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by Mythic Imagination Institute Presidents, Michael Karlin and Honora Foah

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Recommended Reading List
The entire Mythic Imagination Institute team is working diligently and passionately to bring you the next Mythic Journeys Conference and Performance Festival. Our offices are packed with volunteers, day and night, in preparation. It is hard to believe that we are less than 90 days away! If you haven't done so already, please take the time to register now, as the earlier we know how many people to expect, the better we can plan the event.

Mythic Journeys is a gathering of people from different disciplines, different jobs, different cultures and different politics who want to experience the inexhaustible wisdom, guidance, pain and joy that has been encoded in myth, stories, religion, and ritual.

This June, award winning poets, Fortune 500 Presidents, entertainment industry insiders and political think-tank members will be in attendance, conversing with scholars of myth, artists, farmers, writers, lawyers and musicians.

Humans need stories to uncover and experience deeper meaning. For four days, there will be stories: the great stories, the small stories, tales, allegories, anecdotes, epics. They'll be told in dance, music, theatre, in soft voices, loud voices, angry voices, powerful voices, voices full of gladness.

The overarching theme of Mythic Journeys 2006 is "Myth and Imagination" itself. From there, stories, conversations, live performances and hands-on workshops will closely follow four daily themes: Thursday- earth, Friday- air, Saturday- fire and Sunday- water, as well as sub-themes such as ecology and economy, adolescence, time and synchronicity and cross-cultural traditions.

Similar to the previous Mythic Journeys, each day will begin with the "Big Story," a theater piece or a presentation by a master storyteller and musicians. This year's program includes writer/actor Charlie Bethel's acclaimed one man show of "Gilgamesh," the epic myth of ancient Sumeria, and the immortal Greek tragedy of Orpheus, presented by internationally acclaimed musician/poet
David Gonzalez, known for his "unique blend of Afro-Cuban and modern jazz, and pianist Daniel Kelly.

Attendees next can choose among a variety of workshops, panel discussions and performances. Then after lunch, contemporary issues such as "War," "Money," "The Perception of Time," "The Mindset of Iraq" and "The Function of Dream" will be spotlighted in "The Big Conversations," spontaneous discussions including a mix of artists and thinkers from a variety of disciplines. For example, during "Into the Woods," storytellers, an arctic explorer, a member of the Findhorn community whose books on spiritual perception often relate to nature and a Native American lodge-keeper come together to contemplate our relationship with the forest from the hero's metaphorical journey "into the woods" in folk and fairy tales to the issues of modern-day environmentalism.

In the evening, Mythic Journeys transforms into a performing arts festival with concerts, theater, dance and music. Highlights include a Saturday twilight story told by Coleman Barks and Deepak Chopra, featuring the poetry of Rumi and Tagore to explore concepts of time and eternity, as well as a performance of "Snow, Glass, Apples," a new take on a familiar fairy tale by bestselling author Neil Gaiman ("American Gods," "Sandman" comic series) performed by the Atlanta Radio Theater Company.

Other performers will include internationally acclaimed concert pianist Lorin Hollander; dancer and martial artist Chungliang Al Huang; Congolese singer Jean-Paul Wabotai; Celtic rock stars Emerald Rose; Atlanta's own singer/songwriter Sheri Kling; and Ekiwah, the young Mexican poet recently featured on "60 Minutes."

We hope you can join us for this incredible festival.

Michael Karlin
Honora Foah
Co-Presidents
Mythic Imagination Institute
A Call to Conscience and a Reminder to the Muslims
by Imam Feisal

Editor's Note: We are sharing with you the following letter/press release which was sent to the Mythic Imagination Institute by Imam Feisal Abdul Rauf. His letter is an expression of concern in response to the escalating violence in Iraq: the bombing in late February of the golden domed Askariya Shrine in Samarra and the violent reaction to that bombing.

Imam Feisal Abdul Rauf is the Chairman of the Cordoba Initiative, whose mission is to heal the relationship between the Muslim world and America. He is the Founder of ASMA, the American Society for Muslim Advancement, an Islamic cultural and educational organization dedicated to building bridges between American Muslims and the American public. He is also Imam of Masjid Al - Farah, a mosque in New York City which is twelve blocks from Ground Zero.

He is a popular teacher of Islam and Sufism at the Center for Religious Inquiry at St. Bartholomew's Church, the New York Seminary, and other New York institutions.

The author of Islam: A Search for Meaning; Islam: A Sacred Law; and What's Right With Islam: A New Vision for Muslims and the West, Imam Feisal is also a member of the World Economic Forum's Council of 100 Leaders. We met him when he spoke in Atlanta last August.

...those who seek to destroy "cloisters, churches, synagogues and mosques wherein God's names are frequently invoked" Qur'an [22:40].

The Islamic Imperative:
This week marked a day of outrage as the world saw a new low in the spiraling bloodshed and brutality that continues to pervade the daily lives of Iraqis.

In the aftermath of latest violence, we join with the countless voices, Muslim and non-Muslim, Shia' and Sunni, in condemning this heinous act and the revenge killing it has provoked.

In this time of strong passions, legitimately aroused by hurt feelings, we must be guided by the Islamic ethical imperative, which commands us to show compassion toward our fellow human beings.

We urge all Muslims to be mindful that the destruction of a mosque-even one with powerful symbolic meaning-must not let our communities descend into further tumult.

This is not the first time in Islamic history that the sanctity of Muslim and non-Muslim sacred sites has been violated. The Ka'ba in Mecca, the most sacred site of all in Islam, was destroyed in 683- barely fifty years after the Prophet Muhammad's death- as a result of Muslim in-fighting. Muslims have also been guilty of destroying the holy sites of others, in violation of the Quranic command to be respectful of others' religious sensibilities, and to not mock those who worship
other than the One God, unless they curse God out of their ignorance [6:108]. Yet in spite of this event now forgotten by most Muslims, Islam-meaning submission to God and compassion toward our fellow human beings- has survived and grown.

Today this precious meaning of Islam is challenged. More odious than the destruction of property, which is a desecration of one of the five fundamental protected rights of the Sharia and a major sin in Islam, is the willful creation of human strife, sectarian hatred, social turmoil and mayhem. The Qur'an condemns this mortal sin, calling it *fasaad fi'l-ard*. It equates those who commit this major crime with having killed all of humankind [5:32-34] and promises them a grievous punishment in the hereafter and deserving the worst penalty if caught in this life.

The perpetrators of this act had no other intention than to stir sectarian hatred and to provoke civil war in Iraq. The Qur'an warns us not to succumb to such provocation, counseling us that *if an incitement to discord is made to you by the force of evil, seek refuge in Allah*. This verse teaches us that "good and evil are not alike;" and urges us to respond to evil by doing what is more beautiful in behavior, so that the person with whom one bears enmity transforms into a close friend [41:34-36]. This is the Islamic ethical imperative, to transform hatred into compassion, and we call upon all our fellow Muslims to meet this Quranic directive.

To respond with violence is to fall victim to the forces of evil, and to become manipulated by such forces, is to fail a test [bala']. Ayatollah Sistani has urged Muslims from slipping down this slippery slope and committing acts of retaliation.

We pray that we be guided by God's promise and "help His cause so that we be helped." God and His Prophet Muhammad urge us to join our hands, our voices, and our prayers, with the millions who are committed to pushing back against those who seek to destroy "cloisters, churches, synagogues and mosques wherein God's names are frequently invoked" [22:40]. In the words of this verse, this is our opportunity to join with all who share our compassion to rebuild, as an inter-faith and intra-faith effort, this Mosque which is so dear to our Shia brethren and other holy sites and places of worship held dear by religious people of all faiths.
Selections from Thou Art That, Transforming Religious Metaphor
by Joseph Campbell

**Joseph Campbell (1904 - 1987)** was an American author and teacher best known for his work in the field of comparative mythology. Campbell was educated at Columbia University, where he specialized in medieval literature. His first original work, *The Hero with a Thousand Faces*, was published in 1949 and was immediately well received; in time, it became acclaimed as a classic. In this study of the "myth of the hero," Campbell asserted that there is a single pattern of heroic journey and that all cultures share this essential pattern in their various heroic myths. This theme of essential universality pervades all of Campbell's work and he offers it as the context in which new mythologies may be born which will spiritually unite mankind.

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**Editor's Note:** *Thou Art That* is a volume from *The Collected Works of Joseph Campbell* and includes material from writings and lectures unpublished at the time of Campbell's death in 1987. The title, *Thou Art That*, is a phrase Campbell uses often throughout this volume and is a translation of the Sanskrit phrase, *Tat tvam asi*.

This first selection is from Chapter 3, "Our Notions of God," and is titled "Symbols: Out of Time and Place" in which Joseph Campbell discusses the Arthurian legend and the *Queste del Saint Graal*, pages 28 - 31.

**Robert Walter** is Executive Director of the Joseph Campbell Foundation, a position he has held since its inception in 1990. In 1979, Bob began to work on several projects with Joseph Campbell, who subsequently named him editorial director of his *Historical Atlas of World Mythology*. Following Campbell's death in 1987, he served as literary executor of Campbell's estate, completing Volumes I and II of the Atlas and supervising its posthumous publication. He continues to oversee the publication of Campbell's oeuvre, including the video series Joseph Campbell's *Mythos* and the Joseph Campbell Audio Collection. Prior to his work in publishing, Bob was a founding Faculty Fellow at California Institute of the Arts; lectured widely on experiential education; and pursued a professional theater career, working for a decade as a director, production manager, and playwright. Bob was a founding Trustee of United Religions Initiative (URI) and has served that organization as Treasurer and as a member of its Global Council.
Symbols: Out of Time and Place

"History is not, as we well know, the actual source or primary reference of these symbols. They are psychological archetypes known to all mythologies. That is why, at this time, the gurus and the roshis from India and Japan are having such a profound influence and exerting such attraction on Westerners, particularly young people. They are telling our flocks that the reference of these universal symbols lies within themselves. The Western institutions should understand that they are right and recall that they possess the very same symbols on the altars of their churches. We Westerners also have the same spiritual lessons in the words of many of our own greatest mystics.

"To which thought I would now add another, that when you are given a dogma telling precisely what kind of meaning you shall experience in a symbol, explaining what kind of effect it should have upon you, then you are in trouble. This symbol may not have the same meaning for you that it had for a council of Levantine bishops in the fourth century. If you do not react as expected, you doubt your faith. The real function of a church is simply to preserve and present symbols and to perform rites, letting believers experience the message for themselves in whatever way they can. Whatever the relationship of the Father to the Son, or of the Father and Son to the Holy Ghost may be, as defined by high ecclesiastical authority, the individual's assent to a definition is not nearly as important as his or her having a spiritual experience by virtue of the influence of the symbol. To respond, for example, to the Virgin Birth within one's heart by a birth of the spiritual life that we know as 'of Christ.' This Virgin Birth within is well expressed in Saint Paul's statement, 'I live, now not I, but Christ liveth in me' (Gal. 2:20).

"We are all born as animals and live the life that animals live: we sleep, eat, reproduce, and fight. There is, however, another order of living, which the animals do not know, that of awe before the mystery of being, the mysterium tremendum et fascinans, that can be the root and branch of the spiritual sense of one's days. That is the birth - the Virgin Birth - in the heart of a properly human, spiritual life.

"As the mystic Meister Eckhart declared of such a crisis in a sermon to his congregation ('Sermons and Collations' LXXXVIII), "It is more worth to God his being brought forth ghostly in the individual virgin or good soul than that he was born of Mary bodily.' To which he added, 'This involves the notion of our being the only Son whom the Father has eternally begotten ... The best God ever did for Man was to be man himself.' Reading the symbol this way sheds the dross of history for the immediacy of our experience of mystery.

"Just think of it! We have come forth from this Earth of ours. And the Earth itself came of a galaxy, which, in turn, was a condensation of atoms gathered in from space. The Earth may be regarded as a precipitation of space. Is it any wonder, then, that the laws of that space are ingrained in our minds? The philosopher Alan Watts once said, "The earth is peopling, as apple trees "apple." People are produced from the earth as apples from apple trees." We are the sensing organs of the Earth. We are the senses of the universe. We have it all right here within us. And the deities that we once thought were out there, we now know, were projected out of ourselves. They are the products of our human imagination seeking to interpret, one way or another, the mysteries of the universe, which we surely see today as a very different universe from what it was in the days when Yahweh threw down stones from heaven on the army of the Amorites and caused the sun to stand still in the sky until his chosen nation took vengeance on its enemies (Joshua 10:13).

"Nor is our society what the ancient once was. The laws of social life today change from minute to minute. There is no more security in the knowledge of some communicated moral law. One must
search out one's own values and assume responsibility for one's own order of action and not simply follow orders handed down from some period past. Moreover, we are intensely aware of ourselves as individuals, each responsible in his or her own way, to themselves and to their world.

"We can no longer speak of 'outsiders.' It once was possible for the ancients to say, 'We are the chosen of God!' and to save all love and respect for themselves, projecting their malice 'out there.' That today is suicide. We have now to learn somehow to quench our hate and disdain through the operation of an actual love, not a mere verbalization, but an actual experience of compassionate love, and with that fructify, simultaneously, both our neighbor's life and our own.

"There is a passage in the Old French Queste del Saint Graal that epitomizes the true spirit of Western man. It tells of a day when the knights of Arthur's court gathered in the banquet hall waiting for dinner to be served. It was a custom of that court that no meal should be served until an adventure had come to pass. Adventures came to pass in those days frequently so there was no danger of Arthur's people going hungry. On the present occasion the Grail appeared, covered with a samite cloth, hung in the air a moment, and withdrew. Everyone was exalted, and Gawain, the nephew of King Arthur, rose and suggested a vow. 'I propose,' he said, 'that we all now set forth in quest to behold that Grail unveiled.' And so it was that they agreed. There then comes a line that, when I read it, burned itself into my mind. 'They thought it would be a disgrace to go forth in a group. Each entered the forest at the point that he himself had chosen, where it was darkest, and there was no way or path.'

"No way or path! Because where there is a way or path, it is someone else's path. And that is what marks the Western spirit distinctly from the Eastern. Oriental gurus accept responsibility for their disciples' lives. They have an interesting term, 'delegated free will.' The guru tells you where you are on the path, who you are, what to do now, and what to do next.

"The romantic quality of the West, on the other hand, derives from an unprecedented yearning, a yearning for something that has never yet been seen in this world. What can it be that has never yet been seen? What has never yet been seen is your own unprecedented life fulfilled. Your life is what has yet to be brought into being.

"In this modern world of ours, in which all things, all institutions, seem to be going rapidly to pieces, there is no meaning in the group, where all meaning was once found. The group today is but a matrix for the production of individuals. All meaning is found in the individual, and in each one this meaning is considered unique. And yet, let us think, in conclusion about this: when you've lived your individual life in your own adventurous way and then look back upon its course, you will find that you have lived a model human life, after all."

Editor's Note: The second selection is from pages 87 - 89, in the chapter titled "Question Period." In his answers to questions, Joseph Campbell adds an even more direct discussion of the "quest" and "the hero's journey." Following are excerpts:

"Question: Does the mythic motif of the 'Hero's Journey' apply to the Judeo - Christian tradition?

"Let us review some of the basic mythological heroes who work through for us the crisis of resolution by which the classical mythological cycle is completed.

"We begin with Moses, the symbol of one who goes off alone, leaving his people only to return with a law for them. This is the identical hero journey that we find in all of the old ethnic traditions. Every one of the social orders is finally traced back to the realization and experience of some single individual who alone experiences the mystery, passes the test, as it were, and returns with
a message for mankind, as in the case of Moses, his coming down from the mountain with the Ten Commandments.

"The next great figure in this tradition is Christ. How was Christ understood by the original Christians, all of whom were Jews?

The key word is found in Paul who wrote to the Galatians that Christ redeemed man from the curse of the Law. The 'Establishment' may be understood as a system of laws through which one's experiences of life are filtered. One must be redeemed from this through the doctrine of love. From Christ's words, we have learned that we should love our neighbors. We are not - as in previous times - to hate our enemies, but to love them instead. Christ also said that man is not made for the Sabbath, but that the Sabbath is made for man. In other words, the Law is to serve man and not man the Law. This represents an enormous transformation of our spiritual understanding of our relationship to each other, God, and laws fashioned by other men in His Name.

"Let me remind you of that moment in which Christ transcended all the laws. It is the story of His forty days in the desert. In this case, the devil represented the Law that had to be transcended. The very first question the Devil put to Christ was, 'Why don't you turn these stones into bread?' Christ replies that man lives not by bread alone but by every word that comes from the mouth of God. He rejects the economic theory of the spiritual life, thereby refuting Bernard Shaw's notion that one must be economically well - off before one can practice spiritual exercises.

"In the second temptation, the Devil takes Christ up onto the mountain top, showing and offering to Him the lands of the world if He will bow down to him. And Christ says, 'Get thee behind me, Satan,' thereby transcending the seduction of political power as life's aim.

"The Devil then takes Him up to the pinnacle of the temple, suggesting that if Christ is so spiritual, He can cast Himself down and God will bear Him up. Christ rejects this temptation to spiritual inflation by saying, 'You shall not tempt the Lord thy God.' Christ returns then from the desert to preach to the people the new message of the spirit, the message of love.

"Question: Does this apply to us? Are we 'heroes' on a spiritual journey?

"In the European Middle Ages the theme of an individual on an individual quest clearly emerges. This is the theme of the Grail legends. Why should anyone go questing for the Grail in Gothic Europe when the Holy Sacrifice of the Mass was being celebrated in every church? The reason was that the Holy Sacrifice of the Mass was a general sacrament that did not depend on the recipient's or the priest's personal character for its effect. It was a miraculous, magically working conduit of the grace of the Crucifixion of Christ which pours into those who received it. All one had to do was abide by the laws of the Church and examine one's conscience and resolve not to sin again. It was not in itself, however, a test of character.

"This mythological Grail was not inside any Church and only the person who had a certain character could find it. The Grail was carried by absolutely virtuous maidens and it represented an integrity of character and life rather than a sacramental system.

"Sir Gawain, Arthur's nephew, proposes a vow, since they thought it a disgrace to go forth in a group, each should enter the forest at that point where he found it darkest, and where no other path existed. This is the absolute opposite to the Oriental guru system, in which you accept the direction of a guru who knows what is best for you. But it is you and your potential character, which has never been seen and which can be brought into being by no one else, that is the life quest in the Western sense. Each individual pursues it in his or her own way. The problem in our society and in our schools is to inculcate, without overdoing it, the notion of education, as in the Latin educere - to lead, to bring out what is in someone rather than merely to indoctrinate him/her
from the outside. Spiritually, then, we must all seek the Grail by entering that part of the forest where nobody else has cut a path for us.*
Selections from Beyond Individualism, Toward A New Understanding of Self, Relationship, & Experience
by Gordon Wheeler, Ph.D.

Internationally known for his Gestalt teaching, training, and writings, Gordon Wheeler is a practicing psychologist, Editor of Gestalt Press, and also the President and CEO of the Esalen Institute. His works include: Beyond Individualism; Gestalt Reconsidered; In Search of Self; Love and Play; and The Voice of Shame: Silence and Connection in Psychotherapy (co-editor). Wheeler was a participant in the recent conference of the Alliance for a New Humanity, a partner of the Mythic Imagination Institute, where he led a discussion on "The Context: A Changing Global Reality."

Editor's Note: After reading from some of Joseph Campbell's knowledge and thoughts on the individual, the individual's quest, and this quest's cultural context, you may find interesting a more recent (2000) discussion of the individual and "the paradigm of individualism," from the perspective of Gestalt psychologist Gordon Wheeler. Wheeler recalls a conversation several years ago with his friend, Sam Keen about individualism, in which Keen said that Joseph Campbell has deconstructed so many myths for us and taught us to understand myth - but did not have the distance to deconstruct our own culture's myth, which is the individual.

Both the selections chosen from Campbell's Thou Art That and from Wheeler's Beyond Individualism provide only glimpses of their thoughts and writing, and this editor encourages the reader to explore their writings.

This selection, "Self and Spirit," (pages 382 - 385) is the last section of the last chapter of Beyond Individualism, titled "Conclusion: Ethics, Ecology, and Spirit - The Healthy Self in the Healthy Field." This is copyrighted material and is reproduced here with written permission. It may not be reproduced without such permission.

Beyond Individualism
Self and Spirit

"Today we live in a world in which, to build on Nietzsche's dictum, individualism has outlived God as an organizing cultural principle. Thus we continue to see people everywhere "cultivating their own gardens" (as that early modern anti-hero, Voltaire's Candide, ruefully advised) - often centered around private gain, the fostering and protecting of a small family or group, or some other of the many forms of self-aggrandizement in the zero-sum effort to empower the self or some identity group by disempowering others.

"Correspondingly, among those many who are dissatisfied or disgusted by the empty materialism or defensive aggressiveness of these concerns, we see a turn toward all those movements we call 'spiritual,' the quest to find meaning and satisfaction through some form of meditative or religious practice in which we identify with a larger spiritual whole, beyond the 'ego,' or self in an individualist sense. And yet even here we see the power of the individualist paradigm, in the way
enlightenment, or the achievement of states of harmony or union with a larger whole, is so often treated as an individual quest and discipline. As in the old separate-soul model of self, 'my' enlightenment, in this approach, has nothing to do with yours - and nothing to do with the political and material conditions and dynamics of our natural, social world.

"As with the questions of health, ethics, and politics, giving up the paradigm of individualism changes our understanding of where the spiritual realm lies, and what 'spiritual progress' or attainment consists of. Rather than seeing the quest for spiritual wholeness as opposed to our personal self-nature, as many religious and spiritual traditions East and West have assumed, here we see it as the natural expression of that nature. To cite the Gestalt cognitive scientist Kurt Goldstein again (1940), our only drive is the drive to make integrated wholes of meaning. Each whole picture of understanding that we can resolve and use then naturally becomes available for further integration at a wider level. The concerns which we call spiritual, which have to do with where and how we map ourselves in the cosmos at the widest intuitive level, are the natural extension and expression of this drive, which is our evolved self-nature. That is, we are 'wired' to be spiritual seekers, just as we are 'wired' for relationship, values, intersubjectivity, and meaning-making. We cannot, by our nature, not go on from each whole of understanding to resolve the next wider meaningful whole picture - which by definition will afford a place in the field, as best we can conceive it, for every other whole achieved and used along the way. To maintain that this seeking takes us away from our natural relational and political world is to misunderstand both our own nature and the full implications of a spiritual perspective.

"We live in a world, as we said at the outset of this discussion, that is riven with splits and dis-identifications, all those parts of my human field that I hold as utterly other, people and events and domains that have "nothing to do with me." As we struggle to burst the painful and obviously destructive confines of our inherited individualist paradigm, we are often tempted to a kind of spiritual retreat we may think of as "Eastern," one which asserts that only the whole, only the transpersonal Self exists and is real, while our individual experience is merely deceptive and illusory (the mirror image of our own paradigm). In the face of this experiential/philosophical dichotomy we hold up here a holistic paradigm, one in which the unique and distinct nature of each individual experience is validated and honored as much as (but no more than) the reality of the whole field, which is coextensive with us, and of which we are born. To paraphrase (and counter) the pop-psychology, individualistic dictum of Fritz Perls (1969), we would rather say here, 'I'm me and you're you' and I'm you and you're me (or us).' Both these statements are experientially true, at different times (or at the same time) in different ways. To be fully human is to live fully in the creative tension of and between these inherent poles of human experience, which taken together, make up the whole field of healthy self-experience.

"Our world today is plainly set on a spiraling course of self-destructiveness which, as we have said, is only accelerated by the global march of Western individualism, together with all the fanaticisms and tribalisms of various stripes which arise in reaction to the Nietzschean emptiness of our materialist perspective. At any moment, now or over time, that world, and we with it, may literally die of the excesses of these splits and alienations, and the lack of responsibility all of us take for the whole field beyond our own most local concerns. What is desperately needed now is a new political paradigm, a different kind of organizing principle which envisions a different kind of relationship between and among the parts and the whole of the political world. Rather than a world of warring parts - or a world unification which is built on the negation and homogenization of its component members, - the new order, to be healthy in our sense here, must be one in which a vibrant, meaningful whole is the field condition which nurtures and supports the full development of all its parts, and vice versa , as we are saying a healthy field of selves must do for and with its individual members. And for that we need a new paradigm of self and human nature.

"These insights are not new. At the levels of relationship, ethics, politics, ecology, and spiritual understanding alike, we find them in the wisdom traditions of every culture, in every recorded age. In our own cultural stream we can find this articulated balance of the individual and the whole in the richly integrated formulations of the reform rabbi Hillel, some two thousand years ago. First, says Hillel, 'If I am not for myself, who will be?' This is the individual pole of self-
experience. And then, 'If I am for myself alone, what am I?' This is the whole-field pole. Again, taken together they make up a full picture of self, which as we live it is not just 'in here,' but is 'out there' as well. Our self experience is inherently bi-polar in this way, by virtue of the nature of our awareness and subjectivity, which are constructed around a boundary of distinction and connection in a whole field. This same perspective is then echoed in the words of Hillel's contemporary Jesus of Nazareth, who admonished those who would separate their spiritual commitments from their lives as social, political, and economic beings: 'Inasmuch as you do it unto the least of these my brethren, you do it unto me.'

"These sayings and many more express an intuitive truth which is surely as old as human awareness, and as close to us now as the face of someone we love. What we have set out to do in the explorations of this book is to re-anchor psychology, the study of human nature, on a ground of harmony with the deepest truths of that nature and that awareness, and of our own lived and felt experience. Our evolved, human self-process is not something apart from, and opposed to, all of our instincts for relationship, meaning, and a rightly ethical stance in our human world. Rather, in a desperate and suffering world, these instincts and intuitions are our nature. Our human world is the arena of the full expression of our spiritual nature and of our natural self-process, both of which must ultimately be one and the same. And as Hillel also said, 'If not now, when?"
Croagh Patrick

by Dennis Patrick Slattery, Ph.D.

Dennis Patrick Slattery, Ph.D. is Core Faculty, Mythological Studies, Pacifica Graduate Institute. The author of over 225 articles on culture, psychology and literature, as well as author of 7 books, his most recent is entitled *Grace in the Desert: Awakening to the Gifts of Monastic Life* (Jossey-Bass, 2004), which describes a spiritual pilgrimage staying in 12 monasteries and Zen Buddhist centers in the United States over a three and a half month sojourn. He was also a presenter at Mythic Journeys 2004, and he presented a lecture and workshop on February 17 and 18, 2006, for the C.G. Jung Society of Atlanta, a partner of the Mythic Imagination Institute.

"Give me my scallop-shell of quiet,...And thus I'll take my pilgrimage." Sir Walter Raleigh, from "The Passionate Man's Pilgrimage."

Following the Footsteps of 1500 Years of Pilgrims

The image of the pilgrim and the journey of pilgrimage, is ancient. Megalith cemeteries in Ireland dating back 7000 years reveal sites of burial worship. The Greeks trekked to Delphi; Sudama pilgrimaged to Krishna in Dwarka. Lourdes, Fatima, Croagh Patrick are all sites by which one undergoes a transition, engaging an interior as well as external journey. The pilgrim's path is a constellation: mythic, spiritual, physical, to say nothing of the psychological and emotional profundity of its progress and regress.

Not long ago, while in New York City on business, I had just enough free time to visit one site early Saturday morning. I chose to pilgrimage by subway to the aching cavity where once stood the twin towers. It too registers for me and others as a pilgrimage site, one that forever marks a change in America's psyche as a powerful place of remembrance.

But I want to speak of a recent pilgrimage undertaken by my wife and me up Croagh Patrick in Connemara on County Mayo's west coast of Ireland. It is a daunting peak, intimidating to approach. Here on this summit (which in Ireland is called the Reek and in the Irish language is Cruachan Aigli), which rises 765 meters, St. Patrick spent 40 days and nights in the year 441 fasting, in imitation of both Christ's and Moses' similar abstinence. Moreover, recently uncovered evidence reveals that the summit was occupied as early as the 3rd century BC.

When Sandy and I decided finally to visit the homeland, we marked Croagh Patrick as one of our essential destinations. Why the mountain drew us so powerfully we could not at first comprehend.
But we learned that on Reek Sunday, the last Sunday of July, and a national pilgrimage day on the mountain, tens of thousands, many often barefoot, others on their knees, struggle to the summit. What is amazing is to learn that up until 1973 this pilgrimage occurred at night, with each pilgrim carrying a torch to create a stream of fire miles long.

We wanted to feel that same impulse, so we drove to the parking lot on the morning of September 12, put on our hiking boots, placed water bottles in our backpack, slipped into the halter of our camera straps, rented two walking sticks (plus deposit), and began our climb on a sunny breezy late morning. Way in the distance we could see specks of white and red and black in motion; none was larger than the period that ends this sentence. They were pilgrims ahead of us on the mountain. We looked at one another, took a deep breath, and began our ascent, along with a scattering of other souls full of energy and chattering away to one another. There were no signs or markers or warnings, as one might find in the States cautioning one to the intensity of the climb, the dangers of the ridges without rope or boundary markers, the rough rock and pebble-strewn terrain that can be more treacherous during the descent rather than the climb up. In fact, it was very much like Life itself, which to my knowledge, also comes with no warning labels or details about the intensity of what lies ahead.

I soon labeled the climb a pilgrimage of obstruction; there is no path to speak of; the rough stony surface disallows a grooved path to emerge. One can walk along the lip where there is dirt, but then one risks falling off the side, which pitches deeper as one ascends. Traffic was light since the tourist season was in decline, so I tried to meditate with a heavy breath as I walked slowly, with requisite gravitas, while attempting to block out the chattering around me. Sandy, just behind me, found her own pathway through the rocky surface.

Dante Alighieri, the archetypal poet-pilgrim, reveals that the middle passage of his *Commedia*, *Purgatorio*, is communal. Compared to the isolated fixed souls in *Inferno*, *Purgatorio* is closest to our life: souls trundle up the mountain, stopping to rest and talk to those they come upon. On the Reek, people descending are questioned, inevitably by those ascending, if they "made it," meaning to the top of the summit. Some did, others turned back at some point, while others made it to the level ridge that offers a respite from verticality until they begin the steepest part of the climb to the summit. We noticed that people hiked alone, meditating, while others chatted as if in a cool park on a Sunday stroll.

I began to see what a rich and complex analogy this climb was to life itself, both in topography, weather and population. Some sections were less angular and gave one a sense of real progress; others became very dangerous because of the thick rock debris and the pitch of the ascent. At times, we could take only ten steps before we had to rest, so steeply demanding was the mountain. Undaunted and unfazed, some folks whirred past us almost obsessed, so goal-driven they seemed to have chosen to ignore the journey for the summit.

One man who rested with us as he gained our position, told us he was 78 and wanted at this stage of life, to try it; he, like us, made it to the ridge, about three quarters of the way to the top. Yes, to admit we made it would be total blarney. A couple coming down ran at breakneck speed, sliding and glossing over the rough stones. More meditative or insulated souls kept their heads down as they passed in silence. Some climbers never paused to turn and admire the large lake and islands that began to open before the increasing vista behind us, all green and blue in the noon brilliance. Others slowed just enough to wait for their partners before beginning again for the summit. Some who made it to the top, stopped at almost every ascendant, like us, to tell us they achieved the most grand vista they had ever seen. Their eyes told us that they had envisioned something special and well-earned. Their language describing the summit was almost always religious, spiritual, wrapped in rapture, full of the colors of an epiphany.

Others we witnessed climbed only a few hundred feet, pulled out their cell phones and announced to someone below they were ready to descend. Others sat and visited, content to
have made it just a hundred yards up. Some climbers were so ill-prepared for the pilgrimage, with no water, wearing street shoes, short sleeve shirts, no head covering. A very small number were barefoot, moving as if in a trance, slowly and with great conviction. We were told by one descender that on the previous birthday of St. Patrick, an Irish athlete ascended and descended the mountain 5 times in a 24 hour period. We found the story incredulous, but it is documented. Others, like me, paused often to pick up a small stone at several sections of the climb for a small altar I imagined creating at home in my study.

A man from Scotland paused as he passed us, which happened often as we were slow to ascend; he told us of his life in Scotland and why he was here climbing today. We smiled at him and his thick accent, not grasping five words of his utterance, but cheering him on nonetheless.

As we climbed to reach the summit, we noticed in the searing wind how some turned around immediately to begin the descent towards the specks of cars and people below. Others pulled over, sat on the grassy side of the mountain and absorbed the hard-earned vista that embraced each of us at this height. Around us were sheep and goats, all sprayed with a blotch of blue or red to designate ownership. My wife and I rested, ate a candy bar and drank water, content to have come this far and very aware of our limits.

We both realized that making it to the summit was, after all, not the point. The mountain told us that the journey IS the destination, the climb IS the goal, the motion IS the still point of achievement. What is to be achieved is not what is above us but within us, in the craggy crevasses and jagged ridges of our own souls. From this point on the high ridge, we could see to the other mountains beyond the Reek. That vision satisfied us; we began the descent.

Our walking sticks helped cushion our knees immensely, for the descent was more treacherous than the climb. Sandy encouraged me to go ahead, that she would catch up. On the way down she fell on the loose gravel or pesky rocks five times. Twice she cried from the exhaustion and pain; we had been hiking now for over three hours. Each time, she pulled herself up with the stick and began again. The mountain forgives in its harshness. The pilgrimage is paradoxical: it is a blessed pain and a suffering that finds meaning. We descended slowly to the bottom, talking much more often with others to relieve the pain and the fatigue. Close to the bottom stood a white statue of St. Patrick, arms up in greeting and perhaps a little pity. We saluted him as we passed.

At the bottom we entered a restaurant. Showers and food were available. Sandy grabbed the edge of a table to counteract her vertigo. We drank bottles of water, ate sandwiches and sweets in voracious silence. We looked back and up; there we could see the small dots of people trekking to the ridge, then on to the summit. We knew they were pausing, greeting one another, sharing stories, laughing, and making light of their pain. Behind them, below them, above them, the mountain was dark, even in sunshine -- and so silent, so welcoming, so indifferent, so beckoning to push into suffering, so like God.

I hope the mountain will forgive me the poaching of four small stones, like some gray amphibian eggs that sit beside me now as I write thousands of miles from their home. They are memories of the mountain and of the wind that blew hard off the ridge, parting the sheep's thick wool, the same wind that coaxed and caressed our backs as we descended.
Introduction:

Guatemala is one of our neighbors to the South in Central America with a population of approximately 14.6 million people, 75 percent of whom live in poverty. The people of Guatemala have endured a turbulent governmental history, winning independence from Spain in 1821 and becoming an independent nation in 1840. Just ten years ago in 1996, formal peace agreements were signed to end a 36 year guerrilla war during which more than 100,000 people died and one million refugees were created.

Guatemala is also a nation in which the ancient Maya civilization flourished, and it is still home to many descendants of that civilization, an estimated 43.3 percent of Guatemala’s current population. Spanish is spoken in Guatemala, and as part of the 1996 Peace Accords, Guatemala also officially recognized 21 spoken Mayan languages.

Much is unknown about the ancient Maya, in part because most of the ancient texts, including an entire library, were destroyed by a Spanish priest in 1562, soon after the Spanish Conquest. Scholars have found evidence of Maya civilization dating to approximately 1000 BCE and believe that early Maya complexes had been constructed circa 600 BCE, although the years 250 - 900 AD constitute the era considered by modern scholars to be the Classic period of the Maya civilization. Remaining evidence indicates that this civilization was highly skilled in astronomy, written language, city building, mythology, philosophy, cosmology, and mathematics (including the development of the concept of zero), at least rivaling the other great civilizations of the world.

This is the background for a remarkable story of hope for today’s Guatemala. Michael Karlin asked me to interview Andrés Botrán, whom Michael knows from their joint work with the Alliance for a New Humanity, a Mythic Imagination Institute Partner. Andrés is an integral part of this success story and he will be a presenter at Mythic Journeys 06 this June in Atlanta, where Mythic Journeys attendees will receive a woven container for their conference materials, made by the weavers of this story!

I met Andrés Botrán and began the interview in December at the Alliance’s Conference in Puerto Rico. I also interviewed another key participant in the story, María Pacheco and talked with María Del Transito Lopez Díaz and Rosalia Lopez Díaz, two Chortí Maya women, as well as with Freddy Manoquin.

Amar la Tierra:

In 2001, a mutual friend introduced Andrés Botrán to María Pacheco.
María Pacheco, a Guatemalan woman, is a biologist and an organic farmer. In 1993, María was approached by a group of villagers from a war-torn village who wanted her help in finding a way out of poverty. Ten farmers started the project, and with María's guidance and assistance, worked on reforestation and helped the land recover, eventually developing products such as wooden educational toys for sale, developing markets, and finding financial assistance.

Then, in 2001, María was asked to help another group of villages in Jocotán near the border with Honduras, a community of Chortí Maya. (In prehispanic times, the Chortí Maya were the weavers of the rugs, the mats on which the kings sat. The fibers held together and represented the overlapping of time, the interweaving of space and time. The Chortí language is also the Mayan language believed by scholars to be the closest to the ancient Maya glyphic writing found on the inscriptions from the Classic era at sites in the central lowlands.)

This area was suffering from a major drought and famine in 2001, as well as from the collapse of the coffee market which left many entire villages without income. Doña Santa, a Chortí Maya woman, was found with two of her children on the floor, sick with fever. When asked why she didn't take her children to the doctor, she said, "If I spend this $2.50 (the earnings from her week's work) to save these two children, I won't have enough money to feed my other six children." María Pacheco believed that a mother should not have to choose which of her children will survive.

The goal was immediate relief from the hunger, plus the long term reclamation of the area's land and water resources via reforestation and conservation. Families were taught to develop irrigated organic gardens, in order to improve their nutrition for the future, but the crisis was immediate - people were dying. So building on the traditional weaving skills of the women and on the plentiful supply of weaving material, the royal palm, María and her group, El Kiej de los Bosques (named from the Mayan belief that the kiej, the deer, is the protector of the bosques, the forests) together with the villagers devised their strategy. But they needed markets, purchasers for the weavings!

Enter Andrés Botrán! Andrés is a Guatemalan man whose maternal and paternal grandparents immigrated from Spain, beginning their new lives in Guatemala as poor young people. His paternal grandfather initially slept on top of coffee bean bags, but eventually earned enough money to purchase a rural store, and his maternal grandparents bought a bakery, eventually becoming deeply involved in local development and community issues. Their businesses became profitable, and Andrés thought of himself and his family as comfortably middle class. The oldest of four children, Andrés attended the American school (high school), was a good student, and a member of the national swim team.
However, when Andrés was 13 years old, his father was kidnapped! Guerrillas kidnapped his father to exchange him for money for their war effort. Then, Andrés realized that his family was wealthy and that they were targets, and his life changed.

He later attended Boston University, majoring in manufacturing engineering with a minor in math, studying through the summers in order to hurry back to help his father in the family businesses, which by this time included sugar, liquor, coffee, and finance. But his father, whom Andrés describes as the "glue," the "anchor" of the family, died just six months after Andrés’ return to Guatemala. The next year, Andrés moved to New York City, where he worked for a French based sugar trading firm. There he met Anna, a woman from Puerto Rico, a Princeton graduate who also has a law degree. Andrés says his greatest loss (the death of his Dad) sent him to New York City where he found his greatest blessing, Anna, who became his wife in 1990. They have two children.

After returning to Guatemala, he became involved in real estate as well as the family businesses. Again there was a big health issue in the family, and Andrés says he was hit with the realization that our time on earth is precious and we have to make it worthwhile.

Ron Zacapa Centenario

Andrés became more involved with civic issues, becoming involved with the Chamber of Industry, becoming more and more concerned with where Guatemala was going as a nation. He realized the whole country was divided. In Andrés’ words, "In three months, between August and October of 2000, I can't pinpoint an event, but my lens went from telephoto to wide-angle! I could see more, I could feel more, I could detect more.

I could see things in my country that I did not like - the division, the conflict, the extreme poverty. I could see before, but I did not feel!"

"I started to feel shame that I had not done enough to ameliorate the conditions. I realized millions of Guatemalans were lacking food and water. Fifty per cent of Guatemalan children were chronically malnourished and may not have the capacity to be good citizens. I also realized my blindness was shared by my peers. Everyone is co-responsible for their environment, either by commission or omission. I then became more involved in social issues than in commerce, trying to unite and integrate the sectors dealing with hunger and malnutrition, to generate trust and dialogue. Then, in 2001, I met María Pacheco."

At that point, Andrés' family rum business, Industrias Licoereras de Guatemala, was about forty years old. They produce a premier, world renowned rum, Ron Zacapa Centenario, which includes weaving (woven sleeves for the rum bottles) in its packaging. During the guerrilla warfare in Guatemala, it became impossible to obtain the weaving in Guatemala.

Then in 2001, when their mutual friend introduced María Pacheco to Andrés Botrán, she told him that she was working with a community of women who were traditional weavers and needed help, needed a market for their weaving. Andrés said that if the quality, cost and the need for reliability were met, he would say, "Yes!" He says that it was "serendipitous, an alignment of the stars." María, with the help of Freddy Manoquin who is an agronomist and biologist, worked with the Chortí Mayan women to develop an organized effort which includes quality control.
They began with 30 women and now 400 women weave 30,000 units per month for Ron Zacapa Centenario. Now, women who were making less than $6 per month are earning at least $50 - $60 per month, and sometimes as much as $150 per month, and their children are not dying of hunger. The women are learning to read and write. Auxiliary small businesses are developing in their villages. The weavers have formed an organization, Industrias de Fibras Nativas, and are becoming a political force. They now have contracts to produce woven materials for another five clients, including a bread company, but Ron Zacapa Centenario is their largest client.

I spoke with two of the women who are Chortí Maya women and weavers. They live in Pinalito, Jocatan. Rosalia Lopez Diaz told me, "We didn't have a job before. Now we have work. The kids were starving. We are very happy to have a job and work which we can sell." Rosalia is 23 years old, not married yet, and she helps her mother. María Del Transito Lopez Diaz, who is almost 30, married with two small children, said, "We are happy because we have a market. We can buy food, clothes, and shoes for the children. I have learned to read and write!" Then, she proudly wrote her name for me! She said they are learning self-esteem and building their community.

Andrés Botrán talks about the importance of women's having power, that women are the change agents in the family. He speaks of the tumultuous past of Guatemala, that Guatemala has less than 25 years of democracy. He notes that during the many years of military coups d'etat, there were constantly shifting alliances with no security and no trust, even the lack of capacity for trust. "You never knew who would turn on you, and then you'd be shot."

"So, what we are trying to do is to promote more inclusiveness in national policy, to rebuild trust. After I met the President of Guatemala, I started as a Commissioner for the Front Against Hunger. We asked people who knew. I talked to campesinos, unions, civil society, government officials, academics, national and international corporations. The President created a position in the Cabinet in December of 2004, and although it was a sensitive issue, Guatemala officially recognized the problem of hunger for the first time.

"We realized that the problem of hunger is not just a governmental issue, it must be tackled by all sectors, it must include all of our society. So, we worked to develop a food security policy. This includes salaries - people must earn enough money to buy food; the roads, the infrastructure must be available to transport the food, the food must be grown with good sanitation practices,
the people must be educated about hygiene (like the importance of keeping flies away from food) and about consumption habits (what foods are healthy)."

Andrés is now the Secretary of Food and Nutrition for Guatemala. This is the Cabinet level post, and he has a staff of sixty persons working with him to abolish hunger in Guatemala. Now that an institutional process has been created, the need is for sustainability. He says they are definitely making progress, both against hunger and in building trust. The private sector has opened a food bank and both national and international corporations are helping.

He says he has "4 C's" to insure an open and trustworthy process:

**Conocimiento** - knowledge in depth of the people, including knowing the stakeholders at the local level

**Comunicacion** - staying in touch, communication - to create change, you must communicate. "To communicate, you must give and take, and listen generously to words, meaning, body, and heart."

**Confianza** - trust

**Compromisos** - commitments and keeping commitments

"Plus co - responsibility!"

Andrés Botrán talks about the synchronicities, "The universe conspires to help you if you are doing something profound and helpful. Doors open. There have been an amazing series of coincidences. This voyage has been life-changing for me. It teaches you, lets you know you can change the world. I feel blessed to be a part of it."

And María Pacheco, says ."I dream of a world in which the sound of wings against trees, the songs of birds from their nests, the jump of a lizard from one twig to another, the footprints of a tiger in the soil, the breeze of the spring in the home, and peace between brothers and sisters will be everyday events. But living in Guatemala, we are far from this vision. I chose to work with rural indigenous communities, especially women, since they are the groups that have incredible potential, but are disconnected...I also decided to work with them because when I had my third child, he was born in intensive care and I also ended up there...if I had been a rural woman, Nico, my son, and I would be dead. I have always believed that we all deserve the same opportunities, beginning with the opportunity to live." Her company, Kiej, continues to connect rural productive groups with national and international buyers. "Once people have income and can feed themselves, buy clothes, medicines, they start believing that other dreams can come true and then a simple market becomes part of the wings communities need to fly...Kiej's vision is a big world for everyone. Kiej's mission is to unite worlds...believing it is the only way to development."
As I write this, I glance to the side of my computer at the little cloth rabbit given to me by María. This bunny was made by the Mayan women of Guatemala, and it wears a red button, "Amar la tierra..." Love the earth, love the land! In Mayan folklore and myth this rabbit means abundance and prosperity, and the power of alliances. María says this bunny also represents that wildlife now have more forests to provide their shelter and home. María says she is glad the bunny is here with me! And I am glad that I have my abundance bunny as a reminder of this remarkable story of dreams that are coming true, of hope for this world.

Suggested Readings:
The web has information about Guatemala; the Maya civilization and mythology; and USAID and Inter-American Development Bank descriptions of this project, which has won awards from the World Bank and the Soros Foundation.

Most bibliographies recommend the works of Linda Schele, especially:
A Forest of Kings, The Untold Story of the Ancient Maya by Linda Schele and David Freidel

In my own library, I have enjoyed:

The Disobedience of the Daughter of the Sun, A Mayan Tale of Ecstasy, Time, and Finding One’s True Form by Martin Prechtel (who has written three other books based on Mayan tales)

Popol Vuh , translated by Dennis Tedlock

Secrets of Mayan Science/Religion by Humbatz Men

The Mayan Factor, Path Beyond Technology by Jose Arguelles with Foreword by Brian Swimme
The first thing a person in our culture who wishes to speak positively about myths must do is to stress that the term "myth" is not being used negatively. Popular magazines exercise the negative slant regularly when they report on studies that riddle or debunk customary opinions: "The Myth of Calcium Supplements for Women," "The Myth of the Real Estate Boom." Often when myth is used to cast aspersion on a common belief, we can easily replace "myth" with "derogative stereotype" or "mistaken apperception": "The Myth of the Lazy Mexican Worker," "The Myth of the Hyperactive Male Child."

A negative attitude toward myth can also arise from a contrast between (mere) myth and (primarily religious) truth. For example, believing in miracles as myth would take away from regarding them as divine works of a deity. I try here to clarify how this situation came about (I provide a good bit more discussion in ch. 4 of Mythography, "The 'Noble White Man': Why Myths seem Déclassé in Today's Glitz Culture," and in the section of Myth: A Handbook entitled "Myth and 'The Real Truth'").

Certainly the freighting of the term "myth" negatively has a long heritage: already in Roman antiquity the older Greek term mythos had come subsequently to be associated with all sorts of fantastic stories and allegories. Hence the use of fabula instead of a Latinized form of mythos, and the situation gets complicated because of the later use by Romans of "fable" (ficta fabula) for stories with simple moral teachings that often contained animal characters.

Then there's the Christian anti-mythological bias found already when the numerous late-nineteenth-century discoveries of many parallel mythological motifs and stories in pre-Hebraic cultures initially were simply ignored. While the parallel motifs to us are obviously metaphorical, matching stories in the Tanakh/Old Testament - such as creation and flood materials in Genesis - they were judged earlier (because "revealed") as real and historical, rather than as (negative sense) mythical.
Already in primitive Christianity, the Koine Diatheke/New Testament certainly had mythologically-slanted segments, such as the Christ-hymn in Philippians 2.6-11. References in later NT literature derive from the period when the early Christians were differentiating themselves from the mother religious institution, the Hellenistic Jewish synagogue. Hence when 1 Timothy 4.7 commands, "Have nothing to do with godless and silly myths," we may assume that what then had come to seem silly to him were Jewish teachings (a fair translation in this instance of mythos) that did not recognize the divinity of the Christ. The similarly-dated book of Titus 1.14 makes this obvious: faithful Christians are not to give "heed to Jewish myths or to commands of men who reject the truth."

One can readily observe in subsequent Christian art (as in the catacombs) the direct influence of illustrations of classical mythological figures and scenarios (e.g., Christ as the Good Shepherd, directly aping the Kriophoros, "Ram Bearer," in classical imagery of Hermes; or Christ the Noble Philosopher reading from a parchment scroll). However on another plane the early-medieval patristic theologians soon attacked "pagan" mythologies in no uncertain terms. They established destructive patterns that persisted until the tremendous and transforming recovery of classical culture in the Renaissance.

Very few medieval literary works had taken very seriously the then-devalued mythological materials - except for the scriptural ones. Medieval biblical criticism, applying allegorical or tropological (moralistic) interpretations, had to back-peddle furiously to deny the mythological nature of many of the biblical stories - they suggested that devout Christians ought to consider only their "higher" theological significances.

And then eighteenth-century Enlightenment thought developed its own bias against humanistic studies, from its take on classical culture that the logos or scientific rationality had always been infinitely more valuable than mythos. Today studies of Greek literature by Bruce Lincoln (1999) and others have shown that the opposite was probably more likely: apparently in antiquity mythos represented the authoritative words of a dominant figure, logos precisely asseverations so weak that they had to be argued, debated rationally and scientifically, before being accepted by the polis (see also the papers from a very lively conference I enjoyed at Bristol University in 1996, ed. Buxton).

It seems to have been mostly in the recent Modernist period that the concepts of myth and fiction acquired the aura of "duplicitous, untrue, false," either in religious circles where they are opposed by a revealed "truth," or in popular culture where they were taken to indicate negative attitudes established by cheap advertising or misrepresentation for commercial gain: "The Myth of the Grapefruit Diet."

Even in academic study, since the late nineteenth century, there has been a tendency to devalue myth at the same time as we have come to understand how it often links societies to traditional patterns of the past. I am thinking for instance of several analyses of hero myths that led to acknowledgement that if certain elements of the heroic monomyth (poor parents, child often reared away from home, gradual recognition of military or other powers) were not part of a hero's biography or legend, the heroic pattern might well exert so much pressure that missing elements would be inserted into the popular memory about the hero. It is possible to sight this process in the growth of the Jesus materials across the gospels (NT and non-canonical).

Marcel Detienne (The Creation of Mythology) emphasizes that "myth" is a construct of our own times or more specifically, of academic settings. James Hillman notes that myths in our culture are considered positively only within academia (especially when they are recognized as master-tropes of literature and styles of narrative). But this has to be qualified somewhat by "within some of the disciplines of the humanities," since I've had a mathematics-oriented/symbolic university philosopher yell at me for suggesting there might be myths of science, and I remember painfully a program for retirees - many of them professionals - where we were at loggerheads as I presented
some materials on Campbell, until the convener took me aside and gently reminded me of the southern protestant conservatism of most of the highly-educated attendees: in their churches, "myth" pairs with "satanic." When I reviewed some of the history of negative takes on myth within western Christian contexts, my audience was then more open to converse about the ways myth might be approached more appreciatively.

Reviewers of these remarks asked me for more illustrations of the positive approach to myth, and I guess I see how this would round out the piece. But I must plead for attention to what I have written repeatedly in all my "positive" publications. For instance: "Myth is understood [in my writings] as referring to the fundamental religious or philosophical beliefs of a culture, expressed [I'd add now, "sometimes"] through ritual behavior or through the graphic or literary arts, and forming a constitutive part of a society's worldview" (2000: 13). "We do not just think about myths, but through them" (100). "Myth is not unsophisticated science but sophisticated poetic enunciation of meaning and significance " (94).

Or: "Myths are seldom fantasy constructions; more frequently they are the backbones of practical ways of living realistically" (2004: 3 - this volume should be available as a paperback from the University of Alabama Press within a year). "Myth is not spacey talk about never-never lands. It is grounded in pragmatic, realistic encounters with others and with important aspects of the natural and cultural worlds in which we dwell" (30). "Clearly mythic narratives are 'special'; I suggest that the special quality comes from addressing not trivial but vital issues and situations in the human experience" (32).

And: "[I]t is clear that the term mythic names an element of all culture that can never be ignored: it is one of the fundamental elements by which 'civilization' adds the communal sharing of the city (civis ; compare 'civic duty') to the individual experience of living in the world, even when that world in its postmodernist dimensions lacks the cohesiveness and elegance of earlier ideals" (1995: 193). "We ennarrate [set into narrative flex] significances by revoicing mythemes [mythic units, themes] whose significance derives from their situations in the cultural myth as a whole, either by telling them on in new guises or by the equally poetic work of interpretation and criticism, a work that need not overwhelm a text so much as it can bring its living depth back to view in a later context" (213).

I am not an innocent spectator of the negative aspects of ideological, religious, and political utilizations of our cultural traditions, and I am often terrified by the now-politically-dominant fundamentalist refusals to recognize change and development in our social lives across the last several centuries. But I hope I have contributed to the "perennial" respect for the traditional, including the ritualistic and (positive) mythic, that has remained an important fundament of our culture. At the same time, I've frequently noted how mythical elements do not just consolidate and reaffirm conservative elements of the past, but at the same time are able to open new doorways into reinterpretations and re-applications specifically relevant to this - and most likely, future - generations.

(I am grateful to Jane Stewart and Mary Davis for suggestions on my initial draft of these remarks.)

Works Cited


Danny Boy

An Essay by James Flannery, Ph.D.

James Flannery, a Yeats scholar and stage director, holds the Winship Professorship of Arts and Humanities at Emory University. He is head of the W.B. Yeats Foundation and founder of the Yeats International Theatre Festival at the Abbey Theatre in Dublin. An accomplished Irish tenor, stage director and producer, he is also an author and scholar of Irish and Celtic music, poetry, and mythology. He was a guest speaker at Mythic Journeys '04, and returns this year to Mythic Journeys '06.

"Danny Boy" (click to listen to Dr. Flannery sing "Danny Boy"
Lyric by Fred Weatherly (1848-1929)

Oh, Danny Boy, the pipes, the pipes are calling
From glen to glen, and down the mountain side.
The summer's gone and all the roses falling,
It's you, it's you must go and I must bide.
But come ye back when summer's in the meadow,
Or when the valley's hushed and white with snow,
Tis I'll be here in sunshine or in shadow,
Oh, Danny Boy, oh, Danny Boy, I love you so!

But when ye come, and all the flowers are dying,
If I am dead, as dead I well may be,
Ye'll come and find the grave where I am lying,
And kneel and say an Ave there for me.
And I shall hear, though soft you tread above me,
And all my grave will warmer sweeter be,
For you will bend and whisper that you love me,
And I shall sleep in peace until you come again.

"Danny Boy" may well be the most popular song ever written. In classical, jazz, reggae, country and western, rock 'n roll and even hip hop arrangements, it has been performed on concert stages, in boxing rings, barrooms, nightclubs, churches, funeral homes and many a drawing room by performers as diverse as Mahalia Jackson, Harry Belafonte, Nana Mouskouri, Marianne Faithful, Sinead O'Connor, Tom Jones, Elvis Presley, Isaac Stern and the great Irish tenor, John McCormack. Interestingly, McCormack didn't perform the familiar version of the air, but a rather banal lyric titled "Oh Mary Dear" that he had written himself.

The subtitle for "Danny Boy" is "The Londonderry Air," but that is something of a misnomer because the tune has been traced to a seventeenth century harp air, "Maidin i mBéara" ("One Morning in Beara"), composed (in a fairy trance, it is said) by the Ulster harper, Ruari Dall O'Catháin. It was first collected, however, off an itinerant blind fiddler from County Derry in 1851 and published, but without a title or words, in the 1855 Petrie Collection of the Ancient Music of Ireland. The Irish poet A.P. Graves (represented in this volume by the lyrics for "Before the First Ray", "The Little Red Lark," and "My Love's An Arbutus") produced two other settings of the air, but it remained for an Englishman, Fred Weatherly (1848-1929) to give us the version that has become world famous.
Weatherly, a lawyer by training, was virtually a one-man song factory, with over 1500 published lyrics to his credit as well as the standard English translations of the operas *Pagliacci* and *Cavalleria Rusticana*. In 1910, Weatherly was sent a copy of the air by his sister-in-law from the United States. The theme he chose was inspired by personal grief - his father and son had recently died. But to the conventional scene of parting and death all too common in English drawing room songs, he added a number of exotic Irish touches, including a graveside prayer. Yet none of this explains the extraordinary success of "Danny Boy." That is primarily due to Weatherly's skill in wedding simple, idiomatic language to the structure of the melody, especially as a great surge of feeling slowly mounts phrase after phrase until a climax is reached in the last line of the song. The result is a masterpiece of popular song made up, in the words of Yeats, of "an elaboration of the rhythms of common speech and their association with profound feeling."

While many traditional Irish airs begin with a four note motif ascending up the scale from the fifth to the tonic (sol-la-ti-doh), as in "The Snowy Breasted Pearl," "She Moves Through the Fair," "The Coulin," and "My Lagan Love," (the latter typical of Irish modal scales with its flatted seventh), "Danny Boy" is remarkable in that the melody begins on the seventh, or leading tone, and then progresses up to the third (ti-doh-re-me). Thus, from the very first phrase, an exquisite musical tension is created that is not resolved until the return to the tonic in the last note of each of the two verses. Weatherly exploits this tension in the opening phrase, "Oh Danny Boy," giving the singer the possibility of bending the word "oh" as it leans into "Danny" and on into the rest of the line. He skillfully echoes the same simple metric pattern in other phrases of the song: "From glen to glen" and "tis you, tis you." The cumulative effect of these melodic, metrical and verbal repetitions is to create an archetypal sense of timelessness, suggesting that the same formative experiences in life recur over and over again, with only death bringing final repose.

Ironically, the imagery of "Danny Boy" is much less "Irish" than most of the other lyrics in this volume. There is the boy's name, of course, the evocation of the pipes and the rolling glens - but all within the first two lines. When combined with the distinctively Irish flavor of the melody, however, these images are just enough to create the right mood. Any more and the subject would be mawkish.

And what is the subject? That, too, is archetypal. We experience in Verse One the parting of loved ones; by Verse Two that parting carries with it the probability of death for the person left behind. Weatherly introduces these ideas through a set of antithetical images - "you must go and I must bide," "in sunshine or in shadow" - only to move on from the idea of life's impermanence to a meditation on the values that will endure beyond the grave.

Weatherly may have derived the cyclical repetitiveness of the lyric from the Irish air, which, typically, is the very same in both verses. Each verse also ends with a phrase that, rising out of the deliberate restraint of the rest of the melody, soars to the highest pitch in the whole song before finally returning to the tonic. But Weatherly provides a quite different dramatic feeling for each of these two climactic moments. In the first verse, the singer avows that he/she will always be "here" in the beloved place, no matter how far from home the person departing may wander. The second verse, however, reaches a vocal climax on the word "bend." This time the effect is more like a caress, for we are led to imagine that the singer has died and that the hearer (upon returning home) has approached a grave to kneel and utter a prayer. The choice of the word "bend" for the high note is astonishing: we do not associate the act of bending with the airy sound of angels. That is, not unless we are really talking about the communion of souls.

The graveside prayer is the "Ave Maria"(the Catholic "Hail Mary"), but its Latinate reference is, again, universal. Following the brief allusion to prayer, however, the ending of the song brings us not just to a religious but a personal communion of the living and the dead. The melody tumbles downward after the high, suspended note, allowing the singer to complete the tender thought, "and whisper that you love me." Then, in the very last line of the song, we, too - all visitors to our
own imaginary gravesides - are enfolded in a recurring pattern of mystical redemption: “And I shall sleep in peace until you come again.”

A pastiche of clichés? Perhaps, to a skeptical eye. Or a stunning musical and poetic expression of an incredibly moving theme. For many years, sharing the former view, I refused to sing or even learn "Danny Boy." In part, I now realize, I was resisting the feelings it summoned in relation to my mother, who died on Valentine's Day, 1995. On the St. Patrick's Day following her death, I finally sang "Danny Boy," silently dedicating it to her memory.

Two years ago this autumn I had another powerful experience of the song when a close friend of mine, Mel Konner, asked me to sing it at the funeral of his wife, Marjorie. Mel, a distinguished university professor, happens to be Jewish, and so, when he made the request, I was taken aback. He then explained that it was Marjorie's and his favorite song. "OK, Mel," I said. "But you'll have to ask the rabbi to explain that to the people who attend the service." Mel's only request was that I change the line, "And pray an Ave there for me" to "And lay a flower there for me."

The funeral home was filled and, as I sat among the mourners, I was filled with angst. The notion of an Irish tenor singing "Danny Boy" at a Jewish funeral struck me as requiring more chutzpah than I felt I could muster. But, as I began to dwell upon the meaning of the words, it suddenly made sense. In this context, it was Marjorie speaking one last time to Mel. And that is exactly how it struck everyone who attended the service.

Some scholars have compared the ornamental style of traditional sean nos singing to cantorial music. Both traditions carry, besides an ancient lineage, a common sense of suffering that is only overcome by summoning through music and verse all the elements of the universe to bear witness to the frailty of existence. "Danny Boy" was thus particularly appropriate in the context of a Jewish memorial service meant to remind us of the universal sacredness of life.
Poems

From Sacrifice
by Cecilia Woloch

SPRING

and no promise of peace. Shallow, human laughter; skin, greedy for light. The glimmering city, the minty trees, the earth giving way underneath us. A helpless season. Dove over dark grass, the watery gray of the air. Now, in our bodies, the fish - like children ache to be seen. Our mouths are translucent. We leap from the red winter, slowly, more cautious; the wind stirs our innocent feet. And though we cannot be new again, we must be new. So that suddenly I meet you, unfold your dark face in my two burning hands. Amazed, in this glory of weather between us, how upright you slant, in such heat. Yellow love that I've poisoned. Poisonous mystery that I eat. Small, blue flame that feeds me. Hercules. Spring.

SLEEP. NOT FALLING. YET.

And then your body as ravine and I am slipping to the edge of it - you ask if there are trees, I say a few. And moonlight through the alley throws itself onto the bed. My eyes are closed, my eyes are opened, it's the same no matter how hard I am trying not to look; steep green - Is there a stream? you ask. I say that there must be, though it seems hidden, maybe underground or maybe in the sky. And you tell me you hear voices just before you fall asleep and I say, Listen to me, listen, please don't worry; and the darkness shifts around us and the temple in the mountain cracks its door and we go in.
Sometimes you wait for the angels to come and they never arrive. In spite of your candles and bells, your white curtains, the windows left open to sky. The phone rings at midnight; a friend is calling you to say that she cannot cry. And you have no words to break the spell for her, small comfort, little advice. Though you've studied eastern religions and ancient rites for clues to your own strange heart - which is, after all, only muscle and blood. You've called on the spirits of everyone you have ever loved who has ever died. But, in fact, they are simply gone, and will not come back from wherever it is they have disappeared into, and will not speak or touch your arm. Sometimes you want proof that there is more to God than the fairytales; everyone does. You want visitations from that other world to tell you what it's like. If there are apples or hunger there, music and graves and light. If the body misses itself and its complex desires, its fevers, its weight. You want an angel who looks like you looked before you were a child to descend again. To hover between what you are, what you dream, and give you the secret of your life. An answer, a promise, your fate in a shining bowl ripe to be eaten at last. But the angels won't come. They want you to decide.

A WOMAN GROWN
BEAUTIFULLY OLD

Some nights in the cave of the tigers,
a woman goes in to be near their sleep.
She doesn't bring jewels,
their teeth are enough.
What she wants is to hear their terrible breathing,
to stand at the mouth of the cave
with the sky on her shoulders,
her face in the heavier darkness.
Her hands drop like stones in a lake to her sides,
her arms are bare.
This is what fearlessness is, and hope:
that the tigers are dreaming of her
as she dreams of them,
that her death has no footprints.

Cecilia Woloch is the author of three collections of poetry, Sacrifice (1997), Tsigan (2002), and Late (2003). She is the founding director of Summer Poetry in Idyllwild. Active in the Los Angeles literary community for more than twenty years, she has conducted poetry workshops for children, young people, and adults throughout the United States and Europe, from public schools and universities to prisons and hospitals. In 2003, Woloch launched a poetry outreach program in conjunction with Communities in Schools of Atlanta and she also collaborated in the creation of International Living's first Paris Poetry Workshop. She maintains homes in Los Angeles and Atlanta, although she is currently travelling in Europe.
These poems are reprinted from Woloch's book, *Sacrifice*, which has recently been reprinted by Tebot Bach Books. Click here for more information on other books by Cecilia.

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A Book Review

*Rhythm Science*
By Paul D. Miller aka DJ Spooky
Cambridge, MA: MIT, 2004

Listen to a sample of DJ Spooky's music... *Particle Storm*

The Myths of DJ Spooky: A Few First Explorations of Where We Are in 2006
A Review by Jerry Cullum, Ph.D.
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Dr. Jerry Cullum is senior editor of Art Papers, an Atlanta-based international magazine of contemporary art. He reviews art regularly for a variety of publications. He is currently organizing a small exhibition on aspects of mythic imagination in art, scheduled to open June 7 at Temple Gallery, Decatur, GA.

The conceptual artist Paul D. Miller, better known as DJ Spooky, calls his little monograph *Rhythm Science* (Cambridge, MA: MIT, 2004) “a book for a shattered culture.” A shattered culture is very digital. Shards are sharp, like what Miller calls the “crispy” sound of digital versus analog reproduction. A computer-generated music video for a Japanese group that Miller cites has the buildings and cars behind them flying apart into fragments, just like they did decades earlier in Futurist paintings.

In other words, shatteredness long predates the digital revolution: “Things fall apart.” “These fragments I have shored against my ruins.” (Does anyone read those two classic modernist poems anymore? or even the classic African novel that borrows the first sentence as its title?)

So, says our instrumentally rational culture, you have to have rigor and method, just to keep things from shattering further. And they’re right; let the web of global logic and just-in-time inventory recording fall apart, and avian influenza or Marburg fever will come sliding through the
gap, riding in with a jet just arrived from some small, distant airport. There have to be some rules somewhere. There are good ways and bad ways of doing and understanding.

But rigor and method and keeping it all apart have their limits, and lack of rigor has its uses. The key is to understand when lack of rigor spills over into simple sloppiness: if you maintain overly rigorous preordained categories, if you can't think of Marburg fever and DJ Spooky and how global inventories get put together all in the same moment, you're missing something crucial about the world. Including how our minds put things together. Because when you read of those three items, automatically you want to know what they have to do with each other. You begin to make up stories that contain them.

You might make up the wrong story to explain it. In fact, those three don't belong in the same story, although they do belong in the same set of larger associations. Any story you make up that features only those three topics is likely to be bad news. Some stories are just plain bad by their very nature, by their very starting points.

My own starting point being, we live not just instrumentally but by fiction, by telling ourselves constantly reinvented tales about the way things are. Some fictions are docudramas while others are fairy tales. We don't just come up with rules for understanding the world, we come up with stories, and stories turn into whole mythologies. And mythologies, regrettably, have consequences when we mistake them for rigorous rules and realities. In spite of which, myths encode real ways of doing and understanding. There are good ways and bad ways of doing myths, just like there are good ways and bad ways of doing theory. (Readers of this magazine scarcely need to be reminded of this, but I am revising a piece written for a somewhat broader audience.)

So let us look at DJ Spooky's take on our mythologies, as one method for understanding this globalizing culture of the early twenty-first century, one in which, as William Gibson says, the future is already here, but is unevenly distributed. DJ Spooky is not rigorous, but does the job.

Miller writes in *Rhythm Science* that his persona DJ Spooky (That Subliminal Kid) was born a decade ago as a conceptual art project, at the same time as his art exhibition at Annina Nosei Gallery. He also notes that "The art didn't sell, but [the accompanying CD] did."

And so today he mostly uses the remix of global youth culture to speculate on the condition of the American city, where, beginning a century ago, "When the slave experience of cultural erasure encountered the immigrant phenomenon of identity reconstruction in the city, the culture as a whole moved away from the melting pot model to become a frequency centrifuge: cultures in conflict, messages etched and pasted on every street corner, images raining down, thoughts like rain, the city fragments and coalesces. Freud used to call the situation 'unheimlich' or 'uncanny' but the sense of alienation and familiarity is reminiscent of the Situationist critique of the urban landscape. They simply called it 'psychogeographic' - the layers of the city unfold in the mind of the person who moves through the landscape. What could be a better parallel to 'systems culture' where everyone can contribute to rhythm science; whether it's Linux, or hip-hop, or mix-tape culture." (page 064, "Multiplex Consciousness")

Now, Mr. Miller is conflating Freud's essay on the uncanny with *Civilization and Its Discontents*, and he takes for granted a knowledge of not only Freud but the French Situationists and their context of postwar conceptual resistance, but that's how the remix culture works, anyway. He sees all this as intrinsically poststructuralist strategy and inheritor of the modernist collage culture. If it worked for James Joyce with Greek mythology and epic re-viewed in the world of 1904 Dublin, it works for 2006 DJ culture with a slew of pre- and postcolonial stories.
"Like an acrobat drifting through the topologies of codes, glyphs, and signs that make up the fabric of my everyday life, I like to flip things around." Miller’s syntax fails him here and "like an acrobat" should have been the last three words of the sentence. But the point’s clear. Remixing experience, remixing ideas, we are revisiting subjects that started with the German Romantics and have put some travel mileage on them since. DJ Spooky doesn't cite, because it's off to one side of his topic, the German Romantic observation that "the poet is thoroughly irreligious; he works in the material of religion as if it were bronze."

That's a side issue, related to the history of belief and unbelief. . .if religious dogma becomes like an artistic material to be melted and recast in literature, then that has consequences for culture. But that is quite another story.

Here, it's the metaphor I want to bring to your attention. Melting something solid so you can cast it into something else is using an idea as an artistic medium. Sampling some spoken or written word or a piece of music so you can use it in something else is also using an idea as an artistic medium rather than a scholarly reference. This remix of culture has now been going on for a couple of centuries, in other words. It has a heritage, if not quite a pedigree.

And that is where our artistic use of mythology is today, as well. Myths are no longer tales to be retold just as they were, or even hiply updated. They are fragments, not shored against our ruins, but remixed and sampled, just as Joseph Campbell foretold they would be. A number of movie seasons ago, the hero with a thousand faces was not just Frodo in Lord of the Rings but Neo in The Matrix trilogy, even if the latter went awry because the tecno-gnostic model was muddled. The former was a revision and retelling of an archetypal hero tale; the latter was a re-visioning and a remixing of one.

In that sense, the brothers Wachowski were inheritors of the legacy of Friedrich Hölderlin. And one could say the same of DJ Spooky, whose background in philosophy and European literature, spiced with the proper amount of street cred, has served him extremely well. Whether or not the background has served him well enough is part of the next round of storytelling.
Book Review
by Jeanna R. Collins
Chair, Mythic Imagination Education Committee

Living the Hero's Quest: Character Building Through Action Research
by Mary Humphrey

ISBN: 1-59158-252-0
Libraries Unlimited
88Post Road West
Westport, CT 06881
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Mary Humphrey has written a very informative and useful book for educators concerning the use of fairy tale heroes as essential role models for demonstrating positive character traits. She believes that children today think of famous people such as athletes, film stars and pop singers as heroes instead of finding that real hero who exhibits a higher self and "...acts for the greater good, seeks the right path and shows courage...." According to Humphrey, these identifying traits of the hero are found not only in the older fairy tales, but also in the newer versions of fantasy heroes such as in the Harry Potter books and Lord of the Rings.

Characteristics of life for children today that rob them of opportunities to learn the power of story are discussed such as lack of free time, the effect of modern technology on transmitting a story and the decline in household conversations. Because of these modern characteristics that so affect children, Humphrey stresses to educators that it is critical to connect students with stories, particularly hero tales that emphasize the positive traits of the hero. Equally important are stories that show the developmental stages of the hero so that children will begin to see a pattern that can guide them in their own life's journey.

The two most valuable sections of the book for educators concern suggestions of stories for illustrating the six stages of hero development and the description of two key models and how they are used in planning lessons as well as demonstrating how they are used with specific lessons. An additional section with supplementary stories that accompany and reinforce the six types of heroes is also very useful for educators. The last section encourages educators to consider the importance of action research, and she shares much information on how this can be done.

Living the Hero's Quest: Character Building Through Action Research is well written. Explanations are tightly constructed enabling the educator to carry out the lessons easily, and the format is varied and easy to follow. Material is also presented in such a way that readily allows educators to add, subtract, or generally embellish with their own ideas. As a retired 8th grade language arts teacher, I am not often tempted with a desire to return to the class room. Mary
Humphrey, however, has given me an itch to teach a unit using her book. I recommend it to all of the educators who will be joining us at Mythic Journeys Conference 2006 in Atlanta!
A Book Review

Dark Nights of the Soul: A Guide to Finding Your Way Through Life’s Ordeals
By Thomas Moore
ISBN 1-592-40067-1
320 pp. paperback

A Review by Dennis Patrick Slattery, Ph.D.

Dennis Patrick Slattery, Ph.D. is Core Faculty, Mythological Studies, Pacifica Graduate Institute. The author of over 225 articles on culture, psychology and literature, as well as author of 7 books, his most recent is entitled Grace in the Desert: Awakening to the Gifts of Monastic Life (Jossey-Bass, 2004), which describes a spiritual pilgrimage staying in 12 monasteries and Zen Buddhist centers in the United States over a three and a half month sojourn. He was also a presenter at Mythic Journeys 2004, and he presented a lecture and workshop on February 17 and 18, 2006, for the C.G. Jung Society of Atlanta, a partner of the Mythic Imagination Institute.

Readers will know and remember Thomas Moore's reputation from previous best sellers: Care of the Soul and Soul Mates were enormously successful less because they carried the aura of "Self-Help" books but because they offered the intelligent, reflective lay reader another corridor for imagining their daily lives as opportunities for contemplation, even for spiritual renewal. Dark Nights of the Soul, which I believe will be another best seller, is not a duplication of Moore's earlier work, but a deepening spiritual exploration of the soul's need to descend, to be emptied, to feel the dry heat of darkness. The title is taken from the 16th century Spanish mystic, poet and theologian, St. John of the Cross (1542-1591), who writes in his classic text that as the soul moves toward God in love "it first feels dryness and emptiness and then begins to be cured in suffering through purgation of all desire." Stripped of its grasping and impulses to possess, the soul moves into and through darkness to a state of contemplation, reflection and release from appetite.

Moore's book moves within the spirit of the Spanish mystic's thoughts in order to begin to sketch the outlines of a spiritual psychology, to bring the theological imagination to bear on the complex pilgrimage of each soul as it journeys towards what more than one writer has called "a fruitful darkness." Let me say at the outset: this book is not problem-solution oriented. Rather, it gently and persuasively shifts our attitudes towards our common experiences such that we can perceive them in a different light; better said, in a different darkness.

Swimming against the common conventional currents of cure whose intention is to rid the individual of suffering and pain, Moore instead asks: how might conditions like melancholy and despair and emptiness and feelings of ennui not be stigmatized as abnormal and then jettisoned
for some vague notion of normalcy? Rather, what do these conditions do to serve the soul as it moves towards insight, deepening awareness, a fuller consciousness that "calls for a spiritual response, not a therapeutic one"?

Pulling from literature, poetry, cultural trends, philosophy, his own personal sufferings, music, theological writings, archetypal psychology and biography, Moore asks the reader to entertain subtle and complex ideas, to improvise, to dare to run riffs on conventional ways of thought in order to break out of them and break through into fresh, original insights that one can call one's own. He reveals for example, in the many variations of the "Dark Sea Journey" how metaphors lead us to meanings about our own darkness, not as something negative from which we escape to the light, but as a place "to sit, to incubate in the belly of the whale," to prepare oneself for a birthing that cannot yet be articulated. And this caution: psychological language "is heroic and sentimental" which often allows "no deepening of imagination. The language we use is important; it should reflect some intelligence about life."

Therapeutic language, in its limitations, may actually suffocate a fuller sense of awareness than promote it. Poetic language, which values the figural quality of our life's contents and actions, actually increases the intimacy we can experience by reflecting on the more disturbing conditions we discover in ourselves.

Rather than diagnoses, Moore calls for the rebirth of rituals in our lives which can evoke the imagination's responses and treat with respect the original and unique contours of our darkness. In a consumer-oriented culture, where the prevailing mythos is passivity, watching, viewing, Moore's book shakes us a bit out of our lethargy and encourages each of us to "search for a living story that is yours and is crucial to health." Paying attention to the narrative that one is rather than to a rational explanation of the causes for why you are a particular way yields a fresh, more crisp and incisive vision of one's being, a spiritual impulse in the soul that is less comfortable with dry dogmatic assertions, and more engaged by authentic feelings wedded to vital ideas and images.

If psychology and therapy move towards the sun, light, warmth, enlightenment, rational causes, cures and solutions, Moore's method is moon-like, lunar, dark, shadowy, invisible, opaque, open-ended. Needed then is another kind of imagination, one that does not insist that all darkness become light, but that darkening itself is a method, a mythic way of being present to the soul's melancholy, its irony, its paradoxes and its contradictions. His book reveals how to respect and even become a bit comfortable in the middle of the journey of our lives. Lingering, waiting, being patient, accepting being stuck, stillness, meditation without a goal, breathing, being present to this moment with an open heart, acceptance of pain and suffering - these are all therapeutics of soul if nurtured, reveal soul's voice that may otherwise be muted and missed for its wisdom.

Moving in darkness is a paradox, finally, in Moore's lexicon, for it is both a place of concealment and uncertainty and a dimension of revelation. Darkness has its own wisdom, as does silence. His book will guide you into these nether regions, as Virgil guides the quivering pilgrim Dante, into the farthest depths of the unconscious realm of soul making.
Mythic Podcast!
Produced by Dahna Barnett
Engineered by Brad Barnett and Creative Digital Group
Theme music (Tallman Dub) by Geoffrey Armes

Mythic Journeys: A Conversation with Honora Foah
Love: The Heart of the Matter
War, Peace and the American Imagination:
  Part I - Jean Houston
  Part II - James Hillman
  Part II - Deepak Chopra
Podcasts for Kids!
Mid-Winter Rituals
Winter Solstice and The Stag
Santa Claus and the Hero's Journey
Praise and Thanksgiving
MARCH 2006

There is a wealth of information related to the subject of myth on the Web. However, the Internet was once described as the world's largest library, where all the books are scattered in the floor. Here are some favorite resources on the World Wide Web that may make your search easier.

This month we introduce you to the following individuals and organizations:

- Duncan Campbell
- Jean-Paul Wabotai
- Sweet Mother Tour

MANY MORE Myth-related Resources
MANY MORE Communities and Organizations

We're always updating this section of the Web site, so please check back. You'll see new links and resources in each issue of our *Mythic Passages* newsletter as well, so please be sure to subscribe.

If you'd like to recommend a link, please send a note to Brenda Sutton at info@mythicjourneys.org.
When asked for a Recommended Reading List, we went to the best sources we know - the former touched by myth, and who have touched others with their interpretations of myth. This is the alphabetical-by-speaker list we used to stock the Mythic Bookstore at our first event, and it only scratches the surface of good material out there. Publishers and ISBN numbers are provided where known. We'll be adding bio and website links, as well as more recommendations listings as our Guest Speaker list for Mythic Journeys '06 grows. So check back often, watch for the NEW ADDITION! tag, and enjoy.

Updated Monday, March 20, 2006

**Michael Vannoy Adams** - MJ '04
*Multicultural Imagination: Race, Color, and the Unconscious*
Routledge - 0415138388
*The Mythological Unconscious*
Other Press - 0892746964

**Stephen Aizenstat** - MJ '04, '06
*Dream Tending: Techniques for Uncovering the Hidden Intelligence of Your Dreams*
(Audio cassette)
Sounds True - 1564558088
*“Dreams are Alive” in Depth Psychology: Meditations in the Field*
Edited by D. Slattery and L. Corbett

**Coleman Barks** - MJ '04
*Birdsong: 53 Short Poems*
(Paperback - translation)
Maypop - 096189167X
*Delicious Laughter: Rambuncious Teaching Stories from the Mathnawi of Jelaluddin Rumi*
(Paperback - translation)
Maypop - 0961891610
*The Essential Rumi* (translation)
Harper San Francisco - 0062509594
*Feeling the Shoulder of the Lion: Poetry and Translations of Rumi*
(Paperback - translation)
Shambhala Publications - 1570625220

**Coleman Barks** - MJ '04
*The I...
A Journal with the Poetry of Rumi
(Hardback - with Michael Green)
Brush Dance - 1891731149

The Juice
Maypop

Like This
(Paperback - translation)
Maypop - 0961891629

The Love Poems of Rumi
(Hardcover - translation)
Harmony Books - 0609602438

The New Illuminated Rumi: One Song NEW ADDITION!
Michael Green, co-creator
With CD of music by the Illumination Band
Running Press Book Publishers
0-7624-2087-1

Poems of Rumi
(Audio cassette - Robert Bly narrator)
Audio Literature - 0944993109

Rumi
(Audio cassette)
CBC Audio - 0660182912

Rumi:
One-handed Basketweaving: Poems on the Theme of Work
(Paperback - translation)
Maypop - 0961891637

Rumi:
The Glance Songs of Soul Meeting

Peter Beagle - MJ '04, '06
PeterBeagle.com

A Fine and Private Place
ROC - 0451450965

A Fine and Private Place
(Audio cassette)
Blackstone Audiobooks - 0786122986

A Fine and Private Place
Ballentine Books - 0345215208

I See By My Outfit:
Cross-Country by Scooter, an Adventure
Akadine Press - 1585790478

The Last Unicorn
New American Libraray - 0451450423

The Magician of Karakosk and Other Stories
Souvenir Press Ltd - 0285635042

(Paperback - translation)
Penguin USA -014100231X

Rumi:
Voice of Longing
(Audio - recording)
Sounds True - 1564558320

Rumi:
We Are Three - New Rumi Poems
(Paperback - translation)
Maypop - 0961891602

Tentmaking:
Poems and Prose Paragraphs
(Paperback - translation)
Maypop - 1884237029

This Longing:
Poetry, Teaching Stories, and Letters of Rumi
(Paperback - translation)
Shambhala Publications - 1570625336

Winespills on the Prayer Rug: Poems of Hafiz
(Audio cassette)
Omega Publications - 0930872614

Xenia:
A Hoard of Lost Words, Eighteenth-Century Street Lingo, and a Few Completely Confabulated Terms Collected and Exemplified
Maypop - 0961891696

The Rhinoceros Who Quoted Nietzsche and Other Odd Acquaintances
Tachyon Publications - 1892391090

Tamsin
QP - 0451458206 451457633

Tamsin
(Audio cassette)
Blackstone Audiobooks - 0786123249

Tamsin
Firebird Books - 0142401544

The Unicorn Sonata
Hardcover - translation
Turner Publications 1570362882
Ari Berk - MJ '04, '06
Goblins!
Harry N. Abrams - 0810949415

Holly Black - MJ '04, '06
BlackHolly.com
The Field Book
(The Spiderwick Chronicles, Book 1)
Simon & Schuster - 0689859368
The Seeing Stone
(The Spiderwick Chronicles, Book 2)
Simon & Schuster - 0689859376
Lucinda’s Secret
(The Spiderwick Chronicles, Book 3)
Simon & Schuster Children’s Publishing - 0689849249

Robert Bly - MJ '04
RobertBly.com
Rag and Bone Shop of the Heart
Perrenial - 0600924209
A Little Book on the Human Shadow
Harper San Francisco - 0062548476

Jean Shinoda Bolen - MJ '04
JeanShinodaBolen.com
Urgent Message From Mother: Gather the Women, Save the World NEW ADDITION!
Conari Press - 1573242659
The Millionth Circle: How to Change Ourselves and the World - The Essential Guide to Women’s Circles
Conari Press - 1573241768
Close to the Bone
Touchstone Books - 0684835304
The Tao of Psychology
Harper San Francisco - 0062500813
Gods of Everyman: A New Psychology of Men’s Lives and Loves
Harper Collins - 0060972807

William Bridges - MJ '04, '06
The Bone Gnawers & Stargazers
White Wolf - 1565048865

The Runes of Elfland
Harry N. Abrams - 0810946122

Iron John: A Book About Men
Vintage Books - 0679731199
Soul is Here
QP - 088001475X

Goddess In Older Women: Archetypes in Women Over Fifty
Quill - 0060929235
Crossing to Avalon: A Woman's Midlife Pilgrimage
Harper San Francisco - 0062502727
Goddesses In Everywoman: A New Psychology of Women
Harper Collins - 006091201X
Crone's Don't Whine: Concentrated Wisdom for Juicy Women
Red Wheel/Weiser - 1573249122
Greenberg)
White Wolf - 1888906006

Black Spiral Dancers and Wendigo
White Wolf - 1588468224

**Joseph Bruchac** - MJ ’04

*The Boy Who Lived With Bears and Other Iroquis Tales*
Parabola Books - 093040761X

*Roots of Survival: Native American Storytelling and the Sacred*
Fulcrum Publishing - 1555911455

*Foot of the Mountain and Other Stories*
Holy Cow ! Press - 093010062X

*Native Wisdom*
Harper San Francisco - 0062511726

*Heros and Heroines Monsters and Magic*
Crossing Press - 0895949954

**Mark Byrne** - MJ ’04

*Myths of Manhood*
Sydney University Press - 1864873647

**Joseph Campbell**

Find the Collected Works of Joseph Campell at [jcf.org](http://jcf.org)
(There are many more books listed on the linked website than are listed here, but these are a great beginning place.)

*The Power of Myth*
(Paperback - Bill Moyers contributor, Betty Sue Flowers editor)
Anchor - 0385418868

*The Hero with a Thousand Faces*
Princeton University Press - 0691017840

*A Joseph Campbell Companion*
Perennial - 0060926171

*The Hero's Journey: Joseph Campbell on His Life and Work*
(Hardcover - edited by Phil Cousineau)
New World Library - 1577314042

*Masks of God: Creative Myth*
QP - 0140194401

*Masks of God: Occidental Myth*
QP - 014019441X

*Masks of God: Oriental Myth*
ISBN: 0140194428

*Masks of God: Primitive Myth*
QP - 0140194436

RE-RELEASE! Campbell's first book!

NEW ADDITION!

*A Skeleton Key to Finnegans Wake: James Joyce’s Masterwork Revealed*
New World Library - 1577314050

*Sukhavati - Place of Bliss: A Mythic Journey with Joseph Campbell*
NEW ADDITION!

DVD - ASIN: B000063K0N

*In All Her Names: Exploration of the Feminine in Divinity* NEW ADDITION!
Joseph Campbell and Charles Muses, eds.
Harper San Francisco (September, 1991)
ISBN: 0062506293

*Historical Atlas of World Mythology, Vol. I - II* NEW ADDITION!

*This Business of the Gods: In Conversation with Fraser Boa* NEW ADDITION!
Windrose Publication (May, 1992)
ISBN: 096932541X

*Transformations of Myth Through Time* NEW ADDITION!
Harper Perennial; 1st edition (February 28, 1990)
ISBN: 0060964634

Deepak Chopra NEW ADDITION! - MJ ’06

**Chopra.com**

*Peace Is the Way:* Bringing War and Violence to an End
Harmony - 0307236072

*The Spontaneous Fulfillment of Desire:* Harnessing the Infinite Power of Coincidence
Harmony; 1st edition - 0609600427

*The Seven Spiritual Laws of Success:* A Practical Guide to the Fulfillment of Your Dreams
(based on *Creating Affluence*)
New World Library - 1878424114

*How to Know God:* The Soul's Journey Into the Mystery of Mysteries
Three Rivers Press - 0609805231

*Ageless Body, Timeless Mind:* The Quantum Alternative to Growing Old
Harmony; Reissue edition - 0517882124

*The Book of Secrets:* Unlocking the Hidden Dimensions of Your Life
Harmony - 0517706245

*The Visionary Window:* A Quantum Physicist's Guide to Enlightenment
(Co-written with Amit Goswami)
Quest Books; 1st Quest ed edition - 0835607933

1990)
ISBN: 0060964634

*The Inner Reaches of Outer Space: Metaphor as Myth and as Religion* NEW ADDITION!

*This Business of the Gods: In Conversation with Fraser Boa* NEW ADDITION!

*Transformations of Myth Through Time* NEW ADDITION!


Deepak Chopra NEW ADDITION! - MJ ’06

**Chopra.com**

*Magical Beginnings, Enchanted Live*

*The Path to Love:* Spiritual Strategies for Healing
Three Rivers Press; Reprint edition - 060980135X

*The Seven Spiritual Laws of Yoga:* A Practical Guide to Healing Body, Mind, and Spirit
(Co-written with David Simon)
John Wiley & Sons - 0471647640

*Quantum Healing:* Exploring the Frontiers of Mind/Body Medicine
Bantam; Reprint edition - 0553348698

*Unconditional Life:* Discovering the Power to Fulfill Your Dreams
Bantam; Reprint edition - 0553370502

*The Way of the Wizard:* Twenty Spiritual Lessons for Creating the Life You Want
Harmony; 1st edition - 051770434X

*Overcoming Addictions:* The Spiritual Solution
Three Rivers Press; Reprint edition - 0609801953
Guy Corneau - MJ '04
ProductionsCoeur.com (in French)
Lessons in Love: The Transformation of Spirit Through Intimacy
Owl Books - 0805063978

Phil Cousineau - MH '04
PhilCousineau.net
Coincidence or Destiny?: Stories of Synchronicity That Illuminate Our Lives
Conari Press - 157324824X
Soul: An Archeology: Reading from Socrates to Ray Charles
Harper San Francisco - 0062502433
Once and Future Myths: The Power of Ancient Stories in Our Lives
Conari Press - 1573248649

Meinrad Craighead - MJ '04
MeinradCraighead.com
Meinrad Craighead: Crow Mother and the Dog God: A Retrospective
(Hardcover - art book)
Pomegranate - 0764924540

Heather Dale - MJ '04
HeatherDale.com
The Road to Santiago (audio cd) NEW ADDITION!
The Trials of Lancelot (audio cd)
May Queen (audio cd)

Ellen Datlow

Charles de Lint - MJ '04, '06
sfsite.com/charlesdelint
Moonheart
Tor Books - 0312890044
Someplace to be Flying
Tor Books - 0812551583 - 312858493

Absent Fathers, Lost Sons: The Search for Masculine Identity
Shambhala - 0877736030

The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred
Conari Press - 1573245097
The Way Things Are: Conversations with Huston Smith on the Spiritual Life
(Hardcover - edited along with Huston Smith)
University of California Press - 0520238168

Sacred Marriage: Images from the Song of Songs
Paulist Press
The Mother's Songs: Images of God the Mother
Paulist Press - 0809127164

Faery Reel
CL - 0670059145
Green Man
QP - 0142400297
Wolf At Door
QP - 0689821395

The Onion Girl
Tor Books - 0765303817
Seven Wild Sisters
Tor Books - 1931081336
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<td>Spiritwalk - Moonheart</td>
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**Wendy Doniger** - MJ '04, '06  
Bio at [divinity.uchicago.edu/faculty/doniger.shtml](http://divinity.uchicago.edu/faculty/doniger.shtml)

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<th>Title</th>
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<td>Hindu Myths:</td>
<td>Viking Press</td>
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<td>A Sourcebook Translated from the Sanskrit</td>
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<td>Myths of the Dog-Man</td>
<td>University of Chicago Press</td>
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<td>(Paperback - Collaboration with David Gordon White)</td>
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<td>Women, Androgynes and Other Mythical Beasts</td>
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<td>Dreams, Illusions and Other Realities</td>
<td>University of Chicago Press</td>
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<td>Myth and Method:</td>
<td>University Press of Virginia</td>
<td>0813916569</td>
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<td>Studies in Religion and Culture</td>
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<td>Splitting the Difference:</td>
<td>Columbia University Press</td>
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<td>Gender and Myth in Ancient Greece and India</td>
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<tr>
<td>(Jordan Lectures in Comparative Religion)</td>
<td>Schucken Books</td>
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<td>The Cave of Echoes</td>
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<td>(Paperback - collaboration with Claude Levi Strauss)</td>
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<td>The Implied Spider</td>
<td>Columbia University Press</td>
<td>023111711</td>
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<td>Off With Her Head!:</td>
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<td>The Denial of Women's Identity in Myth, Religion and Culture</td>
<td>University of California Press</td>
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**William G. Doty** - MJ '04, '06  
Mythosphere  
Routledge - 9057005689

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<tr>
<td>Mythography:</td>
<td>University of Alabama Press</td>
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<td>The Study of Myths and Rituals</td>
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**Alan Dundes** - MJ '04  
Alan Dundes Biography  
Cinderella:  
A Casebook  
Ingram Book Company - 0299118649

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<th>Title</th>
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<td>The Cockfight:</td>
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<td>The Cockfight:</td>
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<td>Readings in the Interpretation of Afro-American Folklore</td>
<td>University Press of Mississippi</td>
<td>0878054782</td>
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<tr>
<td>Mother Wit from the Laughing Barrel:</td>
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<tr>
<td>(Critical Studies in Black Life and Culture)</td>
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</table>
Holy Wit As Oral Lit: 
The Bible as Folklore
Rowman & Littlefield - 0847691985

International Folkloristics
Rowman & Littlefield - 0874769541X

When You're Up to Your Ass in Alligators
Wayne State University Press - 0814318673

Parsing Through Customs:
Essays by a Freudian Folkloris
University of Wisconsin Press - 0299112608

Carolyn Dunn - MJ '04, '06
CarolynDunn.com
Outfoxing Coyote
That Painted Horse Press - 1928708080
Hozho:
Walking in Beauty
(Native American anthology)

John David Ebert
Celluloid Heroes and Mechanical Dragons
Christchurch, NZ: Cybereditions, 2005
1-877275-74-3, pb., $22.95; 1-877275-75-1, PDF download, $17.95.

Emerald Rose - MJ '04
EmeraldRose.com
Bending Tradition (audio CD)
Emerald Rose - 669910637722
Fire in the Head
Emerald Rose - B000066IWN

Heinz Insu Fenkl - MJ '04, '06
Endicott Studio Bio
Memories of My Ghost Brother
E. P. Dutton - 0525941754

James Flannery - MJ '04, '06
W. B. Yeats and the idea of a Theatre:
The Early Abbey Theatre in Theory and in Practice
Yale University Press - 0300046278 - 300046278
Dear Harp of my Country:
The Irish Melodies of Thomas Moore
(Spirit of Ireland in Lyric and Song, Vol 1)
Book and CD edition
J S Sanders & Co - 1879941368

Verlyn Flieger - MJ '04, '06
Mythus.com
Karen Joy Fowler - MJ '04, '06
SFWA.org Bio
The Year's Best Fantasy and Horror: Sixteenth Edition
(Paper back short story collection)
St. Martin's Griffin - 0312314256
The Year's Best Fantasy and Horror: Fifteenth Edition
(Paperback short story collection)
Griffin Trade Paperbacks - 0345416449

Sarah Canary
Kensington Mass Market - 821740881
Sister Noon
Plume - 0452283280
Jane Austin Book Club
Plume - 0452286530

Matthew Fox - MJ '04
MatthewFox.org
The Reinvention of Work: A New Vision of Livelihood for Our Time
Harper San Francisco - 0060630620
A Spirituality Named Compassion: Uniting Mystical Awareness with Social Justic
Inner Traditions Int'l Ltd - 0892818026
Original Blessing: A Primer in Creation Spirituality Presented in Four Paths, Twenty-Six Themes and Two Questions
Putnam Pub Group - 1585420670
Passion for Creation: The Earth - Honoring Spirituality of Meister

Eckart
Inner Traditions Int'l Ltd - 0892818018
Creativity: Where the Divine and Human Meet
J. P. Tarcher - 1585421782
One River, Many Wells: Wisdom Springing from Global Faiths
J. P. Tarcher - 1585420476
Natural Grace: Dialogues on Creation, Darkness, and the Soul in Spirituality
Main Street Books - 0385483597

Gregory Frost - MJ '04
GregoryFrost.com
Fitcher's Brides
(Fairy Tale Series)
Tor Books - 0765301946
Tain NEW ADDITION!
Ace Books
Remscela NEW ADDITION!
Ace Books
Crimson Spear: The Blood of Cu Chulainn NEW ADDITION!

(Reprint of two epic fantasy novels, Tain and Remscela)
Cascade Mountain Publishing
Lyrec NEW ADDITION!
Ace Books
The Pure Cold Light NEW ADDITION!
Avon Books
### Brian Froud - MJ '04, '06
**WorldOfFroud.com**

**Lady Cottington's Pressed Faerie Book**
- Biblos - 1857933362

**Lady Cottington's Pressed Faerie Book**
- Friedman/ Fairfax Publishing - 1586633309 - 15833091

**The Dark Crystal**
- (DVD - Collector's Edition Boxed Set)
  - Columbia Tri-Star - 2 vers - B0000DBJ2B

**Good Faeries, Bad Faeries**
- Simon & Schuster - 0684847817

**The World of The Dark Crystal:**
- *The Collector's Edition*
  - Harry N. Abrams - 0810945797

**The Runes of Elfland**
- Harry N. Abrams - 0810946122

**Goblins!**
- Harry N. Abrams - 0810949415

### Wendy Froud - MJ '04, '06
**Wendy's Bio on WorldOfFroud.com**

**A Midsummer's Night's Faerie Tale**
- Simon & Schuster - 0684855593

**The Winter Child**
- Simon & Schuster - 0743202341

**The Faeries of Spring Cottage**
- Simon & Schuster - 074320235X

### Neil Gaiman
**NeilGaiman.com**

**American Gods**
- William Morrow - 0380973650

**Coraline**
- Harper Collins - 0380977788

**Two Plays for Voices**
- (Audio CD)
  - HarperAudio - 0060012560

**Sandman:**
- *Book of Dreams*
  - (Mass market paperback)
    - Harper Mass Market Paperbacks - 0383817705

**Neverwhere**
- Avon - 0380789019

**Neverwhere**
- (DVD)
  - 733961708530

**Stardust**
- (Illustrated by Charles Vess)
  - Perennial - 0060934719

**Smoke and Mirrors**
- Harper Perennial - 0060934700

**Good Omens**
- Ace - 0441003257

### Jane Hughes Gignoux
**Review on Noetic.org**

**Some Folks Say:**
**Stories of Life, Death & Beyond**
- Foulketale Pub Co. - 0966716809

### Michael Green
**The New Illuminated Rumi: One Song**
**NEW ADDITION!**
- Coleman Barks, co-creator
  - With CD of music by the Illumination Band
Andrew Greenberg - MJ '04, '06
RPGUnited.com Bio
Merchant Prince 2
(Interactive Computer Game)
Take2 Interactive Software - B00005A8Y6
Star Trek:
Starfleet Academy
(Interactive Computer Game)
Interplay Productions - B00001QERI

Gail E. Haley - MJ '04
GailEHaley.com
Mountain Jack Tales
Parkway Publishers, Inc. - 1887905510
A Story, a Story
Atheneum - 0689205112
Bearlie Believable:
The Awakening
Mindforge, Inc - 1891215000
Two Bad Boys:
A Very Old Cherokee Tale
Dutton Books - 10525453113
Kokpelli Drum in Belly
Filter Press, LLC - 0865410682

Nor Hall - MJ '04, '06
Review on StationHill.org
Dreaming in Red: The Women's Dionysian
Initiation Chamber in Pompeii NEW
ADDITION!
with Linda fierz-David
Spring Publications - 0882145517
2005
Irons in the Fire (psychological commentary)
Berrytown Ltd. - 1581770820
The Moon and the Virgin
Harper Perrenneal Library - 0060907932
Broodmales:
A Psychological Study of Men in Childbirth
Spring Audio and Journal - 0882143409

William F. Hansen - MJ '04
Classical Mythology: A Guide to the Mythical
World of the Greeks and Romans NEW
ADDITION!
Oxford and New York: Oxford University
Press, 2004
ISBN 0-19-530035-1
Ariadne's Thread:
A Guide to International Tales Found in
Classical Literature
(Collaboration with Gregory Nagy)
Cornell University Press - 0801436702
Handbook of Classical Mythology
ABC-CLIO - 1576072266
Anthology of Ancient Greek Popular
Literature
Indiana University Press - 0253211573
Myth:
A New Symposium
(Edited in collaboration with Gregory
Schremp)
Indiana University Press - 0253341528
Phlegon of Tralles' Book of Marvels
University of Exeter Press - 0859894258
Saxo Grammaticus and the Life of Hamlet:
A Translation, History, and Commentary
University of Nebraska - 803223188
James Hillman - MJ '04

Bio on MythAndLogos.com

Insearch:
Psychology and Religion
Spring Publishing - 0882145126

Healing Fiction
Spring Publishing - 0882143638

Anima:
An Anatomy of Personified Notion
Spring Publishing - 0882143166

Suicide and the Soul
Spring Publishing - 0882142089

Oedipus Variations:
Studies in Literature and Psychoanalysis
(Co-written with Karl Kerenyi)
Spring Publishing - 0882142194

Inter Views:
Conversations on Psychotherapy,
Biography, Love, Soul, Dreams, Work,
Imagination
(Biography - co-written with Laura Pozzo)
Spring Publishing - 0882143484

The Thought of the Heart and the Soul of
the World (essays)
Spring Publishing - 0882143530

Archetypal Psychology:
A Brief Account
Spring Publishing - 0882143212

The Soul’s Code:
In Search of Character and Calling
Warner Books - 0446673714

Archetypal Psychology:
A Brief Account
Spring Publishing - 0882143212

The Soul’s Code:
In Search of Character and Calling
Random House - 0679445226

Re-Visioning Psychology
Perennial - 0060905638

Dream and the Underworld
Perennial - 0060906820

A Blue Fire
Perennial - 0060921013

Mary Humphrey

Living the Hero’s Quest: Character Building Through Action Research - NEW ADDITION!
Libraries Unlimited / Greenwood Publishing Corp
1-59158-252-0

The author has created a manual for ease in implementing the character education program she has created. As an added bonus, the book includes an explanation of the action research completed with the original implementation of this program. It includes the necessary lesson plans, 8 original hero tales, annotated bibliographies of other applicable tales, assessment pieces, reproducible forms and instructions to implement the program and the action research piece. It also includes a sampling of the results of her research to date, original student reflections, texts of interviews and analysis. A foreword by well-known young adult fantasy author T. A. Barron, author of the popular Merlin series, is featured.

Janis Ian - MJ '04

JanisIan.com

Stars:
Stories Based on the Lyrics of Janis Ian
DAW Books - 0756401771

Billie’s Bones
(Audio CD)
Oh Boy - B0000CC85L

Live:
Working Without a Net
(Audio CD)
Oh Boy - B00004RCQH

Windham Hill Records - B00004RCQH
Stu Jenks - MJ '04
West of the Fire (audio cd) NEW ADDITION!
The Three Surrenders (audio cd)

Lynne Kaufman - MJ '06 - NEW ADDITION!
Novels:
Slow Hands
Mira Books
225 Duncan Mill Road
Don Mills, Ontario, Canada, M3B 3K9
ISBN 0-7783-2039-1
Wild Women's Weekend
Mira Books
ISBN 0-7783-2054-5-51295
Taking Flight
Mira Books
Published Nov, 2005
Plays:
The Couch
Dramatists Play Service
440 Park Avenue South
N.Y. N.Y. 10014
Shooting Simone
Dramatic Publishing
Woodstock, Illinois
Daisy in the Dreamtime
Dramatic Publishing
Woodstock, Illinois
Catalog Code D89
(to be published Winter 2006)

Guy Gavriel Kay - MJ '04
BrightWeavings.com
A Song for Arbonne
ROC - 0451458974
Beyond This Dark House
(Poetry)
Penguin Canada - 0143013785
Tigana
ROC - 0451457765
The Summer Tree
(The Pfinovar Tapestry, Book 1)
Onyx Books - 0451458222
The Wandering Fire
(The Finovar Tapestry, Book 2)
ROC - 0451458265
The Darkest Road
(The Finovar Tapestry, Book 3)
ROC - 0451458338
The Lions of Al-Rassan
Eos; Reissue Edition - 0061056219

Sam Keen - MJ '04
SamKeen.com
Hymns to an Unknown God:
Awakening the Spirit in Everyday Life
Bantam - 0553375172
Fire in the Belly:
On Being a Man
Bantam Doubleday Dell Pub - 0553351370
To Love and Be Loved
Bantam Doubleday Dell Pub - 0553375288
Learning to Fly:
Reflections on Fear, Trust and the Joy of
Letting Go
Bantam Doubleday Dell Pub - 0767901770
Collective Myths We Live and Die By
(Audio cassette)
Mystic Fire Audio - 1561769088
Power of Stories Workshop (Audio cassette)
Sounds True; Abridged Edition - 1564551105
Galway Kinnell - MJ '04
Poetry of Galway Kinnell
The Book of Nightmares
Mariner Books - 0395120985
Imperfect Thirst
Mariner Books - 039575528X

When One has Lived a Long Time Alone
Knopf - 0679732810
A New Selected Poems
Houghton Mifflin Co - 0618154450

Jay Kinney
JayKinney.com
Hidden Wisdom
QP - 0140195823

Sheri Kling - MJ '04, '06
SheriKling.com
Let it Unfold
(Audio cd)
Heartsprings Music - B00008LUMH

Ellen Kushner - MJ '04, '06
EllenKushner.com
Swordspoint
Bantam - 0553585495
Thomas the Rhymer
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Golden Dreydl
(Audio CD)
CD - 7053810

Robin and Stephen Larson - MJ '04
Joseph Campbell:
A Fire in the Mind
Inner Traditions - 0892818735
A Fashioning of Angels:
Partnership as Spiritual Practice
Swedenborg Foundation - 0877853908

Stephen Larson MJ '04
The Mythic Imagination:
The Quest for Meaning through Personal Mythology
Inner Traditions - 0892815744
The Shaman's Doorway:
Opening Imagination to Power and Myth
Inner Traditions - 0892816724

Alan Lee (art) - MJ '04
Bio on Endicott Studio website
**The Lord of the Rings Poster**  
Coll - 0007149107

**The Hobbit**  
(Leatherette Collector's Edition)  
Houghton Mifflin Co - 0395177111

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Houghton Mifflin Co - 0395193958

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**Mickey Lemle - MJ '04**

**LemlePictures.com**

**Ram Daas:**

**Fierce Grace**  
(Documentary DVD)  
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**Mary Elizabeth Marlow - MJ '04**

**Jumping Mouse:**

**A Story about Inner Trust**  
Hampton Roads Publishing - 157174147X

**Handbook for the Emerging Woman:**

**A Manual for Awakening the Emerging Power in Women**  
Hampton Roads Publishing - 1878901788

**Being and Vibration**  
(Co-written with Joel Rael)  
Council Oak Books - 1571781196

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**Michaela Foster Marsh - MJ '04, '06**

**MichaelaOnline.com**

**Fairytales and the Death of Innocence**  
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Football Star's Club - B00000L5C6

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**Caitlín Matthews - MJ '04, '06**

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**Celtic Book of the Dead**  
(St Martin's Press, 1992) 0312072414

**Celtic Devotional**  
(Fair Winds Press, 2002) 1592330436

**Celtic Spirit**  
(Harper San Francisco, 1999) 0062515381

**Da Vinci Enigma Tarot**  
(St Martins Press, 2005) 0312349378

**King Arthur & the Goddess of the Land**  
(Inner Traditions 2002) 08928129219

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(Connections, 2003) 1859061036

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(Quest Books 2003) 0835608018

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**John Matthews - MJ '04, '06**

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**Book of Arthur**  
(Konecki & Konecki 2002) 1568524986

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(Barnes & Noble 2005) 0760778035
Gawain, Knight of the Goddess
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King Arthur: Dark Age Warrior & Mythic Hero
(Gramercy, 2004) 0517224445

The Grail: A Secret History
(Barrons, 2005) 0764158678

Malory's Morte D'Arthur
(ED) (Barnes & Noble, 2003) 1844030016

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(Mitchell Beazley, 2004) 1840009888

Quest for the Green Man
(Quest Books, 2001) 0835608255

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Song Of Arthur
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(Lyons Press, 2004) 1592283020

Walkers Between Worlds
(Inner Traditions, 2004) 08932810912

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GeraldMcDermott.com

Anansi The Spider :
A Tale From The Ashanti ( An Owlet Book )
(Children's paperback)
Henry Holt & Company Inc - 0805003118

Arrow To The Sun :
A Pueblo Indian Tale (Picture Puffin)
(Children's paperback)
Puffin; Reprint Edition - 0140502114

Raven:
A Trickster Tale from the Pacific Northwest
(Children's paperback)
Harcourt - 0152656618

Can Evangelicals Learn from World Religions:
Jesus, Revelation & Religious Traditions
Intervarsity - 0830822747

Michael Meade - MJ '04, '06

MosaicVoices.org

Men and the Water of Life: Initiation and the Tempering of Men
Harper Collins - 0062505424

Fate and Destiny: The Two Agreements in Life NEW ADDITION!
Mosaic Audio

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Holding the Thread of Life: A Human Response to the Unraveling of the World NEW ADDITION!
Mosaic Audio

The Great Dance: Finding One’s Way In Troubled Times NEW ADDITION!
Mosaic Audio

Initiation and the Soul: The Sacred and the Profane NEW ADDITION!
Mosaic Audio

Entering Mythic Territory: Healing and the Bestowing Self NEW ADDITION!
Mosaic Audio
O. R. Melling  
NEW ADDITION! - MJ '06
ORMelling.com

- My Blue Country  
  Viking/Penguin Canada - 0670866423
- The Singing Stone  
- The Druid's Tune  
  Amulet Books/Harry N. Abrams Inc - 0810958570
- The Summer King  
  Penguin Books (Canada)
- The Light-Bearer's Daughter  
  Penguin Books (Canada)
- The Book of Dreams  
  Penguin Books (Canada)
- Falling Out of Time  
  Viking/Penguin, Canada & USA, American Library of Congress - CIP 88-40588
- The Chronicles of Faerie  
  (A compendium of The Hunter's Moon, The Summer King, and The Light-Bearer's Daughter)
- The Golden Book of Faerie  

Haydn Middleton
Bio on Humboldt.edu

- Ancient Greek Women: People in the Past  
  Heineman Library - 1588106373
- Island of the Mighty  
  Oxford University Press Children's Books - 0192741330
- Grimm's Last Fairytale  
  Griffin Trade - 0312288581

R. B. Morris - MJ '04
RBMorris.com

- Take That Ride  
  (Audio cd)  
  Oh Boy - B0000005Y7
- Zeke And The Wheel  
  (Audio cd)  
  Koch Records - B00000K29X
- The Man Who Lives Here  
  (Audio cd)  
  Koch Records - B00005YE6P

Maureen Murdock - MJ '04, '06
Heroine's Journey

- Spinning Inward  
  Shambhala - 0877734224
- Fathers' Daughters  
  Fawcett Books; Reprint edition - 0449910245
- Unreliable Truth: Memoir and Memory  
  Seal Press - 1580050832
- Monday Morning Memoirs  
  Xlibris Corporation - 1401053653
Carrie Newcomer - MJ '04, '06
CarrieNewcomer.com
Betty's Diner:
The Best of Carrie Newcomer
(Audio cd)
Rounder/Pgd - 11671124520 - B0000WN0Y6

The Gathering of Spirits
(Audio cd)
Phil/ Pgd - 11671124322 - B00006IK43

The Age of Possibility
(Audio cd)
Rounder/Pgd - B00004WF3J

Joyce Carol Oates - MJ '04
Bio on NYTimes.com
I Am No One You Know:
Stories
Ecco - 0060592885

The Faith of A Writer:
Life, Craft, Art
Ecco - 0060565535

Small Avalanches & Other Stories
HarperTempest - 0060012196

The Tattooed Girl:
A Novel
Ecco - 006053107x

Solstice :
A Novel
Persea Books - 0865381003

Bellefleur
Plume - 0452267943

Marya:
A Life
Plume - 0452280206

Because It Is Bitter, and Because It Is My Heart
New American Library; Reissue edition - 0452265819

You Must Remember This
Plume - 0452280192

Elaine Pagels
Bio at Royce Carlton
Beyond Belief:
The Secret Gospel of Thomas
Random House - 0375501568

The Origin of Satan
Vintage Books - 0679731180

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Philip Pankov
Black and white photography of Ireland, Italy, Germany and Croatia

Ginnette Paris - MJ '04
Bio at Pacifica Graduate Institute
Pagan Meditations:
The Worlds of Aphrodite, Artemis, and Hestia
(Translated by Gwendolyn Moore)
Spring Publishing - 0882143301

Pagan Grace:
Dionysus, Hermes, and Goddess Memories in Daily Life
(Translated by Joanna Mott)
Spring Publishing - 0882143425
**Laurie Patton** - MJ '04, '06

**Bio at Emory University Dept. of Religion**

- Jewels of Authority: Women and Text in the Hindu Tradition
  - Oxford University Press - 0195134788
- Myth and Method: Studies in Religion and Culture
  - (Edited in collaboration with Wendy Doniger)
  - University Press of Virginia - 0813916577

**Carol S. Pearson** - MJ '04

**HeroWithin.com**

- Awakening The Heroes Within: Twelve Archetypes to Help Us Find Ourselves
  - Harper San Francisco - 0062506781
- The Hero and the Outlaw: Harnessing the Power of Archetypes to

**Shelly Rabinovitch** - MJ '04

**The Encyclopedia of Modern Witchcraft and Neo-Paganism** (hardcover edition)
- Citidel Trade - 0806524065
- The Encyclopedia of Modern Witchcraft and Neo-Paganism (paperback edition)
- Citidel Press - 0806524073

**Joey Reiman** - MJ '04

**JoeyReiman.com**

- Thinking For A Living: Creating Ideas That Revitalize Your Business, Career & Life
  - Longstreet Press - 1563524694
- Success:
  - The Original Handbook
  - Longstreet Press - 1563520443

**Faye Ringel** - MJ '04

**New England's Gothic Literature:** History and Folklore of the Supernatural from the Seventeenth Through the Twentieth Centuries (Studies In American)
- Edwin Mellin Press - 0773490477

**Gayle Ross** - MJ '04, '06

**Bio on Ferrum.edu**

- How Rabbit Tricked Otter Audio:
  - Dat-So-La-Lee, Artisan
  - Modern Curriculum Press - 0813657407
- And Other Cherokee Animal Stories (Audio cassette)
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    - Tales From Native North America
    - Troll Associates - 081673481X
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<td>Douglas &quot;Dag&quot; Rossman</td>
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<td>Journey Productions - 618870601007 - B0000TFGX2</td>
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<td>Robert Sardello</td>
<td>NEW! '06</td>
<td>Facing the World with Soul:</td>
<td>Lindisfarne Books; 2nd edition - 1584200146</td>
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<td>The Reimagination of Modern Life</td>
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<td>(Studies in Imagination)</td>
<td>Riverhead Books; Reissue edition - 1573228338</td>
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<td>Gregory A. Schremp</td>
<td>MJ '04</td>
<td>Myth: A New Symposium</td>
<td>University of Indiana Press - 0253341582</td>
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<td>Robert Segal</td>
<td>MJ '04</td>
<td>Religion and the Social Sciences</td>
<td>Society of Biblical Literature - 155540295X</td>
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<td><em>A Very Short Introduction</em></td>
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<td><em>University of Massachusetts Press</em> - 1558491910</td>
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<td><em>Oxford University Press</em> - 0192803476</td>
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**Delia Sherman - MJ '04, '06**

**Bio on SFF.net**

- *The Fall of The Kings*
  - *Bantam* - 0553381849
- *Through A Brazen Mirror:*
  - *The Famous Flower of Servingmen*
  - *(Ultra Violet Library No 3)*
  - *Circlet Press* - 1885865244

**Delia Sherman - MJ '04, '06**

**Bio on SFF.net**

- *The Porcelain Dove or Constancy's Reward*
  - *Plume Reissue edition* - 0452272262
- *The Essential Bordertown*
  - *Tor Books* - 0312867034

**Bradd Shore - MJ '04, '06**

**Bio on Marial at Emory.edu**

- *Culture In Mind:*
  - *Cognition, Culture and the Problem of Meaning*
  - *Oxford University Press* - 0195126629

**Bradd Shore - MJ '04, '06**

**Bio on Marial at Emory.edu**

- *Just Below the Waterline: Selected Poems (CD)*
  - *Soundwaves Recording* - Huron, OH 0-9706149-2
- *Harvesting Darkness: Essays on Literature, Myth, Film and Culture* *(April, 2006)*
  - *Iuniverse Publishers: New York, Lincoln, Shanghai* 0-595-38452-8
- *Depth Psychology: Meditations in the Field (Co-edited by Lionel Corbett)*
  - *Diamon Publishers* - 3856305971

**Dennis Slattery - MJ '04**

**Bio on MythicArtist.org**

- *Casting the Shadows: Selected Poems*
  - *Morris Publishing*
- *The Wounded Body:*
  - *Remembering the Markings of Flesh*
  - *State University of NY Press* - 0791443825
- *The Idiot: Dostoevsky's Fantastic Prince: A Phenomenological Approach*
  - *Peter Lang Publishing* - 082040053X
- *Grace In The Desert:*
  - *Awakening to the Gifts of Monastic Life*
  - *Jossey-Bass* - 0780701099
**Huston Smith - MJ '04**

**HustonSmith.net**

The Way Things Are:
Conversations with Huston Smith on the Spiritual Life (collaboration with Phil Cousineau)
University of California Press - 0520238168

Cleansing the Doors of Perception:
The Religious Significance of Ethnogenic Plants and Chemicals
Sentient Publications - 1591810086

Forgotten Truth:
The Common Vision of the World's Religions
Harper San Francisco - 0062507877

Why Religion Matters:
The Fate of the Human Spirit in an Age of Disbelief
Harper San Francisco - 0060671025

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**Richard Smoley - MJ '04**

The Essential Nostradamus:
Literal Translation, Historical Commentary, and Biography NEW ADDITION!
Jeremy P. Tarcher/Penguin - 1-58542-460-9

Forbidden Fruit:
The Gnostic Legacy from the Gospels to The DaVinci Code NEW ADDITION!
Harper/San Francisco - 0060783397

Inner Christianity:
A Guide to the Esoteric Traditions
Shambhala - 1570628106

Hidden Wisdom:
A Guide to the Western Inner Traditions
Penguin USA - 0140195823

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**Christopher A. Snyder - MJ '04**

The World of King Arthur
Thames & Hudson - 0500051046

The Golden Ring:
A Christmas Story
Warner Books - 0446530069

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**Midori Snyder - MJ '04, '06**

Bio on Endicott Studio website

Hannah's Garden
Viking Childrens Books - 0670035777

The Innamorati
Tor Books - 031286924X

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**Sobonfu Somé - MJ '04**

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The Spirit of Intimacy:
Ancient African Teachings in the Ways of Relationships
Quill - 0688175791

Falling out of Grace:
Meditations on Loss, Healing and Wisdom
North Bay Press - 09725200023

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Ancient African Teachings
New World Library - 19290520006

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**Greg Stafford - MJ '04**
### Gloranthan Visions
- **Promo Edition**
  - **Issaries**: 1929052081

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- **Issaries**: 1568820437

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- **Issaries**: 192905226X

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- **Issaries**: 1929052278

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- **Issaries**: 1929052286

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- **Issaries**: 1929052294

### Revealed Mythologies
- **Issaries**: 1929052308

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**C. W. Sullivan - MJ '04**

*Welsh Celtic Myth in Modern Fantasy*

Greenwood Publishing Group Inc - 0313249989

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**Ulla Suokko - MJ '04**

UllaSuokko.com

*Bridge of Light*

(Audio cd)

Ulla Suokko - B0000VZ0P0

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**Jake Swamp - MJ '04**

*Giving Thanks:*

A Native American Good Morning Message

Lee & Low Books - 1880000547

*The Peacemakers Journey*

(Audio cassette)

Audio Literature - 1574530704

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**Three Weird Sisters - MJ '04, '06**

ThreeWeirdSisters.com

*Rite The First Time*

(Audio cd)

Bedlam House - B00005O3W4

*Hair of the Frog*

(Audio cd)

Bedlam House - B0002X05YQ

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**Michael Tobias - MJ '04**

*A Vision of Nature:*

Traces of the Original World

Kent State University Press - 0873384830

*Life Force:*

The World of Jainism

J'ai lu Editions - 0875730809
The Search for Reality: The Art of Documentary Filmmaking
Micahel Weise Productions - 0941188620

The Sky's on Fire
(Documentary VHS)
ABC Home Studio - 6304286244

William Todd-Jones - MJ '04, '06
Bio on Endicott Studio website

The Chronicles of Narnia
(Film series DVD)
Home Vision Entertainment - B000069CFH

Never-ending Story
(DVD)
Warner Studios - B00005LKHZ

J.R.R. Tolkien
Silmarillion
QP - 0618126988

Return of King
QP - 0618002243

Two Towers
QP - 0618002235

Fellowship of Rings
QP - 0618002227

Lord of Rings
Boxed/Collectors
QP - 0395193958

Memye Curtis Tucker - MJ '04

The Watchers
(Poetry)
Swallow Press - Ohio University Press - 0821412523

Arto Tuncboyacyan - MJ '04
Bio on WorldMusicCentral.org

Every Day Is a New Life
(Audio cd)
Living Music - B000055XTQ

Charles Vess - MJ '04, '06
Green Man Press

A Circle of Cats
Viking Childrens Books - 0670036471

Stardust:
Being a Romance Within the Realms of Faerie
DC Comics - 1563894319
Stardust
(Written by Neil Gaiman, illustrated by Charles Vess)

The Green Man:
Tales from the Mythic Forest
Viking Childrens Books - 0670035262
The Faery Reel:
Tales from the Twilight Realms
Portfolio - 0670059145

Christopher Vogler - MJ '04
TheWritersJourney.com
The Writer's Journey: Mythic Structure for Writers
Michael Weise Productions - 0941188701

Marina Warner - MJ '04
Monuments and Maidens:
The Allegory of the Female Form
University of California Press - 0520227336
Alone of All Her Sex
Vintage Books - 0394711556

From the Beast to the Blonde:
On Fairy Tales and Their Tellers
Noonday Press - 0374524874
The Leto Bundle
Farrar & Straus - 0374185484

Terri Windling - MJ 04, '06
Bio on Endicott Studio website
The Wood Wife
Orb Books - 0765302934
Snow White, Blood Red
Eos; Reissue Edition - 10380718758
The Armless Maiden and Other Tales for Childhood's Survivors
Tor Books - 0312852347
Black Heart, Ivory Bones
Avon - 03807867034
The Essential Bordertown
Tor Books - 0312867034

Voyage of the Basset:
The Raven Queen
Random House Books for Young Readers - 0679891285
The Sun, The Moon and the Stars
Ace Books; Reprint Edition - 0441084109
The Changeling
Random House Books for Young Readers - 067986699X
Moon Wife
Tor Books - 0812549309

Marion Woodman - MJ '04
MWoodman.org
A Pregnant Virgin:
A Process of Psychological Transformation
(Studies in Jungian Psychology by Jungian Analysts)
Inner City Books - 0919123201
Dancing in the Flames
Shambhala : Reprint Edition - 1570623139
The Maiden King:
The Reunion of Masculine & Femininity
Owl Books - 0805057781

The Ravaged Bridegroom:
Masculinity in Women
(Studies in Jungian Psychology by Jungian Analysts, Vol 41)
Inner City Books - 0919123422
Sitting by the Well:
Bringing the Feminie to Consciousness
Through Language, Dreams and Metaphor
(Audio cassette)
Sounds True - 1564556050

Jane Yolen - MJ '04
JaneYolen.com
Touch Magic
August House
Favorite Folktales from Around the World
Pantheon

Grey Heroes:
Elder Tales from Around the World
Penguin
Mirror, Mirror:
Forty Folktales for Mothers and Daughters to Share
Once Upon a Bedtime Story
(Book & CD collection)
Boyds Mills and Fabulous Records

The Fairies Ring
(Collection)
Dutton

The Fish Prince and Other Merman Stories
(Collection & essays)
Interlink Books

Not One Damsel in Distress:
Folktales for Strong Young Women
(Collection)
Harcourt

Mightier Than the Sword:
Folktales for Brave Young Men
(Collection)
Harcourt

Sword of the Rightful King
Harcourt

The Dragon's Boy
Harper

Camelot
(Collection)
Philomel/Putnam

Sherwood
(Collection)
Philomel/Putnam

Sister Emily's Lightship
(Short stories)
Tor

Sleeping Ugly
(Picture book)
Putnam

Among Angels
(Poetry)
Harcourt

Here There Be Dragons
(Stories and poems)
Harcourt

Here There Be Unicorns
(Stories and poems)
Harcourt

Here There Be Angels
(Stories and poems)
Harcourt

Here There Be Witches
(Stories and poems)
Harcourt

Here There Be Ghosts
(Stories and poems)
Harcourt

Tamlin
(Picture book)
Harcourt

Dove Isabeau
(Picture book)
Harcourt

The Flying Witch
(Baba Yaga picture book)
Harper

The Firebird
(Picture book)
Harper

Child of Faerie, Child of Light
(Picture book)
Little Brown

Pay the Piper
Scholastic

Young Merlin Trilogy:
Passager, Hobby, Merlin
Harcourt and Scholastic

Rosemary Levy Zumwalt - MJ '04
American Folklore Scholarship:
A Dialogue of Dissent (Folkloristics)
(Collaboration with Alan Dundes)
Indiana University Press – 0253204720

Ritual Medical Lore of Sephardic Women:
Sweetening the Spirits, Healing the Sick
(Collaboration with Isaac Jack Levy)
University of Illinois Press - 0252026977