

# The Rose

*inviting Wisdom into our lives & churches*

Emmanuel Church ■ Athens, Georgia

Winter-Spring 2007 ■ Issue 11

## Dante's Divine Comedy and Individuation

On Good Friday, 1992, a good friend of mine had a dream. In her outer life she was experiencing the death of her husband, and so in her inner life she was in deep distress. Her dream was about Dante and his guide Virgil. Upon awakening she thought, "Ah, the *Divine Comedy*." She found a copy of it and began reading. The first thing she learned was that the *Comedy* begins on Good Friday, 1300. The second thing she learned was that it opens with the image of a "a dark and frightening wood," which was precisely where she was. *The Divine Comedy* became a container for her life situation at that time, and being a very wise person, she went out immediately and got a guide for herself, a Virgil of her own to accompany her on this journey. She says, "That changed my life and made all the difference."

Just as the *Divine Comedy* was an excellent container for my

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Winter-Spring 2007, Issue 11

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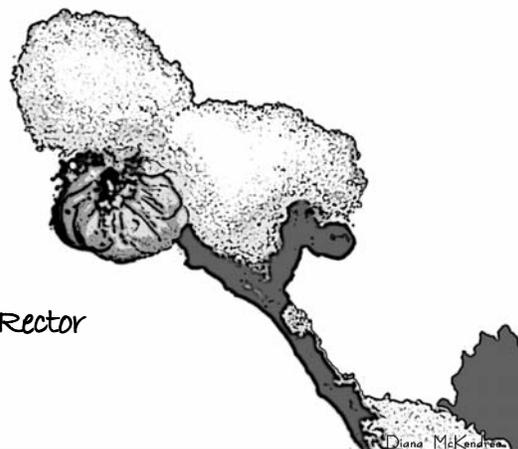
# A Word from Emmanuel

I always enjoy the challenge of writing for the future. This is the winter-spring edition of *THE ROSE* and I can almost feel myself sitting on a fence with each foot dangling in both seasons. That is not hard to do here in Georgia. We are preparing for Christmas, and I can hear the choir rehearsing *In the Bleak Mid-Winter* while I watch the crocuses begin to come through the always soft (red) earth outside my window.

Living in the in-between moments of life is something that happens to us every instant. Being present to them and living each instant fully creates the eternal now. Our hopes, *dreams*, and aspirations filter the past and help us live in the present, while building courage for the next step into the future. My prayer for you is that you enjoy the unfolding of your future right now!

Peace,  
Robert+

*The Rev. Robert Salamone, Rector*  
Emmanuel Episcopal Church, Athens, GA



"The rose is to the Western mythological tradition what the lotus is to the Eastern tradition. Dante's great epic is about the multifoliate rose unfolding—the soul bud maturing into the full blown rose." —Marion Woodman, letter to a young friend

## What is *THE ROSE*?

*THE ROSE* IS PUBLISHED twice a year by the Natural Spirituality Group at Emmanuel Episcopal Church in Athens, Georgia. It is offered free of charge to help link together groups and individuals engaged in integrating dreamwork and other authentic aspects of the inner journey into regular Christian life.

*THE ROSE* publishes articles submitted by journeyers from all locales. It is a forum for telling personal stories; for sharing dreams; for setting forth insights from the inner journey; for sharing relevant books; for analyzing movies; for looking at the deeper meaning of Scripture; for poetry and short reflections; for the publication of apt sermons; for exchanging information about how natural spirituality

programs are conducted in different places; for announcing upcoming conferences; and for reports on the same after they have taken place.



## Submissions Policy

Articles range from 100 to 2000 words. Digital submission is preferred, though non-digital, hard copy is acceptable. Material should be appropriate to the mission of *THE ROSE*. Send submissions to:

[rosewisdom@mindspring.com](mailto:rosewisdom@mindspring.com)

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**The deadline for the next issue is March 31, 2007.** This includes articles announcing conferences that will take place August 2007 to February 2008. Bare bones announcements (date and contact information) will be accepted through May 15.

## A Note from the Editor . . .

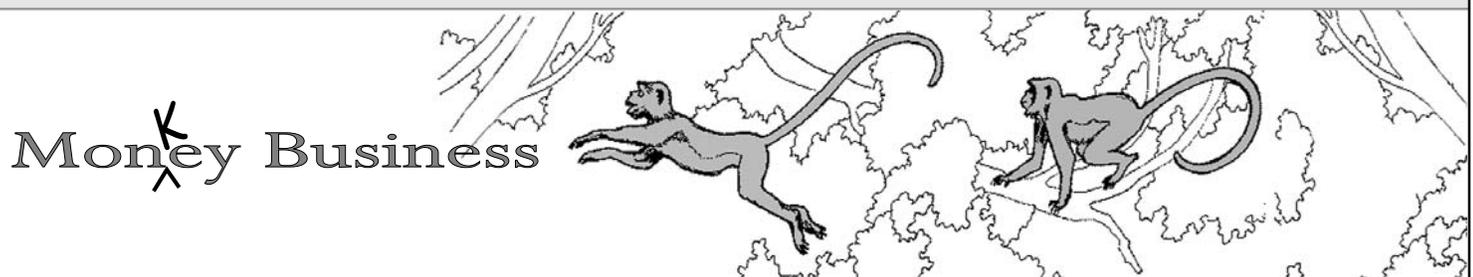
A YEAR AGO we published what we thought would be a one-time special issue of THE ROSE containing articles adapted from major talks given at the previous summer's Haden Institute Summer Dream Conference. That issue, ROSE 9, was so popular with our readers that we have decided to continue to dedicate each winter-spring issue to the talks given at the most recent Summer Dream Conference. It would seem that in doing so we are helping to fill a hunger in the mainstream religious community for strong, clear guidance toward a more complex level of spirituality, one that balances the outward orientation of the masculine side of the Divine with the inward orientation of God's feminine side. This issue, then, is taken from the 2006 conference.

No overall theme is ever planned for these conferences, but a theme always emerges on its own as the faculty members independently prepare their talks. The theme for 2006 can best be summed up by the title of Jeremy Taylor's talk, "Dreams and the Evolution of Consciousness." As you read this issue you will find that most of the articles have something to do with the idea of a new, emerging consciousness of the Divine in our time.

Almost all the graphics in this issue are adapted from photos taken by Diana McKendree and shown at the conference in her visual presentation, "Unlocking Dream Images."

Enjoy this sampling of last summer's banquet in the North Carolina mountains. If it whets your appetite for a full meal, you will find information about the 2007 conference on page 30.

Joyce Rockwood Hudson



THE ROSE YOU ARE HOLDING IN YOUR HANDS comes to you free of charge. If you have friends who would enjoy THE ROSE, we will gladly add them to our mailing list, which now numbers almost 2,500. (Our total circulation, as of this issue, is 4,100.) It is our firm desire that THE ROSE move freely through the world in this way, like grace. How can we afford this? The money for THE ROSE—all of it—comes from our readers as voluntary gifts sent to us issue by issue. **If THE ROSE is of value to you, we can use your support.**

To put a firm floor under this process, some of our readers have joined together to meet any shortfall that might arise as each issue heads into production. These valiant souls are our Hundred-Plus Monkeys. *As of this issue, our troop numbers 107, up from 104 at the time of ROSE 10.* Each Monkey pledges to contribute as much as \$100 per year, though the actual amount requested of them so far has been less. The usual assessment has been about \$25 per issue, totaling around \$50 per year.

This Monkey business works quite well. Please note, however, that **we depend on continuing support from readers who are not Monkeys** in order to keep the financial burden from falling too heavily on the Monkeys. The mechanics of the process are simple: **Donors who are not Monkeys should please send in their contributions for the next issue (ROSE 12) right away** (see p. 2). The fund that results from these donations will determine how much will be asked of the Monkeys, who will receive their next letter of request in May.

We always need more Monkeys to help us finance our constantly growing mailing list, which increases by about 300 names each year. **If you would like to join our troop, we need you.** Please fill out the form on page 31 and send it in. It's fun to be a Monkey!

Many thanks to everyone who contributed time and money to ROSE 11. As you read these pages, keep in mind that you personally had a hand in bringing them into the world.

### The Hundredth Monkey

#### A Mostly True Story

IN THE 1950s, scientists began provisioning monkeys on a Japanese island with sweet potatoes, which they dumped out for them on the beach. The monkeys ate the sandy potatoes just as they found them until one day a young monkey came up with an innovation: she took her sweet potato to some water and washed it. Some of the others saw her doing this and picked up the practice, too.

Over the next few years, more and more monkeys began washing their sweet potatoes, until finally a critical mass was reached and a paradigm shift took place. Now monkeys everywhere were washing their potatoes. The tipping point in this development is symbolized by the 100th Monkey. Up through the first 99 monkeys, the popular story goes, washing sweet potatoes was a relatively isolated activity. With the 100th Monkey the critical mass was reached that set off the paradigm shift for the entire culture.

(For more: [www.context.org/ICLIB/IC09/Myers](http://www.context.org/ICLIB/IC09/Myers))

# Dante's Divine Comedy and Individuation

(continued from page 1)

This article is excerpted from a lecture given at the Haden Institute's **SUMMER DREAM CONFERENCE**, Kanuga Conference Center, June 11-16, 2006.

friend, so can it be for any of us as we go deep into the dream world. When we go through our own process of individuation, our outer guides are the people we find to teach us about this work and to walk with us as we take it up. Our inner guides are the wise figures who appear to us in our dreams.

Like the Divine Comedy, the individuation

process begins in a dark forest:

Midway upon the journey of our life  
I found myself within a forest dark,  
For the straightforward pathway had been lost.

It is this situation of being in the midst of chaos, this being lost, that constellates the archetypal journey that Dante reveals to us in metaphor. The journey begins with the mid-life crisis. This is where Dante was, the place from which he was writing. Dante was born in 1265; in the year 1300 he was 35 years old.

## The Divine Comedy

**D**ANTE ALIGHIERI'S *Divine Comedy* is one of the greatest spiritual masterpieces of all time. It is like a three-part dream in which we find meaning after meaning, "aha" after "aha," as we visit hell, purgatory, and heaven. It is a playing out of what Jesus would call our salvation, our journey to wholeness in Him, and what C. G. Jung would call the process of individuation. In this journey we move from egocentricity to servanthood via the dark night of the soul. The *Divine Comedy's* three-part nature reflects the classical purgation/illumination/union process that we find in spirituality throughout the ages. It is the three-part walk of the labyrinth. It is the same three parts that can be seen to underlie the Twelve Steps of AA. Teresa of Avila, John of the Cross, and many saints speak of this three-part journey of purgation (or shedding), illumination, and union.

Dante's hell, therefore, in a real sense is about the loss of oneself, the loss of others, and the loss of God. Purgatory is about recovering all that: recovering self, recovering others, and recovering God. And heaven is about coming home to oneself, coming home to others, coming home to God.

The *Inferno* cycles down and down, deeper and deeper, passing through nine circles. It starts in Jerusalem, goes through the entry to hell, and descends to the middle of the earth. In the cosmology of Dante's day, the middle of the earth was as far away from God as you could get. But the journey through

### Inferno: Canto 1

Midway upon the journey of our life  
I found myself within a forest dark,  
For the straightforward pathway had been lost.

Ah me! how hard a thing it is to say  
What was this forest savage, rough, and stern,  
Which in the very thought renews the fear.

So bitter is it, death is little more;  
But of the good to treat, which there I found,  
Speak will I of the other things I saw there.

I cannot well repeat how there I entered,  
So full was I of slumber at the moment  
In which I had abandoned the true way.

But after I had reached a mountain's foot,  
At that point where the valley terminated,  
Which had with consternation pierced my heart,

Upward I looked, and I beheld its shoulders,  
Vested already with that planet's rays  
Which leadeth others right by every road.

Then was the fear a little quieted  
That in my heart's lake had endured throughout  
The night, which I had passed so piteously.

Dante Alighieri, *The Divine Comedy*

Diana McKendree

hell doesn't stop there. It keeps on going and comes out on the other side of the world, at the foot of Mount Purgatory. So then, in *Purgatorio*, we begin to climb up the nine terraces of Mount Purgatory. At the top we are ready for *Paradiso*, and we journey off into space, into the nine mystical spheres. Virgil, who represents reason, is Dante's guide as he begins this journey. But Virgil can only go so far. Reason can take us through hell and purgatory, but we need a different guide if we are to travel the regions of paradise. It is Beatrice, Dante's anima, who ushers him through the realms of heaven.

## Hell

**T**O JOURNEY TO HELL is to become aware—aware of our sin, aware of missing the mark of who we are called to be. Jung defines sin as refusing to become conscious. In hell we become conscious, aware of having missed the mark, aware of all we have repressed. Awareness is the first step to healing and wholeness.

“Abandon all hope ye that enter here” are the words over the gate of hell. It is like taking that first left-hand turn in the labyrinth. We have to surrender, let go of control, allow ourselves to go into the unknown, allow our shadow selves to come to the surface.

The purpose of many dreams is to help us become aware of our sin. The dream paints the picture for us. It involves us in a story, and all of a sudden we realize that the story is about us. So many dream stories come to us specifically to help us become more aware of our shadow side. Hell is about becoming aware.

Dante's hell has three levels. In the upper level are the gluttons, the lustful, the wrathful, the envious, hoarders, spendthrifts, and the proud. In the lower levels of hell are the violent—the violent against others, against self, against God, against nature, and against art. Even lower in hell are the traitors—traitors to their neighbors, country, cause, guests, lords, and benefactors. In all three levels and all nine circles of hell we come face to face, one at a time, with each of our sins, each way we have missed the mark.

## Purgatorio: Canto 1

To run o'er better waters hoists its sail  
The little vessel of my genius now,  
That leaves behind itself a sea so cruel;

And of that second kingdom will I sing  
Wherein the human spirit doth purge itself,  
And to ascend to heaven becometh worthy.

Dante Alighieri, *The Divine Comedy*

Diana McKendree

## Purgatory

**A**S WE MOVE out of hell and begin to climb Mount Purgatory, we notice that whereas our primary job in hell was to become aware, in purgatory our primary call is to do our psychological, liturgical, and spiritual work as we climb up the mountain. We suffer the same torment as in hell, but now we are suffering with willing acceptance instead of with bitter resentment. This is an important shift. A person who steps into purgatory is declaring that she is now willing to follow her individuation process.

In purgatory we do our spiritual and psychological work with the seven deadly sins: pride, gluttony, lust, greed, envy, sloth, and anger. Climbing the nine terraces of purgatory, we gradually become lighter and lighter as human beings. We have seven P's on our forehead as we go forward—the P is for *peccata*, sin. Each time we work through one of the deadly sins, a P is peeled off, and the inhabitants of Mount Purgatory break out singing the *Gloria in Excelsis*.

Many dreams come to tell us where we are on our psychological/spiritual journey and indicate the next step to which the Self is calling us. Purgatory is about doing our spiritual and psychological work.

## Paradise

**P**ARADISE IS TOTALLY NEW TERRITORY, so much so that we need a new guide. Virgil (reason) was an excellent guide through hell (awareness) and purgatory (psychological and spiritual work), but now we enter into

the realm of mystery where reason is no longer helpful.

I appreciate much of the work of the Jesus scholars of our day, who have applied the utmost in reason to the study of Jesus and the gospels. But like Virgil, they can carry us only so far in our knowledge of Jesus. Reason gives out in the face of mystical knowledge. It ceases to be helpful. Marcus Borg once said to me, "We Jesus scholars have an apology to make, and that is that we have not begun to tap a large area of knowledge—mystical knowledge." Borg has now begun to incorporate the mystical into his own work.

Virgil, therefore, turns Dante over to Beatrice, to feminine energy and wisdom, to the guide who can take him ever deeper into the mystical realm. Beatrice takes Dante into the nine orders of the angels that circle God: angels, archangels, principalities, powers, virtues, dominions, thrones, cherubim, and seraphim. But finally even this guide turns her back on Dante as she faces the Divine, and in doing so she causes Dante to shift his own view from Beatrice to the Divine.

In the waking world, Dante fell in love with Beatrice when she was only nine years old. He projected his anima, his inner feminine, onto her. Jung says we have to see things in outer form before we can get in touch with them within ourselves. This is how projection can be healthy and good. From Dante's depths these gigantic feminine energies produced the entire *Divine Comedy*.

We need the masculine energies symbolized by Virgil to carry us through hell and purgatory. If we have only the feminine energies, we will not get very far through those two stages. So we need both kinds of energies working in tandem in their own spheres. But it is the feminine energies that take us to the mystical plane.

Many dreams have a numinous quality about them. They take us into a mystical realm where we know we are in the presence of the holy. Paradise is about experiencing mystical union with God.

### Three Dreams

**I**T IS INTERESTING that there are no dreams in Dante's *Inferno* or *Paradiso*, but only in *Purgatorio*. The reason for this is that hell and heaven are in the

### Paradiso: Canto I

The glory of Him who moveth everything  
Doth penetrate the universe, and shine  
In one part more and in another less.

Within that heaven which most his light receives  
Was I, and things beheld which to repeat  
Nor knows, nor can, who from above descends;

Because in drawing near to its desire  
Our intellect ingulfs itself so far,  
That after it the memory cannot go.

Dante Alighieri, *The Divine Comedy*

Diana McKendree

unconscious realm, outside of time. No dialogue between the conscious and the unconscious is needed. In hell and heaven we are swallowed up by the unconscious. We are in the dream world. In hell we are at the mercy of our instinctual desires. When we come to the state of bliss, *Paradiso*, we are also beyond time.

Purgatory is the way between these two states. In purgatory we are in the midst of the tension between the two opposites, being pulled toward both heaven and hell. Jung encourages us not to escape the tension but to remain in it long enough to learn what the soul issue is. There is wisdom in remaining in the tension long enough for a transcendent third to arise. This living through to an unforeseen solution that combines the conflicting opposites into a new unity is what Jung calls the transcendent function.

There are three dreams in Dante's *Purgatorio*, one on each of the three nights he is there. We cannot climb Mount Purgatory—that is, we cannot do our psychological and spiritual work—without the cooperation of the unconscious.

Each of the dreams represents a leap in Dante's individuation process. In the first dream are hints of all the opposites to be transcended. The second tells of the dangers of the overvaluation of reason. The third dream reveals to Dante that only "a greater lure can cure a lesser one," as he wrestles with the desire emanating from the sirens. This is very similar

to Jesus' experience in the wilderness. After Jesus was given his commission and before he could go forward with his mission, he needed to die to the overuse of miracle, magic, and power. Had he not done so, he would have accomplished his work on a small scale, but in the larger picture it would have produced the wrong message.

We cannot do our spiritual and psychological work without the help of the wisdom of the unconscious that comes to us through dreams. Every such dream offers us a leap forward in our individuation process.

### Animals as Archetypal Images

ANIMALS APPEAR in the *Divine Comedy* just as they often do in our nightly dreams. They symbolize our animalistic feelings and instincts. The three animals that appear in all three regions of Dante's journey are the leopard, the lion, and the wolf. These archetypal energies operate differently in hell, purgatory, and heaven.

The leopard energy, which swallows us in hell, is self-indulgence. In purgatory the leopard energy undergoes transformation, and in heaven it becomes the energy of joy and gaiety. This illustrates so clearly how feelings that seem to be bad are not necessarily bad, but rather it is a matter of how they are faced and used.

In hell the lion represents our fiercely violent energies. The lion energy is transformed in purgatory, and in heaven it becomes the energy of strength and royalty. Christ is depicted as a lion in C. S. Lewis's *The Lion, the Witch, and the Wardrobe*.

The devouring nature of the wolf is reflected in hell. It is transformed in purgatory. In heaven the wolf hungers no longer—he has found eternal nourishment.

If we either repress or indulge these instinctual energies too extensively, we will be corrupted from within, abandoning little by little the will to choose, until we end up in addiction. Dante portrays the archetypal energies so clearly that we can feel them, just as we can feel the transcendent process as we wrestle with the tension and pull of the opposites on our way to wholeness in the individuation process.

### Dreams and Individuation

THE JOURNEY that begins in a "dark wood," and takes us through the gates of "abandon all hope" and up the mountain and into the spheres, ends with the realization that, "In His will is our peace; it is that sea to which all moves." We become one with "the Love that moves the sun and the other stars," and with the love that moves all of us. (*Paradiso* 3, 33)

The whole purpose in our own lives of the journey described by the *Divine Comedy* is to move us from the inflated pretension of the sun rotating around ourselves to union with that Love which moves the sun and the other stars and all creation. In between these two states of consciousness is the process of individuation. It is the journey from egocentricity to wholeness, from inflation to servanthood. It is the journey through which we become that person God is calling us to be.

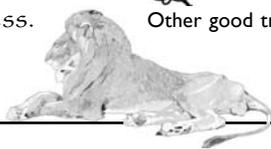
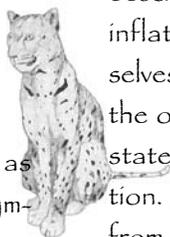
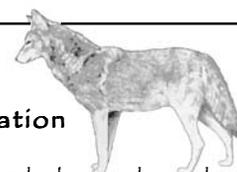
The journey involves suffering, but it is called a comedy rather than a tragedy because it has a happy ending. All great comedies include an awareness of the darkness in life. The darkness anchors the *Divine Comedy* in reality and makes it ring true. It holds up for us the eternal truth that the way to the light is through the darkness. To live, we only have to die.

Paying attention to our dreams leads us into our own *Divine Comedy*. As soon as we get into our dreams, we see that their content has to do with our process of individuation. Dreams tell us where we are on our journey through hell, purgatory, and heaven, and they encourage us and entice us into the next steps of that journey.

### Flat Rock, NC The Rev. Bob Haden

Bob Haden remembers sitting with a small group of graduate students on the lawn of General Theological Seminary in New York City reading Dante's *Divine Comedy* aloud. This was part of his work for a masters degree in Sacred Theology at General's Center For Christian Spirituality—his final thesis was "The Use of Dreams In Spiritual Direction," and his teacher was Alan Jones. The key, as with so much of his life, was to study the *Divine Comedy* through the lens of Jungian psychology. It is this psycho-spiritual dichotomy at the core of his life as priest and psycho-therapist that led to the founding of the Haden Institute.

 Our *Divine Comedy* excerpts are from Henry W. Longfellow's translation. Other good translations: John Sinclair; Dorothy Sayers; Allen Mandelbaum.



## A 21st Century Christian Toolkit

*“God gave us two hands—a right and a left. It is so much easier and more effective to use both together than to try to get by using only one.”*

*This article is excerpted from a lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.*

WE ARE EMBARKING on a new millennium, the third millennium of Christianity. Will Christianity still be here at the end of this one? Many would say no, that Christianity is on its way out. I can see why they would say that. The version of Christianity that was understood and practiced in the last millennium is no longer compelling enough to hold the attention of many people who are in the vanguard of modern consciousness. And the vanguard of consciousness today is the rank and file of consciousness tomorrow.

Some who are in the vanguard, however, have discovered a lost component of Christianity—one that, when viewed through a modern lens, is amazingly new and exciting and makes Christianity compelling all over again. But in order to access this newly discovered component, we have to learn some things. We have to put some new tools into the Christian toolkit. Once we have done that, Christianity, in my opinion, is good to go through the coming millennium and beyond.

WHAT WOULD a 21<sup>st</sup> century Christian toolkit look like? Half of our new kit will have to be comprised of the gospels and other key components of the Christian tradition as it has come down to us over the last 2000 years. Do not even *think* about throwing out this part of it. This is the masculine side of our spirituality.

Now, what does that mean? Basically, the masculine side of spirituality has to do with ideas, ideals, and will. It is a direct product of human consciousness. That is not to say, however, that it is not, ultimately, a part of nature. The masculine spirit does arise out of something that is naturally present in all of us. But it takes the directed activity of consciousness to bring it to the fore.

At the heart of masculine spirituality is *faith*. By faith, I do not mean a set of beliefs. I mean a deep and abiding trust that all will be well, no matter what happens. Faith is a matter of will: we have to *remember* faith and line up our will with it. We have to use our will to *surrender* our will and allow God’s will to be at our center instead. This is

actually the highest use of our will, and it is not easy to do.

The Christian tradition helps us with this. It provides handles for us to grab when we need to remember faith and surrender to it. The tradition keeps our faith muscle strong through ongoing training. It strengthens us with stories of faith, examples for us to remember when we need them. The tradition continually reminds us of the supremacy and goodness of God, of that greater will to which we must have the courage to surrender our own will.

The Christian tradition trains us to live in faith. If we let go of the tradition, we weaken in our ability to hold our faith, and we lose sight of the one God above all in whose service we are meant to live. It would be unwise to go into dreamwork on such terms, because then we would be too much in danger of having our understanding of our dreams subverted to serve the purposes of our frightened and unfaithful ego rather than the purposes of God and our higher self.

We need the tradition not only to keep a strong hold on our faith, but also to keep a strong hold on love, which is so explicitly emphasized in the teachings of the tradition. As we appropriate new tools for our 21<sup>st</sup> century Christian toolkit, it is imperative that we remain in close relationship with these old parts of our toolkit.

TRADITIONAL CHRISTIANITY, however, must make room for the new half of the toolkit. This new half gives us access to the *feminine* side of spirituality by arming us with some new concepts and practices—new, at least, to modern Western thought. The Western world, in general, has not yet come to know the feminine side of God’s presence in the world. Therefore, broadly speaking, the Church has not yet provided us with this part of our toolkit. But the tools have been readied in the past few decades, and we now have easy access to some of the new understandings that we need to have in our possession as we go into the future.

A good place to start is with the understanding that *life* itself is the feminine side of our existence. When we speak of the Feminine, we are speaking of the reality of life. Life comes in two varieties, both of which belong to the Feminine. There is tangible life: our physical reality, our bodies, our outer world. And there is intangible life: our instincts and drives, our natural reactions, feelings, impulses, and intuitions. *Dreams* are a part of life: they are intangible, but they are real.

The governing principle of life is an ongoing process of natural growth and transformation. Life that does not grow and transform will die. Life, growth, and transformation characterize the feminine side of our spirituality, in contrast to the masculine side of ideas, ideals, and will.

The concepts developed by Carl Jung for thinking and talking about the inner world are, in my opinion, the best ones for us to use in order to think about and talk about the feminine side of our spirituality. We will start with the two most basic concepts of Jungian psychology, consciousness and the unconscious.

### Consciousness

CONSCIOUSNESS is everything that we see, perceive, and understand. For each of us it is what we know, and for each of us it is different. Consciousness is the realm of the mind. Symbolically speaking, this makes it masculine. It is also symbolized by light, by the sun, and by images of height, although these are not its only symbols.

Consciousness is hard work—it makes us tired. We can only hold it for about sixteen hours at a stretch, and then, normally, we have to give it up and sink back into unconsciousness. Creatures with less capacity for consciousness than we have—dogs, cats, baby humans—cannot last for anywhere near sixteen hours.

We have very little consciousness when we are born. It builds up gradually during childhood. In earliest childhood we achieve only little islands of it that stay with us throughout our lives as disconnected memories. At some point, usually by the age of five, we begin to have continuous memory. At that point our consciousness has become solid enough to build upon itself continually.

Consciousness is *limited*; it can only handle so much at a time. Whatever is present in your awareness right now is conscious. This includes outer physical sensations—what you can see and hear and feel. And it includes your inner world—your thoughts, feelings, and intuitions. Everything beyond this is outside your consciousness. You cannot be fully conscious of the present moment and of yesterday at the same time. If you want to bring yesterday into consciousness, you have to pull it up from the unconscious. And in doing that, the present moment falls a little bit into the unconscious. It dims. This is the sticking point with consciousness; it can only hold so much. But limited as it may be, it is also very important. Consciousness is the dry land beneath our feet as we live our human life. It is our known world. The more consciousness we acquire, the more fully

human we become.

The center of consciousness is the ego. We need a strong ego to keep our consciousness ordered and intact.

### The Unconscious

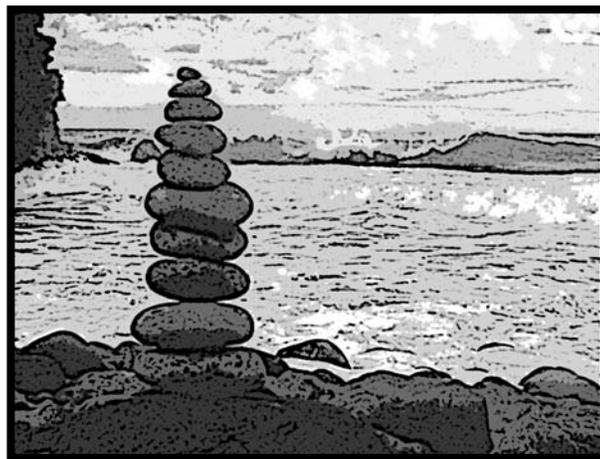
AS MUCH AS THE EGO would like to think that consciousness is all there is of reality, consciousness in fact is just a small island in the vast, endless sea of the *unconscious*. The unconscious is everything that is not conscious, everything that is unknown, not only in the present, but also in the past and in the future. The unconscious is symbolized, and vaguely intuited by us, as being somehow below us, or inside us, or all around us. It is unseen, unknown, and hidden—but it is always interacting with us. The unconscious is not *nothing*, it lives!

Just as consciousness has the ego as its center, so too does the unconscious have a center—the *Self*. This term comes to us from Carl Jung. We can call it by other names. The *God-center within* is a good name. Troy Copeland, a member of my dream

group, calls it our *Godnature*, which is a term I like very much. But for this discussion, I will use Jung's label, the *Self*.

The *Self* is a truly awesome reality. It coordinates our many parts—as well as the many parts of life itself. It directs our journey: it teaches us, guides us, and heals us. The *Self* is symbolized by mandala forms, like a circle with a cross in it. It is also symbolized by the Christ; the *Self* and the Christ are the same. For Christians, the historical man Jesus carries an image of the *Self*. Jesus incarnated the *Self* to an unusual degree in his own life and thereby revealed it to us and showed us how to connect to it in our own lives. His life gave us an example of how to live in full consciousness of the *Self*. Again, let us remember some of the other names for this center of the unconscious. It is the *God-center within* us. It is our *Godnature*.

The unconscious itself belongs to the realm of nature—it is a part of life and it follows natural laws. This makes it feminine in a symbolic sense. Common symbols of the unconscious are water, in all its forms, forest and wilderness, and underground places. There are many others as well.



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The unconscious has three important attributes. First of all, it is *autonomous*. We do not have control over it. It messes with us. It relates to us on its own, for good or ill.

Second, the unconscious seeks *dialogue* with us. It wants a back and forth exchange. Its attempt at dialogue is unceasing, whether we know about it and pay attention to it or not. Life goes much better if we do become aware of it. There is a major theme in Christianity that goes something like this: *Wake up, know Jesus, and be saved*. There are many levels to this awakening. At a deep level it is an awakening to the autonomous dialogue that is always coming toward us from the unconscious through the unfolding of life, both within us in our inner world and outside us in the world around us.

The third important attribute of the unconscious is that it is *compensatory*. The reason it seeks dialogue with us is to balance and expand our consciousness. This is an attribute of nature, which constantly seeks to balance her many systems. So the unconscious does not try to tell us what we already know, but rather it seeks to fill gaps in our consciousness. It tries to give us a more balanced and whole picture with which to navigate our lives.

### *The Shadow*

WHY IS IT, THEN, that we are not more tuned in to this dialogue than we are, especially considering that it is our Godnature, the Christ, who is trying to talk to us? The primary reason that we resist tuning in is that we are afraid of our *shadow*. Our shadow is made up of the parts of ourselves, good and bad, that we don't know about and don't *want* to know about. Anything we don't know is, by definition, unconscious. Our shadow, then, lives in the unconscious. This means that if we engage in dialogue with the unconscious, we will meet our shadow. And universally, as human beings, we do not want to do that.

Why do we not want to meet our shadow? The reason seems to be that any time we become conscious of a part of ourselves that has been in shadow—that has been unconscious—we then have to take responsibility for it. We have to handle it. We have to change. And ego consciousness *really* doesn't like to change.

Now, why is *that*? It is not because the ego is perverse. (Don't be too hard on your ego!) It is because change always feels like death to the ego. This is because of the limitation of consciousness. Remember that the ego is the center of consciousness *only*. It doesn't have the same big picture to steer by that the Self has. This is why we need faith to take the inner journey. We need it for our ego's sake, so that our ego can have the courage to face the unconscious and meet the shadow

and undergo change after change that feels like death.

Our ego's natural tendency, then, is to avoid dialogue with the unconscious. That tendency is called *resistance*. We all have it, even the most willing of us. To some degree we have to tolerate our own resistance. Our ego needs it in order to be able to move at its particular pace and take on change only when it is ready. But to some degree we also have to learn to recognize the symptoms of resistance and call ourselves on it and push past it to the new life that awaits us on the other side of the next change.

### *Individuation*

WHEN THE DIALOGUE between consciousness and the unconscious is successfully engaged, we experience the union of opposites—the union of the masculine and feminine energies of human and divine life. The fruit of this union is *individuation*, which means that we break out of the collective definition of ourselves. We put down the collective measure and allow ourselves to grow into the unique individual each of us was born to be. This is never easy. It is never fun. It means breaking away from the herd. It means that I, as an individual, stand alone in the various solutions to my life that gradually appear from the dialogue between my consciousness and the unconscious. I have to accept these individual solutions without any validation for them from the collective culture, which cannot validate them because it carries only a collective understanding of how life should be lived. So I have to move alone into the new life into which individuation leads me. Later, after the new life is in place, it feels good. And the collective culture seems to appreciate the gifts that it brings. But when it is in the process of coming to birth, it feels terrible.

Individuation means growing into wholeness. It means becoming the person God created us to be. It means growing into our Christ self, incarnating God more fully through our dialogue with the unconscious. As we learn to follow God's instructions and guidance more closely, our lives begin to exert a more positive effect on the world around us, and we feel more fulfilled and more at peace.

### *Dreams and Synchronicity*

HOW, THEN, DO WE ENGAGE in this dialogue with the unconscious? The two primary ways in which the dialogue naturally takes place are through *dreams* and *synchronicity*. Dreams come to us while we sleep; synchronicity comes while we are awake.

Synchronicity makes meaning out of the coincidence of ordinary events. For example, you might dream about

an old friend you've not seen for a long time, and the next day the phone rings and it is that friend. Or, you have a problem in your life and you are walking through a bookstore and a book falls off the shelf at your feet. When you pick up the book, you see that it is just what you need to help you with your problem. It is important to note, however, that the book did not fall from the shelf by magic. There was a physical cause, some real way of classical physics that got it into an unstable position and then set off the fall. The synchronicity—the quantum effect, we might say—is in the timing of the fall. Synchronicity arises from, and gives testimony to, the hidden orchestration of life and being. Synchronicity shows us that life itself is the process of God and that our dialogue with God never stops.

The nightly part of our dialogue with God comes to us mainly through dreams. Dreams are the richest component of feminine spirituality, the most complex, the most informative, and the most voluminous. They never stop.

Dreams have some general characteristics that are important to keep in mind:

- **Dreams are truthful—they do not lie.** Our interpretation might be off, but the dream itself always speaks truly, if only we can understand it.

- **Dreams come in the service of health and wholeness.** They don't come to do us harm. Even the scariest dream is trying to get our attention for a good reason.

- **Dreams are seldom literal.** The language of the unconscious is symbolic and metaphorical. Jesus used this language when he told parables. Dreams are meant to be interpreted like parables.

- **Everything in the dream belongs to the dreamer.** Your brother Joe is seldom your brother Joe in the context of a dream. He is a part of you. So the question is, what do you associate with Joe? Listen to your answers—the Joe energy in your dream is referring to that part of you. There is, however, always a question in dream interpretation of inner meaning versus outer meaning. Dreams do have many levels, usually both outer and inner. Sometimes it really is about your brother Joe, while at the same time, and in a different way, it is also about you.

- **If a dream is not telling you something new, you are probably not interpreting it correctly.**

After you make an interpretation of your dream, stop and ask yourself, "Did I already know that, or think that, or feel that way?" If the answer is yes, it probably means that your work is not done and you need to dig deeper.

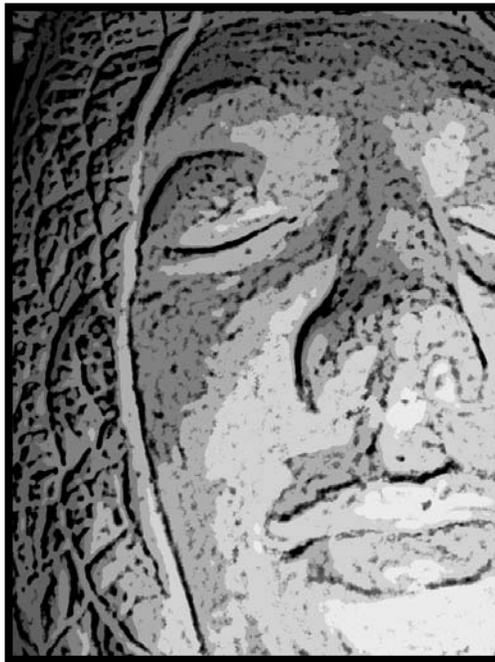
- **If we misinterpret a dream, future dreams will correct us.** Dreams build on each other. They gradually usher in a new understanding through images and themes that are repeated over a period of time. The elements of the themes will gradually change, and we can watch the progress of our growing consciousness by noting the changes in the elements of a repeated theme.

In closing, it should be noted that the best way to work with dreams over a long period of time is to join a dream group. A dream group keeps us focused and on task. Without this weekly structure, we are much more likely to get busy with outer life and let our dream life slide out of consciousness. Participation in group dreamwork greatly hones our skills for interpreting our own dreams by ourselves. The best context for a dream group is a church or a similar faith community with a firm foundation in religious tradition. This provides the needed balance of masculine spirituality, giving us

the use of both halves of our spiritual toolkit. Think of it this way. The ultimate tool is the human hand. God gave us two of them—a right and a left. It is so much easier and more effective to use both together than to try to get by using only one.

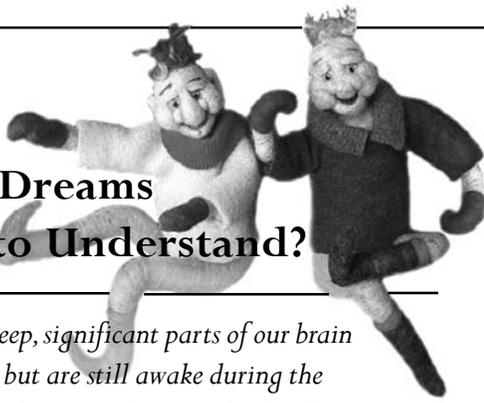
Danielsville, GA *Joyce Rockwood Hudson*

*23 years ago, at the age of 37, Joyce awoke to the new world of continual dialogue with the unconscious. At first she had no tools—no map, no navigation instruments, no clue. Then, by the grace of God, the writings of Carl Jung fell into her hands. Tools! Concepts for understanding the new reality into which she had been plunged! Joyce calls this new world the Kingdom of God, and it seems to her to be the same Kingdom that Jesus was talking about. It also seems to her that few who teach and preach Christianity know anything about it. Yet so many people are hungry to hear about it. This is why she wrote Natural Spirituality and edits THE ROSE and keeps on plugging away at this work.*



Diana McKendree

## Why Are Dreams So Hard to Understand?



*“When we fall asleep, significant parts of our brain do not go to sleep but are still awake during the dreaming state. Other parts, however, do sleep.”*

*This article is excerpted from a much longer lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.*

ONE OF THE REASONS dreams are so hard to understand is that the dreaming brain speaks from a more ancient part of our brain, the part that speaks a language of association. In order to understand the language of dreams, therefore, it is very helpful to know “who” in our brain is speaking. When we are awake in consciousness, a great majority of our brain is totally alive, active, and “online.” When we fall asleep, significant parts of our brain do not go to sleep but are still awake during the dreaming state. Other parts, however, do sleep. How our dreams present themselves to us is very much a function of the parts of the brain that are still online and able to speak despite the fact that some of their waking-life helpers are taking a break.

One of the most important parts to go offline is our rational thinking. This is the part of our brain that filters out bizarre events and tries to put the view of the world into something that makes sense to us in everyday terms. That part is off at night. So one of the reasons our dreams are allowed to be so bizarre is because there is nothing to filter out the aspects that seem bizarre to waking consciousness. The nice thing about this is that it allows dreams to say it all. In the absence of our waking-life filter, everything is allowed in. So all the messages, all the things that are happening to us with regard to the particular subject of the dream, come flooding in. Dreams are only irrational to the waking mind. When I am dreaming of a friend who looks like an old shoe with a face on it, it looks like a friend to me! But when I wake up, I think, “My goodness, that was bizarre!”

If our dreams are about things that are happening in our lives, why don’t they show the actual events they are talking about? The answer is that the part of our brain responsible for what is called episodic memory—the memory of the episode itself—is asleep. You cannot remember the event. All you can remember is all the stuff associated with the event. This is actually a good thing, because it allows the associated material to come forth.

Although these important parts of the brain are asleep when we are asleep, there is at the same time a huge center in the sleeping brain that seems to be totally awake and active. This is the more ancient part of our brain. One of its primary functions is to process unresolved emotional events of our day. It also processes our social interactions. So expect your dreams to be talking about unresolved emotional events of the day, and expect them to present the *context* of what happened to you that day—not specifically what you remember happening, but all your emotional associations.

Our speech centers name things, and in the dreaming brain they are off. If we see an old shoe in a dream, our speech centers call it an old shoe when we wake up. But while we sleep, the old shoe is something else—it is a whole range of emotional associations that we have with the old shoe. Our brain “speaks” in such associations because other parts of the brain that are active and engaged in the dreaming state relate in their own special terms to the emotional processing taking place. The visual associative cortex, for example, associates feelings and memories with images. Likewise, brain centers responsible for sound, color, and motion create their own special associations. So as your brain starts processing information at night—perhaps about a situation that occurred during the day—it will stimulate these parts of the brain, creating a world of personal associations which we call the dream.

The brain has a part that I like to call the dream center. The scientific term is the right inferior parietal cortex. When you look around a room, it is the job of the right inferior parietal cortex to put everything properly in its place. In other words, it manages the visual field. And it is in this part of the brain that all these images and associations come together to form the dream. The dream center combines images in meaningful ways.

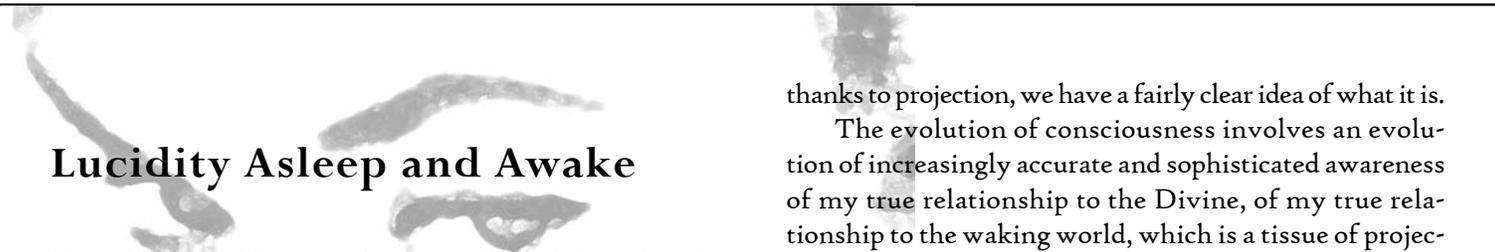
Once we understand what parts of the brain are active and inactive in the dreaming state, it is easier to see why the symbolism in dreams *seems* so bizarre. In dealing with the seemingly chaotic world of the dream, it helps to have some concrete, everyday terms in which to understand its strange appearance.

Cave Creek, AZ     **Robert Hoss**

*Bob Hoss is the executive officer of the International Association for the Study of Dreams and founder of DreamScience, for funding dream research. He led a double life for thirty years, teaching dream studies around the globe while pursuing a scientific career. He recently simplified this situation by leaving his job as a corporate vice president at IBM in order to devote his full time to the pursuit of dreams.*



Bob is the author of *Dream Language: Self-Understanding through Imagery and Color*.



# Lucidity Asleep and Awake

This article is excerpted from a much longer lecture given at the Haden Institute's SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.

SOMETIMES IN DREAMING we experience a moment when we suddenly become aware that, “Oh, this is a dream! My body is actually safe in bed somewhere. I don’t need to be as afraid of this dream as I thought I needed to be.” This is lucid dreaming. One of the more noteworthy implications of lucidity is that the worst case of dreaming, the repetitive, gut-wrenching nightmare—the post-traumatic-stress-disorder repetitive nightmare—is, ironically, an invitation to lucidity every time it comes. If I suffer from this kind of dreaming, even though it is the *bête noire*—the black beast—of my life, even though I live in terror that I am going to have this dream again, the fact is that every time it comes, it brings with it the likelihood that in the middle of the dream, in the midst of my desperation and fear, I will say to myself, “Oh, my God, I’m dreaming this again!”

Linguistically it is only a very small step to move from, “Oh, my God, I’m dreaming this again!” to “Oh, my God. I’m dreaming. This. Again.” From the point of view of consciousness, this is an immense step. Ironically, the repetitive nightmare is constantly trying to deliver me a gift by offering a situation in which my at-this-moment-not-yet-sufficiently-evolved-to-have-that-thought consciousness will be invited to have that thought. The reason this is a gift is because once I have that thought, my entire experience in the dream world changes. And when my entire experience in the dream world changes, my entire experience in the waking world changes, because—well, I don’t have time to fool around here—because the Buddhists are right. This waking experience that we are having is a dream. This can be proved from a Western, scientific, psychological point of view by understanding the nature of projection more clearly.

When we project, we naively attribute to others what actually belongs to our own internal reality. We human beings are little hard-wired projection machines. This is what we do. We project. It isn’t something we do on purpose. It’s a natural function of our psyches. We don’t get to see the newly emerging stuff from the depths of our beings first crack out of the box in any other way except through projection. It is projection that allows us to have a conscious awareness of the stuff inside us that is coming to the fore—albeit with the minor error that we think it isn’t ours, we think it belongs to somebody else. But at least,

thanks to projection, we have a fairly clear idea of what it is.

The evolution of consciousness involves an evolution of increasingly accurate and sophisticated awareness of my true relationship to the Divine, of my true relationship to the waking world, which is a tissue of projection, and of my true relationship to the dream world, which is also a tissue of projection. It is this inherent habit of projection that makes the dream world extend into waking life. We are all dreaming right now. What we imagine is an objective, shared reality is simply a screen upon which we all project in exactly the same way that we project in our dreams while we sleep. I do not believe that it is possible at this state of human evolution *not* to project. I don’t think anyone can cease to project. It is possible, however, to *recognize* that we are projecting while we are in the midst of doing it. This is the waking-life equivalent of lucidity. If we can manage to do this in waking life, then our dreams will automatically become more lucid—not because we are trying to make them lucid, but because it is a natural reflection of our waking lucidity.

Lucidity is a direction in which evolution itself appears to be moving, and we will move in that direction whether we put our conscious energies behind it or not. In this, however, is an implicit invitation for us to bring our conscious energies to the support of this enterprise. And yet each time we become more aware of this archetypal drama, the stakes get higher and the responsibilities get greater. It is important, then, at this stage of development, not to get all somber about this challenge of expanding our consciousness. After all, it’s going to happen whether we throw ourselves into it or not. We need to remember that the dream is an ultimately playful phenomenon. The primary reason for doing the psychological and emotional work of cleaning up our neuroses is to clarify the possibility of our increasingly conscious relationship with the Divine. This is supposed to engender joy. And why shouldn’t it? The importance of this exercise has to do with the evolution of consciousness not only in us individually but in us as a species—in our stewardship of this gorgeous planet and in our responsibility to experience directly our inextricable connection with each other and with everything.

Fairfield, CA *Jeremy Taylor*

*The Reverend Doctor Jeremy Taylor is a writer, teacher, artist, poet, community organizer, dream worker, and a Unitarian Universalist minister. He is one of the four original co-founders of the International Association for the Study of Dreams and is the author of three influential books about archetypal projective dream work. These have been translated into several foreign languages. Jeremy is a frequent presenter at the Haden Institute and elsewhere around North America and the world.*

## Dreams and Metaphysics

*"I believe that, as consciousness evolves, more and more people are having mystical experiences, and from these experiences their understanding of reality is being radically changed."*

This article is excerpted from a much longer lecture given at the Haden Institute's SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.

DREAMS SOMETIMES BRING US totally new experiences of the nature of the Divine. At times the revelations contained in such experiences are simply confirmations of ancient teachings we have already heard about but have not yet come to know for ourselves. Other times they might bring brand new knowledge that is very unfamiliar and perhaps a little unsettling. As Christians we have a rich heritage of mystics, and many of the writings of the mystics have been preserved. I believe that, as consciousness evolves, more and more people are having mystical experiences, and from these experiences their understanding of reality is being radically changed. My purpose here is to help us begin to construct a container of understanding that can hold experiences like this, for many of us have either already had mystical experiences or will have them down the road. This container of understanding will also help us be available to other people in our dream groups if they have experiences like this. I hope to fuel our curiosity about spiritual understandings and help us integrate the supernatural into our everyday lives. In other words, I hope to help us to not be afraid in the face of the new.

In the Gospel of John, Jesus says, "You will see much greater things than this. You will see God's angels going up and down" (1:50–51). Now that is all well and good until *you* see an angel, or somebody in your dream group says that *they* have seen an angel. Sometimes we are happy about an angel showing up, but sometimes we want to run and hide. Angels are for Christmas pageants, for little kids running down the aisle in angel wings. Angels are for stained glass windows and statuary. We know what to do with those. But if someone in *your* spiritual neighborhood sees an angel—?

Before I get more specific about angels and other mystical experiences, I want to define some terms and give a few cautions. In his book *The Varieties of Religious Experience*, Christian author William James defines mystical experiences by four characteristics. The first is ineffability, which means that the person who has had this experience is so amazed and so awed, and what they have

experienced is so different from ordinary consciousness, that they do not have words to describe what has happened. They may say things like, "You would have to have been there. I can't put it into words. I wish I could tell you. It was like nothing I've ever seen or felt."

Second, the experiences usually have a noetic, or knowing, quality. People feel they have been taught something brand new that they have never known before, or have never accepted—insights, revelations of unplumbed truths. These truths often have a state of authority for the person who has experienced them. And often people change their lives and their behavior based on experiences like this.

Third, the experience is usually very transient—it doesn't last long.

And fourth, people do not experience their personal will as being involved in such experiences. They are likely to say that the experience "just came over me," or "just happened to me."

To these four characteristics I would add another screen of Christian discernment that I require for mystical experiences of the Divine. Mystical experience must take the person who has received it to a deeper love and compassion for the person's own self, for all beings on the planet, and for the planet itself. We look through a glass darkly. We don't know the reality of the Divine. We travel to the border of the holy. We come back with impressions. We share these images, knowing that they come through our own human filters. Yet if these experiences shape us toward love, and if we find the company of others who are having similar experiences, and if the fruit of our lives and their lives produce, at least some of the time, compassion, health, and wholeness, then these experiences are worth sharing. We need humility to approach this, and we need a beginner's mind. Dreamers who have had mystical experiences are not, in my book, accorded any special status. They still have shadows. They still need to be engaged in the ongoing work of going into the darkness and finding their broken places and their junk and taking care of it.

To illustrate the occurrence of mystical experience in dreams, I will begin with an example from my own life. A few years ago I began to make a connection with what seemed to be guardian angels. I assure you, I was not happy about this. We have heard about guardian angels all our lives, and whenever I heard others talk about this as something real, I usually wished they would hush and sit down and focus on something else. So I did not set out to connect with guardian angels. Rather, this connection came about as a result of a process that started in 1996 when my dreams gave me some instructions and

guidance about a new way of praying. I have practiced that way of praying ever since, though it has changed and evolved based on guidance and instruction that continue to come from my dreams. After a while, in some of my dreams and in some of my meditations I began to see what I will call “beings of light”—guardian angels, saints, there is no exact word for this. I knew that these beings of light were connected to me and that such beings are equally connected to each of us. It was clear to me that all people have them, not just some people. Again, I was not happy about this at first. It was not thrilling to be bumping into these characters. But I got used to it, and sometimes I would feel the presence of these beings in waking life.

At one point I mentioned to a friend, a 30-year-old dream group leader, that I was beginning to connect with beings on another level. She was curious enough and skeptical enough and spunky enough to go home and invite her beings, if she indeed had any, to come on out and show themselves. That night she dreamed: *I am ascending an escalator. At the top is a pair of green greeters, both female. They are dressed totally in green. There is something not human about them, and they are giggling merrily as I reach their level. They greet me and hand me something, saying, “It’s actually a little soon for you to meet us. But we’re the ones who have been giving you these.” I look down and see that they have handed me a four-leaf clover.*

In the dreamer’s waking life a four-leaf clover is a personal, synchronistic sign of affirmation and blessing that she often asks for and receives when she needs it. Beings on another level who assist us and are involved in synchronicity is a repeated theme in the dreams of some of the people whose dreams I have been collecting on this subject. In one woman’s dream the beings told her that they have the power to move things around on earth, “like sofas,” and that they are participating in synchronicity.

**A**nother common theme in mystical dreams is the experience of oneness. Oneness is a frequent theme in mystical literature and is woven all through our liturgy and Scripture: “I am one”; “I am one with you”; “You are one with me.” Oneness is a nice concept, and we all at least give lip service to it, but until we actually experience oneness at a deep level, it remains nothing more than a concept. Here is an example of oneness coming to a friend of mine as deep experience through a dream.

*A face appears before my eyes. It morphs into a different face and then another and another, and eventually I come to understand and know that all people are one. They really are one. They really are not separate. Then I see an animal and it morphs into another animal and another animal and*

*“And I saw one like a lovely maiden,  
her face gleaming with such radiant  
splendor that I could not perfectly  
behold her. Whiter than snow was  
her mantle and more shining than  
the stars, and her shoes were of the  
finest gold. In her right hand she  
held the sun and moon and tenderly  
embraced them.”*

Hildegard of Bingham, c. 1160

Diana McKendree

*another animal, until I realize that all of the animals are one. Then this begins to happen with plants, and so forth and so on.*

The mere *idea* of oneness is not the same as the *experience* of oneness. The actual experience makes all the difference.

There is so much mystery, so much unknown. Our dreams and the dreams of others give hints of other realms, other levels, and of a new evolving consciousness. If we or others with whom we journey have mystical experiences through dreams, it is my prayer that we would apply the same discernment to this inner guidance that we would to any other. Is this guidance leading us to become more compassionate in our real lives to all beings on the planet whether we agree with them or not? Are we at the same time cleaning up our own shadows, our own junk and stinky stuff? Are we moving, at least some of the time, toward health and wholeness for ourselves, for all beings, and for the earth? Once these criteria are met, may we meet these mysterious dreams, whether they are our own or those of others, with respect, curiosity, and humility and look seriously at them for hints of what might be revealed.

Little Rock, AR **The Rev. Susan Sims Smith**

*Susan Sims Smith is an Episcopal priest. Her personal mission statement is to make sure that the next generation knows who Jesus Christ is and what his teachings are. She does that through teaching and preaching and serving the bread at the altar rail (her own most favorite part of being a priest). She was a Jungian oriented psychotherapist for 25 years. Her analyst Marion Woodman changed Susan’s life forever as the two of them worked with her dreams for seven years. Susan is married to a psychiatrist—her lover, friend, and companion since they were 16 and 17 years old. For the past year they have been taking salsa, rumba, and foxtrot lessons with moderate success and a lot of laughs.*

## Dream Group Pioneers

This article is excerpted from the "Walking the Walk" forum at the Haden Institute's SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.

NEW LAND IS SETTLED BY PIONEERS, and a pioneer is what you usually have to be if you are going to have a home in this new land of church dream groups. This metaphor of settling a new land can be extended to include all the developments that have arisen in the church dream group movement in recent years. We three are presently major players in this work. We look forward to new major players coming along to take our places, but for now we are each carrying a distinct piece of the movement.

Joyce Rockwood Hudson is the expert on frontier settlement. She can tell you how to get together with a few others and plop yourself down in your church and declare yourselves a dream group, without any civilized conveniences like formal training for the leaders or institutional support beyond simple permission.

Bob Haden, on the other hand, offers what we might call town settlement. If you avail yourself of the Haden Institute's Dream Leader Training Program, you can actually begin your group with formal education and a greater level of institutional support. The Haden Institute is also a valuable resource for those who have already settled the new land as frontiersmen but would like to improve their settlement with such new-fangled niceties as formal schooling for their leaders.

Susan Sims Smith has been involved in shaping the next level of settlement, which we might think of as the equivalent of a territory attaining statehood, with all the supporting structure that implies. Under her leadership, the Episcopal Diocese of Arkansas has set up an entire organization for the establishment and ongoing support of dream groups throughout the diocese.

In this new land of church dream groups, we are getting more and more civilized all the time. We have a "capital city": the SeedWork website—[www.seedwork.org](http://www.seedwork.org). We can all go to there to get resources for this work. We have a "national newspaper": THE ROSE. Back issues of THE ROSE are available for downloading on the SeedWork website. And we have a "national assembly" that convenes once a year: the Haden Institute's Summer Dream Conference. Send yourself as a delegate to the next assembly!

For "frontier settlement" information, see "How To Start a Dream Group in Your Church" in *Rose 8* on the SeedWork website. For "town settlement," see [www.hadeninstitute.org](http://www.hadeninstitute.org). For the "statehood" model, see the whole of the SeedWork website. For a little more on all of this in this issue of THE ROSE, see p. 29.

The Rev. Bob Haden, Joyce Rockwood Hudson, The Rev. Susan Sims Smith

 **NEXT SUMMER DREAM CONFERENCE:** June 24–29, 2007. See pg. 30 for more information.

# Natural Spirituality

LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality groups of this time. This list includes programs that are only in the study group format. **THE ROSE** know of their existence. If there is no group in your area, contact the SeedWork website for more resources. Programs marked with an asterisk (\*) are new to the list.

### ALABAMA

Auburn Unitarian-Universalist, Auburn  
Episcopal Church of the Nativity, Dothan  
\*St. Stephen's Episcopal Church, Huntsville  
St. Mark's Episcopal Church, Troy

### ARIZONA

Grace-St. Paul's Episcopal Church, Tucson

### ARKANSAS

St. Peter's Episcopal Church, Conway  
St. James' Episcopal Church, Eureka Springs  
St. Martin's Univ. Ctr. (Episcopal), Fayetteville  
St. Paul's Episcopal Church, Fayetteville  
St. John's Episcopal Church, Fort Smith  
St. John's Episcopal Church, Harrison  
Holy Trinity Epis. Church, Hot Springs Village  
St. Mark's Episcopal Church, Jonesboro  
Christ Church (Episcopal), Little Rock  
Coffeehouse Group (nondenom.) [501/758-3825] LR  
Pulaski Hgts. United Meth. Church, Little Rock  
St. James' United Methodist Church, Little Rock  
St. Margaret's Episcopal Church, Little Rock  
St. Michael's Episcopal Church, Little Rock  
Trinity Episcopal Cathedral, Little Rock  
All Saints Episcopal Church, Russellville

### GEORGIA

Epis. Church of St. John and St. Mark, Albany  
Emmanuel Episcopal Church, Athens  
St. Gregory the Great Episcopal Church, Athens  
Cathedral of St. Philip (Episcopal), Atlanta  
First Presbyterian Church, Atlanta  
St. Bartholomew's Episcopal Church, Atlanta  
St. Timothy's Episcopal Church, Calhoun  
Good Shepherd Episcopal Church, Covington  
\*Oakhurst Baptist Church, Decatur  
St. Stephen's Episcopal Church, Milledgeville  
St. Augustine's Episcopal Church, Morrow

### FLORIDA

\*Trinity Episcopal Church, Apalachicola  
St. Peter the Fisherman Epis. Church, New Smyrna

 If your listed group is no longer active, please let us know.

## What Is Natural Spirituality?

THE TERM NATURAL SPIRITUALITY and healing of the Holy Spirit in each individual through the natural biblical tradition, this realization of Wisdom. Natural spirituality programs consisting of one-on-one or "journey groups"—such as classes that teach the principles as tools for a deeper Christian life.

Natural spirituality was pioneered at Emmanuel Episcopal Church in Georgia in 1991. Joyce Rockwood Hudson, initial teacher in that understanding, later wrote a book, *Natural Wisdom Tradition in Christianity* (2000), which contains the history of the program. With the publication of the book, churches began to start natural spirituality of their own, structuring them as study groups centered on the Bible.

Natural spirituality programs are now spreading and wide. The strongest growth so far is in Arkansas, where the Canon for Special Ministries of the Diocese of Arkansas works support programs of inner work, prayer, and contemplation.

 **NATURAL SPIRITUALITY**  
Available from amazon.com and bookstores by special order.

 **WWW.SEEDWORK.ORG**

☐ **Natural Spirituality** download and print,  
☐ **Back issues of The Rose**  
☐ **Kanuga Summer Dream Conference Selected Lectures:** list available or order CDs by mail  
☐ **Mail:** P.O. Box 164668  
**Email:** [seedwork@seedwork.org](mailto:seedwork@seedwork.org)  
**Phone:** 501/372-2168

# Quality Programs

Quality programs (dream groups based in churches) that we know about at group phase as well as those with established dream groups. These in its own way. **Groups that are not on the list are invited to let your area, consider starting one: see [www.seedwork.org](http://www.seedwork.org) for more since the last issue of THE ROSE.**

## Qualitative Spirituality?

Qualitative spirituality refers to the teaching of the Holy Spirit that come to each person through natural processes of life. In the Bible, the term is called the fruit of the Spirit and is also a tag for church dream groups or more dream groups—supported by introductory principles of Jungian psychology and Christian journey.

As a church program was developed in the Episcopal Church in Athens, Georgia, by Rev. Wood Hudson was the first to undertake, and she eventually published *Qualitative Spirituality: Recovering the Lost Dimension* (JRH Publications), the contents of the introduction of the Emmanuel portion of this book, other natural spirituality programs and their introductory classes on the book.

These programs are spreading far and wide, with a geographical concentration in the Southeast. The Rev. Susan Sims Smith, Director of the Episcopal Diocese of North Carolina, specifically to support parish programs including dreamwork.

**QUALITY BOOK**  
[www.seedwork.org](http://www.seedwork.org); [b&n.com](http://b&n.com); local bookstores.

**WWW.SEEDWORK.ORG**  
**Group Resources:**  
For more information or order by mail contact: [rose@seedwork.org](mailto:rose@seedwork.org)  
**THE ROSE: view and print online**  
**THE ROSE: view and print online**  
**THE ROSE: view and print online**  
Download and save:  
www.seedwork.org  
Little Rock, AR 72216  
www.seedwork.org  
ext. 2030

St. Christopher's Episcopal Church, Pensacola  
Cokesbury Methodist Church, Pensacola  
\*Perdido Bay United Methodist Church, Pensacola  
Faith Presbyterian Church, Tallahassee

### ILLINOIS

Grace Episcopal Church, River Forest

### KENTUCKY

Christ Church Cathedral (Episcopal), Lexington

### MICHIGAN

Grace Episcopal Church, Traverse City

### MISSISSIPPI

\*St. Andrew's Cathedral, Jackson  
St. James' Episcopal Church, Jackson

### NEBRASKA

\*Countryside Community Church (U.C.C.), Omaha

### NORTH CAROLINA

\*St. Luke's Episcopal Church, Boone  
First Baptist Church, Elkin  
First United Methodist Church, Elkin  
\*All Saints Episcopal Church, Southern Shores  
\*St. Paul's Episcopal Church, Wilkesboro

### SOUTH CAROLINA

\*St. James' Episcopal Church, Greenville

### TENNESSEE

St. Paul's Episcopal Church, Franklin  
Church of the Ascension (Epis), Knoxville  
Church of the Good Shepherd (Epis), Lookout Mtn  
Idlewild Presbyterian Church, Memphis  
Second Presbyterian Church, Nashville

### TEXAS

St. David's Episcopal Church, Austin  
St. Christopher's Episcopal Church, Lubbock  
Nondenom. [ph. 210/348-6226], San Antonio

### VIRGINIA

Emmanuel Episcopal Church, Virginia Beach

### FRANCE

American Cathedral (Episcopal), Paris

## Haden Institute Training Programs



### ☐ Two-Year Dream-Group Leader Training

Three 4-day weekend intensives per year in residence at Kanuga Conference Center, Hendersonville, NC. The remainder is distance learning. **Registration deadlines are Feb. 1 and Aug. 1 of each year.**

#### Upcoming Dream Training Intensive Dates:

Mar 1–5, 2007 / Aug 23–27, 2007 / Nov 29–Dec 4, 2007

**Jerry Wright**, Presbyterian minister and Jungian analyst in Atlanta, will be the keynote for the March intensive of the Dream Group Leader Training program.

### ☐ Two-Year Spiritual Direction Training

Three 4-day weekend intensives per year in residence at Kanuga Conference Center, Hendersonville, NC; or two 7-day intensives at Mt. Carmel Spiritual Centre in Niagra Falls, Ontario. The remainder is distance learning. **Registration deadlines for Kanuga are March 1 and September 1 of each year. For Canada the next starting time is October, 2008—register now.**

#### Upcoming Spiritual Direction Intensive Dates:

*Kanuga:* Apr 12–16, 2007 / Sept 13–17, 2007 / Jan 17–21, 2008  
*Canada:* Next opening: October, 2008. Register now.

**Marcus Losack**, Irish Anglican priest and director of Ceilé Dé, the premier Celtic spirituality organization in Ireland will be the keynote for the April intensive of the Spiritual Direction Training program at Kanuga.

### ☐ Find Out More / Register

**Website — Register here:** [www.hadeninstitute.com](http://www.hadeninstitute.com)

**Address:** The Haden Institute, PO Box 1793,  
Flat Rock, NC 28731

**Phone:** 828/693-9292

**Email:** [office@hadeninstitute.com](mailto:office@hadeninstitute.com)

**Fax:** 828/693-1919

Flat Rock, NC **The Rev. Bob Haden**

# Dreams and the Evolution of Consciousness

*“Whatever plateau of development we have reached, particularly in our spiritual lives, it is that very achievement which must ultimately be sacrificed in order to strive for the next, deeper level of communion with the Divine.”*

*This article is excerpted from a lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.*

CHRISTIANITY STANDS AMONG THE RELIGIONS of the world in giving passionate, meaningful shape to the archetype of willing sacrifice. At this time in my life, the archetype of willing sacrifice is the one in which I am most interested. In my experience, it is the archetypal drama of willing sacrifice that most characterizes the authentic evolution of consciousness.

There are many reasons for us to support our evolving consciousness. Increased pleasure is seldom one of them. In an article I read the other day there was a poignant, unpublished letter from Carl Jung to an enthusiastic American woman who had written to him that his work had opened her eyes, that she was going to come to Zurich and work with him, and that this was the way and the light. Jung wrote her back something like, “I’m really glad my work has touched you in this fashion. But you must understand that if you embark on this path, you are going to be miserable. Why would you want to do it?”

This is an interesting question. And in my experience, the answer is always that comfort and convenience are willingly sacrificed for something of even greater value. Whatever plateau of development we have reached, particularly in our spiritual lives, it is that very achievement which must ultimately be sacrificed in order to strive for the next, deeper level of communion with the Divine.

This evolution of individual consciousness is a tricky business because it requires us to face the darkness in a fashion that we are intuitively unprepared to do. There is an archetypal resonance all over the planet that links together *the direction up* and *light* and *consciousness* and *the good*; this exists in paired fashion with a similar linking of *the direction down* and *darkness* and *unconsciousness* and *evil*. Part of what we are required to do as human beings is to disconnect this natural intuitive understanding of light and dark, and up and down, and good and evil. We must recognize that everything that is shining and

beautiful in the waking world is not good—much that is evil comes dressed up in pretty lights. Similarly, we must awaken to the fact that everything that is dark and immediately nerve-wracking and even repulsive is not evil. To the extent that darkness is an archetypal metaphor of unconsciousness—which it clearly is, in our dreams and in our sacred narratives all over the world—then that darkness not only hides all our potentials for evil action that we have not yet undertaken, but it also hides all our possibilities for evolved consciousness and increased awareness of the Divine. So if we reject the darkness in ourselves and in others, turning our backs on it with elaborate spiritual practices that focus only on the light, then one of the ironic consequences of this is that our relationship to the Divine will inevitably be frozen in an incomplete state.

ALL DREAMS come in the service of health and wholeness, even the worst, gut-wrenching, sweat-popping nightmares. At the same time, however, dreams do not come in the service of comfort and convenience. It sounds so nice to say, “All dreams come in the service of health and wholeness.” Then everything must be peachy! But everything isn’t peachy. Because when dreams are offered a choice between health and wholeness, on the one hand, and comfort and convenience, on the other, they will take health and wholeness every time, regardless of the grotesque inconvenience and discomfort that may be engendered by the new realization they are bringing.

So this business of consciousness evolving in order to deepen our relationship with the Divine does not correspond neatly to a nineteenth-century graph of progress in which it is simply onward and upward into the light. I’m always a little anxious and sad to have to say that if this is the archetypal model of one’s spirituality, one will end up with a sense of profound separation from the Divine—as my friend Bill Sherman says, “Presence of

God not felt.” And this is tragic, because that desire for progress to be onward and upward into the light is a natural desire. But the evolution of consciousness requires us to willingly sacrifice that less sophisticated understanding of our relationship to the Divine through our evolving experience.

If we resist this sacrifice and try to predetermine where our evolving experience is going to take us, the dream world is likely to answer this by giving us nasty dreams about sex. This is because we human beings are inherently predisposed in the dream world to use sexual and sensual longing and experience as an archetypal symbol for all other orders of higher longing. There are in essence two kinds of sex in the dream world. There’s the kind that Freud spent his life looking at, and it turns out he was right: everything in the dream world is sexy. Going through a door is sexy. Not going through a door is sexy. Running a sewing machine is so sexy we shouldn’t even talk about it. And it is true that our dreams adopt this pattern of symbolism universally. I don’t think it is always the most important thing that is going on in the dream, but I do know that it is always there. Freud was right at least to that extent.

And then there are those dreams in which sexuality and sensuality are not present in a symbolic form. They are right there—bodies, orgasms or the lack of them. It is all just right there without any symbolic covering at all. One of Freud’s unexamined legacies among our dreamwork colleagues is to say, “Well, all dreams are about sex, and those dreams are *really* about sex.” And there will be levels of truth to that. You can limit your work with overtly sexual and sensual dreams to sexual-sensual issues in the dreamer’s life, and you will produce important levels of meaning. The problem is that you will miss other even more important levels of meaning.

When the dream experience involves nasty, coercive sex that feels more like rape than like lovemaking, it is always worth asking the question: is this, as is so often true, a metaphor for my attempt to determine by conscious will what the nature of my spiritual experience is going to be like? The opinion of the dream source—of what Carl Jung calls the collective unconscious—appears

to be that it is analogous to rape if we try to attempt to manipulate our spontaneous spiritual experience in order to force it to conform to predetermined categories. Yes, communion with the Divine can indeed take place under those circumstances, in the same way that actual sexual union takes place during rape. But the dream asks the question: is that the point? Is it simply about having a coercive relationship with the Divine? Or is it more like seeking for the longed-for loved one, and finding him or her, and then entering into a natural and joyful expression of the recognition of this relationship?

**W**HEN WE ENTER seriously and wholeheartedly into this effort to increase our conscious understanding of—and our conscious awareness of—the Divine, we volunteer, whether we are consciously aware of it or not, to be the carriers of extremely nasty experiences—or at least that is how they seem from an immediate perspective. In this archetype that Carl Jung calls the shadow lie all the potentials of the unconscious. The seemingly irredeemably nasty appearance of the shadow always holds as a hostage the very thing that we need, the very thing without which we cannot take the next genuine step toward true health and wholeness. And the worse the shadow appears to be, the more

valuable the gift it holds in hiding. That means that spiritual practices that insulate us from the dark, that insulate us from the horrible, eventually have the ironic effect of limiting the possibilities of our evolving spiritual awareness, which is linked fundamentally to our consciousness. And the ultimate reason for evolving consciousness is, in traditional language, to serve the Lord.

**T**HE UNIVERSE ITSELF appears to be interested in this experiment of self awareness that we human beings represent. Jung came to the theological belief that God’s creation is only completed with the evolution of human consciousness: that human beings co-create the world with God, that this is an unfinished process, and that the way that process moves in the direction of completion is for human consciousness to evolve. Those of us who turn our attention to the dream, knowing that it is a source of information that is much more valuable than the sources



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to which we have access from other consciousnesses, are put in the position of encountering these new possibilities in ways that frighten us.

Death in the dream world—and, I suspect, in the waking world as well—is the single most frequent and reliable archetypal symbol of the evolution of consciousness that the Divine has to offer. If I have a dream in which death appears as part of the manifest content of the dream, it is always worth asking if I am engaged in a process of psycho-spiritual growth and change that is so deep that only the death of who I used to be, or some aspect of who I used to think I was, is an adequate symbol for the profundity of the process in which I am engaged. Given the nature of willing sacrifice, the death I am called upon to accept is often the death of what I was most proud of, the death of the thing I worked hardest to achieve.

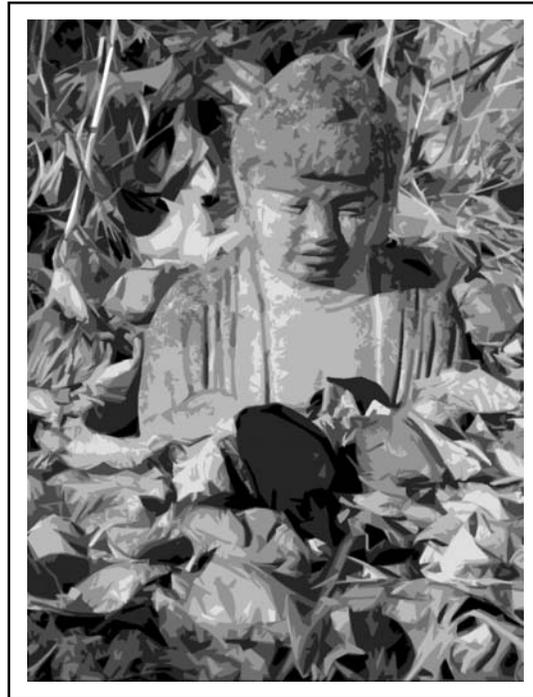
There are lots of examples of this. Parenting is the one that makes the most sense to me. All parents know that in order to be good parents when our kids are little, we must protect them from intrusive and unwanted sexual information. If we do not protect our children from that information, we are not being good parents. But the time arrives when, in order to go on being a good parent, we have to reverse field. We have to introduce our kids to sexual information in a way that does not distress and traumatize them in the same way it would if they were to pick up the news on the screen.

So the very thing that made us good parents a week ago makes us bad parents today if we are not willing to sacrifice it. The more my sense of worth resides in being a good parent, and the longer this sense of being a good parent has been reinforced by this protective role I am playing, the harder the willing sacrifice of that role will be. And I don't know any parent who gets this right. We always run on habit. We always miss that moment of realizing that the game has changed, and then somebody will let us know. Sometimes it is our kids themselves who let us know. And at that point we have to be willing to give up the very thing that it would have been wrong not to have put in place to begin with. It's not that

it was a mistake to be that kind of parent. It was absolutely what was required at that time. But what was absolutely required at that time becomes a mistake as the situation evolves. If the situation evolves and our consciousness does not parallel that evolution, then we are in the ironic position of turning into monster parents with the very energies that made us good parents a moment ago.

This principle also relates to our evolving theological understanding of our relationship with the Divine. If that relationship becomes frozen, and if our sense of worth is invested in having cultivated that relationship in that fashion,

then we are inevitably going to be in the position of the parent who is unable and unwilling to grow and to parent in a more conscious and supportive fashion. Our relationship with the Divine will crumble. And if we are honest, we will notice it crumbling.



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**H**OW DO I KNOW where the growing edges of my consciousness are? One place to look is at how I remember dream experience. The growing edge of our evolving consciousness is defined symbolically by what we are able to remember from our dreams and what we are not able to remember. Take the dream in which I, the dreamer, am in two places at once. There is the dream that is going on, and I am in my dream body, seemingly

embodied the way I am in the physical world, looking out my dream eyes, running around doing my stuff. And at the same time I am also a disembodied observing presence, usually above and behind by maybe a yard or two, watching myself go through the activity in the dream. This is one of the ways we begin to get evidence that consciousness is evolving.

I believe that the natural direction of the evolution of human consciousness—regardless of language, gender, economic and political circumstances, ethnicity, and so on—is in the direction of compassion. Compassion, symbolically as well as literally, has to do with opening our experience—our minds and our hearts—to the reality that other people experience. I don't have to be convinced by it, I can even be repulsed by it, but I need to open myself to it and understand it at whatever level of depth I can. I believe this is one of the archetypal, symbolic reasons

for the convention in Asian sacred art of presenting divine and semi-divine beings with multiple heads and multiple arms and legs. That is what evolving consciousness looks like. It looks like not only seeing the world through the lenses of my own idiosyncratic belief structures and opinions, but seeing the world through as many belief structures and opinions as I can open my heart to. That is a street-level definition of compassion. If I am not engaged in taking other people's reality seriously, then, no matter how generous I am, I am not compassionate.

In your own dreams and in the dreams of people with whom you are working, pay great attention when the dreamer reports confusion.

Confusion in a dream narrative usually means that the dreamer has fairly clear memories which do not fit the model of waking life. For example, I remember in the dream that I was driving in the car, yet I'm confused about who was driving. I don't remember whether it was actually I who was behind the wheel or whether my sister was driving. I report it as confusion. The fact is, however, that I have two memories, one of myself behind the wheel, with my sister on the passenger side, and the other of myself sitting on the passenger side with my sister behind the wheel. But then the prejudice of waking life kicks in and says it couldn't be that way. I forget that it's a dream, and I call myself confused.

In fact, that moment of seeming confusion is actually the beginning of remembering the dream from multiple simultaneous perspectives, of developing more than one head, of developing another set of arms and legs. I believe that we are all dreaming an uncountable number of dreams all the time, awake and asleep. The big deal is not that we dream multiple dreams. The big deal is to remember them. The reason it is a big deal is because our ability to remember these multiple dreams is the most reliable indication we have of the evolution of our consciousness in the waking world. When we begin to remember being in more than one place at once, when we start to notice multiple versions of the dream transpiring simultaneously, we are likely at first to report this as confusion, when in fact it is the emerging ability to remember more than one thing at once. The more a dreamer is able

to remember multiple, different, simultaneous experiences in the dream world—and I say this out of forty years of dreamwork experience—the more likely that person is to exhibit evolving compassionate behavior in the waking world.

So take those moments of confusion seriously. Don't slap yourself on the wrist and say, "Oh, I wasn't paying attention—I should be able to remember this more clearly." Rather, recognize that if you can remember the dream dividing up like a river into a delta with many streams, it is a symbolic reflection of compassion entering your life in the waking world.

I should add that at the psychological level, the experience of the dream dividing into multiple simultaneous versions is very often an indication that the dream is addressing the future. It's like a chess player playing out several different combinations of moves into the future before actually making the move on the board. When we are doing that in terms of our lives, we are likely to remember multiple simultaneous versions of the end of a scene. It is, for instance, more likely to happen in the last scene of the dream than in any other place. It is as though the dream is reviewing all the material and getting to the point where the decision needs to be made and then

showing the consequences of what the various decisions may be like.

So I would ask you to honor those ragged edges of memory that seem like confusion. Rather than downplaying them and not putting them in your narrative, I would urge you to put them in your narrative with particular care. And I would urge you to pay particular attention to other dreamers when they report this kind of confusion to you. My experience is that this seeming confusion is likely to be a direct consequence of, and a celebration of, an evolution of awareness not only in the waking, material world, but in our evolving relationship with the Divine.

Fairfield, CA *Jeremy Taylor*



Jeremy is the author of *Dream Work, Where People Fly and Water Runs Uphill*, and *The Living Labyrinth*—all are about dreams and archetypes.



Diana McKindree

## Dreams That Help Us Set Boundaries

*“Not understanding boundaries very well and not being able to manage our own anxiety are the two greatest stumbling blocks in this process of becoming more and more of who we are.”*

*This article is excerpted from a lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.*

IN ONE OF THE SCRIPTURE READINGS in the Daily Office this past week, Jesus says, “Who you are has not yet been revealed.” In the next sentence he goes on to say, “But when it is revealed, you will be like me.” Again and again we are reminded that we don’t yet know who we fully are. And part of the big, fun mystery of dreams is that through dreams we continue to be shown the Christ within us and the person we were created to be. We are led through an ongoing, neverending process of becoming that person.

One of the skills we have to develop in the individuation journey is the ability to set boundaries. As we change and grow we need to draw lines and say no to ourselves and to others when a situation or behavior does not fit with what we believe our Higher Self is calling us to say, be, or do. If I were asked to name two things that stop people from maturing into adults and growing spiritually, I would say that not understanding boundaries very well and not being able to manage our own anxiety are the two greatest stumbling blocks in this process of becoming more and more of who we are.

I wish someone had said to me when I was young, “You know, Susan, you’re going to have to learn to manage anxiety through your whole life until you see Jesus face to face.” I really believed that I could have enough psychotherapy and gain enough spiritual growth that I would not have to learn how to manage anxiety. I also wish someone had told me that to be a real adult I would have to learn a lot about boundaries.

Individuation continually calls us toward the next change. For me a lot of the information about that change comes from the divine Feminine, whether it is through listening to the body or listening to dreams or listening to synchronicities. Very often it is the Feminine that gives me the information about how God is calling me towards transformation. Now, this is not always so. Sometimes I might read something in some fabulous book that really

helps to show me the way, and so then the transformation is coming through the Masculine, through the intellect. It doesn’t have to come through the Feminine. But many times it does.

So, let’s assume that I’m getting guidance from the intuitive side about changes that need to be made. The part of me that is listening to this guidance and that is going to have to decide whether or not to act on the guidance is the ego. The divine Feminine says to the ego, “Change is coming.” The dreams say to the ego, “Change is coming.” Synchronicities say, “Change is coming.” And the ego has to get strong enough and healthy enough to live into those changes. In that process of living into those changes, we are very often called to set a boundary on ourselves and to set boundaries with other people.

Each time we go around the individuation/spiritual-growth maturational spiral, the ante goes up and the boundary-setting gets a little tougher. All of the skills that I have learned so far about how to set boundaries and how to do it with love and how to do it clearly are available to help me, but the challenge is a little greater each time.

LET’S LOOK FIRST at the problem of setting a boundary with ourselves. We never get past this problem, as we can see in this story of a dream workshop I recently led in a retirement community. As we were gathering for this one-hour workshop, a woman on a walker, in a beautiful pink suit, came in to join us. She came right up to me and said, “I have a dream that I want to work on with you.”

I said, “That’s fine. We’ll make sure we have time to do that.” I did not know at that point that this woman was 103 years old. She was as intellectually tuned in as I was.

So I began the workshop. I would do a little teaching, and then I would stop and ask, “Does anybody have a question?” And she would say, “Is it time now to work on my dream?” And I would say, “Not yet, but I promise that we’re going to get to it.”

When it was finally time to work on her dream, she did a marvelous job of preparing the stage. She said, “Before I tell you the dream, I need to tell you a little bit about my life story.” At first I thought, we only have an hour for this workshop. I still didn’t know she was 103, or I really would have been anxious! But she did a very cogent job of going back and summarizing a few key points in her life that were totally relevant to the dream. It was as if she were trained in decoding dreams, though I know that she was not. She told us that she loved the piano when she was young. She took lessons and wanted to pursue this in college. But she heard that you couldn’t earn a living at the piano, and so she dropped the idea. She still played recreationally, and back in her younger

days—in her eighties—she played the piano at retirement communities all over Little Rock. She was still playing in this retirement community, but an intuition was coming to her that she should set a boundary with that and put it on the shelf for now. She had some inkling that this was coming. And to tell the truth, and not meaning to be unkind, I heard later from some of the other residents that it really was about time for her to quit playing the piano.

After giving us this background, she went on to tell us this wonderful dream in which her sister, who is in heaven, came to her and said, “In heaven you’re going to be able to go to college and totally focus on the piano, and you’re going to be so fabulous with it. It’s okay to let it go for now.”

So this woman worked on her dream with the group, and in the end she walked out of there on that walker, in that gorgeous pink suit, and said, “I’ve made my decision. I know what boundary I need to set. I know what I need to do.

And I cannot *wait* until I go to college in heaven!”

So even at 103, people are listening for guidance from God through their dreams. I would have thought that a 103-year-old woman would have been dreaming about getting ready to die. Not exactly! She was dreaming about how to live her life in that community, with her capacities as they were at that point. And she listened. She made a decision from the dream to say no to her urge to do something that she enjoyed.

**H**ERE IS ANOTHER DREAM about drawing boundaries with ourselves. This is a one I had about a year ago when my life had gotten too busy. I dreamed that I was getting anthrax from my daytimer. I’m one of those people who still carry daytimers around, and mine weighs about forty-five pounds and is crammed full of everything I hope I’ll get done in the next five years. So the dream says I’m getting anthrax from my daytimer.

Now that’s clear enough. The ego is not an idiot. It knows how to decode the dream. It knows that anthrax is potentially fatal, that I could very well die from it. And it knows that my daytimer symbolizes how heavily I am scheduled. So it would seem that this would be easy. You

have a dream like that, and boom! You know what to do.

But of course we all have issues. We have early childhood issues, decisions that we made when we were little kids that don’t make it easy for the ego to simply say, “Oh, that’s a nice piece of information. I’m going to schedule this in.” After all, there are forces in the unconscious that are hard at work against limiting my commitments, or I wouldn’t be overscheduling in the first place.

When you get ready to set a boundary on yourself, it sometimes can be quite easy. You get the information

from the dream, and you say lovingly to yourself, “We need not to do X, Susan—we need to do Y.” Sometimes the doors just open, and you easily do it, and life is very good. But other times you get the message from the dream, and you try to set the boundary, and the countering forces from the unconscious are *huge*, which just means that you have to dive deeper, you have to do more inner work. You particularly have to ask the internal vulnerable child, “Who is it who



Diana McKendree

does not agree with the message of the dream?” You have to find out where the fear is.

Remember that no matter how old we get and how much spiritual growth we have, we still have a little vulnerable child inside. If you get a message from a dream that you’re supposed to do X or Y, and if you try to do it and find that you’re in glue and it’s not happening, the next thing you need to do is question the little inner child. If I ask my child what the problem is about trimming down my daytimer, she would say, “I decided when I was really young that I needed to save my dad, because I was the only one in the family who was really like him. And he was very busy. He had so much work to do. If Susan gets less busy, I’m afraid there won’t be anybody left to save my dad.”

So the adult listens in. Of course, my dad is in heaven. I’m sure he’s not overly busy. He couldn’t care less how busy I am. He would be totally cheering for me not to be too busy. But the child has its own anxieties and makes its own decisions based on those anxieties. And so the only answer is to go in, bring the child into consciousness, and work with the child’s anxieties and fears so that the child will stop sabotaging the ego’s attempt to set the boundary.

I should note that in addition the boundary is particu-

larly difficult to set. In addition the ego, the decision-maker, keeps collapsing. The person says, "I'm never going to do amphetamines again," and the poor ego just collapses in the face of the addiction. So there's a completely different set of circumstances that you have to work with in setting boundaries on yourself if you're dealing with an addiction. We need to keep that in mind. If we set the boundary and it goes well, we're good to go. If we set the boundary and it doesn't go well, we go in and work with the vulnerable child, and then we're likely to get some progress. But if we're dealing with addiction, just talking to the vulnerable child will not be enough. In that case we would need a more enriched set of interventions, which is not our focus here.

**B**ESIDES THE BOUNDARIES that we have to set with ourselves, there are many kinds of boundaries that we have to set with other people. Some of us don't set them at all—we become doormats. Some of us set so many that no one has any access to us. Some of us set boundaries that are too concretized, with no permeability at all. We don't update a boundary and let it change and flow—it's just, "The boundary has been set, this is it."

Our goal is to learn how to set boundaries with other people with love. Our goal is to put our hearts into it. I believe that most of us are underconnected to our hearts and undertrained in the skills of setting boundaries with love. So either we don't set them, or we wait until we have had it and set them with animosity. To find that place where we can speak our truth with love is to find a very sensitive, very valuable place in consciousness. Christ asks us again and again to speak the truth in love.

To illustrate how dreams help us set boundaries with other people, I'll tell you of a dream that came to a friend of mine who is a priest. This man had someone in his congregation who was being very invasive of his boundaries. In his dream, *he is sitting on a throne-like toilet surrounded by glass walls. This woman and her husband, who was equally intrusive, are standing outside the glass walls watching him. He waits and waits, hoping that they will go away so that he can do what he has to do in private. This doesn't happen, so he finally has to go ahead and do his business in their presence.*

This dream is giving him an obvious clue that it is time for him to set boundaries with the other person. Can he set the boundary with love—can he keep the connection and not totally blow the other person out of the water? This is not an easy challenge, especially given the fact that he has had *fifty-three* individual meetings with this woman in eight months. This is a signal that his personal issues have been constellated by her. A priest does not have fifty-three individual meetings with a parishioner in eight months unless his Messiah complex has been triggered, or perhaps some early childhood issue like, "They won't

love me if I say no," or one of 10,000 other issues that are in the unconscious. Usually, we don't set boundaries at the places where we have unconscious issues, and those issues are often tied to vulnerability and to the child. So, we get a dream like this eyes-in-the-bathroom dream. And we will not be able to set boundaries with strength and love until we work with the vulnerable inner child on the issues that surround this problem. We have to find out what those issues are. We have to listen to the child and work with the child



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and give it a grownup's hand to hold.

Psychologist David Snarsh says that to set a boundary in a loving or close relationship, we need to do four things. First we need to self-disclose—we raise the windowshade and tell the other person who we are and what we think and what we need. Second, we need to try to find a way to do that while keeping our heart connected to the other. This is not easy. Third, we need to soothe our own anxiety while we set the boundary. And last, we need to be willing to tolerate discomfort for the sake of growth.

Many of us can set a boundary with anger. It is much harder to set one while still remaining connected. Staying connected to the other person is our real task as Christians, and the dreams help us with this. They egg it along and try to help us find that balance that will let us speak the truth in love. So, if you go along too far without setting a boundary, you will dream about it again and again. If you are setting rigid boundaries, you will dream about it. If you cannot set boundaries with your heart, you will dream about it and dream about it.

In the individuation process we are being continually

recreated. This means that everything I committed myself to in years past has to be constantly renegotiated. We are in the setting-the-boundary business for as long as we are individuating, and that means for all our lives. I listen to God, God tells me to go do X, I go do X, and then eventually I get recreated into something else, and all that has to be redone.

In January of this year, after a very full Christmas, I began to have dreams that were clearly saying that I was overcommitted, especially to family. So I began drawing up some new boundaries, and I decided to try to handle some of it by email. One issue I dealt with was a role I had taken on in my extended family. Every other year we had been going on a big trip together, for which I was the cruise director. I'm a low-budget planner, so I would get up these inexpensive, fabulous trips, and everybody loved them. As soon as we would finish one, they would say, "When is the next one? When are you going to take us to Scotland?" This had been absolutely the right thing for me to do until now, and I had loved it, but I was getting more and more of a sense that I needed to stop.

So I start emailing the family to say that I would not be the cruise director for a trip to Scotland, which had been talked about for 2006. And I get an email back that says, "How about in '07?" I email back and say, "How about *not* in '07." And they email back and say, "How about in '08?" And I email back, "No, it's not going to happen in '08, and these are all the reasons why." There's a family member—I'll call her Aunt Mary—whom everybody adores. She doesn't go on any of the trips, much less plan them. And so I say in my email, "I know you feel that Aunt Mary loves you. I want you to pretend that I'm Aunt Mary. I want you to love me, and I'm going to love you, and we're all still going to be together. It's just that I'm not going to be planning these trips anymore." I was having to work hard to manage my anxiety here. My little kid was thinking, "If I'm not the cruise director, they're not going to love me. Then who would I be in the family? I still want my place at the table." But I held on, and I did it: I set the boundary.

The next night I dreamed that I had had a double mastectomy. Rather than being sad and distressed about this, I was thrilled! I needed less maternal energy in the total equation of my being, and the surgery symbolized me cutting back on that energy. I could be happy about it because I was navigating those boundaries with love. The next night I dreamed that I was a very tall, 22-year-old blond in a pink dress, and I had small, gorgeous breasts.

So the unconscious is working with us on boundaries. It is supporting our re-creation, shaping us in a certain direction and then giving back a little of what has been

## GUIDELINES FOR CENTERING PRAYER

1. Choose a sacred word (or simple attention to your breath) as the symbol of your intention to consent to God's presence and action within.
2. Sitting comfortably with eyes closed, settle briefly, then silently introduce the sacred word (or attention to breath) as the symbol of your consent to God's presence and action within.
3. When you become aware of thoughts, return *ever so gently* to the sacred word (or attention to breath).
4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.

 These are called guidelines for a reason. They are meant as a guide to this prayer but not as hard and fast rules. The most important thing in Centering Prayer is our intention, which is to set aside our ordinary thoughts and preoccupations and rest in the presence of God. It is recommended that Centering Prayer be practiced for at least twenty minutes twice a day. But pray as you can, not as you can't.

***The false self is looking for fame, power, wealth, and prestige. The unconscious is very powerful until the divine light of the Holy Spirit penetrates to its depths and reveals its dynamics.***

Thomas Keating, *The Human Condition*

Diana McKendree

surrendered after the major adjustment has been made—like the small, maiden breasts given back to me after the too-large maternal ones had been surrendered. It is because who we are has not yet fully been revealed that the commitments we made in the past must constantly be reviewed. This doesn't mean that we get rid of all of them, but many of them do come to a point of needing to be renegotiated. Our dreams will tell us when it is time. Our job, then, is to communicate to others who we are now in this current stage of our journey, keeping a connection to them as we set the boundaries that we have to set in order to allow life to go in the direction in which it is supposed to go.

Little Rock, AR The Rev. Susan Sims Smith

## Dreams and Our Need for Story

*“Our depth story comes into being as the moving woof threads of our personal themes are woven together with the stationary warp threads of the universal human and divine themes.”*

*This article is excerpted from a much longer lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.*

MOST OF US are not conscious of how much our living of life depends on story. If we think about it, though, we realize that any time we get an unoccupied moment, we almost always try to fill it with a story. We watch movies for stories. We watch television for stories. Some of us still read books for stories. We follow the news to keep up with the story of our time. We watch sports to follow the stories of the teams or of the star athletes. Even as we work, we feel ourselves to be part of a story: the story of our workplace, the story of our chosen field, the story of the task we are trying to accomplish. We feel somehow that our own story depends on our contribution to these greater stories. And most of all, our *relating to each other* depends almost entirely on the exchange of stories. We greet each other by saying, “What’s been going on?” And when old friends meet after not seeing each other for a time, they will say, “We need to catch up”—which means, “We need to catch up with our stories.”

So as human beings, we are living out a story. That story has levels. I have no idea how many possible levels of the human story there are, but I do know three broad levels that can be named.

First, there is the surface-of-life level. I call this our *dinner-party* story. It is the only story allowed at dinner parties. If someone at a dinner party wants to know your story, you can tell them things like where you grew up, where you went to college, who your spouse is, how many children you have, what you do in the work world, and where you went on your last trip. This can be interesting for a little while, but if you are like me, it will not be long before you are bored and stealing furtive glances at your watch. This is because dinner-party stories are not very deep, and if you know the human story at a deeper level, you know what thin soup this surface-of-life story is. For most people there comes a time when they need more than just the dinner-party story.

The next most accessible level, then, is the higher-

meaning level, or what we might call the *faith* story. This story includes more wounds and hard times than does the dinner-party story, and it has to do with the resultant building up of faith. The faith story definitely adds meaning to the surface-of-life story. It gives higher meaning to those parts of our surface-of-life story that cannot be reported at dinner parties because, even though they *are* at the surface of life, they are downers, they are heavy, they are stories of loss.

For many people the dinner-party story and the faith story together are enough to fill their lives. But for many others the faith story itself, once appropriated, is not enough to sustain long-term interest. We see evidence of this in the steady decline in participation in faith communities by those who have moved beyond the basic survival issues at the surface of life, and it is attested to further by the restlessness and searching about for more by those who do not want to leave their faith communities but are not fully fed there either. These people are ready for the next level, if only someone would show them how to get to it. They need the *depth* story.

A WAKENING TO OUR DEPTH STORY, of course, means awakening to the unconscious. Paying attention to our dreams is not the only way to relate to the unconscious, but it is the primary, most steadily available means, and it is our best avenue to this third level of our story. Note that when we go to this deeper level, we are still involved in the other two levels of our story as well. The surface-of-life story and the faith story continue to unfold, amplified by the greater awareness of the *whole* story that is now arising from the depths. This wholeness aspect of our depth story is very satisfying, which no doubt accounts for the most amazing thing about our depth story: it never gets boring. And not only is it hugely interesting, but, like the Energizer bunny, it keeps going and going.

A good way to think about our depth story is to imagine it as a fabric being woven on a loom. A woven fabric is made up of two sets of threads: the warp is comprised of the stationary threads that are fastened lengthwise onto the loom, and the woof is the threads that are shuttled back and forth across the warp. The warp of our depth story—the part that is stationary—is made up of the universal threads that are found in every person’s story. There is, in fact, a universal human story, and there are a number of lenses through which it can be viewed. A lens I have gradually discovered over the years is one that focuses on human life in twenty-year stages. There are distinctive attributes of life from birth to age twenty, from twenty to forty, and so on, and our dreams take up the

problem of how we are doing with these. This is just one example of the many sets of warp threads that appear universally in everyone's story. Just because we don't know about these threads does not mean they are not there. In fact, our dreams work very hard to keep us on the broad course of the universal human story. They try to catch us up if we have fallen behind. They try to adjust us to our present stage if we are currently caught up. And they try to prepare us ahead of time for the change to the next stage.

Besides the universal human story, the warp that is fastened onto the loom of our depth story also contains threads of the universal story of God. These have to do with the mysterious, long-term story of divine life of which we are somehow a part. Our dreams actually talk to us about the greater story that extends beyond this world of space and time. They bring us insights and understandings about this that can hardly come in any other way, unless it be by the other depth avenues like visions and meditation experiences. So the warp of our depth story is made up of threads of the universal human story and of the universal story of God.

Across this warp are woven the woof threads of our personal themes. We each have our personal story, our own unique, individual experience, our daily tasks and trials and joys. A large proportion of our dreams are about this part of our story. Our depth story comes into being as the moving woof threads of our personal themes are woven together with the stationary warp threads of the universal human and divine themes.

When we tune in to our depth story by paying attention to our dreams, we become much less dependent on movies, television, and the nightly news for our own sense of story. We cease to fear that silence or stillness will reveal to us a lack of meaning in our lives. Every morning we wake up and look at our dreams to see what page we are on in this neverendingly interesting story of ours. And when we gather together in dream groups in our churches and share our depth stories with each other, we experience Christian community more profoundly than we ever have before.

Remember that people relate primarily through shared stories. When you share your depth story with others, you bond with them truly and deeply. *Everyone* is interesting when you know his or her depth story, and you always care about the next installment. This is why it is usual for dream groups to keep going strong week after week, month after month, and year after year.

I would suggest, in fact, that because of the sharing of depth stories, a church dream group is, in practice, a very high form of Eucharist. This suggestion is based

not only on my personal experience of dream groups but on a dream I had about giving thanks to God. As you probably know, the word "eucharist" comes from the Greek word for "thanksgiving" or "gratitude." Here is a dream I recorded on July 16, 1990, one year before I helped start the first dream group in our church.

*An understanding was conveyed clearly—not in images, but as pure meaning—that the real way to show gratitude to God, to glorify him, to thank him, is to experience Spirit in one's life and tell one's story. This is the true way to relate to God—to tell one's story of one's experience of God.*

This, I would suggest, is why we need dream groups in our churches—many, many dream groups. We need them so that we can tell each other the *whole* story of our experience of God, the story from the depths as well as from the surface and from the heights. We need dream groups in order to share a level of Eucharist—of storytelling—that might well be more profound than any other.

Danielsville, GA *Joyce Rockwood Hudson*

*A Veriditas Program*  
**Walking a Sacred Path &  
School of the Sacred Feminine**  
*Chartres Cathedral, France • May 2007*

- **Cycle I, May 14–19: Virgin Mother Crone**  
**Faculty: Marion Woodman—Jungian analyst, author, visionary of the embodied soul, who has explored the relationship between psyche and soma through 30 years of teaching.** This week with Marion promises to be rich and transformational on many levels.
- **School of the Sacred Feminine, May 19–20: Chartres Weekend.** **Faculty: Judith Tripp—psychotherapist, musician, leader of Women's Dream Quest, director of the Veriditas School of the Sacred Feminine.** Meditation, movement, writing practice, art, cathedral worship, and telling stories of pilgrimage.
- **Cycle II, May 21–26: Teresa of Avila: A Raw Experience of the Holy.** **Faculty: Lauren Artress—author of *Walking a Sacred Path*.** What does Teresa of Avila have to say to us for our times? How can her experience with the divine illuminate the spiritual path for us?
- Early Registration (thru Jan. 31): Cycle I, \$1,100; School of the Sacred Feminine, \$250; Cycle II, \$995. • After Jan. 31, \$1400.

*A Labyrinth Facilitator Training will be held May 28–29 in Chartres with Lauren Artress.* • For information on all programs go to [www.veriditas.net](http://www.veriditas.net) or email [contact@veriditas.net](mailto:contact@veriditas.net).

Photo by Diana McKendree

## Dreams and Color

*“If we only work on the image in the dream, without taking the color into account, we miss a good part of the meaning.”*

*This article is excerpted from a much longer lecture given at the Haden Institute’s SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.*

IF SHOWN A RED DOOR AND A BLUE DOOR and asked to give our associations with each, we will give different associations for the idea of “door” in each instance. This is because color alters our associations. It alters the meaning of things in our dreams just as it does in our waking life. You know that when you get up in the morning and look through a closet full of clothes, you may pick out a color to wear that somehow resonates with the way you are feeling that day. The same kind of thing happens in our dreams. If we only work on the image in the dream, without taking the color into account, we miss a good part of the meaning. So working on the image *and* the color is very important. Color in our dreams is just as much a symbol as are all the other parts. Color combines with the other symbolic elements to create the full meaning.

Color resonates with feeling—it paints our dreams with emotion. At the subliminal level our bodies and our brains react to color with an emotional response, which means that color perception is actually converted to physical and emotional responses in our brain and body. We are moved by color at all levels.

Though we all have our own personal associations with color, there are also subliminal associations with color that most people hold in common. On the lower end of the color spectrum, the redder shades tend to evoke warmer emotions and emotions related to activity. These colors are outwardly focused. In research situations, red evokes responses like action, aggressiveness, desire, excitement, sexuality, and passion. With orange it is a little bit different. Orange takes us more into emotions of futuristic expectation. Feelings evoked by yellow are described by such words as spontaneous, projective, aspiring, investigative, and hopeful.

The colors at the bluer end of the spectrum relate to emotions that are cooler, calmer, more inward turning. Blue tends to relate strongly to the spirit. In research situations, green tends to be associated with a pulling within for safety, and with self esteem and self assertion. It is also associated with possessiveness and defensiveness,

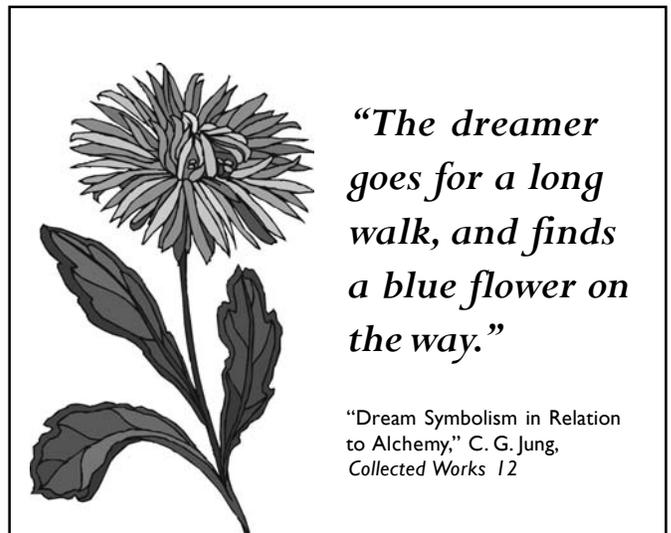
though not necessarily in a negative sense. Green tends to evoke a sense of controlling one’s environment and turning within. Blue is associated with such qualities as tranquility, calm, depth of feeling, harmony, and belonging. It is in this aspect of harmony that leads us to the associate blue with the spirit. And finally we come to purple, or violet. This has always been a color tightly tied to the religions and mystical activities of the world, and, indeed, in research situations purple evokes a sense of mystical union. Purple also has an association with unrealistic yearnings for wish-fulfillment.

Black, white, and gray tend to have related emotional associations. The change of color from black to white evokes associations having to do with awareness. In dreams, light—whiteness—often appears in association with points of transformation in the dreamer’s life. Transformation has to do with becoming aware. In a research setting, you get such associations with white as awareness, consciousness, purity, and newness. Black, on the other hand, is more associated with the unknown, with the shadow side of self. Black tends to evoke such associations as the unconscious, the unknown, death, nothingness, renunciation, and fear.

Gray is an interesting color. It is typically associated with lack of color. In both a psychological sense and in our dreams, it tends to relate to a barrier, a shielding from emotions. It speaks of detachment and noninvolvement, of isolation, of not wanting to get in touch with feelings.

So pay attention to the color in your dreams. Color adds to the compensating message in the dream and gives us more information than we can get by working with imagery alone.

Cave Creek, AZ Robert HOSS



## Walking the Walk



Danae McKenbrae

*This article is excerpted from a forum presented at the Haden Institute's SUMMER DREAM CONFERENCE, Kanuga Conference Center, June 11–16, 2006.*

**Joyce Rockwood Hudson:** It is wonderful to come to this five-day conference and immerse ourselves in dream work and in the kind of community that is possible when everyone knows about the unconscious and our dialogue with it. We talk a lot of good talk here about how to live in continual dialogue with our Godnature. But what will happen when we go home? Will we still have a supporting structure for keeping up with this work? If not, how well will we be able to walk this walk during the time between this conference and the next one?

For some of us, this is not a problem. Some of us go home to dream groups in our churches. But the Christian dream-group movement is a new land that is only just beginning to be settled. Church dream groups are few and far between. Most people who are in groups today are founding members of their groups. So if you do not yet have a church dream group and you want to be in one, you are going to have to be a pioneer. To do this on a frontier basis, I recommend the article “How To Start a Dream Group in Your Church” from Rose 8, which you can find on the SeedWork website ([www.seedwork.org](http://www.seedwork.org)). This article suggests seven books to read and tells how to go about organizing a book study in your church that will lead right into a dream group. This entire set of instructions is only one page long—starting a dream group is not hard to do. Mainly you have to feel the dedication for it, and you have to remember that you will always be dealing with a small number of people out of your total congregation. Church dream groups everywhere are small.

If you would rather start your dream group as a “town settlement” instead of a seat-of-your-pants frontier settlement, you can go to the Haden Institute for some dream leader training.

**Bob Haden:** Our Dream Leader Training is a two-year program. People come to Kanuga for three long weekends per year—they come in on Thursday afternoon and leave right after breakfast on Monday. The group with which you enter for your first intensive is the group you will be with for your whole two years. The first thing you do is share your spiritual life story with that group. Every time you come, you and your group will have your own dream practica, working your dreams with a faculty member. You join with the other groups for lectures, workshops, and fellowship.

During the first year you find someone to work with you on dreams on a one-to-one basis, either back at your home

location or long-distance by phone. In the second year you form a dream group under our auspices, and you turn in a report for six of the times that you meet with your group. We try to get right back to you with help and advice. We have a reading list and a required number of one-page book reports. You'll write a paper each year, the first one three pages long and the second one five. This training will prepare you to lead dream groups in any kind of setting, whether out in the secular world or in the Church.

Thanks to Susan Sims Smith there is at least one place in the country where a church dream group leader has strong support from the larger Church structure.

**Susan Sims Smith:** I work directly for the Bishop of Arkansas in a project called SeedWork. The purpose of SeedWork is to give people practical spiritual tools by which to have a more personal relationship with God. At present SeedWork supports active dream groups in about 40% of the churches in our diocese, as well as some groups that we sponsor in colleges and drug treatment centers. We hope to start one soon in a women's prison.

Diocesan support for our dream group leaders takes various forms. The northwest Arkansas leaders are coordinated by someone trained from our office, and they meet three or four times a year. Often I go to these meetings, or we send a speaker. The Little Rock dream group leaders, including any leaders within driving distance of Little Rock, meet once a month for supper. They have a one-hour program—someone comes in and gives a talk—and then they eat supper together. As they eat, they all go around and talk about what's going on in their dream groups. Then in the last hour they finish whatever the presentation was. So the diocese does what it can for the dream group leaders. We train them. We're available if they have something messy going on with a group and get stuck, which hasn't happened very often but has happened occasionally. Once or twice we have even gone out to help. In general we are available by phone and by email to support all of our dream group leaders.

SeedWork's dream work program is made up of small groups of faithful people who are having a really good time. Just the fact that it is in the church bulletin that there is a dream group in a parish starts to affect the consciousness of the congregation. The organist starts to have dreams—his cat dies and he's grieving, and his dreams come in and give him some healing. Last summer I was in a Walmart, and on the other side of the store I see a surgeon who goes to Trinity Cathedral, and he's running toward me, pushing his basket. When he reaches me, he says, “I had a dream! I've got to tell you my dream!” He's not in a dream group, but he has heard me preach about dreams—he knows there's a dream group in the church. A dream group starts to shift the consciousness of all the people in the church, whether they are going to it or not.



Diana McKendree

A HADEN INSTITUTE PROGRAM

## SUMMER DREAM CONFERENCE *God's Forgotten Language*

June 24–29, 2007 • Kanuga Conference Center • Hendersonville, NC

*For clergy, counselors, and therapists, for lay dream-group leaders,  
and also for dreamwork beginners*

**T**HE HADEN INSTITUTE'S SUMMER DREAM CONFERENCE is a major conference for all who want to recover the Biblical tradition of listening for God's word in our nightly dreams. The early Church theologian Tertullian asked: *"Is it not known to all people that the dream is the most usual way of God's revelation to humankind?"* Later generations have discounted dreams, at great loss to our souls.

Understanding our dreams in the light of the Christian faith and tradition is the objective of this conference. In addition to lectures and workshops—including offerings for beginning and advanced levels—there will be indoor and outdoor worship, the Kanuga labyrinth, and all the gifts of the Blue Ridge Mountains in summer. Participants

from around the country attend this event, returning each year for the rich experience of Christianity fully integrated with inner work.

**Key Presenters in 2007** will be **Cathy Smith Bowers**, author, poetry professor; **Bob Haden**, Episcopal priest, Haden Institute director; **Joyce Rockwood Hudson**, author, ROSE editor; **Larry Maze**, Episcopal Bishop of Arkansas (Ret.); **Diana McKendree**, psychotherapist, spiritual director; **Susan Sims Smith**, Canon for Special Ministries in the Diocese of Arkansas; **Jeremy Taylor**, Unitarian minister, author, co-founder of the International Association for the Study of Dreams, and **Chelsea Wakefield**, psychotherapist, spiritual director.

**KEY PRESENTATIONS:** Your God Is Alive and Well and Appearing in Popular Culture: *Maze* ♦ Snakes in Dreams: *Haden* ♦ Toward a Non-Striving Inner Masculine: *Sims Smith* ♦ The Dark Feminine: *Wakefield* ♦ Dreams and Physical Health: *Taylor & Medical Panel* ♦ The Dreams of Gilgamesh: *Smith Bowers* ♦ Jesus and the Book of Wisdom: *Hudson* ♦ The Implications of Long Term Dreamwork for the Evolution of Consciousness: *Taylor* ♦ The Spiral of Transformation: *McKendree* ♦ Fear and the Shaping of Religion: *Maze* ♦ The Sacrament of Confirmation for the Inner Feminine: *Sims Smith* ♦ Dream Theater: *McKendree*

**Register online at [www.hadeninstitute.com](http://www.hadeninstitute.com) ♦ Phone: 828/693-9292 ♦ Email: [office@hadeninstitute.com](mailto:office@hadeninstitute.com)**

To make room for more participants, please consider requesting a double room instead of a single. Thanks!

### CD Sets: Selected Lectures from the Haden Institute's SUMMER DREAM CONFERENCE

THESE CD SETS are available from SeedWork, a program of the Episcopal Diocese of Arkansas. **Prices include shipping.** To order, send a check or money order payable to **SeedWork**, P.O. Box 164668, Little Rock, AR 72216. (Phone: 501/372-2168 ext. 2030.) *This page can be used as an order form.*

**Selected Lectures from the 2003 Summer Dream Conference**

Seven-CD set: \$30 ♦ Sgl CDs: \$5 (see [www.seedwork.org](http://www.seedwork.org) for titles)

**Selected Lectures from the 2004 Summer Dream Conference**

Seven-CD set: \$30 ♦ Single CDs: \$5 each (use boxes below)

- 1. Dreams, Parables, and the Kingdom of Heaven, *Joyce Rockwood Hudson*
- 2. Six Principles of Group Dreamwork, *Jeremy Taylor*
- 3. Long Term Relationships and the Unconscious: The Dances of the Selves, *Susan Sims Smith*
- 4. How Dreams and Jung Have Helped My Spiritual Journey, *Bob Haden*
- 5. Woman in Blue: The Deep Feminine Invites Us to Christ, *Susan Sims Smith*
- 6. Individuation and Dreams in the Life of Thomas Merton, *Bob Haden*
- 7. Individuation and the Pearl of Great Price, *Joyce Rockwood Hudson*

**Selected Lectures from the 2005 Summer Dream Conference**

Ten-CD set: \$30 ♦ Single CDs: \$5 each (use boxes below)

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- 2. Three Prophetic Dreams, 1890, *Bob Haden*

- 3. Why Dreams? Why Us? Why Now? Exploring the Popularity of THE DA VINCI CODE, *Joyce Rockwood Hudson*
- 4. Sophia Provides Strength to Surrender to the Self, *Susan Sims Smith*
- 5. Dream Recall and Hints for Working with Your Dreams, *Jeremy Taylor*
- 6. Negotiating the Inner Peace Treaty, *Chelsea Wakefield*
- 7. Masculine and Feminine: Split in the Garden, Healed by Christ, *Larry Maze*
- 8. Dreams and Addiction, *Susan Sims Smith*
- 9. Children's Dreams and Nightmares, *Jeremy Taylor*
- 10. Dreams of Everlasting Life: The Gospel According to the Paraclete, *Joyce Rockwood Hudson*

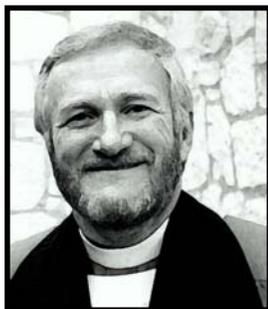
**Selected Lectures from the 2006 Summer Dream Conference**

Coming in spring 2007. Pre-orders accepted.  Ten-CD set: \$30 ♦ Singles \$5

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- 2. A Christian Toolkit for the 21st Century, *Joyce Rockwood Hudson*
- 3. Dreams That Help Us Set Boundaries, *Susan Sims Smith*
- 4. Working with the Language of Dreams, *Robert Hoss*
- 5. Dreams and the Evolution of Consciousness, *Jeremy Taylor*
- 6. Walking the Walk: A Forum on Church Dream Groups, *Haden, Hudson, Smith*
- 7. Dreams and Metaphysics, *Susan Sims Smith*
- 8. Working with Color in Dreams, *Robert Hoss*
- 9. Lucid Dreams, *Jeremy Taylor*
- 10. Dreams and Our Need for Story, *Joyce Rockwood Hudson*

## Bishop Larry Maze: Why Men Are Slow to Take Up Inner Work

Excerpted from a lecture given at the Haden Institute's **SUMMER DREAM CONFERENCE**, Kanuga Conference Center, June 26–July 1, 2005.



AS SOON as they are split apart in the Adam and Eve story, masculine and feminine energies begin to get confused with male and female. Adam takes his newly discovered self as a man and claims the energy of the masculine and begins to see it as torn apart from this woman, who has claimed the energy of the feminine. This is represented by that early picture of the man and the woman rushing out to clothe themselves, to give themselves protection, because from that point on it was not Adam and Eve, it was a man and a woman, quite different and quite separate. The split goes on to become wider and wider until we end up with our interior, our psyche, completely separated along the lines of that kind of energy, totally identified with whether we are man or woman.

Now, frankly, I think women are ahead of us men in this new inner work development in the Church. Because of the nature of feminine energy, women have been able to process this inwardly, in the dark recesses of the soul, in those places of feminine receptivity. They have been able to do this in a way that is beginning to produce results that we men have yet to experience, partly because where we process is *not* in the feminine. We tend to want to process in masculine energy, which is: "I'm going to figure this stuff out, I'm going to get it all clear in my head, it's going to be B follows A, and C follows B." That is masculine energy. It says: "If I'm going to change, I'm going to have an entirely rational reason for changing, and it's going to make sense, and if it doesn't make sense, I'm not going to do it." And frankly, some of this—if indeed not most of this—*doesn't make sense*. You cannot make neat formulas of dreamwork. You cannot make neat formulas of the interior journey, of trying to address the split between masculine and feminine. So in order to go forward, men are going to have to start to reclaim their rightful share of feminine energy.

Little Rock, AR *The Rt. Rev. Larry Maze*



Larry Maze has just retired as the Episcopal Bishop of Arkansas. He will return as a speaker at the Haden Institute's 2007 Summer Dream Conference.

## Natural Spirituality Regional Gathering

February 9–11, 2007 (or come for Feb. 10 only)

Mikell Camp and Conference Center, Toccoa, Georgia

OVER 100 PEOPLE ATTENDED the 2006 Gathering. Come join us for the next one. This two-tiered event—a one-day conference within a larger weekend conference—is aimed at natural spirituality veterans and inquirers alike. There will be lectures, workshops, small-group dreamwork, discussions of natural spirituality program issues, introductory sessions for inquirers, meditative movement and contemplative prayer opportunities, worship, and time for relaxation and fellowship. Staff includes **Bob Haden, Joyce Rockwood Hudson, and Jerry Wright.**

This interdenominational conference is sponsored by natural spirituality groups in the Episcopal Diocese of Atlanta. Camp Mikell is located in the mountains of North Georgia.

To register, phone or email Agnes Parker  
706/742-2530 • [akbparker@earthlink.net](mailto:akbparker@earthlink.net)  
Registration deadline: January 26, 2007

**Saturday-only fee:** \$30 (includes lunch)

**Weekend fees:** ~~\$150=double~~ (filled) • ~~\$215=single~~ (filled)

- **\$95=dorm** ("barracks" bed and bath: Spartan but adequate—a good deal!)
- **\$85=on your own for lodging** (this fee includes all meals and activities)
- A \$50 reduction in the dorm fee (to \$45) is available upon request to anyone who cannot otherwise attend the conference.



Photo by Diana McKendrew

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 **NATURAL SPIRITUALITY  
REGIONAL GATHERING**

Supporting *Christian DreamWork*—A weekend retreat for dream work veterans and inquirers alike

February 9–11, 2006, Toccoa, GA. (One-day option: Feb. 10) Staff includes **Bob Haden, Joyce Rockwood Hudson, and Jerry Wright**. Offering practical inner work skills and high-level fellowship. Come for the weekend or for Saturday only. Workshops, music, fireplaces, good food, rustic nature. At Mikell Camp and Conference Center in the mountains of North Georgia. See p. 31 for more details.



 **IRELAND  
PILGRIMAGE**

A sacred journey combining Celtic spirituality & Jungian psychology.

This year's theme: **Contemplation and the Celtic Tradition**

May 20–June 1, 2007. Led by **Dr. Jerry R. Wright**, Jungian analyst, Presbyterian minister; **Chelsea Wakefield**, psychotherapist, spiritual director; **J. Philip Newell**, Celtic spirituality scholar, former Warden of Iona Abbey, author of *Listening*

for the Heartbeat of God. For information: Phone: 770-492-1566 or 770-656-3818; E-mail: [jerrywright@comcast.net](mailto:jerrywright@comcast.net).

 **THE HADEN INSTITUTE**

Phone: 828/693-9292; Email: [office@hadeninstitute.com](mailto:office@hadeninstitute.com); Website: [www.hadeninstitute.com](http://www.hadeninstitute.com).

▣ **Summer Dream Conference, June 24–29, 2007, Hendersonville, NC**, Kanuga Conference Center. Key Presenters: **Bob Haden, Joyce Rockwood Hudson, Larry Maze, Diana McKendree, Susan Sims Smith, Jeremy Taylor**. For clergy, counselors, and laypeople, beginning and advanced in dream work. See p. 30 for details.

▣ **Dream Leadership Training. Next entry deadline: February 1, 2007.** Next intensive, Kanuga Conference Center, Hendersonville, NC, March 1–5, 2007; special faculty: **Jerry Wright**, Jungian analyst, Presbyterian minister. See p. 17 for more dates.

▣ **Spiritual Direction Training. Next entry deadline: March 1, 2007.** Next intensive, Kanuga Conference Center, Hendersonville, NC, April 12–16, 2007; special faculty: **Marcus Losack**, Irish Anglican priest and director of Ceilé Dé, the premier Celtic spirituality organization in Ireland. Canada Intensive, Mt. Carmel Spirituality Centre, Niagra Falls, Ontario: next starting time is October, 2008—register now. See p. 17 for more dates.

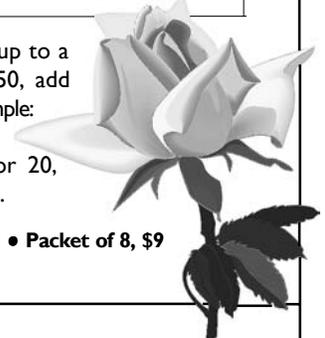
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LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality programs (dream groups based in churches) that we know about at this time. This list includes programs that are only in the study group phase as well as those with established dream groups. The groups are not stamped from the same mold—each is organized in its own way. **Groups that are not on the list are invited to let THE ROSE know of their existence.** If there is no group in your area, consider starting one: see [www.seedwork.org](http://www.seedwork.org) for resources. Programs marked with an asterisk (\*) are new to the list since the last issue of THE ROSE.

## What Is Natural Spirituality?

THE TERM NATURAL SPIRITUALITY refers to the teaching and healing of the Holy Spirit that come to each individual through the natural processes of life. In biblical tradition, this realm of the Spirit is called Wisdom. Natural spirituality is also a tag for church programs consisting of one or more dream groups—or “journey groups”—supported by introductory classes that teach the principles of Jungian psychology as tools for a deeper Christian journey.

Natural spirituality as a church program was pioneered at Emmanuel Episcopal Church in Athens, Georgia in 1991. Joyce Rockwood Hudson was the initial teacher in that undertaking, and she eventually wrote a book, *Natural Spirituality: Recovering the Wisdom Tradition in Christianity* (JRH Publications, 2000), which contains the contents of the introductory class and a description of the Emmanuel program. With the publication of this book, other churches began to start natural spirituality programs of their own, structuring their introductory classes as study groups centered on the book.

Natural spirituality programs are spreading far and wide. The strongest geographical concentration so far is in Arkansas, where the Rev. Susan Sims Smith, Canon for Special Ministries for the Episcopal Diocese of Arkansas, works specifically to support parish programs of inner work, including dreamwork.



### **NATURAL SPIRITUALITY BOOK**

Available from [amazon.com](http://amazon.com); [b&n.com](http://b&n.com); local bookstores by special order.



### **WWW.SEEDWORK.ORG**

- ☐ **Natural Spirituality Group Resources:** download and print, or order by mail
- ☐ **Back issues of The Rose:** view and print
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- ☐ **Mail:** P.O. Box 164668, Little Rock, AR 72216  
**Email:** [seedwork@seedwork.org](mailto:seedwork@seedwork.org)  
**Phone:** 501/372-2168 ext. 2030