

# **A Process Spirituality**



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## **Christian and Transreligious Resources for Transformation**

Sheri D. Kling

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# Preface

## EXPERIENCE

“[A]ll theology begins in experience.”<sup>1</sup> So claim Carol P. Christ and Judith Plaskow in their 2016 collaboration, *Goddess and God in the World: Conversations in Embodied Theology*. In other words, the particular perspective of every theologian is rooted in her or his *lived* and *embodied* experience, and therefore any theological ideas that issue forth are unavoidably springing from the personal and communal wellsprings that her or his body *experienced*. J. Pittman McGehee, a Jungian analyst and Episcopal priest, similarly claims that “All theology is autobiography.”<sup>2</sup> Without argument, I know that what is communicated in this project flows directly and indirectly from the decades that led up to this moment in time and the spatial locations and historical contexts within which I am writing now and have lived throughout my entire life.

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Within these pages are echoes of Roselle, New Jersey and West Lafayette, Indiana; of rural northeast Georgia and the booming suburbs of Atlanta; of Hyde Park in Chicago, and Claremont, California. Illuminating its margins are images of an invaluable web of friendships, family joys and sorrows, intra-school racial tensions, troubadour performances throughout the southeastern United States, as well as a temporary sojourn through eight acres of pasture and a 100-year-old farmhouse complete with picturesque barn and spring peeper calls at twilight. It is all here. Yet it is impossible to deny that the painful experiences—like the irritating sand that presses the oyster into pearl manufacture—are probably what have most motivated my theological study and spiritual practice.

Irritating grains of sand begin to pile up almost immediately when you grow up with a father who suffers deeply from mental illness within a family

system that is not capable of acknowledging or ameliorating his unrest. Abandonment, abuse, and rage flow unimpeded downstream from one generation to another and create eddies of black water along the threatening edges of awareness. All of that lays a broad foundation. But it was my father's suicide when I was ten years old that shoved me headlong into an abyss that fractured my personality into far-flung parts of alienation, depression, anxiety, existential loneliness, and frequent despair. That same descent initiated me into mysteries for which I was unprepared emotionally. Years followed during which life centered around denying my own painful bodily reality and retreating into a cerebral and spiritual world where I doggedly maintained that if I could only figure it all out, I could find some sanctuary, some purchase in the material world.

Somewhere along the way, a psychotherapist asked me about my dreams, and I began to see patterns in the images that emerged. I was introduced to Jungian authors who interpreted myths and fairy tales as representing archetypal journeys through psychological terrain, and found that whenever I felt "stuck" in my own journey, a story that seemed to explain everything would suddenly land in my lap. I began to see my life less as a series of random acts of suffering and more as an individual thread in a much larger—and much richer—tapestry; and because the stories never ended in the dark abyss, I began to entertain hope for my own rebirth. Meanwhile, uncanny and deeply meaningful coincidences happened on a regular basis, linking my inner world to the human and natural world that confronted me. Through such events—what C.G. Jung calls *synchronicities*—I began to believe that the whole world is God's mouthpiece, that it seemed to see and know me, and that if the world *could* see and know me, then maybe I was not so alone after all.

During this time, I was blessed by a church community that loved and held me, with pastors at the helm who engaged me in theological discussions (or, I should say, who responded enthusiastically to my never-ending prompts). As a naturally curious adult with a commitment to life-long learning, I delved into other religious traditions, read medieval mystics, examined studies at the margins of the new physics, consciousness, and healing, and discovered Marcus Borg, John Shelby Spong, and biblical historical criticism before I even knew the term. Tensions in my theological world began to arise, and frustrations over the Church's failure to share academic scholarship combined with the increasingly conservative face of public Christianity left me questioning whether I could even continue to call myself "Christian."

Around the year 2000, I was introduced to a life-giving spiritual language in Joyce Rockwood Hudson's book *Natural Spirituality: Recovering the Wisdom Tradition in Christianity*.<sup>3</sup> Hudson weaves Jungian thought and Christianity into a seamless whole that became the means through which I could remain a Christian. At the same time, she introduced me to a

community of dream workers who meet every year at the Natural Spirituality Regional Gatherings held in north Georgia and the Haden Institute's Summer Dream and Spirituality Conference held in the mountains of western North Carolina. In these places—as well as in the Mythic Journeys conferences I helped to organize in 2004 and 2006 in Atlanta—I found my spiritual tribe.

There are more dreams, synchronicities, and what might be called religious or even mystical experiences in my life than I can reasonably share here, but a few deserve description in the following paragraphs. One such experience occurred while I was traveling alone in the southwestern United States in 1995 during a brief visit to the Canyon de Chelly National Monument in Arizona. I had just completed a half-day “shake and bake” tour of the Canyon—so nicknamed because the open-air truck bounced along the sun-soaked Canyon floor—and decided to visit the overlooks along the canyon rim above. I drove my rented Plymouth to the first overlook and parked it in the empty parking lot. I walked out to the edge of the rim and sat on a rock where I marveled at the beauty hundreds of feet below me—so high up was I that the people walking around below looked like ants and the truck I had just left was the size of a hazelnut. As I watched the hawks flying above, I suddenly entered into a new frame of consciousness wherein I felt to the marrow of my bones that I was infinitesimally tiny in the whole scheme of things yet intimately connected to everything. I *felt* that connection in a way unlike any other insight I had ever had. Just as quickly, I was snapped back into regular awareness. I can say with complete certainty that I have been trying to integrate that experience ever since that moment.

A small synchronicity that has cheered me every time I recall it happened on the grounds of a small college near Asheville, North Carolina, where I was attending a music camp in 2003. I had lost my last full-time “day job” in software marketing earlier that year and had spent the summer in an intense period of discernment. In those months, I spent as much time in silence and in nature as I could, and also fell deeply in love with a man who had just made it clear that my feelings for him were not mutually reciprocated. I sat on a hillside, wrote in my journal, and wept until I could weep no more, pleading heavenward that I “needed a nature moment.” Suddenly, an entire flock of goldfinches exploded the tree just in front of me into a raucous celebration of yellow. It may not have been the color purple, but it would surely have pissed God off if I had not smiled.

One more—or rather, a series of dreams. Several months before I moved from north Georgia to Chicago to begin my theological studies, I had a dream whose central image was of a huge snake that had been hacked into large pieces—still alive and writhing—and shipped to me in a foam cooler. In the dream, I was horrified, and kept trying to dispose of the thing, even planning to push it down into the large trash compactor at my “old complex” (the

condominium community where I had lived for many years; a friend who is a Jungian analyst named that one of the best representations of repression that he had ever heard). For me, the dream was saying that this “transformation stuff” (imaged by the snake who can represent new life) was not what I had “ordered” and not what I wanted. That dream led me to complete my first exegetical paper on the story in the Garden of Eden and the symbolic motif of the tree, the woman, and the snake. It seemed for several months that snake images kept popping up in my studies, and finally, about six months later, I had another dream. This was a simple auditory dream that intoned one sentence: *You will not be resurrected until you allow yourself to be bitten by the snake*. I could not make much headway on how to understand that, so I set the dream aside.

Four years later, during my second year of doctoral course work at Claremont School of Theology, I found myself deep in the worst spiritual abyss I had encountered to that point. I was wracked with depression, anxiety, health issues, self-doubts, and relationship woes that were so intense that I lost all footing in the worldview that I had held for many years. I had long been wrestling with what I knew was a dying God image—that of the demanding and love-denying Father—and questioned whether anything I had ever said or believed about God or dream work or spiritual practice made any sense or was in any way efficacious. I knew I had to reject this punitive God, and yet I had no idea what would remain if I did. I did not know if there would be any form of faith left in me. At that same time, being enrolled in a class on becoming a public scholar, I was asked to articulate a vision and mission for my future work. I told my classmates that I was in the process of breaking up with God—or at least with the abusive-father-bad-boyfriend-God-image that I had come to hold. Bellowing that I was “good enough!” at the heavens felt freeing—and emptying. There was no faith left in me and I entered the silence yet again. It was almost an afterthought when I suddenly realized one day that in the previous two nights, I had had two dreams; in each dream, I had been bitten by a snake.

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*You will not be resurrected until you allow yourself to be bitten by the snake.*

That simple awareness of my dream activity caused an inrushing of a new kind of faith. A faith in which I no longer needed a specific God image, where it was enough to know deep in my core that there was something bigger than me that loved me, and that whatever That was, It or He or She was working in my life and connecting me to its Heart of Reality.<sup>4</sup>

## METHODOLOGIES

As is standard fare in both process theology and practical theology, this project is based on questioning the doctrinal assumptions that stress God’s

transcendence over God's immanence in the world. Such an approach fits this project because the lived experiences of Christian dream workers are not supported by doctrinal assumptions that preference God's transcendence. Yet whereas a doctrinal methodology would typically critique and dismiss such lived experience, I assume—as does liberation and feminist theology—that such experience must lead to a reasoned critique of the doctrine. Rosemary Radford Ruether, a preeminent feminist theologian, acknowledges that feminist theology has typically used the experiences of women as a hermeneutical lens. Moreover, she argues forcefully that this consideration of experience as a viable source should not be limited to feminist theology because

what have been called the objective sources of theology; Scripture and tradition, are themselves codified collective human experience. Human experience is the starting point and the ending point of the hermeneutical circle. Codified tradition both reaches back to its roots in experience and is constantly renewed or discarded through the test of experience. "Experience" includes experience of the divine, experience of oneself, and experience of the community and the world, in an interacting dialectic.<sup>5</sup>

With all apologies to McGehee and Thomas, it would be unacceptable for this project to merely "reduce theology to autobiography";<sup>6</sup> therefore, I am relieved that Christ and Plaskow name the methodological approach I have been intuitively applying for most of my theological life as the *embodied theological method*.<sup>7</sup> This method is described as "a new way of constructing theologies" that acknowledges such insights as:

- "Theology is rooted in experience";
- All religious texts, traditions, and mystical experiences "felt to have revelatory status" are all "received by finite individuals who interpret [such text, traditions and experiences] through their own language and cultural constructs"; and
- Theologies "can and must be judged by rational and ethical criteria" using measures of consistency, coherence, comprehensiveness, and clarity.<sup>8</sup>

It is the sum total of my own psycho-spiritual-physical experiences that led me to wind my way to the Claremont School of Theology so as to complete a Ph.D. in Religion with a focus on Process Studies, researching the work of Alfred North Whitehead and various process theologians, alongside that of Carl Gustav Jung. As well, the discoveries made in my own spiritual study and experiences have incited what I believe to be novel theological insights. If it is true, as process theology argues, that God's possibilities or initial aims introduce novelty into the world, and that integration and self-transcendence

move us toward Beauty, Harmony, and Value, then it is certainly one task of process theologians to construct new psycho-religious forms that can serve those purposes in a process-friendly spirituality.

Within the broader framework of the *embodied theological method* already described, I have freely used other methodologies depending on the purposes of each chapter. Chapter 1 is primarily *analytical* of the problem as I see it, taking an inductive analytical approach where I use actual experience to develop broader theories. Chapter 2 is primarily *descriptive* of the resources I am bringing to bear on the problem. Chapters 3, 4, and 5 use a *hermeneutical* approach in which I explore the meaning of each of my resources when viewed through the lenses of my core criteria of *value*, *relationality*, and *transformation*. Chapter 6 uses a *comparative* methodology in which I compare the ideas and functions that Whitehead and Jung each describe in proprietary terms to see what fruits emerge from their synthesis. I will not make one-to-one comparisons of the ontological nature of each thinker's concepts but will, instead, claim functional resonances between terms. This is an essential part of this project because both Whitehead and Jung coined their own terminology to describe aspects of reality that are practically impossible to quantify. As their terminology is inherently metaphorical, my approach (explained in chapter 2), therefore, finds it less helpful to pit, for example, Whitehead's *eternal objects* directly against Jung's *archetypes*, and more helpful to reach deeply into each term to understand how it *functions* and then to compare those functions to discuss ways in which they are *resonant*.

Chapters 7 and 8 are primarily *constructive* chapters where I develop new theories and practices. Here I construct new theories of dreaming and of the God-Self in the psyche, drawing from Whiteheadian and Jungian resources while combining those resources in novel ways to create a generative synthesis that is more robust and liberative than existing alternatives and that supports the creative transformation of individuals and communities toward wholeness and flourishing. Paraphrasing Stanley R. Hopper, I am writing here neither as a strict Whiteheadian nor as a strict Jungian; I am arguing neither as a philosopher nor an analyst; I am not even constructing this project as an ensiled theologian. Rather, I am "trying to explore a zone or an environment in which [these various] modes of thinking might find some common ground."<sup>9</sup>

Rather than seeing this project as either "Whiteheadian" or "Jungian" I see it as one that uses Whiteheadian and Jungian resources to reform psycho-spiritual practice. It is therefore key that this project is understood to be inherently *interdisciplinary*. As such, I do not use theology or tradition as the "final arbiter" of the data on experience, but will also draw from process philosophy, Jungian psychology, cognitive research into the dreaming brain, and qualitative research to support my claims. In this interdisciplinary approach,

I am being true to both my Whiteheadian and Jungian roots. Whitehead saw religion, philosophy, and science as fields that were all attempting to understand the actual world<sup>10</sup> and therefore could not be separated quite so cleanly as we might be tempted to think. In fact, it was only through “harmonization” of those disciplines that Whitehead believed philosophy could avoid the “taint of ineffectiveness.”<sup>11</sup> Similarly, my approach is grounded in the stance that it is only through a creative and generative synthesis of the disciplines included in this project that a robust and liberative psycho-spiritual praxis may be constructed; we do not live our lives in disciplinary silos. An *anthropological* methodology posits spirituality as intrinsically human and that therefore does not spring from “Christian theological categories, or even from history, but rather from the capacity for spirituality in every individual.”<sup>12</sup> Discussions of the human psyche and how God can be alive there from a psychological standpoint are therefore germane. Here I will include material from various branches of psychology that examine what is called *nondirected thinking* or *primordial experience* and mystical and religious experience and its effects.

I must also note that earlier versions of comparative material examining Whitehead, Jung, symbolism, and dreams were presented at a conference sponsored by the Whitehead Research Project on Whitehead’s book *Symbolism* and appear in the book *Rethinking Whitehead’s Symbolism: Thought, Language, Culture*, published by Edinburgh University Press in 2017. Ideas similar to some in this work but focused on using Whitehead’s thought as a metaphysical framework for transpersonal psychology also appear in “Whitehead’s Metaphysics as a Cosmological Framework for Transpersonal Psychology,” published in Vol. 47, Issue 2 of *The Humanistic Psychologist* in 2019.

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## CORE COMMITMENTS

Having been a regular church-going Lutheran all my life in churches that were not particularly strident, I avoided the blatant misogyny that is often witnessed in some forms of Christianity. Moreover, having grown up with a college-educated mother who generally worked outside the home, I was able to envision possibilities for myself that other women might have been denied. So I was unprepared for the torrent of sorrow that engulfed me when I read Rosemary Radford Ruether’s *Sexism and God-Talk*. Having been bullied by young girls and young women of color during most of my grade school and high school years, I was unprepared for the flood of compassion that moved through me when I watched the movies *Bamboozled* and *Do the Right Thing* by Spike Lee and read *Jesus and the Disinherited* by Howard Thurman. An immersion in religion and science with a focus on ecology while getting a master’s degree

exposed me to a multitude of books that spoke of ecological destruction and our human failure to protect the common home we share with all life on this earth, and so I became acutely aware of this suffering too. If it is true, as paraphrased of Leon Bloy, that *there are places in the heart that do not yet exist; pain must be in order that they be*, then my heart—along with the hearts of all of humankind—now carries a multitude of places that did not exist on the day I was born. Every single one of those places has contributed to this constructive psycho-spiritual/theological project and are reflected in its core commitments and in the overarching framework of assumptions upon which it rests.

In this project and in my work overall, I am committed to:

- valuing embodied, lived experience;
- hearing the pain of the world and responding to it;
- expressing ideas about divinity that make sense not only of my own “personal experiences, but also of the world”<sup>13</sup>;
- acknowledging divinity in the world and a God who is both transcendent and immanent;
- valuing diversity and religious pluralism and recognizing the intrinsic—not just instrumental—value of all beings, all genders, all races; to that end, I have used inclusive and gender-neutral language in my own writing, and reflected the same in quotations where it did not become too clumsy to do so;
- integrating life-affirming knowledge discovered through the sciences;
- promoting what I call the *common flourishing* of all beings and ecosystems while focusing on spiritual tools for developing the “fullness of humanity for the flourishing of all”<sup>14</sup>;
- working as a reformist within a Christian paradigm that is neither exclusive nor limited to resources within classical Christian theistic frameworks;
- constructing a viable spirituality that is robust, liberative, and transformative and that will produce more joy, more love, more compassion, and more wholeness for those who embrace it;
- promoting the primary mission of the Church as facilitating deep encounter with God, self, and world based on the assertion that we cannot expect Christians to live as Jesus lived without having the inner spiritual life that Jesus had; and
- constructing liberative resources that are *transreligious*.

### OVERARCHING CONCEPTUAL FRAMEWORK

In some ways, this project is a continuation of work that began in 1983 at Claremont School of Theology with conversations between James Hillman,

depth psychologists, and process thinkers. Spearheaded by Catherine Keller, then a doctoral student, those conversations became a volume edited by David Ray Griffin entitled *The Archetypal Process: Self and Divine in Whitehead, Jung, and Hillman*. At the time, Keller described the project as a search for Eros in cosmos and psyche common to all three figures' work.<sup>15</sup> The focus here is not an analysis of the similarities and differences between the two schools of thought for its own sake—though both are acknowledged. Rather, this project explores the *functional resonances* of the two that can be *generatively synthesized* to construct a *robust and liberative imaginal praxis* that can be enlisted to foster personal wholeness and communal transformation of consciousness.

In the same way that Hillman claims to have found a “third way of doing metaphysics” that he calls “metaphysical *praxis*,”<sup>16</sup> I have found what might be called *embodied psycho-spiritual praxis* to be an effective *perspectival center*<sup>17</sup> for this project. From this center, I argue that the embodied encounter with the collective unconscious—what has been called *primordial experience*<sup>18</sup>—experienced in such practices as dream work reveals the presence of God in all reality as well as our interwovenness and participation within that sacred reality. From this perspective, God offers novelty and transformation to humans through the God-image in the psyche, and it is this archetypal Self that acts as an activation point where the process or event of God meets the process or event of the human psyche; it is the thread in the net of interwovenness that connects human and divine and through which creative transformation moves. Therefore, in the dynamic within process theology between what Roland Faber describes as either the “empiricist” or the “rationalist” orientations,<sup>19</sup> I prioritize the empiricist inclination with its commitment to the world as characterized by infinite flux, and seek therefore to positively influence the field of process studies and theology by adding new empirical elements drawn from psychology and dream research. Like Marjorie Suchocki, I too understand my own humble revisionism as “serving the soteriological function of all theology.”<sup>20</sup> My personal experience and study has admittedly formed me with a bias toward what I perceive to be valuable within Jungian psychology and the process-relational worldview—I will, therefore, attempt to bracket that bias by acknowledging criticisms and limitations within the two systems. As is true of Polly Young-Eisendrath's and James Hall's approach to Jung, within this project I seek to define and revise Jung's and Whitehead's ideas in order to find a new, meaningful perspective in the synthesis.<sup>21</sup>

This is an inherently and unapologetically interdisciplinary project that works to creatively and generatively synthesize key resources from the disciplines of theology, philosophy, psychology, and Christian spirituality without being an exhaustive analysis of any one discipline. My approach is not systematic and I am more concerned with being true to what may still be

life-giving and transformative within the resources used than with conforming strictly to the traditions or texts within any one field. In a way, this work is an invitation to those interested in process-relational thought, Jungian thought, and spiritual transformation to open their disciplinary borders a bit and come together in an experiential and imaginal effort to do more good in the world.

Because of my commitment to interdisciplinarity, it cannot pragmatically be within the scope of this project to exhaustively describe or analyze all of the elements that inform it and so I will name below key assumptions that contribute to the overarching conceptual framework within which this project is constructed.

- The term “God” herein refers to what John B. Cobb, Jr. calls “a unitary actuality which is supremely worthy of worship and/or commitment”<sup>22</sup> and to what may be described as the primordial mystery at the base of all life. This is the reality that William James described as “working in things rather than above them,”<sup>23</sup> and what Norman Pittenger calls “the cosmic thrust toward good.”<sup>24</sup> While my conception of God is certainly informed by Christian tradition, its contours and characteristics are not strictly limited to that tradition.
- This project assumes a liberal-progressive Christian theological foundation which insists that Christianity is not essentially patriarchal (although it is currently manifestly so) and rejects all patriarchal thinking that is dependent upon mind-body dualism and devaluation of the body, the feminine, and the natural world. It also assumes that contemporary liberal theologies—including process-relational, liberation, and eco-feminist theologies—bring necessary and valid critique to the tradition and provide invaluable resources.
- It assumes a relational, pantheistic, and radically incarnational theological framework that presupposes a participatory theory of agency as described by Philip Clayton and Simpson Zachary.<sup>25</sup> This theory incorporates the best of liberal theologies without losing what is described as mystical, incorporates a speculative mindset, and views God as “empowering, persuading, and saving love” while rejecting descriptions of God as “coercive determiner of history.”<sup>26</sup>
- It assumes a kenotic doctrine of creation<sup>27</sup> and a kenotic Christology (referenced later as present in the process that Jung describes as individuation—a self-kenotic mindset in which the ego bows to the Christ as Archetypal Self to manifest divine action in the world).
- Finally, it assumes that neither the Christian canon nor God’s self-revelation are closed or final.

The circumstances of my birth, the innate abilities and education with which I have been blessed, the histories of my family and social networks, and

a myriad of other elements have co-constituted my being in such a way that I speak and write from a specific social and historical location. I am a white, heterosexual woman who grew up in what would probably be described as a lower middle-class household with early exposure to people of other faiths and other races. For most of my life, I have also had access to pathways and resources not available to everyone; these allowed me to pursue college and graduate education and to invest in psychological counseling when needed. I therefore do not claim to speak for all people or even all Christians.

## MOTIVATION

While pursuing a career as a performing singer and songwriter, I traveled as a troubadour, sharing songs and stories written from personal experience. Time and time again, audience members' reactions confirmed the wisdom that what is deeply personal is often broadly universal. In this project, while I make assertive claims on what ails us in contemporary America and propose a Christian-influenced psycho-spiritual praxis constructed with Whiteheadian and Jungian resources, I do so admittedly through the limited lenses of my own experience and interpretations of the broader context within which I find myself. Therefore, I do not see the alternatives or solutions I propose as universally normative. Similarly, in *A Process Christology*, Griffin refuses to formulate any kind of universal doctrine of salvation that presupposes a "fundamental spiritual problem" that is ontologically true for all of humankind in all times and places. Such a task, frequently undertaken by Christian theologians, would be "impossible, due to the differences between cultures, eras, and individuals."<sup>28</sup> Such a move is not only problematic due to the differences that are ignored, but also because focusing only on an "originating sin" removes other significant factors from consideration. He writes,

But what of the alienation of man's conscious life from the unconscious symbolizations that his civilization has fostered? What of the lack of wholeness fostered by the specialization of civilization, embodied supremely in the assembly line? What of modern man's difficulty in honestly believing there is a divine reality, and, hence, any ultimate meaning to life? These problems can, of course, be interpreted as flowing from some underlying perversity common to man, defined as self-centeredness or pride. But such interpretations seem more ingenious than illuminating.<sup>29</sup>

Like Griffin, I find it to be much more appropriate to show how my own theological position can be relevant to my context, allowing others to write for their own contexts.<sup>30</sup> While I am not proscriptive regarding solutions and

practices, I do make claims about a metaphysical reality that must be universally available to all humans equally, and I do believe that the arguments made herein will resonate with many people. It is for them that I have hewn the pathway through *Fragmentation*, *Integration*, and *Transformation* that follows this preface.

I begin by identifying the problem of Fragmentation, move into comparing and synthesizing resources for Integration, and finally construct theory and practice for Transformation. This *elemental* structure of the project is not its deepest layer because, for me, the fruits of this project must *do real work* in the world. As a result, there is also—alongside this elemental layer—an *existential* layer at which the theoretical, empirical, and practical resources are only useful if they reveal our metaphysical reality to be one that is characterized by *value*, *relationality*, and *transformation*. In other words, our condition of fragmentation will not be healed until we can experience the cosmos as one for which we *matter*, to which we *belong*, and in which we *can experience positive change*. As we traverse the elemental journey, it is my hope that we also realize the existential journey because while dream work is merely one practice that reveals a metaphysical reality of value, relationality, and transformation, *knowing* this God-world reality *in our lived experience* is the real destination.

## NOTES

1. Carol P. Christ and Judith Plaskow, *Goddess and God in the World: Conversations in Embodied Theology* (Minneapolis: Fortress Press, 2016), 290.
2. J. Pittman McGehee and Damon J. Thomas, *The Invisible Church: Finding Spirituality Where You Are* (Westport, CT: Praeger, 2008), 62.
3. A revised edition of the book has since been released under the title *Natural Spirituality: A Handbook for Jungian Inner Work in Spiritual Community*.
4. Ann Belford Ulanov and Alvin Dueck, *The Living God and Our Living Psyche: What Christians Can Learn from Carl Jung* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2008), 69.
5. Rosemary R. Ruether, *Sexism and God Talk: Toward a Feminist Theology* (Boston: Beacon Press, 1993), 12.
6. Christ and Plaskow, *Goddess and God in the World*, xiv.
7. Christ and Plaskow, xiv.
8. Christ and Plaskow, 290–93.
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