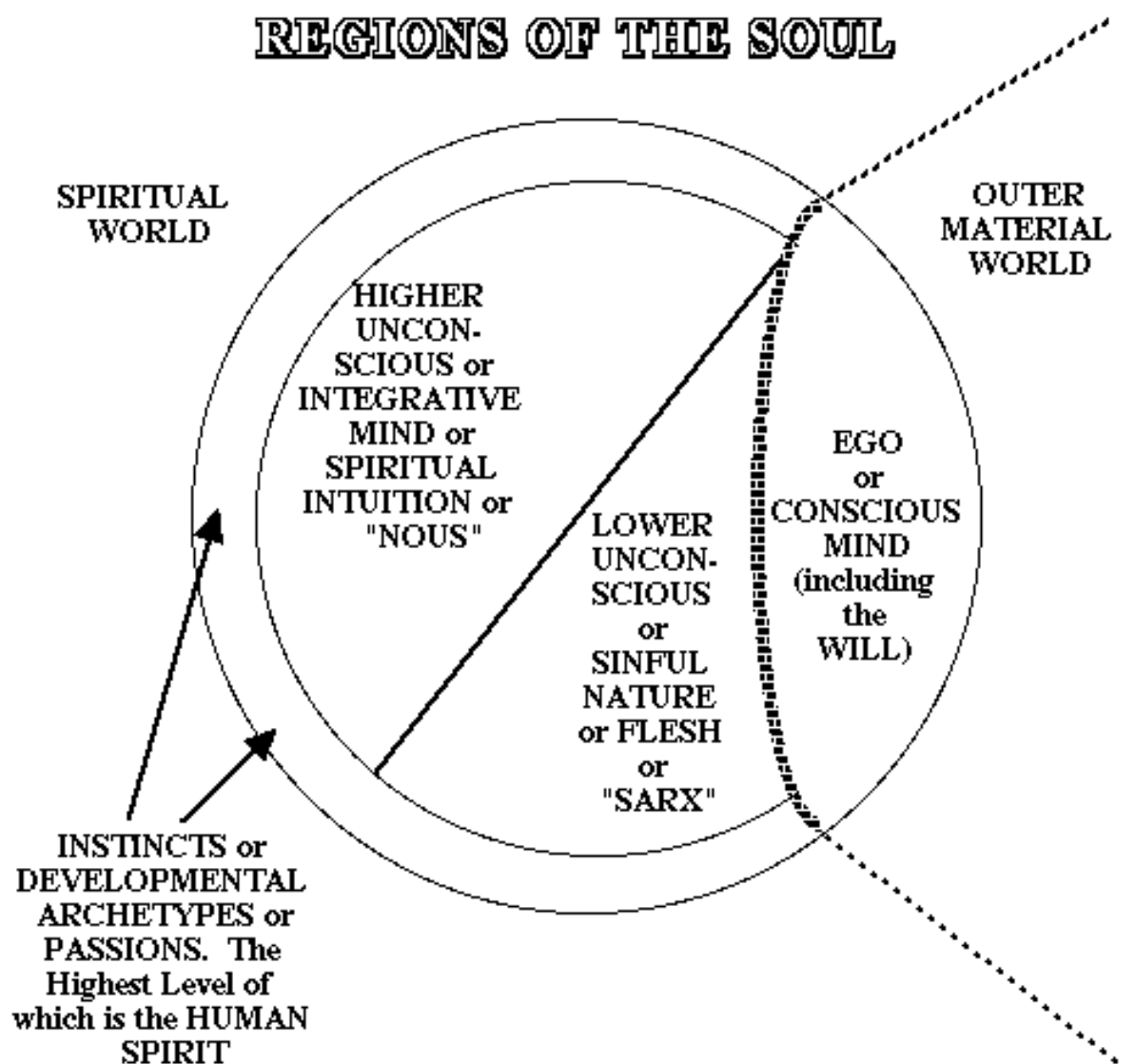


Adventures in Soulmaking:
Stories and Principles of Spiritual Formation and Depth
Psychology

Part 1: The Kingdom Within
Part 2: Keys to the Open Heart

Troy Caldwell, M.D.

REGIONS OF THE SOUL



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Adventures in Soulmaking :Stories and Principles of Spiritual Formation and Depth Psychology

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Soulmaking is what happens when we live life deeply and learn by heart the lessons intended from all the conflicts and struggles we encounter. The whole world and all of life are the raw materials for soulmaking.

For over 40 years, psychiatrist and spiritual director, Troy Caldwell, has been a shepherd of souls in the making. He has walked with many through their crises, opportunities, loves, and deaths. The patterns arising from such dramas help us discover the deeper meaning that we all seek. Insights from depth psychology and spiritual formation enable us to better form our own souls. **Join Dr. Caldwell on this fascinating journey!**

The practice of psychiatry offers in-depth glimpses of the human soul that few are privileged to see. This has led Dr. Caldwell on adventures that he shares with readers in his two-part book, *Adventures in Soulmaking: Stories and Principles of Spiritual Formation and Depth Psychology*. Using both story and theory, he shows how God guides people to develop their inner lives in a manner that allows them to “glorify God and enjoy Him forever.” Many parallels in psychological theory with spirituality teachings are highlighted. In particular, Carl Jung’s theories of archetypes, individuation, and symbolism are used to illuminate and amplify traditional teaching in spiritual formation.

The first part of *Adventures in Soulmaking* is titled **Discovering the Kingdom Within**. With storytelling and methodical instruction, a coherent model of the soul is developed and diagrammed. The spiritual journey and its stages of Purgative, Illuminative and Unitive are then linked to the model. By the end of this section, the reader has a firm foundation for understanding the practices suggested in the second part of the book.

The second part, titled **Keys to the Open Heart**, explores numerous important practices such as recollection, scripture meditation, *lectio divina*, and more. The book culminates in a number of mind-expanding stories of Jesus as he reveals himself in the lives of individuals and in archetypal literature.

The theology of the book is orthodox with an evangelical flavor that will be appeal to both groups. Mental health professionals, spiritual directors, and pastors will also be interested audiences.

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FORWARD

Psychiatrist and spiritual director Gerald May broke significant ground in writing about the intersection of psychiatry and spiritual direction. Touching on the subject of resistance to change and other psychology topics, May crafted an approach to direction that moved beyond the spirituality/psychology impasse and offered what he described as a “contemplative psychology.” Troy Caldwell’s *Adventures in Soul Making* is a child of that tradition and offers an important window into the fruitful intersection of the two approaches to healing and wholeness—spirituality and psychology.

Caldwell does more, however, than simply reiterate the insights offered by May. The guidance that he gives the reader here works at new depths in integrating the spiritual journey and psychiatry. He uses story at greater length in an effort to offer the reader a window into the adventure. He also draws on his gifts as psychiatrist and director to help his readers to evaluate where they are on this journey, helping them to interpret their progress and the challenges along the way. More workbook than treatise, Caldwell’s book provides counsel and diagrams that broaden his audience and offers a companion for prayer and spiritual growth. These are important assets that advance the conversation that May began over thirty years ago.

Directors, teachers of direction, and directees themselves will find help here in navigating the spiritual journey. Psychologists and psychiatrists who long to offer their clients and patients a deeper insight into the journey toward God, healing, and wholeness will be enriched by his effort. I will be using it in my own work and I commend it to your attention as well.

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Adventures in Soulmaking

*Stories and Principles of Spiritual Formation and Depth
Psychology*

Part 1: The Kingdom Within

*His divine power has given us everything needed for life and godliness,
through the knowledge of him who called us by his own glory and goodness.*

*Thus he has given us, through these things,
his precious and very great promises,
so that through them you may escape from the corruption
that is in the world because of lust,
and may become participants of the divine nature.*

2 Peter 1:3-4, NRSV.

1

PREPARING FOR THE JOURNEY



The Peddler

A LONG TIME AGO, up in the mountains, there lived an old peddler. This was back in the days before 7-Elevens and convenience stores. Back in those days, if you wanted to buy something, you had to get it from a peddler or do without.

The peddler went around to any place where people gathered, opened up his pack, and spread out his wares for people to see. But he wasn't a very good businessman. For instance, let's say a boy picked up a jackknife and asked, "Well, sir, how much is this?"

And the peddler would say, "Oh, it's fifty cents." And the boy's face would fall because that was more money than the child had. But when the peddler saw the boy's face, he'd say, "Why don't you take it and put it in your pocket? It'd be lighter in your pocket than in my pack." And the boy would run off to show the knife to his friends.

Or maybe a girl would come by, hold up a handful of bright, pretty ribbons and say, "Ooh! How much are these?"

And the peddler would say, "They're a nickel." And the girl's face would fall, because she knew her daddy didn't have a nickel for such foolishness as ribbons.

But the peddler would say, "Aw, take 'em and wear 'em in your hair. They'll be prettier in your hair than they would be all wrinkled up in the bottom of the pack." And the girl, maybe she had her eye on some fella. She'd tie those ribbons up in her hair and run off to see if she could find him.

So the people laughed at the peddler. They'd nudge one another and say, "He gives away more than he sells. He'd give away his own head if it wasn't tied on. You just watch. One day he'll give away everything he's got."

The peddler lived in a little cabin. And outside the cabin was a big garden. And in the middle of the garden was an enormous cherry tree. Every night, the peddler sat on the back steps watching the rabbits scamper and play as they ate most of the vegetables in the garden. Or watching the blackbirds swoop down on the tree and pick off most of the ripe fruit. People said, "Why don't you go out there and shoo away those thievin' birds and animals? They're robbing you blind."

And he'd say, "They don't steal from me. Why, what they take is kind of a payment, because I love to watch the rabbits play. They keep me company. And there's no place on earth where the birds sing as sweetly as in the top of that tree."

People would crow, "He's a fool! A fool and his money are soon parted. You just watch. Before long, he'll be at our back door, begging for a handout."

Well, the contents of the peddler's pockets kept getting smaller. And the contents of the pack got smaller, too. And finally the day did come when the peddler had given away pretty much everything he owned of any value'. And that night he went to bed hungry. And, don't you know, a hungry man is going to dream.

That night, he dreamed he saw an angel standing at the foot of his bed. And the angel said, "Peddler, follow the road into town. Stand by the courthouse. There you'll see what you're to see and hear what you're to hear."

But when the peddler woke up, his empty stomach seemed like an awfully poor traveling companion. So he didn't go anywhere. But that night the angel was back and again he said, "Peddler, follow the road to town. Stand by the courthouse. You'll see what you're to see and hear what you're supposed to hear."

But when he got up the peddler was so weak and hungry, he wasn't sure he could even make it into town. The third night he had the very same dream again. So when the peddler woke up, he said to himself, "Third time's a charm." As it turned out, a wagon happened by and offered him a ride all the way into town. He stood by the courthouse and watched people as they went by. He stood there in the cold wind but nobody spoke to him, and he didn't see anything unusual.

At the end of the day, as the sun was going down, he thought to himself, "Well, I guess I'll have to find shelter in an alley for the night. I'll never make it back home. I'm just too weak."

He was crossing the courthouse square when a man came out of an inn across the street and said, "Buddy, I've been watching you all day. You've been standing out there as if you were expecting something. I want to know what's going on."

But when he saw how weak the old peddler was, he said, "Tell you what, you come on into my inn and have a meal. I'll satisfy your hunger and you can satisfy my curiosity."

So the old peddler went in and had the best meal he'd had in a long time. When he'd finished eating, the man pulled up a chair and said, "Now, tell me your story."

The peddler looked him in the eye and said, "I dreamed a dream."

"What?"

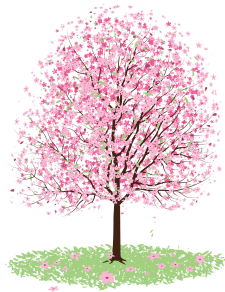
"I dreamed a dream."

“You mean to tell me you stood out there all day long in that ragged coat in the cold wind because you dreamed some stupid dream?”

The peddler nodded. And the man said, “That’s the dumbest thing that I ever heard of in my whole life. I dream dreams, too. But I don’t pay any attention to the things I dream about. I stay right here and tend to business like a sensible person ought to. Why, just last night I dreamed that an angel appeared to me and told me that if I followed that road out into the country, I’d come to a little cabin. And outside the cabin would be a big garden. And in the middle of the garden would be an enormous cherry tree. And the angel said that if I dug underneath the roots of that cherry tree, I’d find gold. Now where would I be if I’d paid attention to my dreams? Why, I’d be traipsing around the countryside looking for some stupid cherry tree.”

The peddler thanked the man for the meal, got up, and with a lot more energy, walked home. When he reached his little cabin, he took a shovel and went out into that garden and began to dig underneath the cherry tree. It wasn’t long before he hit something solid. He got down on his knees and brushed dirt from atop an old wooden box. It was covered with strange carvings. And when he opened it up, he found gold. Pieces of eight, pieces of six—old Spanish gold.

And the good he did in the spending of it, that part I haven’t got time to tell you.



So what on earth does this story have to do with Soulmaking?

Well, to start with, not everyone appreciates the need for attending to soul. Giving attention to dreams, seeking to hear messages from God, the direct experience of Christ—these are not things most take-care-of-business, sensible people are doing in North Dallas—and most other places, as well. Yet, there are others who hunger and thirst for this experience. And since Jesus said, “Blessed are those who hunger and thirst for righteousness, for they shall be filled,” it can reasonably be expected that God has made some provision for the hunger. In that same passage, he also said, “Blessed are the pure in heart, for they shall see God.” Seeing and experiencing God, therefore, are to be a common part of Kingdom life. The question, therefore, is not whether it can be done, but rather, whether you hunger for it to happen to you.

Growing up in a rational, post-enlightenment culture, I was left untutored about how to fulfill my longing to experience God more deeply. It took many years of searching before I finally ran into people and writings that could show me how. A lifetime of church upbringing, a bachelor’s degree from a Christian university, and eight years of medical school and psychiatry residency did not enlighten me.

Finally, after my psychiatry training was complete, I began observing directly the action of God in the souls of patients with whom I was honored to work. I began discerning patterns—the ways of God, if you will—and this stirred my hunger even more. I then heard my own call to a deeper, more interior experience of God through prayer and soul work.

At about the same time, I also discovered a repository of wisdom in the spiritual theology and spiritual direction tradition of the broader church. I found it enriching and very much in harmony with what I was observing objectively in my patients. The pieces fell into place. I was pleased to know that others had noticed the patterns of God I was seeing in patients and in myself. Indeed, a rich tradition of our forefathers was laid out before me through my subsequent years of group and personal spiritual direction. I enhanced my training further through the Anglican School of Theology. Eventually, I was invited to help teach “Spiritual Direction,” a course at the Anglican School.

Through the years, I have grown fond of the privilege of shepherding souls on their spiritual journey. Psychiatry offers a privileged position from which to view the soul—both psychological and spiritual. People come to see psychiatrists during times of life extremes. Their, sometimes desperate, motivation makes them willing to tell the doctor a great deal about their private—even secret—lives. Like a surgeon who observes the glistening, living organs of the body from a privileged vantage point, psychiatrists and psychotherapists sometimes see the soul exposed in rich and living color. The life stories compiled from the holy interchange between therapist and patient can be excellent teaching tools as regards struggle, meaning, life, and journey. Perhaps that is why Job was the first book of the Bible ever written—for Job’s struggles imparted a greatly needed perspective to the spiritual community.

I have travelled with many Jobs.

Most readers will not have suffered as severely as Job. Nevertheless, we all suffer. The *extremes* of everyday experience, like those of Job and my patients, offer a clearly visible template that allows us to appreciate our own, more subtle struggles to grow.

Even when life is joyful, the full meaning of what we are going through may not be apparent. Why did I struggle at one time, yet feel joyful at another? Or as one of my own demure female spiritual directors put it, “What the hell is God up to?”

Wouldn’t we all like to know?

Learning the landscape of the soul and the signposts along the way can help us a great deal. In times of obscurity, when God seems a distant mystery, knowing the typical patterns of the psychological and spiritual life can be a great comfort. It enables us to feel at a deeper, more gut level, that God truly is being faithful in spite of appearances to the contrary. As Sonny said in the movie, *The Best Exotic Marigold Hotel*, “Everything will be all right in the end... If it’s not all right, then it’s not the end.” Such a truth is more believable if we appreciate the map of the journey as a whole.

Spiritual Direction

Many people who have an interest in psychology and spirituality remain uninformed regarding spiritual direction. Though there is some similarity to psychology, spiritual direction is not psychotherapy. The disciplines are compatible to be sure, and they frequently share raw materials such as imagination, dreams, emotions, ideas, and struggle. Indeed, psychotherapy often includes elements of spiritual direction, especially in its later stages. My psychotherapy training and experience have been deeply valuable, therefore, in my role as spiritual director. Nevertheless, the two are not quite the same.

So what, then, is spiritual direction?

Spiritual direction is both a relationship and a discipline. The relationship is with God, with the inner-self, and between two or more souls on a journey. The disciplines are those actions that promote spiritual growth and the experience of God.

The goal of the relationship is union of the soul with God. This involves passing through many stages of development in faith and understanding. A spiritual director helps one discern where they are on this path and facilitates greater clarity of outlook. He or she can also help you see what steps need to be taken to move to the next level.

Spiritual formation, as it is sometimes called, is the work of a lifetime. Within the relationship called spiritual direction, the director teaches you to discern God's activities in your soul, coaches you on helpful life patterns, companions, and shepherds. But always, the director is a co-learner and co-participant with you and God in the journey.

Depth Psychology and Jung's Landmarks of the Soul

Spiritual direction may involve removing roadblocks to your progress. Due to my experience as a psychotherapist and the particular gifts God has given me, I often perform an especially helpful activity called *inner healing prayer*. This takes God with us through the developmental layers of memory and soul in order to enlist His power and love in healing wounds and old patterns in our past. Inner healing prayer is where I have witnessed some of the deepest transformations with people.

Carl Jung promoted a technique that has much in common with the inner healing prayer. It is called *active imagination*. In fact, active imagination and Jung's appreciation of landmarks of the soul add much perspective regarding life as a spiritual path. I hope this book will enhance your appreciation of Jung as you see how closely his understandings parallel traditional spiritual formation teachings. It is enriching to see the same phenomena from two different perspectives. Appreciating both spirituality tradition and Jung's depth psychology allows us to do this.

This Book

Soulmaking is what happens when we live life deeply and learn in the heart the lessons intended from all the conflicts and struggles we encounter. The whole world and all of life are the raw materials for soulmaking. You and I are making our souls as we speak. We make our souls more skillfully if we follow the best insights and techniques of spiritual and psychological wisdom like found in these pages.

So, what are the purposes of this book?

- First, to tell stories. I have many wonderful stories of the soul that few people have been privileged to hear. I would like you to come to know the sacred blessing that is mine because my patients and spiritual directees have shared their stories with me.
- Second, to convey to a wider audience an understanding of patterns in the Christian spiritual passage. In the story of the peddler, we saw him finding delight in the simple things of his garden. This is a good metaphor for what is known in spirituality teaching as *contemplation* or *the contemplative life*. A rich contemplative tradition exists within Christianity that is unknown to much of Christendom. Assisting souls to develop a more contemplative lifestyle is a corollary to spreading the word regarding the Christian spiritual journey.
- Third, to encourage you to take a more *conscious* spiritual journey, while at the same time counting the cost, as Jesus instructed. Or put another way, I want to embolden you to develop greater awareness of God's activity in your life and your soul. One

dimension of this includes growing a greater appreciation for the *symbol system of the soul's* role in your growth.

- Fourth, to present to helping professionals, pastors, and spiritual directors, insights and teaching tools that have helped me, my patients and directees, and other professionals.

To accomplish these things, we will look at stories that illustrate the different soul realities and show how they demonstrate the presence of various parts of the soul. As we go, we will diagram a model of the soul that fits both biblical and psychological thought.

Simply put, the soul has three parts.

- The ego, or our conscious self.
- The lower unconscious, containing all of the parts of your “unlived life.” This includes parts that may have failed to master certain developmental challenges and have suffered fragmentation of their wholeness. These kinds of psychological wounds are addressed by both psychotherapy and spiritual direction.
- The higher unconscious or spiritual mind. This is the reality that I will focus upon most intensely, since it is least known to the spiritual community. When you more fully appreciate this higher realm’s manifestations, you will see how it functions as an inner guide and is higher and more whole than our smaller, more limited ego.

Once you have digested numerous stories and illustrations about the parts of the *personal soul*, I move to a discussion of the *archetypal soul*. Most people never see a psychological archetype manifest in its purified form. I have seen it three times in my forty-plus years of practice, and these stories will serve as illustrations as you gain more understanding of this fascinating, yet under-appreciated, realm of soul.

I draw parallels to all of these understandings through biblical themes and teachings. Armed with this knowledge, you will be able to venture forth on your own spiritual path with greater confidence. You will look at spiritual formation’s description of the spiritual path, which is known as *The Three Ways*, discover the Jungian parallels to these, and learn how to apply these insights to interpreting your dreams and other mysteries along the path. Thus, you will be able to discern more clearly the actions of God within yourself and others.

The Audience

If you are reading this book, ultimately, it is likely because the Holy Spirit has drawn you to it. I, and others, have uncannily discovered writings that were important in our formation at the specific “right” times. I hope that this book will serve such a purpose for someone—perhaps an insight on page 93 or page 47 that impacts you significantly. If so, the writing I have done will be worthwhile.

Two substantial groups of people will have interest in the contents of this book--Those who are seeking their own growth and healing, especially if they feel a little lost, and those who guide or counsel such souls.

- Most readers likely will *not* be new Christians. As a rule, new Christians should study the Bible, participate in church, find meaningful Christian community and support, and begin a regular private devotional time in a simple way. The possible exception is an adult who, usually at midlife, has come to faith and already has a substantial psychological bent.

- Psychotherapists and others in helping professions can use insights from Jung and the stories of my patients and directees to enhance their appreciation and understanding of their clients.
- Pastors and theology students, by appreciating Jung and the parallels of depth psychology to spirituality, may find themselves appreciating new dimensions of scriptural understanding and new ways to empathize with those they serve. Perhaps a few will be called to take up the mantle of program director for an inner healing prayer ministry at their church. Inner healing prayer and spiritual direction can enhance church life greatly. Spiritual formation classes and ministries are popping up in many churches in the present generation. Perhaps your church will start a program.
- Those with a hungry heart for deeper experiential knowledge of God will find these topics extremely valuable.
- Those who have an insatiable curiosity to understand life and how everything fits together will enjoy seeing how Jung and spirituality teaching dovetail and intertwine. Those who long for a deeper intellectual and spiritual integration may find themselves resonating well with these understandings.
- Others not known. I add this category because God is tricky and mysterious. You never know how God going to act in a person's life. That is why we call our path the "journey of faith." We trust in a living and loving Whom—not in the outcome of any particular event. As God said to Moses, "My presence will go with you, and I will give you rest."¹ Perhaps this book will enable some to find a deeper trust within which they can rest.

A Word about Higher Consciousness

Early in the book, the reader will be introduced to a teaching called *The Spiral Path*. It is a teaching from spirituality wisdom that is *not* deemed normative for all Christians. In other words, if what we describe only arouses in you the thought, "I don't know what he is talking about. I've never heard from God directly or had experiences like these," that is perfectly okay. This "mystical way" is not something to which everyone is called. As Paul said,

For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. (Romans 12:4-8 RSV)

For those who *do* have experiences in this direction, it is great to have a guide. I hope this book can serve that function. That said, even those who know *not* the experiences of the Spiral Path may yet profit from knowing that God works in these ways in some people. Further, the reading may serve to trigger a hunger in your heart if you are on the verge of your call. And even if you are not on the verge of starting this kind of journey, you may find the psychology and spirituality teachings interesting or the devotional techniques a worthwhile direction for spicing up your quiet times.

¹ Exodus 33:14, RSV

A Word about Dreams

Although this book is not chiefly about dreams, dreams figure prominently to illustrate useful concepts. One of my spiritual directors likes to say that there are four tools in Christianity that link us to God most experientially

- 1) The Jesus Prayer
- 2) Spiritual interpretation of dreams
- 3) Lectio Divina, and
- 4) Meditating on the Beatitudes

Dreams as an efficient way to experience God is a foreign concept for many Christians. Perhaps encouraged by this fourfold list, such a reader can come to appreciate that dreams play an important role in *some* souls' spiritual journeys. Of the four above, dreams are the only one that gives direct information about the soul. Sometimes, God even shows up in a dream, as you will see in the next chapter. Dreams are a rich avenue of information. They can guide your prayers for healing and can show you how you are getting along on your path—all useful information for your adventure. When you are searching for treasure, isn't it nice to have a map? At times, dreams are a map.

How to Read This Book

This book builds upon itself. Therefore, it may be best for most read it sequentially. Nevertheless, if you get bogged down, skip ahead. Some sections may be more in depth than the reader is interested in. Go to Part 2 if you desire to focus on techniques and practical applications.

Chapters will have some of four elements, not always in the same order.

- 1) A clinical, personal, spiritual direction, or literary story
- 2) Discussion of the story's psycho-spiritual implications. Specifically, I am building a model of mind and soul, which I will label with both spiritual and psychological terminology. This will make your map a more useful tool as you venture into your own soul and the souls of those you help. Our soul map will provide greater confidence, insight, and skill as you travel the unseen and sacred realms of the inner life.
- 3) A spiritual direction or biblical resource that fits with and amplifies your model of the soul. Its purpose is not to offer proof texts, but rather to show an alternate point of view of the phenomena under discussion. Observing an object from two different angles allows you to see its three-dimensional qualities. The Bible and an appreciation of spiritual direction can enhance psychological understanding and also reassure the spiritual pilgrim and director that there are links to scripture and tradition. Some readers trust psychology more, and some tradition and scripture. Both, however, are important. When two systems of thought dovetail as wonderfully as these do, although not a proof of the concepts, it is at least some evidence that we are on a correct track.
- 4) A practical spiritual practice or other technique for spiritual/psychological growth that fits with the model that has been developed.

At times I will suggest links to music. These will enhance the experience of reading this book, making it a more experiential and less cerebral. I have included links if they were simple enough, but you may need to use a search engine to find an updated link.

On Your Mark...Get Set...

So, what do you think? Are you ready to begin?

Oh, yes! One more situation may attract you to this book, one I failed to mention before. When God is moving you in an unfamiliar way or calling you with dreams or mysterious images,

urges, and intuitions, it can be unsettling and even frightening. Anyone in such a state of transition and growth will definitely find the principles provided herein beneficial.

That was the case of this next lady. So much that was mysterious and unfamiliar was happening that she feared she was becoming mentally unbalanced. Instead, she was blessed.

Let's start digging under our cherry tree.