

Article

Spiritual Care as Soul Work: From Virtual Invitations to Invisible Vocations

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Abstract

Based in a perspective informed by contemporary depth psychology's recognition of the need for soul and steeped in contemporary philosophical theology, this article explores potential issues with emphasizing spiritual care as a practice. Using a blend of philosophical hermeneutics and existential phenomenology to examine the contemporary crisis symptomized by virtual realities, this article unfolds in three movements that argue for the importance of soul-oriented leadership development. The first section identifies our contemporary problem as an absence of soul. It builds on Glen Slater's recent *Jung vs. Borg* and explores the problems that arise when emphasizing spirit, emphasizing the difficulties with virtual reality and the onset of disconnection that results. The second section contributes one potential for resolving the problem—through an emphasis on soul-oriented leadership development. It explores Jungian psychoanalytic work with an emphasis on sound instead of sight, outlining its potential as a resource for helping leaders individuate in ways that enhance personal virtue. The resulting sense of vocation—a calling gained through listening—provides an essential framework for leadership development as a form of soul work. The third section outlines the potential for leaders to embody a sense of a radical, believing hope based in their resulting access to creative soul work. The article concludes with a statement of hope concerning how those familiar with depth psychology or spiritual care might reflect on the potential meaning of their work.

Keywords: depth psychology; spiritual care; radical theology; virtual reality; radical hope; leadership development; Carl Jung; James Hillman; soul

1. Introduction

The movement from Nietzsche's (1974) proclamation of the death of God to the dawn of psychoanalysis occurred so rapidly that Freud ([1927] 1961) famously believed that it heralded a post-religious age. Problematically, the cultural consequences were more complex than initially imagined. The resulting rise of rationalism led to reduction in ritual involvement as well as the loss of symbolic sensibilities (C. Taylor 2007; Stolz et al. 2025; Tillich 1980; Barfield [1957] 1988). The growing discontent of civilizations erupted in terms of world war and social unrest, which, along with boom times of economic prosperity, often covered over the underlying crisis of meaninglessness. Declining church attendance corresponded with a rise in those seeking psychotherapy—spiritual malaise seen as mental suffering (Rieff 1966). Problematically, the emphasis on mental forms in psychology has increasingly been literalized to conversations about neurons: The spirit turned mind has become brain. Soul is forgotten (Hillman 1994).

The problems arising from the emphasis on Cartesian dualism are well-known: Less infamous is the theological debate that initially reduced humans into two-dimensional



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figures, split in half. Hillman and Slater (2005, p. 71) pointed to the ninth-century Council of Constantinople as an important turning point in the shift from a threefold structure of spirit, soul, and body (familiar to the Platonic tradition) to a dualistic model of spirit (or mind) and body (or matter). Consequently, “because our tradition has systematically turned against soul, we are each unaware of the distinctions between soul and spirit—therefore confusing psychotherapy with spiritual disciplines, obfuscating where they conflate and where they differ” (p. 72). It has culminated in a present era where we lack discernment as to where soul ends and spirit begins; at worst, soul is forgotten and spirit is emphasized. Hillman argued that spirit tends toward peaks and flights toward the abstract and universal while soul haunts vales—specific particularities. Spirit ascends as soul deepens. Culturally, in tandem with a myth of progress, we have favored the former, forgetting the latter. The emphasis on spirit and exclusion of soul has led to a myopic fixation on transcendence that favors mind over matter. The association of spirit/mind with the transcendent in contrast with the soul as a third perspective of non-distinctness (including body and emotion) is typical for authors who work to recover a perspective as a non-dialectical alternative to dualistic thinking. One example of this can be seen in eco-theology: Berry (2006) argued that the removal of soul and the dualistic logic of transcendence, especially regarding the religious emphasis on the “spiritual,” causes many problems: these include alienation from the natural world, increased reliance on technology in order to overcome the restrictions of finitude, and the hope of another world that excuses the wasting of Earth. Perspectives that name the importance of focusing on soul, like those demonstrated by Hillman and Berry, are often less interested in critiquing the general problems associated with modern or postmodern outlooks and are more interested in offering a healing alternative that holds hope for the future.

It is important to provide an introductory sense of soul beyond its contrast to spirit. Hillman’s work on soul emerged from his training at the C. G. Jung Institute in Zurich beginning in 1953 and especially during his tenure as the Institute’s Director of Studies from 1963–1973. His 1972 Terry Lecture in Religion and Psychology at Yale, later published as *Re-visioning Psychology* (1975), broke from strictly Jungian thought to an expanded field of post-Jungian thought he called Archetypal Psychology. A core insight is that *psyche-ology* refers to a logic of soul, which differs from a rational or spiritual logic. Accordingly, Hillman posited that soul is “a perspective rather than a substance, a viewpoint toward things rather than a thing itself. This perspective is reflective; it mediates events and makes differences between ourselves and everything that happens. Between us and events, between the doer and the deed, there is a reflective moment—and soul-making means differentiating this middle ground,” adding that “refers to that unknown component which makes meaning possible, turns events into experiences, is communicated in love, and has a religious concern” (p. xv). Soul offers the “imaginative vision and emotion” that allows a connection to the divine. The soul is connective. Its perspective makes meaning by connecting senses and feelings with ideas. This way of approaching soul was popularized by his friend T. Moore (1992), who similarly described soul as connecting ordinary occurrences with deep meaning and value. A soul perspective lingers with complications rather than fixing them, preferring wisdom to knowledge. Its basis in feeling and the senses allows it to participate in soul music, soul food, and such forms of nourishment. In short, soul occurs when lingering and reflecting on what matters.

Thus, from my perspective as one formally educated in both postmodern theology and depth psychology, contemplating the question of the fate and future of psychoanalysis in spiritual care requires a framework that appreciates the different potential that soul and spirit offer, provided by Hillman, above. Holding this in mind allows a diagnosis of our contemporary world that shows the cultural consequences of an unbridled, one-sided

emphasis on spirit. It also exposes the importance of returning to the overlooked virtue of soul work as a source of radical hope for the future. My hope in this paper is to show how a soul-oriented emphasis on leadership development offers a needed alternative to spiritual care. This is not to disparage the clergy, chaplains, counselors and others who engage in spiritual care in terms of recognizing and meeting others in a respectful and a holistic way. Spiritual care is a blessing to those who receive it, and numerous studies show its positive impact in hospitals and other clinical settings (Balboni et al. 2022). By advocating for a soul-oriented emphasis on leadership development, my primary goal is to advocate for the importance of soul and its healing potential in a world where soul is largely forgotten—especially in what remains an age defined by secular logics and behaviors (C. Taylor 2007; Stolz et al. 2025). Following Hillman, my advocacy for soul speaks for a felt need to deepen into our experiences through our senses and sensitivities, engaging them imaginatively and reflectively, as an alternative to a rational-spiritual logic based on analysis and distinction. A soul perspective retains its felt connection with things. Much of what I write is thus in anticipation of what future generations might likely experience as a need for greater meaning and connection in a world where technology continues to push against traditions of soul that allow for direct access to it.

An appreciation for soul work as outlined in the tradition of archetypal psychology—which involves reflecting actively on the metaphoric potential of events and experiences rather than unthinkingly embracing literal or superficial meanings—opens potential for people for whom traditional religious symbols feel emptied to find meaning in existence (Jung [1950] 1976; Tillich 1980). First, this is because the logic of the “spiritual” is often embedded in ontological assumptions that create the problems that care is attempting to solve. Second, this is because a soul-focused emphasis on developing soul-focused leadership tendencies offers a promising way of healing the larger world than forms of spiritual care and spiritual direction focused on improving specific, individual lives. Finally, soul-focused leaders are more likely to attune to the potentialities of radical hope—and to actualize this potential—than others. While the work of counselors, chaplains, and clergy engaged in spiritual care provides.

This essay unfolds in three distinct movements. In the first, I contextualize the emphasis on virtual technologies as a recent manifestation of the spirit *sans* soul culture. In the second part of the paper, I turn to an exploration of the depths as a way of signaling the importance of the soul for a proper attunement to an inner calling, or sense of vocation. I conclude by orienting to the question of the future, which I answer through an appeal to the virtue of radical hope concretized in terms of leadership training. Throughout, I am guided by my twofold background in philosophical theology and archetypal psychology. My background in agnostic theology causes me to orient to the ontological framework articulated by depth psychology, which discusses the reality of psyche and archetypal entities without subscribing to a religiously oriented sense of god. Methodologically, I employ *psychologizing*, which Hillman (1975) described as the work of reflecting on ideas in a way that reconnects them to soul (pp. 117–20). Hillman emphasized the need for psychological ideas, those that “engender the soul’s reflection on its nature, structure, and purpose” (p. 117) gained “*whenever reflection takes place in terms other than those presented*” (p. 134, emphasis in original). Methodologically, psychologizing works in distinction to conceptualizing. Where a concept relies on reason to create something clear and distinct through analysis, the reflection occasioned by psychologizing results in a non-dual image. This is similar to how an image and the surface upon which it is reflected are neither two things, nor one thing. Importantly, the work of *psychologizing* is opposed to the method of spirituality that Sandra Schneiders defined as “lived experience which is being theologized, theoretically or in practice” within a context of relating “one’s spiritual life in Christ”

(Porter 2023, p. 4). In emphasizing the importance of reflecting on the soul of ideas, it is also distinct from forms of spiritual care embraced by hospitalists (Khalili Khouzani et al. 2025). Soul work also avoids the issues that comprise the entanglement of spirituality and particular religious traditions, that lead to diminished access to integrating a holistic sense of human goods as a social determinant of health (Winfrey 2025).

This method of psychologizing surfaces distinctly through the major sections of this paper. The first section contrasts a sense of “virtual” in terms of the merely conceptual or technological with a sense of “virtual” that remains anchored in the soul’s materiality and emotionality. Psychologizing reveals the soul’s connection to a virtual world of embedded embodied and emotional potentialities, a nondual virtuality that remains connected to soul. Pursuing transcendence, the technological path to the virtual separates out as “other” the noise of the psyche. In the second section, psychologizing is used as a way to orient to the invisible that opens as an auditory register rather than one that relies upon metaphors of vision. This is consistent with how psychologizing creates a greater awareness of the ideas at the level of soul. Such ideas frame and inform what we see and how we think (Hillman 1975, p. 121). While what we see is quickly categorized in terms of a logic of self and other, or inside and outside, what we *hear* remains more connected to our embodied situation in an environment. The focus of this section is on how psychologizing about our metaphors of understanding opens up a deeper place from which we can reflect on our own experience, becoming more immersed in the depths that open accordingly. The domain of reflection focuses on C. G. Jung’s discussion of individuation—the path to become oneself—rather than Jung’s writing about soul (as *anima* and *animus*). Put otherwise, instead of referencing Jung’s work on soul, this essay is grounded in how Hillman developed Jung’s sense of soul and the importance of Eros as relationality.¹ Finally, Hillman (1975) emphasized how psychologizing is a form of action: “Psychological ideas do not oppose action; rather, they enhance it by making behavior of any kind at any time a significant embodiment of soul. And it is to *bring soul into action and action to soul* by means of psychologizing” that led him to write (p. 117). I thus argue that developing soul-oriented leaders is a form of action consistent with this psychologizing, that it provides a path toward meeting future needs of those alienated from traditional sources of meaning, and that it is an important alternative form of spiritual care expressed at a societal level.

2. Virtual Invitations

Rumbling beneath the desperate hunger driving the ravenous consumption of contemporary society and its visions of salvation through the infinite expansiveness of technology is a furious dread. Myths name these hungry ghosts “Titans.” Contemporary psychologists, aware that these symptoms betoken their resurgence, know also that their return augurs a new context of human crisis (López-Pedraza 1990; Hillman 2007; Slater 2024). The call to limitless capability only distracts from the reality of unfulfilled life. Ignoring its clamor generates a recognition that the true virtue of the contemporary emphasis on technologically invented virtuality rests in the reminder to access the moral depths of the soul. The longstanding one-sided emphasis on thinking requires a counterbalancing dive into feeling and moral discernment, allowing renewed contact with the substantial qualities of our existence.

My hope in this section is to argue for the importance of virtue as a contrast to the virtual, and to offer an empowering corrective to the all-too-often individualistic, relativistic and pessimistic spirit that haunts depth psychology.² By focusing on the importance of creative leadership, my goal is to illuminate how connecting to virtue offers real hope for a world—unlike the default antidote of distraction. Depth psychology provides important disciplinary support for this work, not only because its non-dualistic ontology generates

consistent insights necessary for any strong alternative to technologized invention but also because it has also long championed the virtue of individual creativity as a potent resource for shifting harmful cultural trends. Part of my advocacy in this paper is the need for depth psychology to emphasize leadership development. Jung (1954) began “The Development of the Personality” by discussing how “great liberating deeds of world history have sprung from leading personalities,” noting also how the “absence of strong leaders” makes “the yearning for personality . . . a real problem” (pp. 167–68). Corlett and Chisholm (2021), who offered a comprehensive review of Jung’s comments on leadership, remarked on Jung’s “insistence on the fundamental relationship between becoming a leader and engaging in the individuation process” (p. 18). They described that depth psychologically oriented leadership development would include working with both the personal and collective psyche (p. 18). Because changes to the contemporary world are of a different caliber than what has come before, properly addressing our time requires that the resources of depth psychology be accessed in a more robust fashion. In particular, this means innovating a new style for thinking depth psychologically—one that promotes moral principles such as hope and courage, especially as it relates to leadership development.

My argument is constructed through contrasts. I begin by discerning strong from weak virtual realities and invention from creation, showing why technological inventions tend to lack the potency of real creativity. I then expand on the precarious psychological position presented in our time by contrasting how threats of automation, algorithms, and abstraction generate a quality of lifeless despair that has largely replaced the more intense forms of existential anxiety (fate, emptiness, and meaninglessness) described by Paul Tillich in the 1960s.

2.1. *The Anti-Creative Contemporary Virtual*

The term *virtual* initially (1300s) described the natural influence something possessed, drawing on the original sense of the term *virtue* (1200s), which denoted effectiveness or power anchored in moral power, excellent character, courage and worth. It was not used as a contrast to actual existence until the 1450s. These two terms form the foundation for what I call the strong virtual (virtuosity) and the weak virtual (virtuality). Virtuosity possesses an underlying potency notable through its effects despite not being directly seen, while virtuality names the appearance of something that is not grounded in reality (Boscaljon 2024). The strong virtual holds that reality entails more than meets the eye, while the weak virtual—its emphasis on the visual notwithstanding—foregrounds a “virtual reality” that is less tangible than what appears.

A current example of the weak virtual involves describing virtual places as offering “connection with uncertain claims to commitment” (Turkle 2011, p. 153). Connection without commitment characterizes the feeling-tone of virtuality. The remainder of this section explores virtualities and the technological inventions that perpetuate them. Because virtualities tend to displace us from our grounded, embodied potential and have a tendency to become totally absorbing, it becomes increasingly easy to leap into the spirit of technological progress and dissociate from an innate, direct connection to reality. To balance this tendency, I will make recourse to a grounded, soulful mythological approach—a method relied upon in the field of archetypal psychology. Thus, I bookend my analysis between two mythic worlds—which provide a framing that ensures virtualities remain restrained within the imaginative, mythological, and metaphorical power of virtuosities.

The virtual is born of language. As myths reveal, words and stories have the power to both evoke a virtual, invisible world and describe its influence (Boscaljon 2022). Yet not all words have the same potency. Benjamin (1978) argued that human uniqueness rests in our ability to name. In his reading of Genesis, naming complements the nameless

language of things, both of which are grounded in God's speaking the world into existence, endowing reality with *logos* (p. 326). For Benjamin, the problem comes as evil is introduced through the birth of human words in "the uncreated imitation of the creative word [where] word must communicate *something* (other than itself)" (p. 327). Benjamin details three outcomes. First, language becomes "a mere sign," prattle used instrumentally. Second, a new immediacy is granted: "the magic of judgment" based on distinguishing good and evil—evil is created as it is pronounced in judgment. Third, "the language of abstraction" came into existence at this time, originating apart from the language of naming that "offers only the ground in which its concrete elements are rooted" (p. 328). Thus, creative "naming" language articulates the unvoiced reality of the world whereas fallen language invents abstract terms and judgments that have no relation to concrete materiality. Perhaps its rootlessness has encouraged what Benjamin diagnoses as the curse of "over naming," a kind of deterministic enslavement of things in language, unlike artistic language that retains a connection to the "nameless, nonacoustic languages issuing from matter" (p. 330). Disconnected from creative language, most human language produces weak virtualities. These consist of judgments and abstractions, with infinite inventive potential. In contrast, a creative, naming language participates with material reality in making present what was only potential.

Jung (2002) also recognized how language had the potential of causing a problematic shift into what I am calling the weak virtual. He argued that humans compensated for "the loss of a world that pulsed with our blood and breathed with our breath" by developing an appetite for facts based on a belief that these could create a meaningful whole; unfortunately, "facts bury us" to the extent that "the danger that faces us today is that the whole of reality will be replaced by words" (p. 138). Our need to experience the material reality of the world cannot be fulfilled by words and facts that describe this world. Jung revealed how, prior to digital devices, the tendency to invent "reality" by generating and consuming information posed a psychological problem.

The two kinds of language generate two different ways of producing reality, the *techne* that exists at the heart of human making. In defining what he named the tinkering instinct, Slater (2024) defined *techne* as "belonging to being," arguing that it "represents a very important bond between knowing and doing" (p. 135), such as work responding to religious visions. This form of crafting "evidently maintains contact with our psychic totality," in contrast to modern technology that, disabling some aspects of ourselves to privilege others, produces "technologies that compartmentalize and dissociate rather than sustain the integrity of being" (p. 136).

Slater's modes of *techne* parallel a distinction between invention and creation. Invention occurs when devices (particularly technologies used to capture and harness nature) are "constructed mentally" prior to being formed physically (Arthur 2009, pp. 22–23). Inventions evolve from prior inventions. Consistent with Slater's second form of tinkering, this kind of mental construction, disconnected from reality, maintains virtuality. By contrast, creation occurs as virtuosity—connected to material reality and our psychic totality. Unlike invention's imposition of active mind onto passive matter, creation is more like Benjamin's naming. As Ingold (2022) argued, it "does not set things up . . . in advance of their realization in the world. It does not even belong to individual human beings . . . It belongs to the world" (p. 27). Creation engages us in a co-creative process that harmonizes human and worldly interests. Invention works from a virtuality, placing mind before matter, while creation fuses mind with matter and realizes its potential in harmony with psychic totality, showing virtuosity. Invention overnames and determines the material it transforms. Creation names and liberates the new. While invention is not inherently worse than the daydreams that its technological production materializes, its current cultural

dominance has impinged upon the otherwise open system of natural change in ways that have seemed to create problems.

Benjamin's theory of language has important implications for understanding technology and current digital products. [Romanyshyn \(1989\)](#) argued that "technology marries surface and depth" because, like creation, it has the potential "power to realize (to make real) the imaginative depths of the world" (p. 6). Problematically, he also notes that technology "has eclipsed the life of imagination more than it has been its realization," inasmuch as technology (as shown in its disclosure of quantum physics) has "transformed the invisible depth of the world . . . made the invisible visible, *and literally so*" (p. 6). Rendering visible the world's depths is a feat, but literalization flattens and thus conceals creative potential. The technological tendency to flatten through visibility, concealing the full nature of reality, evokes Benjamin's description of how language created a world of its own, apart from a shared material reality. By limiting the imagination, inventions sacrifice a full reality. [Slater \(2024\)](#) could thus argue: "Virtuality not only dislocates identity; it subjects identity to excessive demands for elaboration and contrivance, for there is nothing organic to mitigate the imagined ideal. Over time, who and what we are becomes increasingly prone to invention" (p. 178). Lacking materiality, virtuality requires overnaming and invention—not creation. Identities constructed around labels generated by weak virtuality obscure a more authentic, genuine, and grounded material awareness of self: such identities tend to be comparative and social, abstracted from forms of present connection (fandoms, political affiliations, religious designations). Additionally, if it is true that "technology is . . . all about how we imagine reality" (p. 149) then modern inventions that literalize the invisible depths create a false, flat abstraction that we take as real. Creative technologies reveal the depths of reality.

These psychological descriptions are echoed in the history of contemporary technology. According to [Hayles \(1999\)](#), "Virtuality is the cultural perception that material objects are interpenetrated by information" (p. 13). Facts intertwine with things. This is literalized by "virtual reality technologies" that "make visually immediate the perception that a world of information exists parallel to the 'real' world" (p. 14). In Benjamin's terms, such a world of information consists of unreal prattle, judgments, and abstractions distinct from a "real" world. The world of information is perpetuated technologically in a feedback loop: Perceiving virtuality induces the development of virtual technologies which reinforce such perceptions. "The feedback loops that run between technologies and perceptions, artifacts and ideas, have important implications for how historical change occurs" (p. 14). This loop reduces reality to what can be technologically transformed or manipulated, which then determines the nature of the inventions that build on past successes. In time, things become more abstract, rendered in terms of information patterns such as genetic codes or biometric data. Pattern replaces presence (p. 25). This is especially true as information abstracts from "markers that embody it" (that is: material reality) and then abstracts further to include ways information patterns relate to randomness and "noise" toward a more complex—and thus more abstract—information flow. Notably, this sense of information as pattern was defined in contrast to another early researcher in cybernetics, who "argued for an alternative definition that linked information with a change in a receiver's mindset, and thus with meaning" (p. 18). Virtuosity occurs when meaning transforms minds.

Longstanding philosophical suppositions support technological inventions and our increasing inhabitation of virtuality. Building on the work of Hayles, [M. C. Taylor \(2025\)](#) argued that our sense of technological mastery "presupposes that humans stand *apart from* nature and are not *part of* the natural world," adding that in "the latest version of this dualistic ideology, the essence of life is information, which can be separated from and exist independently of any material substrate" (p. 34). Abstracted information becomes the essence of existence. He later described how this application of Cartesian dualism is

difficult to overcome, arguing that Hayles' concern to recover the materiality of the body and resist integrating humans and machines "presupposes the dualism it intends to undo" (p. 154). As an alternative, Taylor warned against identifying mind with consciousness and opposing brain and mind (p. 155). He referenced the work of Bateson (1979) as providing a solid alternative—describing differences, which, when "informative *make* a difference; that is to say, difference is not a static structure but is the dynamic activity of differentiating" by "simultaneously separating from and connecting with what is different" (M. C. Taylor 2025, p. 156). Static structures, in other words, only repeat the difference they presuppose rather than creating something new. Taylor adds from Bateson that "not all differences make a difference . . . the differences that *matter* are novel and, thus, unexpected and unpredictable" (p. 156). Making a difference thus requires creation, not invention, to move us from virtuality to virtuosity. In terms of information, creating difference relates to the transformative potential of information that supplies meaning. Differences that do not lead to change are variations in pattern that lead to indifference rather than meaning.

Part of what makes the technological invention of weak virtual realities dangerous is the extent to which it is successful in producing a totalizing, replicable reality system in which alternatives are difficult to locate. Following Campagna (2018), a reality system orders the world according to its core axioms and principles: Its cosmogenic force "shapes the world in a certain way, and endows it with a particular destiny" (p. 5). He argued that Technic is the dominant reality system, while Magic supplies its alternative (p. 8). Within a system, reality maintains a productive tension between existence and essence: Their interpenetration weaves the fabric of reality (p. 17). Reality is imperiled "once an exclusive principle takes over the whole, and denies the legitimacy of anything outside its own architecture" (p. 41). Exclusive principles eliminate vital tension. Consistent with Benjamin's warning of overnaming, Campagna's Technic designed a world that "subjugated the world of things to its own cosmos of positions" by "turning things into their linguistic equivalents within its own series-system" (p. 40). This resulted in a cosmos comprising "the whole of the existent and of the possible, reduced to a closed sphere of language, absolute" in which everything is known, knowable, and replaceable (p. 41). Words replace reality. Within its ontology of positions and its ordering of things "no uniqueness or autonomous existence is ever allowed" because "what is truly present is only the series-system itself" (p. 51). Pattern replaces presence. The ineffable, quintessential essence that ensouls each thing is suspended in the name of creating a sense of equivalence. Further, by presupposing the total knowability of the world as something that can be measured, defined, and instrumentalized, Technic shapes everything to its ultimate goal: "The limitless expansion of the accumulated productive ability" (p. 25). Everything is instrumentalized. Extracted and abstracted, banishing meaningful differences that value the unique, Technic invents virtuality.

Those versed in mythology recognize the attributes of Technic as the return of the titans (who perpetuate virtuality), given the absence of the gods (who anchor strong virtuosity). Pointing to the advent of multi-national corporations and polluted oceans, Hillman (2007) argued that titanic "hugeness is the signature of the absent god," and, lacking identifiable deities, we are left with only abstracted attributes of "omnipotence, omniscience, and omnipresence" (p. 146). López-Pedraza (1990) argued that titanism comprises emptiness and excess. These descriptions mirror Campagna's Technic, with its overnamed reality reduced to sets of limitless positions, emphasizing function over meaning, pattern over presence. Slater (2024) offered an important depiction of titanism as revealed by "growth without restraint, progress without limits," adding that when abstractions displace the deeply human, it results in a "psychological state lacking in differentiated values—a state of violence toward psyche's multiplicity of meanings" (pp. 372–73). Further, "titanism

thrives when concern for systems, statistics, and quotas overtakes the value of specific contexts, unique occurrences, and localized understandings,” as we are plugged into “fabricated and distanced perspectives on the world” (p. 378). Titanic systems remove us to an artificial, limited world. Note, too, how titanic qualities presuppose and prioritize a form of disembodied spirit at odds with both a localized soul and a limited body. Relying on data sets and systems instead of innate sensitivities removes us from the virtue of the world and removes from us our ability to create the world through appreciating meaningful differences. As Jung (2002) presciently wrote, “Our progressiveness, though it may result in a great many delighted wish-fulfillments, piles up an equally gigantic Promethean debt which has to be paid off from time to time in the form of hideous catastrophes” (p. 123). Despite our wishes, progress based in weak virtual realities invites destruction.

One value of the mythological approach is how it suggests rich alternatives consistent with the true needs of psyche as soul. López-Pedraza (1990) argued that we need Dionysian experiences that touch the daimonic presence of our inner genius in a creative, generative moment, and that locating our innate fallibility offers a way of connecting to the limits that support reality. Hillman (2007) advocated for using the embodied senses as a way of noticing and appreciating the quiddities of our surroundings (p. 151), hearkening back to the Psalmist’s advice to “Taste and See!” because “well-shaped images fed by the senses can contain and differentiate our inner titanism” (p. 154). As an alternative to virtuality’s path of “estrangement from world and soul,” Slater (2024) argued for “a restoration of reverence, a return of the sacred and a psychological humility about the origin of our thoughts and actions” (p. 158). Humbly embracing our limits and delighting in sensory specifics recreates the ground that allows for a way of revering the world that we share in a material communion that, in turn, generates virtuous creation.

Myths consistently depict the damage done in inventing virtualities as well as the hubris of attempting to dominate its seemingly limitless, infinite expanses. The language of sin indicates the feelings of being burdened, lost, guilty, or overwhelmed that surface as humans disconnect from their virtues. The potential of becoming realigned to virtuosity in a marriage of soul and spirit, which would allow humans to access their capacity for creation and wisdom in ways that fulfill the promise of human and world, remains ever present. Fortunately, we remain only one step away from experiences of a full psychic, material reality.

2.2. Symptoms of Virtuality

In his 1950 Terry Lectures, Tillich (1980) presented a landmark analysis of anxieties present in the aftermath of WWII and argued for the virtue of courage as a needed response. He described how death, meaninglessness, and condemnation threaten the capacity for self-affirmation at ontic, spiritual, and moral levels. Additionally, he clarified that “in all three forms, anxiety is existential in the sense that it belongs to existence as such, and not to an abnormal state of mind as in neurotic (and psychotic) anxiety.” (p. 41). He named spiritual anxiety as prominent at the end of the modern era (p. 57). He concluded by defining courage as “self-affirmation of being in spite of the fact of nonbeing,” adding “the courage which takes this threefold anxiety into itself must be rooted in a power of being that is greater than the power of oneself and the power of one’s world” (p. 155). Such courage accesses resources underlying self and world, beyond being and non-being. Here, Tillich comes close to Jung’s insistence on confronting the shadow (anxieties of non-being) and aligning with the archetype of the Self as a path toward integration, wholeness, and access to important psychological resources. Tillich thus offers a diagnosis of modern anxieties that confront us and why the virtue of courage is needed.

Tillich's work provides a contrast to our current situation: Our loss of reality occurs with a whimper, not dread. Slater (2024) named one important factor—the widespread tendency toward dissociation and numbing that is consistent with an ability to ignore the shortcomings and side effects of virtuality. In addition to this general diagnosis, Slater also identifies specific attributes of contemporary technosociety that provide a kind of short circuit that overrides or suspends the contact with reality necessary to feel anxious: automation, algorithms, and abstraction.

Automation occurs as mindless repetitive activity erodes the human potential for reflective, self-aware thought. Thinking without thoughtfulness replaces awareness of our emotional and biological presence with alertness focused on pattern recognition. It aligns with the false fruit from Eden that Benjamin identified as abstraction. Slater (2024) found the road to automation was paved with “knowledge untethered from self-knowledge . . . making substantive thinking and critical reflection a thing of the past” (p. 159). When streams of facts require merely mental engagement, the critical thinking that engages with the substantial nature of existence atrophies. Jung (2002) noted, “technological activities mostly consist in the identical repetition of rhythmical procedures” (p. 152). Repetitive actions are literally technologically automated now, thanks to AI agents and elaborate answering systems designed to smooth out frictions that accompany tasks in reality. Repeated interactions with non-human entities reinforce participation in weak virtuality. Romanyshyn (1989) warned about how bodies made for distance from earth become equivalent to “a body of technical functions” (p. 28). Functions replace flesh. The loss of our sensing ability has led to an increased need for the sensational and the hyper-stimulating to arouse ghosts of once vital interests. Addressing the advent of cyborgs and the blurring of the boundary separating human and machine, Slater (2024) pithily asked: “We already live inside the machine; why not let the machine live inside us?” This state of suspended animation seems familiar to those in the West given how Christianity weakened our attachment to earth (Jung 2002, p. 24). When the body no longer participates in bringing things to the attention of mind, connection to soul withers and the meaning of “alive” becomes more diffuse. The rise in mass cultural interest in zombies and other forms of the living dead during the early 21st century captures the nature of the repressed horror of living suspended in automation. When the road to a full material, psychic reality seems blocked, weak virtuality becomes an increasingly desirable substitute.

Just as automation increasingly distances thinking from ontic being, so do algorithms begin to separate humans from moral judgments. Slater (2024) described how algorithms drive human thinking toward “influence and profit” (179), “directing the mind to profane ends,” and work as “agents of the id, lowering rather than raising emotional intelligence” (p. 451). Guiding thinking toward informational patterns rather than interactive presences reduces awareness of, and eventually access to, moral sensitivity. Soul is slow: Images take time to process and address. A flood of facts will bypass feelings. Hillman (1975) argued that to the extent that information alienates us from ideas and we begin to model our thinking on computers, we also lose access to soul and the imaginal world (p. 119). This is problematic because “morality is rooted in psychic images and psychic images are moral powers” (p. 179). As psychic energy pours into thinking functions channeled by algorithms directed away from the shared, felt reality of the world toward unfeeling and artificially determined conclusions that require speed, it decreases the amount of inner tension important for inducing the moral conflicts that compel psychological development. In the same way that artificial stimulation could supplement sensing away from one's personal awareness, so also are moral feelings often taken up along ideological channels: An impersonal outrage at general events provides a simulacrum of moral assessment without involving the self-reflection required for authentic judgment. Cultural complexes and

ideologically intensified flashes of feeling can take the form of righteousness or vindication, but such experiences have more to do with psychological possession than the sort of feeling-anchored moral judgment that discerns, with nuance, the value and worth of what is at hand. Here, Benjamin's fallen judgment obviates awareness of guilt—and also erases our capacity for making authentic moral decisions. This work of discernment is currently compatible with the work of spiritual care. In addition, depth psychological emphasis on leadership development would provide a context for how to liberate others nearby to engage in the reflective awareness required for making moral decisions.

Finally, a cursory glance at culture reveals that, far from inducing anxiety, meaninglessness and emptiness have become increasingly popular pastimes. The spirit of the times thrives on an unrelenting mixture of news and memes that get put into virtual feeds and streams to become redigested and regurgitated as small talk and conversation. As the noise of the news incessantly assaults us, virtuality drowns out a potential for substance and meaningful dialogue. As above, the convergence of noise and information accesses a level of virtual complexity that is further removed from meaning than the initial reliance on facts (Hayles 1999). Indifference becomes essential. Jung (2002) was aware that noise provided relief from the inner stirrings of soul and spirit. Stating that such noise “drowns out the inner instinctive warning,” he added that noise “is not merely inconvenient or harmful, it is an unadmitted and uncomprehended means to an end: compensation of the fear which is only too well founded. If there were silence, their fear would make people reflect” (p. 159).³ Noise perpetuates the lack of self-reflection that erases the motives that generate it. Unable to hear the stirrings of soul that would require reflection within our “noisy” environments, humans remain removed from the anxieties Tillich described. This aligns with the sense of prattle that Benjamin described. With little substantial reality left in the churn of news and noise, occupants of virtuality become increasingly acclimated to the abstracted world of the titans. Titanic desires emerge as little tangible, nourishing reality remains. The compulsive consumerism produced by the convergence of automation, algorithm and abstraction feeds the engines driving Technic as a reality-system. It is necessary to bring spirit back to earth; that is to say, the first act of spiritual care is bringing it down to the depths of soul. Those trained in how to work with groups and organizations—leaders—could expand the number of spaces where such care could be received, where soul could sustain.

This section argued for the desirability of a strong virtual reality anchored in what is potential in material reality. It did so largely in contrast to the prominence of weak virtual realities. Weak virtual realities absorb us in fantasy worlds that are not substantiated by surrounding natural reality in ways that tend to distract from slow, soulful modes of reflecting on experiences. We become automated rather than animated, allowing algorithms to arrive at known conclusions without reflecting on a sense of what the soul desires. The Titanic world of limitless potential allowed in weak virtual realities is consistent with a dualistic framework that favors the transcendence of mind and spirit against an embodied, material reality. Engaging in the often high-paced world enabled by weak virtual realities tends to lead to a lack of reflection and corresponding disconnection from an awareness of body and soul. A more full awareness of the depth of reality—mediated by the senses—can help establish a more attuned connection to reality's strong virtual potential.

Because we live in a world without soul (it is relevant, here, that AI artifacts are often disparaged as “soulless” in contrast to human art), it becomes all too easy to emphasize either spiritual care or physical cure, depending on the preferred ontological framework. However, the extent to which cure or care is characterized by emphasizing only one side of a binary at the expense of the other—pitting meditation against medicine as a false choice, for example—the consequence will ultimately exacerbate the problem. What is needed is a form of third-way thinking that finds the depths forgotten by the surface

(Klemm and Schweiker 2008). Thus, in the next section I take up the question of exploring the depths as part of Jung's process of individuation that I frame as a form of leadership development. Leaders not only tend to be more self-aware of the limitations of their reality but also more motivated to work to find authentic corrections. Their experiences often have helped to promote an innate sense of virtuosity—the kind of power necessary for successful leadership. Helping leaders engage in soul work also enables the best way to positively influence the soul of the world—increasing the potential for hope.

3. Invisible Vocations

Leadership was once widely understood as a holy gift, a way to connect divine word and human world. Myths speak to how the ideal archetype of kings and queens embodied a blend of insight, foresight, and charisma that united people toward a shared sense of meaning. Leaders ruled by aligning the local needs of a social community with an awareness of both the physical environment and sacred principles. As the use of the *royal we* suggests, the best leaders embodied the entirety of their sphere of influence, speaking or acting in alignment with the best good of all. Such attuned leaders voiced congruent possibilities that would provide a grounding direction for the whole of the realm. As the story of Oedipus indicates, disease and discord in the realm reflected disharmony in a leader's life.

The sense of disconnection that permeates modern life has also shifted how many understand leadership. In the contemporary world, replicating the Cartesian split on a widespread scale, the sacred is itself set apart and no longer seen as participating in mundane affairs. As with much else, Newtonian force-based mechanics replaced a holistic sense of participatory leadership. A powerful leader was a cause who could use force to cause change. Contemporary approaches to leadership, based in the hierarchical military system that provided the blueprint for later corporations, provide a model in which the leader speaks and those below hear and obey. Leaders are hired to make decisions about corporate policies disconnected from the material realities involved and are evaluated on increasing short-term quantitative metrics. Our increasingly polarized world reflects such impoverished foundations. The weakening of leadership can be marked by the meaning of "charisma," which has gone from being a divine gift to indicating a personality that attracts others.

Beginning with Jung, depth psychologists have attempted to balance the increasingly extraverted tendencies with an emphasis on interiority. This balance is also necessary for leaders. Developing the personality through individuation gave access to an interiority distanced from the visible world and opened access to a strength of courage important for wise leadership. Insight enabled foresight. However, these resources often remain constrained to individual psychological well-being that neglects how depth psychology could develop a new image of holistic leadership. Approaching leadership development as soul work would emphasize the interior connectedness that allows leaders and those under their care to also reflectively participate in the fullness of the environment. This approach would build on skills consistent with the emphasis on listening foregrounded in psychoanalytic traditions and would deemphasize the kind of "vision" that occurs in many contemporary approaches to leadership. Listening for the unknown would also substitute for forms of spiritual care that augment the certainty within a particular religious vision of the future.

A Jungian foundation recognizes the hunger for meaning that stems from an awareness of the invisible world and provides a balancing sense of depth and interiority alongside a sensitivity to how people develop in the second half of life. Rather than emphasizing a soulful movement toward the Self as a divine blueprint for one's personal unfolding,

I argue that it is wiser to maintain firm boundaries to contain this archetypal energy. Methodologically, I shift from an epistemology based in vision to metaphors based in sound, maintaining a foundation in the “invisible” world while emphasizing a humility often lacking when consciousness is associated with vision—an ocularcentrism that risks reawakening an isolated “individual” separated from and insensitive to psychological fields. Additionally, de-emphasizing the visual and disconnecting its associations with knowing, believing, and being helps to reorient leaders from the familiar to the foreign. My hope is to show how a Jungian approach to leadership development provides an important alternative to spiritual care as well as contemporary forms of leadership development generally contextualized by an emphasis on growth, rather than depth.

Jung’s psychology was predicated on the belief in the unifying reality of the psyche, which expresses itself through both visible (nature) and invisible (images and instincts) ways. Psychic images are grounded in the archetypes of the collective unconscious, numinous structures that bridge a universal source with a uniquely appropriate (personal) manifestation. Jung theorized that a meaningful life unfolded in adulthood when, drawn to the archetype of the Self, one no longer relied on a socially pleasing persona and embraced the entirety of one’s psychological inheritance. The Self was the image of wholeness and thus indistinguishable from traditional experiences of God. Jung called this the individuation process, becoming rid of the conventional sense of an egoic identity developed through childhood in favor of the pursuit of the Self. Such a Self, given innately and immanently, provides an alternative to notions of a transcendent spirit that often feature in the practice of spiritual care. Hillman, critical of the monotheistic implications of a centered “Self” that could not be distinguished from God, advocated for the language of soul. Soul includes an emphasis on innate wisdom located within a personality. Soul becomes expressed as soul work through authentic actions and decisions that build on innate capacities rather than transcendent resources. Because Jung’s sense of Self is functionally consistent with many monotheistic spiritual approaches, and because Hillman’s sense of soul work incorporates Jung’s sense of the Self, it seems as though many methods of spiritual care could become forms of soul work. Leadership development designed in this tradition could benefit from adapting the traditions of spiritual care as part of their practice of leadership.

Jung attempted to develop a process of creating authority that had a quality of absolute guidance similar to what was named in religious traditions, but one alive to contemporary issues in individual circumstances and not dependent on dogma or “official” interpretations. This was important to his work for many reasons. Personally, Jung felt himself drawn into a distinctive inner world whose potential was not widely discussed. Professionally, his transformative tension with Freud occurred in large part over questions of authority and leadership. Socially, Jung’s writing occurred during the rise of militant nationalisms that showed the dangers of conformity, the power of leadership, and the need for a form of leadership that would arise from a foundation not confined to traditional norms. Grounding leadership in the Self enabled leaders to develop a positive relationship with the unconscious that emphasized the invisible portion of reality.

Jung (1954) began “The Development of Personality” by recognizing that strong leaders require developed personalities, and (consistent with his emphasis on the second half of life) that this work is best undertaken in adulthood. It emerges through “fidelity to the law of one’s own being” (p. 173) that parallels the devotional attitude generally according to God and maintains a separation from the holistic environment emphasized in earlier models of sacred leadership; notably, Jung argued that those with the power to defy social convention would be seen as being possessed by a God or a *daemon*—an inner voice that offers guidance and demands obedience (p. 176). One’s unique vocation evolves through hearing and responding to this inner voice, which otherwise is drowned out by

collective values and ideas. Because it often prompts beliefs and behaviors at odds with society, Jung argued that the inner voice often forces people to do what is thought evil, which is essential to the individuation process through the confrontation of the archetype of the shadow and its repressed material. At the end of the essay, Jung declared that the resulting “personality is Tao” (p. 186), offering an image of holistic, dynamic sacred balance.

In a related essay, Jung ([1964] 1970) defined conscience as a complex juxtaposition of an irrational impulse to act balanced by a rational judgment based on individual feelings (p. 437). He theorized that this occurs when one is seized by an “unconscious agency who performs the necessary act of conscience” (p. 439). Jung’s conscience is affirmative and active, aligned with *vox Dei* or voice of God that generates an ability to operate beyond conventional morality (p. 446); it is, therefore, unlike the critical Freudian superego, which tends to support conventional attitudes through creating a sense of guilt for working against norms. The call of conscience often creates a conflict between an external “moral” and inner “ethical” sense of appropriate action that opens an opportunity of allowing conscious and unconscious factors to converge in a creative solution from a “third standpoint” distinct from the moral and ethical aspects of conscience (p. 455). Notably, although the “inner voice” is an important factor in both essays, the role it plays is different. The development of the personality occurs through *obedience* to the inner voice, while the parallel work of conscience requires the *influence* of an inner voice to offset the ego’s rational morality and open up a more holistic form of decision making.

While individuated leadership clearly retains some connection to the numinous or sacred, Protestantism has been part of a wider cultural shift that led to an impoverished sense of the sacred (Hyde and Atwood 2019, p. 166). It generally upholds some sort of logic that pits spirit over nature at the expense of soul. Beyond Jung’s Christianized presuppositions, obedience and influence ultimately create a foundation for leadership that is limited at best and threatens to recreate some of the external issues that Jung hoped to resolve. First, describing the inner voice as having divine provenance—even given the archetypal basis of Jung’s “God”—is too consistent with Jung’s Lutheran upbringing: It frames authority as a hierarchical power structure, which Fromm (1941) convincingly argued led to the rise of fascism in Germany. It also, as Hillman (2013) argued, emphasizes a mode of monotheistic myopia that problematically excludes and neglects other possibilities. Second, even as it is aligned with the ontology that dominated most of Jung’s work, the notion of an inner voice as Self shifts decision making to the inner world of the leader—making it subjective and internal, rather than synchronistic and co-determined by external circumstances. This is inconsistent with Jung’s late suggestion that personality is Tao—a philosophy of action highly attuned to what is appropriate within a situation. Inasmuch as one obeys the inner voice or acts according to a conscience beyond one’s control, the individual is determined—does not develop—and loses freedom. R. L. Moore and Gillette (2007) provided an important study of the archetype of the King as a more balanced masculine grounding for leadership, although this study largely maintained Jung’s emphasis on an interior psychology rather than a balanced approach to the whole.

Leadership reliant on a sense of presence without a complementing appreciation for absence inevitably devolves into a closed system, whose *arche* (foundation) is limited to a single source. As an alternative, I suggest a sense of leadership that abides by Taoist recommendations to be “unstructured” and open—a surrender to the unknown that requires suspending certainty with a willingness to act without any guarantee of authority. Rather than recommending either an internal or external frame of reference as the basis for authority, I argue for the importance of an orientation to the Absolute as unknowable sacred, which anchors the Taoist ontology (Izutsu 1984). This notion of the Absolute as an ontological potentiality is also consistent with aspects within many religious traditions

at the heart of certain approaches to spiritual care. Such an Absolute would provide the unknowable ground of a holistic, strong virtual reality. Making an allowance for the unknowable Absolute lets leaders develop a relationship with silence, rather than a voice. In this way, silence can be seen as a deeper movement into the unconscious. It enables a relationship with the unconscious that has a relational form, in an absence of insight or content. Approaching the development of the personality—leadership development—from the perspective that sees the sacred as the Absolute, as essentially different, opens a new potential understanding of the individuation process.

Jung mapped an initial geography of this journey into soul—an often difficult voyage into the depths tonally distinct from the abstracted flights away from limitations that typifies the spirit. Jung identified the first terrain that most people find as the realm of shadow. Confrontation with the shadow tends to force people to face aspects of themselves that they have actively repressed, working to integrate these into a fuller sense of self—one less prone to being projected onto others. Jung argued that the next stage of the journey moved from shadow to the syzygy of anima and animus—terms that refer to the feminine and masculine soul. Because anima and animus are initially encoded by one's primary maternal and paternal caregivers, moving through the syzygy requires working through unresolved relational issues related to childhood. It also requires working through issues related to gender and sexuality, ultimately inviting a more nuanced and complexly balanced feminine and masculine sense of soul similar to the Taoist sense of yin and yang. The ultimate archetypal site in Jung's journey was the space of the sacred that Jung named the Self. Jung's sense of Self is distinctive—because it is an archetype, it is distinct from other personal notions of "Self" that often are used in psychological contexts, like Winnicott's true and false self. Jung argued that the numinous archetype of the Self in its capacious wholeness cannot be differentiated from an image of God. Functionally, the way someone relates as a particular to the universal archetype of the Self is indistinguishable from a religious sense of devotion. While critics since Jung have critiqued some of the racist implications of shadow or sexist implications of the anima/animus, the overall terrain still seems generally useful as a way to plot a soul's course.

My journey into Jung's invisible realm follows his intuition concerning the importance of voice and thus embraces the metaphoric schema opened through the sense of hearing, rather than that of vision. Contextualizing understanding in vision brings things into a gaze circumscribed by knowledge and mastery: to see, to clarify, to gain insight, to be enlightened or illuminated. Vision creates a world in which we are in the center of a circle where all is either visible or waiting to be revealed. An alternative is hearing. Hearing already attunes us to the invisible. When we listen, we relinquish our sense of control over whether we will be given something to hear. I can choose if I will listen, but not whether my choice to listen will result in hearing anything. Listening without envisioning enables us to surrender to a meaningful way of staying at a loss for words, a relaxation into the potentiality of language that precedes speech. Approaching the invisible via the world of sound reconstitutes the sacred as a dynamic or dialogue between speech and silence, rather than one of light and darkness: These terms have lost their innocence and have become fused with a sense of morality difficult to undo. To approach the unconscious orienting to language allows a different kind of awareness of truth to emerge, one that makes space for both speech and silence to differently communicate what is true. It requires an appreciation for the method of listening that notes the potency of communication without the presence of sound.

In a modern sense, this mode of listening developed because of psychotherapeutic practice. Therapeutic exchanges are constellated by a shared agreement to listen with the assumption that what is said is meaningful. The client listens closely to what the therapist

says, straining to capture the words that unlock a truth so that they can be revisited, repeated, remembered. The therapist listens just as carefully to the client, but listening is directed to the presence of what is unspoken at the point that gathers what is said. Kerr (1993) noted that “psychoanalysis thus allowed a new kind of silence, a beneficent silence, into the consulting room and thereby enabled a new kind of listening” (p. 660). Hillman (1994) related such an art of listening to what occurs in meditation and prayer, creating an “active silence in which one listens acutely” as a form of contemplative listening wherein it is possible to lose one’s “intense subjectivity in the object,” becoming “an object among objects without the willed intention of ego-consciousness” (p. 16). This beneficent silence allows the therapist to orient toward and expose what is being gathered at the level of *logos*, according to the conversation’s logic, even if the client is unable to express it. Methodologically, this approach to listening creates a sheltered space of questioning (whether or not a question is vocalized). Such questioning invites clients to speak toward a clarifying, meaningful articulation.

This work of listening beyond conventional answers follows the path opened by Jung’s inner voice in a way that preserves a sense of mystery, a reverence for blinding unknowability. The assumptions of the conventional world, built on the expression of a particular *logos* orientation, are put into suspension: with the sensitivity and grace of an animal, the innocence of an infant, one enters the world *before* good and evil. This is the world of shadow—the first region in Jung’s route through his visual/spatialized geography of the unconscious.

The metaphor of vision sees “shadow” as that which is cast by a form that blocks the light. To see a shadow requires turning one’s back from the source of light. It reveals a different kind of path, one that opens into what is hidden and invisible. Adjusting the eyes allows a different kind of information to be gained from what is obscure, lacking in definition. The audio analogue for this occurs in the conjunction of pattern and randomness that distinguishes what is recognized as sound from noise. (Hayles 1999, p. 25). As has become increasingly clear in our world of information saturation, the incessant hum of chatter habituates an approach to listening different from a quest for a single sound. An inner voice becomes one way of locating a kind of guidance through what can be a dizzying blizzard of advice, suggestions, platitudes, and warnings. But this orientation—especially in the context of a divine imperative to obey—recreates the situation of certainty that correlates with the metaphoricized metaphysics of light and clarity, especially given the moral connotations of obscurity, darkness. Orienting to sound, particularly the sound of one’s inner voice, helps leaders develop a sense of personal virtuosity at odds with conventional morality.

For Jung, one of the major challenges or functions of the confrontation of the shadow was a loss of certainty, especially modes of certainty generated by a sense of belonging perpetuated by conformity with social mores. Confronting the shadow required pulling back projections, regarding repressed materials and thus reevaluating the self. Ricoeur (1974) wrote that because choosing between obeying or rebelling requires having first received a command, hearkening “avoids the alternative of subjection and revolt” and thus opens access to a pre-ethical level of consciousness (p. 449). This pre-ethical level provides a way to approach shadow as an archetypal domain that retains the disorienting character of losing the certainty of guidance offered by social standards of right and wrong, or even the personal guidance of an inner voice. Purged of Jung’s latent moralizing, this shadow realm remains beyond justification and without consolation.

The preceding section provided additional information about the potential for a depth psychological approach to leadership development that would focus on soul work. The primary example of this was brought through with an emphasis on an invisible vocation—a

way that an individual is called that requires attuning to what is heard, not to what is seen. Such an emphasis on hearing, rather than seeing, provides an “open” rather than “closed” orientation for leaders as what is heard remains beyond our ability to control—at most, humans can emphasize their desire to listen even without certainty that anything will be heard. The terrain of this kind of leadership development follows a modification of Jung’s approach to developing the personality, through individuation. The modification involves updating the metaphoric terrain to one emphasizing sound, rather than sight. This allows a way of following Jung in ways more consistent with the kind of reflection important for soul work.

Thus, the following redescription of Jung’s process of individuation is rendered through the dynamics of sound and silence rather than light and darkness. By detouring through the pre-ethical realm characterized by hearkening to silence, this provides a path that weaves together both spiritual care and soul work. As a work of spiritual care, it provides a foundation of faith predicated on uncertainty shorn of dogma that opens an opportunity for spirit to be humbled and thus avoid hubris or humiliation. As soul work, this pathway to the depths embraces the numinous potential opened by depth psychology. As a modality of leadership development, the potential for engaging with the absolute serves to clarify the unique nature of each individual’s leadership gifts.

3.1. *Shadow; or, the Silence Before Speech*

Engaging shadow from a visual perspective makes it difficult to suspend the drive to find meaning. Entering shadow by blocking audible illumination helps suspend the drive toward meanings. Such meanings are always revealed relative to the already known, a movement that can short-circuit the true transformative potential of entering this domain. Thus, Hillman warned to stay with images rather than jumping to interpretation or meaning. Analogously, the true alternative to listening for answers is to listen for language, not for the *meaning* of beings, but as an expression of being itself. Ricoeur (1974) advised that this is possible through hearkening. Hearkening may well involve, especially initially, the search for the silence within sound—especially speech. We generally orient to sound or speech with a hope of learning, gaining information, increasing understanding. Instead, following Ricoeur, it is possible to attend to language at a more basic level which generates a sense of “belonging to the logos and to Being as logos” (p. 464). This primordial level of Being-as-belonging extends beyond the human and the cultural to encompass everything that is present, as part of how things communicate, through a “material community” (Benjamin 1978, p. 321). To keep silence is to resist the impulse to say or name and instead to hearken to the *logos* preserved in things. A distinction from surroundings given through the ability to speak is suspended—the difference is known but not performed.

An apprenticeship within this realm of silent presence provides invaluable instruction for leaders. As long as the *logos* is contained, unspoken, one remains within the *unus mundus*—one’s inner world is not distinguished from the inner world of one’s surroundings through the mediation of an alien voice. The situation instead is more aligned with Jung’s later work on synchronicity, events which gesture to a *logos* that underlies local circumstances and the awareness of one’s inner world; here, logos silently expresses as an event, leaving word unspoken. The sense of belonging provides an experience of sameness within difference—one remains distinct from and yet united with nearby rocks, plants, and animals. This softening of one’s need for a self-definition that remains impenetrable from the environment—allowing more space for shadows—differs from the experience of participation mystique in which one’s sense of a separate entity is wholly obscured. Refraining from speech, adhering to silence, shifts attention toward a deepening attunement to all.

Gestating in this environment allows a deepening sense of language, and a deeper sense of a shared world or reality. It is an experience that some traditions refer to as the “sacred,” the numinous experience of interconnectedness that emerges through foregrounding what is shared. In time, this intentional, immersive movement that melts into the silent, unspoken presence of logos eventuates in the uncovering of an unshared capacity within the self that remains steadfastly distinct—a previously unknown quality of silence of a different density than what is shared outside. This provides awareness of an unthreatenable core—an aspect of self that remains opaque, a mystery within the self that might be protected and preserved as such. The way in which this mystery resists change requires neither defiance nor defenses: its difference will not be undone. The goal is not to treat this mystery as something to know, but to know this mystery only as a difference that remains something peculiar to my identity, something that remains within me without ever being able to become me, or mine. It is a logos that is within me and of me and yet not mine to know, possess, or claim in consciously: it is the inner sacred mystery, one that remains wholly unknown to me, that I am given to preserve.

3.2. *Syzygy; or, the Silence Between Speakers*

In Jung’s model of individuation, the confrontation with the shadow and integration of one’s repressed and discarded identity is followed by an invitation from soul—the animus or anima. Jung regarded these as disruptive contrasexual figures who were the guardians at the edge of the objective psyche. Jung ([1954] 1969) initially identified the anima and animus as the “not-I” among strictly gendered lines (p. 27). The anima was associated with Eros, the animus with Logos, enabling relation and reason, respectively. Contemporary Jungians have largely dispensed with Jung’s cultural patriarchal bias to discuss anima and animus as interacting like the Taoist yin and yang, or like the figures of Nous and Ananke (possibility and necessity) discussed by Plato.

Jung’s contribution disclosed how rationality and relationality are interrelated as equally essential human capacities that remain conjoined, rather than opposed. In other words, Jung accomplished something deeply and importantly true by placing our access to these deep, archetypal dynamics of distinguishable identity at the accessible core of human psychology. Much of Jung’s take on the syzygy involved the capacity of the anima and animus to create a cocoon of projections of my own unprocessed psychological material. This would cause me to react to others inappropriately, without regard for the way in which they are carriers of an inner mystery. The work of navigating through this archetypal terrain entailed withdrawing projections to develop a deeper awareness of manifestations of my own soul (through active imagination), which would then allow me to recognize others around me as different. This is what Whitmont (1969), drawing on Buber to update Jung, recognized as an I-Thou relationship of equality. Passage through the shadow in ways attentive to silence and difference accomplishes the task of withdrawing projections by bringing awareness to the nature of a sacred mystery.

Irigaray (2002) remains well-known as a defender of difference, both in terms of essential difference between men and women and the necessity for preserving and safeguarding difference in relationships. This is difficult, according to Irigaray, due to the phenomenological tendency to reduce the other into a part of my world. Her solution for preserving otherness is brilliant: “The beloved is sheltered in the silence of the heart, in the mystery of thinking, in the restraint of the gesture, its inward gathering, and a self-touching guaranteeing a possible safeguarding of the other and of the world” (p. 153). Opening this inner space for the other allows the other to forever remain a mystery, and wholly free in relationship—a relationship grounded both on silence and difference. Irigaray used the metaphor of dwellings as a way to speak of relating with what is not-I. On the one

hand, she described the importance of allowing the other to take up residence within one's self—an unconditional residence that preserves the mystery of the other. As such, this shelter for the other is constructed “of our flesh, of our heart” even as it “is in secret that it unfolds without any mastery by our seeing, by our domination through language” (p. 154). The other thus maintains a residence that is not beholden to an image or idea we would have of the other. Such a residence is not even a guarantee of the other's presence: the space remains a mystery where the other is always welcomed within what is most intimate and cherished within us. Her insights relative to gender can be expanded to incorporate unknowable differences. This kind of difference would remain beyond my awareness or imagination, and so would require specific intentionality in order to preserve it.

On the other hand, Irigaray advised the importance of creating an inner structure for one's sense of self, a place to gather all psychological material that otherwise would risk being projected. This is important as the withdrawing of ourselves through a suspension of the I gives more space for a fuller manifestation of the not-I. This not-I may include the specific occupation of particular, intimate others within the dwellings reserved for them, but also remains a space of hospitality where the willed absencing of an essential self creates a vacuum that invites a space of silence, a clearing in which any other might come to hear themselves, or silence. As Hillman (1994) described it, “there can only be room within my office for another if I make room, if I cease to occupy enough space so that the other can come in, not dissolved before my power and authority but encased in his own atmosphere” (p. 24). Attending to the other requires a work of concentrating the self such that the other can arrive, and then focusing on the other without impinging in any way.

In this way, the presence of the Syzygy functions to create an awareness of self as capable of safeguarding relations with a not-I, and an innate sense for how to allow these relations to emerge. Such dwellings are charged with both logos and relationality: the aware suspension of the former provides a differently charged experience of the latter. The soul work of developing this mode of relationality provides practice in deepening an accommodation of difference at the social level of logos, preserved in silence. The syzygy opens to the unvoiced gift of leadership.

The resulting quality of space is one that provides a holding environment in which shared solitude becomes an essential, healing form of connection. The nature of this healing connection importantly balances against the contemporary, digitally engaged need to share and relate through doing (posting, commenting, texting, talking) rather than simply being. Winnicott (1958) referred to this as the ability to be alone, a paradoxical capacity that he argued develops through introjecting the foundational presence of a holding environment established by another: “it is the experience of being alone while someone else is present” (p. 30). Putting this ability in terms of an infant's initial relation to a caregiver, Winnicott argued that part of the value of being alone is the capacity to tolerate a period of relaxation, involving unintegration and a lack of orientation.

“When alone . . . the infant is able to do the equivalent of what in an adult would be called relaxing. The infant is able to become unintegrated, to flounder, to be in a state in which there is no orientation, to be able to exist for a time without being either a reactor to an external impingement or an active person with a direction of interest or movement. . . . In the course of time there arrives a sensation or an impulse. In this setting the sensation or impulse will feel real and be truly a personal experience.” (p. 34)

The importance of this unintegrated state, where one is not compelled to play a part or role relative to any external influence, is an increased availability to a distinct, unique encounter. The capacity to share silence—or, more specifically, to be present in ways that provide an open environment for another to hear what may be stirring within them—is an

essential way of expressing genuine care. The opening of this unstructured environment may be engaged by pastors engaged in spiritual care, therapists guiding soul work, or leaders working to develop their direct reports.

3.3. *Self; or, the Silence Beyond Speech*

For the introverted Jung, the *telos* of individuation was in becoming anchored in the archetype of the Self; the extroverted Hillman emphasized the importance of orienting to the soul of the world or *anima mundi*. Each of these outcomes provides a way of establishing an ongoing connection with the Sacred, whether this is understood through Jung's monotheism (unity) or Hillman's polytheism (totality). The *telos* for Jung and Hillman fully overlaps—both the *anima mundi* and the Self indicate the living presence that inheres within and interconnects all—but are non-identical. A meaningful difference attends an introverted self-exploration toward a unifying center and distinguishes it from an expansive embrace of pluralities as they emerge. Between these is a sense of Silence, where identities and differences (unities and totalities) are both valued and held in tension. Leaders can hearken to the sacred as a superimposed sense of the Absolute, that navigates the space between them in a chosen process akin to Jung's transcendent function.

Vision tends to emphasize a focal point that fixates on continuity—whether images of the Self or images that emerge from the *anima mundi*. Approaching the sacred as a mystery, as silence, offers a way of relating to the Sacred as something both dynamic and unchanging. Approaching the Sacred in this oblique fashion shifts attention from an intensive focus on an image to a diffused awareness of atmosphere. Sardello (2008, p. 52) argued that the presence of Silence, when acknowledged as a field, provides a “holy presence” within a relationship, providing the element of a psychodynamic third that stands beyond subjects in a relationship. Relative to the Absolute, this “field” may also be understood as the “ground,” the basis and origin that allows any form of expression, articulations of Being, to emerge. Sardello draws on Henri Corbin to argue that orienting to Silence allows subjective and objective orientations to dissolve into a “sympathetic union” (p. 78). Such a focus on silence thus charts a course between the opposing tendencies of Hillman and Jung, a journey without their certainty.

The orientation to Silence—rather than to the noise and speech of the surrounding world—works on us implicitly. Our bodies are gripped in Silence, our senses bathed by the Absolute, and the more we open ourselves to remain immersed in Silence, the more Silence becomes an in-forming aspect of our self-understandings. This allows our nonverbal awareness to become resonant with the amorphous potentiality of the Sacred, in the same ways that our bodies could be attuned to the material community of things around us in the world of shadow. Intentionality preserves spaces of unknownness within, hospitable to all forms of difference and otherness, along with a sense of inner containment that provides space for others to feel welcomed and recognized in their uniqueness. Finally, dwelling in an environment steeped in the Sacred allows leaders to gain access to the kind of dimension mythically associated with royalty, the leaders whose authenticity allows an inbreaking of potentiality that is appropriated and translated by the leader into a sense of deep communion and community. Rather than *figures* in a material world or *functions* in a mental world, archetypes in this context become cognizable as *frequencies*, as higher principles or manifestations of order that allow leaders to govern wisely. Frequencies are often inaudible but nonetheless can direct the attention and influence thinking. Attuning to an archetypal frequency grants leaders an implicit, embodied sense of what the best possible course of action might involve, like *metis* in Greece.

A second value of focusing on the silence beyond speech is that it provides a way of broaching a new world. R. L. Moore and Gillette (2007) argued that “the sacred king

was usually the foremost interdimensional voyager. He could constellate the *axis mundi* wherever he happened to be" (p. 36). Kerenyi (1978) described a self-grounding individual, as one who could locate a central breach point, "the ideal spot where origination and our knowledge of the origins are identical" (p. 9), which occurs in the original givenness of being and thinking through hearkening. This point of origin is simultaneously absolute (relative to the archetypal order) and relative (to the person's happenstantial ancestry), which allows both an eternal beginning and an ongoing becoming (p. 10). Kerenyi argued that this doubled *arche*, the foundation of a temporal city at the point where the eternal world flowed into this one, was aligned to the "principle of archaic city-founding" (p. 10). Such a work is less revolutionary in our contemporary world, where culture and society have now dominated over the still, silent material world. The parallel work, appropriate to our time, would include something like the foundation of a city beyond society, grounded in the frequencies of silence that stream beyond the range of our hearing. Founding and inhabiting such a mythologically generative space would allow a new potentiality to emerge (Boscaljon 2024).

The actual gravity of such an imaginary city would require the leader to play host to the Absolute in a more expansive way than the dwellings one made for the not-I similar to the self. To host the Absolute, according to postmodern theologian Jean-Yves Lacoste (2004), means "to open ourselves up to the Absolute's design . . . to offer [the Absolute] our hospitality," which requires knowing that "this hospitality can be accepted unbeknownst to us, on the one hand, and history maintains us far from the eschatological reversal by which the Absolute will offer us definitive hospitality, on the other. Our time must thus be lived in patience" (p. 93). In other words, we clear terrain suited for the Absolute to manifest through our silences, withdrawing and releasing a sense of an individual identity, becoming a harbor for divine mysteries. As the Absolute remains beyond our ability to know, our gift generates little beyond a profound reverence—the devotional art of listening toward the frequencies of silence for a message impossible to process.

The success of this form of courageous leadership, which moves beyond the social world, sacrifices the quest for self-knowledge, and suspends the option to revel in the presence of the world's majestic beauty, remains veiled beyond knowing. To allow the Absolute to live through the silences with which we grace others—even in our speaking—is to offer blessings beyond our knowledge. This form of leadership moves from thinking to thanking, from existing to expressing, finding the moment of in-difference or commingling where the origin of the one cannot be distinguished from the other. One thus becomes indwelt by the Absolute, by silence, without ever risking its being brought to consciousness or measuring what progress has been made. This opens a mode of gnosis that shuns the path that is "both a way and a vision, a way which is itself the seeing" (Avens 1984, p. 7) to find the way (Tao) beyond seeing or saying.

One gift of moving through this process of a hearkening individuation—or a hearkening faith—is an openness to experiencing a vocation. Following a summons from the noisy heights of spirit into the silent depths of soul enables what depth psychologists would recognize as an individuating encounter with reality at an archetypal level. This is parallel to what theologians would see as a Kierkegaardian mode of faith, maintaining an absolute relation to the Absolute (Kierkegaard 1983).

A second gift of moving through the process is the development of virtue. As mentioned at the beginning of this essay, virtue (and virtuosity) gestures toward a sense of a saturated reality, where there is more than meets the eye. Moving through the shadow allows access to experiencing the deeper, shared material presence of what is and allows for an ennobling recognition of the virtue of the amassed interrelationships that invisibly weave our everyday environments. Moving through the syzygy enables a recognition of

the need to leave space for others and the unknown: Furthermore, it develops the capacity to be alone in oneself and in others that provides a foundation for appreciating one's unique gifts and virtues. Finally, moving toward the self provides a way of engaging with the Absolute and becoming steeped in the higher principles and frequencies present within silences. The virtue of this capacity provides a strength of presence and openness in which presence emerges in defiance of all patterns.

This section provided one potential for leadership development as soul work that would emphasize sound instead of sight. Listening along Jung's path of individuation, this way of considering the development of the personality through silence provided a way of reflecting on how leaders would benefit from such depths. Silence is an alternative to the noise that numbs and dissociates. It also provides a non-dual basis for understanding the unknown, others, and a sense of the soul or the self that might stir. Each of these realms of silence seems important for aligning to the Absolute, or a ground of ontological potentiality that grounds a strong virtual reality. The Absolute contains the fullness of psychic, material reality as well as what remains in principle unknowable. Leaders who emerge from this kind of training would gain a capacity to open new worlds into which they can invite others—worlds of soul, consistent with the importance of reflecting on the metaphorical depth of existence and experience.

4. Virtue and Virtuosity

Trying to gain a perspective about virtuality while immersed in it can generate a gloomy malaise. An apathetic pessimism, as Jung (2002) offered, can result: "In this respect it is no mistake to be stuck in the past. It is as a rule better to postpone the future, since it is doubtful whether what comes afterwards will be so much better" (p. 135). The sense of redemption that he located in the capacity of individuals offers more hope: "As any change must begin somewhere, it is the single individual who will undergo it and carry it through" (p. 168). A single individual can choose to veer from the allure of virtuality and pursue soul-nourishing substance, supported by a virtuosity grounded in Campagna's Magic reality-system. That said, Jung's pessimism deserves a response—if individuals are the beginning, they must have a good future as an end.

The future remains a virtual attribute of the present, which always leaves open the potential for hope (Boscaljon 2014). At worst, even when admitting the potential of civilizational collapse, radical hope can still emerge—especially in the leadership of singular individuals. Lear (2006) defined radical hope in his study of Crow Chief Plenty Coups, whose tribe faced certain annihilation: Hope becomes radical when "directed toward a future goodness that transcends the current ability to understand what it is. Radical hope anticipates a good for which those who have the hope as yet lack the appropriate concepts with which to understand it" (p. 103). Radical hope faces the future with an epistemological humility. It releases any demand to understand in favor of trusting the unimaginable. Being willing to sacrifice certainty about attaining a specific end allows radical hope to become tied into virtuosity. Additionally, as all true creation retains a communality with the material world, it remains beyond a single person's ability to imagine fully. Such leaders are therefore able to create in harmony with the needs of the greater world in ways that exceed a single person's mental or technological inventions.

In our world, the individuals best positioned for tackling the soul-making work of co-creating the world are found in leadership positions. At best, leaders have recognized the limits of virtuality in terms of organizing and guiding functional groups. Such individuals are also prone to not only recognizing, but also prioritizing, the three factors that provide nourishing alternatives to the false fruits of the weak virtual. A drop of reality—especially when augmented by virtuosity—can counter an ocean of virtuality. Following Slater (2024),

animation is the antidote to automation, giving a recovery of soul and inner directedness. Algorithmic thinking cannot withstand the force of archetypal potency. Finally, the world of abstraction evaporates when confronted by the power and piquancy of actuality. Harnessing the power of archetypes, animation, and actuality requires the courage Tillich described: Those anxieties resolve, as well.

Such leaders would also benefit from an adapted process of individuation reflected above. The process of hearkening invites silence in a non-oppositional way—unlike how vision treats blindness. It thus moves from a potentially dualistic (inner/outer, subjective/objective) framework to an immersive, immanent, non-dual realm of soul. Leaders gain an expanded sense of virtuosity and familiarity with strong virtual worlds by moving through realms defined by the unknown, others, and Silence as a holy (wholly) other. This opens a form of hope articulated by Moltmann (1993), that sees the world as “a network of paths and processes” moving through “a realm in which necessity means the possible, but not the unalterable” (p. 25). The tangibility of such paths aligned with a heard or felt sense of necessity provides the ground for an open system of leadership. As with Lear’s radical hope, it remains based on the unimaginable. Moltmann adds that “the believing hope will itself provide *inexhaustible resources* for the creative, inventive imagination . . . to give shape to the newly dawning possibilities in the light of the promised future” (p. 34). Such a hope is a form of the strong virtual—attuned to the networks of material realities, hearkening to resources that reveal themselves, reflecting imaginatively on how to remain open to what cannot be seen.

Leaders who are rooted in radical hope and aligned with a believing hope can embrace the power of the eternal archetypal past, the potency of sensory actuality, and the possibilities opened by animation and are able to share a new story. Slater (2024), too, concluded with the potentiality of stories, symbols, and myths as a way of awakening ourselves and others to the deeper reality that remains a vital ally in the restoration of reality (pp. 504–6). Stories reconnect us with the deeply human. Such stories may be in a language with familiar words but that opens the world in a completely new and shocking fashion (Lachman 2013, p. 238). Further, “once we become aware of our role in representing the world, a responsibility is incumbent upon us, a responsibility of the imagination” (Lachman 2013, p. 247). Awareness generates a sense of responsibility. Feeling responsible awakens our moral virtue, attuned to our imagination. It can generate the courage needed to engage in a radical hope, humbly working for a world that will exceed us.

5. Conclusions

The emergence of the technological invention of the virtual and the phenomenon of virtuality has also provided awareness of a new resource, located in an experience of deeply human responsibility: Virtuosity. Following the modified approach to individuation opens a distinct, experiential pathway that equips leaders and healers to bring the virtue of reality to their relationships and interactions. Those who have moved through the spaces of silence develop an ability to recognize the new need (beyond ethics or morality) to respond to the presence of automation, algorithms, and abstractions with soul-making qualities found in animation, archetypes and actuality. Equipping individual leaders with the awareness of the deeply human and introducing the importance of creation—rather than invention—will allow leaders to participate in naming reality, supported by the full potency of psychic totality. This approach promises to open up a world beyond our ability to imagine.

The spirit of the times is one that has amplified the dissociative power of the spirit to leap past peaks into the beyond of a disembodied future. This ungrounded quality of spirit suggests the importance of reaffirming the importance of soul, whose sacrifice in the 9th century was part of what allowed the unbalanced and ungrounded culture we are

thrown into today. Integrating the virtuosity provided by soul work offers leaders with the capacity to generate truly creative potential within their spheres of influence. Because true creative potential emerges at the intersection of an individual and the Absolute, the consequences of such actions remain unknowable until they emerge into a shared reality. In this way, leaders develop a sense of character that, following Benjamin (1978), frees them from the sphere of ethics and the dominion of guilt (pp. 304–9). This quality of freedom opens up a future anchored in a radical hope of the unimaginable in which spiritual care and soul work can unfold into a more joyful potentiality than what appears in the present.

I move toward the future described here with a radical, believing hope in the virtue of the unimaginable, consistent with a virtual invitation and an invisible vocation oriented to developing leadership as soul work. I hope that those familiar with depth psychology and its archetypal variations will use this as a time to reflect on the potential for orienting toward leadership development as an important aspect of how to empower the world to move into a more soul-oriented potential—potentially including the use of a metaphoric system of sound, rather than sight. I hope, too, that those invested in providing spiritual care will appreciate ways that a non-dual system of soul can provide support for what they do in a broader and deeper context. I hope these people, too, can attend to silence and to symbols, to helping those they work with to appreciate the deep need for soul-oriented leadership anchored in a more-than-human community. I hope that each reader has, if nothing else, found room to pause and to reflect, to feel the presence of silence and soul stirring—perhaps sounding—in a virtuous world where hope remains a tangible potentiality.

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Notes

- ¹ Jung's development of soul from psyche primarily involved reference to the Latinized *anima*, the animating and vitalizing connection between personal consciousness and the collective unconscious. In other contexts, soul was experienced as the drive toward wholeness (he often reserved the term "psyche" to refer to this sense of wholeness). The German term *Seele*, the most common analogue for the English "soul," prominently appeared in the title of one of his most widely read books, *Seelenprobleme der Gegenwart*, translated as *Modern Man in Search of a Soul* (Jung 1933). This book provides an important early look at the use of soul, while Jung ([1954] 1969) outlines soul as *anima*—in ways that are unfortunately more aligned with conventional Swiss attitudes of the time than what later Jungian treatments have revealed.
- ² Virtue has become a more prominent point of emphasis in contemporary approaches to spiritual care (Koo 2023). My use of the term virtue relates to character, but without reference to the ideal of Christ or the need of divine infusion.
- ³ Jung's famous discussion of noise appears in a letter to Professor Oftinger, the founder of the German anti-noise league. In this reply to Oftinger, Jung (1976) used the general term *den Lärm* here translated as noise (pp. 389–91).

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