



# The Threshing Floor

April 2019

Newsletter of the Guild for Psychological Studies

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**Guild Vision:** The Guild envisions a world in which the significance of each person's truth, authority, and inspired purpose finds fulfillment in life and community.

**Guild Mission:** Guild seminars offer a way of psychological and spiritual transformation that inspires individuals to live their purpose, expand consciousness, and discover and create meaning in their lives and community.

## The Passing of Janet Boeth Jones

By John Gallagher

In the early 80s, when Janet Jones was originally invited to a seminar by a Guild member, she was reluctant to attend. She was more than a little unsure if she wanted to spend a whole weekend somewhere up in the country devoted to Jungian psychology and the "Records." After a long period of her life as an agnostic, she had only recently returned to attending the Episcopal Church and was, at best, a skeptical inquirer into spiritual matters.

Her first seminar experience was not a totally positive one, but it planted a seed, which grew into years of dedicated participation in the Guild's work and into close, loving relationships with Guild members.

Janet unexpectedly passed away in early January at her residence at the Sequoias in San Francisco.

She grew up in New York and, during her teenage years, in Bermuda where she lived and attended school with a friend. These years in Bermuda were very important in shaping her future life and held many fond memories for her. After earning her B.A., she went on to receive a degree in law, but she made the decision that she did not want to practice law. She soon moved to California and went to work as an editor for a firm that published legal research books, where she worked until her retirement.

Not only was Janet an active participant and volunteer in the Guild, she fulfilled a similar role at St. Luke's Episcopal Church where her memorial service was held on January 25th.

Janet did not talk much about what she did for others. A few of us did know that for years she was a companion to dying patients who were alone and that as long as she was physically able, she stood for years with others at a weekly vigil for peace in front of a federal office building. She was the backbone of eight to ten of us Guild people getting together on a monthly basis to share our lives and discuss books and articles. She was a certified spiritual director for many, and she was passionate in her efforts to promote justice for the Palestinian people suffering under Israeli occupation.

What most of us didn't know was that even in this last year when she was in ill health, she was actively supporting a ministry to the poor and homeless here in San Francisco. In the announcement of her death, Fr. River Damien Sims, the leader of that ministry, stated simply, "Janet was a 'Doer of the Word.'"

She is and will be sorely missed

## Remembering Janet Boeth Jones

By Nancy Russell Stone

LONG AGO AND FAR AWAY  
YET SO NEAR AND DEAR.

Janet's death has impacted me greatly, and I needed to write about her as I thought about the dear ones who have predeceased her as I also considered those who are still living.

As I sat in the church with my husband, I recognized (only) a few familiar faces and considered the faces of people unknown to me. I thought about why I was in that particular place at that particular time. I knew the answer to the whys. The answer to my question was no surprise to me: I was there to remember and honor a friend and colleague who had recently died.

What surprised, no, shocked me, was how few familiar faces I saw. Sitting quietly, with my own thoughts, waiting for the service to begin, I considered the many services I had attended for members and friends of The Guild for Psychological Studies...the founding mothers, the beloved and admired leaders, the many friends and supporters. The list was long and I was grateful for it and for the memories. We had allowed ample time for parking and walking to the church. Ample time to arrive, find a place to sit, collect thoughts and recall time spent with the person who had connected in some way with each of us who sat in the church.

This was the second service (memorial) within the week for us. The first was for a friend from 7th grade, a togetherness that spanned more than 70 years. Mary and I had given birth to our first-borns, and nearly the same time with the second-borns. Her second-born and my second-born "dated" the hoped for union (marriage) didn't happen. He was Catholic and she was not.

The quiet time in the church allowed thoughts to ebb and flow. Both Mary and Janet had spent time in my former home in Santa Rosa. Mary and Janet as visitors, and Janet stayed as overnight guest. I considered the differences and similarities of these two women. There were many of both. Such is the spice of life! What both pleased and amazed me were the number of people at both services. Two women who had led such different lives shared a commonality; they were loved and cared for by many people.

Ours is an aging community, and I assume there will be more memorials in the future. How will we remember one another? From time spent in seminar circles? From phone conversations? From a note or a card? From a deeper level relationships?

It is never too late to tell a person who is still living how important he or she has been in your life. It's never too late to send a note or a card. As I was walking down Memory Lane, I made a mental list of as many people I could remember from seminar circles. April, Bill, Carina, Dian, and the list went on and on and on. Try to recall a few names for yourself send a note or a card. Consider a phone call. It's never too late to connect.

## **Blessings to Janet Boeth Jones**

*By Wilene Chang*

I was very surprised when Janet left us in January. I wasn't ready for this and felt suspended from completing the Threshing Floor for February.

In my mind's eyes Janet edited the Threshing Floor with a fine-tooth comb. She was incredible with details and catching things that were out of line or incorrect. She did not miss a thing. I will miss her and her soft gentle soul. I had only a glimpse of who she was and was very blessed to hear from others the good work she had contributed to this community. Thank you Janet.

## **Volunteer Needed for Editor of *The Threshing Floor***

The Guild is seeking a volunteer to be one of the editors of the monthly newsletter, The Threshing Floor. Duties include the following:

- Reviewing submitted documents and photos
- Asking submitters about originality and ownership of submitted items
- Editing submitted items for errors and/or for size
- Reviewing draft copies of the newsletter for errors.

Time commitment would be approximately one hour per month. All work would be via email and requires the use of Microsoft Word or compatible word processing program.

If you are interested in volunteering for this, please contact Bob Ridder at [office@guildsf.org](mailto:office@guildsf.org).

## **More on CHAOS**

### **What is "Chaos"**

*By Jack and Nancy Russell Stone*

"In all chaos there is a cosmos, in all disorder a secret order."

—Carl Gustav Jung

For us, we prefer Peace, which is the absence of Chaos, just as Good is the absence of Evil in theology. But reality posits our actual situation as a third point somewhere in between. We live in a very peaceful neighborhood, yet in all the world around we are aware that there seems to be *chaos* (= "utter confusion and disorder") that we can learn about by electronic means, if we choose. How can we stay in this Eden? We cannot, for even our presidential palace is in *chaos*. Jung has admonished us:

"The sad truth is that man's real life consists of a complex of inexorable opposites – day and night, birth and death, happiness and misery, good and evil. We are not even sure that one will prevail against the other, that good will overcome evil, or joy defeat pain. Life is a battleground. It always has and always will be; and if it were not so, existence would come to an end."

There is currently a highly-rated film playing in the Bay area called *Capernaum* though it takes place in Beirut. It tells the story of a young Syrian boy who lives in squalor though his parents could do better. His sole quest is to be relieved of the burden of living. (He questions why he was allowed to be born!)

Capernaum, or *Kfar Nahum* in Hebrew, is sometimes written with (*chaos*) tagged behind. It was Jesus' home in Galilee after Nazareth, and where he did most of his work, eventually condemning it to Hell (Mt 11:23). You know the stories. The question here is *who* should repent, the kid's parents, or God, since the same conditions still exist centuries later?

### **On the subject of Chaos**

*Submitted by: Alice McHugh*

*"To this day God is the name by which I designate all things which cross my willful path, violently and recklessly, all things which upset my subjective views, plans and intentions and change the course of my life for better or worse."*

*Carl Jung (as quoted in Edinger, Ego and Archetype, p.101)*

### **Response to Chaos by Lisa Yount**

#### **"Goddess with No Face" as a response to the essay by Barb Cashman.**

#### **THE GODDESS WITH NO FACE AND NO SHAPE**

*By Lisa Yount*

I am  
Nothing Left.  
I can't speak.  
I can't see.  
I can't hear.  
I can't walk.  
I am a worn black stone  
in a halo of pain.  
I am alone,  
no future, no past, no memories.  
No one else was ever here,  
No one else will be here, ever.  
I have lost all I ever was...  
But I have not lost who I am.  
Inside me the Big Bang is waiting to happen  
all over again.

#### **"The Crack in the Earth" as a response to the photograph by Donna Presson,**

#### **THE CRACK IN THE EARTH**

*By Lisa Yount*

Your open lips are laced with spiderwebs  
and dandelion stars.  
They stir lightly with your breath.  
This only goes down eight inches,  
my mind says;  
mark of a dry season,  
chapped wrinkle.  
But the blackness inside you  
eats my eye.  
It is the blackness of caves  
that dive inside themselves,  
go down until they are lost  
in the whisper of their own footsteps.  
It is the blackness of a dry  
season so long that even the name  
of water has cracked into shards.  
It draws me away from the sky,  
trees dancing in their silver hair,  
eyes and clinking tongues  
of the eucalyptus bells,  
down to the place of the old woman  
who never dances,  
never speaks,  
and never forgets.

#### **"leave the dead to bury their own dead"**

*By Hal Child*

To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." (Lk 9:60; §81B)

Generally speaking, when we read this passage from the Q document represented in Luke, we would say that there is a stark conflict between attending to a family funeral and the "kingdom of God" From the point of view of the text, whether Jesus said such a thing or not, the value of the "kingdom of God" takes precedence over a normal family religious ritual like a funeral. In fact, the imperative, "Leave the dead to bury their own dead," is shockingly heartless and cold. Not only in an ancient culture, but in any culture, the funeral rite of burying one's father would be of the highest order. This makes the injunction to forget about the dead and go and proclaim the kingdom of God all the more irreverent and even unbelievable. The juxtaposition between

the deeply embedded natural and cultural expectations surrounding the funeral rite for a recently deceased father and the call to proclaim the kingdom of God is extreme. Even today, such an injunction would be shocking, unbelievable and considered a bit insane. But, there he was, Jesus Christ, the supposed savior of love, demanding an absolute commitment to the “kingdom of God” at the expense of renouncing a profoundly significant family and religious obligation. Was this just a matter of conflicting values, or was there more at stake?

The “kingdom of God” (and we do not really know what that was back then) in this text represented something of absolute importance that transcended ordinary natural family and traditional religious bonds. It was not simply that burying one’s father came in second, or had to wait. No, the son’s desire and need to bury his dead father was completely negated by the injunction to “proclaim the kingdom of God.” But, the need and desire of the son was not merely personal, it was an entire social and cultural orientation of consciousness that was negated. From the point of view of the text, the claim of the “kingdom of God” was absolute and the claim of the traditional religious rite was irrelevant. It seems there was no in between, no middle ground, that might have mediated between those two positions. The kingdom of God made an absolute *claim*, a *claim* that truly negated the prevailing social-religious consciousness that was simply taken for granted.

What makes such a claim that disrupts ordinary consciousness? Speaking theologically, it is referred to as a *call* from God, a vocation, that reorients a life in a new direction: The Bible is full of characters who were called away from their normal social roles. From a Jungian point of view, it would be called the imperative of the Self in contrast to the ego. Another perspective is that it is soul’s claim of a new truth. Soul in this usage is neither a God nor a Self, but a new form of consciousness that makes itself felt and known intuitively in those who sense its claim. Soul, in this larger sense, is first of all the given cultural norm of truth, that then, historically, negates itself and transforms itself into a new form of truth. Soul is the internal ferment of culture and history, creating, destroying and recreating itself. In our passage, the “kingdom of God” represented a new order of truth that negated the prevailing truth (that was not yet old). Notice that the two truths do not exist in tolerance side by side, but that the new truth negates the status quo truth. The traditional truth is left to bury itself.

In the case of this New Testament passage, the “kingdom of God” was the newly emerging Christian kingdom of God, and the dead who were to bury their own dead were associated with Yahweh-consciousness. Conventionally this is thought of in terms of a conflict between Christians and Jews, that is, in terms of people. But, an approach in terms of soul, soul as the general ground of consciousness that is impersonal, views the prevailing truth giving birth to the new truth, while the truth that gave birth eventually fades. The new truth wants to propagate itself, and the old truth is left to its own devices (self-burial).

What was at stake in our text was more than a conflict between two gods, Yahweh vs. Christ, and it was more than competing social values: our passage gives voice to what was an emergent radically new order of reality. Yahweh-consciousness was a geographically and people bound consciousness, tied to a temple in a specific place and concrete practices in society, politics and economics; we could say that its consciousness was earth-bound. In contrast, the Christian kingdom of God was not of this world: “His disciples said to him, When will the Kingdom come? Jesus said: It will not come by expectation; they will not say: “See, here”, or: “See, there”. But the Kingdom of the Father is spread upon the earth and men do not see it.” (*Gospel of Thomas*, logia 113) The Christian kingdom of God was not tied to any specific geographical location nor to a specific people. It was not a visible or tangible reality, it was an entirely new order of consciousness, a new truth. It was also not a subjective personal inner experience, which is a decidedly modern phenomenon. It was a new truth that expressed itself as the “kingdom of God” intimately associated with the incarnate Jesus Christ. That was then. This is now.

We are offering a seminar in the fall of this year, “Wrestling with Truth.” One of our primary questions is, who or what are the dead today who are left to bury their own dead? It is my opinion that the Christian soul-truth and the modern historical-critical soul-truth have faded enough to be considered among the “dead” that are burying themselves. However, the Jewish and Christian texts are still with us, lingering within our collective psyche, haunting us with their historical significance. What is their value now? Do they speak to a new soul-truth that is emerging in our era that is negating the previous soul-truth, for...what? Or, is there a new soul-truth, a new idea of soul itself that can be applied to these once central cultural-historical texts that have defined our civilization for over fifteen hundred years that could reveal a new truth that has been there all along? And equally important, in our personal lives, what challenge do we hear in “leave the dead to bury their own dead?”

## April Birthdays

Barbara Black	Apr 12
Barbara Jeskalian	Apr 12
Carla Gerber	Apr 14
Kay Young	Apr 16
William Dols	Apr 17
Gillian Sands	Apr 18
Marcia Burkart	Apr 20
Mary Moore Gaines	Apr 23
Judith Richardson	Apr 29

# The Stories We Tell

April 15 - 18, 2019

Bishop's Ranch

Healdsburg, CA

There are stories that reside within each of us. Perhaps they come into conversation as an anecdote or are retold around the holiday dinner table. They may be awakened by an image, song or movie character. Often linked to experiences in the past, these stories seem to carry within them an indelible "truth" about who we are:

*By the third grade, I realized that I was an odd duck.*

*I came into a big family so I do well in groups.*

*When my father died, I stopped believing in God.*

*I am just not a creative person...*

What are the stories that have formed our sense of self? How have they influenced us, possibly from behind the scenes? Perhaps we need to hear them through their own voices. Who or what authors our "history"? Do these stories have their own intentions? If so, do those intentions support or stifle the becoming of our true self?

In this seminar we will become our own listeners, allowing the stories to tell their own tales. Welcoming what has become history, we will invite *Knowing* to unfold itself through reflection, imagining, art, body awareness and sharing. Through this process space may be discovered that allows new and different stories, along with their insights, to emerge.

We listen for answers to the question: Who do I think I am?

## **Leaders:**

Manuel Costa, M.A. LMFT

Jennifer Morgan Mansfield, M.A.

Patricia Calcagno Stenger, M.A. LMFT

**Cost:** \$550.00 plus \$50.00 registration fee.

Scholarships are available



## Wrestling with Truth

A seminar presented by the  
**Guild for Psychological Studies**  
September 28 (Sat) – October 6 (Sun), 2019

In our upside-down society, where media and technology are appropriating the whole world, and the very idea of truth is questioned, what will help us live meaningful lives in an age of pervasive anxiety?

Though it has waned and is no longer the guiding light of our civilization, the Judeo-Christian tradition has been the archetypal DNA of our collective soul. Unseen, it works still in the background of our lives.

After many decades of work with the historical Jesus, the Guild now turns its attention to consciousness, truth and the end of meaning. The death of God symbolizes a new status of consciousness that influences us all. What does the death of Meaning, a brand-new event in the history of the world, have to teach us?

What can we learn about what has happened to consciousness over the last three thousand years by taking a fresh psychological look at the Judeo-Christian tradition? How do Abraham, Moses, Job and Yahweh, along with Jesus Christ, illuminate the evolution of consciousness from a new soul perspective?

We will seek a new truth embedded in the teachings of Jesus that reflects the historical self-negating and self-transforming work of soul, which is truth ever recreating itself. As we wrestle with truth we wrestle with ourselves and engage with what is called soul-making, or making soul real.

The seminar process uses a modified Socratic method to guide group discussion. We honor the dignity of each individual to express themselves honestly and move at their own pace. Mutual respect will support us as we engage difficult truths and new perspectives.

Our work together will be enriched by the use of non-verbal approaches: meditation, expressive arts, music, body movement and awareness, and silence.

**Special Note:** All applicants, please include a letter stating your interest in attending this seminar. If you are new to the Guild's work, please tell us a little about yourself and your psychological and spiritual journey.

**Location:** Four Springs, Middletown CA

**Leaders:** Hal Childs, PhD, MFT and Patricia Calcagno Stenger, MA, MFT

**Fee:** \$1,495, plus a non-refundable fee of \$50 with registration.

Scholarships and payment plans are available.

Contact for more information: Hal Childs, 415-573-2469; [halchilds@gmail.com](mailto:halchilds@gmail.com)

Register at <https://guildsf.org/online-seminar-registration/>



## Stay Connected

Bob Ridder, Administrative Coordinator, is available for all inquiries by phone at (415) 561-2385, or by email at [office@guildsf.org](mailto:office@guildsf.org).

Send your email address to [office@guildsf.org](mailto:office@guildsf.org) so that we can keep you connected and up-to-date on Guild events. Also be sure that we have your current mailing address so that we are able to send you this yearly edition of the newsletter. Please keep us updated with your address changes.

### Mailing Address

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### Guild Website

Visit [www.guildsf.org](http://www.guildsf.org) for information about seminars and events, and to register for seminars. The website also has general information about the Guild, past issues of the Threshing Floor, relevant news, and links to resources. If you would like to post information of interest to the Guild community, please email [harryhenderson51@gmail.com](mailto:harryhenderson51@gmail.com), our web administrator.

### Guild Facebook Page

<https://www.facebook.com/guildsf>, launched in January! If you haven't yet, please "friend" and "like" us!

### Newsletter

To receive 12 issues of *The Threshing Floor* a year, please contact the Guild office. There is no charge for an e-mail subscription. For a print subscription, please send a check for \$25 to the Guild office.

Items for inclusion in the Threshing Floor should be mailed to the Guild Office, Attn. Threshing Floor Editor, or emailed to [office@guildsf.org](mailto:office@guildsf.org). The deadline for each issue is the 20th of the month. Items received after that date will be published the following month.

Production & Layout Editor: Wilene Chang  
Content Editors: Sue Renfrew  
Distribution: Bob Ridder

Disclaimer: The opinions expressed in this newsletter (by contributors other than staff and directors) are the writers' and not necessarily an official position of the Guild.

## Publishing House sales – books and CDs

Order publications on the Guild website, or contact Carina Ravely at [guildpublishing@yahoo.com](mailto:guildpublishing@yahoo.com).

### Donations

Many thanks to our donors! Your financial support in any amount helps the Guild with seminars and other events, with the training of leaders, with outreach, and with other new and ongoing efforts. Because the Guild is a registered nonprofit organization, with 501(c)(3) status, your contribution may be tax deductible. Donations should be directed to the Guild office address, or you may donate online using the PayPal link you'll find by selecting the Make a Donation link on the main page of our website.

### Volunteers

There are several people who fill necessary volunteer roles in the Guild. If you would like to be a Guild volunteer, please contact the Guild office at [office@guildsf.org](mailto:office@guildsf.org) and let us know particular volunteer roles that appeal to you. Currently volunteers are members of the editorial staff for the Threshing Floor; members of the Board of Directors; serve as continuing education coordinator; train to serve as seminar coordinator, committee person or cook; provide transportation to/from seminars for attendees; help to catalog or research Guild archive materials; write reviews for Guild books and other publications; etc.

### Friends and Members

Friends of the Guild are donors and others interested in receiving Guild information who are not Voting Members. Voting membership requires active participation in some form of leadership or committee role, or other volunteer effort, and the payment of annual dues. Voting members may receive a print subscription to the Threshing Floor upon request.

### Board of Directors

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