

HOPE

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One Man's Journey of Discovery

**from Tormented Child
to Social Worker
to Spiritual Director**

MARSHALL JUNG

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This book is dedicated to Rosie,
my *anam cara*.

Message to the Reader



I am a seventy-year-old, Chinese American, Roman Catholic man, married for fifty years, who has taken many paths during my travels throughout life. One of those paths has been a forty-three year career in social work. In this profession I have served in the capacity of community organizer, agency executive, professor, trainer, supervisor, consultant, clinician, and spiritual director. I have provided services to numerous racial and ethnic groups. I have also served, either directly or indirectly, those faced with poverty and lack of upward mobility; those suffering from institutional racism and discrimination based on gender, sexual orientation, and ethnicity; those carrying the emotional scars from being sexually and physically abused, neglected and exploited; those seeking peace in their disability, illness, and dying; those suffering from a crisis or lost in the abyss of a trauma; those searching for meaning in the midst of a natural or manmade disaster; those imprisoned in the darkness of their mental illness; those seeking reconciliation in their unfulfilling marriages; and those drowning in their feelings of worthlessness, alienation, and loneliness.

In short, my life's work, my vocation, has been dedicated to using my talents and skills to serve the underprivileged, underserved, and those most in need of social, emotional, and spiritual comfort and support. Several years ago I discovered that at the heart of my profession and work is compassion and that our primary mission, no matter what our specialty, is to offer loving kindness and hope to those we serve.

My purpose in this book is to share with you from a Catholic and personal perspective how God uses hope to influence,

shape, direct, enrich, and—most importantly—transform our life from one that focuses upon the cares of the world to one that is interiorly directed and concerned about living a spiritually enriching existence. In this light I wish to convey that because of God's infinite love, the Holy Spirit is always—especially in the midst of our darkest hours, greatest despair, and deepest feelings of alienation, confusion, and loneliness—reaching out and offering us hope. The narrative through which I will be conveying my understanding regarding this supernatural virtue will be through the sharing of my story, the lessons I learned from it, and how I was unknowingly led to serving God by first becoming a therapist, and later a spiritually based practitioner and spiritual director. It will also be conveyed through the lessons I learned from the stories of those whom I have had the privilege to serve. Because every person's story is sacred and needs to be honored, I will not, unless given permission to do so, use any individual's real name. In addition I will use various means, including the use of composites, to protect people's privacy and identity.

Although I will be speaking with a Catholic voice, I do not believe Catholicism or Christianity is the only path to God, the Divine, or living a spiritual life. I believe God has many voices. My Christian voice, for example, has been greatly influenced by the voices of Confucianism, Taoism, Zen Buddhism, Sufism, Jewish mysticism, and Native American spirituality. In fact, I do not believe having faith in any organized religion or philosophy is a prerequisite to living in hope and having access to the Divine Presence. These beliefs don't really stray far away from the Catholic Church's doctrine. Without denying its teaching regarding its primacy, the church acknowledges that God's grace is available to those of other traditions and even to non-believers. I believe God, who by definition is omnipotent, will find a way to speak with everyone regardless of whether or not we recognize the Divine Presence. Finally, I will be using the masculine pronoun in mentioning God, but don't believe that God has a gender and that God is in reality indescribable.

Introduction

“Hope” is the thing with feathers –
That perches in the soul –
And sings the tune without the words –
And never stops – at all –
And sweetest – in the Gale – is heard –
And sore must be the storm –
That could abash the little Bird
That kept so many warm –
I’ve heard it in the chillest land –
And on the strangest Sea –
Yet, never, in Extremity,
It asked a crumb – of Me.¹

EMILY DICKINSON

The Transformative Power of Living in Hope



During my travels in life I have come to learn a great deal about the psychology and spirituality of hope. Among many other things, I have learned that hope, like love, is a life force that psychologically gives meaning to our lives and spiritually gives meaning to our existence. I have come to see how hope dances in our hearts and souls, in our consciousness and unconsciousness, and in our friendships and vocations. In addition, I have discovered that it is experienced in the ordinary and the extraordinary, in the observance of butterflies or our grandchildren, and in the sharing of our thoughts and feelings with those we love.

Furthermore, I have experienced on countless occasions the offerings of hope by friends, family members, and service providers to those suffering from various afflictions. I have experienced, as well, how hope resides in courage, inspiration, celebration, and prayer. As a consequence of what I have learned I have come to believe that hope is always present. It is in us and around us, even in our dreams, daily conversations, and cultural icons. And because of what I have learned, I now believe, above all, that hope is *life*, life that knows it is alive; life that celebrates life; life that yearns to be fulfilled in the fullness of truth, intimacy, and love; life in which we intuitively know that the possibilities for psychological, emotional, and spiritual enrichment are as countless as the stars in the sky overhead.

In this book, I have chosen to share with you my insights through the narration of my story because it is through reviewing my own life history that I have come to understand how hope—informed by faith and love—has influenced, directed, and transformed my life. Moreover, while my story, like everyone's story, is sacred and unique, it is really a universal story. It contains themes and issues that each of us has to address as we make our way through life's journey. We all encounter desolation and consolation, suffering and healing, sadness and joy, pain and pleasure, disappointment and happiness, indifference and intimacy. I certainly did. My journey has taught me that if we are to live fully in

the beauty and richness that life offers we must meet, challenge, and overcome impediments.

As you will read in the pages ahead, the major challenges in my life were:

- Overcoming my psychological insecurities and sense of shame
- Feelings of loneliness, despair, and hopelessness
- Being unloved by my mother
- Losing my voice
- Struggling about my relationship with my wife Rosie
- The rigidity of the Catholic Church
- My fear of God and damnation

John Donne wrote, “No man is an island” and I must agree. I certainly couldn’t have successfully met these challenges on my own. I couldn’t have met them without the love and devotion of Rosie, the understanding of my children Richard and Eileen, the compassion and care of endearing friends and colleagues, the support and direction of wonderful teachers and mentors, and without the blessings, love, and intercessions of the Holy Spirit.

As I reflect on my story, I am reminded of Motel the tailor in the musical *Fiddler on the Roof*. Motel was in love with Tzeitl, but in the period in which the story takes place marriages were arranged by parents. Unbeknown to Tzeitl, her father, Tevye, had arranged a marriage for her with Lazer Wolf, the village butcher. Upon learning of the arrangement, Tzeitl immediately ran in desperation to tell her father that she was in love with and wished to marry Motel. But Tevye was startled by this revelation. In Jewish cultural tradition of the time, the idea of children selecting whom they wish to marry was not only beyond comprehension, it was unacceptable. Yet, upon learning of the marriage arrangements that were unfolding, Motel, a very shy, timid, and unassuming young man somehow found the courage, a dormant courage waiting to be discovered, to challenge Tevye, a man of whom he was terrified. Surprising even himself, Motel assertively asked Tevye for Tzeitl’s hand in marriage and, breaking with tradition, the old-

fashioned father agreed to the request. In that moment, Motel felt a miracle had happened. Celebrating and dancing ecstatically in a nearby meadow with his future bride, a joyful young Motel sang: "...out of a worthless lump of clay, God has made a man today."

Likewise in my life, I feel that God took me, this worthless lump of clay, this lonely, insecure, insignificant, self-deprecating, and unlovable little boy and performed a miracle by transforming him into a man, a man who could live in all the goodness and richness that this world has to offer. For Motel, the vehicle through which God orchestrated his miracle was a woman, his beloved Tzeitl. For me that miracle was Rosie. Because of that woman and our relationship, I came to know the meaning of the phrase, "*Through the power of the Holy Spirit all things can be made new.*" I also now know what it feels like to be bathed in faith, hope, and God's infinite love.

Although I now rest in that love, the journey that led me to where I am today was long and difficult. It was, however, a transforming experience, with the transformation expressing itself in three realms. In the realm of faith, it was a transformation from religiosity to spirituality. In the realm of psychology, it was a transformation from psychological insecurity to joyful freedom. And in the realm of work and contribution to society, it was a transformation from being a therapist to being a spiritual guide. In this book, I will be sharing my story through these transformational processes.

The three realms of my life that I just mentioned are not, of course, independent or separate entities; rather they are completely interrelated with each dimension influencing and being influenced by the other. They are like the different ingredients that go into baking and making of a lovely three-tier wedding cake. Mixed, blended, and folded together, the cake's ingredients give it texture, moisture, shape, various flavors, and unique character; they allow it to grow. Meanwhile, the ingredients that are combined for the frosting add to the overall flavor, shape, and beauty. The cake's design gives the appearance that there are three separate cakes, but in reality it is one, with all parts containing the same elements, all elements contributing to the final product's

overall character, essence, and integrity.

And so it is with the three dimensions of my life. The elements contained in them mixed, blended, and folded together constitute the one person that is me.

In addition to sharing my story with you, I have chosen to share as well what I have learned about hope through the stories and experiences of others—the people I have worked with as a therapist and spiritual guide. I am doing this because early in my career I discovered that the work I do with others is reciprocal. I am always influenced and transformed by the life stories others share with me. One of the reasons I find my vocation so rewarding is because every client or directee has been my teacher, each teaching me about the beauty that is inherent in everyone—teaching me about honor, courage, fidelity, commitment, love, spirituality, and how the Divine Presence works in our lives. And as a result of what I have learned from others who have shared their deepest life experiences with me, I feel I am now in an informed position to write this book.

The Complexities of Spiritual Journeys

What do I mean when I write about the spiritual journey? The experience to which I am referring is a transformational process that involves both an inward and an outward process, one that has an interconnecting and reciprocal relationship between both dynamics. Foremost, it is an inward journey into ourselves; a journey of reflection, examination, and discernment. It is a journey into self-awareness, affirmation, and wisdom. It is a journey into adventure, discovery, and hope. It is also a journey into reclamation, that is, a reclaiming and embracing of personal and spiritual attributes that have been lost or hidden, attributes that allow us to live more fully in our true self. *Most importantly, it is a journey towards cultivating an intimate relationship with God and into the discovery of the Divine Presence that dwells within us.* Ultimately, these internal discoveries inform and become the major guiding forces that guide our external journey.

The elements that contribute to our external journey include how we psychologically, philosophically, and theologically perceive the world and universe in which we live. They also include the judgments and decisions we make regarding our future and how we conduct our lives in relationship to ourselves, others, our local and world community, and our natural environment.

The spiritual journey is a dynamic and organic process that is forever changing, growing, and being reshaped. Like the blended interplay of a violin and piano in a duet, spiritually our external realities inform and blend with our interior realities, thus allowing us to live in harmony with ourselves, others, and the world.

A central message of this book is that I believe we are all on—or should be on—a spiritual journey, a journey of transformation that allows us to live an authentic life; one that we were created to live; one that is lived in faith, hope, and love; one that honors our spiritual and moral integrity; one that is expressed in intimacy, joy, peace, kindness, compassion, and generosity. By sharing and inviting you into my story, I pray that you will find elements in it that resonate for you and will, upon reflection, assist you in further developing and sustaining a more loving, enriching, meaningful, and hopeful spiritual life.

The Centrality of Hope

A life without hope is not, in the spiritual sense of the word, being completely alive. Instead, to live a life without hope is to live in the darkness of spiritual despair—where our perceptions of the world are filtered through the distorted lenses of resentment, pessimism, and cynicism. Existing without hope is having a life without a future. Erwin McManus writes, “Hope only exists in the future, and if the future does not exist there is no hope.”² To exist in this dark place not only prevents us from enjoying life in the present but also prevents us from looking forward to everlasting union with God. A major aim of this book is to assist you in avoiding such an existence by helping you to understand how the voice of hope works in calling us to a spiritually enriching and fulfilling life.

With this purpose in mind, I wish to convey how hope plays an important role in our daily lives and how it can even empower and permit us to endure and accept indescribable pain and suffering. I wish to convey how hope is a blessing that invites us to cultivate a deeper and more enriching relationship with God.

Throughout the narrative of this book I will share with you how hope lives in many places, having many faces, expressions, and manifestations, both obvious and obscure. Expressions of hope are found in faith, love, prayer, celebrations, compassion, perseverance, courage, charity, and magnanimity. Less familiar to many of us is the idea that hope and hopefulness are also found in other places—diverse places such as pain and suffering, death and dying, truth, shame, guilt, regret, beauty, gratitude, forgiveness, service, and humility. By knowing where and how hope lives, we, like the good farmer who cultivates the soil to produce a rich harvest, can learn to cultivate a lifestyle that predisposes us to living in its fullness, wonder, and mystery.

This book aspires to convey the reality that hope always exists, whether or not we recognize it, even in the midst of pessimism, apathy, fatalism, and our deepest despair, even in the midst of all the social, cultural, and moral unrest and ills of our time. I believe that hope, like love, rests in our souls. As Emily Dickinson puts it, hope is as “light as a feather.” Hope can warm us in times of despair, transforming darkness into light, sadness into joy, fear into courage, and meaningless into purposefulness. Hope can also be experienced in the “chillest land”—throughout the world; in every nation, culture, and grouping; emanating from deep within our hearts, calling us to live in faith and love.

My Catholicism tells me that spiritual hope, along with faith and love, is a supernatural virtue and a gift from God that

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is infused in us as part of the fabric of our being, starting at the time of our conception. Josef Pieper teaches that the source of hope is in the “truly divine substance” in us, also known as grace. According to Pieper, the “aim” of hope is directed at “supernatural happiness in God, who is known in a supernatural manner.”³ Furthermore, hope, like all virtues, calls us to live in spiritual purity, that is, in our interior goodness. In so doing, hope works silently, continuously, and diligently to keep us spiritually alive.

For me, to be spiritually alive is to live a meaningful life, one that is filled with love, joy, and purpose. To be spiritually alive also means not being self-centered but rather humble and centered on the concerns and well-being of others, our society, and the environment. When we are spiritually alive, we don't seek to possess but rather to be magnanimous; we don't live *for* the moment but rather live *in* the moment, enjoying life as we pass through the ordinary events of our daily existence.

I believe that the blessed triangle of faith, hope, and love work together by informing one another. Consequently, whether we recognize it or not, to live in faith is to live in love and hope, to live in hope is to live in faith and love, and to live in love—which St. Paul says is the greatest of the three—is to live in faith and hope. Also, whether we recognize it or not, these three supernatural virtues often live in mystery, working to influence and guide our lives beyond our conscience awareness or current understanding. For me, the guide through this landscape of mystery has been the Holy Spirit. I believe this Third Person of the Blessed Trinity has spoken to and been present in my life and will be part of the narrative of this book. The “inner voice” I will be referring to will be that of the Holy Spirit, a voice to which, through grace, I was listening and by which I was being guided.

Finally, although hope is future oriented, I've come to recognize that having hope is not asking us to live for the future. It is not asking us to put life on hold until things are better, completed, or fulfilled. To do so would prevent us from either finding meaning in our present circumstances or fully enjoying the richness the present holds. Instead, I have come to understand that hope allows us to rest patiently in the assurance that, no matter

what circumstances we currently find ourselves in, the future will eventually be fine and will always offer us opportunities for peace, meaning and fulfillment. I have discovered that hope allows us to be *present to the present*—relaxing and taking pleasure in the richness that is continuously being offered to us while we wait for life to unfold.

Why This Book Now

This book is very timely, given the magnitude of negative forces and events that have impacted our world in these past several years. A combination of forces has put our entire planet in peril, fostering on a global scale feelings of fear, helplessness, misery, desolation, dejection, and hopelessness. Closer to home, the enormity of these prevailing feelings of disillusionment, disenchantment, and alienation are reflected in the latest statistics that indicate a steady rise of suicide in our youth and young adults, the time of life in which the next generation should be feeling hopeful and optimistic. However, we need only review the major natural disasters, acts of terrorism and genocide, wars, and financial scandals that dominate the headlines and network news to begin to understand why these prevailing negative feelings and attitudes exist.

Early in 2001, there was a scandal in which the Enron Corporation, the world's dominant energy trader, along with its accounting firm Arthur Anderson, deceived the investment world, causing millions of investors financial ruin. Also during that year, terrorism reached the shores of the United States on September 11 with the annihilation of the Twin Towers in Manhattan. This led to the “war on terrorism” and the invasion of Afghanistan and Iraq. These wars have resulted in the killing and maiming of hundreds of thousands, as well as in the incalculable devastation to population centers and landscapes in these countries. Over the past 15 years, we and other countries throughout the world have experienced flagrant pirating on the high seas, catastrophic wars, fires, earthquakes, tsunamis, hurricanes, cyclones, political assassinations, nuclear disasters, mass slaughtering, and persecutions

and killing of innocent people. As if these calamities weren't sufficient, the ongoing weakness of the world economy has created an atmosphere of hate, mistrust, and pessimism regarding the ability of government to meet the financial, social, and environmental challenges with which we are faced.

Through it all, hope has offered spiritual wisdom to those who have raised existential questions about the meaning behind their suffering, the meaning of their personal existence, the meaning of life itself.

Nevertheless, as I see it, in the midst of the devastating, catastrophic, and scandalous events—events that collectively have created unmitigated hardship, anguish, and despair to tens of millions here and around the world—the voice and face of hope was always there. Hope continues to provide light in the midst of all the darkness. Hope has been there to provide a life raft to those drowning in the sea of chaos, confusion, and uncertainty. Hope has been there to provide a blanket of comfort to those suffering from the loss of their loved ones, life savings, homes, and communities.

Hope has been there to offer a badge of courage to those facing an uncertain and unpromising future. Through it all, hope has offered spiritual wisdom to those who have raised existential questions about the meaning behind their suffering, the meaning of their personal existence, the meaning of life itself.

For Whom This Book Was Written

This book reflects an integral part of my psychological well-being and spiritual journey. Indeed, the actual process of writing this work has been a major influence on my spiritual formation. However, my motivation for writing it has been my deep desire to serve and be of assistance to others. It was written for those seeking peace, solitude and a closer and more intimate relationship with God and their fellow human beings.

Also, although this book will reveal my life experiences, it is not my voice alone that will be heard. *Hope* is a collection of stories and an expression of the interior goodness of those who have had a major influence on my life. Accordingly, the book includes the voices and stories of those whom I love and serve, as well as the voices of many mentors, colleagues, and writers who have shared their wisdom with me.

In this introduction I am inviting you to journey with me through my story and the stories of those who have accompanied and influenced me. In accepting my invitation you will, as I have, discover the nature of hope, its various dimensions, and the multiple ways it manifests and expresses itself in our lives. You will discover and comprehend the various ways we can predispose ourselves to hope's fruits, as well as come to see how its presence can be recognized and celebrated. Armed with knowledge and awareness, you will make discoveries that will help you to embrace the loveliness of life, to live in love, joy, and gratitude, and to rest more deeply and peacefully in your true self and with the Divine Presence who dwells within, among, and around us.

Plan for This Book

As I have reflected on my life journey, I see that I have traveled through nine major periods to arrive where I am today. I have divided this book into those phases, but there really are no clear lines of demarcation separating them. Instead, like the seasons of the year, these periods transition from one into the other, with each phase shaping and influencing the next. Nevertheless, each phase represents a major turning point in my life and is marked by the particular themes that influenced my thoughts, feelings, behaviors, decisions, and choices at that stage of my journey. Each period portrays where I lived psychologically, emotionally, interpersonally, and spiritually at the time. Finally, for each phase, I describe how the Holy Spirit journeyed with me, offering me hope and a pathway to overcome the fears, struggles, and obstacles that life put in my path.

In Chapter 1, “Bathed in Warmth and Love,” I describe how my being raised as a young foster child by an African-American couple, Da and John, in the community of Watts in Los Angeles, influenced my long-term growth and development.

In Chapter 2, “Time of Loneliness and the Emergence of Shame,” I tell of my return home to parents from whom I felt no love.

In Chapter 3, “Hope and Disillusionment,” I share how I met and fell in love with Rosie, my wife of fifty years, and how she offered me a pathway out of the unhappiness and misery of my childhood.

Then, in Chapter 4, “Immersion in Guilt and Despair,” I recount the abyss of desolation into which I was plunged when a priest told me in confession that, in order to receive absolution, I must leave my wife-to-be. In refusing his demand, I put myself into an emotional, psychological, and spiritual prison for the next twenty-four years, causing Rosie and me indescribable unhappiness for the first half of our marriage.

In Chapter 5, “My Vocation Finds Me,” I explore how the Holy Spirit directed me into the social work profession and then used my career not only to serve the needs of others but also as an instrument for my own emotional and psychological transformation.

In Chapter 6, “Gift of Freedom,” I explain how I eventually overcame my feelings of shame, ineptitude, and psychological insecurity.

Then, in Chapter 7, “Transformation from Religiosity to Spirituality,” I describe how I traveled from despair and hopelessness to spiritual freedom, enlightenment, and an intimate relationship with Rosie and Our Lord.

In Chapter 8, “Evolution into a Spiritually Based Practitioner,” I reflect on how my spiritual transformation guided me into becoming a spiritually based clinician.

In Chapter 9, “Caring for Souls,” I show how the Holy Spirit called me into becoming a spiritual director.

In closing, I hope if you find this narrative interesting, enjoyable, and informative, you will stop and take the time to reflect

upon anything—a word, phrase, or story—that draws your attention. I believe that if you are drawn to something, it is because your interior voice—the voice of your spirit—calls you to look deeper into its significance and meaning for your life. I also believe that what you discover will help increase your understanding of hope and enhance and enrich your relationship with God, your loved ones, and others you encounter throughout your life.

Chapter 1

Bathed in Warmth and Love

Emily

A child is born, her name is Emily
A gift to her parents, grandparents,
and great-grandparents
A gift to all those who look upon her
A gift to the world

A child is born, her name is Emily
So gentle, peaceful, and beautiful
So filled with hopes and dreams
yet to be fulfilled
So blessed by God with gifts, talents,
and love

A child is born, her name is Emily
A manifestation of her parents' love
A manifestation goodness and joy
A manifestation of all that is wonderful
and lovely in the universe



I wrote the poem above as part of our family tradition of welcoming our grandchildren into the world. Emily is Eileen and David's second child, and in keeping with the birth of our grandchildren, we had a small family celebration and welcoming ceremony when she was a few days old. As my poem suggests, children are gifts not only to their parents but to all of us, and consequently we should all treasure them. They are blessings.

When I was born on October 25, 1943, I wasn't welcomed into such a warm and receptive atmosphere. As a child, I never felt loved by either of my parents. Because of the financial challenges they faced, I was placed as a two-year-old in a foster home. To shed light on how this came about, I must share with you a part of my parent's story.

My Parents Dream

In the early part of the 1900s, China was in the midst of a serious economic, political, and social crisis. My parents immigrated to the United States from China in the hope of finding a better life for themselves and the family they hoped to raise. Like most of their friends, they came to the United States as pioneers, and here they found themselves in an angry, hostile, and blatantly racist landscape. At that time, immigrants from China faced numerous discriminatory immigration policies. Among them were many obstacles that prevented them from becoming naturalized citizens. They also faced beatings, hangings, injustice in the courts, and laws that prevented them from entering most professions and businesses. In many states, like African Americans at the time, they weren't permitted to marry Caucasians.

As an adult, I have come to recognize, appreciate, and even admire the hardships my parents faced and overcame to provide me and my siblings the opportunities they themselves were denied. It wasn't until I wrote and delivered my father's eulogy that I recognized how I had helped to fulfill my parents' hopes and

dreams, dreams they carried when they undertook their perilous journey across the Pacific.

Like many of those who made the same journey, my parents were poor, uneducated, and unskilled; they had to accept work wherever it was offered. For them it was in the grocery business. Just to make ends meet, they had to work long hours every day, leaving little time to adequately provide the care their children needed. They felt they had no alternative but to find foster homes for six of their children until they could bring us back home. I didn't know it at the time, but I was being blessed by the Holy Spirit when I was placed at age two in a loving home with Da and John, an African American couple living in the Watts area of Los Angeles.

The Blessings of Being Loved

I don't have any recollection of the house in Watts in which we lived or of the surrounding neighborhood. I do recall, however, that while living with Da and John I felt safe, warm, and loved. Although I only have a few memories of those early years, I carry them deep within the recesses of my heart and am always warmed by their recollection.

One special memory I have of that loving couple was the time when I was being bullied by one of the older children in the home. Da admonished the boy while holding, cuddling, and soothing me in her nurturing and embracing arms. Another precious memory is of the time I had a large blister on my leg that needed attending. I remember feeling scared and hurt, but John provided comfort while gently assuring me that I would be fine. I also have fond memories of their friends delighting in my presence. One gave me rides in his horse-drawn wagon while allowing me to hold the reins. I also recall the storekeeper of the local liquor store treating me with kindness and giving me candy when John lifted me onto his counter.

Later as a therapist, I learned the importance of these childhood events. When Da and John helped me to feel loved in the early formative years of my life, they and their friends significantly

influenced my psychological, emotional, and spiritual formation. They planted within my interior landscape the seeds of hospitality, generosity, trust, and loving kindness—seeds that would eventually be given the opportunity to grow and blossom in me.

I was also to learn later that love and hope are inseparable, that where love exists, so does hope. Da and John's love implanted hope in my interior landscape. That hopefulness not only sustained me through the years of misery and despair that followed my time with them, but it also provided the courage to meet, challenge, and overcome the hardships in life I was called to face. Within this landscape of love and hope, I was later to recognize and claim the person God created me to be.

What became the primary principle of my practice was to provide to those I serve a compassionate atmosphere, one in which they could feel safe, understood, respected, cherished, and hopeful.

Finally, I believe that my life with Da and John helped shape who I would become as a therapist. I know firsthand the importance of being nurtured as a child and the ways in which that nurturing is connected with long-term resilience and self-discovery. I am convinced that my ability to care for others was born in my experience with my foster parents. Further-

more, my life with them also taught me that a major contributing factor to many of my clients' psychological insecurities, poor self-esteem, and disrespect of themselves is the fact that as children they were treated with indifference, feeling invisible and unloved. What became the primary principle of my practice was to provide to those I serve a compassionate atmosphere, one in which they could feel safe, understood, respected, cherished, and hopeful. A second therapeutic principle of mine has been to convey that I see and recognize clients' talents, skills, strengths, and interior goodness. In providing such an environment and engaging in such a manner, I have seen them learn to acknowledge, claim, and embrace the lovely, caring, and beautiful person they were created to be.

How Hope Prevails in the Face of Adversity

Long before achieving high levels of personal success as a social worker, therapist, and spiritual director, Marshall Jung suffered from many of the same doubts, insecurities, and traumas borne by those he has since helped to heal. By his own admission, he has both sinned and been sinned against. Yet down the long decades of his career—despite scars of a childhood in which he felt neglected and unloved, a marriage fraught with turmoil (most of his own making), and a deep and long-lived crisis of faith—he has discovered real hope.

Dr. Jung uses his own story and the stories of people he has assisted to dramatically illustrate how the miraculous power of hope—in times of despair as much as in times of triumph and joy—can transform and enrich our lives. Mental health professionals and educators, clergy and seminarians, marriage and family counselors, spiritually-based therapists, social workers, students of psychology, and practicing and aspiring spiritual advisors and directors will benefit from reading this book. So will victims of a troubled childhood, sufferers from depression, those lacking self-confidence, seekers of all faiths, and survivors of all manner of abuse—as well as the family members, friends, and other loved ones trying to understand and help them.

In these painstaking—and sometimes painful-to-read—reflections on a long and well-examined life journey, Dr. Jung shares important lessons anyone can put to use in living a fully authentic life.



MARSHALL JUNG received his master's degree from the University of Southern California and his doctorate in social work from the University of Pennsylvania. He has forty years of experience as a community organizer, social service agency executive, educator, writer, supervisor, trainer, clinician, facilitator of retreats, and spiritual director.

A second-generation Chinese-American, Dr. Jung is a nationally recognized expert in marital and family therapy and has offered his expertise to numerous national and state conferences, developmental centers, family and social service agencies, community-based and residential mental-health treatment facilities, and state and veteran's hospitals throughout the United States and in Canada, Hong Kong, and Japan. Published in several major professional journals, he has also authored two books on clinical practice: *Constructual Marital Therapy: Theory and Practice* and *Chinese American Family Therapy*. He has also co-authored *Romancing the Net* with Richard Booth. Dr. Jung is currently exploring the integration of spirituality and ego-based psychology. As a certified spiritual director he conducts regular retreats and provides individual spiritual direction. He lives with his wife of over fifty years at his retreat and training center in Lake Arrowhead, California. The couple has two grown children and several grandchildren.

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