ The resounding refrain was positive, but participants felt I included too much content for a two hour experience. It was clear that shadow work and course content dealing with emotions struck a chord with my stakeholders, but needed to be more concentrated.

I tested this course prototype three more times through the Companioning Center between November 2021 and September 2022, which allowed me to gather further stakeholder feedback and fine-tune my content and layout. Meanwhile, in July 2022 I was asked to develop and teach a one credit hour course at Portland Seminary called *SFAD 585 Formation and Shadow*. Developing a new syllabus supplied a prime opportunity to test a four week course prototype. This prototype was highly successful with 15 master's students registering for the elective course. Designing this course at a graduate seminary level first allowed me to more easily transition the course to the Companioning Center audience. In October 2022 I launched the 4 week course through the Companioning Center titling it: *Companioning Our Shadow: Befriending Emotions, Healing Relationships*. Through this prototyping process, my NPO statement settled here: *A theological, practical, and community-centered framework for shadow work is disconnected from Christian spiritual formation*.

Finally, my prototyping process led to multiple avenues for engaging and practically addressing the NPO. Having developed three taught courses across two separate organizations (the Companioning Center and Portland Seminary) my work needed a virtual container that provided shape, support, and scalability, while keeping a cohesive vision and ethos. I created and launched the Inner Work Community website (innerworkcommunity.org), my Most Viable Prototype (MVP), as a central virtual hub for information, promotion, and distribution of courses, blogs and essays, individual shadow work information, and resources pertaining to spirituality, Jungian psychology, and mythology.

⁶ Details regarding participant feedback is located in Appendix C: Design Workshop Report.

Deliver

The scope of my doctoral project is to provide educational and experiential opportunities for people to engage applied Jungian psychology and spiritual formation in one-on-one and group virtual settings. To support my project scope, I set a number of success benchmarks, which include the following:⁷

- Continued personal education through the Centre for Applied Jungian Studies' 12 week Conscious Living Program.
- New partnerships with established organizations such as Portland Seminary, the Companioning Center, and Patheos.com.
- Content marketing and expanding audience. My partnership with Patheos.com, and personal column, *Transgressive Spirituality*, provided access to millions of readers while giving me a platform in which to create content.
- New courses and experiential learning opportunities.

My engagement with the Conscious Living Program was a catalyst for sparking creativity and expansion in my project scope. As I engaged the learning modules of the program, I chose to write and record audio files to process my learning. I also recorded these audio files so they could later be edited and published through a podcast platform. In terms of writing, I began inquiring with online magazines, columns, and blogs for which I could potentially write. I soon discovered the New Visions section of Patheos.com, which supported the unique blend of Christian spirituality and Jungian psychology in my writing. My partnerships with Portland Seminary and the Companioning Center are staple avenues for offering my courses and expanding my audience; however, I feel writing for Patheos.com will likely open doors to a broader audience, who are specifically interested in engaging my work.

I assess my project benchmarks and stakeholder feedback on two levels:

- Expanded audience: Through my *Transgressive Spirituality* column and Inner Work Community website, I have Google analytics, which provides detailed data on website traffic, viewership, and which pages, articles, and essays are most engaged. I can also see where my viewers/readers are located based on IP address as well as gender, age, and racial demographics. All this allows me to make informed decisions regarding my target audience and what's resonating with them most deeply. Since I am only beginning to implement my doctoral project, this assessment is difficult to measure. However, I plan to use year to date (YTD) measurements to track audience expansion across all media content platforms and virtual courses.
- Qualitative Participant Engagement: My assessment of quality comes primarily from participant feedback surveys, which I offer at the end of each course. Previous feedback surveys yield roughly 65% to 75% participant engagement, so this range is my target for

⁷ Further details regarding benchmarks are found in the assessment section of my doctoral project.

assessing participant engagement. Initial surveys showed that roughly 45%-50% of first time participants expressed desire to continue working with me through a) one-on-one shadow work/spiritual direction, b) a future course, or c) group shadow work facilitation. I plan to develop this assessment more to include a) engagement with my blog posts/articles, and b) participant referrals.⁸

Evaluation and Key Learnings

KEY OBSTACLES

I encountered both research-related and personal obstacles along my project journey. One of the primary obstacles surrounded the initial gap in my academic knowledge of Jungian psychology and my tacit, lived experience with the kind of transformation Jung's psychological framework fosters. Gaining language and paradigms while pulling my learnings into a deliverable format for stakeholders was both enriching and deeply challenging. Navigating this obstacle was my focus in the first year in the program as I poured over primary and secondary sources in the Jungian, mythological, and psycho-spiritual genres. In part this explains my project's lack of expansion in classic Christian spiritual formation. I do not lean much into voices such as Henri Nouwen, Parker Palmer, or the Desert Mothers and Fathers, because my focus was so specifically aimed at engaging voices in the Jungian stream.

A second key obstacle surfaced in December of 2021 when I began official Jungian psychotherapy with a licensed Jungian psychotherapist in Portland, Oregon. I wanted to personally engage psychotherapy both for my own growth and inner work, but also to intimately understand Jung and his psychology. My NPO was shifting toward facilitating shadow work in virtual settings, so I wanted to understand the delivery model in which Jung developed his psychology framework--one on one therapeutic analysis. But I quickly encountered the obstacle of access and affordability. Even with health insurance, Jungian analysis was terribly expensive, and I could not sustain such financial output while also enrolled in a doctoral program. However, this was enlightening, because it affirmed my sense that shadow work, and the broader Jungian psychological framework needs to be reasonably affordable and accessible to more people.

Finally, translating my syntopical work to both Jungians and Christians was a pervasive obstacle throughout my project. This led to significant tension with my fellow board members in Deep Water, who are minimally familiar with Jung and lean more heavily into an Evangelical worldview. Conversely, my connections with Jungians were strained because of my seminary and broader Christian context. I found this somewhat surprising, since Jung himself pulled extensively from the Christian myth and its symbols. One disappointment surrounds the Centre of Applied Jungian Studies based in Cape Town, South Africa. It was a wonderfully synchronistic event to stumble onto this organization months before arriving in Cape Town for my advance. I met with the director, but this materialized into little more than a few email exchanges. I do not have much data as to why this

⁸ Further details regarding the participant feedback survey are found in Appendix D.

has not materialized into more, especially considering our mutually aligned vision to provide applicable Jungian psychology accessible and affordable. I can only imagine my distinctly Christian context is difficult for him to engage with, and is a barrier to a potential partnership. I imagine this will be an ongoing obstacle as I extend my project and future opportunities within Inner Work Community.

KEY FAILURE AND GLEANINGS

Failure is inevitable, if not necessary for growth, and in the case of this project, for the advancement of shadow work in traditionally Christian spaces. Perhaps my biggest failure came in my design phases prototyping where, under the feedback and guidance of stakeholders, I began the initial administrative process of organizing a retreat weekend for women. I selected a date and venue (Camp Tilikum retreat center in Newberg, Oregon), which required a \$500 deposit. The weekend never gained the critical mass from staff or participants to become a reality, but this only became clear after the deposit refund deadline. I advocated for a women's retreat weekend quite intensely, so for it to fall through cost some relational capital with the board. There has also been an indirect cost in the form of the larger board galvanizing Deep Water's ethos to be exclusively for men. This failure was necessary in my NPO development as it shifted my delivery format from in-person retreats to virtual experiences. My experience teaching and facilitating shadow work courses confirmed people of all genders need shadow work, and that in a post-Covid world, the virtual modality is desired, if not preferred.

Looking ahead

The future of my project and Inner Work Community looks more cohesive and integrated. In order to prototype and deliver a solution for my NPO, I relied stickily on established organizations to support my work. Though current and future partnerships are essential, I plan to develop Inner Work Community to be the central container for my work. My immediate plans to expand Inner Work Community will be through the Inner Work Community Podcast. I have already created the podcast landing page through Anchor®, though it is not live. Through this podcast I plan to interview experts in the world of Jungian psychology, Christian spiritual formation, and various other fields related to the topic of inner work. Along with the podcast, I aim to develop Inner Work Community into a nonprofit. I am aware of the complexities of this, and feel I have individuals within my network who have knowhow and passion for supporting my vision.

Conclusion

In conclusion, this project journey was exactly what I hoped it would be, though very different than I imagined it. My initial NPO statement was: *A theology and praxis of initiation provides an archetypal framework for people to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God.* I can see here the buddings of my project MVP, but my stakeholders were essential in naming the lack of practical accessibility of this statement. My year two women's weekend retreat prototype felt like a practical way to address the NPO, because my organization (Deep Water) had only been a space for men to do this

work. However, though my stakeholders were interested in the idea, it became wildly impractical and financially straining to even consider. I pursued this option as far as possible, even putting a deposit down for a women's retreat. A women's retreat may be possible someday, but my stakeholders kept me focused and rooted in the present felt needs of real people. And I believe my project reflects that.

Finally, I began my doctoral journey in Fall 2020, in an entirely different program cohort, in the Doctor of Ministry in Leadership and Spiritual Formation. Though I could have continued in this program, it became clear I needed a more expansive and inclusive program in order to synthesize spiritual formation with applied Jungian psychology. My cohort experience was also non-traditional, not meeting many in my own cohort peer group until my final year in the program. All in all, it was for the best and enabled me to develop a project portfolio that was true to my calling, skills, and context. Inner Work Community has much potential to expand and deepen. I feel very clear on the Inner Work Community's vision, yet the conduits and opportunities will likely continue expanding to provide transformational opportunities for individuals and groups who resonate with my work.

Doctoral Project

Introduction

Psychologist Carl Gustav Jung coined the term shadow to refer to the parts of an individual or collective which are hidden, repressed, or denied. The shadow is not evil, but excluded from conscious awareness and integration. Author and poet, Robert Bly referred to the shadow as the long bag we drag behind us, and whatever we put into that bag, does not disappear, but comes out in the form of projections and misdirected conflict--when we reject something in ourselves, we war with it in our relationships.⁹ Shadow work is the process by which individuals and groups engage their hidden self, and begin integrating what they discover, so they can lead whole and healthy lives.

My initial project workshop comprised of seven stakeholders who identify or formerly identified as Christian. That workshop clarified two primary points: 1) People desire to engage in shadow work, and 2) Christian spiritual formation practices, tools, and language lack such opportunities. Based on stakeholder workshops, interviews with experts, and research I arrived at this Need/Problem/Opportunity (NPO) statement: *A theological, practical, and community-centered framework for shadow work, is disconnected from Christian spiritual formation.*

Addressing the NPO was impacted by the global context of the Covid-19 virus, and the subsequent social distancing measures, which made in-person gathering difficult. Early in my project I saw an opportunity to provide shadow work in a virtual setting to circumvent the barriers and safety concerns related to Covid-19. I developed a two-hour seminary style course which I hosted through the Companioning Center called, "Companioning Our Shadow: Welcoming Emotions". The initial offering of this course in October 2021 yielded 30 participants, which was the highest number of participants the Companioning Center had historically had registered for a single course. I offered this 2 hour course a total of 6 times between October 2021 and February 2023, and a total of 81 participants.

The success of the "Companioning Our Shadow: Welcoming Emotions" course opened an opportunity to develop a graduate level 4 week, 1 credit hour course for Portland Seminary called "SFAD 585 Formation and Shadow". I created a course syllabus, a formal slide deck/presentation, and measurable benchmarks and assignments required for an accredited graduate seminary

⁹ Robert Bly was a mythologist and poet in the mid 20th century, who utilized Carl Jung's psychological theory in much of his work. His short work, *A Little Book on the Human Shadow* contains an essay titled "The Long Bag We Drag Behind Us," which poetically captures the concept of shadow, how the human shadow is formed, and how it can be integrated. I use Bly's essay in the Companioning Our Shadow courses sequence.

course. I taught this course to 15 Portland Seminary master's students in the Summer of 2022.

Having developed the "SFAD 585 Formation and Shadow" course through Portland Seminary, I decided to offer it through the Companioning Center, though with fewer assignments, reading, etc. I titled this course "Companioning Our Shadow: Befriending Emotions, Healing Relationships". 7 participants who completed the prerequisite 2 hour course, registered for the 4 week course.

These initial offerings served to refine my project prototypes. Live versions of my courses allowed participants to truly engage shadow work, and offer substantial feedback through the participant/student surveys. Students often cited their desire to continue working with me through one-on-one shadow work, and others expressed interest in further resources. This project process led to my Most Viable Prototype (MVP), *Inner Work Community: Embodied virtual and educational experiences engaged in shadow work and spiritual formation from a Jungian Perspective*.

The following pages showcase and describe the key elements of Inner Work Community, and provide a detailed assessment of my project's benchmarks and success. Further documentation and details are located in the Appendix.

Presentation of Project

Companioning Our Shadow: Welcoming Emotions

Below is the image header for the Companioning Our Shadow: Welcoming Emotions Landing Page. Each course I offer is updated and listed on the Companioning Center's website for individuals to register for. This is from my current offering.



Friday, February 3, 2023

Meeting Virtually: 9-11am PT

How do you experience hard emotions like fear and anger? Do you struggle to feel sadness and even joy? Psychologist Carl Jung coined the term "shadow" to refer to the parts of ourselves we hide, repress or deny. Our shadow is like a 'long bag we drag behind us' and we tend to place unwanted parts of ourselves, especially unacceptable emotions, into that bag.

Course Curriculum: This is the course curriculum information posted on the landing page for inquiries to learn more about my course before they register. I have an introductory video and audio recording that offers a glimpse into the content and overview of the course. I also list a number of articles and a podcast that students can access prior to the course.

Course curriculum

Course Preview

-  Course Preview Video
-  Course Preview Audio Recording

Companioning Our Shadow: Welcoming Emotions

-  Event Zoom Link (Available on February 3)
-  Article | "The Long Bag We Drag Behind Us" by Robert Bly
-  Blog | Befriending Our Emotions
-  Podcast | "Facing Your Feelings: Avoidance or Encounter?" - This Jungian Life

Next Steps...

-  To Connect with Michael...
-  Please take a moment to fill out this Course Evaluation - We would love to hear your thoughts.
-  Other Opportunities with the Companioning Center!







About this course

-  \$79.00
-  9 lessons
-  0 hours of video content

Independent Course Offering: I designed this offering as a self-paced study for students who could not make the specific time of the initial 2 hour course. I recorded the instruction and content of the full 2 hour course so students could sample the course, and decide if they want to continue on with the 4 week course. It is also cheaper at \$59 rather than the full price of \$79.

Course curriculum

Companioning Our Shadow: Welcoming Emotions

-  Companioning Our Shadow: Welcoming Emotions Recording
-  Recommended: Article | "The Long Bag We Drag Behind Us" by Robert Bly
-  Recommended: Podcast | "Facing Your Feelings: Avoidance or Encounter?" - This Jungian Life
-  Recommended: Article | Befriending Our Emotions by Michael Simmons

Next Steps...



About this course

-  \$59.00
-  7 lessons
-  1.5 hours of video content

Image of Video Recording



This is the Companioning Our Shadow: Welcoming Emotions Landing Page. Individuals who completed the Welcoming Emotions course, can register for this course.



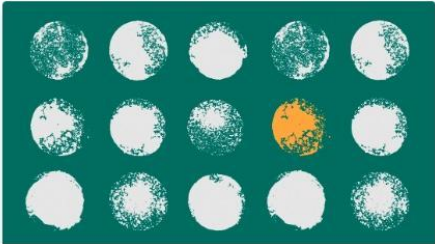
February 24 - March 17, 2023

Four Virtual Sessions
Fridays, 9-11am PT




Course Curriculum: This is the course curriculum and overview posted on the landing page for inquiries to learn more about my 4 week course before they register. Students have a sense of what this course is about if they complete my initial course, but I give a weekly overview of what the course consists of.

Course curriculum

Companioning Our Shadow: Befriending Emotions, Healing Relationships	▼
Week 1: Befriending Emotions, Recognizing Counter Emotions, Defenses	▼
Week 2: Mapping the Soul: Identifying Our Shadow	▼
Week 3: Owning Our Shadow: Projections & Transferences	▼
Week 4: Companioning Our Shadow, Healing Relationships	▼
Next Steps...	▼



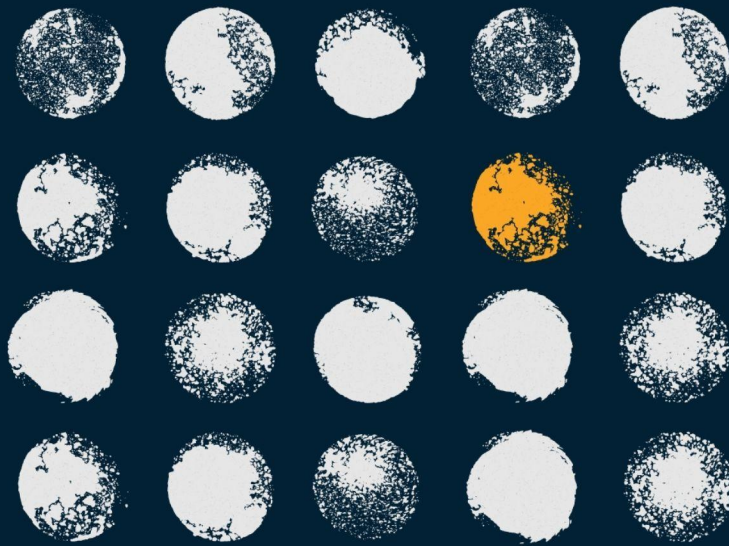
About this course

-  \$169.00
-  13 lessons
-  0 hours of video content

Course Slide Deck

Companioning our Shadow: Welcoming Emotions/Week #1 of SFAD 585 Formation and Shadow

I use these slides for the 2 hour Companioning Our Shadow: Welcoming Emotions course, and for week one of SFAD 585 Formation and Shadow (Portland Seminary Course).



COMPANIONING OUR SHADOW

WELCOMING EMOTIONS  WITH MICHAEL SIMMONS

Boundaries & Expectations

- EACH PERSON IS RESPONSIBLE FOR THEMSELF.
- EACH PERSON IS TO ASK FOR WHAT THEY NEED. THIS IS YOUR TIME TO GET WHAT YOU NEED.
- SUSPENDED JUDGMENT. YOU GET TO BE WHERE YOU ARE, AND THERE'S NO EXPECTATION TO BE ANYWHERE ELSE.
- IF RESPONDING TO OTHERS, USE "I'M WITH YOU" OR "I HEAR YOU". NOT "I AGREE" OR "I DISAGREE". ULTIMATELY THIS IS A SPACE TO SEE, HEAR, BE SEEN AND BE HEARD.
- USE "I" STATEMENTS WHEN TALKING ABOUT YOUR EXPERIENCE.
- NO ADVICE-GIVING
- COMMITMENT TO CONFIDENTIALITY - SHARE ONLY YOUR STORY AND NO ONE ELSE'S.
- TIME BOUNDARIES - WE WILL MEET FROM 9AM-11AM PST. PLAN TO ATTEND THE FULL TWO HOURS AND KNOW WE WILL BEGIN AND END ON TIME.

Shadow

• WHAT IS "SHADOW"?

- HIDE, REPRESS, DENY; FAIL TO SEE OR KNOW ABOUT OURSELVES
- NOT GOOD OR BAD; A CONTAINER



How is shadow formed?

"When we were one or two years old we had what we might visualize as a 360-degree personality. Energy radiated out from all parts of our body and all parts of our psyche. A child running is a living globe of energy. We had a ball of energy, all right; but one day we noticed that our parents didn't like certain parts of that ball. They said things like "Can't you be still?" Or "It isn't nice to try and kill your brother." Behind us we have an invisible bag, and the part of us our parents don't like, we, to keep our parents' love, put in the bag. By the time we go to school our bag is quite large. Then our teachers have their say: "Good children don't get angry over such little things." So we take our anger and put it in the bag [...] So I maintain that out of a round globe of energy the twenty-year-old ends up with a slice. [...] We spend our life until we're twenty deciding what parts of ourselves to put into the bag, and we spend the rest of our lives trying to get them out again."

- Robert Bly, *"The Long Bag We Drag Behind Us"*

Shadow

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- HOW IS SHADOW FORMED?

- LONG BAG WE DRAG BEHIND US - ROBERT BLY
- RELATIONSHIPS, FAMILY OF ORIGIN, ETC.
- EGO: "QUALITY ASSURANCE MANAGER"



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- HOW DO WE COMPANION OUR SHADOW?

- EVERY PART OF OUR PERSONALITY THAT WE DON'T LOVE WILL BECOME HOSTILE TO US.
- PROJECTIONS & TRANSFERENCES
- STORY OF ZACCHEUS
- AWARENESS NOT ELIMINATION



How do we locate our shadow?

"Look for your other half who walks along beside you, and tends to be who you are not."

- Antonio Machado

Why is shadow work important?

"To honor and accept one's own shadow is a profound spiritual discipline. It is whole-making and thus holy and the most important experience of a lifetime."

- Robert A. Johnson, *Owning Your Own Shadow*

Embodiment

- Emotions (from Latin *emovere* - to move out) give shape and direction to whatever we do, and their expression is through the muscles of the face and body. (75)

- Bessel Van Der Kolk, *The Body Keeps the Score*



WELCOMING OUR EMOTIONS

CORE EMOTIONS



core emotions



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core emotions



Used with permission: Deep Water - Newberg, Oregon

core emotions



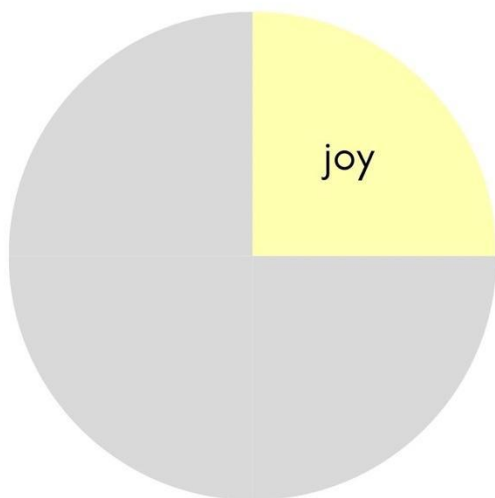
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core emotions



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core emotions



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awareness journal:



Which emotion held the biggest charge (positive or negative)?

Where in your body did you feel this emotional charge?
Describe what you felt.

What emotion was difficult for you to connect with, felt dead, or held no charge?

Relationships/Week #2 of SFAD 585 Formation and Shadow.



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core emotions



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core emotions



fear:

- about protection and survival
- alerts us to danger
- necessary in order to stay alive



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core emotions



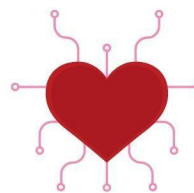
anger:

- boundary setter
- defends what we love
- self-differentiated
- creates safety



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core emotions



sadness:

- about connection, love
- carries our loss, disappointment
 - loss of hopes/dreams



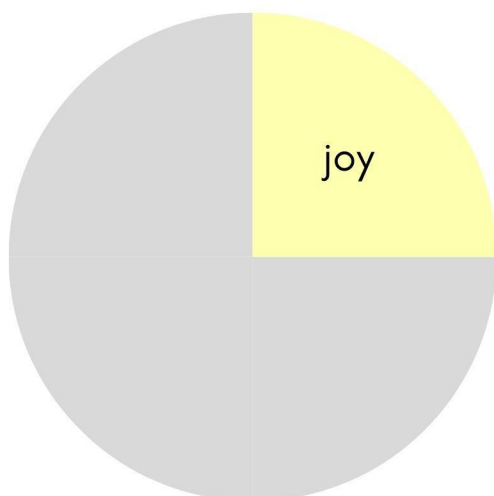
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core emotions



joy:

- about abundance, peace, beauty
- a sense that all is right and good in the world
- overflow



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core emotions



- Any emotion felt, leads to other emotions.

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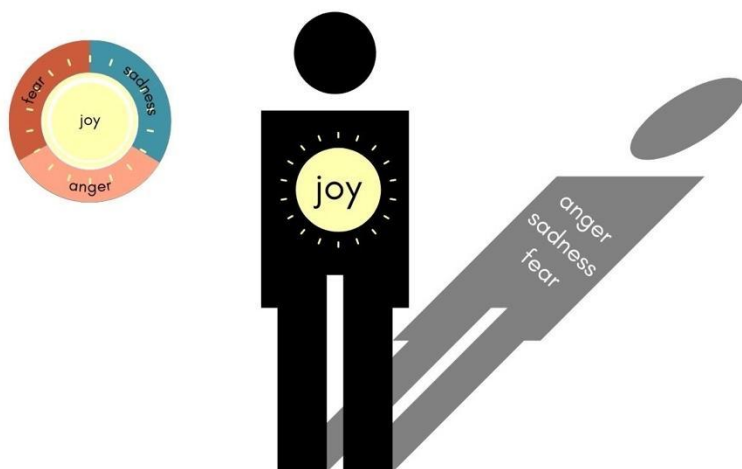
core emotions



- Any emotion felt, leads to other emotions.
- Any emotion repressed leads to stifling of other emotions.

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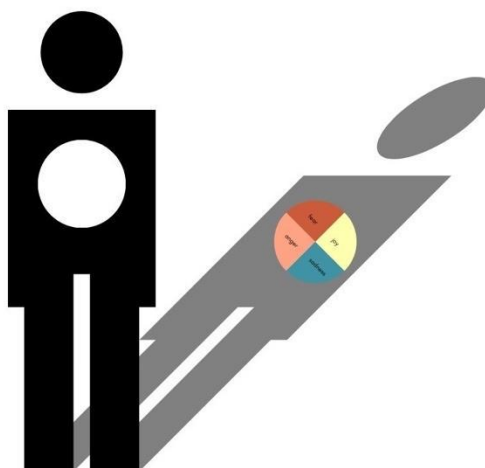
core emotions



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core emotions

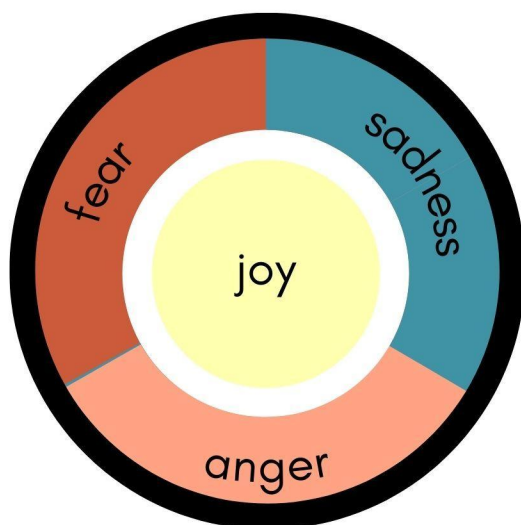
What has living like this
cost you?



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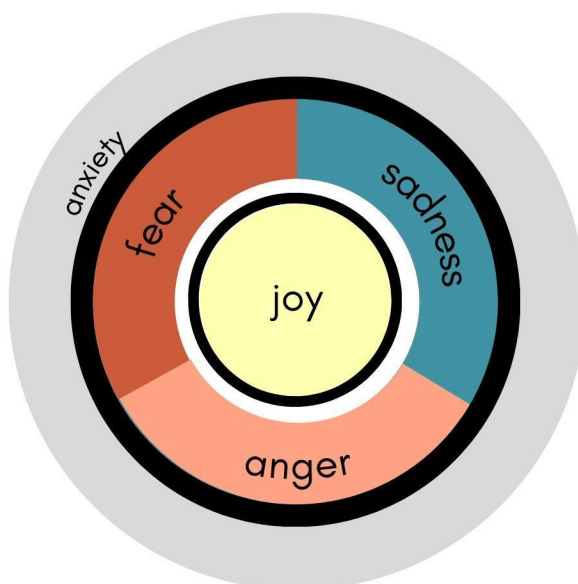
counter emotions

Getting Stuck



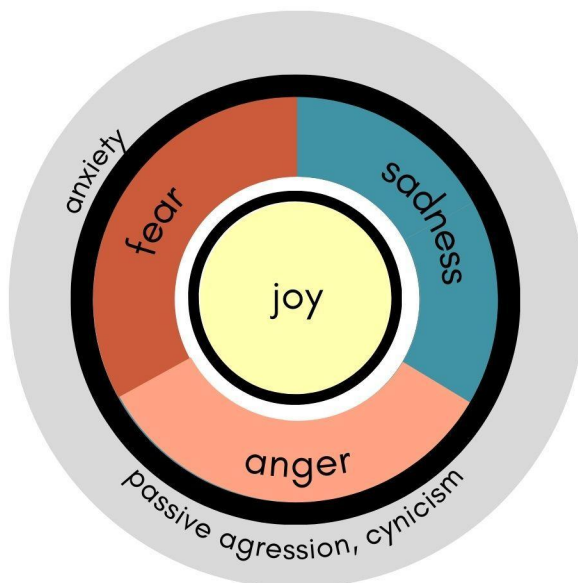
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counter emotions



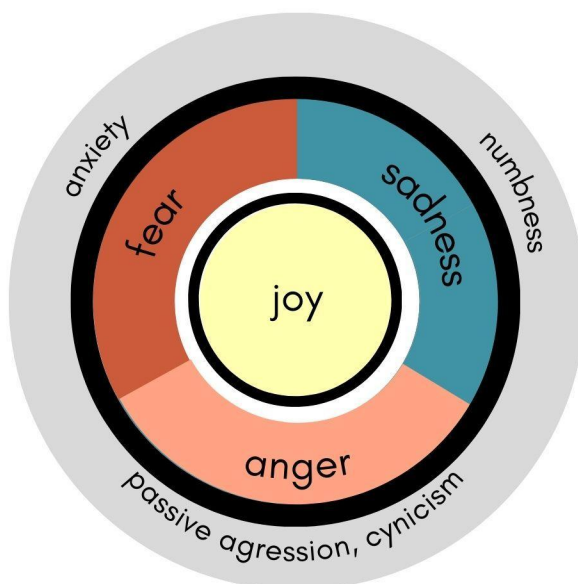
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counter emotions



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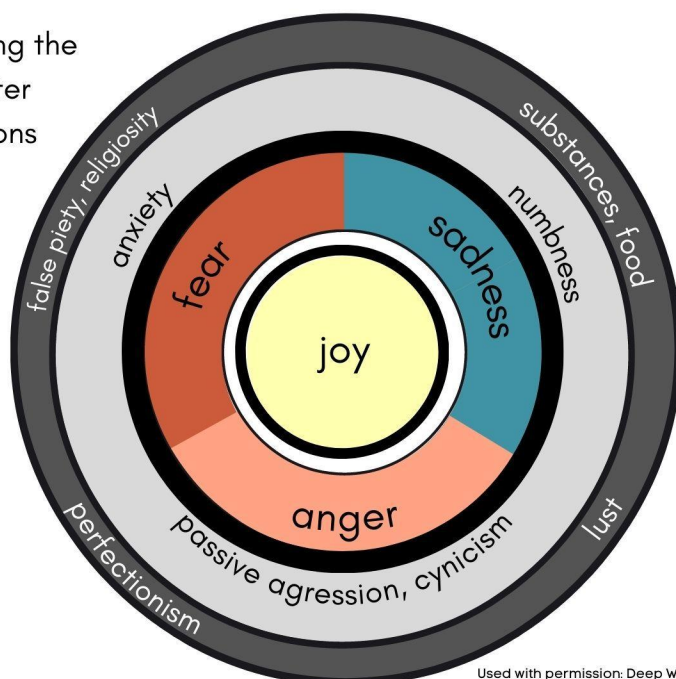
counter emotions



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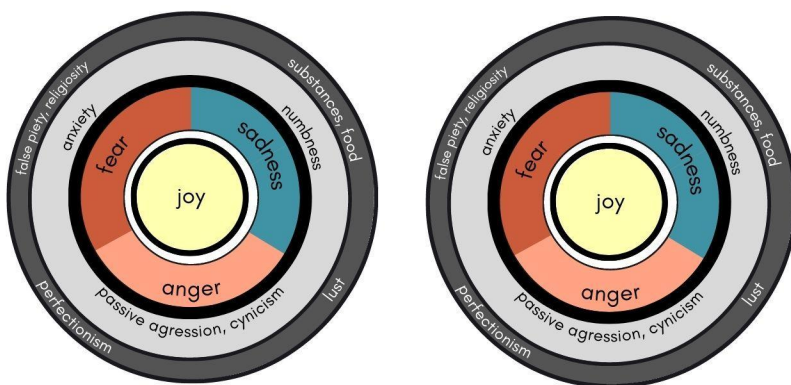
defenses

Countering the
Counter
Emotions



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counter emotions & defenses in relationships

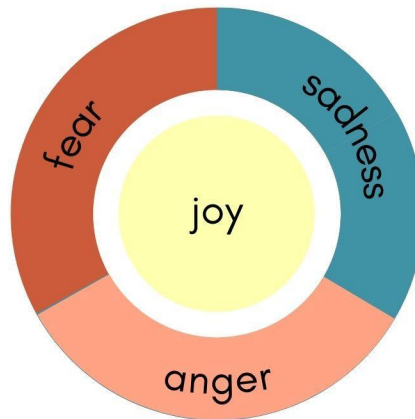


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core emotions

Family of Origin

- "stop crying or I'll give you something to cry about."
- "you have nothing to be scared of."
- What are the messages conveyed to you as a child?

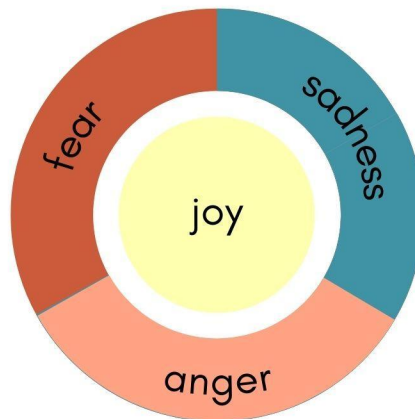


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core emotions

Scripture Prescriptions

- anger (Eph. 4:26)
- fear (2 Tim. 1:7; 1 John 4:18)
- sadness, joy (Psalm 30:5)
- Emotions throughout Psalms, but joy is primarily emphasized.
 - Psalm-ectomy
 - *"In its enthusiasm for the divine light, Christian theology has not always done justice to the divine darkness... [Christians] try to live up to the standards of a God that is purely light and [they] can't handle the darkness within. And because [they] can't handle it, [they] suppress it."* - David Steindl-Rast



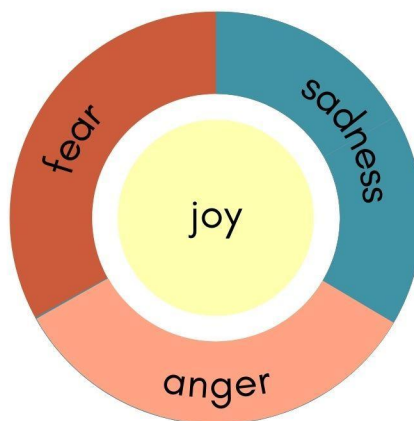
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core emotions

Gender/Cultural

Expectations

- men, women
- LGBTQIA+
 - what emotions are valued?
 - which are devalued emotions?
- Combine this with racial and cultural expectations

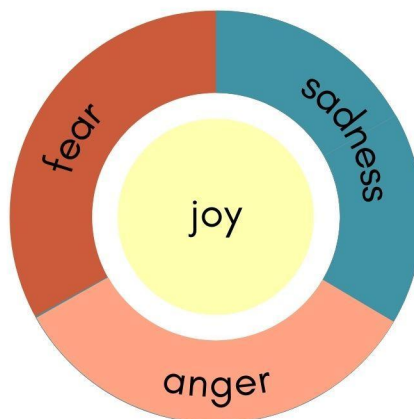


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core emotions

mentors, coaches, friends

- what experiences confirmed these expectations?
- what experiences countered these expectations?
- Who were the people?



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awareness journal:

What connections/patterns do you see between your core emotions, counter emotions, and defenses?

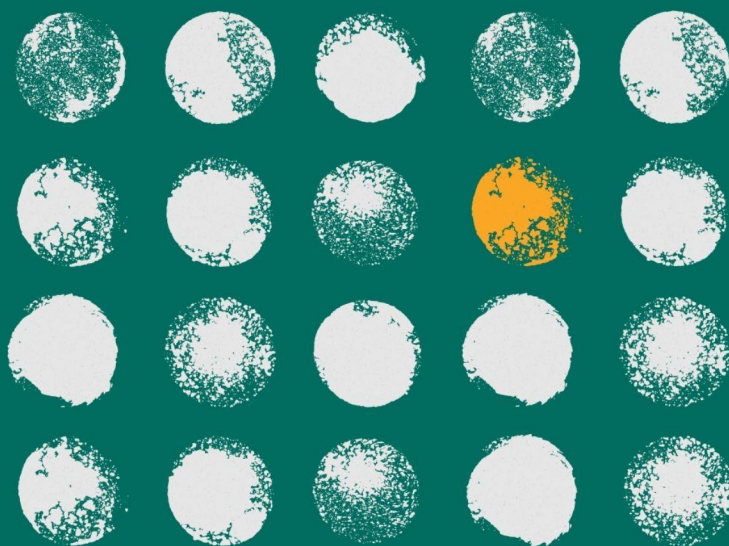
How has your religious experience impacted your ability or inability to experience certain emotions, or name counter emotions, and defenses?



I use the following slides for Week #2 Companioning our Shadow: Befriending Emotions, Healing Relationships/Week #3 of SFAD 585 Formation and Shadow.

Formation & Shadow

Week 3



COMPANIONING OUR SHADOW

BEFRIENDING EMOTIONS



HEALING RELATIONSHIPS

check in

1. I am [NAME]
2. I am checking in with [core emotion(s) you are currently experiencing].
3. Give a brief explanation of why you are checking in with each emotion. Explore what may be underneath or causing the emotion. What are the internalized messages you hear?
4. End with "...and with that I am in."
5. Others in the group say in unison "I hear you." or "I see you."
6. Repeat with next person.



Shadow

- WHAT IS "SHADOW"?
 - HIDE, REPRESS, DENY; FAIL TO SEE OR KNOW ABOUT OURSELVES
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Shadow

- WHAT IS "SHADOW"?

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- HOW IS SHADOW FORMED?

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Shadow

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- HOW IS SHADOW FORMED?

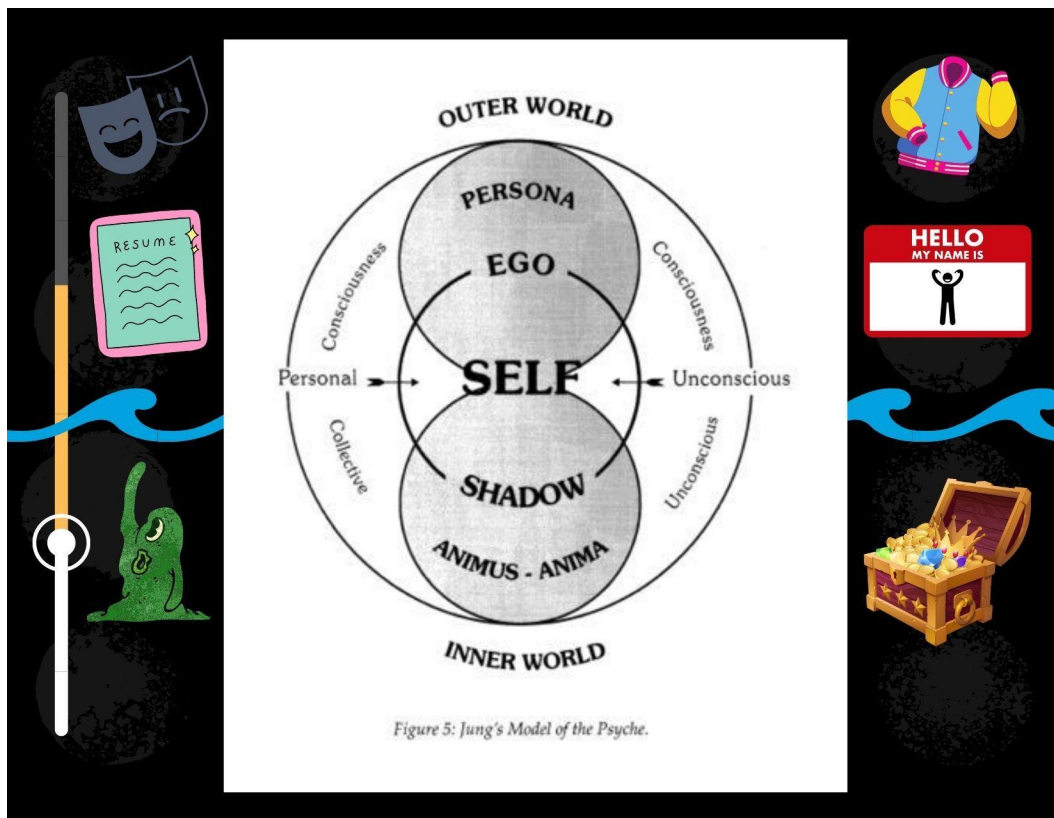
- LONG BAG WE DRAG BEHIND US - ROBERT BLY
- RELATIONSHIPS, FAMILY OF ORIGIN, ETC.
- "QUALITY ASSURANCE MANAGER"



- HOW DO WE COMPANION OUR SHADOW?

- EVERY PART OF OUR PERSONALITY THAT WE DON'T LOVE WILL BECOME HOSTILE TO US.
- PROJECTIONS & TRANSFERENCES
- AWARENESS NOT ELIMINATION





Shadow

"The shadow is characterized by the traits and qualities that are incompatible with the conscious ego and the persona."

- Murray Stein, *Jung's Map of the Soul*

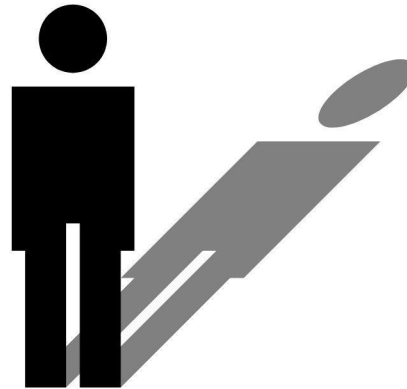
Why is shadow work important?

"To honor and accept one's own shadow is a profound spiritual discipline. It is whole-making and thus holy and the most important experience of a lifetime."

- Robert A. Johnson, *Owning Your Own Shadow*

identifying ego narratives

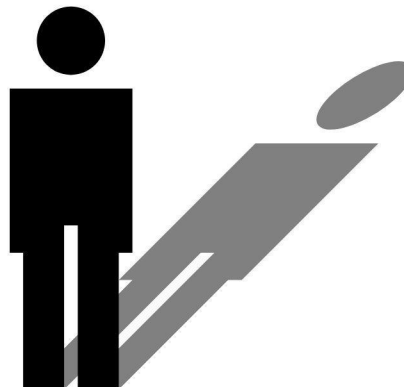
- WHAT WERE YOU PRAISED FOR AS A KID?
- WHAT ELICITED THE APPRECIATION OF ADULTS?
- WHAT WAS THE DEFINITION OF A GOOD GIRL? A GOOD BOY?



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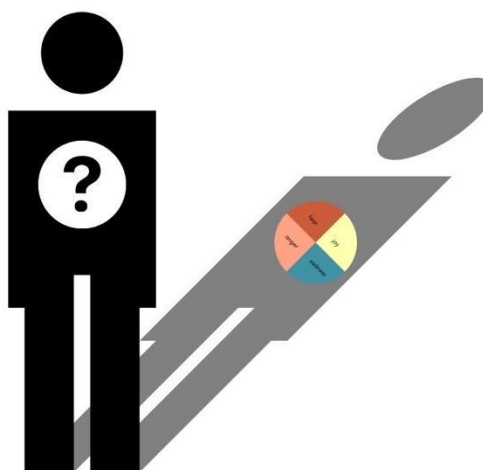
discussion: identifying ego narratives

- WHAT WERE YOU PRAISED FOR AS A KID?
- WHAT ELICITED THE APPRECIATION OF ADULTS/PEERS?
- WHAT WAS THE DEFINITION OF A GOOD GIRL? A GOOD BOY?



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shadow & core emotions



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I use the following slides for Week #3 Companioning our Shadow: Befriending Emotions, Healing Relationships/Week #4 of SFAD 585 Formation and Shadow





DAVID WAGONER

LOST

Stand still. The trees ahead and bushes beside you
Are not lost. Wherever you are is called Here,
And you must treat it as a powerful stranger,
Must ask permission to know it and be known.
The forest breathes. Listen. It answers,
I have made this place around you.
If you leave it, you may come back again, saying Here.
No two trees are the same to Raven.
No two branches are the same to Wren.
If what a tree or a bush does is lost on you,
You are surely lost. Stand still. The forest knows
Where you are. You must let it find you.

¹⁰ Poetry Foundation, "Riverbed by David Wagoner | Lost by David Wagoner," text/html, Poetry Magazine (Poetry Magazine, February 14, 2023), <https://www.poetryfoundation.org/>, <https://www.poetryfoundation.org/poetrymagazine/poems/31968/riverbed>.

check in

1. I am [NAME]
2. I am checking in with [core emotion(s) you are currently experiencing].
3. Give a brief explanation of why you are checking in with each emotion. Explore what may be underneath or causing the emotion. What are the internalized messages you hear?
4. End with "...and with that I am in."
5. Others in the group say in unison "I hear you." or "I see you."
6. Repeat with next person.



Projections

"We barely understand how much of what we perceive in others and the outside world are actually parts of ourselves. Please observe the energy investments you make."

- Robert A. Johnson, *Inner Gold*

Projection

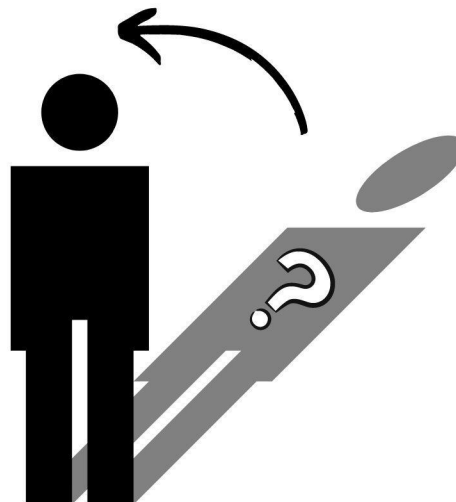
- WHAT IS "PROJECTION"?
 - OUR DISCARDED, UNWANTED, OR UNCOMFORTABLE PARTS/QUALITIES (SHADOW) WE PLACE ONTO OTHERS.
 - CAN BE POSITIVE OR NEGATIVE
 - THEY KEEP US OFF BALANCE AND UNCLEAR IN OUR RELATIONSHIPS.
 - WE CAN BE BOTH SENDER AND RECIPIENT OF PROJECTIONS
 - NECESSARY FOR SHADOW WORK



shadow projection

"Projection is an unconscious mechanism that is employed whenever a trait or characteristic of our personality that has no relationship to consciousness becomes activated. [...] We see in [others] something that is a part of ourselves, but which we fail to see in ourselves."

- William Miller, *Finding Shadow in Daily Life* (Essay from *Meeting the Shadow*)



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Projection

• KINDS OF PROJECTION

- DIRECT PROJECTION
 - THE CONTENTS OF ONE'S PERSONAL SHADOW DIRECTLY REFLECTS THE PROJECTION THEY HAVE ON ANOTHER PERSON
 - EX. OVERSHARING IN GROUPS
- INDIRECT PROJECTION
 - THE CONTENTS OF ONE'S PERSONAL SHADOW INDIRECTLY REFLECTS THE PROJECTION THEY HAVE ON ANOTHER PERSON
 - EXAMPLE OF A THIEF
- TRANSFERENCE
 - RELATED TO PEOPLE, EXPERIENCE, EVENTS FROM OUR PAST
 - EX. PARENT, FORMER SUPERVISOR



Projection in Scripture

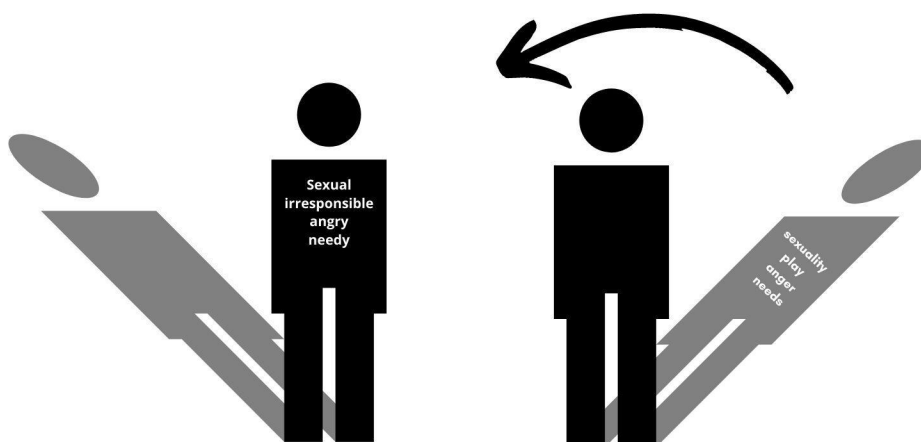
"Why do you look at the speck of sawdust in your neighbor's eye and pay no attention to the plank in your own eye? How can you say to your neighbor, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your neighbor's eye."

- Matthew 7:3-5 NIV



shadow projection

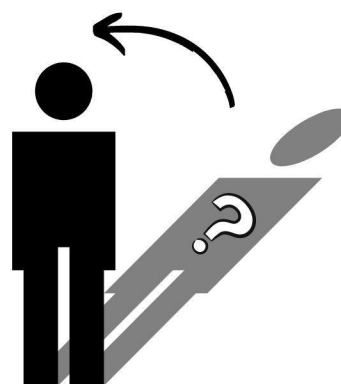
negative



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shadow projection

"The shadow disguises itself in our projections, when we react intensely to a trait in others that we fail to see in ourselves. If we feel disgusted, incredulous, or embarrassed by another's trait or behavior, and our response is exaggerated, then we may be seeing an aspect of our own shadow indirectly, out there where it's safer to observe it. **We project by attributing this quality to the other person in an unconscious effort to banish it from ourselves.** Whom do you hate or judge the most? What group of people most repulses or terrifies you? What is it that you cannot stand in a friend or family member?"



- Connie Zweig, Ph.D, *Romancing the Shadow*

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Projection in Scripture

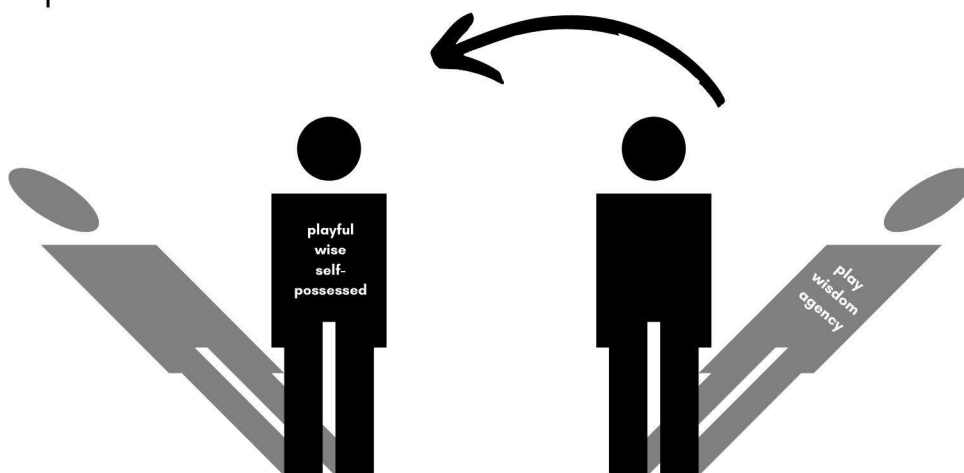
"To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: "Two individuals went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood by himself and prayed: 'God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get. But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner. "I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."

- Luke 18:9-14 NIV



shadow projection

positive

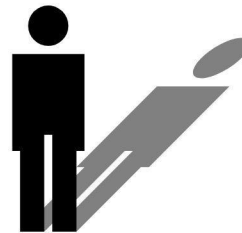


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shadow projection

"We barely understand how much of what we perceive in others and the outside world are actually parts of ourselves. Please observe the energy investments you make."

- Robert A. Johnson, Inner Gold



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Projection Discussion

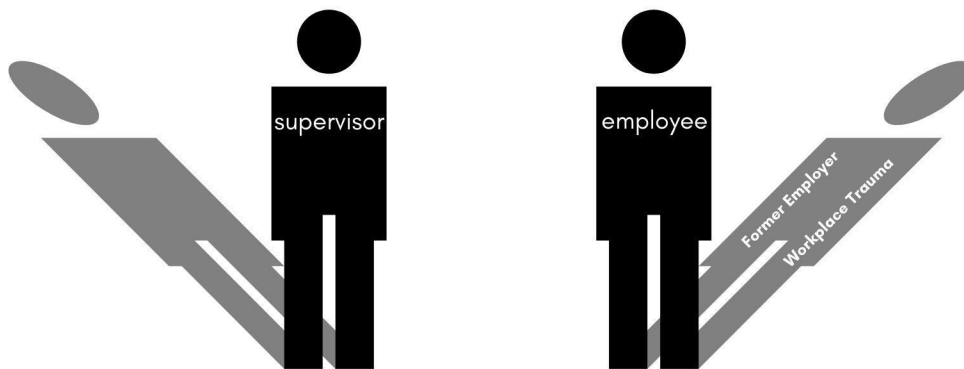


Transference

- WHAT IS "TRANSFERENCE"?
 - MESSAGES, PEOPLE, TRAUMATIC EVENTS FROM OUR PAST THAT WE PROJECT ONTO OTHERS.
 - GHOSTS FROM THE PAST
 - CAN BE POSITIVE OR NEGATIVE;
 - KEEP US OFF BALANCE IN OUR RELATIONSHIPS

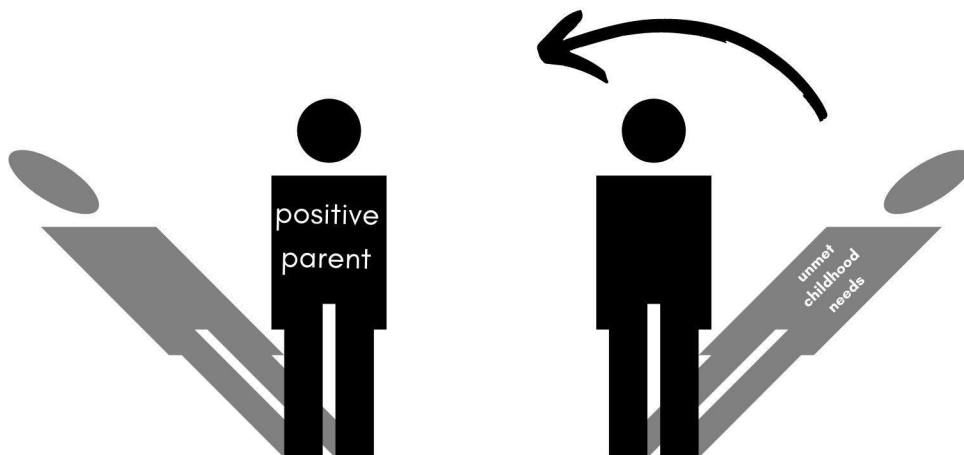


transference at work



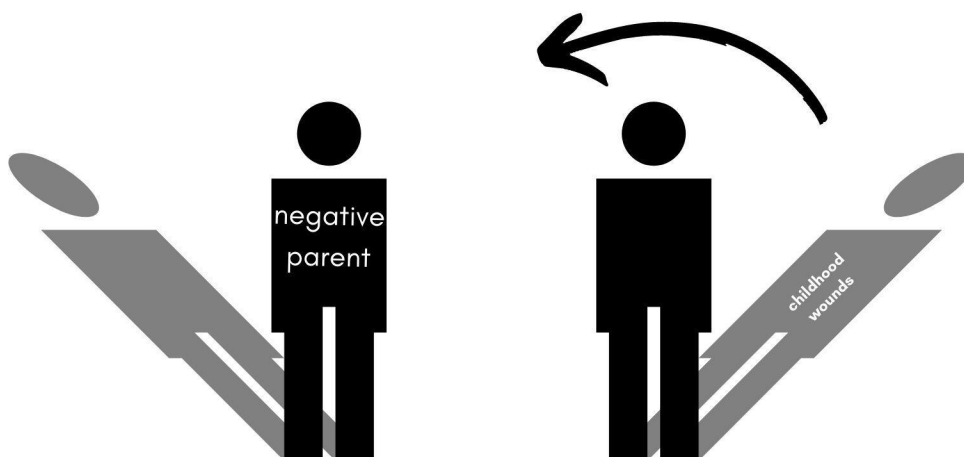
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Transference in relationship



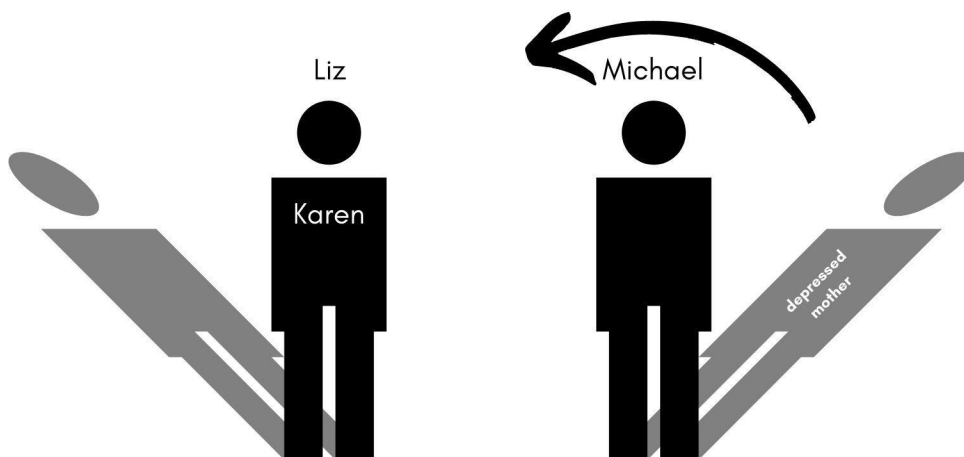
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Transference in relationship



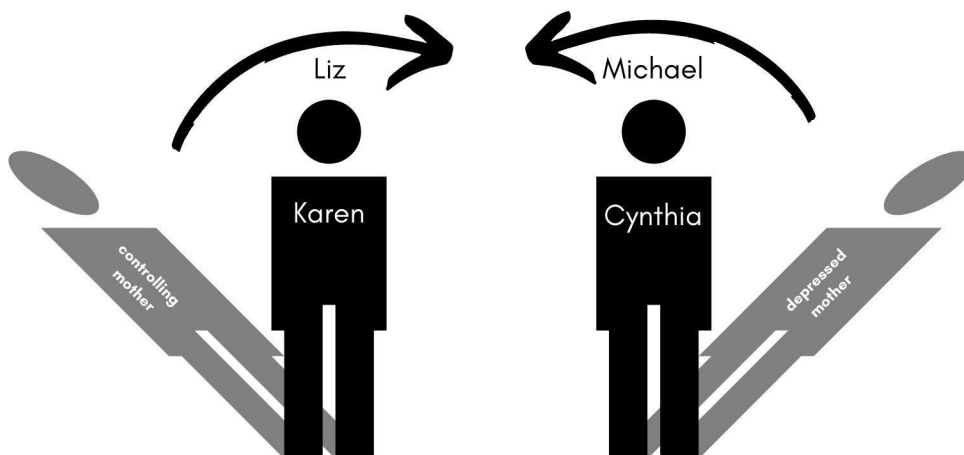
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Transference in relationship



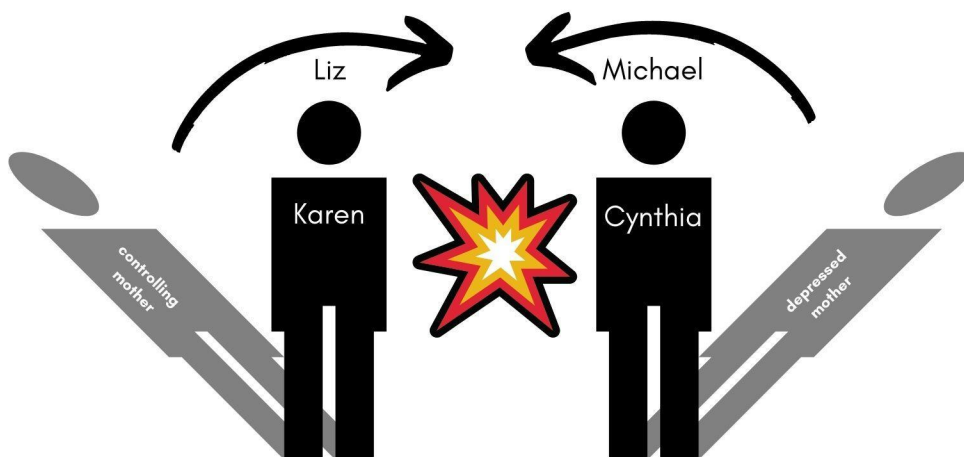
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Transference in relationship



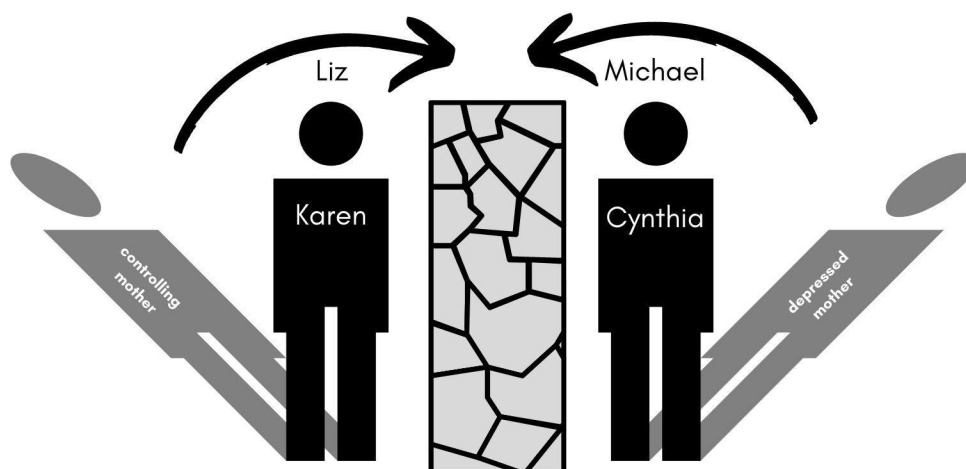
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Transference in relationship



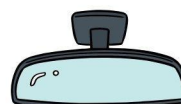
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Transference in relationship



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projection & transference

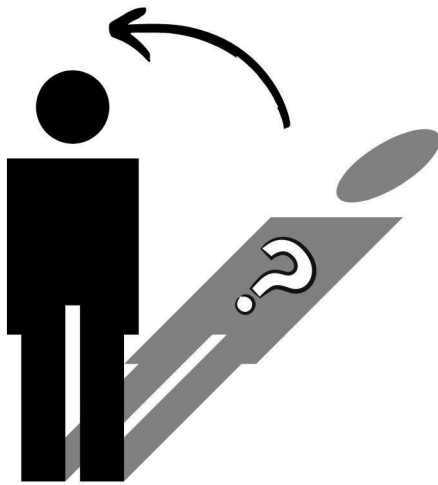


"When we look in a rearview mirror we see what is behind us, but in our actual experience we are looking at something in front of us."

– Jason E. Smith,
Digital Jung Podcast

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projection & transference



Projections/transferences aren't good or bad; they are necessary for seeing our shadow.



Q: What's a clue we're dealing with a shadow projection/transference?

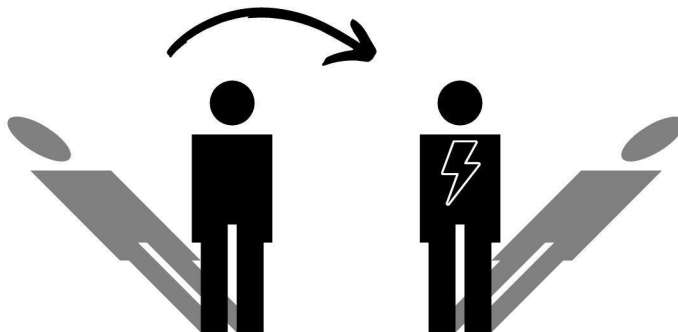
A: Leanings, energy, charge



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awareness exercise:

- Identify a person in your life who is holding significant energy (positive or negative).



Clearing

Data: What did you observe the person doing?



Judgment: What's the story you tell yourself about the person?



Feelings: What emotion surfaces?
Where is that feeling located in your body?



Clearing

Remember: Is there a time you remember having similar judgments or feelings?



Shadow Want: What is something you want to do, say, or ask for (something that you wouldn't normally voice in regular conversation.)?



Clarity: Is this a projection? Transference? What do you need to own? What do you need to release?



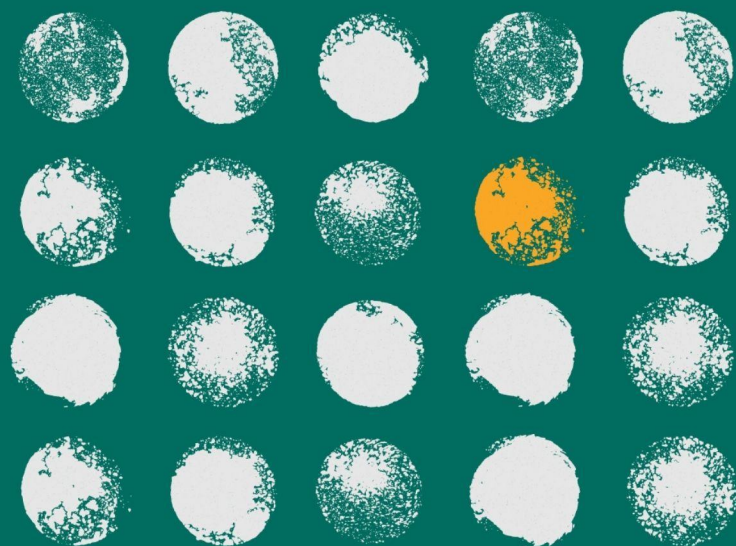


I use the following slides for Week #4 Companioning our Shadow: Befriending Emotions, Healing Relationships/Week #5 of SFAD 585 Formation and Shadow.



Formation & Shadow

Week 5



COMPANIONING OUR SHADOW

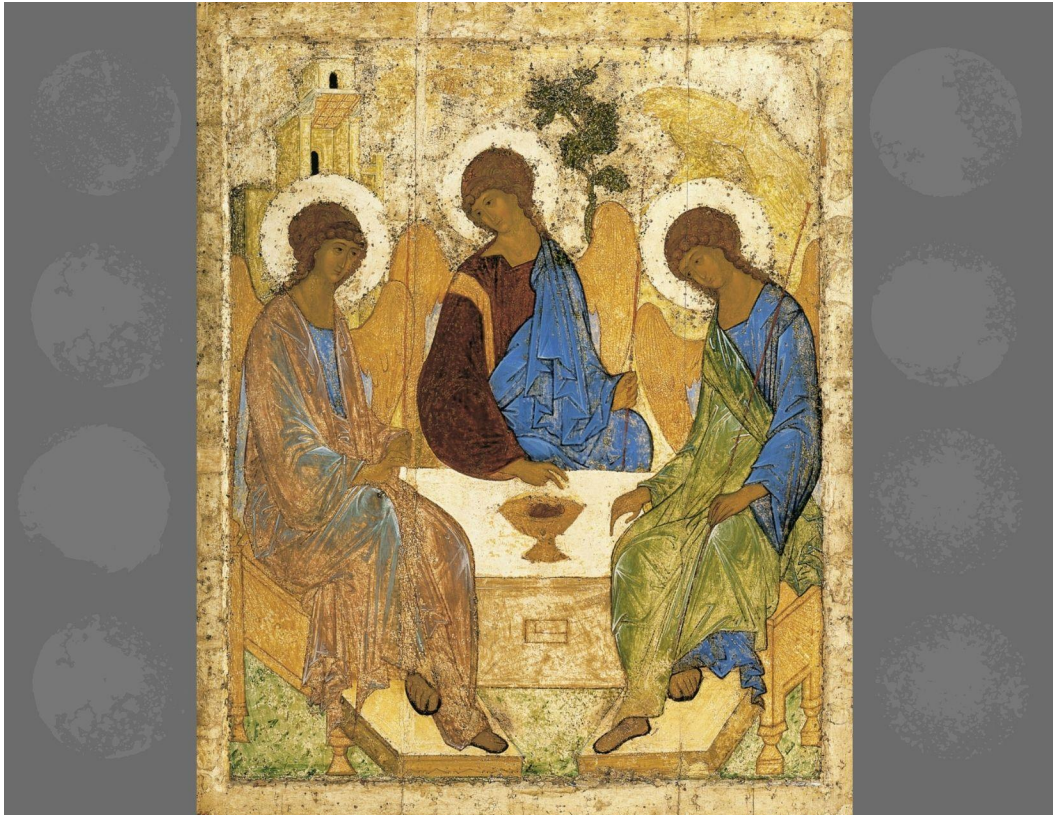
BEFRIENDING EMOTIONS



HEALING RELATIONSHIPS

check in

1. I am [NAME]
2. I am checking in with [core emotion(s) you are currently experiencing].
3. Give a brief explanation of why you are checking in with each emotion. Explore what may be underneath or causing the emotion. What are the internalized messages you hear?
4. End with "...and with that I am in."
5. Others in the group say in unison "I hear you." or "I see you."
6. Repeat with next person.









awareness/journal exercise

- Identify qualities, attributes, identifiers for God. What is God like to you? What is your image of God? "God is..."
- Now, give yourself those attributes. "I am..." Repeat for each attribute
- Pick two attributes that stand out as hard to own. Now, focus on one.
- Who are the people, stories, experiences, traumas that come to mind?



Boundaries

- WHAT ARE BOUNDARIES?
 - PROTECT US/OTHERS FROM HARM 
 - CULTIVATE RELATIONSHIPS 
 - ALLOW LIFE ENERGY TO FLOW 
 - CONNECTED TO OUR ANGER 
 - ALLOW US TO OWN AND INTEGRATE OUR SHADOW 
 - CAN BE INTERNAL AND/OR EXTERNAL 

Boundaries

"THAT'S ABOUT YOU. THAT'S NOT ABOUT ME."



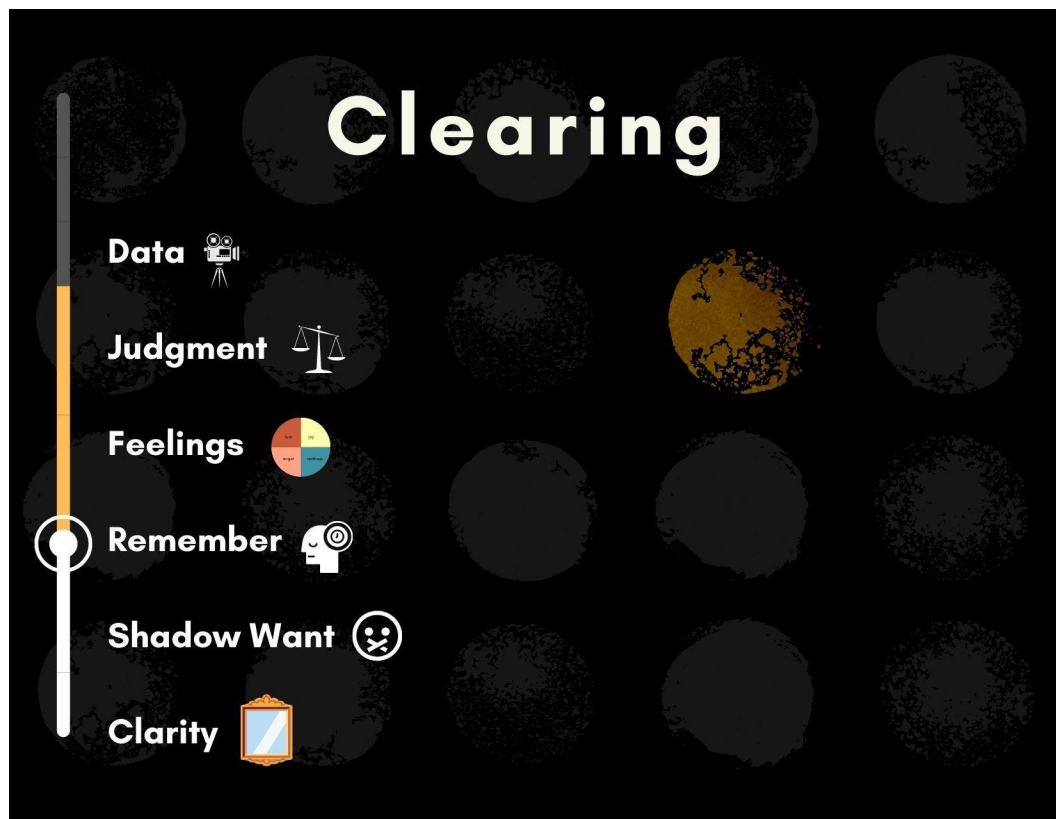
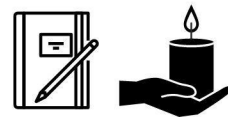
Boundaries

"THAT'S ABOUT ME. THAT'S NOT ABOUT YOU."



awareness/journal exercise

- Identify a person who holds a lot of energy where you suspect a projection/transference is at play.
- Journal through the Clearing process (Data, Judgement, Feelings, Remember, Shadow Want, Clarity)
-



SFAD 585 Formation and Shadow Course Syllabus

Below is the syllabus for SFAD 585 Formation and Shadow. This is a 1 semester credit hour online elective course open to all master's students. It is a Summer course only, so it does not conflict with other core course requirements. It is also an intensive course, lasting only 5 weeks rather than the typically 15 week semester. The syllabus template is developed and maintained by George Fox University and Portland Seminary, though I have autonomy to assign my own reading, course content, and meeting rhythms.



Academic Year: 2021-2022 | Summer 2022 Semester

Course: SFAD 585 ONLB

Course Name: Formation & Shadow

Credit Hours: 1

Instructor: Michael Simmons

E-mail: msimmons@georgefox.edu

Zoom:

<https://georgefox.zoom.us/j/6535871741?pwd=dmloek9QNXZOSlgwdzFnYzNyYmtOdz09>

Course Starting Date: June 13, 2022

Course Completion Date: July 17, 2022

Zoom Times: Wednesdays, 6/15, 6/22, 6/29, 7/6: 9am-11am PST

This course is FULLY online.

All times are based on Pacific Time.

Course Description

SFAD 585 is a course constructed to provide students with an opportunity to meet and integrate what Psychologist Carl Jung called the "shadow," that is, the parts of ourselves we hide, repress or deny. Blending together Christian spiritual formation and Jungian psychology, this course equips students with language, tools, and practices for companioning and integrating the inner life in an increasingly "spiritual but not religious" cultural environment.

Course Learning Outcomes

As a result of taking this course, students will:

1. Develop tools to navigate their inner landscape by identifying, experiencing and befriending core emotions.
2. Cultivate awareness around personal and collective shadow in order to companion those parts of the self we hide, repress and deny.
3. Integrate shadow-work with Christian spiritual practices in order to holistically address personal and communal formation.

Required Texts/Materials

- Johnson, Robert A. *Inner Gold: Understanding Psychological Projection*. Chiron Publications, 2016.
- Johnson, Robert A. *Owning Your Own Shadow: Understanding the Dark Side of the Psyche*. Harper Collins, 2013.
- Lighthorse, Pixie. *Goldmining the Shadows*. SouLodge Ranch, 2018.
- "This Jungian Life Podcast," episode 150 | <https://thisjungianlife.libsyn.com/episode-150-facing-your-feelings-avoidance-or-encounter>
- Zweig, Connie. *Meeting the Shadow*. Penguin, 2020. (links to below articles provided)
 - Nathaniel Branden, "Taking Back the Disowned Self," (Chapter 60, pp. 280-285)
 - Ken Wilber, "Taking Responsibility for Your Shadow," (Chapter 58: pp. 273-279)
 - Audre Lorde, "America's Outsiders," (Chapter 44, pp. 211-214)
 - David Steindl-Rest, "The Shadow in Christianity," (Chapter 27, pp. 131-133)
 - Note: GFU Library has two copies of *Meeting the Shadow* available [HERE](#). Reach out to Kate Wimer (kwimer@georgefox.edu) with any questions.
- Posted articles and assignments as assigned from the below text. Links will be on the course site in appropriate weeks.

Recommended Texts/Materials (not required for course)

- Snowden, Ruth. *Jung: The Key Ideas: From Analytical Psychology and Dreams to the Collective Unconscious and More*. John Murray Press, 2017.
- Stein, Murray. *Jung's Map of the Soul: An Introduction*. Open Court, 1998.
- Zweig, Connie, and Steve Wolf. *Romancing the Shadow: Illuminating the Dark Side of the Soul*. Ballantine Books, 1997.

Course Requirements and Assignments

A. Faculty Commitment to Student Engagement

Seminary faculty promise to provide regular and substantive interaction with students [ES 1.6.2] as follows:

- **Regular:** Faculty promise to interact with students in a predefined, consistent, frequent, and timely basis as follows:

- Asynchronous: Through email, a forum discussion posting, voicemail, or Facebook group posting (when appropriate).
- The instructor will respond to emails within two business days (48 hrs).
- If students have an urgent need, they may contact the instructor by email, marking it urgent, and/or by voice mail immediately. Additionally, they may contact the program administrative assistant.
- **Substantive:** Faculty promise to be the primary (though not exclusive) person to lead class conversations around the course subject and provide feedback on assignments, projects, or exams so as to allow students the opportunity to adjust their performance and adjust their understanding or misunderstanding of the material (two business days to a week for more substantive assignments or exams).

B. Course Assignments

This course consists of the following assignments that are designed to help students achieve the objectives stated above. All assignments total 1,000 points:

Attendance & Participation [30% of grade - 300 points]

- a. Attendance at the four Zoom sessions are required.
- b. Should a situation arise that you are unable to attend, please inform the instructor **ahead of time**. Zoom sessions will be recorded. When you have watched the video, let the instructor know and your attendance will be recorded. If your reason for not attending is work-related you will receive full participation points. If, however, it is non-work related you will receive a letter grade reduction. If the video has not been watched (and hence not reported) a zero grade will be given for that session.
- c. Absences, tardies, and non-involvement in any class activity will be reflected in this grade and, if severe, could result in failing the course.

2. Assigned Reading/Materials and Small Groups [30% of grade - 300 point]

- a. Active and regular participation in small groups is essential to the learning environment of the course. Therefore, weekly reading and discussion are scheduled throughout the four meetings.
- b. The reading is designed to catalyze critical reflection on one's sense of self and ongoing transformation. Following your weekly small group, you will submit a weekly report on how much of the week's reading you completed and a 100 word take-away from that week's small group discussion. You'll download the report into a word document, and post it to the course site.

3. Final Essay [40% of grade - 400 points] - Due July 15th

- a. The purpose of the Final Essay is to help you critically and creatively synthesize and integrate a) your learning from the course as it pertains to the concept of "shadow" with b) your own reflection for how shadow work may impact, illuminate, and deepen your journey of spiritual formation.
 - i. Final Essay - 2,500 words

1. Introduction - 200 words
2. Overview and synthesis of course learnings - 600 words
3. Answer: How/In what ways do you envision shadow work deepening your journey of spiritual formation? - 800 words
4. Answer: How may shadow work practically impact how you lead/minister? What language, tools, concepts etc. do you want to explore integrating in a current or future ministry/leadership setting? - 700 words
5. Conclusion - 200 words

C. Course Schedule

Week 1 Mon. - Sun., 06/13-06/19 | Emotions

Reading:

- Nathaniel Branden, *"Taking Back the Disowned Self,"* (Meeting the Shadow Ch. 60, pp. 280-285)
- Bly, Robert. *"The Long Bag We Drag Behind Us"* (PDF, excerpt)
- *This Jungian Life Podcast, episode 150 - Facing Your Feelings: Avoidance or Encounter* | <https://thisjungianlife.libsyn.com/episode-150-facing-your-feelings-avoidance-or-encounter>

Assignment(s):

- Weekly Report

Week 2 Mon. - Sun., 06/20-06/26 | Introduction to Shadow

Reading/Listening:

- Johnson, *Owning Your Own Shadow*
- *This Jungian Life Podcast, episode 55 - Identifying & Integrating the Personal Shadow* | <https://thisjungianlife.com/episode-55-identifying-integrating-the-personal-shadow/>

Assignment(s):

- Weekly Report

Week 3 Mon.-Sun., 06/27-07/03 | Personal Shadow: Projection

Reading:

- Johnson, *Inner Gold*
- Ken Wilber, *"Taking Responsibility for Your Shadow,"* (Meeting the Shadow Ch. 58: pp. 273-279)

Assignment(s):

- Weekly Report

Week 4 Mon.-Sun., 07/04-07/10 | Companioning Our Shadow

Reading:

- Lighthorse, *Goldmining the Shadows*
 - Read pp. viii - 3: Author's Note through the Glossary of Terms
 - Pick one or two readings to read and meditate upon throughout the week
 - NOTE: This book may become a companion for ongoing shadow work. You do not need to read the whole book for this class.

Assignment(s):

- Weekly Report

Week 5 Mon.-Sun., 07/11-07/17

Reading/Listening:

- Audre Lorde, "America's Outsiders," (Chapter 44, pp. 211-214)
- David Steindl-Rest, "The Shadow in Christianity," (Chapter 27, pp. 131-133)
- The Golden Shadow Podcast, episode 23 - Collective Shadow & the Psychology of Conflict | <https://anchor.fm/goldenshadow/episodes/Ep-23--Collective-Shadow--The-Psychology-of-Conflict-e15sl6r/a-a6bd2he>
-

Assignment(s):

- Work on Final Essay
- Weekly Report

ALLOTMENT OF COURSE HOURS

Assignment Name	hrs
Attendance & Participation in Zoom Sessions	8 hrs
Assigned Reading/Materials	12 hrs
Weekly Report	4.5
Final Essay	10 hrs
Small Groups	5 hrs
Total	39.5 hrs

GRADING VALUES OF EACH ASSIGNMENT

Assignment Name	%
Attendance & Participation in Zoom Sessions	30%
Assigned Reading/Materials	15%
Weekly Report	15%
Final Essay	40%
Total	100%

GRADE SCALE

GPA	Percentage	Letter Grade
4.0	100-93	A
3.7	92.99-90	A-
3.3	89.99-87	B+
3.0	86.99-83	B
2.7	82.99-80	B-
2.3	79.99-77	C+
2.0	76.99-73	C

1.7	72.99-70	C-
1.3	69.99-67	D+
1.0	66.99-60	D
0	59.99-0	F

COURSE EVALUATIONS

Course evaluations are very important to the effectiveness of our learning community. The Dean and faculty routinely review course evaluations. Full time faculty and adjuncts are reviewed regularly through course evaluations. Course improvements are made because of these reviews. Our accrediting bodies, ATS and NWCCU, require regular evaluation so that the seminary is in a constant feedback loop to improve the learning experience for students and to accomplish program goals. Therefore, part of a course's requirements is the completion of the evaluation. Most evaluations happen at the end of a course with a survey taken online. Course evaluations are confidential.

Partial feedback from a few in a class is rarely helpful. Help us improve your learning experience by completing course evaluations.

D. COVID-Related Information

COVID-19 Health-Related Class Absences

Please evaluate your own health status regularly and refrain from attending local classes if you are ill. You are encouraged to seek appropriate medical attention for treatment of illness. In the event of contagious illness, please do not come to face-to-face classes or to campus to turn in work. For online courses, you have the freedom to determine if you are not able to join a Zoom session due to illness. If that is the case, please notify me by email about your absence as soon as practical, so that accommodations can be made. Please note that documentation (a Doctor's note) for medical excuses is NOT required.

E. Course Learning Standards

COURSE WORKLOAD:

Hours of work / credit hour:

The total number of work hours including class time for a 3-credit course is 125-135 hours over the course of a semester. A 2-credit course is 85-90 hours over the course of a semester. A 1-credit course has 40-45 hours of work including class time over the course of a semester. Because people work at different rates, the actual number of hours per individual may vary.

STUDENT COMMITMENT TO LEARNING:

Assignment Due Dates: You are required to meet all deadlines for assignments and activities as outlined in the schedule. Late work will automatically lose one letter grade following the submission deadline and a further grade for each week day it is delinquent beyond the due date. You will need to contact the professor, preferably in advance, for consideration due to extenuating circumstances. The professor will not accept late assignments beyond 3 days from the due date, except in cases of extenuating circumstances.

Learning Community Engagement: Class attendance and regular online participation is required in order to create a robust community learning environment. Therefore, if you are unable to engage online or in class for more than 3 weeks throughout the course, you will receive at least a letter grade reduction. If you miss 4 or more weeks throughout the course, you will not pass the class. In addition, hybrid courses require full participation at intensive F2F sessions. If you miss more than 3 hours of F2F in a hybrid course, you cannot pass the class.

GENERAL WRITING PARAMETERS

In addition to demonstrating your understanding of the subject, your writing also reflects the level of investment you make in your work. Please take care to use proper English grammar. (See such helps as the Chicago Style Guide - http://www.chicagomanualofstyle.org/tools_citationguide.html - or Purdue's Online Writing Lab - <https://owl.english.purdue.edu/owl/section/1/5/>.) Use inclusive language in your writing per the Association of Theological School's (ATS) guidelines. Always give credit to other peoples' work and respect copyright guidelines.

Written assignments should use a common font such as Times Roman in 12-point, double-spaced, using 1-inch margins. We recommend you submit your document as a Word (.doc) file. This reduces compatibility problems and will allow for more options in making comments on your work. Portland Seminary requires the use of Turabian for formatting of submitted work (footnotes, endnotes, bibliography, etc.). Be sure to consult the latest edition of the Kate L. Turabian Manual. To help us identify your work, please use the following naming convention to name your files: CourseName_Lastname_Assignmentname (e.g. MLDR530_Smith_Summary Paper).

INCLUSIVE LANGUAGE

Portland Seminary endeavors always to treat the members of its community with respect and communicate with civility. We honor one another's differences, be they religious, cultural, gender-related, or political. Our belief that every person is created in God's image extends to how we treat one another.

We wish to challenge patterns of language that may be doing harm even when harm is inflicted unconsciously and without intention. We expect every member of our community, both inside and outside the classroom, to avoid dehumanizing or exclusive language in conversations with one another. "Dehumanizing" means any language that diminishes another's humanity; it includes not only insulting discourse, but also the refusal to pronounce someone's name correctly, imposing nicknames on others without their consent, speaking of people using non-human terminology, failure to extend grace when one's weaknesses become apparent, stereotyping and the presumption of attributes and roles based on race and/or gender, etc.

Inclusive language, images, and metaphors are to be used in both written and verbal communication, which extends to in-class presentations and the Bible translations we use.

INTELLECTUAL PROPERTY

The teacher's entire classroom content—whether written or spoken, in lectures, discussions, PowerPoints, or handouts—is the intellectual property of the teacher. It cannot be cited, quoted, or propagated in any way, other than in the classroom or on the course's Canvas website, without the permission of the teacher. If you want to record a class lecture or quote from classroom content, please obtain the teacher's permission via email beforehand.

In addition, the comments of other students should likewise be held in confidence. The purpose of this policy is to create a safe environment in which everyone can take risks in learning without fear of reprisal.

ACADEMIC HONESTY

IT IS ASSUMED THAT STUDENTS AT GEORGE FOX UNIVERSITY WILL ENDEAVOR TO BE HONEST AND OF HIGH INTEGRITY IN ALL UNIVERSITY MATTERS. A LACK OF RESPECT AND INTEGRITY IS EVIDENCED BY CHEATING, FABRICATING, PLAGIARIZING, AND THE DISRUPTION OF CLASSES. CHEATING IS DEFINED AS 'INTENTIONALLY USING OR ATTEMPTING TO USE UNAUTHORIZED MATERIALS, INFORMATION OR STUDY AIDS IN ANY ACADEMIC EXERCISE.' IT IS ASSUMED THAT WHATEVER IS SUBMITTED BY A STUDENT IS THE WORK OF THAT STUDENT AND IS NEW WORK FOR THAT COURSE. FABRICATION IS 'INTENTIONAL AND UNAUTHORIZED FALSIFICATION OR INVENTION OF ANY INFORMATION OR CITATION IN AN ACADEMIC EXERCISE OR FORM.' PLAGIARISM IS 'INTENTIONALLY OR KNOWINGLY REPRESENTING THE WORDS OR IDEAS OF ANOTHER AS ONE'S OWN IN ANY ACADEMIC EXERCISE.' ONE WHO FACILITATES ANY OF THE ABOVE IS EQUALLY RESPONSIBLE WITH THE PRIMARY VIOLATOR. PENALTIES MAY INCLUDE RESTITUTION, AN F ON AN INDIVIDUAL PAPER OR EXAM, LOSS OF CAMPUS POSITION OR EMPLOYMENT, AN F ON A COURSE, DISCIPLINARY PROBATION AND SUSPENSION.

ONLINE COMMUNITY NETIQUETTE

You will be joining colleagues in an online community. You'll be working on a weekly schedule that establishes a community rhythm of communication. There will be times that you'll be assigned to work in a small group. Please honor your colleagues by giving them your full participation. Here are some netiquette tips you may find helpful:

- Don't use ALL CAPS. IT TRANSLATES AS SHOUTING!
- Unless your instructor has given specific word counts for discussions, it's best to limit a posting to no more than a paragraph or two (i.e. no more than 100-150 words). You can always come back and add more to the group discussion. This gives everyone an opportunity to make a contribution, rather than have one person 'cover all the ideas' or control the conversation.
- Be sure to make contributions! Even if you feel everything has been said, you need to contribute more than "I agree" or "I think we've really covered it." Your presence is

important to your colleagues. If you don't make postings, it will have a negative impact on your community.

- Be careful to stay on subject. If you want to pursue something off topic, you can move that discussion to the Conversations in the Commons.
- Treat all communication as confidential unless you've received permission to share outside of your learning group.
- Before communicating with your instructor privately (e.g. via email or phone) ask yourself, "Would my colleagues benefit by being included in this discussion?" Try to share questions and concerns in view of colleagues, since they may have the same question or concern in mind. Post your question in the appropriate forum and invite the instructor to respond (see Instructor Availability).
- Always give credit to the originator of a thought you are sharing.
- You'll be challenged by divergent viewpoints. Try to use "I" statements when pursuing a constructive debate:
 - What I hear you saying is...
 - Here is what I've experienced...
 - It would help me to know how you hear what I'm saying because I'm not sure I'm being understood.
 - I understand that your view is different from mine. Here's what I'm hearing...
- If you are angry, don't respond immediately. You might want to write a draft to organize your thoughts and come back to it later to make revisions and determine if it should be sent.
- Make an effort to demonstrate to your colleagues that you can objectively consider opposing views.
- Avoid criticizing and/or attacking opposing views. Be respectful of people whose views differ from your own.
- Seize every opportunity to genuinely affirm a colleague.

In the process, we hope your community will be able to share learning discoveries.

University Services

DISABILITY SERVICES INFORMATION

Portland Seminary is committed to providing equality of opportunity and meaningful access for qualified students with physical, psychological, attentional or learning-based disabilities in compliance with the Americans with Disabilities Act (ADA) of 1990 and Section 504 of the Rehabilitation Act of 1973. A qualified student with a disability at George Fox University is someone who, with reasonable or no accommodations, is capable of meeting George Fox's academic standards." Complete details are available at (<https://www.georgefox.edu/offices/disabservices/policies.html>)

If you have specific physical, psychiatric, or learning disabilities and require accommodations, please contact the Disability Services Office as early as possible so that your learning needs may be appropriately met. You will need to provide current documentation of your disability to the Disability Services Office. For more information, visit Disability and Accessibility Services or contact Rick Muthiah, Associate Director of Learning Support Services (503-554-2314 or rmuthiah@georgefox.edu).

PORTLAND WRITING CENTER (PWC)

What we do:

The Portland Writing Center offers one-on-one writing assistance free of charge for GFU students. Our mission is to empower you to become a better writer, not simply to craft a better paper. We offer assistance in many areas, including the following:

- Gathering your thoughts and beginning the writing process
- Organization and overall clarity
- Grammar, word choice, and academic writing style
- Following the rules of APA, MLA, and Turabian formats

Consultations:

Consultations are scheduled for 60 minutes and can be face-to-face, e-mail, or via Zoom video conference. You can access our user-friendly Google calendar scheduling system here: <https://goo.gl/7lrf96>. Once you have selected an appointment time, please email our Writing Center consultants with your desired medium (face-to-face, email, or Zoom).

Portland Writing Center Director:

Hannah Jackson, hjackson@georgefox.edu.

Inner Work Community Branded Pages

Below are the individual Innerworkcommunity.com pages. Inner Work Community is a virtual container for all courses, blog posts, individual shadow work/spiritual direction information, and resources to facilitate individuals in exploration of their inner landscape in order to cultivate greater emotional, spiritual, and psychological wholeness. All offerings come from a blended perspective of Christian spiritual formation and applied Jungian psychology.

Homepage

The homepage displays the vision and mission of Inner Work Community as well as images and titles of my most recent blog posts. It also features my brand logo, which images the process of shadow work, going from complex, unclear, chaos, to rhythmic clarity and openness.

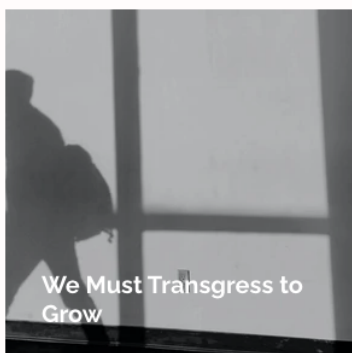
[Main](#) [Shadow Work](#) [Courses](#) [Blog](#) [Resources](#)



Innerwork Community exists to facilitate exploration of the inner landscape in order to cultivate greater emotional, spiritual and psychological wholeness through applied Jungian practices.

Our mission is to help people recover their true humanity and rediscover vitality in their relationships by creating liminal space to encounter and integrate the hidden self. We offer virtual courses, one-on-one shadow work, and many other resources for this important work.

Recent Blog Posts



Shadow Work Page

This page houses information regarding shadow work and contact information for individuals interested in connecting with me virtually for one-on-one shadow work. Ideally individuals who pursue individual shadow work with me, will have at least taken the 2 hour course, Companioning Our Shadow: Welcoming Emotions, or SFAD 585 Formation and Shadow.

[Main](#)
[Shadow Work](#)
[Courses](#)
[Blog](#)
[Resources](#)


What is Shadow Work?

Shadow work is a space to listen to your hidden life in the presence of a trained guide. Listening can be terrifying, but it is essential for living a whole life. Author Robert Johnson writes, "To honor and accept one's own shadow is a profound spiritual discipline. It is whole-making and thus holy and the most important experience of a lifetime.

Shadow work invites you to encounter the chaos and goodness of your "inner landscape" in a safe, honest and confidential container - to accept one's whole self.

Shadow work is not therapy, and it is not pastoral counseling, but you will find elements of both in our time together. It is also not meant to be a replacement for community. Shadow work is best done in relationship with others.

Michael works with individuals from various faith and non-faith traditions, particularly those who have experienced spiritual/relational wounding and trauma.

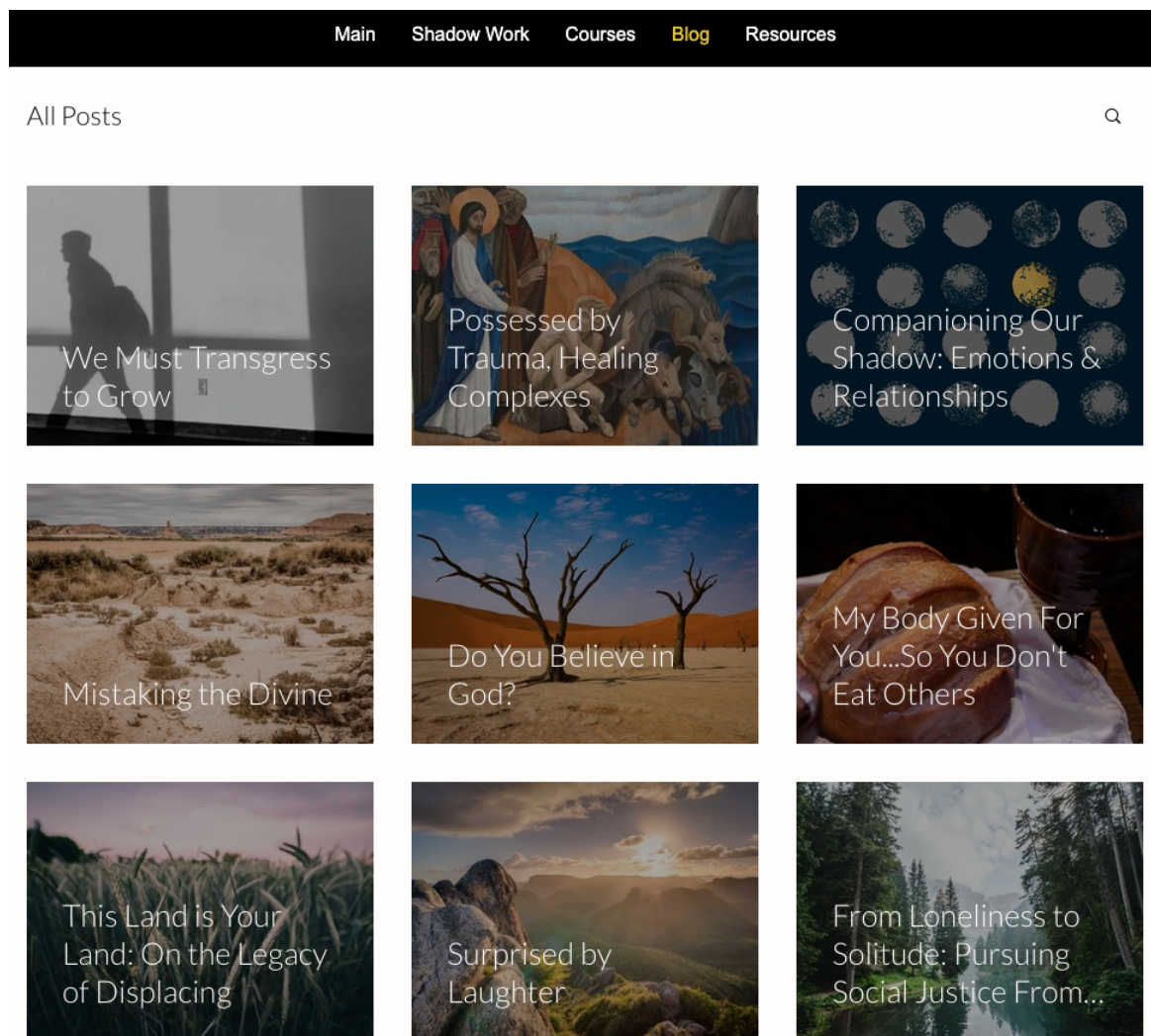


Michael Simmons, DId
Facilitator | Writer | Teacher

[Schedule Appointment](#)

Blog page

The blog page displays the most recent 9 blog posts. It is quite simplistic and less detail is needed here since my primary posting site will be Transgressive Spirituality column through Patheos.com



Courses Landing Page

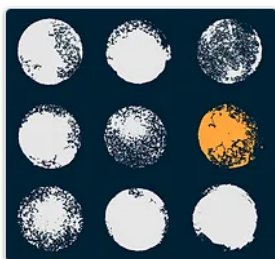
The courses tab houses information and links to all upcoming/scheduled courses. All courses are officially offered through the Companioning Center, but this provides another avenue for prospective participants to learn more and register. All links direct readers to the Companioning Center Website.

Inner Work Courses

The true locus of personal transformation is in a contained and secure liminality."

- Robert Moore, Archetype of Initiation

Personal transformation requires liminal space - space set aside to hear, feel, smell, see, and touch what lies just beneath the waterline of everyday life. The below courses provide such space for individuals to engage their inner work in a contained and secure group space led by shadow work facilitator, Michael Simmons. Courses are offered through the Companioning Center, a non-profit organization which offers courses and resources for personal and relational healing.

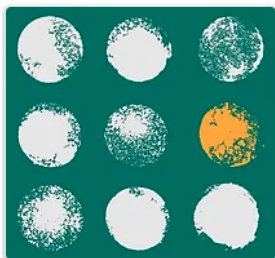


[Companioning Our Shadow: Welcoming Emotions](#)

Feb. 3, 2023

\$79

How do you experience hard emotions like fear and anger? Do you struggle to feel sadness and even joy? This 2 hour virtual experience offers clarity and foundational language for engagement with our emotional life. Welcoming our emotions offers incredible power to transform our lives, relationships, and communities. Join Michael Simmons through a paradigm-shifting experience.



[Companioning Our Shadow: Befriending Emotions, Healing Relationships](#)

Fridays, Feb. 24 - Mar. 17, 2023

\$169

This is a 4 week that expands on the two hour experiential 'Welcoming Emotions' course. Concepts such as counter emotions, defenses, projections, transferences, and boundaries are defined and explored in depth. Participants will leave this course with practical and accessible tools for continued shadow work, both for themselves and their communities.

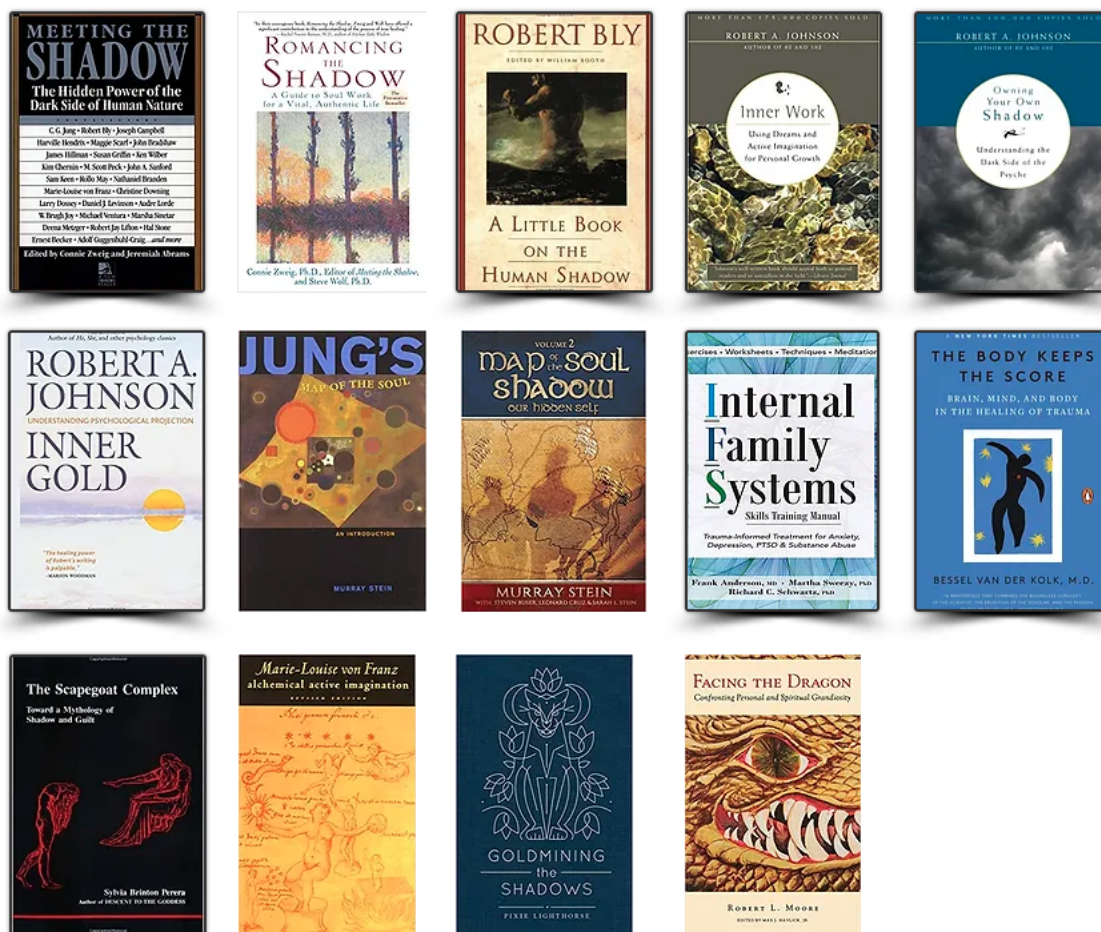
Resources

This page houses key works I recommend or which I assign in courses, reference in articles, and one-on-one shadow work.

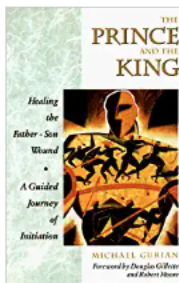
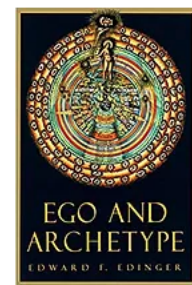
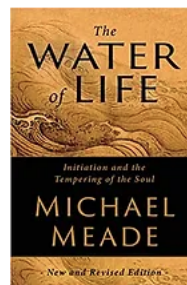
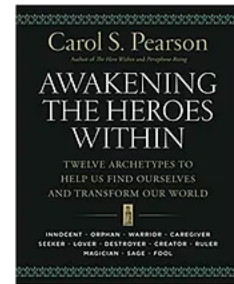
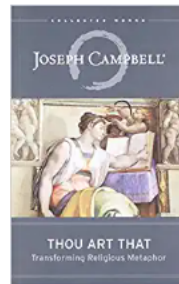
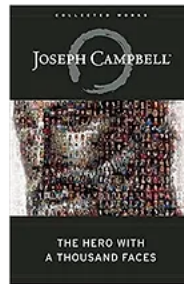
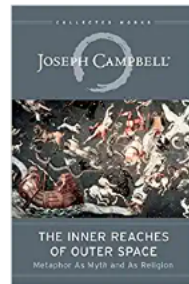
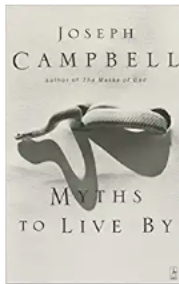
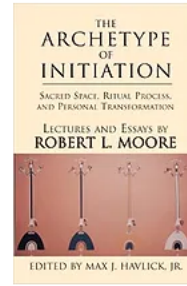
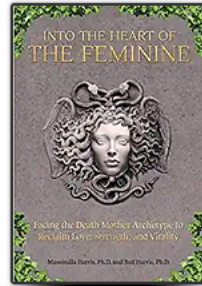
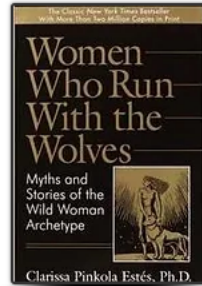
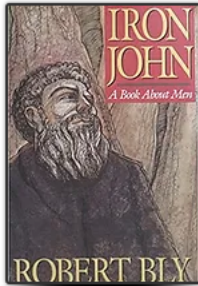
Resources

The books below have been some of our closest companions in our journey toward wholeness. They have mentored and shaped the very core of who we are and how we engage our world. Some are paradigm shifters and others are like multivitamins, a lot packed into a small capsule. They have all impacted us deeply, and each one has shifted our perspective by degrees.

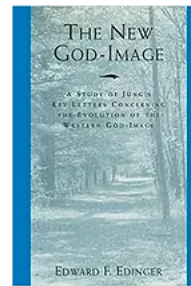
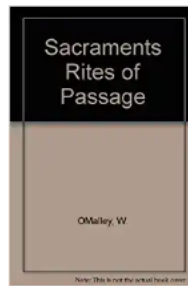
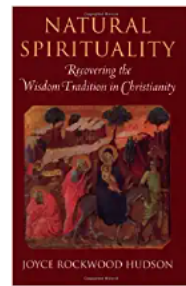
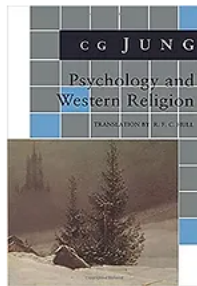
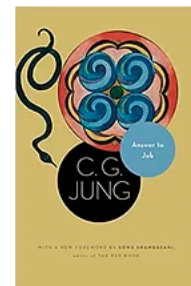
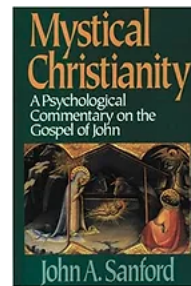
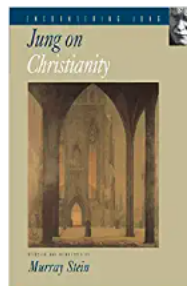
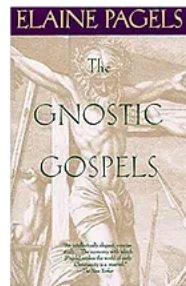
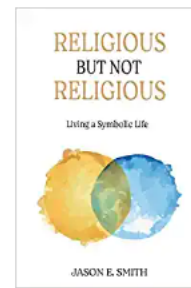
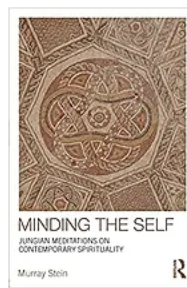
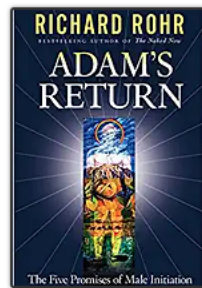
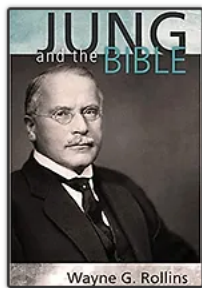
Psychological/Emotional Wellness



Myths, Fairy Tales, Archetypes

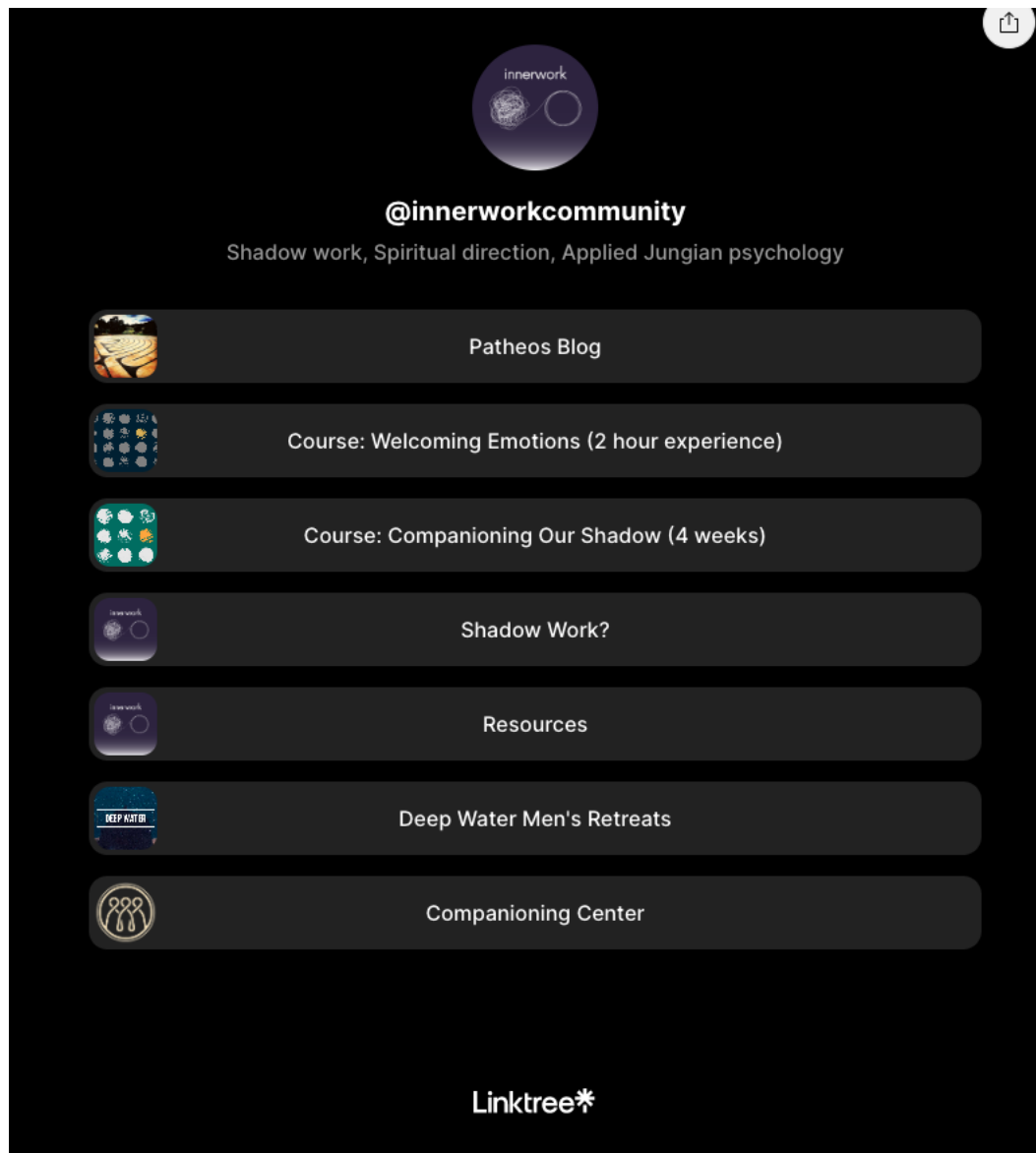


Jung and Christianity



Inner Work LinkTree®

LinkTree® is a free service, which houses all links for entrepreneurs, freelancers, and small organizations. Because my MVP spans multiple websites, LinkTree® provides potential clients, students, readers etc. with a single location for all options. <https://linktr.ee/innerworkcommunity>



Pathos Column

Patheos is annually ranked in the top ten websites for religion and spirituality with 147 million distinct engagements across all platforms (see image #1). Patheos describes itself as the “website of choice for millions of people who want to read thought-provoking commentary on theology, culture, and current events across multiple faiths.” (see image #2) My work around Jungian psychology and spiritual formation aligns well with Patheos’ vision and specifically with their “New Visions” column. Images below are from the Patheos Writer’s Deck.

Image #1



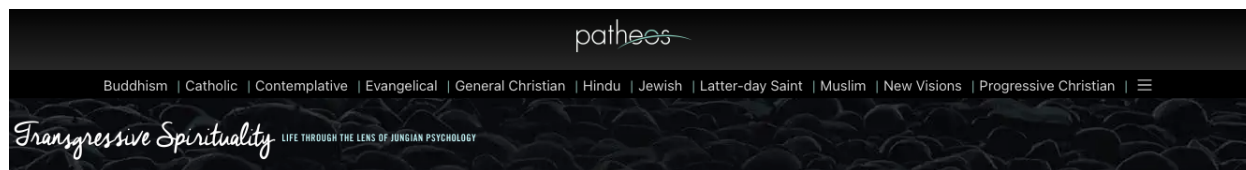
Image #2

Patheos Mission

Patheos is the website of choice for the millions of people who want to read thought-provoking commentary on theology, culture, and current events across multiple faiths. Our readers are **eager to engage your content to learn about new ideas, deepen their faith, and join in on the conversation** about what's happening in your faith space and the wider world. We believe Patheos can serve as a platform to encounter others with different views while encouraging a civil discussion about matters of faith. Such encounters, we believe, can breed tolerance, compassion and growth.

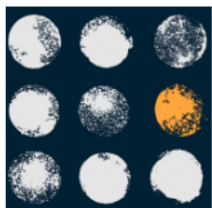


I worked closely with my column editor to curate the structure of my first three column posts in order to meet Patheos' writers' guidelines, recommendations, and SEO parameters. Prior to working with the editor, I collaborated with the Patheos Content Recruitment Manager to establish the professional partnership, sign legal and partnership agreement documents.



Befriending Our Emotions, Healing Our Inner Landscape

DECEMBER 13, 2022 BY MICHAEL SIMMONS

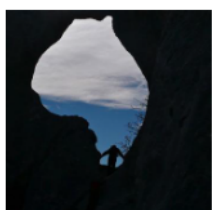


Emotions are Guides Befriending our emotions is essential to healthy relationships with ourselves and others. Allow me to explain. Emotions serve as guides to our inner landscape, leading us toward paths of connection and intimacy. However, we may view emotions as mere distractions to the spiritual/relational journey – instead of guides, emotions become like gnats to repel and frantically swat away. Truthfully, our emotions carry within them seeds of abundance, growth and healing, if we listen to what they have... [Read more](#)

NEW RSS TAGGED WITH: GENERAL CHRISTIAN EDUCATION AND RELIGION SHADOW WORK SPIRITUALITY ...MORE

We Must Transgress to Grow

DECEMBER 12, 2022 BY MICHAEL SIMMONS



"Some people came and asked Jesus, "How is it that John's disciples and the Pharisees' disciples are fasting, but yours are not?" Jesus answered, "[...] no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins." – Mark 2:21-22 What is shadow? The term shadow was developed by Swiss psychologist, Carl Gustav Jung to refer to the parts... [Read more](#)

NEW RSS TAGGED WITH: EDUCATION AND RELIGION SHADOW WORK SPIRITUALITY CHRISTIANITY ...MORE

ASSESSMENT

- Continued Personal Education
 - I completed the 12 week Conscious Living Program through the Centre for Applied Jungian Studies. The 12 weeks/modules ran from September 19th and to December 12th, 2022. The learning from the program expanded my knowledge of

Jungian theory, and equipped me with tools for digital content to employ in shadow work.

- The course modules and content sparked ideas for future courses and blogs/column posts.
- Expand audience by developing new partnerships
 - Partnership with Portland Seminary: This partnership is very much still in the works, but is currently being discussed at higher levels of the university. This along with health related complications with the Dean, have delayed the formal progress in the partnership. Minimally, I have a course I have taught at a graduate seminary level, which is transferable in other educational contexts.
- Content marketing and expanding audience
 - Patheos partnership: Communication with the director from Centre for Applied Jungian Studies was delayed, so I looked for other partnerships. I successfully began an official partnership with Patheos.com as a columnist for their New Visions Channel. I exceeded my original benchmark of writing a single blog post by creating a Patheos column that houses not only blog posts, but information about shadow work and opportunities to engage further.
 - Onboarding with Patheos: I submitted an article I wrote, which resulted in a formal invitation to be a columnist for the online community. I completed a W-9 tax form and worked with the web development team to create my column, "Transgressive Spirituality."
 - The partnership required me to: a) edit and update previous blog posts to meet the forum parameters of Patheos, b) migrate previous blog posts to "Transgressive Spirituality," Post recent blog post
 - Essays: I wrote and posted 2 researched essays centered on applied Jungian theory from the Conscious Living Program. I submitted essay #1 through the Companioning Center by October 31st, 2022, which reached an estimated audience of 250 readers. I originally planned to submit the second essay through The Centre for Applied Jungian Studies, however, as mentioned above, I submitted two essays through the Patheos New Visions column. I submitted Patheos essays the first few weeks of December, once my column was created by Patheos web designers. Patheos is thought to be the world's largest non-partisan website dealing with religion and spirituality with between 8 million and 11 million unique visitors.
 - Podcast episodes: I benchmarked 6 total podcast recordings (approximately 30 minutes each), but with the Patheos opportunity, my focus shifted to developing that partnership. I recorded 2 podcasts episodes to supplement my content marketing strategy. Podcast episode notes and links to the recordings are available in Appendix 4.
- Course Offerings

- Companioning Our Shadow: Welcoming Emotions Course
 - As mentioned in the Doctoral Project Introduction, I taught the two hour course, a total of 5 times between October 2021 and February 2023, and a total of 81 participants. Further data surrounding participant feedback is detailed in the Appendix.
 - Independent Offering: One point of feedback I received from participants and inquirers was the difficulty with the timing of my course offerings, which tend to be on Fridays 9am-11am PST. To address this, I recorded this course and offered it as a self-paced, independent study. I dropped the price point from \$79 to \$59 and allowed it to meet the prerequisite requirements for the full 4 week course.
- Companioning Our Shadow: Befriending Emotions, Healing Relationships Course
 - I taught this course for the first time in October 2022, and I'm scheduled to teach it again February/March 2023. I currently have two participants registered, and likely more to follow. Several others are interested in this course, but site scheduling conflicts with the 2 hour weekly meetings over 4 weeks. This will be a further development to address accessibility and access to my courses.
- SFAD 585 Formation and Shadow
 - I taught this course at Portland Seminary during the Summer 2022 semester. 15 students registered and completed the course. I am scheduled to teach this course again at Portland Seminary in Summer 2023, though registration has not yet opened.
- Inner Work Community Website
 - This is an additional benchmark I added once the Patheos partnership formalized. Due to the potential exposure as a Patheos columnist I rebranded, updated, and revised my personal website. I use the website creating service, Wix®, and previously I used the free version. However, with the Patheos partnership I decided to purchase the domain name Innerworkcommunity.org.
 - The Innerworkcommunity.org site now houses a) information about shadow work, b) upcoming course offerings, c) my personal blog, and d) resources on Jungian psychology, mythology, archetypes, and spirituality.
 - I created a Linktree® page to house links to a) innerworkcommunity.com including inner work resource page and individual shadow work registration, b) Companioning Our Shadow courses, and registration information, c) Patheos column (Transgressive Spirituality)

Project Launch Plan

Doctoral Project Description

NPO Statement: A theological, practical, and community-centered framework for shadow work, is disconnected from Christian spiritual formation.

I developed a multifaceted approach to address the NPO. My most viable prototype (MVP) is called Inner Work Community, which provides embodied virtual and educational experiences engaged in shadow work and spiritual formation from a Jungian psychological perspective.

1. Course: Companioning Our Shadow: Welcoming Emotions–introductory shadow work course hosted through The Companioning Center. This is a two hour virtual experiential course.
2. Course: Companioning Our Shadow: Befriending Emotions, Healing Relationships–4 week advanced course hosted through The Companioning Center. This course builds off the introductory learning from the first course.
3. SFAD 585: Formation and Shadow–5 week course offered through Portland Seminary. This course combines the above courses, but has different benchmarks and assignment requirements to adhere to Association of Theological Schools (ATS) standards. This course is taught at a graduate level, students are assigned weekly readings, reading reports, and a final reflection essay.
4. Individual shadow work. One-on-one spiritual direction and shadow work in a virtual setting. Clients must complete either a) the Companioning Our Shadow course sequence, or b) SFAD 585: Formation and Shadow in order to engage in individual shadow work.
5. Weekly blog posts which link from my patheos.com column, *Transgressive Spirituality*. (<https://www.patheos.com/blogs/transgressivespirituality>)
6. Inner Work Community Website: Centralized online hub for all shadow work offerings at innerworkcommunity.org. The website houses:
 - a. Individual shadow work information, pricing, and contact details.
 - b. Information about upcoming course offerings
 - c. Resources and links for further reading and exploration of shadow work, spiritual formation, and Jungian psychology.
 - d. Inner Work Community Blog

Audience

The ultimate audience for Inner Work Community is anyone interested in engaging the intersection of shadow work and spiritual formation. Participant engagement consists of active opportunities such as Companioning Center and Portland Seminary courses, and individual shadow work, as well as passive opportunities such as Inner Work Community resource page, blog, and *Transgressive*

Spirituality column (patheos.com). Inner Work Community's audience is theologically eclectic and demographically diverse as a result of the variety of opportunities.

Below is audience demographics based participant surveys.

1. Companioning Our Shadow: Welcoming Emotions Course
 - a. 65% female, 35% male (30 participants)
 - b. 12 states/Canadian provinces
 - i. New York, Oregon, Washington, California, Kansas, Canada (ON), Texas, Georgia, Arizona, Colorado, Alaska, and Florida.
2. Companioning Our Shadow: Befriending Emotions, Healing Relationships (4 week course)
 - a. 83% female, 17% male (6 participants)
 - b. All participants were between 45 and 70 years of age.
3. SFAD 585 Formation and Shadow (Portland Seminary Course)
 - a. 75% female, 25% male (20 students)
 - b. Students were between 24 and 60 years of age.
4. Individual Shadow Work Clients
 - a. 60% female, 40% male (5 clients)
 - b. All shadow work clients are between 55 and 70 years of age
 - c. 5 former students/participants engaged in monthly individual shadow work sessions.
 - d. Clients are based in Oregon, Washington, Alaska, and Texas

Inner Work Community stakeholders are 74% female and 26% male. There is a large age range across all contexts, however, excluding Portland Seminary students, participant/client average age is quite higher.

Development Plan

- Inner Work Community Website: Development of this website is certainly an unexpected, yet highly beneficial development in my project delivery. The website serves as a virtual container for all information, courses, and resources for individuals to engage the inner life from a Jungian psychological and Christian spiritual formation perspective. The website currently hosts information about individual shadow work, upcoming course offerings, my blog, and continuing educational recourses. I use Google Analytics to track website traffic. In January 2023 I had 35 site visits (+6% compared to prior month), and 19 blog post views (+46% compared to prior month). My goal is simply increased traffic month over month, which indicates increases in engagement with my work. Currently, my audience finds my work through the Companioning Center, Portland Seminary, and Patheos.com, but my aim is to centralize this more around my Inner Work Community site.
- New partnerships: Inner Work Community opportunities are virtual and replicable; therefore, I plan to grow the community by building new partnerships where I offer my courses and grow my individual shadow work client base. One example is my new partnership with Patheos.com and my column, *Transgressive Spirituality*. This partnership is much broader and expands beyond the initial relationship with Portland Seminary and the Companioning Center. I renewed conversations with the director of the Centre for Applied Jungian Studies with hopes to publish through their blog and potentially teach

my course through their learning community. These partnerships are actively in progress. Timeline for writing and teaching through the Centre of Applied Jungian Studies is undefined at this point, but my goal is Summer 2023.

- Inner Work Community Podcast: Through the doctoral project process I also networked with several experts in the arenas of Jungian psychology, spiritual formation, and inner work generally. I have substantial experience hosting, editing, and producing podcasts, so I plan to launch an Inner Work Community podcast where I invite key voices, authors, experts as well as individuals from the Inner Work Community to share how this work has transformed their life. I plan to begin mapping and preparing for this podcast during the Spring 2023 semester, with recording beginning in the Summer of 2023, and editing/production in Fall 2023.

Development Process

- Revised participant feedback survey: I will revise my participant feedback surveys for Companioning Center courses to better capture demographic information along with the current collection of course feedback.
- Course development: Course creation is for me an area of growth as I enter a few phases of project development. This initial phase of Inner Work Community focused on creation and development of courses dealing with introductory engagement with shadow work, core emotions, and the importance of this work for spiritual formation. I plan to develop a course which expands this work into theological reflection and education. A course or course sequence which asks and engages the question, "How then should we think about the Divine?" is of great interest. I am currently developing a short experiential course to gauge interest and feasibility of a more robust course. Feedback from this experiential course will provide the data needed to create a potential full course.
- Quality marketing content: I see the Inner Work Podcast being vital to further development. This podcast offers multiple potential benefits such as a) professional networking, b) expanded audience (podcast recording can be shared through interviewee's podcast as well), c) continued professional development since I will research and prepare for each interview.

Appendix A

Milestone 1 The NPO Charter

PERSONAL RESEARCH MANIFESTO

I commit to being conscious of personal biases, taking calculated risks and listening to stakeholders and experts who can provide qualitative data, which can robustly and specifically address my NPO.

NPO STATEMENT

A theology and praxis of initiation provides an archetypal framework for people to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God. By initiation I am referring to any process, ritual or life-event, whereby a person is transformed spiritually, emotionally and relationally.

NPO SCOPE AND CONSTRAINTS

The scope of my doctoral work is to lay the groundwork for a theology of initiation and further develop ways for people to engage the liminal space required for transformation. My aim is to reimagine certain Christian symbols, sacraments and rituals thereby offering a new ecclesiological ethos and structure. Constraints may include children and youth, potentially focusing on adult men and women. However, it is possible that my work is meant for implementation within the local church, and may be external to the contemporary Protestant ecclesiastical institutions.

NPO CONTEXT

The context of my work will be in the Portland metro area, likely consisting of women and men who have complicated relationships with religion and church, who desire language, practices and space to explore, heal and integrate their inner landscape.

ROOT CAUSES

Within my NPO workshop we worked with an NPO that centered around the lack of safe, sustainable and challenging communities, particularly within Protestant Christian circles. We discovered the root cause to be 'fear.' Fear was the primary factor leading to a lack of safety. When the fear was unaddressed, this led to an unsustainable community of containers for more integrative work. Because of this, my stakeholders acknowledged their church experience to lack challenge, which ultimately made it either painful or irrelevant to their lives.

DISCOVERY WORKSHOP STAKEHOLDERS

- Retreat facilitator, rite of passage expert (white male)
- Coworker, participant in workshops I've led (black female)
- Seminary student, participated in a small group I helped to start (white female)
- Pastor, friend, DMin graduate (white male)
- Coworker, pastor's spouse (white female)
- Spiritual directees, former retreat participant (white male)
- YMCA board member, former church member (white female)

ONE-ON-ONE INTERVIEWS

- Social science enthusiast, retreat facilitator and builder, engineer
- Author, priest, professor, Benedictine oblate
- Former students, high school teachers (Christian high school)

3-5 KEY BIBLICAL TEXTS

- Genesis 1-3: Mythology of Genesis
- Gospel of John: Symbols and metaphors of rebirth
 - Connecting Genesis to John
- Paul's Epistles: Early Christian rites of passage/initiation

ACADEMIC RESOURCES

Primary author voices include:

- Joseph Campbell
- Robert Moore
- Richard Rohr
- Victor Turner
- Mircea Eliade
- Hans Boersma
- Robert Bly
- Ronald Rolheiser

DISCOVERY WORKSHOP DESCRIPTION

My discovery workshop consisted of 7 participants with various relationships to the local church and to me as a facilitator. The workshop was held virtually, and recordings have been discarded per the commitment in my IRB. Each participant shared a connection to me in the context of ministry, but all are people I trusted to share openly and honestly. Participants demographics included three men and 4 women (self-identified) of various racial and sexual identities. Activity #1 sought to deconstruct and reconstruct my NPO statement (People lack safe, sustainable and

challenging spaces to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God.) through short answers and dialog exercises. These questions were asked through an online application called "Poll Everywhere" where I was able to prepare questions and send out via a link, which participants could enter their questions. All answers and data were collected in both a csv file and word cloud formats.

Activity #2 sought to get at the root cause of this problem through the "Why/Because" exercise, which I facilitated through a Google Form and collected in a Google Sheet. Activity #3 sought to imagine the "Fruit Caused" if the problem were addressed. Here I mirrored the exercise in Activity #2 with an "If/Then" exercise facilitated by a Google Form and collected in a Google Sheet. Both Activity #2 and #3 consisted of 5 movements intended to further clarify the "root cause" and "fruit caused" goals.

We had a few technical difficulties to start the virtual workshop, but this was eventually ironed out. However, due to time constraints we had to move through the questions quickly. Also, due to the sensitive nature of the topic and the fact that we had pastors and people who are wounded by religious organizations, I feel the space was not as free flowing as it could have been. The greatest consensus came around the root cause and fruit caused activity. Creating a word cloud allowed key words and themes to surface. Namely that fear is the underlying reason for my NPO statement and love and change being the fruit caused by addressing the NPO statement.

DISCOVERY STATEMENT

Considering people desiring depth within and in community, we've discovered there is a lack of safe, sustainable and challenging spaces to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God, which is caused by fear (root cause). If solved, it would mean that love would change the world (outcome).

CRITICAL INSIGHTS FROM DISCOVERY WORKSHOP

Most significant was the fact that my NPO did not change. At first, I took this to mean I didn't cultivate a conducive space for critique, but upon further processing I was able to see that my NPO workshop served to affirm that I was on the right track with both my population and the problem I am addressing. I believe I am seeking to cultivate a new ecclesiology. I see this not happening inside but outside the existing church structures, so as to safely and openly experiment. I gained affirmation that safe communities need challenge and friction and challenging communities need safety, which ultimately births sustainability. One question in Activity #1 was, "What are the words or qualities you associate with healthy communities?" Below is the word cloud that emerged:

What are words or qualities you associate with a healthy community



- Note: When boundaries are both personally informed and communally enacted, there is room for the self to explore the inner landscape, cultivate transformative relationships and mystically encounter God.

ONE-ON-ONE INTERVIEW DISCOVERIES

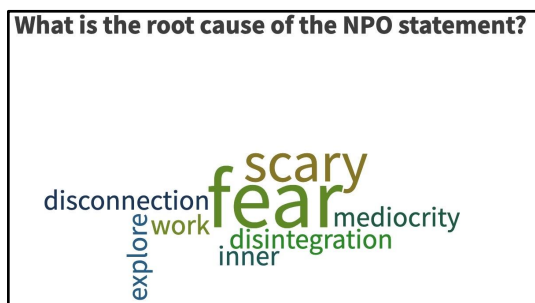
- Social science enthusiast, retreat facilitator and builder, engineer
- Author, priest, professor, Benedictine oblate
- Former students, high school teachers (Christian high school)

It was confirmed in my first interview that the church lacks spaces for people to explore and integrate their inner landscape, cultivate transformative community and mystically encounter God. Protestant churches, often due to a consumer framework, actually don't have the ability to enter into the liminal space required for transformation. Church serves as a centering point, a place for the call into initiation, but lacks the infrastructure to guide people through the process. In my second interview it came about that a renewed sacramental theology is needed to provide "windows" to mystery and the initiatory process - whether this is a true initiatory experience or a rite of passage through a particular phase or season of life. My third interview confirmed these sentiments from the perspective of high school teachers working within an Evangelical Christian high school context. Essentially, the theology and praxis of most protestant churches, shields humanity, attempting to lift people into the perceived higher plane of consciousness. Unfortunately, this only serves to widen the gap between an ideal spirituality and the real, lived human experience.

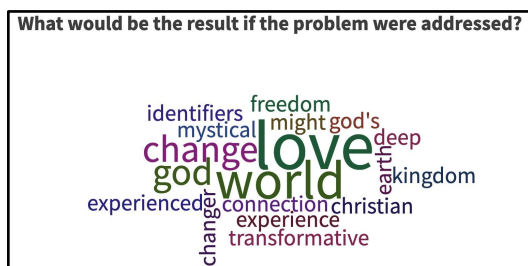
SYNTHESIS

The discovery workshop made it clear that churches/religious communities lack two key components for safe, sustainable and challenging community: a) the ability to name and move through fear, and b) boundaries. My interviews confirmed a possible remedy for this is a renewed sacramental theology which allows a community to collectively, yet individually, move into

- I used this Google Form to collect each participant's "Why/Because" process.
- Here is the Google Sheet which houses all Activity #2 responses.
- After discussion, fear surfaced as the primary root cause of my NPO Statement.



- Activity #3 - "If/Then": Fruit Caused by addressing the problem
 - I used this Google Form to collect each participant's "If/Then" process.
 - Here is the Google Sheet which houses all Activity #2 responses.
 - After discussion, the words "love", "change" and "world" surfaced as the fruit caused or outcome if the problem were addressed. This speaks to a more inclusive perspective, which the institutionalized church struggles to cultivate.



ONE-PAGE POST-WORKSHOP MESSAGE TO STAKEHOLDERS

Hello All,

I want to thank each of you for participating in last Thursday's workshop. On a personal level, it was a gift to have each of you there and invite you into my research. Through the questions, form responses and word clouds you helped affirm the focus of my doctoral project - to research and

cultivate how to create safe, challenging and sustainable space for people to explore their inner landscape, cultivate transformative relationships, and mystically encounter God.

The one area I am still fleshing out is my focus population. Currently it is no more specific than "people" and this is not bad, but may make it difficult to move toward a specific outcome or practice. It has been clarified that the ultimate outcome of my doctoral work may be a new ecclesiology, a new way of doing church. Initially, this may sound a bit trendy (it did to me), but my interest actually centers on reimagining certain Christian/Religious forms, practices, rituals and sacraments that allow for inner exploration leading to deeper community, and communal formation leading to deeper self-knowledge. Encompassing this is theological orientation that grounds us in our humanity allowing for personal and mystical connection with God.

ONE-ON-ONE INTERVIEW DOCUMENTATION

Interview #1

Working NPO Statement: People lack safe, sustainable and challenging spaces to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God.

1. Sociology: We discussed the developmental aspects of human beings, that people need different spaces and there is no one size fits all. Churches are great places to start, but they do not offer the kind of container people need to grow.
2. He said, he doesn't feel like we've found a solution for this. He and I agreed that the church has not figured out how to implement liminal spaces because its consumer mindset keeps it from supporting opportunities that don't lead to its own promotion.
3. Darren thinks that spaces like these have to look more like monasticism rather than open church.
4. If you make a one size fits all, then anyone can come and you have to appeal to the lowest common denominator. If you make something that only some (e.g. more mature people) can attend, then you struggle to vet those who want to join.
5. Because of this, church must not be attractional but must be sacramental - inviting us into metaphor through symbols such as sacraments and parables.
6. I believe exploring a catholic way is important here.
7. Explore Developmental Psychology

Interview #2

Working NPO Statement: A renewed ecclesiology is necessary for humans to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God.

Interview Notes

1. Sacraments should initiate and culminate initiation and rites of passage - You must have a pregnancy in order to give birth, and you must have a birth if there has been a pregnancy. Churches mostly attempt to give birth with no pregnancy - we sing and sermonize without carrying the silence.
2. There are transformational sacraments and there are sustaining sacraments. The church attempts to be transformational through its production of music and sermon - this is the protestant plight. However, the church should seek to be sustaining. It should be the womb that we move back into and then are born again out of. Rather than being the place where we are transformed, it should be the place where our transformation is supported and sustained. Worship and sermon should make room for the eucharist and community.
3. My work has continued to develop toward a synthesizing of the a) works of Bly, Campbell, Jung and b) sacramental theology. I'm specifically interested in talking with you about connections between rites of passage and the sacraments. Ultimately, I want to explore the connection between the Christian initiatory sacraments of Baptism, Confirmation and Eucharist, and the archetypal initiatory movements of Separation, Transformation, Return. My hunch is that by reimagining these elements, a new/renewed ecclesiology may emerge.

1. Reoriented Mythology

- a. We lack a healthy or imaginative origin myth
- b. The origin myth in Genesis gives us the archetypal structure of initiation
 - i. Genesis is not about expulsion due to sin, but about separation from "adolescence" into adult transformation. Genesis give us the movement of death-rebirth, whereas most Christian myths are a life-to-life movement, requiring no death.

2. Reimagine Rites of Passage

- a. To access the myth and ultimately the death-rebirth process, one must be moved through a process of initiation.

I. Renewed Ecclesiology

- A. Renewed Creation Myth: We lack a healthy or imaginative creation mythology, specifically in Genesis. The unhealth is evident in multiple misunderstandings:

1. What's wrong with our Mythology?
 - a) Theology of Supremacy, Patriarchy - leads to divorce, not integration
2. Human Ontology: Very good, deeply connected (*Tov Me'od*), Original Goodness; and anima and animus (male and female).
3. Sin: Disconnection from Life: self/earth/others/Divine; The Shadow (fig leaves);

- B. New Metaphors: The old metaphors of Christianity are dead and calcified (Archetypes)

1. Theological Archetypes: Water, Womb, Ground, Wound, Life, Death, Initiator, Elder,

2. Theological Metaphors: Incarnation, Rebirth, Crucifixion, Resurrection, Ascension,
3. Theological Symbols/Sacraments: Birth, Eucharist, Baptism, Marriage, Burial

Interview Notes

1. Three major initiatory times in our life: Birth, puberty, death
 - a. Birth: we know what to do there
 - b. Puberty: Is designed by God to drive you out of the house. We (Westerners) don't have powerful initiation rites. We end up holding our breath.
 - c. Bill Packton African Rites: They occasionally lose someone. But actually, they lose very few people, but we lose thousands trying to self-initiate.
 - d. We're good up to about age 13, but then we need an initiatory sacrament, and it has to involve both church and culture. But we don't have that.
 - e. This possible initiatory sacrament is found within Confirmation, but this is a wonderful sacrament looking for a theology.
 - f. Late Middle Age/Death/Dying:
 - g. "For a sacrament to be powerful, there has to be a lot of preparation."
 - h. Paul, "We need to circumcise the heart." & "The old is gone the new has come."
 - i. Sacraments must leave an indelible mark on your heart - they must scar you. We need a sacrament that has teeth, that scars physically.
 - i. We could learn from the military, unfortunately they often cannot then militarize them.
 - ii. Oblates: We don't need you, we don't necessarily need you.
 - j. Most of our initiatory process are done in a "country club"
 - k. "A sacrament has to be physical. You can't have a mental sacrament."
 - i. Baptism, confirmation (initiation), Eucharist - all must be physical
 1. Baptism, confirmation, eucharist follow the hero's journey of Separation, initiation, return.
 - ii. Commentary: It's interesting that most of our sacramental replacements are mental, disembodied emotional, or "spiritual"
 - iii. Perhaps it is the physical that moves us into the spiritual, not the other way around? The body is bad, so we keep trying to access God through mental/spiritual ascension, but perhaps the simplicity is that our bodies move us toward God.
2. Two kinds of Sacraments
 - a. Transforming Sacraments - there are three. - perhaps this is the realm of the wild man/woman
 - i. Baptism (infant), Confirmation, Ordination
 1. Roman Catholics: 9 month of preparation (RCAA), then they are baptized, so it's really powerful.
 2. Within Transformational Sacraments we can incorporate both the church and culture: There is the "pregnancy" lived out outside the

church, then the "birth" which takes place in the church. But then it's meaningful.

3. "Most of our sacraments are meaningless because they are births with no pregnancy." Or the pregnancy we've experienced is so individual and so becomes the sacrament
4. The pregnancy and birth must be: Individual, communal, physical
- ii. Initiation
 1. Voluntary Initiation (conscripted)
 2. Involuntary Initiation
- iii. Eucharist - "The sacrament culminates in the church, but there has to be pregnancy..." I would add that the process leading up to the actual sacrament takes place in a variety of places, which include sacred, profane, individual, communal, physical, mental, emotional, spiritual
- b. Sustaining Sacraments - perhaps this is the realm of the church
 - i. You may be sitting with your family and this becomes sacrament. It sustains you.
 1. (Mead, James Hillman, Illiadi, Victor Turner)
3. Thoughts on Church
 - a. We treat our churches like we do our families, we want them around but not that much
 - b. This issue with church attendance is a cultural problem as much as it's an ecclesial issue, and it's due to rampant individualism. As this isn't all bad, but there we lack a commitment to community.
 - c. Commentary: I wonder if this is because community has not become an indelible mark on our hearts. I do have relationships that I'm tied to at the core because they've been forged through the fires of initiation - Simon, Liz, Raleigh. To a more general sense with my men's group.
4. James Hillman
 - a. The Soul Code
 - i. The church is trying to save the soul and psychology is trying to fix the Soul. The soul needs neither to be saved nor fixed, but listened to.
 - b. Suicide and the Soul
 - i. In many cases, not mental health related, the soul kills the body.

Interview #3

This interview was relatively unfruitful. It was further confirmation of Christian culture/evangelical church denial of the death process or the need for initiation. There was at least a sense that students are given an ideal of how to be "Christian" but are not given space to be initiated. Deeper consciousness is avoided and unconsciousness is maintained by leaders, parents and students. They agreed that students already have "calls to initiation" happening in their lives, but they lack guides who lead them into that call. Rather they have, what I call, bandits who lead them away from the call.

Appendix B

Milestone 2 NPO Topic Expertise Essay

INTRODUCTION

Protestant Christianity came about in order to reform the Catholic Church, which was corrupt and no longer offered personal or social transformation. Through the work of the reformers keynoted by Martin Luther, this movement, deemed heretical by the Church offered a renewed mythology that incarnated and rehumanized spiritual practices back into the lives of people. However, the Protestant movement may be at the end of its life-cycle, in need of its own death and rebirth process. Historically, smaller shifts within Protestantism served to bring about change such as in the Great Awakenings or the Azusa Street revival which gave birth to many charismatic streams. But the revival of the Spirit likely requires an acknowledgement and reincorporation of the human experiences. The cries of oppressed peoples and the protests for justice and inclusion all harken to prophetic lament of the for the humanity which Protestantism has left behind. The Protestant Church in the United States needs an ontological understanding, a new Christological lens and renewed practices and ritual to cultivate transformation.

SECTION 1: BIBLICAL AND THEOLOGICAL FOUNDATIONS

Genesis Myth: Tov Me'od

In contrast to The Genesis creation accounts that are often understood and interpreted by biblicists and conservative theologians to be a literal detailed history of earth's origins, Groups and non-profits such as Answers in Genesis use these creation accounts to promote young earth and flat earth theories, a literal interpretation of the Fall in Genesis 3, and heteronormative sexuality.¹¹ the proper interpretation of the Genesis creation accounts is debatable; it is widely understood that Genesis 1-3 are not concerned with a historical or literal interpretation, nor a prescriptive moral interpretation. Broadly speaking, the Genesis creation accounts are interested in proposing and substantiating a theological, ontological and eschatological orientation—that is, Genesis is offering the reader a vision of humanity's origin, essence and ultimate purpose as the *imago dei*.

Genesis 1:1-2:3 hosts the first creation account and the allegorical six "days" within which the author systematically describes the ordering of creation culminating in the creation of humankind ('adam). Within the Genesis 1 account the cosmic creative process is punctuated six times with the phrase "And God saw that it was good"—translated *tov* in Hebrew. Significance here lies in the literary

¹¹ Simon Dein, "Christian Fundamentalism and Science: Answers in Genesis," *Anthropology* 02, no. 05 (2015). 3.

device of repetition, which the author uses to amplify his point. Genesis 1 is focusing the readers' attention toward the *tov* or goodness of creation. Genesis 1:31a reads, "God saw all that [God] had made, and indeed, it was very good (*tov me'od*)"¹² This is significant for two reasons. First, *me'od* is translated in English to mean exceedingly, forcefully and abundantly—as God looks over all creation God declares it to be exceedingly, forcefully and abundantly good. Second, the author further emphasizes creations' goodness by invoking *tov* a seventh time—another Hebraic literary device used to emphasize holiness and completeness. Adding *me'od* to modify the seventh usage of *tov* effectually moves the account to a crescendo, a finale centered upon the exceeding and abundant goodness of creation.

In her book *The Very Good Gospel* Lisa Sharon Harper proposes that the very goodness (*tov me'od*) of creation does not refer to the quality of the individually created parts of creation (birds, beasts, stars etc.,) but to the quality of relationships between the created parts.¹³ Greek philosophical thought, from which Western thought stems, emphasized the goodness of an object—for example, the birds of the air and the seed bearing plants—are separately and distinctly good. In contrast, Hebraic thought located goodness *between* objects, positioning goodness not in the birds and seed-bearing plants individually, but in the reciprocal relationship they share. The original audience of Genesis 1 would have understood *tov me'od* to have little to do with perfection, and everything to do with connection.¹⁴ Creation, the author of Genesis 1 suggests, is *very good*, not because of the idealized or perfected nature of its individual parts, but because of the relational interdependence connecting and holding creation together. It is clear the author of Genesis 1 is not attempting to make a historical or literal interpretation, but rather is giving readers a grand orientation to a God who creates an exceedingly connected world, and a humanity inextricably bound to creation, and to one another.

Genesis 2-3 offers a distinct and separate creation account from that of Genesis 1. Although the two accounts were written by separate authors approximately 500 years apart¹⁵—with Genesis 2-3 predating the previous account—Eastern church father, Irenaeus of Lyon, viewed Genesis 1-3 as a

¹² Genesis 1:31 (NRSV).

¹³ Lisa Sharon Harper, *The Very Good Gospel: How Everything Wrong Can Be Made Right* (City: Crown Publishing Group, 2016) 31.

¹⁴ Yael Maschler, *Metalanguage in Interaction: Hebrew Discourse Markers* (City: John Benjamins Publishing, 2009) 171-175.

¹⁵ Joseph Campbell and Johnson E. Fairchild, *Myths to Live By* (New York: Penguin Books, 1993), 9.

single account.¹⁶ Interpreting the Genesis creation accounts as a single entity allowed Irenaeus to draw on various motifs, metaphors and symbols found within, which the entire creation myth presents.¹⁷ Specifically for Jewish and Christian readers alike, the symbolism of Genesis 1-3 allows for contemplation upon humanity's ontological orientation, creation's eschatological aim, and God's role and purpose within both.¹⁸ The Genesis creation myth offers an image of home from which humanity was born and to which humanity will return; however, in order to return we need a guide. For Irenaeus, this is the essential purpose of the incarnation of Christ. It is Jesus who becomes *the way* leading a transformed and renewed humanity back to the garden.

Protological Eschatology

Irenaeus, from his theological perspective, believed the events surrounding Christ in the gospels—the incarnation, the passion, and the resurrection—were explicitly referring to events found in Genesis 1-3.¹⁹ Biblical scholar, Stevan Davies expounds upon Irenaeus' theology suggesting that Jesus, and the incarnation broadly speaking, intends to restore all of creation, including humanity, back to its original goodness found in Genesis 1 and 2.²⁰ This is widely understood within the atonement theory known as recapitulation, which centers on Paul's words to the Ephesians, Romans and 1 Corinthians: "[...] as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth."²¹ Recapitulation assumes Christ to be the second Adam who brings humanity back into right relationship. "For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous".²²

The purpose of the incarnation of God, for Irenaeus and those in his theological lineage, was not to pull creation into a future kingdom, but to shepherd creation back to the Edenic garden of

¹⁶ Matthew Steenberg, *Irenaeus on Creation: The Cosmic Christ and the Saga of Redemption* (BRILL, 2008), appx. III.

¹⁷ Terje Stordalen, *Echoes of Eden: Genesis 2-3 and Symbolism of the Eden Garden in Biblical Hebrew Literature* (Isd, 2000), 217.

¹⁸ Jacob Neusner, *Judaism's Story of Creation: Scripture, Halakhah, Aggadah* (BRILL, 2000), vii.

¹⁹ Matthew Steenberg, *Irenaeus on Creation: The Cosmic Christ and the Saga of Redemption* (BRILL, 2008), 21.

²⁰ Stevan Davies, "Christology and Protology of the Gospel of John," 1992, <http://users.misericordia.edu/davies/thomas/jblprot.htm>.

²¹ Ephesians 1:10 (NRSV).

²² Romans 5:19 (NRSV).

goodness and connection. "[...] for as all die in Adam, so all will be made alive in Christ [...]"²³ Reflecting this reality, biblical scholar Elaine Pagels draws on the work of Stevan Davies, who concludes that the "Gospels of John and Thomas, speak of the kingdom of God not eschatologically but protologically—that is, by comparing ordinary life in the present not with that of the coming kingdom but with that of the primordial creation."²⁴ This perspective has sweeping impacts. If the kingdom of God is orientated protologically, then all of creation is aimed not at arrival, but return. Understood protologically, Christian spiritual formation is truly re-formation. Humans are not formed in the image of an ethereal, disembodied Christ, but re-formed into the *imago dei*. Further, humans are saved not by escaping earth, but by returning to the ground from which we were formed, and breathing again the breath of life. The Kingdom of God is Eden, and Christ is our guide who leads us in the transformational process of returning.

Light in the Gospels of John and Thomas

And God said, "Let there be light," and there was light. God saw that the light was good.²⁵

In the beginning was the Word [...] In him was life, and that life was the light of [humanity].²⁶

I am the light that is above everything...All came forth from me and all has returned to me.²⁷

The authors of the gospels of John and Thomas wrote about Jesus with Genesis 1-3 in full view.²⁸ As an artist depicts on canvas the landscape before him, so these two writers portray Christ as the primordial *Word* and *Light* through whom the earth was made—a clear reference to Genesis 1:3 when God *spoke light*, and initiated the cosmos. The Greek root for light is *phós*, which occurs 23

²³ 1 Corinthians 15:22 (NRSV).

²⁴ Elaine H Pagels, "Exegesis of Genesis 1 in the Gospels of Thomas and John," *Journal of Biblical Literature* 118, no. 3 (1999): 478.

²⁵ Genesis 1:3-4 (NRSV).

²⁶ John 1:1, 4 (NRSV).

²⁷ John Dart and Ray Riegert, *The Gospel of Thomas: Discovering the Lost Words of Jesus* (Ulysses Press, 2000) saying 77.

²⁸ The Gospel of Thomas is a gnostic gospel, but provides a nuanced look at Christ and many of his sayings which allow the reader to look more inward. Gnosticisms as a whole is not accepted here – the subjugation of the material world being a point of disagreement. However, the Gospel of Thomas provides an perspective of Christ and atonement that moves the reader outside the assumed paradigm of sin and salvation and into a paradigm of consciousness and unconsciousness.

times in John's gospel—20 times directly relating to Jesus' identity as the "light of life" and seven times in an opposing relationship to darkness (*skotia* in Greek).²⁹ John's Christology hinges on Jesus' identity as the 'light,' and 'life' through whom all humanity, and thus all creation, is saved from darkness and death.

Similarly, the Gospel of John and the Gospel of Thomas posture Jesus as the eternal light and life: "I am the light that is above everything. I am all. All came forth from me and all has returned to me."³⁰ Although similarities persist between Thomas' and John's christology, there remain certain vital nuances. John's concern with the identity of Christ as the "light of life" is meant to dissuade and save humanity from their darkness and death. For John, the primordial light of Genesis 1:3 is recovered in Christ alone, "so that everyone who believes in him may not perish but may have eternal life."³¹ However, in Thomas' gospel though Christ is the light above and before all things and draws all unto himself, he does so in order that humanity may discover Christ both within and everywhere. As Richard Valantasis writes, "The point simply is that Jesus not only *is* everything, but that he may be found in every place."³² Saying 3 of Thomas echoes this reality: "Rather, the kingdom is within you and outside you. When you know yourself, you will be known, and you will know you are children of the living father."³³

The writer of Thomas' gospel suggests that Jesus is not advising his listeners purely toward ego-reflecting vanity or navel-gazing, but toward their deeper identity as image bearers of God. John also echoes this in his writing as well: "While you have the light, believe in the light, so that you may become children of light."³⁴ Ultimately, though both Thomas and John see Christ as the incarnate and primordial eternal light and life of creation, John points to Christ as the sole external source of illumination, and Thomas depicts Christ pointing his followers to the illumination within, to the *imago dei*, and without to all creation.

Perhaps this is the primary Christological distinctions between the two gospels. John sees Christ as the light from without and Thomas views Christ as the light from within. This distinction, though seemingly semantical, has immense implications for the soteriological orientation to which humans ascribe, and how Christian formation is pursued. Namely, if the primordial light comes externally then Christian formation can veer toward shadow-making, which will be discussed in

²⁹ John 8:12, 9:5 (NRSV).

³⁰ Thomas saying 77.

³¹ John 3:16, (NRSV).

³² Richard Valantasis, *The Gospel of Thomas* (City: Routledge, 2008), 156.

³³ Dart and Riegert, *The Gospel of Thomas*.

³⁴ John 12:36, (NRSV).

Section II. However, if the primordial light is found within, then Christian formation moves toward integration and wholeness.

Summary

The Christological orientation of John and Thomas can be seen not as contradictory, but as mutually supportive. Christ is the light drawing all to himself in order to guide creation back to the *tov me'od* founded in Genesis 1. Seeing Genesis 1-3 through a mythological lens provides first symbols and metaphors through which we can understand humanity's ontological essence, and second, a christology aimed at recovery and transformation of creation and return to the goodness of creation. At least two questions remain unexplored: First, a closer engagement with Genesis 3 is needed. Because any theory of atonement by definition deals with human sin, it is vital to redefine sin and the human need regarding atonement. Second, greater attention will be given to the question of how it is Christ guides and illuminates the way back to the garden. This is a question of soteriology, which will be discussed in more detail in Section II.

SECTION 2: TOPIC HISTORY AND KEY VOICES

Mythic Renewal and the Initiatory Processes

In order to understand the historical origins surrounding myth, an overview of the key voices responsible for its formal articulations is required. Author and mythologist, Joseph Campbell defined myth as an organization of symbolic images, which metaphorically communicate the possibilities of the human experience and fulfillment within a given culture.³⁵ Myths are comprised of culturally contained symbols and metaphors meant to communicate that which is beyond communication, and yet is intuitively known to be real, true and experienced by all humanity. Carl Gustav Jung coined the term *archetypes of the collective unconscious* to refer to the shared energies common to humanity, across all cultures. Cultural symbols and metaphors contained in myth connect humanity to that which is archetypal, universal and transcendent, in order that humanity can be transformed and reborn throughout each life stage, from birth to death. Jung once called these archetypes the "tools of God" which, when accessed, can excavate a person's hidden self and lead to greater integration and transformation.³⁶

Myths serve as humanity's guide into relationship with the Divine, and into deeper awareness of self and others.³⁷ No transformation or relationship with the Divine exists outside of a mythic lens and the symbols and metaphors therein. Any way we can talk about that which transcends must be

³⁵ Joseph Campbell, *Thou Art That: Transforming Religious Metaphor*, ed. Eugene Kennedy (New World Library, 2013), 1.

³⁶ C. G. Jung, *Letters of C. G. Jung: Volume 2, 1951-1961* (Routledge, 2015), 130.

³⁷ Joseph Campbell, *The Power of Myth*, 1st Edition (New York: Doubleday, 1988), 5.

spoke of metaphorically. A distinction must be made, however, between myth and fantasy according to mythologist, Michael Meade. He writes, "Fantasy pulls us out of reality, myth draws us deeper in."³⁸ Modern humans tend to equate the term myth with fiction or a series of lies, but as Meade goes on to write, "Myths are a series of lies meant to reveal the truth."³⁹ Fantasies, however, are a series of literalisms meant concretize metaphors and avoid deeper, transformative truth. A reorientation toward myth and a living mythic hermeneutic offers communion and transformative experience with the Divine, not simply a fantastical or static belief in our metaphorical conceptualization.⁴⁰

Joseph Campbell suggested myths serve at least four functions. The first function of myth is awakening humanity to itself and to the Divine. Genesis 1-2 portrays YHWH as a God of cosmic order and intimate relationship. The creation myth of Genesis provides a way to explain the world, not literally but symbolically. The Genesis creation myth "[Gives humanity] a way of experiencing the world that will open [humanity] to the transcendent that informs it [...] That is what the soul asks for."⁴¹ The Genesis creation account reveals humans to be reflections of the Divine image⁴² as connected to creation—*toṽ me'od*,⁴³ to one another⁴⁴ and to YHWH. The original hearers of the Genesis creation myth understood their world and interpreted their purpose as co-creators and cultivators of creation with YHWH.⁴⁵

Herein lies Campbell's second function of myth; myths enable humanity to orient and interpret their reality and purpose. Generally, the Genesis creation account is not viewed as mythic but as fantastic literalism. A modern reading of the Genesis myth, and thus scripture as a whole, is often not conducted on the symbolic level within places of worship, but on the literal level. Campbell writes

³⁸ Michael Meade, "The Arc of Transformation: The Healing Powers of Myth and Ritual," MICHAEL MEADE MOSAIC VOICES, accessed March 15, 2021, <https://www.mosaicvoices.org/the-arc-of-transformation-course>.

³⁹ Meade.

⁴⁰ Joseph Campbell, *Thou Art That: Transforming Religious Metaphor*, ed. Eugene Kennedy (New World Library, 2013), 6.

⁴¹ Joseph Campbell, *The Power of Myth*, 61.

⁴² Genesis 1:26 (NRSV).

⁴³ Genesis 2:7.

⁴⁴ Genesis 2:22.

⁴⁵ Genesis 1:28, 2:15.

hyperbolically, "[...] half the people in the world think that the metaphors of their religious traditions are facts. And the other half contends that they are not facts at all. As a result, we have people who consider themselves believers because they accept metaphors as facts, and we have others who classify themselves as atheists because they think religious metaphors are lies."⁴⁶ Whereas a modern literalist approach leaves the reader to either accept myth as fact or dispute it as fiction, a symbolic approach guides the reader into a deeper archetypal encounter and the possibility of transformation.

Truly, a more biblicist hermeneutic has prevailed within American Protestantism, which has dislodged the symbols and metaphors from the Christian myth.⁴⁷ Campbell writes, "We must remember, however, that the metaphors of one historical conditioned period, and the symbols they innervate, may not speak to the persons who are living long after that historical moment and whose consciousness has been formed through altogether different experiences."⁴⁸ This researcher argues, therefore that a failure to enter the mythic imagination of scripture has led to a concretization of religious metaphor and ultimately to a lack of personal or communal spiritual vitality. When the Christian myth is driven up to the cognitive surface by modern literalism, the mythic story no longer connects hearer or reader to the archetypal depths, and the myth becomes a matter of fact or fiction. The archetypal "tools of God" are excluded, and Christian formation becomes behavior modification meant to accentuate behaviors deemed as "Christ-like" and devalue or "shadow" other behaviors.

This defines Campbell's third function of myth, which is to validate and support a moral order.⁴⁹ For example, biblicists use Genesis to uphold various moral doctrines and social stratifications such as traditional marriage, the doctrine of original sin, and the ontological subjection of women. This is visible later in the Old Testament when Moses returns from Mount Sinai with the Law, and in the New Testament when Jesus gives the commandment to love God and neighbor.⁵⁰ These examples of moral ordering come only after an awakening to transcendence and a renewed interpretation of reality based on such an awakening.⁵¹ Mythic validation of the moral order is sociologically and religiously necessary; however, when it is disconnected from the first and second functions of myth,

⁴⁶ Joseph Campbell, *Thou Art That*, 2.

⁴⁷ The term biblicist here refers to a literal interpretation of scripture which is void of a mythic lens.

⁴⁸ *Ibid.*, 6.

⁴⁹ *Ibid.*, 5.

⁵⁰ Exodus 24:12-18; Matthew 22: 37-39 (NRSV)

⁵¹ Deuteronomy 6:5-9; John 1 (NRSV)

legalism takes root, and the life-blood of the religious community coagulates as its bones calcify into a fixation upon personal and corporate moral perfection.

Campbell's fourth and final function of myth is to carry individuals through the various stages and crises of life, and into greater integrity and wholeness.⁵² Two base assumptions are expounded upon in the remainder of this essay. First, Western Christianity, specifically American Protestantism, is collectively stuck in Campbell's third mythic function. Second, a renewed mythology of Christ gives footing for individuals to live into a life defined by ongoing initiation from life to death to rebirth. Two basic Jungian concepts assist Campbell's fourth function of myth, the personal ego and the *shadow*, offering clarity for the universal and internal psychic structures common to humanity and a possible path for greater integration and healing. A reorientation of the Christian myth as a grand process of initiation places Christ as humanity's incarnate ritual leader through the death and rebirth process. This grand movement, hereafter referred to as the Initiatory Process, is the cyclical path by which Christ shepherds humans into death, transformation and rebirth.

The Impact of the Protestant Reformation

This study argues that Protestantism, with all its necessary reformations, currently stands as a barrier to the Initiatory Process. Protestantism was birthed out of a rejection of one set of beliefs and an adoption of a new set of beliefs, creeds and principles. Author and mythologist, William O'Malley writes, "The Reformation moved in reaction to real abuses that had turned the practices of the Church into mere superstition and [fantasy] ... [it] polarized Reality between a radically 'other' and flawless Divinity on the one hand, and a radically corrupt humanity on the other."⁵³ Although liberating to generations living under the tyrannical reign of doctrines such as indulgences and penance, the Reformation axioms of *sola scriptura*, *sola fide*, and *sola gratia*, offered no path toward ritual death and thus neither womb of transformation nor canal of rebirth.

Protestant initiation became based on adherence to collective belief, and personal transformation became acquiescent to a rational creedal observance. Psychologist Carl Jung wrote, "A creed is always the result and fruit of many minds and many centuries, purified from all oddities, shortcomings and flaws of individual experience."⁵⁴ It is a mistake to villainize creedal religion and Protestantism specifically, as it can establish necessary boundaries for sacred and transformative space, and satisfy humanity's need for order and orientation. However, when an individual or group

⁵² Campbell, *Thou Art That*, 5.

⁵³ William J. O'Malley, *Sacraments: Rites of Passage* (Thomas More, 1995), 7-8.

⁵⁴ Carl Gustav Jung, *Psychology and Religion* (Yale University Press, 1960), 63.

over-identifies with a creed or set of beliefs, they become unable to experience and access the full spectrum of human experience.

Arguably the highest aim of American Protestant spirituality is to become “Christlike,” which is to be like Christ, free of “all oddities, shortcomings and flaws of human experience.”⁵⁵ Rather than being a process of integration and whole-making, Protestant discipleship is dependent on its members splitting and separating from certain experiences, urges and inquiries common to humanity. Shamed emotions such as rage, lust and fear may be touched on in Protestant discipleship, but little time and attention are given to the inner work these emotions require. Eventually, the pursuit of “Christlikeness” becomes the pursuit of light to the exclusion of the darkness. Benedictine monk and author, David Steindl-Rast poignantly writes, “In its enthusiasm for the divine light, Christian theology has not always done justice to the divine darkness... [Christians] try to live up to the standards of a God that is purely light and [they] can’t handle the darkness within. And because [they] can’t handle it, [they] suppress it.”⁵⁶ Spiritual formation, Christian or otherwise, requires a descent into personal darkness, and a process of integration and return to *to’v me’od* lost in the mythic garden of Eden.

Protestantism, a child of the Enlightenment, offers mostly a literal, rational and historical hermeneutic. Historically, this approach has then been remedied by a revivalist, hyper-spiritual hermeneutic seeking to awaken human spirituality.⁵⁷ Unfortunately, these streams tend to pursue the Divine light and the expulsion of human darkness, turning spirituality into the working definition of fantasy above, and thereby avoiding the Initiatory Process. Though a mythic hermeneutic is not concerned with historicity, it allows for mythic images to hold historical legitimacy and for humans to “have some kind of instruction that will enable [them] to experience the divine presence.”⁵⁸

Ritual Process

Through myth humans discover their hidden parts, which have been cut off, repressed and neglected. Mythic symbols allow humans to access their hidden self by projecting it onto the symbol. Symbols function as mirrors. The symbols of blind beggar, the woman at the well, the

⁵⁵ Carl Gustav Jung, *Psychology and Religion* (Yale University Press, 1960), 63.

⁵⁶ Connie Zweig, *Meeting the Shadow* (Penguin, 2020), 132.

⁵⁷ This work is supported in the field of sociology particularly by Emile Durkheim, Peter Berger and most notably Max Weber in his classic work *The Protestant Work Ethic and Spirit of Capitalism*. A sociological lens has not been explored in this essay, though great insight would be gained by parsing out the perspectives of many classical sociologists; the sociological paradigms of functionalism and conflict theory would provide a macro level viewpoint of the disconnect between myth and Protestantism.

⁵⁸ Joseph Campbell, *The Power of Myth*, 1st Edition (New York: Doubleday, 1988), 61.

crucifixion all receive the reader's projections and reflect back their metaphorical blindness, poverty and wounded self. Once seen, the symbol functions as a threshold into sacred space, where the individual encounters the Divine Transcendence behind the symbol where the individual is able to be transformed.

Author and theologian, Robert Johnson writes, "Entering sacred space is always an ordeal or trial, whether done voluntarily or involuntarily. One must undergo rituals of degradation and humiliation at the threshold, and 'submit' before crossing over into the transitional sacred space."⁵⁹ This prerequisite degradation and humiliation seem to be Jesus' entire message and life mission. The greatest must become the least, the alive must die, small things give birth to the bigness of life, and divinity is always revealed in that which is most human. Jesus does not simply explain this archetypal pattern of death and rebirth, but becomes himself the pattern.⁶⁰ More will be discussed the Initiatory Process and ritual in the final section after a brief exploration of the impact of Carl Jung and his psychological theory.

Jung: Ego-Consciousness, Self & Shadow

Carl Jung was a 19th and 20th century German psychologist and a pioneer and explorer of the human soul.⁶¹ Jung did not set out to develop a systematic ontology but sojourned through his own inner world and the vastness of the personal and collective unconscious. Jung developed a complex theory of the human psyche complete with terms and constructs which gave shape to the complex human interior, though arguably none more foundational than the *ego* and *shadow*.

The ego is the part of the self, one consciously knows oneself to be.⁶² Popularly, the ego is synonymous with selfishness, and a self-absorbed individual may be said to have a "big ego." However, the ego is simply the "I," who the individual knows themselves to be. A self-absorbed individual, Jung would say, is one with a small or unformed ego. Such a person is not self-absorbed, but self-forgetting and quite unaware of self. Author Wayne Rollins writes, "The Self for Jung is [...] not the ego. It is the Self with a large s; large not referring to one's ego but to the reality of a Self that is larger than ego."⁶³ We are wrapped up with the ego during the first half of life when we are differentiating ourselves and focused on accomplishing and accumulating. "In the second stage of

⁵⁹ Robert L. Moore, *The Archetype of Initiation*, ed. Max J. Havlick Jr, 1st edition (Philadelphia: Xlibris, Corp., 2001), 21.

⁶⁰ Philippians 2:6-11 (NRSV)

⁶¹ Murray Stein, *Jung's Map of the Soul: An Introduction* (Open Court, 1998), 2.

⁶² Robert A. Johnson, *Owning Your Own Shadow: Understanding the Dark Side of the Psyche* (Harper Collins, 2013), 3-4.

⁶³ Wayne G. Rollins, *Jung and the Bible* (City: J. Knox Press, 1983), 84.

life, the Self begins to emerge more clearly into consciousness, with another task in hand. Not differentiation, but integration and acknowledgment of all the parts of the self.”⁶⁴ The ego is one’s subjective self, and the Self is the archetype of one’s objective self. The ego is not other than the Self, but it is responsible for hiding the parts of the Self that do not help the ego meet its goal of social acceptance. The Self, however, is the *imago dei* – the part of ourselves that is not *part* but *whole*.

Jungian expert, Murray Stein writes, “For Jung, the ego forms the critical center of consciousness and [...] determines to a large extent which contents remain within the realm of consciousness and which ones drop away into the unconscious [...] the ego can “repress” contents it does not like or finds intolerably painful [...].”⁶⁵ The ego’s role is to display certain parts of the personality and reject others based mostly on one’s implicit and explicit social mores and taboos.⁶⁶ The goal of the ego is survival, which requires the acceptance and assistance of others. Rejected parts of the ego fall into the ego’s *shadow*.⁶⁷ Of course, this is not entirely bad. Most children learn it is not okay to hit friends, bite adults or talk to strangers. This is necessary and fosters safety, but nevertheless hitting, biting and fluid connectivity go in the *shadow*. Perhaps years later that same child learns to put their anger, their boundaries and their trust of others in their *shadow*.

Human relationship is the engine that solidifies the ego and forms the *shadow*. The ego is formed in pursuit of acceptance and connection with mom, dad, coach, friend, romantic interest, a boss etc. Those parts of the self that deter the ego’s goal are cast into the *shadow*. Author and leader of the 1970’s mythopoetic men’s movement, Robert Bly, writes in his short piece, *The Long Bag We Drag Behind Us*, “We spend our life until we’re twenty deciding what parts of ourselves to put into the bag, and we spend the rest of our lives trying to get them out again.”⁶⁸ Stein elaborates, “The shadow is the image of ourselves that slides along behind us as we walk toward the light.”⁶⁹ The *shadow* is not a “thing” as much as it is a space within which unwanted traits reside. The *shadow* is

⁶⁴ Ibid, 85.

⁶⁵ Murray Stein, *Jung’s Map of the Soul: An Introduction* (Open Court, 1998), 18.

⁶⁶ Ibid., 106.

⁶⁷ This can be understood within the concept of shame, highlighted by the writing of Brené Brown. Much of her work comes from a Jungian psychology lens, which understands the ego, shadow split. A classical Jungian approach is helpful because the ego offers a space for shadow material (shamed parts) to return and find integration and healing.

⁶⁸ Robert Bly, *A Little Book on the Human Shadow* (City: Harper Collins, 2009), 18.

⁶⁹ Murray Stein, *Jung’s Map of the Soul: An Introduction* (City: Open Court, 1998), 106.

neither good nor evil, but contains the unwanted contents of a personality—sexuality, hopes, fears, insecurities, creativity, joy, anger—which may be defined as undesirable, unspiritual or evil by the individual's culture. However, from Jung's perspective, evil comes as *shadow* contents are never allowed to surface and integrate into the ego.

When parts of the self remain shadowed, those parts do not disappear, but are experienced in the form of projections onto others.⁷⁰ When an individual's unwanted parts are only experienced as projections, all sorts of evil can be enacted. The projection of one's *shadowed* self onto another person could be defined as true root of all evil. For example, say a coworker named Ted is always the first to talk, and seems to always need the last word. Ted's talkative ways are objectively annoying. However, James, Ted's coworker, experiences feelings of murderous hatred toward Ted, it is likely that James is experiencing a part of his disowned shadow, which he has projected onto Ted. The projection can be very helpful. James may say, "Aha, I've discovered a part of myself I despise. I was always told be shut up, so I tucked my voice away and chose to take a back seat. Though I do not want to be like Ted, he's helping me see my own hidden voice." However, if James remains unconscious to his projection he will likely continue to be boil every time Ted speaks. James will never integrate his own shadow and may eventually act violently toward Ted. The former scenario is the process of integration whereby James reclaims his own voice. The latter scenario moves James toward greater disintegration from his voice, which likely results in isolation or James silencing others.

Jungian Psychology & Spiritual Formation

The implications of Jungian psychology for spiritual formation are invaluable and vast. Jung's archetypal theories unlock the inner energy sources needed for deeper healing and transformation. Arguably none of Jung's concepts are more important than the concept of the *shadow*. True spiritual formation requires a movement into the *shadow*—into what is hidden, repressed and denied—because one's *shadow* contains much of the *imago dei* needed in order to live a whole life. Jungian psychologist, William Eichman writes, "If you undertake spiritual practice you will be confronted by your dark side [...] seeking truth means experiencing pain and darkness, as well as the clear white light. Practitioners must prepare themselves to deal with the dark underside of life."⁷¹ In order to safely and sustainably enter the *shadow* and integrate its contents, however, humans need a mediator and ritual leader to initiate them into these depths and return transformed.

Rites of Passage: Early Voices

⁷⁰ Robert A. Johnson, *Owning Your Own Shadow: Understanding the Dark Side of the Psyche* (City: Harper Collins, 2013), 31-47.

⁷¹ Connie Zweig, *Meeting the Shadow* (City: Penguin, 2020), 134.

Rituals or rites of passages, when properly facilitated, allow humans to center, for the ego to properly align, and for the *shadow* to emerge. Some of the earliest Western research surrounding rites of passage or tribal initiation comes by way of contemporaries of Carl Jung in the 20th century, Romanian historian and author, Mircea Eliade, and French Anthropologist, Arnold Van Gennep. Eliade studied various cultural puberty rites of passage and charted four motifs common among many tribal initiations: 1) separation from tribe, 2) ordeal or mystical death, 3) divine revelation, 4) and rebirth into tribe with new name.⁷² Van Gennep coined the term *rites de passage* to refer to the “ceremonies accompanying an individual’s ‘life crises.’”⁷³ He discovered that though the content of these rites vary culture to culture, a certain form and order was consistent: three phases of separation, transition and incorporation.

Joseph Campbell built on Van Gennep and Eliade’s work in his groundbreaking and popularized work *A Hero with A Thousand Faces*. Campbell used the symbol of the hero or heroine to reveal the Initiatory Process as having three phases: *separation–initiation–return*.⁷⁴ These phases are part of the arc of transformation which all humans must undergo in order to transform through each passage of life. The universality of rites of passage leads to the conclusion of necessity for this process. Author Ronald Grimes writes, “The main reason for having rites of passage is to enable mindful attendance to events that might otherwise pass us by.”⁷⁵ Without rites or ritual, not only will life pass the individual by, but the individual will not be able to enter the abundance of life moving forward.

The Archetype of Initiation

This first phase of the Initiatory Process is pre-initiation. It is defined by a sense of oneness, harmony and contentment. Robert Moore writes, “The first phase refers to the sum total of a person’s present state of consciousness [...] the way the world makes coherent sense to you at your particular place in life.”⁷⁶ This is seen mythically as *naked and unashamed*—and unaware one may add. But life has a way of moving humans out of the unconscious “garden.” This first movement in the Initiatory

⁷² Mircea Eliade, *Rites and Symbols of Initiation: The Mysteries of Birth and Rebirth* (New York: Harper & Row, 1958), 24-30.

⁷³ Arnold van Gennep, *The Rites of Passage* (University of Chicago Press, 1961), vii.

⁷⁴ Joseph Campbell, *The Hero With a Thousand Faces*, 2nd edition (Princeton, NJ: Princeton University Press, 1968), 30.

⁷⁵ Ronald L. Grimes, *Deeply into the Bone: Re-Inventing Rites of Passage* (Berkeley: University of California Press, 2002), 96.

⁷⁶ Robert L. Moore, *The Archetype of Initiation: Sacred Space, Ritual Process, and Personal Transformation* (City: Xlibris Corporation, 2001), 78.

Process is called separation. Moore continues, "There is always a situation in which the life-world of an individual gets overripe and needs to die. People who can successfully meet this challenge in their lives leave the first phase and cross over the first threshold."⁷⁷ A threshold is needed in order to leave profane space and enter the container of sacred space where regenerative and transformative power is discovered. Joseph Campbell writes, "God's idea, in [the Genesis myth], is to get Adam and Eve out of that garden."⁷⁸ Traditionally, the Edenic mythic scene in Genesis 3 is viewed as punitive or at a least prescriptive in response to human sin, but mythically, this is an initiatory act of separation, which necessarily expels Adam and Eve from Eden and into the next phase of transformation.

The first phase of the Initiatory Process concludes and the second phase commences by way of a threshold; pain, suffering and disorientation are markers of this passage. The second phase is referred to as initiation, ordeal or transformation. This is the place of deconstruction, where dogmas, doctrines and definites die and *ego*-control is surrendered. Author Joseph Martos writes, "So, the threshold experience normally happens when one's own system of logic, meaning and truth break down [...] It's when the modern [individual] faces his own shadow head-on by failure, imprisonment or accusation."⁷⁹ Author Stephen Boyd adds, "The urgency of the call increases at certain phases of our lives when our ego structures are particularly inadequate to face our changing circumstances"⁸⁰ Jesus echoes this with the symbol of the vine and branches. It is the pruning which enables the branch to "remain in" and draw life from the vine.⁸¹ The threshold of suffering, pain and disorientation is enviable, but these events or seasons have a way of cracking the concretized ego so the *shadow* has space to emerge.

This middle phase is symbolized in scripture by the wound, the womb, the belly of the whale, the temple; it is sacred space. Popularized myths and fairytales reflect this; Frodo Baggins, Luke Skywalker and Cinderella all move through an Initiatory Process, and are at some point caught in the middle phase of disorientation and transformation. The middle phase is the post-Edenic space where the old ways have failed and the new way has yet to be revealed. It is here where one may feel nearest to the divine, the archetypal Self, but also experience the dark night of the soul, depression and numbness. This is the place of gestation – the space between conception and

⁷⁷ Ibid., 79.

⁷⁸ Joseph Campbell, *Thou Art That*, 50.

⁷⁹ Richard Rohr and Joseph Martos, *The Wild Man's Journey: Reflections on Male Spirituality*, 1st, No Additional Printings edition ed. (Cincinnati: Franciscan Media, 1991), 53.

⁸⁰ Stephen Blake Boyd et al., *Redeeming Men: Religion and Masculinities*, 1st ed. (Louisville, KY:: Westminster John Knox Press, 1996), 191.

⁸¹ John 15:17 (NRSV)

rebirth where all growth is unseen, and yet, as Michael Meade suggests, the inward eyes are opened and a new level of consciousness and awareness of self, others and The Other is born.⁸²

The middle phase is the place humans avoid most, and contemporary Protestants are no exception. Prayer, worship and consumption of spiritual experience can all be used for turning up the volume or “talking for the purpose of not communicating.”⁸³ The sirens in Homer’s *Odyssey* are a symbol of the lovely voice pulling the hero or heroine out of their quest, and back into the pre-initiation phase. When the individual is pulled away from the transformational process, they become stuck, and unable to exit. This is seen in an insatiable desire for heightened spiritual or sensual activity, which is a temptation for highly charismatic streams of Christianity. Most common is American Protestantism’s approach to dogmatize spirituality. The former is a refusal to exit the *garden* for fear of the outside, whereas the latter is a refusal to enter the womb for fear of the darkness. The addict and the saint have in common their aversion to initiation.

If one is to make it through the middle phase, it cannot be navigated alone. A midwife, an elder and ritual leader is needed to guide individuals intact through the process. The author of Hebrews writes Jesus is our “high priest” who has “been tested” and leads us boldly to receive “mercy and grace.”⁸⁴ Unfortunately, Protestantism is not built around ritual but rather ceremony. Moore paraphrases Victor Turner, “[Ceremony is distinguished] from ritual in that it upholds the *status quo* and does not, as Jungians would put it, allow the shadow to appear.”⁸⁵ The middle phase is where the ego’s shadow can appear, but the pain this causes tempts initiates to choose comfort, sedation and ascension. Humans need ritual rooted in myth, entered through symbol and guided by ritual leadership, in order for soul and Spirit to commune and for transformation to take place.

The final phase of the Initiatory Process is return and reincorporation. The individual may return to the same place, but only as a transformed person. In Jungian terms, the Initiatory Process is referred to as individuation, defined simply as the conscious emergence of the individual self.⁸⁶ Here one has met and begun integrating the dark side of their humanity. One who has moved into the third phase knows their *shadow* and desires to know it more. They are birthed into relationship with self and others through their wounds and not around them. Such individuals are adequately sized, not

⁸² Meade, “The Arc of Transformation: The Healing Powers of Myth and Ritual.”

⁸³ Moore, 84.

⁸⁴ Hebrews 4:14-16 (NRSV)

⁸⁵ Moore, 29.

⁸⁶ Stein, 171.

too big and not too small; the ego is in check, and they navigate life intact. Neither rigid nor fluid, the initiated individual holds weight wholeness and fosters the same in others.

The rebirth process is not done in isolation, and suspicion should arise around anyone who attempts or professes self-initiation. Robert Moore writes, "Leaving the sacred space of transformation reverses the process of entering, and it is often extremely difficult. Some kind of help is usually needed: a foot to boot one out, or a hand from the new (profane) world to reach in to pull one out."⁸⁷ This is the ram in the thicket, which God provided Abraham and the parting of the Red Sea for the Israelites. The return phase is the incarnation of Christ, who becomes human in order to lead humanity through their own Initiatory Process. John A. Sanford writes that the rebirth process is "the replacing of the ego as the sham center of the personality by a new genuine Center."⁸⁸ This rebirth is not of the old self again but of someone new.⁸⁹ To paraphrase the Apostle Paul, the old has been pruned, and a new creation has emerged.⁹⁰

Ultimately, a renewed mythology and hermeneutic of initiation is needed within American Protestantism. Mythically, all humanity begins in the *garden* (*toṽ me'od*), but life initiates an exodus into the womb of the wilderness. Jesus uses the symbol of the womb when speaking to Nicodemus, "[...] no one can see the kingdom of God without being born [again]."⁹¹ The incarnation itself is the initiation of God into humanity, and through Christ's initiatory death—and actual death⁹²—he becomes the transformed Adam leading humanity in a return to the garden.⁹³

⁸⁷ Moore, 22.

⁸⁸ John A. Sanford, *Mystical Christianity: A Psychological Commentary on the Gospel of John* (New York: Crossroad Publishing Company, 1994), 83.

⁸⁹ Arnold Joseph Toynbee, *A Study of History* (United Kingdom: Oxford University Press, 1939), 169-175.

⁹⁰ 2 Corinthians 5:17 (NRSV)

⁹¹ John 3:3 (NRSV)

⁹² Jewish initiatory ritual required boys to be circumcised on the 8th day of life (Luke 2:21). Here Jesus formally receives his name and is culturally initiated. Jesus is transfigured in Luke 9 directly after predicting his death. The writer makes an initiatory point saying this took place "about 8 days" after his prediction of death.

⁹³ In John 19:39-41 Nicodemus and others bury Jesus in a garden. In John 20:15 Mary Magdalene mistakes the resurrected Jesus for the gardener. Mythically the original reader is seeing the

SECTION 3: SYNTHESIS AND CONCLUSION

Areas of Agreement and Consensus

It is clear from the literature, that modern religion broadly and Western Christianity specifically lack an orientation toward myth. This has led to a calcification of metaphor and symbol, keeping adherents from entering into a sacred space and transformational process. Moore, Meade, Campbell and Jung all agree throughout their body of work that institutionalized creedal religion stifles the very rebirth process it values.

Eliade, Campbell and Van Gennep largely agree on the archetype of initiation. Though nuanced variations arise, there remains a cohesion regarding the foundational path of separation, transformation and return. Considering all these voices, it is clear that American Protestantism fails to properly initiate its members, which Robert Moore argues is due to an emphasis on ceremony over ritual. A path toward a renewed Christian myth is needed if American Protestantism is to address the most common human issues and needs. However, tension arises as to how such renewal would be possible considering the theological and hermeneutical foundations of American Protestantism.

Tensions, Disagreements, and Pressure Points

Much of the literature comes outside of a Christian perspective. American Protestantism is quite separated from its mythic imagination, so there is little written by Christian theologians on the topic. Considering the historical backdrop and contemporary voices surrounding myth, initiation and ritual, questions surrounding compatibility with the Protestant tradition arise. Critique would be made by many theologians that pursuit of a renewed mythology is not Christ-centered and dives deeply into Gnosticism or universalism. This is the common charge brought against Fr. Richard Rohr whose earliest work is rooted in ritual and male rites of passage.

A distinction must be made between American Protestantism as a religious movement and American protestants as a group of individuals. Protestantism, in its creeds and modern hermeneutical lens, is void of a mythic imagination; by definition a modern institution cannot adhere to anything which cannot be rationally substantiated. John Wesley's work and the eventual cultivation of the Wesleyan quadrilateral was an attempt to incorporate experience.⁹⁴ However, its Enlightenment and Reformational underpinnings assumed a literalist *scriptural* hermeneutic, birthing a church *tradition* based on reason to the exclusion of human experience. Therefore, Adam and Eve do not communicate a mythic mirror through which humanity is allowed to more clearly see its flaws, longings and God-given image. Rather Adam and Eve are a warning and scapegoats

three-fold initiatory process: pre-initiation (Eden), Initiation (post Eden, pre-Christ), Return (Kingdom of God symbolized by the garden).

⁹⁴ The Wesleyan quadrilateral is a four-fold filtration system which utilizes tradition, reason, scripture and experience for the purpose of discernment.

of humanities sin. Sin must be a stain needing to be washed rather than a wound needing to be healed. Healing must be an avoidance of the wound, rather than a process of entering further in. Christ must be humanity's savior, literally leading an exodus away from the world, its earthly problems and human brokenness.

The literature suggests that Adam and Eve represent all human beings, born in the garden of oneness, and who at some point are initiated into life whether by intention or by random. Sin is seen here as not an offense at an external moral code, but starts as an internal split from the *to'v me'od* of creation. The Old Testament is a mythic story meant to reflect the human realities of sin, disconnection, longing, disillusionment and abandonment of self, others and God. Sin is about disconnection, and the at-one-ment of Christ is to bring back together which has been torn apart. Christ does this through separation from his divinity and incarnation into the womb of humanity. Through his death and rebirth process, Christ is transformed, given a new name and becomes humanity's ritual leader leading all to be born again. Current Protestant theological reflection does not seem to pick up this hermeneutical lens. However, women and men who are leaving the protestant church, are doing so in search for, whether acknowledged or not, religious experience that is congruent with their lived experience. Herein lies a major pressure point; without a new reformation American Protestantism will continue to preach good news that is not news at all, and human longing will find Christ where he's always been found, on the margins and in the shadow.

From Theology to Praxis

Few avenues exist within the American Protestantism that incorporate myth and the initiatory process. One example has been at Flatirons Community Church in Colorado, which incorporates shadow-work, Christian mythic storytelling and the initiatory process into their spiritual formation ethos. Small groups, weekend retreats and spiritual coaching lead participants into greater integration of their shadow and recognize Christ as the guide and healer in this work. Church leaders are required to attend an initiatory weekend for their own inner work, and so they are able to lead others.

However, Flatirons is by far the exception and even its model struggles to maintain a sacred, transformational container. Most initiatory work has remained freed from the confines of Enlightened religion, not out of spite, but necessity. The deeper inner work humans often and the processes most effective at addressing such need are difficult to fit into a non-mythic religious culture. Therefore, initiatory weekends and non-profits are popping up all over the world. Below are just a few examples. American Protestantism must pay attention to the work these organizations are doing as Christians discover Christ, often for the first time, through their initiation into their humanity.⁹⁵

⁹⁵ Here are a few examples of organizations doing this work: ManKind Project: <https://mankindproject.org/>; Deep Water: <https://deepwatermen.com/>; Soul Beauty: <http://www.soulbeautyweekend.com/>; Mosaic Voices: <https://www.mosaicvoices.org/>; Salome

Institute: <https://salomeinstitute.com/>; Crucible: <https://thecrucibleproject.org/>; Sampson Society: <https://samsonsociety.com/>; COR: <https://corexperience.com/>; Edge-Venture: <https://www.edgeventure.org/>

Appendix C

Milestone 3 Design Workshop Report

INTRODUCTION

This Design Workshop report details the specific processes and outcomes of my design workshop, one-on-one interviews and further research pertaining to my NPO. Specific aim is given to both the population and vehicle for addressing the NPO. This report is a preliminary step in the prototyping process, which will be further investigated in the Spring 2022 course.

NPO STATEMENT

People lack safe, sustainable and challenging spaces to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter the divine.

NPO SCOPE AND CONSTRAINTS

1. Space: This perhaps is the lynchpin term for my NPO statement. The lack of specific space for the work of transformation is a non-negotiable.
2. Relationships with Others: I suspect this to be a limitation of my NPO. Exploring and integrating the personal unconscious and encountering the divine go hand-in-hand. However, how that is played out in external relationships would be a byproduct of the internal work, even if such work is done in a communal setting.
3. People: Addressing the NPO likely requires a boutique model rather than a big box approach. Spiritual direction and small groups are likely the spaces suitable for transformational work.

NPO CONTEXT

My current leadership context within Deep Water centers on white men ranging in age from 25 to 70 years of age. The community is made up of roughly 170 individuals predominately from Oregon and Washington, with a group of roughly 10 men from San Diego and a few others scattered along the American South and Midwest. The greatest diversifying demographic centers on sexual orientation with straight and LGBTQIA+ individuals. However, my NPO Design Workshop and interview findings suggest a greater need for this work specifically among women, LGBTQIA+ and people of color. I will discuss this further in this report.

ROOT CAUSES

Stakeholders in my NPO discovery workshop settled on fear as the 'root cause' of a lack of safety in transformational work, particularly within Protestant Christian circles. It was also acknowledged that when fear went unaddressed, this resulted in an unsafe and unchallenging communal container,

which disabled deeper and more integrative spiritual-relational work. This resulted in an unsustainable experience, which ultimately made church either painful or irrelevant to their lives.

DEFINITION OF 'DONE'

The goal in addressing the NPO is to establish access points for individuals to engage, transformative community through avenues that foster safety, sustainability and appropriate challenge.

THREE BIG IDEAS

1. Create small groups for queer folk
2. Design Deep Water women's initiatory weekend
3. Design series of virtual formation courses

Small Groups for Queer Folk

- *Big Idea:* Small Groups for Queer Folk
 - Structured small groups for queer folk to engage in shadow work. These would be safe, sustainable and appropriately challenging solely for LGBTQIA+ and non-binary individuals.
- *Audience:* Solely for queer and non-binary individuals.
- *NPO:* Queer folk lack sufficient spaces for shadow work. When there is not separate space from the dominate heterosexual population, queer people often feel overly salient about their sexual identity to the exclusion of their vastly complex humanity. Such spaces, though challenging, lack safety and sustainability.
- *Benefit:* Separate spaces would allow queer and non-binary participants to assume safety in such a group in order to explore, integrate and heal other parts of the self.
 - Creates a baseline of safety.
 - There needs to be a certain level of consciousness/knowledge needed prior to entering a group.
 - Facilitates space for intentional work without overly salient focus on sexuality identify.
 - Inclusive ethic. Participants' humanity, identity and experiential validity is not in questioned.
 - This work would cultivate a community of queer elders.
 - Interviewee: "Queer time is not linear."
 - This quote is reliving. Queer people often have to experience certain developmental experiences later in life. Dating, bonding with your friends about crushes, splitting
 - The lack of options for queer people to engage in spiritual practice and formation because of how the church has coopted the process, symbols and language.

- *Approach:* How to cultivate small groups.
 - Queer groups cannot be led by me, a cisgender heterosexual man. Such groups need to be facilitated by queer folk engaged in this work who desire to lead others into it.
 - Participants are personally invited into this space. Not publicly advertised in order to maintain integrity in the group.
 - Group leader is someone I have mentored who journeys with the group for 5-6 meetings establishing common language, practices and tools for navigating and healing the inner landscape.
 - At the end of the 5-6 weeks of facilitation the leader will likely recuse themselves from the group now that it has the tools it needs to continue. The leader, particularly in these initial groups, may decide to continue with the group. If so, the leader will “de-role” from their facilitator role.
- *Risks:*
 - What about intersectionality of identities? What about queer people of color?
 - This could impact the larger community of Deep Water. Though Deep Water is an inclusive community, creating groups specifically for queer people would change the makeup of the community, and likely result in some conflict within the community.
 - Creating space for queer people could be messy when it comes to unpacking trauma within various institutions and systems.
- *Assumptions/hypotheses to test:*
 - Could this even work? Is it sustainable?
 - Queer people lack spaces to explore and integrate their spirituality since many religious institutions are non-affirming or elevate sexual identity above other identities individuals hold.
 - If groups work, would a Deep Water weekend for queer people be possible?
 - Interviewee: “There are no queer elders. There’s no one to go to and we’re all trying to figure it out by ourselves.” This sentiment has been expressed by others in the LGBTQIA+ community
- *Benchmarks of success:*
 - “Planting” a single group.
 - Individuals saying yes to meeting in a group.
 - Continuing with the group after the initial stage.
 - People wanting to lead, cultivate containers for others.
 - Groups can come to an end. If a group decides the group no longer needs/wants to meet, closing the group is an appropriate and healthy option. A small group ending can be a marker of success.
- *Other Approaches:*
 - The Mankind Project has a weekend for queer identifying men. Link: <https://mkpusa.org/themenswork-gbtq/>

- Other examples include:
 - Soul Beauty: <http://www.soulbeautyweekend.com/>
 - Mosaic Voices: <https://www.mosaicvoices.org/>
 - Salome Institute: <https://salomeinstitute.com/>
 - Crucible: <https://thecrucibleproject.org/>
 - Sampson Society: <https://samsonsociety.com/>
 - COR: <https://corexperience.com/>
 - Edge-Venture: <https://www.edgeventure.org/>

Deep Water Women's Initiatory Weekend

- *Big Idea*: Integration of women through a women's initiatory weekend (or women's weekend) and subsequent groups within Deep Water.
- *Audience*: Women
- *NPO*: Women lack safe, sustainable and challenging spaces for transformational inner work. Deep Water space specifically for women would address this need.
- *Benefit*: Years of men's work has grown the number of men introduced to language and tools dealing with inner work, but women have not had the same access to the women associated with the men a part of Deep Water.
 - Interviewee: "I want to show up as I am? Not code switch. I want to be really honest. These are my identities, nothing has to be shamed.
- *Approach*: Ground-work has been laid with groups for women (My partner and I have help start two women-specific groups), so a weekend would provide liminal space for deeper, more intentional work.
 - Coordinate with Tilikum retreat center to book a weekend in Fall 2022.
 - Work with my partner Liz and other women and trust men to create the protocol and processes for the weekend.
 - Invite women to the weekend.
- *Risks*. This initiative must be led by women, but leadership is limited in the area. Male leadership is somewhat necessary to equip and train woman leaders, but this must be done carefully to no debilitate female leaders.
- *Assumptions/hypotheses to test*:
 - Can Deep Water become more inclusive to women in ways it currently is not?
 - Do women want this kind of experience?
- *Benchmarks of success*: A women's weekend is the only true benchmark at this time. Groups, courses and less formal engagement have all been achieved.
- *Other Approaches*: Various women's-specific organizations address this and offer women's specific shadow work, both from a religious and non-religious perspective. Deep Water would offer this work in the Portland/Pacific North West region, which currently does not exist to any degree I am aware, and from a broadly Christ-centered but inclusive perspective.

- Soul Beauty: <http://www.soulbeautyweekend.com/>

Virtual Formation

- *Big Idea*: A series or grouping of virtual spaces for participants to engage in inner work.
- *Audience*: Inclusive to all, though ideally only 21 years of age and up.
- *NPO*: In an increasingly virtual world and a growing cultural of online literacy, virtual formation can be safe, sustainable and challenging for personal growth. Virtual formation provides equity in access to inner work. Participation is not dependent on location or personal connection to me/the facilitator. It is also more affordable, which allows individuals from lower income/SES to participate who are often single, younger, women and people of color.
- *Benefit*: Virtual Formation ultimately addresses the issue of access to this work. Participants are not as bound by geography, time constraints or financial burden. I'm also able to offer my expertise to more individuals at once, which increases bandwidth, income and influence.
- *Approach*: This approach is common, and becoming more common in the digital age. The content of my offerings would blend Christian theology and Jungian psychology, so the novelty rests on the content rather than the form.
- *Risks*: People may not want to engage in spiritual formation and inner work in a virtual setting alone. This setting could be great on paper, but lack broad interest to make it sustainable or financially viable to operate.
- *Assumptions/hypotheses to test*: Currently, I do not know entirely what kinds of course offerings registrants want. Current virtual formation courses prototypes are
 - Companioning Our Shadow
 - Projections and Transference
 - Religious Wounds
 - Level 2 group (3 to 4 meetings) for those who've participated in the *Companioning Our Shadow* course.
- *Benchmarks of success*: Seeing a series of virtual offerings materialize, and people registering for the courses. I have already had success with the *Companioning Our Shadow* course.
- *Other Approaches*:
 - Companioning Center – Various instructors offer courses
 - Mosaic Voices

DESIGN WORKSHOP STAKEHOLDERS

- Participant #1: white, female, queer, seminary student, shadow work participant
- Participant #2: black, female, straight, former coworker, shadow work participant
- Participant #3: Japanese-American, male, straight, Deep Water participant

- Participant #4: white, non-binary, queer, Deep Water participant
- Participant #5: white, male, straight, Deep Water participant
- Participant #6: white, female, queer, social worker, new to shadow work

ONE-ON-ONE INTERVIEWS

- Interviewee #1: white, male, queer, physical therapist, Deep Water Board member
- Interviewee #2: black, female, straight, small group facilitator, former local church board member
- Interviewee #3: white, non-binary, queer, Deep Water participant, shadow work participant/facilitator

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Murray Stein brings a Christ-centered perspective to Jungian psychological thought. *The Bible as Dream* imagines the biblical narrative, from Genesis to Revelation through a mythological lens. He suggests that the biblical narrative originates out of the Hebrew's people's experience of God, and this should be seen as valuable and directive for Christianity and other religions alike. Stein's work certainly pulls from Jung's *Answer to Job*, but writes in a way that is reconstructive rather than solely deconstructive. Stein's work provides a biblical and storied-framework for addressing my NPO and cultivating sacred and transformational space.

DESIGN WORKSHOP DESCRIPTION

My design workshop was held virtually via Zoom on October 7th, 2021 from 8pm to 10pm Pacific Standard Time. The goal of the design workshop was to elevate three possible concepts or pitches for addressing the NPO. Our time initially focused on addressing the specific spaces and populations in need of 'safe, sustainable and challenging' space. The design workshop consisted of 6 participants with varying degrees of connection to religious communities, and to me personally. All recordings have been discarded per the commitment in my IRB. Each participant shared a connection to me in the context of ministry, but all are people I trusted to share openly and honestly. Participant demographics included one man, 4 women, and one non-binary individual (self-identified) of various racial and sexual identities. Activity #1 sought to gain greater clarity around my NPO statement (People lack safe, sustainable and challenging spaces to explore and integrate their inner landscape, cultivate transformative relationships with others, and mystically encounter God.). Here the word "safe" was identified as the key operative most crucial word. Conversely, the word "mystically" was identified as the least consequential word or idea in my NPO statement. Activity #1 was conducted through an online application called "Poll Everywhere" where I was able to prepare questions in advance, which stakeholders answered in the workshop. All answers and data were collected in word cloud format. Activity #2 sought brain storm possible avenues or action steps to address the NPO statement. I facilitated this activity through a software called Stormboards. Stakeholders' reflections were captured and imaged below. The purpose of these activities (or games) met the goal of the design workshop.

DESIGN WORKSHOP DOCUMENTATION

Our activities (or games) were conducted through two platforms—Poll Everywhere and Stormboards.

Activity #1

Questions #1: What word or concept resonates with you most in this statement?

Stakeholder Response via word cloud:



Question #2: In response to Question #1, why?

Stakeholder response:

“ The main word that sticks with me is safe. This is because the moments in community I remember most are moments I feel especially unsafe or moments I feel especially safe. ”

“ This is the word of the week for me. We've been exploring what safety in relationship means to little char. ”

“ those are things I'm seeking right now and feel a lack of in my current season ”

Question #3: What word of concept resonates with you the least?

Stakeholder Response via word cloud:

lack maybe divine mystically
 spaces
 "mystically" challenging others

Question #4: In response to Question #3, why?

Stakeholder response:

“ I resonate least with mystically because it feels the hard to imagine accessing mystical moments. ”

“ it's not a word I frequently use ”

“ For me mystical and divine hit with a sense of resonance because of where I am at with spirituality, faith, and the church. While these words do help to separate some of that baggage and hurt, I used them toward the end of my time identifying with faith. ”

Activity #2

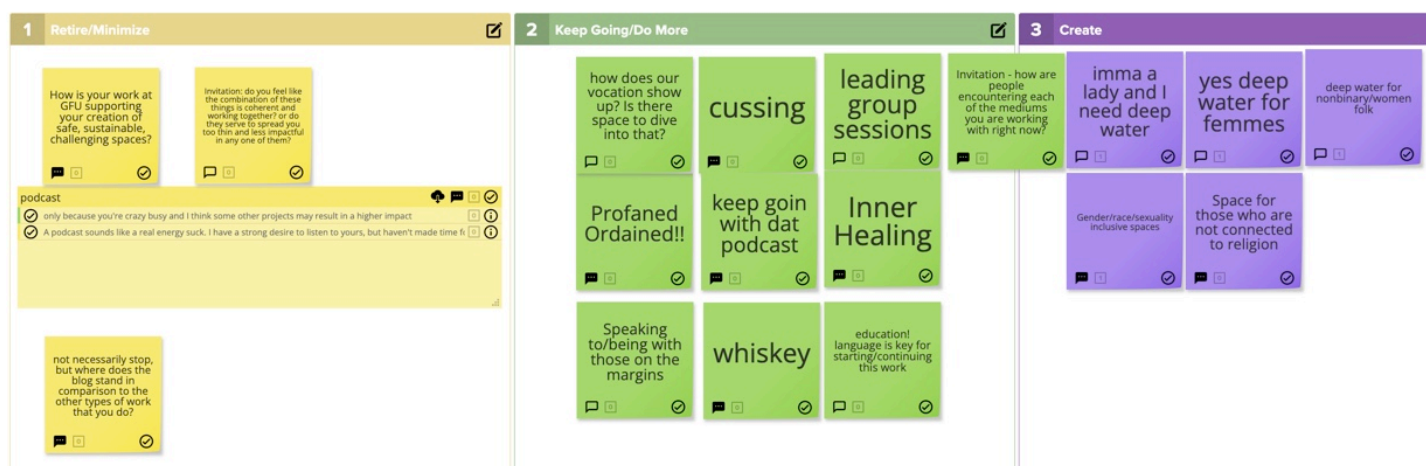
Phase two of the design workshop was meant to illuminate and elevate ways I can facilitate the NPO. Stakeholders used the virtual white board to identify avenues for addressing the NPO which I need to a) “retire/minimize” b) keep going/do more” and c) “create”. Because these stakeholders

know me and my work well, I utilized this space to get honest feedback about how my time and energy would be best used in addressing the NPO.

Screenshot A:

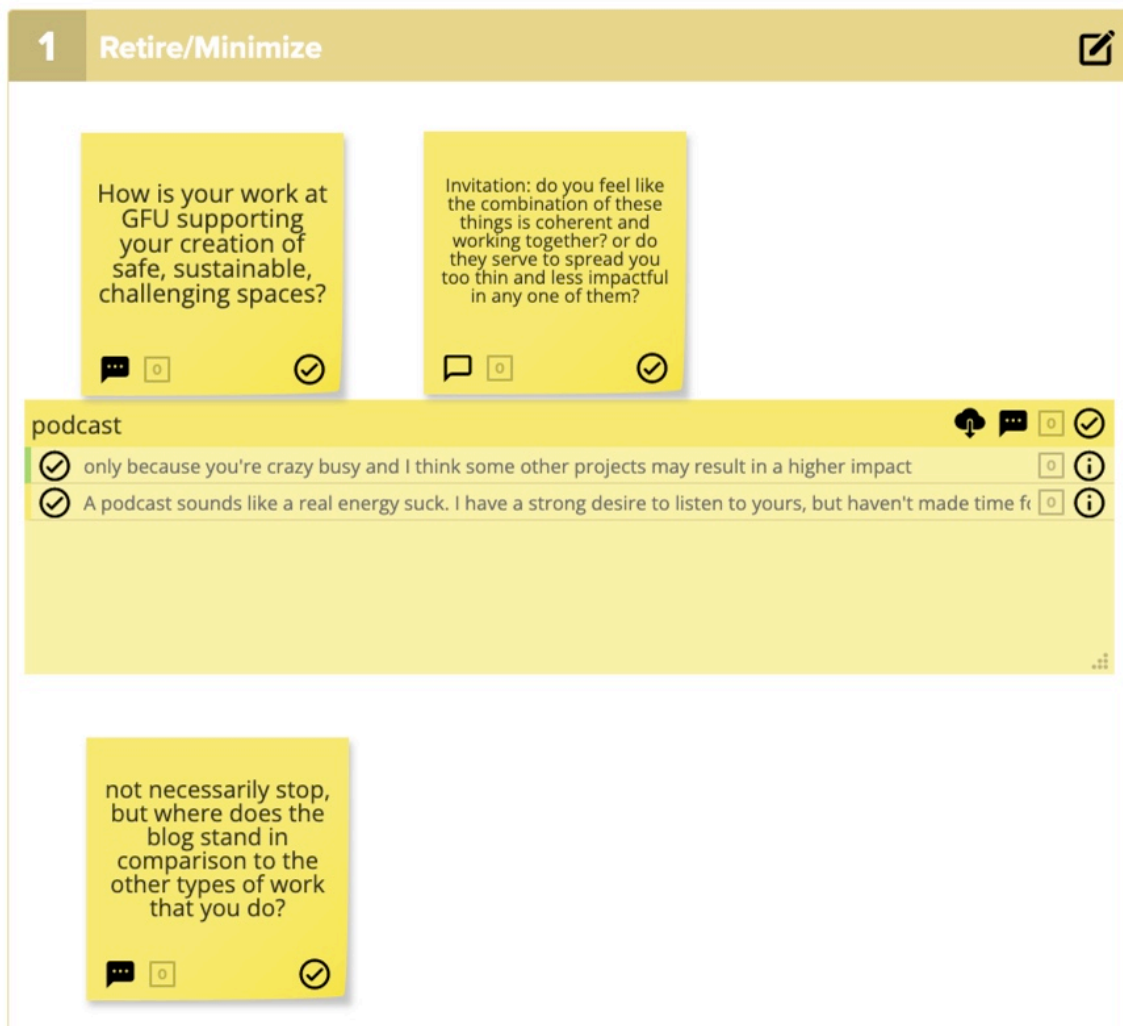
This screenshot displays the stakeholders' view during the 'game.' Visible are the three spaces provided for stakeholder feedback and discussion.

DLd Project Workshop - What Does the World Need?



Screenshot B:

Evident from this section, stakeholders had generally less to say. However, it was reflected that blogging and podcasting did not address the NPO as directly as other forms. Our discussion clarified that though blogs and podcasts can be helpful, they do little cultivate transformative spaces, particularly in the context of community. I found it intriguing that one stakeholder questioned the congruence of my role at George Fox and my NPO statement.



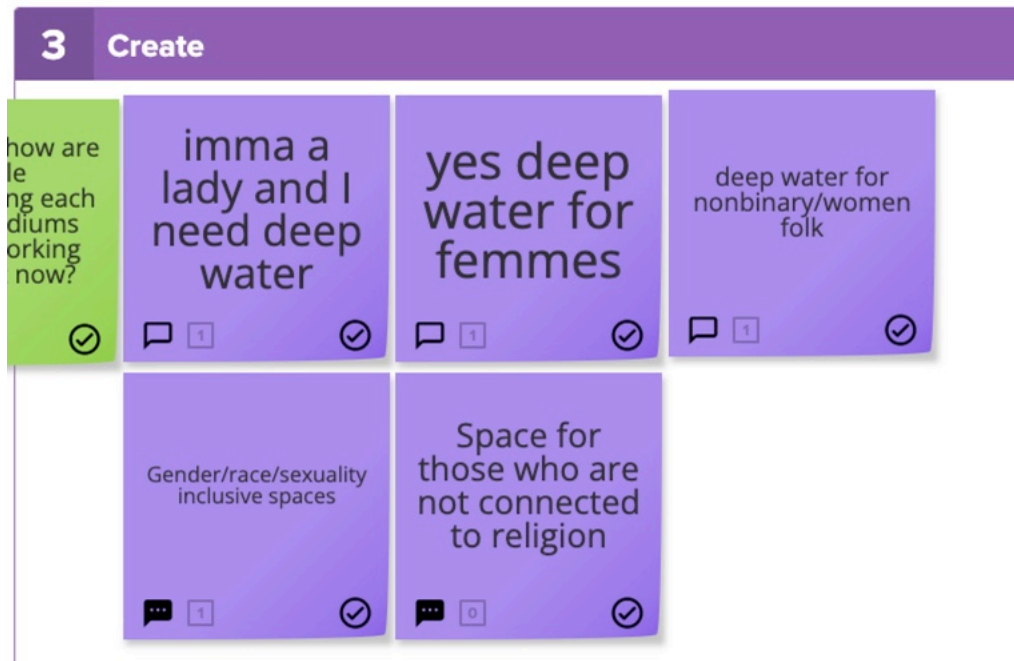
Screenshot C:

I gleaned from this section the reality that the work I do is often caught more than taught. *cussing* and *whiskey* were immediately apparent. During the discussion stakeholders reflected these two elements to indicate "no judgmental space/attitude".



Screenshot D:

This section offered the beginnings of the prototyping process. The beginnings for all three *big ideas* were presented here. Space for women, queer people and people of color are areas my stakeholders felt needed to be cultivated or created.



ONE-PAGE POST-WORKSHOP MESSAGE TO STAKEHOLDERS

Dear Stakeholders,

I want to thank each of you for participating in last Thursday's workshop. On a personal level, it was a gift to have each of you there and invite you into my research. Through the questions, form responses and workshop games you helped affirm the focus of my doctoral project - to research and cultivate how to create *safe, challenging and sustainable space for people to explore their inner landscape, cultivate transformative relationships, and encounter the Divine*.

The one area I am still fleshing out is what avenues my NPO will be addressed. Currently, I'm looking at a few options for physical space in the form of groups and a weekend retreat, as well as a virtual course curriculum. I also have interest in reimagining certain Christian rituals and rites of passage that allow for inner exploration leading to deeper communal formation and deeper self-knowledge. Undergirding this aim is a theological orientation grounded in our humanity allowing for connection with the Divine.

Next Steps

There is a lot to unpack here, but I would love to hear more from you. So, if you have thoughts you'd like to share there are two ways I'd ask you to engage: 1) email me your unfiltered thoughts/reflections on the workshop or what you're reading here, or 2) schedule a time to connect with me via phone or Zoom.

Sincerely,

Michael

ONE-ON-ONE INTERVIEWS DOCUMENTATION

- Interviewee #1: white, male, queer, physical therapist, Deep Water Board member
- Interviewee #2: black, female, straight, small group facilitator, former local church board member
- Interviewee #3: white, non-binary, queer, Deep Water participant, shadow work participant/facilitator

My interviews shed light on the need for sacred spaces for specific populations, particularly for women, people of color and queer people. It also became clear that such sacred space was necessary and possible in a virtual setting. Sacred spaces for specific populations are needed in order for individuals from those populations to explore their inner landscape and step into transformation without also holding space and/or the projections of the dominate white, patriarchal populations. The cultural shifts due to Covid-19 have accelerated virtual literacy, comfortability and access to online education and communication. Providing opportunities for people to step into safe, sustainable and challenging space in a virtual setting is both possible and necessary in addressing the NPO.

Appendix D

Milestone 4 Design Research Report

INTRODUCTION

This report details the design phase prototyping process and findings. This essay addresses my NPO - a theological, practical, and community-centered framework for shadow work, is disconnected from Christian spiritual formation. To address my NPO, I conducted a series of virtual courses focused on blending Jungian psychological concepts with Christian spiritual formation. My initial NPO centered around a “theology and praxis of initiation,” that provides individuals and the collective an opportunity to transform and become more integrated. I can see a thread from this early, more esoteric iteration of my NPO to my current prototype, which provides a practical opportunity to engage their “shadow” and integrate the parts of themselves they hide, repress, and deny. Ultimately, it is an initiation into one’s shadow that truly addresses my NPO

Qualitative research conducted and submitted in this report shows that shadow work, in a virtual setting, is not only adequately addresses the NPO, but is a desired avenue for healing and integration among stakeholders. Below are the summary and findings of my research, including a brief essay addressing the current emerging solutions, my most viable prototype (MVP), and documentation of all sources, resources, a syllabus of prototype #2, and participant feedback survey results.

PROTOTYPE SUMMARY AND FINDINGS

Prototype 1: Companioning Our Shadow: Emotions and Relationships Course

- Prototype Description and Scope: I developed my design prototype in two phases. The first phase was a two-hour virtual course called *Companioning Our Shadow: Emotions and Relationships*, which I offered in November 2021, October 2021, and again in February 2022. By offering the *Companioning Our Shadow* course three separate times I gleaned more in depth participant observation and feedback. At this point, my research centered on the question, can shadow work be transformative in a group virtual setting?
- NPO Statement: A theological, practical, and community-centered framework for shadow work, is disconnected from Christian spiritual formation.
- Research Question: Would a virtual setting be a desirable and appropriate space to teach and facilitate shadow work? If so, what tools, experiences and course parameters are ideal for virtual group shadow work?
- Assessment Benchmark(s): Participants provided feedback via a post-course feedback survey. The survey consisted of 10 questions soliciting reflection and critique of the course content, structure, experience, and desires for future courses.

- Participant Description:
 - ⇒ 17 of 26 respondents identified as female (65%).
 - ⇒ 12 US states/Canadian provinces were represented among all 26 respondents.
 - New York, Oregon, Washington, California, Kansas, Canada (ON), Texas, Georgia, Arizona, Colorado, Alaska, and Florida.
 - ⇒ 23 or 26 respondents heard about the course through a George Fox/Portland Seminary connection or through the Companioning Center marketing campaign.
- Learning Summary: The key takeaway for participants was language, tools, and experiences dealing with core emotions. In fact, 21 of 26 respondents said that the emotions portion of the course was the most meaningful. My course content was affirmed by the majority of participants, though a number of respondents said they wish the course was longer, and that there was more time for discussion. I was also personally affirmed in my ability to teach and facilitate shadow work. This was only in part due to the feedback survey; much of my joy came through the visceral sense that this work is tied to my calling and addresses an essential and universal human need.
- Most Important Discovery: 14 of 26 respondents indicated they wanted more conversation, experiences, or a level two course. This, combined with the feedback on the emotions course content, in part answered my research question as to whether a virtual setting was an appropriate setting for shadow work.

Prototype 2: Formation and Shadow (SFAD585) Graduate Course

- Prototype Description and Scope: The second phase was a five week virtual course I offered through Portland Seminary called *Formation and Shadow (SFAD585)*. This five week course built off the *Companioning Our Shadow: Emotions and Relationships* course, but included further development in Carl Jung's psychological theory, and how it can be applied within a spiritual formation and seminary context. Students were assigned roughly 500 pages of reading, were required to submit a weekly reading report, practice various shadow work techniques, and summarize their learning in a 2,500 word reflective essay.
- NPO Statement: A theological, practical, and community-centered framework for shadow work, is disconnected from Christian spiritual formation.
- Research Question: Can Jungian psychological theory be combined with Christian spiritual formation to provide new perspective and practices for deeper healing and integration among ministry leaders?
- Assessment Benchmarks:
 - ⇒ Weekly report: Students submitted a weekly report (see appendices), which tracked their weekly reading and engagement with course content. Students were instructed to write a brief reflection (100 minimum) on their greatest takeaway from each week's reading/podcast/small group check-in, or virtual course.
 - ⇒ Attendance and make-up assignment: I required students to be present at each virtual class (4 classes total). If a student was absent for some reason, the syllabus required them to submit a 2 page, double-spaced reflection paper reflecting on the virtual course recording.

- ⇒ Final essay: I assigned a 2,500 word final essay to critically and creatively synthesize and integrate a) their learning from the course as it pertains to the concept of “shadow” with b) their own reflection for how shadow work may impact, illuminate, and deepen their journey of spiritual formation.
- ⇒ Students completed a course evaluation, reflecting on their experience, and offering their confidential feedback.
- Participant Description: SFAD 585 Formation and Shadow was comprised of 16 Portland Seminary master’s students. The class was 75% female, and 25% male, which is representative of the student body, with students coming from a variety of ministry settings such as lead pastors, chaplains, spiritual directors, church denominational leaders, and informal ministry roles. One student has participated in the *Companioning Our Shadow* course, but the remainder of the class were new to shadow work and Jungian theory.
- Learning Summary: I learned that a course specifically designed to engage spiritual formation through the lens of Jungian psychology, is desired among seminary students engaged in the theology and practice of spiritual formation.
 - ⇒ At the time this report was due, course evaluations were not available to review. I will add these at a later date to my research.
- Most Important Discovery:
 - ⇒ More work around boundaries
 - ⇒ Focus on shadow work in helping professions, chaplaincy, spiritual direction, pastoral ministry

BACKGROUND RESEARCH ESSAY ON THE EMERGING SOLUTION

Prototyping Process: Initiating into Shadow

This essay brings together my research surrounding Carl Jung’s concept of *shadow* as it pertains to my emerging most viable prototype (MVP). I began the design phase of this project looking at two possibilities for inviting women and men into the liminal and sacred space of an initiatory weekend. For my DLGP850 workshop I invited five women into a conversational style group discussion to imagine an initiatory weekend for women. A protocol for this weekend did not yet exist, so my work was to create a protocol. Unfortunately, one difficulty with this prototype was my inability to conduct the weekend within the timeframe of the Spring/Summer terms. Another prototype centered around adjustments to the Deep Water Men’s initiatory weekend; however, collecting data from participants was complicated by the weekend confidentiality agreement. Further, I ran into conflict with Deep Water Board members on changes to the protocol, so this possibility was simply not viable.

While mulling over these possible prototypes, I created and planned to offer a virtual course through the Companioning Center called *Companioning Our Shadow: Emotions and Relationships*. This two hour online experience adapted Deep Water tools and Jungian psychological concepts to lead participants through inner work dealing with their “core emotions” in a non-weekend

setting. To my surprise, 31 participants registered for the initial course offering. The founder of the Companioning Center stated this was the most registrants they had ever had for a single course of any kind. I chose to offer the course two other times and a total of 21 other participants registered and attended. Jungian analyst, Robert Moore writes, “The true locus of personal transformation is in a contained and secure liminality.”⁹⁶ This quote stands true; however, I assumed the “contained liminality” would be an in-person retreat weekend. In attempting to conduct two in person initiatory weekends, my stakeholders indicated they wanted a two hour virtual experience specifically dealing with shadow work and emotions.

Stakeholder Feedback

The Companioning our Shadow course offered ample opportunity to gain further stakeholder feedback, so I conducted a participant survey to gain greater insight into what worked, and what could be improved. Surveyed participants (representing exactly 50% of total participants) offered two essential points of feedback. First, 21 of the 26 (81%) said that course content dealing with emotions was the most impactful. A subpoint here should be noted that only 3 of 26 (12%) said that language around *shadow* was the most impactful. Based on this feedback, I decided that future iterations of this introductory course will focus specifically on emotions while utilizing ‘shadow’ as a framing concept. I will leave more in depth shadow teaching for the second level course. Second, the majority of participants were interested in exploring this work further. 54% of survey participants said they wanted more conversation, experiences, or a level two course where more focus was given to unpacking the concept and implications of shadow work. Exactly 50% of participants said they were interested in being part of a small group that was centered around shadow work.

I began my NPO discovery process looking at the archetype of initiation, a larger framing within which shadow work fits. My personal and vocational experience with initiation occurred in in-person weekend retreats, smalls groups, and trainings. However, it was clear from my stakeholders that such a setting, in a Covid-informed culture, was not the appropriate pathway to engage in shadow work and specific inner work dealing with emotions. In his trailblazing book on applied trauma recovery, Bessel Van Der Kolk provides the Latin etymology of the word emotion to be *emovere*, which means “to move out”. “Emotions,” Van Der Kolk writes, “give shape to all we do [...]”⁹⁷ So, emotions become an orienting paradigm for deeper shadow discoveries into the hidden and repressed parts of an individual. By listening to my stakeholders, and the guidance of my project

⁹⁶ Robert L. Moore, *The Archetype of Initiation: Sacred Space, Ritual Process, and Personal Transformation* (United States: Xlibris Corporation, 2001). 33.

⁹⁷ Bessel A. Van der Kolk, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* (United Kingdom: Penguin Publishing Group, 2015). 75.

faculty, the form my project took met people where they were and provided what they were asking for: virtual, affordable, and communal shadow work.

Formation and Shadow

These findings, along with the significant stakeholder interest in the virtual course catalyzed my shift to prototyping a second, more in depth course. This process accelerated when Dr. MaryKate Morse, dean of Portland Seminary, invited me to teach an intensive spiritual formation Summer course. I titled the course Formation and Shadow with the intent to blend the familiar language and practices of Christian spiritual formation with the Jungian psychological framework of shadow. The formality of a graduate level course required the creation of a syllabi, required reading, and course assessments including a weekly report, class attendance, and a final integrative essay.

The course was broken into 5 weeks of learning content and assessment along with 4 instructional one-hour classes (once per week), with each week's learning building upon the previous week. Week 1 was an introduction to *core emotions* where students began orienting to their shadow using the four emotions of anger, fear, sadness, and joy. I adapted core emotions work from my training in Deep Water, which likewise adapted it from the Mankind Project.⁹⁸ Week 2 expanded on core emotions to include counter emotions, and emotional defenses, while also introducing students to the concept of "shadow". Week 3 was an in depth presentation of shadow, how to know when a part of self is shadowed, and when it is projected onto others. I also gave them the concept of "clearing," which is a technique I learned within Deep Water for gaining clarity in relationships when a shadow projection is present.⁹⁹

Finally, week 4 centered on synthezation of shadow work and spiritual formation. With three weeks of content and discussion, I wanted to hear how students were processing the new concept of shadow with their familiar lens of spiritual formation. One student wrote, "As a result of embracing my shadow, becoming cognitively aware of my wounds and imperfections, I now see the opportunity to make peace with my imperfections in light of God's all-encompassing love for and acceptance of my whole self." We also spent time reflecting on how shadow work may impact their ministry. One student reflected, "As I serve in a church context, the image of the shadow is helpful in understanding that context. It helps me to have a greater awareness of myself so that I am not doing harm through my ministry." These quotes are indicative of the need for this work, and the receptivity students have, even with little to no prior knowledge of Jungian psychology or shadow work.

Because of the content progression of the prototype, this course can be taught at both a graduate theological level and at a seminar level. I will be testing this course as a 4 week seminar in October

⁹⁸ "ManKind Project," ManKind Project, accessed March 29, 2021, <https://mankindproject.org/>.

⁹⁹ "Deep Water Men's Ministry," Deep Water, accessed March 29, 2021, <http://deepwatermen.com/>.

14th through November 4th with the Companioning Center. The Companioning our Shadow 2-hour course will serve as a prerequisite to the in-depth course, which I am titling *Companioning Our Shadow: Befriending Emotions, Healing Relationships*.

Building on the Prototype

Moving forward this prototype can serve both as a staple course for introductory into shadow work, but it can also serve as a template for future courses. A potential course I am interested in cultivating is on shadow in Christianity, that addresses and defines collective shadow and how it impacts and manifests in various ministry contexts. This course would certainly be best suited for graduate theological education, and would build off the SFAD 585 course. A more practical and accessible options I am considering are shadow work groups, which was a previous prototype idea. Shadow work groups would be held virtually, and shift shadow work from instructional to applicational. Group participants would have gone through the initial course and the advanced course prior to enrolling in a shadow work group, so they will have shared language, tools, and practices for the ongoing work. My role would simply be to facilitate the group for 4 to 5 meetings to establish the boundaries, expectations, rhythms and practices for safe, sustainable, and challenging inner work.

MVP (MOST VIABLE PROTOTYPE)

My budding MVP (Most Viable Prototype) is an experience oriented course sequence that can be engaged in both formal graduate seminary education contexts as well as informal seminar style courses, as I have done through the Companioning Center. Course content can be broken down even further into trainings for teams, or in spiritual direction sessions. My MVP feels akin to a set of blocks or Lego bricks I can arrange to create many different experiences for individuals and groups to engage shadow work. For those who have completed the Companioning our Shadow, and Formation and Shadow courses, a third and final option would be available for individuals to enroll in a virtual group where this work can continue. I have facilitated these sorts of groups a number of times previously, but only with those who have been through either an initiatory weekend, or who already shared a church or communal affiliation.

My research question then has to do with how to adapt this third movement of the MVP for ongoing virtual shadow work groups. There are a number of benefits that virtual shadow work groups provide when compared to in person groups. First, virtual shadow work groups provide a level of flexibility for participants to engage in a group regardless of their location. Second, these groups offer a level of emotional safety due to the natural boundary of the virtual platform. Shadow work is inherently vulnerable, and the virtual setting assumes a physical buffer for people engage at an appropriate pace. The virtual setting also provides safety as we continue navigating Covid-19 and other alarming viruses. More people will feel willing and able to engage who may be immune compromised or cautious of contagion. Finally, virtual shadow work groups facilitate connection among people who are in different location who share a common desire to heal and grow in their

inner life. Ultimately my MVP provides individuals the tools, language, experience and support to identify and integrate their shadow.

APPENDICES

Companioning Our Shadow Documents

- ⇒ Companioning Our Shadow and Formation & Shadow Slide Decks
- ⇒ Companioning Our Shadow Feedback Survey
- ⇒ Companioning Our Shadow Course Feedback Survey (Responses)

Survey Question #1: What was most helpful about this course? Why?

Key responses to question #1

- Identification and clarification on core emotions, which emotions we use to counter those and what tools we use to defend ourselves from negative emotions. It gave me a more concise view of my emotions.
- The music exercise. Actually, having space to feel the emotion was insightful. I take in tons of information but am rarely invited to feel.
- The connection between our core emotions, counter emotions and defenses is a good tool for continuing this shadow work.
- Great introduction to the "what" of shadow work and the emotions, counter emotions, etc. But the most helpful was the experience of various emotions sensed bodily and the sharing of others with Michael's comments to tie in to the parts of his presentation. Wonderful art, metaphors, slides to make the content come alive with Michael's personal stories.

Data mined from question #1:

- 21 of 26 respondents indicated that the emotions portion of the course was the most impactful for them.
- Only 3 of 26 indicated that the language and content around "shadow" was the most impactful.

Survey Question #2: Is there anything you would change about this course? Please explain.

Key responses to question #2

- I thought the second half of the course was heavily focused on lecture- wonder if something a little more interactive could be incorporated.
- The deeper understanding behind the core emotions (counter emotions and defenses) was super helpful. Would love to have a level 2 session to look at practical ways live into our core emotions. Acknowledge it is something I heard. Would love to consider what else. But again, that would probably be work done at a second session or weekend thing.
- I thought it was wise to have you provide so much content in a 2 hour session. I also liked time for personal reflection. If we had a longer day, maybe hearing people's comments would be helpful, but I like the way you set up this 2 hour experience.
- It should be longer or have the option of part 2 for more in-depth discussion on the points/questions presented.

Data Mined from question #2

- 14 of 26 respondents indicated they wanted more conversation, experiences, or a level two course

Survey Question #3: What's a topic you'd like to see Michael explore further?

Key responses to question #3

- How does Jesus address the "dark side of human nature" regarding emotional health?
- Experiential spiritual exercises. Maybe a course on experiencing and then leading emotional and spiritual exercises in a group setting.
- More on family origin (impact on adulthood, understanding of self, etc.) and their impact on shadow work; Session on Identities (ex- gender, LGBTQ+) and how this impact our shadow work; Maybe enneagram types tied to shadow work

Data Mined from question #3

- 6 respondents mentioned they wanted further discussion around Faith/Christianity/Spirituality and the shadow.
- 5 respondents mentioned wanting further discussion regarding sexuality and how this work relates to childhood wounds/trauma.

Survey Question #4: I would like to receive information about (Check all that apply): (options included: small groups, spiritual direction, staff/team facilitation)

Data Mined from question #4

- 13 of 26 respondents (50%) indicated they were interested in small groups associated with shadow work.
- 6 of 26 respondents (23%) indicated they were interested in spiritual direction.

SFAD 585 FORMATION AND SHADOW DOCUMENTS

⇒ SFAD 585 ONLB Formation and Shadow Syllabus

⇒ SFAD 585 Weekly Report

⇒ SFAD 585 Week 1 Class Recording

⇒ SFAD 585 Week 2 Class Recording

⇒ SFAD 585 Week 3 Class Recording

⇒ SFAD 585 Week 4 Class Recording

Final essay student quotes

"This class has offered insights and tools I can use to cultivate awareness and learn to identify what seems to be hidden in my shadow."

"With all I have learned from this class I am reminded in my heart just how much faith I bring to all I have gained here. God, your light is a light that darkness cannot overcome. God, your light does shine into every corner of my being, into everything, and everyone that you have created."

"I envision shadow work deepening my journey in spiritual formation in my pursuit of spiritual direction [...]. Deepening my understanding of who I believe myself to be, showing a willingness to feel the shadow and learning to practice, "clearing" will all contribute to my spiritual formation growth."

"My inner gold shows me that I am loved and accepted apart from having to perform or please others. I can be myself and I am loved by God. I am competitive, tender, creative, silly. I cannot disappoint God."

"There is beauty in this new awareness, but discomfort as well. I am grateful to view shadow work without the fear of shame, though as I integrate my shadow, I am nervous about how my new found discoveries will affect my life."

"The past five weeks have been a firehose of information that I will continue to synthesize over the rest of the summer. I am aware I have only scratched the surface of the concept of shadow and I have many books and podcasts in my future."

"As a result of embracing my shadow, becoming cognitively aware of my wounds and imperfections, I now see the opportunity to make peace with my imperfections in light of God's all-encompassing love for and acceptance of my whole self."

Appendix E

Project Appendix Documentation

DOCUMENTATION OF DOCTORAL PROJECT COURSE EVALUATIONS

Companioning Our Shadow: Welcoming Emotions Evaluation, October 2022

Question #1

Did you feel comfortable and safe in our time together? If yes, what made you feel that way? If not, *
what made you feel uncomfortable or unsafe?

Yes. Michael's leadership and the guidelines made me feel safe.

Questions #2

During our time together - what did you appreciate? What was challenging? *

I especially appreciated the organization of the material and the presentation.

Questions #3

What surprised you about our time together? *

How calm I felt

Question #4

How would you rate the content available on the course site? *

	1	2	3	4	5	
not at all helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	very helpful

Question #5

How would you rate the content available in the Zoom sessions? *

	1	2	3	4	5	
not at all helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	very helpful

Question #6

How would you rate the flow of the course? *

	1	2	3	4	5	
not at all helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	helpful

Question #7

How would you describe the overall content you received for the course? *

	1	2	3	4	5	
not at all helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	very helpful

Question #8

In the context of the overall course, what did you enjoy most? *

The wisdom

Question #9

In the context of the overall course, what suggestions for improvement would you like to offer? *

Once Michael forgot to unfreeze his slides... but only 1 or 2 min went by before he realized

Question #10

What other types of courses are you interested in? *

more from Michael

Companioning Our Shadow: Befriending Emotions, Healing Relationships, November 2022

Question #1

Did you feel comfortable and safe in our time together? If yes, what made you feel that way? If not, what made you feel uncomfortable or unsafe?

4 responses

I felt completely safe in the class. Everyone was respectful and loving toward one another.

Yes I did. Michael shared stories from his own life as examples of what he's talking about. He was appropriately vulnerable showing we're not alone when he have similar work to do.

The boundaries laid out at the beginning of they course. The general tone of how we were treated with respect and given invitation to participate

Yes, I felt comfortable and safe. I felt the freedom to share or to not share. Also, Michael's modeling for us was helpful. He led the way with check ins which helped me to follow the check in guidelines.

Question #2

During our time together - what did you appreciate? What was challenging?

4 responses

I appreciated everyone being open to the course assignments and sharing with the class. It was challenging to think on my feet and to do the assignments. I am a slow processer.

The last two classes were particularly good because they were so practical. It was hard to grasp the shadow without the stuff on projections and transference. Then it got practical. You gave us great tools to work with to honor our shadow and give it breath. I also liked how you tied this work into boundaries, somethings that have not come easy for me. I used to be someone who was too honest until I realized I am really a private person, not the person who talked too much like my mother said. Those two sentences--It's not about me it's about you and It's not about you, it's about me are very useful. And also the diagnostic that when your energy is being trained, there's a boundary being crossed or shadow work to be done was also very helpful.

Participants appropriately discussing some of their shadow work they were processing. Becoming familiar what I was looking for internally in the clearing process. Amount of Time exposure was main factot

I appreciated the lecture portions as well as the class interactions. Hearing my fellow classmates process what they were learning helped me internalize some of the concepts/tools.

Question #3

What surprised you about our time together?

4 responses

I was surprised on how practical the course was.

How practical it turned out to be in the end. Michael's use of examples from his own life were very helpful. I was surprised with the practical tools I received and started using right away. A lot of lights went off.

The concept of what was my shadow become better understood

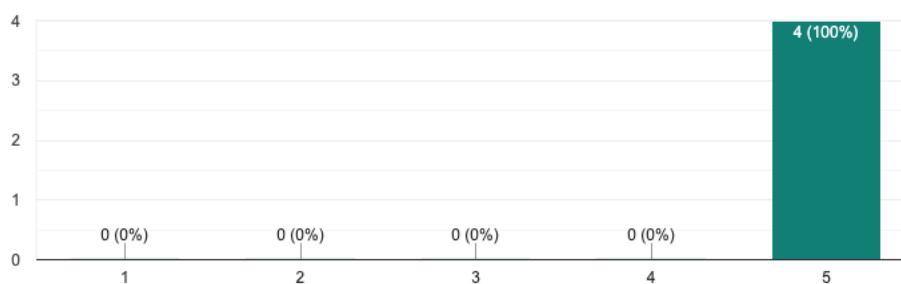
I was surprised by some of the strong reactions I felt regarding people that came up in my memory in the exercises. An example was my Dad (who has been deceased for close to five years) showed up in a guided imagery expertise and it was delightful to see him in a crowd in a train station. He was happy and focused in my imagination. I miss him terribly. I'm guessing this is part of my on-going grieving of his passing.

Question #4

How would you rate the content available on the course site?

 Copy

4 responses

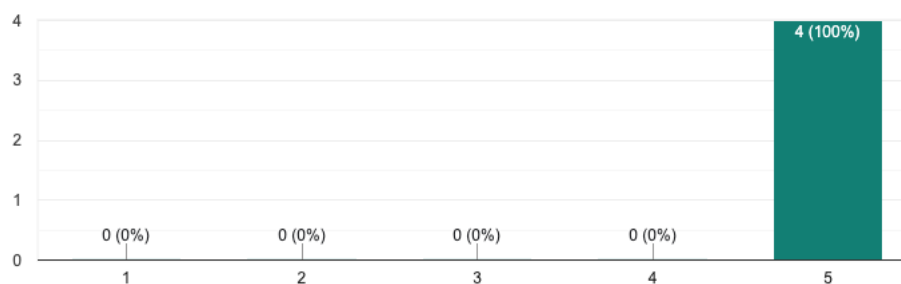


Question #5

How would you rate the content available in the Zoom sessions?

 Copy

4 responses

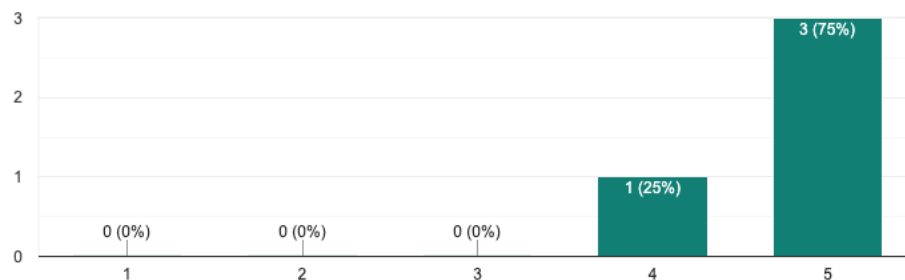


Question #6

How would you rate the flow of the course?

 Copy

4 responses

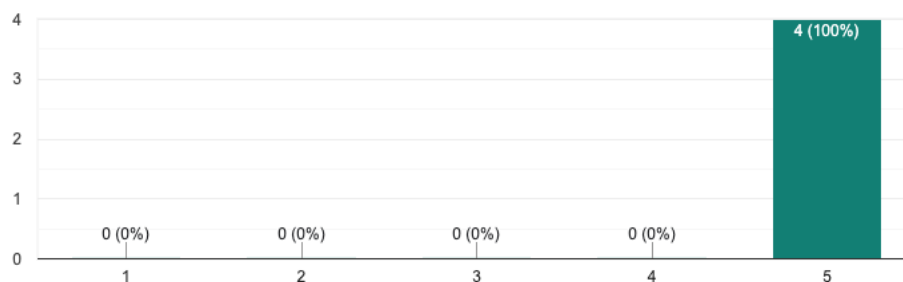


Question #7

How would you describe the overall content you received for the course?

 Copy

4 responses



Question #8

In the context of the overall course, what did you enjoy most?

4 responses

I enjoyed my state of mind after the course was over each Friday. I felt like I had the tools and strength to deal with the challenges ahead of me. I knew that I wasn't crazy after all.

The exercises. How Michael interacted with us. How he translated shadow work into concrete things like projection, transference and boundaries. Those insights were applicable right away.

Willing interaction of participants with their shadow and each other.

I liked how each session, starting with the introductory course I took in August, built on the course content of each session. Also, I appreciated the interaction I had via e-mail and after the last session with Michael one-on-one. Michael has a truly compassionate and wise soul.

Question #9

In the context of the overall course, what suggestions for improvement would you like to offer?

4 responses

It could have been a couple more weeks longer, easy.

It would be great if you gave us the Zoom number and passcode. I had to get in through the course site every time and that added an extra step. I was a little worried when I got bounced out because of internet trouble I wouldn't get back in. I wish there had been more time to discuss the readings as far as what came up, what we had questions about. The Robert Johnson books were the right length and helpful.

good content and involvement for beginning class.

I appreciated the reading recommendations. Perhaps a few questions regarding the reading might help me integrate the reading into the course. A bibliography of some of the recommended books mentioned throughout our time together would be nice.

Question #10

Would you be interested in writing a testimonial for our website? If so, please enter it here or rate us on the course site.

4 responses

I am not sure exactly what I expected from this course, but I was pleasantly surprised by how practical it was. I came away with new perspectives and tools to deal with challenging relationships.

Michael Simmons' Companioning Your Shadow turned out to be far more practical than I imagined it would be. Thinking about my shadow, the parts of me that I'm not aware of can be quite threatening. Who wants to explore that stuff? But Michael presented it in a way that gave us tools to identify and work with our shadow, that were very do-able. He also showed how this work can help us with boundaries, and good boundaries can increase our vitality. Thank you.

Not at this time

Michael's course is one of the most helpful courses I have ever taken. The practical application of the themes presented in this course gives me the opportunity to grow deeper into the truths about my inner world as well as insights to help me improve the quality of my inter-personal relationships.

Question #11

What other types of courses are you interested in?

4 responses

Companioning Your Shadow Part 2.

How to interpret dreams maybe? Boldly Loved class.

Working with shame as it relates to our shadow in family of origin

Perhaps the opportunity to grow deeper in shadow work would be helpful. My guess is that a group that picks up on the "clearing" process and allows an opportunity for participants to journal and share (if desires) experiences around the clearing format would assist each of us in our learning and growing. Meeting for at least three consecutive weeks would be nice.

CONTENT MARKETING, EDUCATION DOCUMENTS, AND LINKS

Podcast notes: These are notes from Conscious Living modules and other sources for the purpose of recording podcast episodes on each topic. Here is the viewable link to the Podcast Scripts. I've also added the full notes below in an editable format. Notes start with the most recent episode and move backward.

Episode #1 - complexes, shadow, and projections

The story of the demoniac is an image of what psychologist Carl Jung called a negative complex. Generally speaking, psychological complexes are clusters or groups of experiences, and our interior world is filled to the brim with them. ^[1] Complexes are essential to navigating life, and they allow us to group similar experiences together to form patterns for relating to our environment.

For example, when you read this story in Mark's gospel, what words, images and statements or questions held an emotional charge? Perhaps the story as a whole holds energy for you. The associations, heightened emotions, distinct memories, noticeable bodily sensations likely indicate the presence of a complex.

Negative complexes specifically, are often rooted in early trauma, and they can hold incredible power over how we respond to similar experiences in the present; this is what it means to be "triggered" or to have our "buttons pushed". We can be assured a negative complex has been triggered any time our reaction to a situation is disproportionate to the reality at hand. ^[2] If you want to encounter a negative complex, notice how you feel when another motorist cuts you off, or you receive an abrasive or passive-aggressive email. Perhaps you feel possessed by an emotion or desired response?

Possessed by Division

The question remains, what do complexes have to do with demonic possession? The word demon (*dai-mon*) literally means "divider" and comes from the root *da* meaning "to divide." We can think

of a negative complex as a divided and split off part. The name *Legion* implies a military regimen - this man is quite literally possessed by a militarized group of divisions. The more unaware we are of a negative complex, the more divided it becomes, the more control it has over our lives, and the more energy it requires to keep in check. Such a complex could be said to live on the outskirts of the city, among the tombs, bound by chains, and constantly threatening to escape.

Befriending a Complex

We must learn to engage and relate to our complexes. In this story, Christ, a symbol of the self, the *imago dei*, approaches the divided individual with a question: what is your name? The first step in relating to a complex is knowing its name - naming the complex allows you to interact and imaginatively dialogue with this inner part. Second, identify the stories, emotions, and memories related to the complex. Who are the people and narratives from your past that come to mind? Third, where in your body do you carry this complex? Often, when a complex is activated, our body reacts a certain way. The work here is to check-in with your body when you feel a complex constellate. Locate the emotion, ask it questions, and invite it to speak. And for God's sake, don't cast it away or allow it to hurt yourself or others.

One of the best words of advice comes from Jungian psychoanalyst, Joseph Lee on his podcast This Jungian Life. When finding yourself possessed by a complex, "Shut your mouth, and sit on your hands."^[3]

Negative complexes soak up energy, especially when they live among the tombs and shadows of our inner world. This energy could be available for our most intimate relationships, vocational pursuits and creative output. But the more we fight them, and the more we push them to the outskirts of our consciousness, or approach them as a sort of unclean spirit, the more energy they consume in our lives. You may even find that much of your spiritual practices and relationships with God center around containment and management of a single negative complex.

So, are there parts of you that live unprotected, unwelcome, or restless? What about paralyzing fear, pent up rage, violence, or uncompromising lust? Are you able to name these parts, feel where they reside in your body? How have they hurt others? How have they hurt you?

Our story ends with the formerly divided individual "sitting, dressed and in their right mind."^[4] What part of you longs for this? Perhaps you hope for Jesus to pass by and cast them out, but projections, scapegoating, even exorcisms only soothe for so long. Eventually the divisions come back. The way forward is relationship and integration.

All complexes exist for a very good reason, but negative complexes protect us from harm, but they also keep us from life. The good news is we don't have to live like this. Our divisions can come together, and our tangled inner parts can find rest and clarity. The energy our complexes suck out of us, can become available again, and abundant life can be restored. But we need spaces to encounter and relate to these hidden parts, and we can't do it alone.

^[1] Ruth Snowden, *Jung: The Key Ideas: From Analytical Psychology and Dreams to the Collective Unconscious and More* (United Kingdom: John Murray Press, 2017). 62.

^[2] Murray Stein, *Jung's Map of the Soul: An Introduction* (Open Court, 1998). 35-45

^[3] "Episode 95- Triggered: Understanding & Transforming Complexes," This Jungian Life, January 23, 2020, <https://thisjungianlife.com/episode-095-triggered-understanding-transforming-complexes/>.

^[4] Mark 5:15 NIV

I would suggest there are three kinds of projections: one for one projection where the contents of one's shadow closely resembles the projection they have on another person. Second, there is a projection that is different between the contents of one's shadow and the projection. And third, there is a projection of a wound; this is what I've often referred to as a transference where I see someone who does not represent a part of me represents a ghost from my past.

When a projection/transference occurs, it is typically rooted in a fear of the other person that originates from stories experiences with people who embody and hook that shadow projection. Or that projection is rooted in trauma or an actual wound in the person receiving the projection hooks one's shadow because of the similarities they embody

Emphasize the need for projections and transferences. We need these psychospiritual mechanisms in order to see what we are unconscious of or repressing. The problem comes when we send our projections out and then do not take ownership of them.

Example from podcast: Lisa and Deb talk about the woman who deeply wanted to be admired and so she found herself in an inappropriate and toxic relationship. It wasn't until much later that she discovered this shadowed desire for appreciation and affection that was so unconscious that she would give herself to this relationship that was harmful. Deb talks about "turning a friendly face to our shadow." In shadow work, particularly in this example, we must get in touch with the underlying narratives, experiences, messages, that are driving us forward. There's always with shadow work alleviation and integration.

Jason Smith quotes Carl Jung, "does it work?" Does dream work, work? Does shadow work, work? Does it move our lives forward? Or does it open up our lives again and move us forward?

We must be willing to get rid of the life we planned So as to have the life that is waiting for us. - Joseph Campbell

Episode #2 - Collective Unconscious, Archetypes, and Complexes

Collective Unconscious & Archetypes

- The Collective Unconscious is one of Jung's signature concepts. The idea developed when Jung was working with schizophrenics at a hospital.
 - Freud tied much back to individual sexual/relational (broadly speaking) unconscious impulses, but Jung felt there was much more to explore within the human psyche on both the individual and broader human level.
- Jung coined the term *archetypes of the collective unconscious* to refer to the shared energies common to humanity, across all cultures.
- Jung was an empirical scientist, which means his theories were based on the evidence of his and others' experience, not simply on esoteric philosophies.
 - He observed the collective unconscious before he went looking for it. It was based on the experience of real human beings.
- Quote: "This collective unconscious does not develop individually but is inherited. It consists of pre-existing forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents."¹⁰⁰
 - In other words, we all share the collective unconscious and the archetypes therein. These archetypes are the vessels of the collective unconscious. The way a bucket draws water from a deep well, so too do the archetypes carry what is unconscious into consciousness.
 - Cultural symbols and metaphors contained in myth connect humanity to that which is archetypal, universal and transcendent, in order that humanity can be transformed and reborn throughout each life stage, from birth to death. Jung once called these archetypes the "tools of God" which, when accessed, can excavate a person's hidden self and lead to greater integration and transformation.¹⁰¹
- Our work is to interact with and integrate the unconscious content which the archetype communicates.
 - Examples: Take the enneagram for example. There are nine types, and each type has a label or name (e.g. The Helper, the Challenger, The Enthusiast etc.) These types are in fact archetypes, which is why Enneagram facilitators tell us that we all embodied all nine types, but may have a dominant type. In fact, the reason there

¹⁰⁰ C. G. Jung, *Collected Works of C.G. Jung, Volume 9 (Part 1): Archetypes and the Collective Unconscious* (United States: Princeton University Press, 2014).

¹⁰¹ C. G. Jung, *Collected Works of C.G. Jung, Volume 2: Experimental Researches* (United States: Princeton University Press, 2014). Para. 130.

are so many typologies that resonate with the human experience is because they speak to us on an archetypal level that we all share.

- "An archetype is an energy pattern that has a drive or instinct as well as an image."

Personal Unconscious & Complexes

Personal Unconscious: Everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things which are taking shape in me and will sometime come to consciousness; all this is the content of the unconscious... Besides these we must include all more or less intentional repressions of painful thought and feelings. I call the sum of these contents the 'personal unconscious'. - (A Critical Dictionary of Jungian Analysis, p. 34)

The Personal unconscious is connected to the collective unconscious. Like two oceans that converge upon one another - It isn't clear where one starts and stops, but there is overlap and they feed into one another to a degree.

Complexes

As the Collective Unconscious is populated by Archetypes, so the Personal Unconscious is populated by Complexes. The archetypes are to the complexes, the way the skeleton is to the body; archetypes of collective unconscious give energy to the personal complexes that rise up from the individual's personal unconscious.

Complexes are identified through projection. When there is an emotional charge in engaging an experience or individual, there is always a complex behind it.

Generally speaking, psychological complexes are clusters or groups of experiences, and our inner world is filled to the brim with them. Complexes are essential to navigating life, and they allow us to group similar experiences together to build patterns for how we should relate to our environment.

Metaphors: Storage system or rooms in a house.

- Word association experiments
 - Jung began working on word association experiments with a number of colleagues at University of Zurich hospital. In these experiments the subject was asked to respond with the first word that came to their mind to a list of 100 words; words such as bread, table, war, ink, love, dog, head, faithful, water, stroke, and lamp. When the subjects had completed the list, they were also asked to recall what responses they had given. Their responses were noted, including the time to respond, as well as emotional and physiological responses (the latter measured with a psychogalvanometer, which measured the skin's electrical conductivity). If the response time was particularly long, or the associated word was uncommon,

nonsense, not remembered on recall, or accompanied by particular emotions, Jung considered this a 'complex indicator' and a sign of an unconscious psychological conflict.¹⁰²

- In the word association test, Jung was looking at disruption of normal ego processing. Complexes really have a Center of their own, and when one is activated it is like another personality coming online. So, if our complex is activated the normal ego functioning will be disrupted because a different Complex than the ego complex is suddenly centered.
- In modern day vernacular, when a complex is activated, we would say someone was triggered.
- Have you ever felt triggered to the point you felt nearly possessed?
 - Examples of a complex
 - Road Rage
 - Parent complex
 - employer/boss
 - Car - I have trauma in cars, so I have a large complex here. What's my work?

Other disturbances to look out for: reaction with more than one word, against the instructions; mistakes in reproduction of the word; facial expressions, laughing, movement of the body, coughing, stammering, and such responses; insufficient reactions like saying 'yes' or 'no'; not reacting to the real meaning of the stimulus word; habitual use of the same words; use of foreign languages; total lack of reaction.

- *'Everyone knows nowadays that people have complexes. What is not so well known, though far more important theoretically, is that complexes can have us.'*¹⁰³
- Reiterate: The collective unconscious is to archetypes as the personal unconscious is to complexes.
 - Archetype is to skeleton as Complex is to flesh and blood. The archetype is common to all people, but the complex is the unique embodiment of that archetype in a specific person.
- For example, when you read the word "Mother", what do you feel? What happens in your body. What is the status of your relationship with your mother, or other mothers? Are you a mother, or desire to be a mother, wish some days you were not a mother? The thoughts, emotions, memories, bodily sensations are all part of what we would call your mother-complex.
- Where in your body do you carry this complex? Negative complexes specifically, are often rooted in early trauma, and they can hold incredible power over how we respond to similar experiences in the present. So, if you hear of a mother abusing their child, and you

¹⁰² C. G. Jung, *Collected Works of C.G. Jung, Volume 8: Structure & Dynamics of the Psyche* (Princeton University Press, 2014). Para. 210.

¹⁰³ Jung. Para. 200.

have a negative mother-complex, likely that complex will spring into action, and constellate all sorts of judgements, emotions, and perhaps action. Your body may even go into shock as adrenaline pumps through your veins. You may even confront the parent or call the police. However, you react, the hallmark of an activated complex is a reaction disproportionate to the situation at hand.

- Jung Said, “The origin of the complex is, ‘frequently a so-called trauma, an emotional shock or some such thing, that splits off a bit of the psyche (soul)’”¹⁰⁴

“that leads me to something very important—the fact that a complex with its given tension or energy has the tendency to form a little personality of itself. It has a sort of body, a certain amount of its own physiology. It can upset the stomach. It upsets the breathing, it disturbs the heart—in short, it behaves like a partial personality.” – Carl Jung

“For instance, when you want to say or do something and unfortunately a complex interferes with this intention, then you say or do something different from what you intended. You are simply interrupted, and your best intention gets upset by the complex, exactly as if you had been interfered with by a human being or by circumstances from outside. Under those conditions we really are forced to speak of the tendencies of complexes to act as if they were characterized by a certain amount of will-power.” - Carl Jung

Source: Tavistock Lectures, *The Symbolic Life*, Volume 18 in *The Collected Works of C. G. Jung*

Blog: Possessed by Division (story of the demoniac in Luke 8)

What do complexes have to do with demonic possession? The word demon (*dai-mon*) literally means “divider” and comes from the root *da* meaning “to divide”. We can think of a negative complex as a divided and split off part. The name *Legion* implies a grouping - this man is literally a group of divisions. The more unaware we are of a negative complex, the more divided it becomes, the more control it has over our lives, and the more energy it requires to keep in check. Such a

¹⁰⁴ Jung. Para. 204.

complex could be said to live on the outskirts of the city, among the tombs, bound by chains, but constantly escaping.

Befriending a Complex

How do we relate to a complex? In this story, we see Christ, a symbol of the archetypal Self, the imago dei, approach the demoniac with a question: what is your name? The first step in relating to a complex is knowing its name - naming the complex allows you to interact with and imaginatively dialog with this inner part. Second, identify the stories, emotions, memories related to this complex. Who are the people and narratives that constantly replay in your mind? Third, where in your body do you carry this complex? Often, when a complex is activated, our body reacts a certain way. The work here is to check-in with your body often. Locate the emotion, ask it questions, and invite it to speak.

Negative complexes soak up so much energy, especially when they live among the tombs and shadows of our inner world. This energy could be available for our most intimate relationships, vocation and creativity. But the more we fight them, the more we push them to the outskirts of our consciousness, the more we approach them as some sort of unclean spirit, the more energy they drain and more time they consume. You may find that much of your spirituality centers around reacting to this single inner complex.

The demoniac story ends with the formerly divided individual 'sitting, dressed and in their right mind'. What part of you longs for this? Perhaps you hope for Jesus to pass by and cast all your demons into a herd of pigs, but of course, this isn't going to happen. Projections, scapegoating, even exorcisms only soothe for so long. Eventually the divisions come back. The way forward is relationship and integration. All complexes exist for a very good reason, but negative complexes seemingly protect us from harm while directly prohibiting us from life. The good news is we don't have to live like this, but we need spaces to encounter and relate to these hidden parts.

Exercise

As I read these off, I want you to feel how your body reacts to the words. Make a quick note of what stories or images emerge around these words. Pick one or two to focus on. Perhaps a few are related.

- Father
- Gun
- Vacation
- Old friend
- Car
- Protector
- Play
- Hard work
- Sex

Personification → Active Imagination → Relationship

Also, talk about what one should do when they find themselves possessed by a complex. Examples being road rage, self-loathing, anger at my boss, etc. Lisa, on the podcast, recommended talking with someone, physical activity, and taking a shower...

Podcast Recording Links:

These episodes will be used in the context of future courses as supplemental content. I plan to record 4 more episodes by the time I turn in my project.

Episode 1: The Collective Unconscious and Archetypes

Episode 2: Complexes, Emotions, and Shadow

Conscious Living Program Notes: These are more extensive notes from Conscious Living Program modules on each week's topic. Here is the viewable link to the Conscious Living Journal and Notes. I've also added the full notes below in an editable format. Notes start with the most recent episode and move backward.

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