

ARCHETYPES as GUIDEPOSTS on the SPIRITUAL JOURNEY

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I. What is an Archetype?

A. **Definitions: An Archetype is a Universal Pattern.**

1. A universal, instinctual program or pattern within the psyche of man.
2. They are reflected in cross-cultural patterns of thought and behavior.
3. They take imagistic form in the cross-cultural motifs found in myth, epic story, folk tales, and dreams.

B. **Relevance**

1. The Bible is one form of epic literature that offers us insight into the typical patterns of universal human experience that will lead us to God.
2. These typical patterns can be referred to as Biblical archetypes.
3. As we learn to recognize archetypal patterns occurring in our life and soul, we can participate more skillfully with God in the task of transformation. See **Romans 12:1-2**.

The theory behind the archetypes is that all life experiences that anyone could have may be refined and organized into a common series of events. Each archetypal event would then be a necessary part of learning our lessons in spiritual growth in order to advance further. There are certain lessons that each life stage teaches us, which we must pass through in order to achieve the level necessary for the next level. Each level, then, could be likened to an archetype for a specific lesson that needs to be learned.

C. **The archetypal sequence in the soul is hierarchical and directional and points us to God. Romans 1:20**

1. See the diagram Erickson and the Beatitudes (below)

II. The Superiority of Christian Archetypes

A. **There is a Christian concept of the soul that is nearly 2000 years old**

1. It is highly sophisticated
2. It is consistent with scripture
3. It is consistent with traditional Spiritual Direction
 - a) Spiritual direction is the discipline of applying Christianity to the soul

B. **Certain concepts from modern psychology parallel these concepts in notable ways**

1. Depth Psychology
 - a) Freud's & Jung's concepts go to Greek mythological concepts of the gods
 - (1) St. Paul was learned in Greek concepts of the soul
 - (2) See the book by Urban Holmes *The Outline of Christian Spirituality*
 - (a) in which the successor to Paul, Plotinus, connects Christian to Greek concepts of the soul
 - (b) Augustine quotes Paul & Plotinus and spreads his theology to the whole Western world
2. Archetypes in particular have usefulness for understanding the dynamics of the soul because they attempt to describe universal patterns in humankind.

C. **Christianity has archetypes that transcend the Greek forms**

1. Greek archetypes define the *problem* by giving the general dynamic of a typical human problem in a mythological story
2. Christian archetypes define a general problem in human experience by a specific **historical** example from which the Holy Spirit
 - a) **enables the ones with awakened souls to expand the theological & psychological insights found in the specific stories**
 - b) **They provide a transcendent *solution* to the problem rather than the yin/yang cycles suggested by Greek forms**

D. **Christian understandings correct modern psychology's limitations.**

1. They most closely parallel Carl Jung's understandings because both affirm the operation of a mysterious, transcendent force.
2. Jung's cosmology has many parallels to Christianity, but is not as complete as Christianity's

E. **Examples**

Bad Seed

I worked in spiritual direction with an associate pastor who had undergone a painful firing from his church. He loved this church, but a subgroup took a dislike for him for reasons which they never made clear. This particular church had a very powerful personnel committee who could hire and fire without consulting the congregation. The disaffected subgroup worked behind the scenes, and through their influence, this pastor was suddenly brought before the committee and summarily dismissed with little explanation or chance to say goodbye.

As you might imagine, this was a severe trauma. Like can happen following a death of a family member, so much was required of the pastor in the months following this crisis that he had little opportunity to emotionally process the grief and hurt that these events caused. He eventually was welcomed to a more senior position at another church, but he noticed a troublesome emotional numbing when trying to get to know his new congregation. This was a sign he had not resolved the trauma of his past firing.

We explored the causes of the numbing using an active imagination technique similar to that used with Duane. His numbed feeling led us to the following experience.

I'm really scared.

In a cave behind the destroyed garden [where I've met Jesus before] is a man, old with exaggerated features. He is all my fantasies of being purposely cruel to hurt someone. I realize that my emotional deadness is from taking all of his energy and killing myself with it.

The Man is called "Bad Seed". This is a name given to someone with no good in him at all, bad from birth, born with the desire to do evil. He was bad; He was always bad. When He was a baby He cried all the time. He wouldn't eat or sleep. You couldn't hold or walk Him or make Him shut up. He did it because He was bad. He was born sick with pneumonia and colic. He couldn't breathe or eat. He constantly wanted attention. He threw up all the time. His parents went to work. The grandmother and grandfather were there to care for Him/him. The grandfather was dying and had lost both of his legs. He died a slow death on the bed in the back room. There was a great aunt dying in the front room. Grandmother had to take care of five cousins, two dying old people, and now a crying baby. The baby picked up that he was bad because he wouldn't shut up. He was constantly wet, messy, colicky, and tired.

The baby was scared because someone was going to come and get him, a Bogey Man. He feared no one would stop the Bogey Man--because the baby was bad. He could look through slats in his crib to a screen door and see the Bogey Man standing at the screen door. In his dreams the Bogey came in different forms. He was a tall dark shadow. Once he was an animal or a bear. When I feel Bad Seed's closeness, it's the same feeling. He wants to get me. It's the same evil. He wants to get me because I belong to Him.

I'm confronted with the reality that maybe that's who I really am-I'm the Bad Seed.

I feel like I've fought against being the Bad Seed my whole life, but Bad Seed wants me to be the bad seed.

Bad Seed has created nightmares, fear, shame.

We put on the armor of God. It felt too heavy. We then consulted the higher unconscious and Christ who dwells there.

I stand at the door of the cave where Bad Seed lives, and I let Jesus go in and tell me what he sees. He stops at the opening of the cave. He places his hand on the back of my head. He pulls my forehead toward him and kisses me. He walks in, the darkness fades to soft light. Bad Seed is not afraid of him and knows him. The me that's inside of Bad Seed is so glad he's there. Jesus sees a lot of different faces within Bad Seed. He recalls walking the earth and encountering him in various people who he knew. Bad Seed has a right to exist. Jesus can't take that away. But he says he's not as old as I think he is. Jesus invites me inside. I can look at him, but I'm warned, "Don't touch."

We stand looking. Jesus holds my hand. He prays and asks the Father to let me see what he sees. Bad Seed puts on makeup so people won't know he's crying. It gives him a look of control. His hands are clenched in fists, but not anger or hatred. It's pain. The pain is so bad he has to clench the clothes he's wearing in his fists. He's crazy-mad, not hateful. His mind is like Niagara Falls. He hears millions of voices like Niagara Falls. You can see the craziness in his eyes. If you removed his clothes, he's covered with scars. Many he inflicted himself. He doesn't speak because someone has cut out his tongue.

Why doesn't Jesus make him handsome and likable?

He wants me to know what he's made of, what formed him. Jesus didn't make him, so he doesn't transform him.

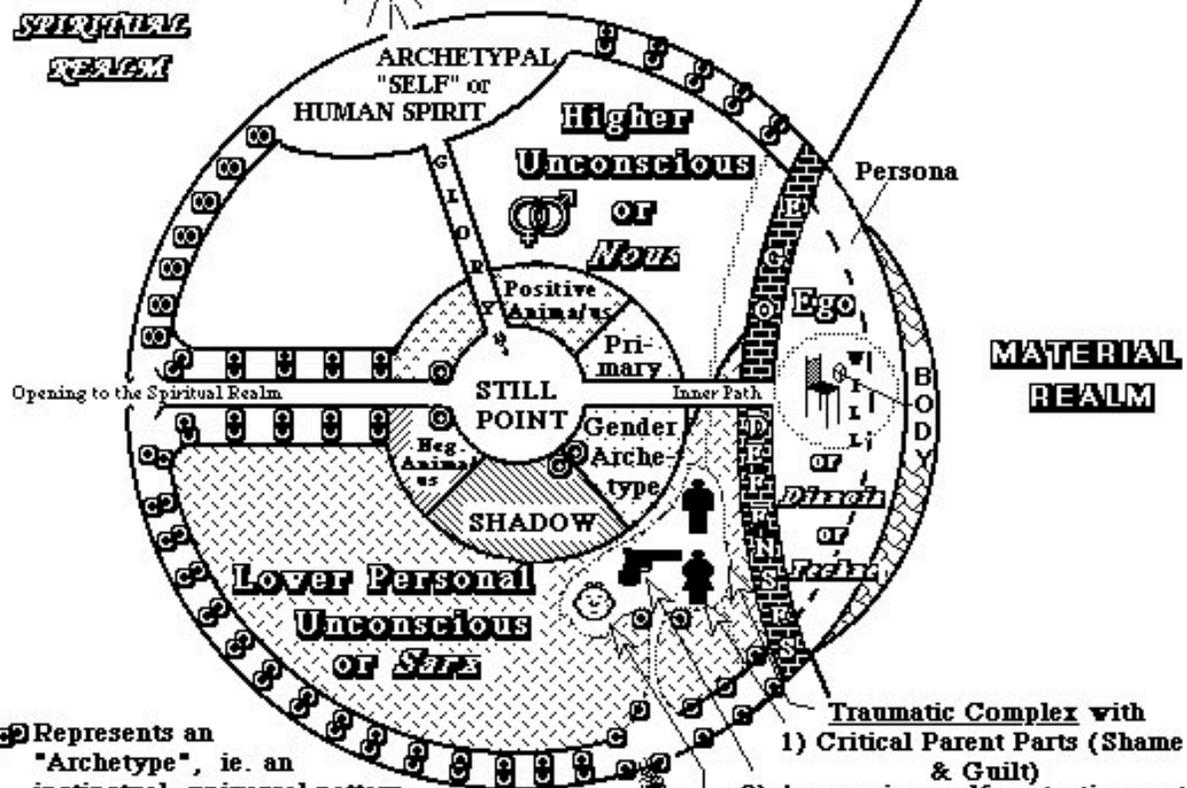
I have been known by Jesus. He wants to know me and me to know that I've been known. That's what a creator does with his creation. It's like Jesus is saying, "Look at your creation. Know him. Restore him. Be to him what I have been to you."

III. **The Orientation of the Archetypes on the Model of the Soul.** (See the diagram titled The Psyche (Soul) found on the Web at troycaldwell.com as part of the article "A Journey Through the Soul" Part 1) and below.

- A. **They are both deepest and highest from the vantage point of the conscious mind. They are experienced subjectively as deep (furthest from consciousness) and awesome (numinous) when they come to consciousness.**
- B. **They divide the spiritual domain from the psychological. It seems to me that the spirits, both good and ill, interact directly through the archetypes, rarely coming to direct consciousness, but seen primarily through their effects on the soul.**
 1. Demonic is seen imagistically as hiding out in more human-like forms in ritually abused patients. When the human disguise is removed, the demonic is easily discerned and removed and the human-like form is left with less agitation and negative power. It is then more amenable to change.

2. The holy influences (image of Christ, saints, angels, etc.) seem to come without disguise. They expect the operation of human choice and will. They will empower capabilities (i.e. activate archetypes) for us, but will not do things left to human responsibility for us. That is up to us. When told to reveal themselves undisguised in Jesus' name, they may increase in numinosity, show nail scars, or manifest other signs of identity that reveal their nature. They promote humility rather than pride, bring forth the fruits of the spirit over the long run, and teach only that which is consistent with the Bible.

THE PSYCHE (Soul)



⊙ Represents an "Archetype", i.e. an instinctual, universal pattern of natural motivation and natural revelation (with bipolar structure)

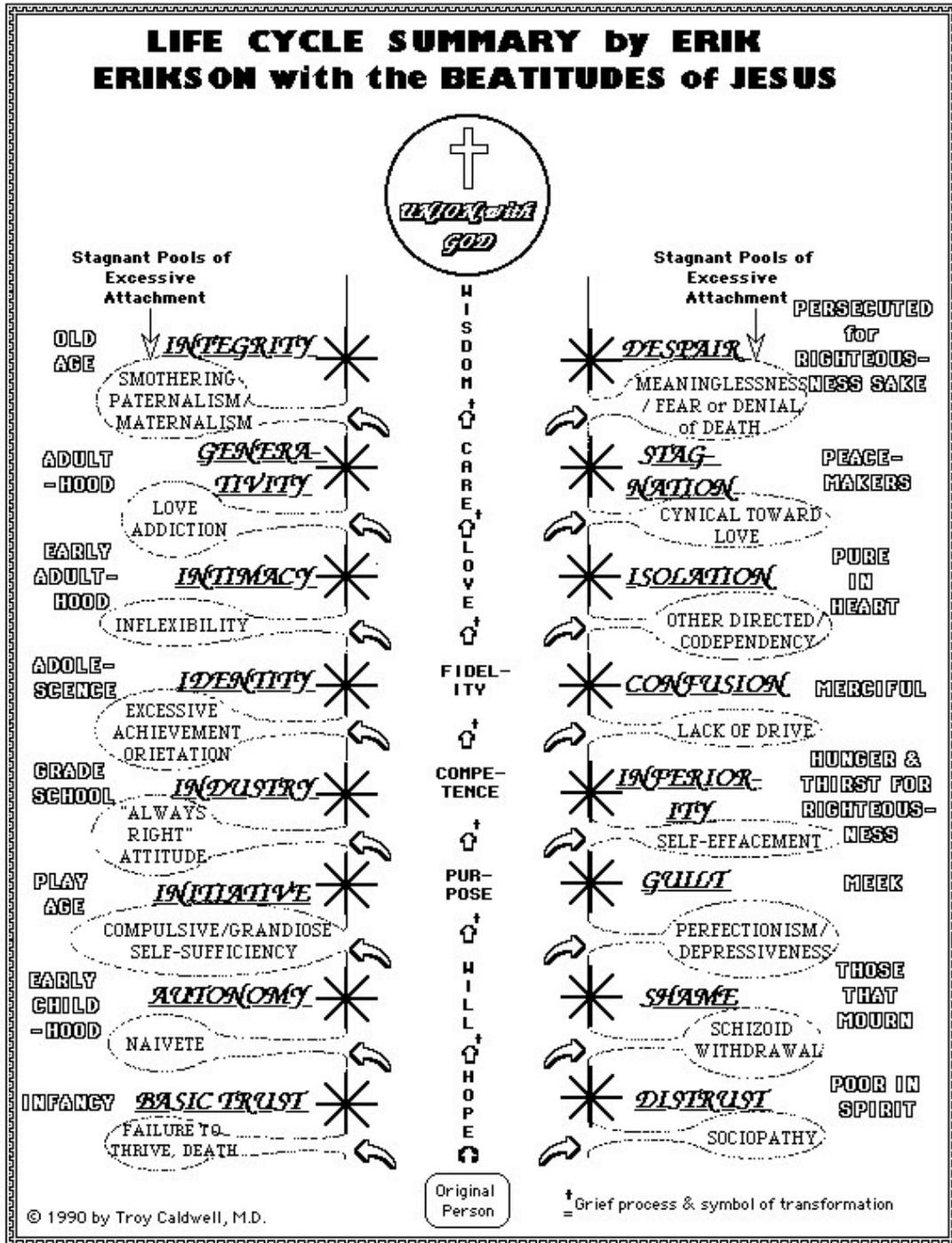
Important Points:

The **Ego** is the organ of our average waking consciousness. Through it, we exercise direct control over the **Body** through our **Will**, but not without influences from the deeper regions. In Greek, *Dianoia* (mind related to will) and *Techné* (mind related to analytic or technical knowledge) are distinctions English combines into "Ego" or "conscious mind". **Persona** is the mask or front we put on for the public. When we over-identify with this outer self, living life primarily to please others, we lose contact with our deeper self and begin to experience ourselves as a shell, hollow, or shallow—not our true self. This causes our unfulfilled life potential to dam up under the organizing force of the **Shadow**. The Shadow operates according to self protective instincts. It collects the fragmented reactions and memories of our lives which are not integrated into the flow of wholeness of our higher unconscious. Lacking an empowered, integrating center, the Shadow and **Lower Unconscious** react with a reflexive fight or flight response to situations of threat, sometimes overcoming the **Ego Defenses'** ability to contain them. From this process arises our compulsions, addictions, and other immature feelings and behaviors. The parallel Greek term is *Sarx*. Thus the Shadow can be seen as the organizing program for "sinful nature". Notice how the *Sarx* rises to form a separation or "veil" between our consciousness and our deeper self and spirituality. The higher values and spirituality of the **Human Spirit** are mediated by the *Nous* or **Higher Unconscious**. These communicate to our consciousness largely through symbols and higher intuition and are best experienced through inward stillness. The inward center of our soul is the **Still Point**. In calm centeredness, we feel most genuinely ourselves. This is where our consciousness rests in deep relaxation, reflection, deep prayer, meditation, and contemplation. The latter three can involve even higher realms as well. Symbols uniting masculine and feminine are among the highest in the *Nous*, e.g. spiritual marriage imagery of *Song of Songs*. These arise from the **Animal/Animus**. The highest psychic organizer, beyond symbol and concept, is the **Archetypal Self**. It and God are the source of **dreams** which often depict the various lower parts.

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IV. How Archetypes are Organized Hierarchically in the Soul--Note the diagram: "Life Cycle Summary by Eric Erickson with the Beatitudes of Jesus" below.

Things that are universal will tend to have correlations in different major areas of knowledge. Erickson's psychosocial developmental schema therefore might be expected to correlate with other developmental schemas from theology. The beatitudes of Christ have historically been understood as a pathway of development for the soul seeking God. This diagram correlates the two developmental schemas and shows the astounding parallels coming from two unrelated sources.



A. Archetypes are represented by the asterisk-like form.

1. The shape represents paddle wheels aligned opposite one another rotating in the direction of the arrows.

2. They empower the movement of water (i.e. life energy) through the channel (i.e. pathway of growth and development).
 3. They are arranged in pairs opposite one another like the archetypal opposites within the soul.
 - a) The pull of the opposites in the soul form a hierarchy of gut level urges and fascinations that result in motivation for a person to grow and develop.
 - b) Eric Erickson's terms for each pair of opposites are in solid bold print near the paddle wheels. (Eg. Trust vs. Mistrust; Autonomy vs. Shame; etc.)
 4. In actuality, each of Erickson's stages may be made up of hundreds of individual archetypal patterns (rather like computer subroutines) which flow together to create the larger pattern we call "trust vs. distrust", etc.
- B. A sail boat floating down the channel between the paddle wheels would be representative of our conscious mind (i.e. ego).**
1. The boat would have a tendency to be pulled to one side or the other depending upon which way the wind was blowing (spirits or attitudes of people or culture) and depending upon the way the person at the rudder of the boat steered it.
 2. Should the boat go too far to one side, the current of the paddle wheel would tend to pull it into a stagnant eddy resulting in the boat becoming stuck. This would be like psychological fixation, commonly known as immaturity.
 - a) The terms inside the eddy pools represent personality characteristics that might arise at the different developmental levels should a person fail to master that particular step and become "stuck".
 - b) The traditional "vices" would be found in the stagnant eddies as well.
 3. **If therefore is the psychological task of the conscious ego to learn to discern the pull of the currents (instinctual urges & developmental call), the influence of the winds (the world, flesh, devil, higher intuition, & Holy Spirit), and the characteristics of the boat (conscious skills & capabilities) so that he or she can guide the boat skillfully between the extremes.**
- C. The successful navigator finds the virtues listed down the canal's center growing more and more within him. Note: 2 Peter 1:3-11**

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins. Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

- D. Our faith teaches us and our experience attests that unless we are empowered and directed by the Holy Spirit, none of us can stay on course. See 2 Cor. 3:17-18; John 15:1-5; 16:13.**
1. In addition, none of us have survived childhood without there being some wounding, sin, and unfinished psychological business that requires healing.
 2. Therefore each of us must go through the purgative journey during which we discover and heal fragments of our soul still stuck in the stagnant eddies of earlier life.

V. Utilizing the Archetypes as Guideposts on the Spiritual Journey

- A. Jesus, as sinless man, sailed skillfully this archetypal canal in his development and his revealed character in scripture suggests he had a balance of all archetypal traits necessary for complete manhood.**
- B. UNDERSTANDING OUR ARCHETYPES HELPS US BE OUR TRUE SELVES IN CHRIST**
1. They can show up in our dreams and show us where we need to develop.
 - a) The principle of compensation in dreams allows us to conclude this.
 2. They produce intense longings for archetypal expression (i.e. expression of the true self) along with the archetypal balance we call wholeness. These feelings and symbols can instinctually guide our desires and behaviors. This guidance can either be conscious or unconscious.
 - a) When unconscious, we are more apt to be one sided and see things only from the single point of view of our primary archetype. People of different archetypal persuasions than we will be poorly appreciated or understood. We will tend toward an ego-centric view and think that people who do not think like we do must be wrong when perhaps they are simply different.
 - b) When conscious, we can seek to cooperate in the wholeness promoting flow guided by the compensating revelation of our dreams. This will result in fewer disharmonies of soul and probably more accurate

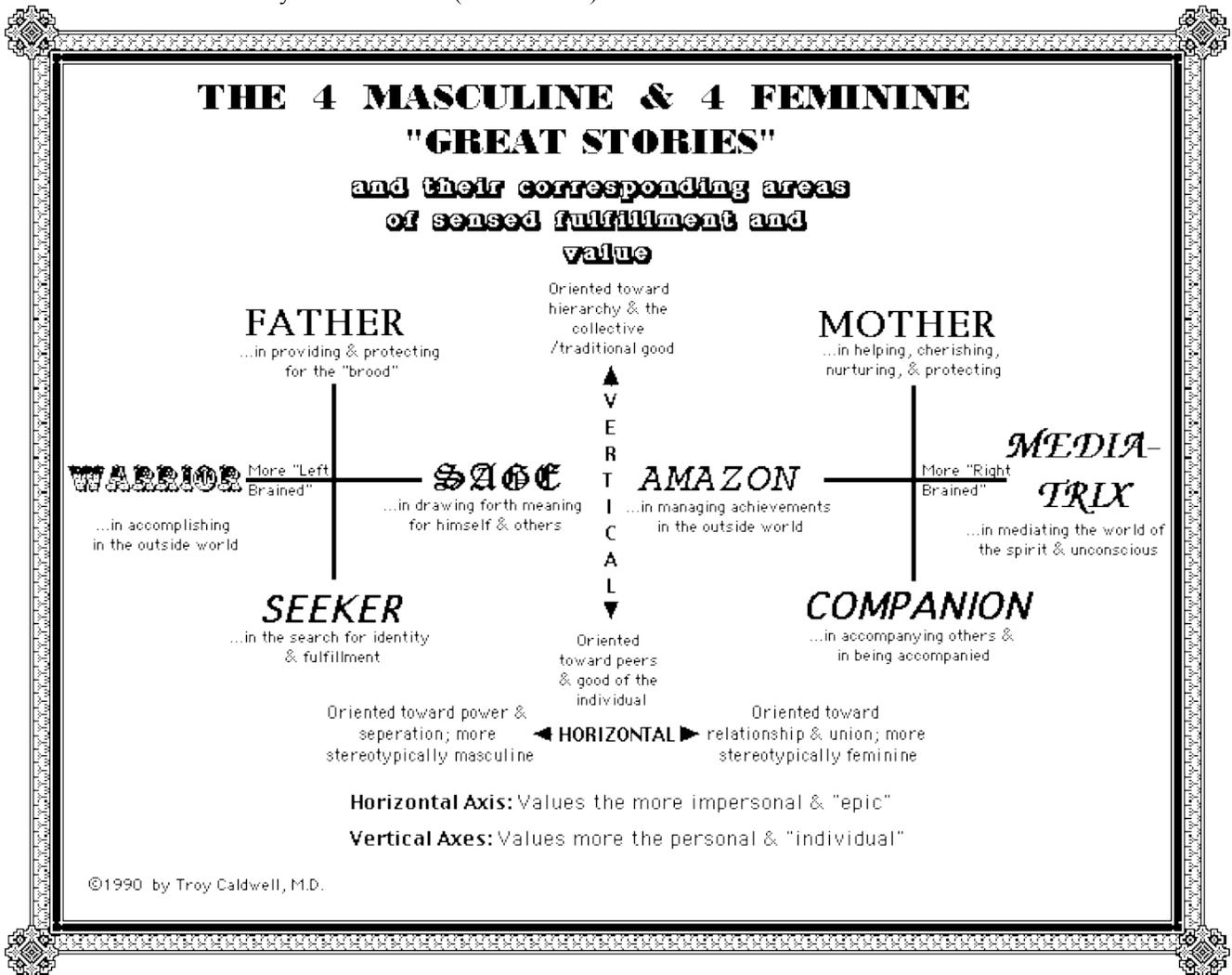
following of God in our development and life journey. We can orient our soul to God and His work in our life.

3. **The 8 Archetypes of the Adult Person**

- a) Ref. *About Men & Women* by Guzie & Guzie: Paulist Press
- b) Note that any archetype tends to try and dominate and usurp lordship of our soul.
 - (1) This dominating tendency can be understood as a tendency toward idol worship--putting a lesser good in front of the greatest good.
 - (2) Wholeness demands we sacrifice the archetypes lordship yielding only to Yahweh. Note the sacrifices required of the patriarchs
- 4. 1st half of life is living out our primary archetype & true self unless we have been so living for others that we lost contact with our true selves because of codependent living for others
 - a) Describe Steve's journey--a sage who, from his persona, married a mother/ Amazon rather than his complement, the mediatrix.
- 5. The second half of life often develops our secondary archetype.
 - a) The archetypal shift often triggers some of the midlife crisis.

C. **The archetypes of mature adulthood have been described by Carl Jung and his students.**

- 1. Survey of the 8 primary Masculine & Feminine archetypes of adult life.
 - a) See diagram below titled "**The 4 Masculine & 4 Feminine 'Great Stories'**" & *About Men & Women* by Guzie & Guzie (Paulist Press).



2. **THE MASCULINE ARCHETYPES**

a) **The FATHER--ABRAHAM**

- (1) Traits
 - (a) FINDS IDENTITY & FULFILLMENT IN providing and protecting for "brood".

- i) Eg. family, employees, pupils, patients, parish, clients.
 - (b) Strict in performance of "his duty" & expects same standards from others.
 - i) Gives orders & expects them to be obeyed...directive but not necessarily authoritarian.
 - (c) Likes to be asked for help, but reluctant to ask others for aid.
 - (d) Main concern for children is that they learn to also take responsibility
 - (e) Guardian of tradition & convention. Likes stability & permanence
 - (2) Dark Side
 - (a) Tends to relate to others "paternalistically". This may not be wanted.
 - (b) Can be dictatorial and opinionated.
 - (c) May follow unquestioningly those in authority over him--hierarchical mentality.
 - (3) ABRAHAM--Gen 12-
 - (a) His promise and Biblical role was the father of Israel
 - (b) The son of promise, Isaac, was his greatest joy.
 - (c) God required a long wait (testing) before it's fulfillment, but Abe tended to have faith in the authority.
 - (d) Readily responded to the rescue needs of his kinsman, Lot.
 - (e) Established the great symbol of hierarchical submission to God--circumcision.
 - (f) Feared human authority over-much, calling Sarah his sister before Abimelech
 - (g) His call to sacrifice was around his fatherhood. Would he sacrifice his father-longings for Yahweh in the person of Isaac?
 - (h) Discovered God is just
- b) **THE SEEKER--ISAAC**
- (1) Traits
 - (a) Finds his identity and fulfillment in the search for identity and fulfillment
 - i) Since he enjoys the search itself, it takes them much longer to have a sense of who they are--opposite the Father.
 - ii) Father knows identity from **connection with** collective values
 - iii) Seeker discovers identity through **separation from** collective values.
 - (b) Much more interested in peer level relations with a variety of men & women.
 - (c) Often personable & easily liked at first.
 - (d) Does his own thing more than any other archetype.
 - (e) Often off on new "adventures".
 - (f) Open minded & easily assimilates new ways of doing things. Looks for better ways.
 - (g) Often shy away from hierarchies as far as finding their meaning.
 - (h) Not always ready to put serious effort into his open-mindedness to make it productive.
 - i) Has difficulty making commitments for the long haul--e.g. Al
 - (i) Often acts as if the rules don't apply to him.
 - (2) Dark side
 - (a) Tends to be eternal boy or Peter Pan.
 - (b) If he doesn't learn self discipline, he may lack stability.
 - (c) May have many acquaintances but few enduring friendships.
 - (d) May tend to blame others for his failures.
 - (3) ISAAC
 - (a) Least well identified of the patriarchs.
 - i) Known more for his romance with Rebecca than for his own deeds
 - (b) Did not define himself well with Abimelech, making the same mistake his father did by saying his wife was his sister.
 - (c) Didn't fight to keep his wells, but seemed content to roam on
 - (d) But in his wandering, he did find the Lord.
 - (e) His testing seemed to be through the rejection of various people and being bullied.
 - i) He had to toughen up which is one way of toughening your poorly formed identity .
 - ii) The Seeker's deepest desire is to be appreciated & understood for how meaningful his search is. This is what Isaac was likely called to sacrifice.
 - (f) He discovered God saves.
- c) **WARRIOR--JACOB**
- (1) Traits--Most caricatured masculine
 - (a) Finds his identity and fulfillment in accomplishing in the outside world.
 - (b) Focuses on
 - i) winning the game
 - ii) accomplishing the task

- iii) competing for the prize
 - iv) executing the plan,
 - v) conquering the territory
- (c) *The* socially approved archetype for the man in his 20's & 30'S as it's strong at making a place for himself in society.
- (d) Likes to manage power
- i) Finds satisfaction in ranks, titles, and perks that come with a position.
- (e) Energized by whatever is doable.
- (f) Concerned with efficiency
- (g) Focus is impersonal and collective
- (h) Focus is outer life
- (i) Tends to not allow pain or inconvenience to stand in the way.
- (j) Determined.
- (2) Dark Side
- (a) Often finds it difficult to be receptive to ideas and values that are bigger than the project or struggle at hand.
- i) Eg. Patton relieved by Roosevelt
 - ii) Must develop a strong value system and acquire wisdom (more a sage function) which can make him ask if the task is *worth* doing.
- (b) Often insensitive to people needs and needs to seek counsel to understand human dynamics and "human resources".
- i) Can tend to treat people as object on a chess board
 - ii) Can deal with relationships as conquests
- (c) Drive for power can tend to become a need to control others.
- (d) Can tend to be marked by excess willfulness, determination, and task orientedness at expense of other values
- (e) Least empathic naturally
- (3) JACOB
- (a) Usurped his brother Esau's birthright through clever scheming
- (b) Willing to sacrifice family and security for the prize of the birthright.
- (c) Was himself tricked by the scheme of Laban
- i) Worked tenaciously for 14 years in order to earn his bride, Rachael.
- (d) Prayer indicates interest in acquisition of property.
- (e) Left Laban via craft and stealth.
- (f) Famous for wrestling all night with an angel to ask for a prize (blessing)
- (g) His sacrifice was his ability to be as strongly warrior-like via having his hip put out of joint by the angel
- (h) Finally he learned to be humble to his brother Esau. Able to come back into relatedness when this occurred.
- (4) A Warrior's Spiritual Exercise
- I put my body through its paces like a war horse; I keep clean, sturdy, prepared. I harden it and I pity it. I have other steed.
- I keep my brain wide awake, lucid, unmerciful. I leash it to battle relentlessly so that, all light, it may devour the darkness of the flesh. I have no other workshop where I may transform darkness into light.
- I keep my heart flaming, courageous, restless. I feel in my heart all commotions and all contradictions, the joys and sorrows of life. But I struggle to subdue them to a rhythm superior to that of the mind, harsher than that of heart--to the ascending rhythm of the Universe.
- The Cry within me is a call to arms. It shouts: "I, the am the Lord your God! I am not an asylum. I am not hope and a home. I am not the Father nor the Son nor the Holy Ghost. I am your General!
- "You are not my slave, nor a plaything in my hands. You are not my friend, you are not my child. You are my comrade-in-arms!
- "Hold courageously the passes which I entrusted to; do not betray them. You are in duty bound, and you act heroically by remaining at your own battle station. "Love danger. What is most difficult? That is what I want! Which road should you take? The most craggy ascent! It is the one I also take: follow me!
- "Learn to obey. Only he who obeys a rhythm superior to his own is free.
- "Learn to command. Only he who can give commands may represent me here on earth.

"Love responsibility. Say: 'It is my duty, and mine alone, to save the earth. If it is not saved, then I alone am to blame'"

From *The Saviors of God: Spiritual Exercises* by Nikos Kazantzakis

- (a) Note its one sidedness.
- (b) Exercises like this activate the warrior archetype unto God though would be inadequate by themselves to produce wholeness.

d) **SAGE--JOSEPH**

(1) Traits

- (a) Finds his identity and fulfillment in drawing forth meaning for himself and others.
- (b) Drawn toward the inner world of meaning.
- (c) Organizes world around a philosophy, a system of significance, a search for meaning.
- (d) Inner drive is to put himself and others in touch with truth, reason, spirit, or whatever name he might give to worthy ideas
- (e) Sees the world against the background of his theories & mental models of understanding world & experience.
- (f) Idea oriented more than people oriented. His best contact with other people is through sharing ideas, theories, visions.
- (g) Often not good at small talk, much preferring to discuss ideas at social gatherings.
- (h) Competition does not excite or motivate him as much as warrior.
- (i) Sees possibilities in nearly any situation
- (j) Forte is the world of conscious meaning. Contrasts to Mediatrix whose world is that of unconscious meaning.

(2) Dark side

- (a) May not be the best one to implement ideas he's developed.
- (b) May have tendency to not get anything done.
- (c) Can be at odds with the outer world which may not fit his grand visions.
- (d) Absent minded
- (e) May be blind to obstacles standing in the way of his dreams and possibilities.
- (f) Can tend to have an inflated view of his dreams, visions, and theories.
 - i) Can become pretentious
- (g) Unless he comes to appreciate the mediatrix, his theories may tend to be over-rational

(3) **JOSEPH**

- (a) Got into trouble with his inflated ideas about his own dream.
 - i) If time permits, explain the dreams
- (b) Was taken into a situation where his pride was humbled & his integrity mistreated.
 - i) He therefore could no longer trust in his Sage nature to save him.
 - ii) Yet it was his sagacious interpretation of dreams that allowed his release from prison
- (c) Eventually he was able to translate his sagacity into administration of a nation, a more fatherly function.

(4) Personal Illustration

- (a) Use "Analysis of a Purgation Dream of Troy Caldwell; February 1986"
- (b) Compare this humiliation with the glory of the castle dream to illustrate the principle of compensation toward wholeness.

3. **THE FEMININE ARCHETYPES-- refer to 1992-93 film "Enchanted April" for a beautiful depiction of these.**

a) **MOTHER**

(1) Traits

- (a) Finds identity and fulfillment in helping, cherishing, nurturing, and protecting.
- (b) She's a life giver
- (c) Assists all who are in the process of becoming.
- (d) More people oriented than achievement
 - i) Will give herself to the point of exhaustion when she feels needed,
- (e) Patience, sharing, and unselfishness are qualities she values and fosters.
- (f) Conserves & promotes family values and is a caretaker of tradition.
- (g) Doing for those in need is more satisfying than equal power peer relations.
 - i) Not usually a risk taker
- (h) Children often the focus rather than spouse

- (2) Dark Side
- (a) Can be over-indulgent
 - (b) Can be an anxious nurse
 - (c) Smothering. Mothers when this is not welcome.
 - i) May try to feel needed when she's really not.
 - ii) May instruct or give advice when not warranted as in peer situations
 - (d) May push her children to perform in her name, to show that she's a "good mother"
 - (e) Can suddenly feel the martyr when she feels she has been taken for granted.
 - (f) Can be subtly manipulative when her point of view is disputed
 - (g) Seen in archetypal imagery as the witch mother
 - i) The biblical archetype of this is Jezebel
 - ii) There is both a witch mother archetype and a witch mother spirit, a distinction not made by Jungian psychologists.
 - iii) Her major message is a sense of victimization and helplessness and denial of the goodness of being (incarnation).
 - iv) She gains power over the inner child through fear, especially of abandonment (e.g. by parents, society, God) and catastrophic thoughts and images.
 - v) Overcoming the witch mother archetype and her death promoting inner messages is pivotal in overcoming depression and excess dependency in both women and men. Cognitive therapy helps this. (i.e. telling the truth to yourself with your reason rather than believing her numinous messages of doom and gloom and accusations of your worthlessness. Knowing who you are in Christ and speaking the truth to the "devil" like Jesus in the wilderness helps.)
 - (1) *Active when we fear suffering.*
 - (2) *Inner child's complaint is often, "It's not fair!" (implication="I'm a victim!")*
 - vi) Greek archetype is Medusa
- (3) Mary the Mother of Jesus
- (a) Archetypally referred to as the mother of God. (Theotokos)
 - (b) Like the Father, the archetypal sacrifice of the mother is giving up her child.
 - i) Began at twelve in the temple. Lk 2:42f
 - (1) *Lost track of him for 3 days (a presage of the tomb & a symbol for a transformative process)*
 - (a) What greater horror & guilt for a mother?
 - (2) *When found, she did the typical Jewish mother guilt trip.*
 - (a) "Son, why have you treated us so? Your father & I have been (worried sick)."
 - (b) "Why did you seek me? Didn't you know I must be in my Father's house?"
 - (3) *Unlike the flaw of her archetype, she knew how to think before she spoke & wasn't the know-it-all mother.*
 - (a) "and his mother pondered all these things in her heart." Moms tend to remember special things about their kids.
 - ii) Mentioned 4 times during Jesus' ministry
 - (1) *At the Wedding feast at Cana--Jn 2*
 - (a) Jesus withdraws himself f/ her authority by saying, "Oh, woman, what have you to do with me? My hour has not yet come."
 - (2) *At Capernaum--Mt 12:46-50*
 - (a) Jesus' answer about Mary & his brothers when they wanted to interrupt him at a public gathering. Pointing to his disciples he said, "who are my mother & brothers? Whoever does the will of the Father, in heaven is my brother
 - i) and sister, and mother."
 - ii) How's that for an ungrateful son? Wouldn't an unbalanced mother's dark side come out then?!
 - (b) Probably was trying to overprotect her son--a dimension of the weak side of the Mother.
 - (3) *At the cross where Jesus tells John "Behold your mother."*
 - (a) Suggests an epic role as mother for her in the church.
 - (b) A good mother never abandons her son.
 - (4) *At the upper room engaged in prayer with the disciples before Pentecost*
 - iii) Discovered God's authority: "Be it done to me according to Thy word."

b) **COMPANION**

- (1) Traits
 - (a) Finds identity and fulfillment in accompanying others and in being accompanied.
 - i) Can be intellectually
 - ii) spiritually
 - iii) emotionally
 - iv) domestically/sexually
 - (b) Her quest is for union with others and her own self.
 - (c) The relationship is all & everything is subordinate to that.
 - (d) Relatedness is personal and individual, not collective like the mother.
 - (e) Attentive, adaptable, accommodating
 - (f) Devoted companion, intriguing spouse, intense friend, passionate lover, trusted counselor, inspiring teacher
 - (g) Not preoccupied with societal role or the opinion of the masses, only the individual relationship intrigues her.
 - (h) Social openness but avoids hierarchical structures
 - (i) Tends to awaken a man to a life beyond his role responsibilities toward formation of his whole personality
 - (j) Dislike hidden agendas. Promote depth and reality in relating.
 - (k) Likes the individual personalities of her children and therefore enjoys babies less than mother types.
 - (l) Less concerned with togetherness than private space in families
 - (m) She enjoys doing **with** whereas mother enjoys doing **for**.
- (2) Dark side
 - (a) Can tend to be overly familiar with her children, forgetting necessary generational boundaries
 - (b) Must learn boundaries in relationships--what belongs in one but not in another depending on their level of intimacy & social situation
 - (c) May tend to use relationships to find herself at the expense of others
 - (d) May tend to get so enamored with the new experience of relatedness that they forget the person they are relating to.
 - (e) If dependent, may make inordinate demands for time and attention.
- (3) Mary Magdalene--Least evidence to support.
 - (a) Related as a friend and companion to Jesus & the disciples
 - (b) Was first to the tomb & greeted warmly by Jesus.
 - (c) Was huggy. Jesus had to tell her not to touch him.
 - (d) She must now sacrifice dependence on physical presence of the companion in favor of inner spiritual empowerment.

c) **AMAZON**

- (1) Traits
 - (a) The self contained woman who finds her identity and fulfillment in managing the outer world.
 - (b) Drawn to outer achievements, success, excellence
 - (c) More concerned with collective values than people and relationships
 - (d) Identity springs from planning, organizing, competing, and succeeding.
 - (e) Order & efficiency are strong values
 - (f) Feels fulfilled when she is in control of the situation
 - (g) Many enjoy managing a home but many eventually do not feel taken up with home and relationships
 - (h) Often courageous
 - (i) With men, she may be the refreshing companion who is self sufficient and makes few demands.
 - i) She & the man may act as mutual challengers
- (2) Examples
 - (a) Woman in politics
 - (b) determined actress who wants to make a name for herself
 - (c) Sportswoman
 - (d) Active businesswoman
 - (e) Confident teacher who enjoys passing on knowledge
 - (f) The reserved Mother Superior who guides her organization wisely
 - (g) Secretary who takes pride in seeing that the office runs smoothly
 - (h) Loyal assembly line worker
- (3) Dark Side

- (a) May tend to see children in light of their ability to achieve
 - i) May Tend to emphasize getting & doing over being and learning for its own sake.
 - ii) Can become an impatient mother & demanding housekeeper when needs for achievement exceed the home.
 - (b) May become perfectionistic
 - (c) May be over-expectant & exacting toward others
 - (d) May not appreciate the efforts of others since "if you want the job done right, you must do it yourself"
 - (e) May manipulate others to work on a project that enhances her own reputation.
- (4) Proverbs 31 Woman
- (a) Business woman
 - (b) Hard worker
 - (c) Takes good care of her household
 - (d) Well prepared
- d) **MEDIATRIX**
- (1) Traits
- (a) The mediumistic woman who...
 - (b) Has access to the collective unconscious and finds her identity and fulfillment in mediating the world of the unconscious.
 - (c) Permeated by the non-tangible atmosphere of her surroundings & the unfolding, latent cultural movements of her times.
 - (d) Helps others see what is invisible---she can sense it's presence
 - (e) Uncanny sensitivity to psychological needs of others
 - (f) Rarely a public person in this role
 - i) May exercise gifts in art or things thought of as esoteric
 - (g) Has potentially good instincts as a listener, counselor, minister
 - (h) Feels as if she lives in two different worlds
 - i) The ordinary land of the living and personal
 - ii) The non-living, the supernatural, the universal/archetypal.
 - iii) Highly intuitive with many experiences of Knowing which she can't explain.
 - (i) Often influenced by the unconscious of other people.
 - (j) Often reverent toward symbols, ritual, worship, art
 - (k) Often unconventional & little concerned with how others perceive her.
 - (l) Personal power & financial security of little importance.
 - (m) Strong sense of the numinous & instinctual. Lives from her gut in contrast to the Amazon who is more from her head.
 - i) Mother & Companion live more from their hearts
 - (n) Important role in mediating the unconscious to men, often assisting them in dying.
 - i) People often find themselves inexplicably bearing their souls to these woman even in short relationships
 - (o) She is the receptive container for information that originates outside herself and helps others "see" what is invisible.
- (2) Dark Side
- (a) Sometimes transmit knowledge prematurely without realizing it.
 - i) May intrude her insights onto her children, frustrating their need to feel their own feelings & learn for themselves.
 - ii) May appear unfocused & vague
 - (b) Prone to confusion, not knowing what are her own feelings & what are others
 - i) Must work at developing boundaries. Amazon must work at letting down hers.
 - ii) Developing a strongly discerning tough ego is harder for these women.
 - iii) May become quite tormented if strength is not developed.
 - (c) May become inflated in thoughts & action as if she is so numinous and special in her knowledge.
 - i) Eg. stereotyped artistic temperament.
 - (d) If they associate their numinous experience with the will of God too much, they can become presumptuous.
 - (e) She may exaggerate her abilities in order to intrigue & mystify those fascinated with the unknown.
 - (f) She may even misinterpret or misuse the awareness in order to have power over people.
- (3) **Martha (Amazon) & Mary (Mediatrice) of Bethany Compared**
- (a) Luke 10:38--A visit of Jesus at their home
 - i) Martha

- (1) *Opened her home*
- (2) *Tried to control*
- (3) *Worried & upset*
- (4) *Distracted by preparations*
- (5) *Given a personal call to "the better part" by Christ*
- ii) Mary
 - (1) *Sat at his feet*
 - (2) *Chose naturally what is "better"*
- (b) John 11--Lazarus' death
 - i) Martha
 - (1) *Ran to meet Jesus. Took initiative & action.*
 - (2) *Knew the theological facts*
 - (3) *Could believe in the facts in spite of her feelings. Emotions do not get in the way of reason as much as in the Mediatrix.*
 - (a) *"Even now God will give you whatever you ask."*
 - (4) *Jesus expands her knowledge & insight regarding the theological facts--reflective growth first.*
 - ii) Mary
 - (1) *Stayed at home when she heard Jesus was coming. Waited on Jesus. Was the recipient of action.*
 - (a) *Went to Jesus after he asked for her.*
 - (2) *Fell at his feet, expressing with her body and symbolic action, her inner feelings.*
 - (a) *Mediatrix women are more affective in their experience of life and God than Amazons.*
 - i) *The body more deeply expresses instinctual truths than other modes of expression like words.*
 - ii) *& the Mediatrix is more directly in contact with the instinctual reality than are the other archetypes.*
 - (b) *Amazon's are more reflective in their spirituality and approach to the world.*
 - (3) *More dependent on the felt presence of the Lord in order to believe than the Amazon.*
 - (a) *"Lord, if you had been here, my brother would not have died."*
 - (4) *Inspired deep movement in Jesus' spirit. He wept.*
 - (a) *Mediatrix women mediate the instincts and unconscious to others. Tends to draw out latent feelings of others, especially men.*
 - (b) *Here she was used by the Spirit to elicit Jesus' as yet unexpressed sorrow.*
- (c) John 12--Dinner at Lazarus' house
 - i) Martha
 - (1) *Served (as usual)*
 - ii) Mary
 - (1) *Poured expensive nard on Jesus' feet.*
 - (a) *Perfume used for burial*
 - (b) *Broke the container so that the house was filled with the sweet smell*
 - i) *The mediatrix ego is often a broken container that allows the fragrance of love amidst suffering to radiate to those about her*
 - (2) *Was criticized by Judas and by those unappreciative of the value of the spiritual intuition and the symbolic.*
 - (3) *Was praised by Christ*
 - (d) The Sacrifice Required
 - i) *Amazon---Control*
 - ii) *Mediatrix---hope for respect and appreciation by the world for the depth of her soul*

D. **By seeking to understand where our imbalance currently is, we can reorient our souls toward Christ-likeness with God's help.**

E. **Imagistic inner healing prayer can be used to seek completion, balance, and Christ-likeness with specific prayer.**

1. Praying with specific knowledge of the will of God brings results. **1 John 5: 14.**
2. The power of identification & disidentification
 - a) *By seeing our soul in dreams and imagistic prayer, we can recognize our falling short of the glory God desires for us, since we know through our understanding of archetypes & scripture what the ideal is.*
 - b) *Whenever we see our defective parts in an image, this aids disidentification with the problem part, a necessary first step for psychological change to occur. See **Romans 6:11.***

- c) By identifying with Christ & the human ideal of wholeness he embodied, and receiving the empowerment to endure the tension of the archetypal opposites and by experiencing the symbols of transformation Christ offers us spontaneously in imagistic prayer, we are enabled to integrate the opposites and have our unconscious (*sarx* & *nous*) transformed according to the Christ patterns. See **Romans 6: 5-7**.
 - d) By the act of identification, that is, affirming that you have the mind (*nous*) of Christ within and your conscious mind is that mind (ego identifying with the higher unconscious) and not enslaved by the sinful nature (*sarx*), we link to the power who is the risen Christ within. We affirm our new nature with its Christian archetypal potentials (i.e. our 'mind of Christ'). See **1 Cor. 2:14-16; Rom. 7:25; Gal. 2:20**.
 - e) By affirming that the sinful nature shall have no dominion over us even when it seems to be winning most battles, and trusting Christ's transforming power and the power of who we really are in Him, we confront the accuser with His lies and encourage the activation of the Christian archetypes present in only partially expressed form in our soul. See **Romans 6:15-18; 7:25**.
3. Imagistic prayer (i.e. Christian Meditation) predisposes the soul to identification with and activation of our Christian archetypal gifts. **Gal. 3:1-3**.

VI. Some examples

A. Stories

1. Gwen's Small Group

- a) Gwen tells the story in her small groups of how when they discovered they all had their own distinctive style it...
 - (1) Helped them understand each other and appreciate differences.
 - (a) When first becoming aware of the differences, they had a group member named Vicki.
 - (b) There were things about Vicki that, before knowing of the archetypes, Gwen would have been critical about because it wasn't like her.
 - (c) Because Gwen could imagine the way Vicki saw the world due an appreciation of Types, it let Gwen accept her more.
 - (d) Vicki came in the door of their meeting late one day and said, "What's wrong." She could feel the reality of the suffering feelings of someone in the group. Indeed, a woman had just shared a painful story and was in the other room recovering, well out of Vicki's sight. Gwen wouldn't have appreciated that keen awareness if she had focused upon how spacey Vicki seemed or how inefficient she was and how different from me.
 - (e) Vicki was a Mediatrix and an Affective type. Gwen is an Amazon.
 - (2) Knowledge of a person's type helped group members know how to help each other better toward spiritual growth.
 - (a) Says Gwen, "If they have a problem with getting a task done, they know who to ask, because I'm the Amazon. It's given me more confidence in taking charge rather than tending to hold back and expect everyone to be a leader by nature like I am . Someone needed to take charge and make things happen. When I realized it was my strength, I did it, and they appreciated that."
 - (b) "Keitrah is really good at hospitality and helping, fitting in with her Companion nature. I would have felt guilty by not doing that, but knowing that's her strength and how she gets energized, I'm free to let her do that and not feel guilty that I'm not as fulfilled by giving hospitality."
 - (3) The Masculine and Feminine archetypes helped us conceptualize wholeness as a goal to shoot for.
 - (a) Clarified directions for growth.
 - (4) Improved empathy.
 - (5) Gave us patience for the others' weaknesses.
- b) It helped Gwen appreciate her own leadership style by...
 - (1) When she could name her strengths and weaknesses they didn't control or limit her so much.
 - (2) It helped her gauge her present behavior and leadership against the ideal of wholeness.
 - (3) It gave a grid with which to understand the strengths of Christ and other Biblical characters.

2. Troy's Dark Side Warrior

- a) I'm a Sage. Therefore my opposite and least skillful archetype is the Warrior
 - (1) The Warrior is the one who overcomes obstacles and accomplishes in the outside world.
 - (a) The phrase from an old war movie is apropos: "DAMN THE TORPEDOS; FULL SPEED AHEAD"
 - (b) This trait allows the Warrior to be very focused on achieving the goal irrespective of explosions and death all around them.
 - (2) At one time, I bought a new computer which was one of those easy to mess up Windows 95 machines. For someone whose first love in computers was a Macintosh, this was like letting the enemy into the camp, but I wanted to use a program that was only on Windows 95.
 - (3) Knowing full well, that I tend to get caught up too much in the computer, I told myself to not be neglectful of the family while I got the beast up and doing what I wanted it to do.

- (a) Nevertheless, once the operating system had been corrupted 3 separate times and various other snags and snafus developed, my anger has risen to a point that my Warrior instinct was strongly activated.
 - (b) I became obsessed with a determination that this enemy was not going to defeat me.
 - i) I began to spend too much time in the office massaging the beast, and when I was with Gwen, she could tell my thoughts and attentions were elsewhere.
 - (c) I had become a man possessed by his Warrior archetype.
 - (4) I managed to frustrate and alienate my wife royally, causing what could only be described as “The Anniversary from Hell”.
 - b) A wiser more developed Warrior would have been able to deal with the situation more flexibly and perhaps been better able to shift his attention more fully to the family and discipline the time spent on the other activity
- B. Castle Dream & subsequent realization of my role as “aircraft carrier”.**
1. DREAM: I saw a large castle with its foundation rising up from the ocean off the coast of Japan. Waves of the sea were swelling around its high walls, but it held sturdy showing no signs of movement though the force of the waves was substantial. An aircraft carrier was a short distance out from the castle cruising calmly, accompanied by an escort vessel. I saw myself as captain of the carrier.
 2. ANALYSIS: The carrier on which the dream-ego is located represents my ego. The ocean is the unconscious domain of soul. The castle represents my human spirit or in Jungian terms, my archetypal Self, the master program of the soul. I felt awe and fascination with the images
 3. SPIRITUAL APPLICATION: This showed me the solidity of my ego and inner spirit. Its strength called me through its numinosity (awe inspiringness) to explore deeper the mystery of the inward soul. I began to take my dreams and symbols seriously and received definite encouragement from God to continue the inward path through dream, lectio divina, and intuitive voice (locutions).
- C. I was first shown how undeveloped my dominant sage archetype was and how prone I was to pride. Note that pride is the sage’s frequent downfall. Here are summaries of messages from my dreams during this time.**
1. 11/29/85: There’s a self-preoccupied , self-important side of me who has too big a head when he speaks.
 2. 12/2/85: There is a too self-preoccupied part who speaks too long. Such a trait is fools’ gold.
 3. 1/6/86: You need to trust your gut reactions (intuition) more. Note that this goes counter to intellectual pride.
 4. 1/15/86: Your lack of training in theology will make you fall on your face if you write a book. You’re at a bicycle level of capability with the book idea.
 5. 1/22/86: Your capability of hearing God is not working well.
 6. 2/17/86: God continues the humbling process by confronting my narcissistic over-attachment of my speech and ideas. I’m urged to be more precise and to the point. I’m told I am late and a novice in following God. (See “Analysis of a Purgation Dream of Troy Caldwell”)
 7. 2/20/86: Your pride needs humbling. You need more sensing ability. Spiritual progress requires being less concerned about being humiliated by father figures and peers. I must confront my high school relationship with B.T. and see my pride in it. Then I am pointed to my centrally located spiritual “filling station” (holy space/ still point) and see its beauty.
- D. Integration of the warrior archetype as counter balance to sage excess during the first stage of my journey. The following are more summaries of dream messages.**
1. 3/11/86: You are called to claim a kingship of a land flowing with milk and honey (strawberries and ice cream) which is experiential Christianity. Your former practice of religion is an unworthy heir. (Note: the warrior archetype is the most territorial & the motivating force in claiming new territory of the soul.)
 2. 3/27/86: You have a hostile, destructively competitive attitude with certain style psychiatrists & certain religious spokespersons in psychology. (Note: the warrior is the most competitive of the archetypes.)
 3. 7/3/86: Have an open heart to some of the religious influences you turned away from in the past. Let your skeptical, critically thinking parts (from the warrior archetype) use its aggression for playful determination rather than unnecessary suspicion. Allowing your free inner children to play will not cause you to fall.
 4. 3/29/90: You have a part like a Central American political & death squad leader who desires power and to break free of moral restraints.
- E. Integrating masculine ego with feminine figures (anima) in dreams & active imagination.**
1. 8/3/86: You have an obstinate part that’s resistant to inner work, and it relates to unfinished business with your Dad. You must go into your shadow lands (the lower unconscious) and rescue your anima and protect your inner child. Your weapons in God are more than sufficient, and He sends His angel before you.
 2. 8/6/86: The part of me vulnerable to a hysteric female was purged by Christ’s blood. The evil temptress side of the negative anima died and her victim and she were unified in Christ.
 3. 9/1/86: You are taking your inner Child of God (a Christian archetypal form) into focused preparation for baptism with God’s power and must learn to discern Satan & Satan’s furniture in the houses of religion (i.e.

false teaching) as well as in yourself. God and Christ are showing themselves to you in preparation for a confrontation with Satan. Your anima's earthy song will be a major tool against him, that is, you will need to learn to harmonize your earthy instincts (a mediatrix function). (For this complete dream, see "How to Interpret your Dreams" outline.)

F. **Healing of my wounded mediatrix 9/20-22/90**

1. DREAM: I'm interacting with Joyce. I awaken overhearing voices in the phone telling her, with satanic chants in the background, that she'd get very sick if she tells the secret.
2. ANALYSIS:
 - a) Joyce= a strongly mediatrix patient representing my mediatrix part.
 - b) Phone= something through which you hear to another place at a distance. Something deeper & more distant from my ego is heard.
 - c) Satanic threats= destructive inner forces that wound or threaten my mystical, vulnerable, receptive inner nature.
 - (1) Reminds me of my father's not appreciating my sensitive or spiritual side.
3. ACTIVE IMAGINATION/IMAGISTIC PRAYER:

Ego to chanting girls: Why do you stay with the deceiver, Satan?

Girls: He controls our heart & mind & gives us ecstasy & bliss.

Ego: So you sell your souls & endure multitudes of hardships for a moment of bliss?

Girls: Aye, Aye! We want more.

The Ego is aware of their addictive nature and looks to Jesus, helpless to deliver the girls. I see the girls get on Aslan's back. They like to feel his fur. Their liking the fur reminds me of a young baby, hungry for a nipple, enslaved by the desire. (Note: this is instinctual & archetypal.) I see a greedy infant Troy, angry & colicky longing for a mother's breast with bowel trouble and rage at his suffering.

I see Aslan licking the baby's abdomen, then biting it as if to rip it out. I think of the cut down on my ankle in the hospital as an infant with diarrhea. Aslan licks this wound. Mary (the completed mediatrix) arrives, and the girls run up to her.

One girl stays pouting on Aslan's back. He lets her stay & be rocked as he walks & his flanks move her to & fro. She's sucking her thumb, holding her blanket, and is curled up like a tired child. Aslan lays her in pine boughs in a forest once asleep. A series of scripture reference come into the intuition spontaneously (*lectio divina*). The final one, Luke 19:20 read "Then another servant came & said, 'Sir, here is your mina; I have kept it hidden away in a piece of cloth'". The unworthy servant is the negative archetype who has kept these girl enslaved in the lower unconscious for all these years of my life. I command him to show himself in Jesus name. I see a crooked old man who looks half old man and half witch. I command him to submit to Aslan's healing. He refuses, but Aslan licks him & he explodes like an expended light bulb. Aslan urinates on the residue and wild flowers begin to grow in it's place.

Afterwards I felt very infant-like for a few moments and in a peaceful, well-nurtured place. These same themes resurfaced in the next few years and required further healing.

G. **Bringing my sage knowledge down to earth; interaction with the father archetype; preparation for suffering; dealing with the Terrible (witch) Mother; discovery of the divine child in the ashes of the suffering: A dream prophetic of the next two years--the most awesome one I have ever had. February 1991**

I was looking out the window of our house toward the backyard and golf course behind our house. Instead of a golf course, there was a military landing strip. Circling toward a landing were two giant 747 cargo planes painted in military light green. Each of them had trailing behind it a trailer that was as long and tall as the 747 itself. The trailers were designed with two stories and looked like an automobile hauler but much larger. They carried an assortment of military equipment.

As I watched, a large set of wings was extended from the retracted position in order to stabilize the trailer for a landing. The first plane and trailer landed, inspiring a sense of awe that something so large and complex and seemingly unstable could land like it did. It took intricate skill on the part of the pilot. My father then came into the room and he was younger and more trim in physique than he actually is. Gwen, my wife, came also and I wanted to show them the planes.

The second plane then touched down for its landing. This time, however, the inherent instability of the sky trailer proved too much. The trailer began to skid back and forth, and then I noticed a third regular sized trailer behind the large one. It was black and shaped like a gasoline hauler. The jack knifing third trailer broke off and went careening away from my house toward some buildings in the distance. It finally exploded in a field beside the buildings leaving a flame blackened area.

As the flames died down, I then saw as from a helicopter's eye view, a golden young boy playing amid the ashes of the explosion. As I watched, a Russian submarine surfaced from the ground under the boy's feet and lifted him onto its deck. I feared the hot metal would burn his feet, but it was no problem. Crew members exited and criticized how bad any mother was who would let her child play in such a dangerous place. I thought, however, their criticisms were unjust since I could plainly see that the boy was happy, safe, and beautiful.

1. **An interpretation:** The planes and trailers are the structures and concepts of my higher unconscious--my spiritual understandings. They are huge and awesome, but they are so complex they are inherently unstable. It is hard to bring them down to earth. A purging of this occurs with the explosion. It is connected with an improved relationship with my father archetype and Amazon-like anima (my wife). The result of the explosive purgation will be the arising of the "divine child" archetype within me. The divine child will need to face the negative mother experience (Russians), but it will be clear that the child is safe.
2. **Related subsequent life events:**
 - a) 1 month later I was in the ICU with toxic shock syndrome, a rare complication of nose surgery. (explosion)
 - b) Conflict with a patient awakens intense feelings from my infancy wounds and fears of the Terrible Mother in relation to her. (more explosion)
 - c) My father issues are further purged through my disappointment in an important older man.
 - d) Through these and other explosive sufferings, I finally overcome more of my fear of suffering and, like the divine child, can be more peaceful amidst it.
The purgation was two parts. One, I was brought down to earth by facing serious illness. Two, an emotionally explosive experience occurred in relation to my countertransference with a patient. In the psychotherapy I underwent while trying to process this, I uncovered a wounding experience of my infancy. This enabled me to let go of some of my inordinate desire to be liked by certain women and made me more like Christ. I have faced the negative mother in the form of the memory plus through my wrestling with and accepting more the role of suffering in development here on earth.
 - e) I started theology school, realized more of the simplicity of the mystical path, and then no longer had any interest or compulsion to write about or share all my complicated ideas. I learned to accept more the experience and communication of simplicity. (The planes' landing make the complicated apparatus more "down to earth")

H. Example of archetypal opposites at the level of Erickson's Trust vs. Distrust.--The Mother Complex

1. Continued clarification of the inner tensions between the desire for nurture and the need to go through times of non-nurture (i.e. the Dark Night of the Soul) give rise to meditation images of two fish-like creatures:
 - a) An image that is the merging of the face of my inner infant self and of a fish. The mouth's slow sucking movements like a fish's "breathing" (i.e. moving water through its gills) is the focus. This connects to sensations of longing like an infant for its mother's breast. Expectation of nurture is foundational to **trust**.
 - b) An image of the inner infant merged with a devouring piranha chewing and destroying the breast. This represents the aggressive instinct of the infant deprived of nurture and is what God confronts me with as I am taken deeper into my confrontation with the Terrible Mother (i.e. the non-nurturing/ depriving experiences of life. I, like Job, will need to learn to let God be God and overcome the instinctual outrage at Him for my own suffering especially when it seems unfair. This is a chief emotional learning in the Dark Night of the Soul. Frustration of nurture is foundation to **distrust**.
2. Realizing the need to walk between these archetypal opposites (i.e. extremes) in my journey allows me to more readily submit my ego to the task and fear it less. If we can find the epic (archetypal, mythic) meaning in a suffering, it helps us be more able to endure it without being pulled to either archetypal extreme (i.e. pulled into an eddy pool off the side of the main channel of the Erickson diagram.)
3. **Dream:** I am in the house of my mother. (To be in the house of someone often suggests we are dealing with the archetypal issues related to the archetype the person represents--in this case, my Mother archetype.) She has a bare concrete floor in the living room and no curtains on the window though it is otherwise normally furnished. I confront her and encourage her to get some carpet.
 - a) An uncovered floor suggests to me something foundational is uncovered. To be uncovered is like being unclothed. Being clothed in the righteousness of Christ comes to mind. Christ accuses the lukewarm Church at Laodicea to buy from Him white garments to keep the shame of our nakedness from being seen. This suggests a foundational issue in my mother archetype is not conformed to the image of Christ and needs His intervention.
 - b) In meditative prayer and journal work, I see Christ coming into the living room and measuring for carpet. I continue submitting these issues consciously to Christ and seek to participate willingly in His purgation/sanctification. This cooperation of ego is reflected by my attitude toward my mother in the dream. (i.e. helpfully confrontational)
4. Note the **universality** of these themes in the experience of Job. i.e. Legitimate longing for nurture and survival **vs.** excess entitled rage and demandingness when those longings are frustrated.

VII. Bibliography

A. Guzie, Tad & Guzie, Noreen. *About Men and Women: How Your "Great Story" Shapes Your Destiny*. New York: Paulist Press, 1986.

1. This is the one to get if you get no other. The four masculine and four feminine archetypes are discussed and the relationships and pitfalls between different types are detailed. Extremely useful in affirming God's call to be who you truly are. Useful too in understanding friendship and romantic attractions and conflicts.

- B. **Cirlot, A Dictionary of Symbols.** New York: Philosophical Library, 1962.
1. A must for those who begin to take seriously their dreams. Articles on most of the standard symbols as they appear in mythology and world literature including the Bible. You use this when your personal associations to a symbol do not make clear the meaning. This would give archetypal meanings.
- C. **Hall, James M.D.; Has two books on Jungian dream analysis, a complete text and a synopsis: Jungian Dream Interpretation: A Handbook of Theory and Practice is the synopsis. Inquire at CG Jung Institute of Los Angeles bookstore (213)-556-1196.**
1. **Note:** Though I recommend readings in Jungian thought, it must be read with discernment since, though correct about many things, Jungians tend to be in error about numerous spiritual things.
- D. **King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine** by Robert Moore and Douglas Gillette. San Francisco: Harper San Francisco, 1990.
- E. **Johnson, Robert A. We: Understanding the Psychology of Romantic Love.** San Francisco: Harper and Row, 1983.
- F. **Jung, Carl G. (Ed.) Man and His Symbols.** New York: Doubleday, 1964.
1. Basic understandings of symbol theory and their uses in psychology, mythology, and religion. Written for the lay public. Best description of the main symbolic themes that occur in predictable sequences throughout development.
- G. **Kelsey, Morton. Dreams: A Way to Listen to God.** New York: Paulist Press, 1978.
1. A simple primer.
- H. **Savary, Louis; Berne, Patricia H.; Williams, Strephon K. Dreams and Spiritual Growth: A Christian Approach to Dream Work.** New York: Paulist Press, 1984.
1. A brief discussion of the use of dreams in spirituality followed by thirty seven dreamwork techniques. Very practical.
- I. **Caldwell, Troy M.D. "The Growth & Development of the Inner Christian" audio tape series.**
1. 22 sessions on psychology/ spirituality interface taught to a church group. Handouts included. \$80. Available at 972-231-4469 or 2609 Sherrill Park Dr.; Richardson, TX 75082

VIII. **"BETTER ANGELS OF OUR NATURE" by Susan Ashton; a Christian contemporary song about archetypes referred to metaphorically as angels.**

He fell to his knees and he cried out for mercy
 Heart-felt confessionals to an angry mob
 But vengeance was theirs as they bellowed for justice
 "Death to the man who has sinned against God."

I joined in the chant feeling so high and mighty
 Pointing a finger from up on my throne
 'Til I looked in his tears and I caught my reflection
 And I knew that I could not cast the first stone

Let the gavel fall slowly tho' truth's been revealed
 Sequester the jury for a moment to feel
 And in the courts of compassion I hope we can appeal
 To the better angels of our nature, To the better angels of our nature

I walked along on my soft streets of plenty
 She walked the alleys of anguish and need
 While clutching my greed I was struck by a vision
 But for the grace of God, that could be me.

And we gather in chambers of lofty ideals
 Still debating the giving when handed the bill;
 But in the congress of kindness I hope that we can yield
 To the better angels of our nature, To the better angels of our nature

Angels of mercy--angels of light
 Angels of darkness--angels of might
 Angels with voices that whisper so clear
 Who do I lean to?
 Who do I hear?

We are building our world with a fevered emotion

While trying to keep it from coming apart
But as we reach for the dream can we still reach within us
We won't have the hope if we don't have the heart.

Cause we've tossed in the gale of a moral decline
As we drink from the grail of society's wine.
But at humanity's table I hope we choose to dine
With the better angels of our nature, With the better angels of our nature

Words and Music by Wayne Kirkpatrick
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