

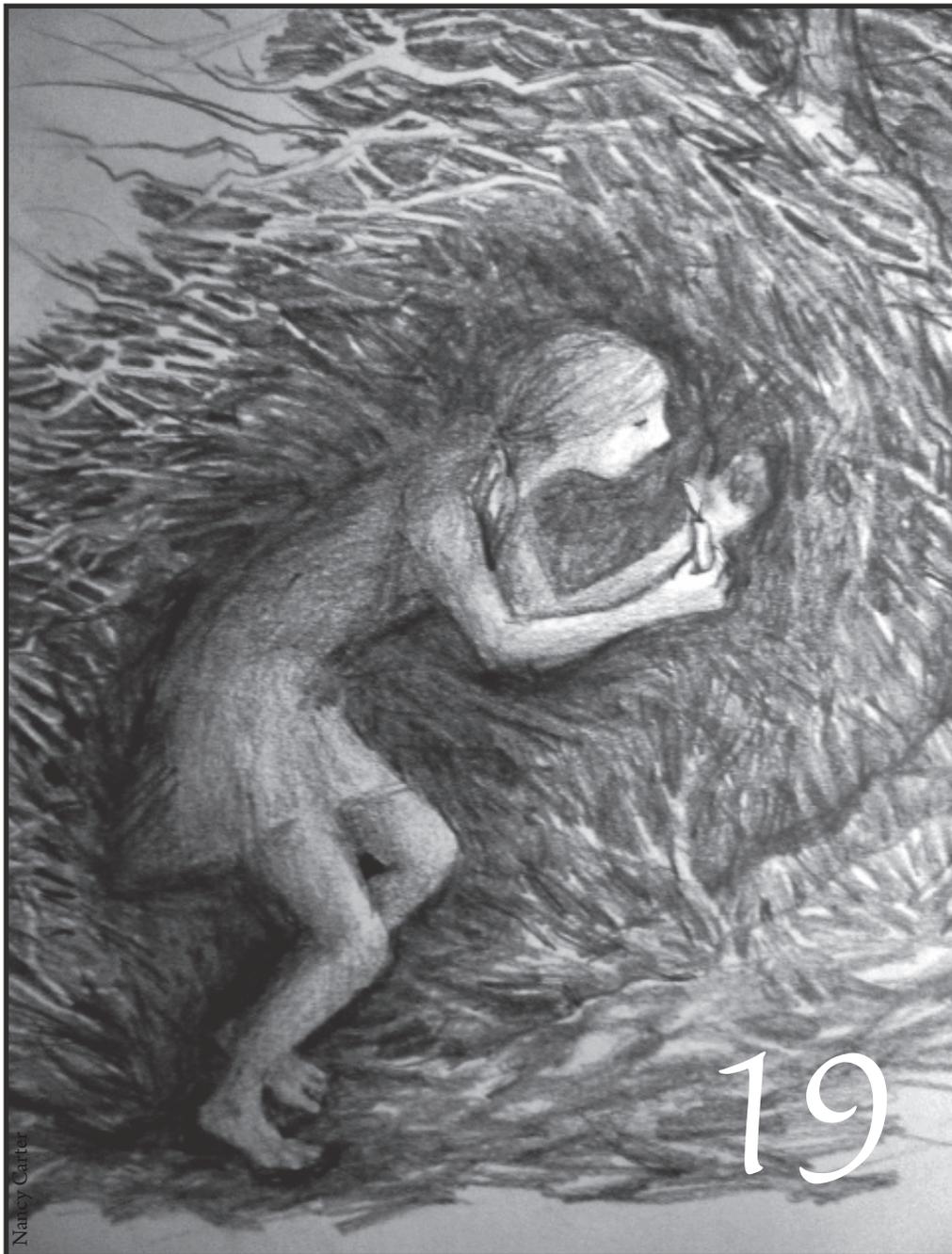


The Rose

Inviting Wisdom into our lives and churches

Emmanuel Church ✠ Athens, Georgia

Fall 2011~Winter 2012/Issue 19



Nancy Carter

19

The Rose

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Fall 2011~Winter 2012, Issue 19

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Articles range from 100 to 2,000 words. Digital submission is preferred. Material should be appropriate to the mission of *The Rose*. All submissions should be sent no later than December 2011 to:

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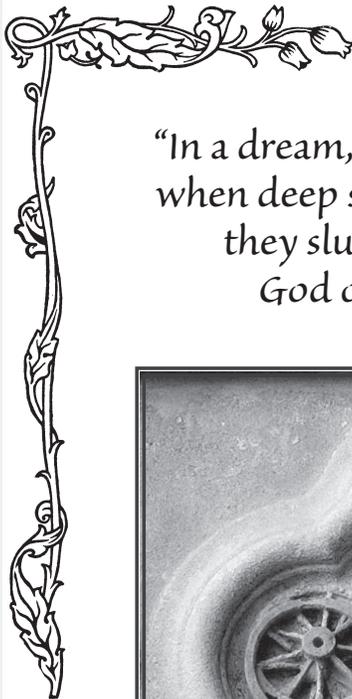
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by Mary Anne Haden

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“In a dream, in a vision in the night,
when deep sleep falls on mortals as
they slumber in their beds,
God opens their ears.”

- Job 33:15-16



Ezekiel's Dream-Vision of a Wheel, Amiens Cathedral, France.

A NOTE FROM THE EDITOR



This issue of *The Rose* comes to you in the cool leaf-blown days of fall. We have passed through the autumnal equinox and are headed into a season of longer shadows. I invite you to find a cozy spot, slip on your favorite sweater or wrap up in a blanket, and linger on the words spoken during the warm days of a distant summer in the North Carolina mountains.

Articles in this issue are excerpted from keynote presentations given at the Haden Institute's 2010 *SUMMER DREAM CONFERENCE* held at the Kanuga Conference Center in Hendersonville, North Carolina. You may listen to the lectures in full by downloading them for FREE, by going to iTunes (search "seedwork") or to the website www.archive.org (search "seedwork"). CDs are also available for purchase through Lucky Dog Audio by contacting charles@luckydogaudio.com.

In the summer of 2010 at Kanuga it rained and rained for days. If you listen closely to the audio from the conference, you can hear the sound of that rain's music as it falls outside the open doors and windows of the hall where we had all gathered for the talks.

In many Middle Eastern languages the word for rain is the same as the word for grace. And so, may grace rain down on us all as we listen for God's forgotten language. May we find within these pages refreshment in the conversation and deep renewal on the journey.

Peggy Thrasher Law



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Nancy Carter (cover), Charles Hudson III, Peggy Thrasher Law, Betty Beshoar, Deborah Carter, Julie Jones Boulée, Mary Anne Haden (back)



What Is The Rose?

The Rose is published twice a year by the Natural Spirituality Group at Emmanuel Episcopal Church in Athens, Georgia. Our mission is to help link together groups and individuals engaged in integrating dreamwork and other authentic aspects of the inner journey into everyday 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 looking at the deeper meaning of Scripture; for poetry and short reflections; for photography and artwork; and for exchanging information about how natural spirituality programs are conducted in different places.

The Rose is offered free of charge and moves freely through the world like grace, like prayer. The symbolism inherent in the image of the rose is deep and layered. Says Marion Woodman, "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."

Says the poet Rumi, "Do you hear the bud of Jesus crooning in the cradle?" Join us as we listen for the Wisdom of God.

Natural Spirituality Programs

LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality programs (dream groups based in churches) that we know about at this time. These 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: go to www.seedwork.org for resources. Programs marked with an asterisk (*) are new to the list since the last issue of *The Rose*.

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 Grp. (nondenom.) [501/758-3823], LR
Pulaski Hgts. United Methodist 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

FLORIDA

Trinity Episcopal Church, Apalachicola
St. Peter the Fisherman Epis. Church, New Smyrna
Cokesbury Methodist Church, Pensacola
Water's Edge Group, Pensacola
Faith Presbyterian Church, Tallahassee

GEORGIA

Epis. Church of St. John and St. Mark, Albany
Emmanuel Episcopal Church, Athens
St. Gregory the Great Episcopal Church, Athens
All Saints' Episcopal Church, Atlanta
St. Luke's Episcopal Church, Atlanta
First Presbyterian Church, Atlanta
St. Bartholomew's Episcopal Church, Atlanta
St. Timothy's Episcopal Church, Calhoun
Good Shepherd Episcopal Church, Covington
St. Elizabeth's Episcopal Church, Dahlonega
St. Patrick's Episcopal Church, Dunwoody
St. Stephen's Episcopal Church, Milledgeville
St. Augustine's Episcopal Church, Morrow
St. Peter's Episcopal Church, Rome
St. Anne's Episcopal Church, Tifton

ILLINOIS

Grace Episcopal Church, River Forest

INDIANA

Lindenwood Retreat Center, Donaldson
Bethany Retreat House, East Chicago

KANSAS/MISSOURI

St. Mary Magdalene Episcopal Church, Kansas City

KENTUCKY

Wapping Street Group (nondenom.) [502/352-1704], Frankfort
Christ Church Cathedral (Episcopal), Lexington

LOUISIANA

Northminster Church, Monroe
St. Michael's Episcopal Church, Mandeville

MARYLAND

First Unitarian Church, Baltimore

MICHIGAN

Hope Reformed Church, Holland
Grace Episcopal Church, Traverse City

MINNESOTA

St. Nicholas Episcopal Church, Richfield

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
Unitarian Universalist of Transylvania Co., Brevard
First Baptist Church, Elkin
First United Methodist Church, Elkin
St. James' Episcopal Church, Hendersonville
All Saints' Episcopal Church, Southern Shores
St. Paul's Episcopal Church, Wilkesboro

OHIO

First Unitarian Universalist Church, Youngstown

SOUTH CAROLINA

Liberty Hill Presbyterian, Camden
Grace Episcopal Church, Charleston
Trinity Episcopal Cathedral, Columbia
First Baptist Church, Greenville
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
St. John's Episcopal Church, Memphis
St. Paul's Episcopal Church, Murfreesboro
Second Presbyterian Church, Nashville

TEXAS

Nondenom. [ph. 210/348-6226], San Antonio
Christ Episcopal Church, Tyler

VIRGINIA

Emmanuel Episcopal Church, Virginia Beach

FRANCE

American Cathedral (Epis.), Paris
Chapel at Kanuga by Peggy Thrasher Law

The House where Natural Spirituality was born.

Watercolor by Charles Hudson

<http://web.me.com/charleshudson>



Emmanuel Church Grounds, 1990's

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 supported by introductory classes that teach the principles of Jungian psychology as tools for a deeper Christian journey.

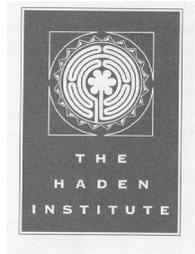
Natural spirituality as a church program was pioneered at Emmanuel Episcopal Church in Athens, Georgia, in 1991. Joyce Rockwood Hudson was the initial teacher in that undertaking, and she eventually wrote a book, *Natural Spirituality: Recovering the Wisdom Tradition in Christianity*, which contains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

Today the growth and spread of natural spirituality programs in churches are supported by *The Rose*, by the training programs of the Haden Institute, by the SeedWork website, by online resources, and by conferences and retreats announced in *The Rose*.

Where To Find Resources

- ✠ *Natural Spirituality* by Joyce Rockwood Hudson
~amazon.com, or local bookstores by special order
- ✠ *Unopened LETTERS from God* by The Rev. Bob Haden
~purchase online: www.hadeninstitute.com
- ✠ Training for dreamgroup leaders~www.hadeninstitute.com
- ✠ Resources for dreamgroups~ www.seedwork.org (click **Dreams & Spirituality**)
- ✠ Back issues of *The Rose*~www.seedwork.org (click **The Rose**)
- ✠ Free downloads of conference lectures
~www.seedwork.org (click "Seedwork Audio") or
~www.archive.org (search "seedwork")
- ✠ CDs of conference lectures~email:
charles@luckydogaudio.com
- ✠ Tallulah Lyons~www.healingpowerofdreams.com
~www.allthingshealing.com

The Haden Institute Training Programs



☐ Two-Year Dream Leader Training

Three 4-day weekend intensives per year in residence at Kanuga Conference Center, Hendersonville, NC. The remainder is distance learning. New classes begin March and August of each year. Apply now to secure a space.

2012 Dream Leader Training Intensive Dates:

Mar 1-5, 2012 / Aug 23-27, 2012 / Nov 29- Dec 3, 2012

Jeremy Taylor, Bob Hoss, Chelsea Wakefield, Jerry Wright, Diana McKendree, and Bob Haden will be the keynoters for the Dream Leader Training intensives. Most are Jungian psychotherapists and all have many years of teaching the dream.

☐ 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 Niagara Falls, Ontario. The remainder is distance learning. New classes begin April and September of each year. Apply now to secure a space.

2012 Spiritual Direction Intensive Dates:

Jan 19-23, 2012 / April 26-30, 2012 / Sept 13-17, 2012

For Canada the next starting time is October, 2012.

Apply now.

Marcus Losack from Ireland, Pittman McGehee, Jerry Wright, Diana McKendree, Chelsea Wakefield and Bob Haden will be the keynoters for the Spiritual Direction Training Intensives. All are Jungian psychotherapists and/or ordained clergy with many years of teaching spiritual direction.

☐ Find Out More

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Address: The Haden Institute

PO Box 1793

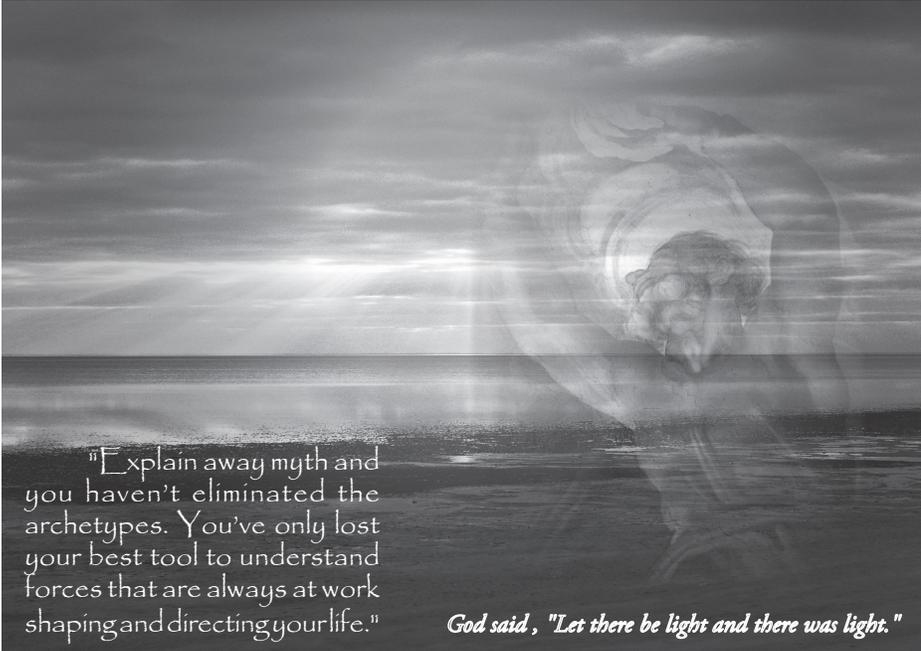
Flat Rock, NC 28731

Phone: 828-693-9292

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BIBLICAL MYTH AND THE DEVELOPMENT OF THE PSYCHE

THE RIGHT REVEREND LARRY MAZE



"Explain away myth and you haven't eliminated the archetypes. You've only lost your best tool to understand forces that are always at work shaping and directing your life."

God said, "Let there be light and there was light."

MY INTEREST IN THIS TOPIC OF CHRISTIAN mythology and what those myths might reveal to us about the development of the psyche comes from two directions. It seems important that I disclose those two directions from the beginning in order to help the listener create a container for a topic that is too big for one talk. In one direction is my desire to assure Christian people that to speak of Christian myth is not to take away the power of holy writing, but to restore it to what, I believe, was its original intent—stories whose truth emerges not from the words that were gathered and preserved and not from the way the words were translated, but stories that lead us to a kind of depth that reaches underneath the words and touches the soul. A living myth ties us to realities that are as much a part of us as our bodies and our minds. The words that convey the story of the myth don't begin to capture the meaning of the myth. On the mythic level of your being, there is more going on than you ever know. Brother Lawrence in *The Practice of the Presence of God* says, "People would be surprised if they knew what their souls said to God sometimes." Brother Lawrence, an uneducated Carmelite brother, said this a couple of hundred years before Freud discovered the unconscious. Evidently, Brother Lawrence already knew about the unconscious.

The second direction that touches my interest comes from my growing sense that what makes Holy Scripture enduring, indeed what makes Holy Scripture holy, is its mythological depth. I've come to realize that it is not that there are a few profound myths in Holy Scripture for us to mine. Rather, Holy Scripture *is* a profound myth. From its mythological stories of creation and fall through the messianic revelations of Jesus, the Bible connects us to archetypal

truths that form the foundation of the life that we are experiencing in this universe.

When I say that Holy Scripture is a profound myth, I can only say that with some hope that if this is a jarring statement to you, you will hold your own understanding of scripture and myth lightly enough to let me explain the larger context in which I hope to place myth. I learned before retiring as a bishop in the Church that one-liners can get me into trouble. "The bishop believes that Holy Scripture is a myth," is one of those one-liners! I would not say that Scripture is a myth unless I were being given the opportunity, as I am being given here, to develop that notion.

Nothing takes the power away from myth more quickly than to take it from the hands of the artist and the poet and put it in the hands of one who has been trained to report the facts. We in the West thrive on facts and rational judgment. We want to know what is real. And we expect what is real to come from the realm of what can be proven empirically. It is no coincidence that Carl Jung and Joseph Campbell and countless others have

warned that the West is dangerously adrift as it loses its mythic lifeline, which alone can provide us with meaning that reaches beyond what we know empirically and rationally. Being taught that mythic stories in our holy books should be best understood as history, philosophy, or dare I say, theology or psychology might satisfy our rational material minds, but it has left our souls aching to hear the truth that lies beneath the words written on the pages, even in holy books.

Almost a decade ago, Douglas Porpora, a sociologist of religion, published a book entitled *Landscapes of the Soul: the Loss of Moral Meaning in American Life*, in which he reveals his own concern that college students who took his courses no longer seemed connected to anything of the sacred. They didn't seem to be connected to any mythic understanding, nor did they have any yearning for a mythic understanding. Moral decision-making came out of the situation as it was presented, not from a sense that moral decision-making is connected to something beyond ourselves. There were moral decisions being made, but they didn't seem to be connected to any truth beyond the present moment, much like a *Seinfeld* episode. Nothing of substance drives the *Seinfeld* characters beyond what is going on to please them or serve them in the next moment. I think it is the genius of that show that we responsible, striving, meaning-searching citizens are able to project the shadow side of all of that responsibility and deep searching onto these attractive young New Yorkers who aren't searching for anything, except for how to get their way in the next moment. If Douglas Porpora is correct, there is a larger group out there than appear on the *Seinfeld* series.

Life disconnected from myth does not mean that the arche-

types behind the myth have become inactive or absent. It only means that we no longer have a story into which we can channel the energy of the myth and thereby let the myth serve our own search for meaning and connection. Our myths help us to tell the truth, and when we are at our best, our myths even help us to live the truth, because truth so often will not be captured by words and concepts. Myths link us to archetypal realities that lie hidden in our deepest unconscious, yet they play a very active role in what we think, and what we do, and how we live. Explain away myth and you haven't eliminated the archetypes. You've only lost your best tool to understand forces that are always at work shaping and directing your life.

I invite you to explore with me the creation myth. This is by far my favorite myth in all of Scripture. Explore it as though it were coming not from some external source of information, but as though it might be rising up out of some archetypal truth that is already hidden in your unconscious. These are the words recorded in the Judeo-Christian Bible—the first words:

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep while a wind from God swept over the face of the waters. And God said let there be light and there was light.

That's the beginning of the story. I believe that the mythic experience of creation resides within every one of us and is the archetypal power that draws us towards our own expressions of creation. In that experience of God the creator—who dwells within each of us, indeed within every part of creation (something that our tradition teaches us, but only tentatively believes)—there is movement to take the darkness of formlessness and bring it to form. It should be noted here that we usually talk about the creation as though God steps in and creates something out of nothing. That's not what the story says. The story says, "There was a formless void and darkness covered the deep and the winds of God swept over the waters." That's not nothing. The creative action of God is to begin to separate darkness from light, to separate the waters from the land, to take the dust of the earth and create the inhabitants of the earth. That's what the story says—that God's creative power was to take that formlessness that *existed* and to begin to separate light from dark, water from land, and then to create something new from the dust of the earth.

I want to suggest that that primordial memory of God moving over the face of darkness in order to begin to reshape and give form to the void is part of your own archetypal being. At the archetypal level, we remember the movement of God within us. And that archetype gives rise within us to our own desire to do what God has always done—to bring light to darkness, to bring form to formlessness, to take the stuff that is there, the stuff of life, and shape something that can live, whether that be art, or music, or another human being. As you know, a creation myth is part of the lore of every civilization that has ever developed. While it is true that such a commonality is often explained as our innate desire

to be able to tell stories about mysterious beginnings, I believe that it is more true that humanity has created creation stories in every culture because the creation experience lies within our own archetypal memory.

Children sometimes know such truths much better than we adults do—at least they know it until we convince them fairly early to be factual and rational. Then they don't know this stuff anymore. Then they have to come to conferences like this to reclaim it. An eight-year-old boy, one of my wife's students at the Cathedral school where she serves as chaplain, evidently knew before I did everything I have just now tried so carefully to say. Some years ago, Beth was doing a service that involved the lighting of candles while reflecting on God moving across the darkness to bring light. She said, "Now, imagine that you are with God as God is bringing light to the darkness." And this little boy said, "Imagine? I was there!" She said, "You were?" He said, "Of course! I was in the heart of God."



How different it is to read the creation narrative in Scripture and let it resonate deeply in your own soul as though the memory belongs to us, rather than to read it as a source of external information. What a remarkable discovery

to know that our own creative archetypes stretch back to creation and call us to bring order to chaos, light to darkness, and even life where there is only potential.

Here is another mythic story that, I believe, resides within us:

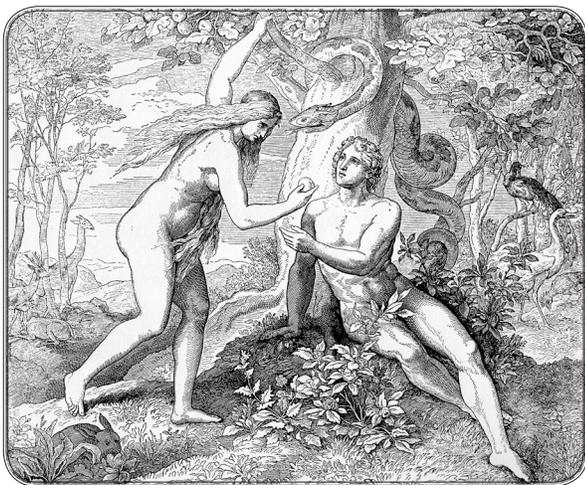
Now, the serpent said to the woman, "Did God say to you, you shall not eat from any tree in the garden?" And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, but God said you shall not eat of the fruit of the tree in the middle of the garden (which a few verses earlier had already been identified as the Tree of the Knowledge of Good and Evil) nor shall you touch it or you shall die. But the serpent said to the woman, "You will not die, for God knows that when you eat of it, your eyes will be opened and you will be like God knowing good from evil."

And we all know the rest of the story. But oh how this myth of coming to consciousness in order to be like God has suffered at the hands of reporters of fact! Women have suffered. Sex has suffered. Even snakes suffer when this story is read non-mythologically. My task is not to try to correct that, but to offer insight into this story as part of the mythic content of our own psyche. I've said that I believe that myths rise up out of our own archetypal memory. We're connected not only to our personal experience, some of which we

remember and a lot we don't, but we are connected to humanity's experience residing in archetypal memory. We know innately this story of Adam and Eve coming to consciousness because it is the experience of humanity emerging from unconscious innocence, where moral decisions don't have to be made, to consciousness, where we are charged with knowing good from evil. One might even say in terms of evolution that this is the story of humanity emerging from the innocence of simply being another part of the animal kingdom—emerging from there to humanity as it was meant to be, which is to be like God, and to know the difference between good and evil. Genesis tells us that.

Genesis tells us that humanity was created in the image of God—male and female, God created them in God's own image. Yet in this primordial beginning, only God knew the difference between good and evil. How else could this part of creation be brought to know good and evil except by making it possible for the first man and the first woman to make a decision and, depending on your point of view, to win or suffer the consequences of the decision? When do Adam and Eve emerge into the image of God? Not when they're first created, for they do not know consciousness. And when does humanity become human? Well, it's when Eve leads Adam to take on consciousness—and feminine energy has been doing the same thing for evermore.

It seems to me that we so misunderstand this story when we keep telling it as though this is God's first and greatest disappointment in humanity. The Fall of Man, we call it: how sad God is that we have fallen from the grace of creation. But I ask you, who planted this garden? Who put the Tree of the Knowledge of Good



The Fall of Man by Julius Schnorr von Carolsfeld

and Evil in the middle of it? And who knew that humanity would never be in God's image until there was an experience of knowing the difference between good and evil, and that this experience necessarily required the opportunity to make a decision? Who, in this scenario, knew that all of life—if it were to be conscious (that is: created in the image of God)—would forever be lived in the creative tension of duality, not in unchallenged singularity where there is no tension and thus no creative energy? The creative tension of having to choose—that's the image of God that humanity takes on in this mythic story. The mythic truth of this story emerges for us when we recognize that it is our own story.

Jung believed that we are born in an unconscious wholeness. This is where we all are, psychically, when we come into this mix. We are born into the Garden. But to live in the image of God requires consciousness. Our journey out of the Garden begins as soon as we get here, if we are going to come to consciousness. I have a hope of one day going back to the Garden. I know it is an idle hope. But perhaps there is another way of being in the Garden. Perhaps that is what Jung identified as the conscious wholeness that we come to via the path of individuation. Wholeness is once again possible, but never again will it be unconscious wholeness, as it was originally in the Garden of Eden.

When you read the Bible, do it with the understanding that your memory is being evoked because you live in the heart of God. When we read Holy Scripture in this way—not as information gathering, but as a way to re-engage with the story of God in whose being we have always been—Scripture comes alive, because it *is* alive.

But what about Jesus in this way of understanding the Bible? I recognize that to say Jesus and myth in the same sentence is dangerous stuff. So let me say that I believe that Jesus lived, that Jesus taught a revolutionary way of being alive. I believe that he was executed for challenging the principalities and powers of his own day. And I believe that the resurrected Jesus is the reason that I continue to hope and believe that life is worth the struggle. I believe that Jesus is present in every Eucharistic celebration. I also believe that Jesus, the carpenter from Nazareth, awakened in his own people a deep primordial sense that they had been with him and known him before he was born in Bethlehem.

Jesus spoke with authority. Jesus amazed and drew crowds. I don't think that was simply charismatic popularity. I think Jesus' own people saw that he lived with an authenticity that went beyond his words, and went beyond his actions, and even went beyond his miracles. Among Jesus' own people there was a sense that to step into this man's presence was to be in the presence of God. John captures some of this as he begins writing his gospel: "*In the beginning was the Word (the Logos), and the Word was with God and the Word was God.*" This word of God, says John, took on flesh and stepped into creation in the person of a carpenter from Nazareth. But as an incarnation of the Word—of the Logos, of God—this was not our first experience of Jesus. The people *did* know Jesus before Bethlehem! And so do you and so do I.

The myth that Jesus awakens in the world is the timeless truth that deep in our primordial memory, hidden at the level of archetypal energy in every one of us, there is awareness that we are one with God. That is what Jesus awakened in people of his own day and still awakens in people today, if given the chance to climb out from under all of our theologizing. Our life is God's life. God is alive in us and we are alive in God. We say things like this all the time. In the Eucharistic ritual we say, "... that He may dwell in us and we in Him." But I wonder how much we believe that to be a reality, that the myth is alive in us? What does it mean for us to take God into our bodies? What do you think you are doing when you come to the Eucharist and eat God? Do you think that taking God into your very body is not going to produce change?

That's the myth that Jesus awakened—that we can be reconnected to our own primordial memories of being one with God. The power of the Eucharist is that it wakes up this myth and reminds us, in ways often quite beyond words, that we are God's life unfolding in great Mystery. The Eucharist is the one thing we have not been able to institutionalize and destroy—only because the Eucharist won't let us. God knows, we have tried our best to set it in concrete. But when we come to that holy setting of the Eucharist, to that table, to participate in the ritual, we offer bread and wine as symbols of us; we offer bread and wine as symbols of ourselves. And in that moment we lose control, because we are sending these symbols of ourselves to the table. And God only knows what God will do with them! What happens in the flow of the Eucharist is that we receive back the same symbols, only now, somehow, in the Mystery of God, God has entered into us! And we have entered into God. Pray God that we will one day understand that and live with it more consciously.

Near the end of Jesus' ministry in Palestine, John records what would have been one of Jesus' last prayers:

The Glory that you have given me, I have given them, so that they may be one as we are one—I in them, you in me, that they may be completely one.

The yearning that is part of being human comes from being separated from the ongoing creation of God. We yearn to be reconnected to our source of life. God is one with what God brings forth, yesterday, today, tomorrow, forever. Jesus came to know that beneath all of life there is a memory of all of this. A memory—not a possibility—a memory of being one with God.

Just as the creation myth comes alive in us and the Adam and Eve story is our own story, the story of Jesus carries more power than simply the story of Jesus. It invites us to *remember* that we knew this powerful Word of God before we ever heard about it from the Bible. In the words of my eight-year-old teacher, "We have always lived in the heart of God." Why would we not have that memory? Jesus awakens the memory. Jesus participates with present reality. In Jesus we recover the journey back towards the Garden. And so the mythic power of Holy Scripture rests in its ability to touch our own deep memory and to connect us with the mystery of the archetypes. Jesus awakens the truth that we are one. Not because of correct doctrine, not because of good behavior, not because we belong to this group or that group. We are one because we *are!* We are a part of God's life.

And so we end by simply saying,

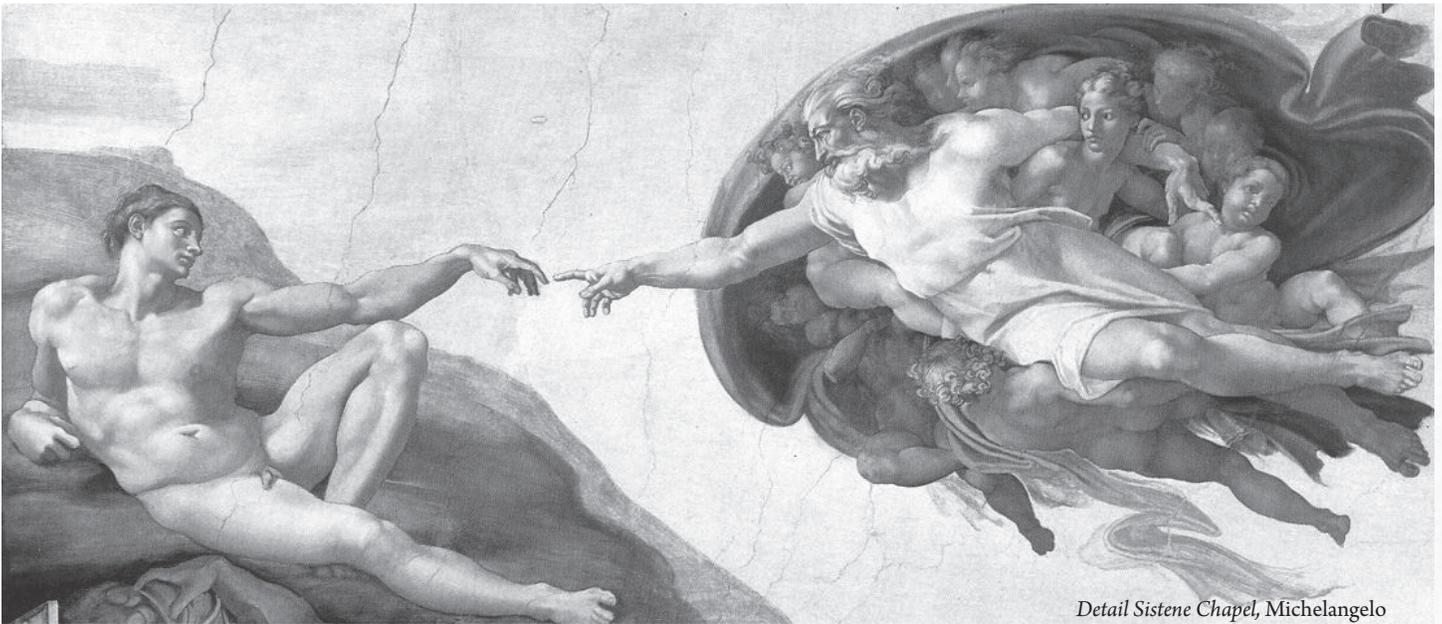
Thanks be to God whose power working in us can do infinitely more than we can ask or imagine.

Amen.



The Right Reverend Larry Maze
Little Rock, AR

Larry Maze was ordained in the Episcopal Church in 1972. He retired in 2007 after serving as Bishop of Arkansas for the final 13 years of his pre-retirement ministry. He continues to be fascinated by the clear connection between Jungian thought and Christian spirituality, which now serves as the focus of his reading and study. He often lectures and leads parish weekends, where he tries to instill the message that inner work is not an interesting hobby, but likely the most important work we have to do.



Detail Sistene Chapel, Michelangelo

Spiritual Maturity, Individuation, and Bright Shadow

by Jeremy Taylor

CARL JUNG SAID that you can distinguish between mature religion and spiritual practice, on the one hand, and immature religion and spiritual practice, on the other, on the basis of their attitudes towards paradox. In the inescapable face of irresolvable paradox, mature religion and spirituality promote the practitioner's ability to remain open-minded, open-hearted, able to love and be loved, and able to move forward in life with access to creative energy. Immature religion and spiritual practice attempts to eliminate paradox, usually through increasingly complex dogmatic statements. I think Jung is right! When one confronts the divine authentically, inescapable paradox results.

Paradox is not the same as confusion. Confusion can be resolved. Paradox cannot be resolved. Perhaps the easiest example to grasp of paradox in relation to the divine is the much vaunted "problem of evil." If there is an all-powerful, all-good deity, then how can it possibly be

that the innocent suffer to the obvious extent that they do? There is no resolution to that problem.

It is a "shadow problem," and the shadow always holds as a hostage of the seemingly irredeemable face that it presents to the world the very thing that is needed in the individuation process to guide us towards greater health and wholeness. The spiritually mature attitude is to open to the reality of one's life and recognize that the very worst experiences are in fact potential bridges to the very best outcomes. In dream imagery, the bridge is an archetypal metaphor for being able to live fully with an irreconcilable paradox.

Hidden in the center of this very important distinction between mature and immature religion and spiritual practice is an understanding that the spiritual venture that Jung calls individuation leads inevitably to paradox. Therefore the acceptance of paradox forms a container for our own individual and collective efforts to individuate, whether personally or institutionally. I believe that one of the reasons Jung uses the word individuation, which has the same root as individual, is to make it clear that this work in which we are engaged is not a corporate effort. One must become the unique individual that our own circumstances and genetic history demand of us in order for us to give back our unique gifts that are neces-

sary for the world. These are gifts that only we can give; and therefore, to the extent that we fail to become authentic individuals, the world is robbed.

We first meet our unique gifts through the projection of our own bright shadow onto others. The projection of the bright shadow allows us to perceive and articulate parts of our own unconscious being about which we had no prior conscious information. What is the point of projection? It is the way human beings become more conscious of our paradoxically unique and deep, shared common humanity. If you observe children's behavior, you can witness it repeatedly. They project their next developmental milestones onto other children. When you see them projecting accomplishments onto classmates, you know they're about to achieve those milestones themselves.

Projection of the bright shadow onto Jung is certainly something we are all engaged in at this conference. It is easier to see talent and genius in Jung than it is to recognize the corresponding unique individual talent and genius that each one of us carries. Having seen it in Jung makes it easier for us to see it and talk about it articulately, and ultimately to take it back into ourselves and our own lives. However, our own individuation requires us to withdraw this projection of bright shadow from Jung and claim it ourselves by taking

responsibility for it. That is a very difficult thing to do. Marianne Williamson is right. At our depths, we are more afraid of our talents and gifts than we are of our weaknesses and failures:

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others. (Williamson, Return to Love, 1992)

We have collectively reached a point where we can no longer afford to have others carry our positive energies for us. Projection is automatic because it is unconscious. When projection first arises in us, it is not subject to consideration, discernment, and choice. When we are met head-on with folks who manifest positive energies that we have not yet come to accept, embrace, or take responsibility for in ourselves, we see it in them and unconsciously give them credit for all our un-admitted beauty, or intelligence, or whatever. This seems like an act of humility, but in fact it is a violation of individuation because we erroneously believe that that person's beauty is not mine, that person's intelligence is not mine, that person's creative gift is not mine. And if I expect others to accomplish the unique gift that is mine, it will never be offered to the world. If these positive traits did not already exist unconsciously in our own psyches, we would not notice them at all in others, no matter how intelligent, beautiful, or creatively gifted they actually are.

Imagine for a moment that Michelangelo has been reincarnated as an upper-middle-class kid in Savannah. Throughout his life he receives the unrelenting but absolutely loving message from his parents that becoming an artist is an unacceptable vocation for an upper-middle-class, male child in North America in the beginning of the 21st century. And because the message is delivered to him with love, he buys it. Keep in mind that the oppressions that are delivered with love are more destructive and difficult to overcome than the oppressions that are delivered with malice. One can eventually grow strong enough to shrug off malevolent oppression, but if the oppression has been delivered with love, then no amount of upper torso strength, physical or metaphorical, will result in liberation. If Michelangelo becomes a successful immigration lawyer in Savannah and never embraces his true calling, all of us are robbed. The 21st century Sistine Chapel ceiling never gets painted! It is not as if somebody else is going to do it. And we are robbed of 21st century *David*—that incredible sculpture that points toward the redemption of the much degraded masculine archetype responsible for 99% of the misery that we are facing.

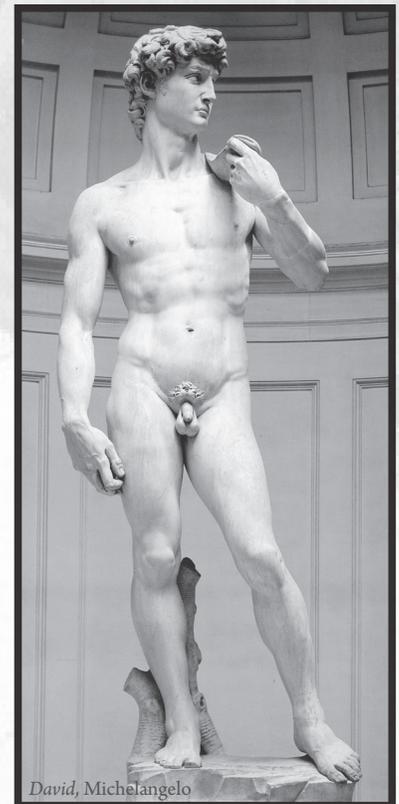
This reincarnated Michelangelo may build houses for Habitat for Humanity, contribute to worthy causes, and buy early works of other young artists—recognizing them unerringly as especially talented and bound for success because he projects his own talent onto them—but these good-hearted efforts do not serve as a counterbalance to what we would have been given had he owned and taken conscious responsibility for his true self.

We can live faithfully according to what everyone we love and respect says is best and still fail to live a truly faithful life. This is a paradox as old as Job. But when we face up to the irreconcilable paradox in our lives, a well-spring of creativity that we didn't even know was there opens up in us. The possibilities for accomplishment, individually and collectively, are no longer limited. Suddenly the faculty of imagination is awakened and

we can see everything much more clearly. William Blake said, "When the doors of perception are cleansed, we will see everything as it is, [which is to say], infinite." And when we perceive the infinite, the depth of our being is sparked to evolve and create. It is sparked to respond and to reply to the call, transforming not only the life of the individual, but the shared life of the whole human community as well.

The Rev. Dr. Jeremy Taylor
Fairfield, CA.

Jeremy Taylor, D.Min., Unitarian Universalist minister, writer, visual artist, and community organizer, has been a dream worker and researcher for more than four decades—long enough for him to be one of the four original co-founders of the International Association for the Study of Dreams. His books on dream work and archetypes have been amazingly (to him) well received and translated into many foreign languages. He follows after them, traveling the world to teach about the dream, promoting group projective dream work. He is the founder/director of the Marin Institute for Projective Dream Work, which provides training and certification for professional dream workers.



David, Michelangelo

THE CROSSING POINT

by Diana McKendree

THE MAGIC ESCAPES

*Was that a pinprick of light,
An angel in flight,
Or brain cells goodbye before joining the night?
Am I all alone in seeing these things?
Have I ruined my mind?
Or been given my wings?*

*You see people are guarded about their belief.
Because when held in stark monochromatic relief
Against common sense all the magic escapes
Leaving us nothing more than mud shaped like
apes.*

*Never once did I think I would live this long,
Always positive that it would all go wrong.
Now I'm totally lost as for what I should do
After all of the mazes and doorways I've ventured
through.*

*Does it matter to you if I'm crazy or right?
If I think that the stars all converse in the night?
That they send us their wisdom and manna to
grow.
If you ask how I know I'd say, "They told me so."*

*You see people are guarded about their belief.
Because when held in stark monochromatic relief
Against common sense all the magic escapes
Leaving us nothing more than mud shaped like
apes.*

*Caught a glimpse of the mirror behind the veil,
And I lived through the twister to tell the tale
To the marked ones like me with hearts open
wide
And plant seeds in the sane where the dreams
still reside.*

-Andrew Thompson.

THE MAGIC ESCAPES! The initial image in this poem is a tiny pinprick of light, a symbol of consciousness, a minute spark of potential, of something new. Wisdom—Sophia—has appeared suddenly from a dark, unconscious place. The poet, Andrew Thompson, is a 30-year-old man who lives with severe paranoid delusions. This blessed and extraordinary being who offers us a glimpse beyond the veil has become a teacher for me. His poem illustrates soul language filled with images and a deep sentiment that touches the heart. I feel that it captures, in the deepest way,

soul's struggle today.

Embracing image is a spiritual practice. Risking relationship on every level of our being with image must lead us inward and down and simultaneously upward and out. This is the *crossing point*. As M.C. Richards said long ago, "The flow goes both ways, and there is that instant/point where we rest in the quiver of the double realm." We have an opportunity to enter the crossing point within our soul with each and every dream and dream image we are given. This is the womb within, where process is conceived and individuation is birthed.

How do we commit to this? How do we live a conscious life? By definition, individuation is the lifelong process of becoming fully aware of your psyche, enriching your life so that you might live into the fullness of your authentic creativity. It is a commitment made by you, for you, and gradually lived into until that day when you discover that your inner world and your outer world mirror one another: when you experience the Union and the Unity simultaneously. This is living in process within the ebb and flow of your unique natural rhythm. This is where Spirit is grounded in matter.

We know we do not live in isolation but within the context of community, in the context of another, the Other. Individual intention, labor, and will are all components of this process, but it is the Other that is necessary. The Other may be your relationship with your version of the stranger in the inner world, like Jung's spiritual partner, Philemon, or your spouse or partner in waking life who has enabled your evolution through your body and sexuality. It is the Other that is the grist that creates the rub that gradually and persistently forms the pearl of essence and being. We are continually recreated by an ongoing myriad of inner and outer exchanges.



Now Soul is very shy. She is like a tiny bird who risks appearing only when the container—the ego—is flexible and permeable enough to hold her, so that she might release her deep feelings and wisdom that lead to unique creative expression. For this to happen, she needs space.



Betty Beshoar

Lao Tzu captures this beautifully in his poem, *The uses of not*:

*Thirty spokes
meet in the hub.
Where the wheel isn't
is where it's useful.*

*Hollowed out,
clay makes a pot.
Where the pot's not
is where it's useful.*

*Cut doors and windows
to make a room.
Where the room isn't,
there's room for you.*

*So the profit in what is
is in the use of what isn't.*

-Lao Tzu, translated by Ursula K. Le Guin.
Leading from within, 2007, edited by Intrator and Scribner.

I propose it occurs in process, never as a product, but as image experienced as a gift given by the Other through heart. Metaphorically, process is the space.

*I said to my heart, "How, my heart,
Can you be so crazy
As to swerve from the service
Of the One you bless?"*

*My heart replied, "It is you who are mad
To see me wrongly—
I am always in the service of the Divine.
It is you that stray.*

*Tomorrow you'll be brave, you say?
Fool! Dive today
From the cliff of what you know into what you
can't know.
You fear the rocks? Better ones than you have
died on them;
Dying on Love's rocks is nobler than a life of
death.*

-Rumi, translated by Coleman Barks

As a community committed to the dream, we know about Image. We receive images every night. We struggle to capture and hold the illusive, fleeting shards as we awaken and return to the waking world. There is a deep longing in Soul to be in Unity with these mysterious creatures whether they be human, animal, plant, or abstract. Through these relationships we are continually nudged along, encouraged to enter the crossing point—to go in and go deeper, and simultaneously go up and out. Paradoxically, we are to embrace simplicity as well. The crossing point is the place where body, mind, and spirit come together.

Shaun McNiff, author of *Art Is a Spiritual Path*, says, “The image is an angel,” meaning messenger. We are given and hopefully receive these “angels” within an attitude of surrender and gratitude as we risk opening ourselves to the unknown of our personal unconscious associations and motivations.

A number of years ago, my mother was dying. Her five-and-a-half-year-old grandchild, Taylor, was brought to say goodbye. He walked in the room and said, “Nanny, It’s very crowded in here!” And she said, “Is it Taylor? It’s just you & me.” And Taylor said, “Oh Nanny, there are so many angels in here! It is so crowded I have to go into the living room.” And he left. He saw what we could not. It is not about eliminating pain and suffering. It is an invitation to a threshold of transformation. Our relationship with these angels holds the seeds of our creative expression that is waiting to burst forth. Says Julia Cameron, “*Creativity is God’s gift to us. Using our creativity is our gift back to God.*”

There is an Hasidic tale that suggests that each person’s commitment to honor his or her gift of self enables the realization of someone else’s gift. What is required is two-fold: first we must acknowledge who we are and that we are sufficient. In accepting that, we are called to a higher order where our being gives life to the gift of another. We must risk identifying with, and expressing our true Self. This process enables a coming together in Unity where each is enhanced by the third—the Unknown—the Stranger that lives between the two—Wisdom, Mystery, Divine, Sophia, God, the Other.

Unfortunately, we buy into numerous illusions. The primary one is that we are separate from each other and every-

thing else. We are special. This establishes polarity thinking: good/bad, either/or, us/them. A continuum of conflict follows. Our global despair is the loss of the assumption that the species will inevitably make it. I believe deeply that we are being given “pinpricks of light” each night as we dream. These tiny windows are our salvation as they offer us the opportunity to bring into the light all that is hidden. In the alchemical process the *prima materia* is the Shadow existence of the Gold—the consciousness we must discover and live into if we are to survive. Rumi said, “*Go on a journey from self to Self, my friend... Such a journey transforms the earth into a mine of gold.*”

We have excelled in our scientific evolution, but we are mere adolescents in our inner development. We need to grow up, mature, and respond as adults. We need to live into balance, and this requires an honoring and reception of Heart, that she might enter into the sacred marriage with Mind. Another way of saying this is that Power and Intimacy must be courted simultaneously, that they might become fully integrated, celebrated, and committed to one another.

Paula Reeves and Marie-Louise von Franz have directed us towards the “liberation of the heart” for many years. John O’Donohue taught us that in Celtic understanding the soul is “the place where the imagination lives.” And John Philip Newell brings us to the “thin” places of our lives where we have the opportunity to experience the numinous.

I have been given permission to tell you one woman’s account of this liberation of the heart. She writes,

I was blank. I mean really blank on a dream image when it was my turn to be the dancer in a body/soul exercise. Suddenly, words from a conference at seminary ten years earlier drifted into my mind. Will you dance with me? It was a powerful time in my life, so I thought, ‘I can use that question for the image. It can take me anywhere.’ So, I relaxed. What I did not remember at the time was that while traveling to this earlier event in the year 2000, I had an image of a flame in my left peripheral vision. I remember that then I even tried to paint it. Now almost immediately as the music began, I was free. And in a flash I became the burning bushes from my dreams, then pure flame. I danced the entire time with my eyes closed and eventually realized that tears were streaming down my face. I could have kept going for hours. I knew it was important. It may

have been the most important thing that had happened to me in any intensive. I could not and did not want to put words to it, despite knowing the importance of giving voice to my experience.

This is clearly not a linear process. It is a spiral—a process of being in the crossing point. The Wisdom tradition states that the space between thought is the window to the soul. We need one another. We need space. We need to risk “planting seeds in the sane where the dream still resides.” To live fully within the crossing point we must be intentional about creating the space we need to do the work.

FIRE

*What makes a fire burn
is space between the logs,
a breathing space.
Too much of a good thing,
too many logs
packed in too tight
can douse the flames
almost as surely
as a pail of water would.*

*So building fires
requires attention
to the spaces in between,
as much as to the wood.*

*When we are able to build
open spaces
in the same way
we have learned
to pile on the logs,
then we can come to see how
it is fuel, and absence of the fuel
together, that make fire possible.*

*We only need to lay a log
lightly from time to time.
A fire
grows
simply because the space is there,
with openings
in which the flame
that knows just how it wants to burn
can find its way.*

-Judy Brown,

Leading from within, 2007, edited by Intrator and Scribner.

Namasté

Diana McKendree
Hendersonville, NC

Diana McKendree’s passion is working with the dream and images. This has led her to explore a wide variety of professions—from fashion to psychology. Trained as a Jungian psychotherapist, Diana is a skilled educator, an international keynote speaker, consultant, leader of women’s pilgrimages, iconographer, and senior faculty member of the Haden Institute for 12 years. An Interfaith Minister, Diana continues to search for the common threads that weave humanity and soul together. Diana lives in the NC mountains with husband, Fran and two four-leggeds.



The Stranger Who Meets Us In Our Dreams

by Jerry R. Wright

THE HADEN INSTITUTE SUMMER DREAM CONFERENCE is known fondly in my mind as the “Summer Gathering of the Society of the Strange.” Hear this as the highest of compliments, for that is how it is intended.

*May your dream friends be strange
And may your dreams be stranger still
And may your God-images be strangest of all.*

*May you be a welcoming host
To those who cross the threshold of your soul
Sleeping and waking.*

*For the gifts shared at that sacred crossing
Theirs and yours
Promote the ancient exchange
Which keeps the universe on its deliberate course.*

To talk about soul in today’s world sounds rather strange. In gatherings like the Summer Dream Conference, where we are among others who honor the strangers of the night called dreams, we can talk about soul as more than an object supposedly saved for an after-life. We can talk about soul as that energy which animates all of life, sleeping or waking, and which connects all things through Eros.

Dreamwork is about soul: the soul’s desires, the soul’s longing. Dreamwork is about attending or recovering soul, about the desire to live soulfully, about living creatively and compassionately in an ensouled world. Dreams are finally about our longing to be united both to our Source and to all others via the bridge of psyche, via the bridge of soul.

The words of John Sanford, offered some 40 years ago, remain relevant:

The soul today is an orphan. Her ancient parents have abandoned her; she languishes alone and forsaken in a rationalistic world that no longer believes in her. Philosophy, her father, long ago decided she did not exist and cast her aside. . . . The Church, her mother, fell unwittingly into the clutches of the extraverted, rationalistic materialism of our times and so also abandoned the soul; the Church did not notice that in losing soul she lost her ability to relate the individual to God. (THE KINGDOM WITHIN)

Soul can be imaged as our inner orphan, as the stranger who keeps crossing the threshold of our lives, in dreams and in waking life, wanting to be recognized and known. Dreams can be imaged as the orphaned soul’s plaintiff cries to be found and brought back into what the poet David Whyte calls “the house of belonging.”

Here in the Society of the Strange the mystical fool in each of us can play and speak out and not be judged as foolish. The older I get the more the mystical fool demands its say, validating that my feelings of being strange and out of step with so much of conventional life, both cultural and religious, may in fact be a sign of individuation.

There is a special state of felt strangeness which accompanies the authentic spiritual seeker. Following soul, we are taken into the precincts of loneliness where no amount of Twitter or Facebook can assuage us, nor should they. For this kind of loneliness is actually a fruit of the individuation process rather than a failure in relationships. Paradoxically, it is from that place of accepted and integrated loneliness that we are available for more intimate relationships, and perhaps only from that place. If our dreamwork or our collective spiritual disciplines are not resulting in separation from the collective values, what Jung calls “the spirit of the times,” then we are likely swimming in the shallow end of the dream pool.

If dreamwork does not promote a felt kinship with all others, that, too, would be a reason to examine the depth of our dreamwork. Because we work with our dreams and attend dream conferences, we may be seduced into feeling superior to those who don’t engage in this work. We have to admit and own this shadow piece of ourselves. Of course, when we slip into this form of hubris, the dream of the next night will correct that inflation.

Thomas Berry captures the appropriate spiritual attitude and way of thinking about ourselves as dreamworkers in one of his poems in his collection called *Leavings*:



*If there are a “chosen few”
Then I am not one of them,
If “an elect,” well then
I have not been elected.
I am one who is knocking
At the door. I am one whose foot
Is on the bottom rung.
But I know that Heaven’s
Bottom rung is Heaven
Though the ladder is standing
On the earth where I work
By day and at night sleep
With my head upon a stone.*

Our dreams are the best antidote for hubris, self righteousness, narcissism, and identification with a one-sided, bright, nice persona. Of course, there are remedies in our waking life grounding us when our ego, our persona, is flying high. Every grandfather who speaks in public has the personal privilege of at least one grandchild story:

It was the night before our six-year-old granddaughter’s dance recital, an event I had been dreading akin to having a root canal. I was feeling that to attend would be a waste of my valuable time, because I needed to be at home doing more important spiritual and psychological things, like preparing for this talk to this elite group. My granddaughter Shelby Kay whispers in my left ear, “Papa, you have long hairs in your ears. I need to use my tweezers to pull them out like I do Daddy’s.” Then in a few minutes, apparently picking

up on my unspoken concern about tweezers in the hand of a six-year old near my eardrum, she whispers again, "Papa, you want your ears to look nice for my dance recital, don't you?"

"Oh yes," I reply, with all the enthusiasm I could muster. Later, the surgical procedure was performed, with no damage and minimal discomfort.

The next afternoon we arrive at the dance recital along with 100-plus first, second, and third graders, their parents and grandparents, and me with my nice ears. Once the chaos is manageable, the program begins with Shelby Kay and her friends playfully moving to the music, obviously under the direction of a teacher who is more interested in fun, play, and rhythm than in performance and perfection. Unexpectedly, I am filled with emotion and tears as I watch the little boys and girls enjoy their bodies and the music. I am aware that my sudden, unbidden tears are a sure sign of being visited by the numinous Other. Apparently my ears had been sufficiently cleared of their hubris to hear the flutter of angel wings as they passed by. Soul can find us anywhere, night or day, with her long arm of Eros, in strange places like a Sunday afternoon dance recital and in the strangers of the night called dreams.

We have all heard the familiar refrain from both the uninitiated and initiated dream worker: "I had the strangest dream last night." Drawing on the image that dreams are visitations by Strangers in the Night, I want to propose five guidelines for entertaining and engaging our dreams:

First: It is safe to assume that we do not dream what we already know or what is already well integrated into our conscious life and personality. The dream is a stranger, or a host of strangers, who have crossed the inner threshold while our ego was on time-out. It is a piece of unconscious life. When the ego encounters something strange, something other, it immediately tries to reduce it to something already known, dismissing it as unimportant or familiar, and in so doing dilutes the image.

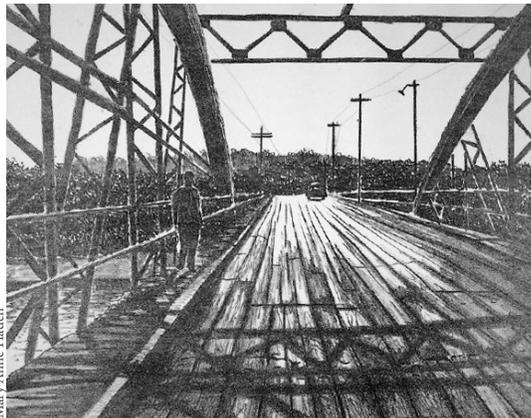
In the same way we cannot know immediately the identity and gift of the stranger at our dream door, neither can we know that for another dreamer. In our dream groups, interpretation should be left up to the dreamer, if it is encouraged at all. None of us gets a pass on this fundamental guideline to stay out of the dream well of another person. The success of a dream group will be the degree to which each person owns the dream du jour and allows those images to evoke contents of their own unconscious through projection. Then the dreamer du jour ends up with a virtual smorgasbord of possible associations or amplifications from which to draw to engage his dream—and every dream member has worked his or her own dream and hopefully has profited by it.

Second: Work with the assumption that from the viewpoint of the Dreamgiver every dream image, no matter how odd or ordinary, violently frightening, ugly, or beautiful, has a right to be in our dream house, and not only a right, but a psychological and spiritual reason or necessity for being there. The image is not a mistake. It will be well-crafted for the present moment to provide ego consciousness with something it sorely needs for its balance, harmony, or wholeness.

Third: Strange as it may sound at a dream conference, it is easy to be seduced into too much dream interpretation. Our attitude toward our dreams and dreamwork is crucial. Dreams are subjects—living entities in various guises, animated and alive—to be recognized, related to, and honored. The strangers who meet us in our dreams do not like to be analyzed or treated like an object of scrutiny, dissected or pulled apart like a laboratory animal. A very practical suggestion is to train ourselves to ask two questions of the strangers who have left their calling cards as we slept. "Who are you?" and "For what purpose have you come to me?"

Jung said, most importantly, "It is not understanding our dreams which brings about transformation, but the intensity with which we engage the images." And with the publication of Jung's *Red Book* comes a felt and visual sense of what it means to engage images with intensity. *The Red Book* reveals how active and evocative the imaginal engagement with the strangers in our dreams can be, and the potential transformation which can happen for the dreamer and for the unconscious itself.

C. A. Meier, one of Jung's colleagues, was once asked what he considered to be Jung's most important contribution. He replied, "The reality of the psyche," meaning the psyche or soul as a living, autonomous, evolving entity, not an idea, nor a theory. *The Red Book* is a treasure in word and image of one man's engagement with soul in all her strange dress.



Mary Anne Hudson

Fourth: The stranger the dream image, the greater the potential for our continuing transformation, because images which come from the deep layers of the archetypal unconscious will likely be more ego-alien. The more we follow the scent of our dreams and the deeper into the

complex forest we travel, the stranger the territory we discover and the stranger are our companions there. The strangest of all are the ancient invisible presences we moderns call archetypes, which people of all ages have called gods and goddesses, and which monotheistic religions call God.

Dreams introduce us to strange God-images, which is why many religious folk avoid the path of dreams and why, from my perspective, such a path is absolutely essential for the evolution of the modern soul and the possible revitalization of our religious institutions. The word "God" has become all too familiar and cozy, as if when we say the word we know that which we address and, furthermore, we imagine saying the name gives us some control over that which is addressed. For much of collective, conventional religion, packaged neatly and marketed slickly, God has been downsized, homogenized, domesticized, and sanitized. Downsized to put into our pockets and brought out at our will in order to win the ballgame, political race, or the war. Homogenized so that our favorite cultural brand is the only right one for all. Domesticized as if God is like a favorite dotting grandfather or religious version of Santa Claus. And sanitized to remove fecund things like earth, body, sex, and passion for anything, with the exception of identifying the strangers who are not a part of the tribe, and the passion generated by waging war.

If that sounds too harsh and judgmental, it comes with the confession that I participated in the perpetuation of such notions and have

been afraid to speak another perspective for fear of the God-police, or from fear that I might be considered strange or deemed a heretic. But surely the Divine is greater than this depiction.

Fifth: The strangers in our dreams in the invisible/inner world and the strangers in the visible/outer world are one. Pursuing our dreams over time and in depth provides the experiential proof that body and soul are of one piece, that matter and spirit cannot be separated except by necessary words, and that the human is so saturated with the Divine that it was necessary for the Creative Powers to erect a very thin curtain between the human and Divine to keep human beings from exploding with hubris. It is that ever so thin curtain of separation which keeps psychological identification and hubris at bay and makes intimate relationship and ultimate union possible.

Words fail us when describing the inter-relatedness and inter-connectedness of the web of life. We often resort to designations like inner/outer and talk about dreamwork as part of our inner work, but that designation has the disadvantage of thinking geographically, as if our inner work is something that goes on somewhere within our bodies. When we speak of the inner world, we begin to think of our inner work as something individual, hidden, and private, and separate from outer. Furthermore, with the designation “inner world” we may think of soul as residing within us, or meeting us from within. But soul meets us from without, in and from the outer world, as much as from within. Soul dwells and manifests as much in the daytime events, people, and experiences which we encounter as in our nighttime dreams. Though in our dreams the ego is not able to look away—that is, until it wakes.

Dreamwork is always personal, but never private. Soul meets us in both domains, visible and invisible, waking and sleeping. She connects us with all things, all people, all events, all suffering, and all joy. She makes no distinctions between visible and invisible, spirit and matter, physical and spiritual, nighttime images and daytime images, and no distinctions between the strangers in our nighttime dreams and those in our daytime world. They are all of one piece.

I find myself favoring the designation of visible/invisible rather than outer/inner. Rumi exhorts us to “Work in the invisible world at least as hard as the visible.” And in the poetic words of John O’Donohue, the visible world is shore to the invisible and the invisible is shore to the visible, and soul inhabits both, sharing that point of connection. In either case, the two dimensions are so intimately and intricately related that only our feeble words separate them. Only the thin membrane called our eyelid separates outer/inner or visible/invisible. Our dreams spill over to the daytime in what we call synchronistic events, déjà vu, and fantasy, and our daytime concerns become props for our nighttime dramas. The dividing line is so very thin.

All of this is to remind us that soul addresses us, reaches out to us all the time, and we are asked to watch for her, sleeping or waking. And we are asked to listen to the events in the visible world just as closely as to our dreams, for both are voices of soul.

In all the efforts that were made to stop the gush of oil which spilled into the depths of the Gulf in 2010, and in all the concerns about the loss of life and the devastation to the environment, how much time and energy has been given to listening to the voice of soul, who through image and analogue is saying, “This is what happens when the eruption from the deep unconscious is not contained, or mediated.” The container at this point in our evolution is human consciousness. These traumatizing oil spills show us what happens

when we fail to engage the deep unconscious, when we disregard the upsurge of the invisible world. Our lack of attention and our disregard for the invisible world is as destructive as what is happening in the visible. “Wake up, please!” she pleads.

The 2010 BP oil disaster is yet another warning that our science has exceeded our capacity to care for ourselves and for our environment. Our science has continued to expand while our regard for soul has continued to shrink. Our investments in the visible world of matter have come loose from their moorings in the invisible world of soul, and the one thing the gods and goddesses find insulting is human hubris. “Drill, baby, drill!” is the right mantra. It’s just being directed to the outer/visible world when it needs to be directed to the inner/invisible one. We are forever substituting the one for the other.

In the same way, we have been given the right word, the right image—provided by the deep unconscious, I believe—to describe the right war: the “War on Terror.” Yet we keep fighting it on the wrong front, in the outer/visible world, rather than fighting it in the inner/invisible world by confronting our shadow, by building the relationship with the strangers of the night. Likewise, those strangers who sneak across our southwestern borders each night looking for a new home and a new life are analogous to those strange ones who cross the dream threshold each night. The two are intimately related.

Jung was clear that our only hope of extending the human experiment will be to the degree to which a significant number of individuals can embrace their inner strangers, rather than attacking them in projected form in the visible world. These daylight events are like dreams playing out before us in waking life, begging for our attention, and containing great soul wisdom if only we have eyes to see, ears to hear, and the gift of time before we hurt ourselves and our earth irrevocably.

The effectiveness of our dreamwork will be measured by the degree to which we recognize the strangers of the night as the same ones we meet by day and embrace them as one.



*May your dream friends be strange
And may your dreams be stranger still
And may your God-images be strangest of all.*

*May you be a welcoming host
To those who cross the threshold of your soul
Sleeping and waking.*

*For the gifts shared at that sacred crossing
Theirs and yours
Promote the ancient exchange
Which keeps the universe on its deliberate course.*

The Rev. Jerry Wright

Flat Rock, NC

Jerry R. Wright is a Jungian Analyst, lecturer, and pilgrimage leader living in Flat Rock, NC, where he enjoys gardening and exploring the surrounding hiking trails. He and Kay have three grandchildren who provide plenty of proud story material as noted in this article.



WHAT IS A LUMINOUS WOMAN?

by Chelsea Wakefield

A woman becomes luminous when she begins to live by her own inner light. This light grows as she establishes a taproot into the creative power of her archetypal depths, giving her a quiet dynamism that emanates from the core of her being. As she listens to the voice of her soul and tends her inner flame, she becomes aware of her own particular passions and discovers the gifts and strengths that will open the path for their expression.

The luminous woman cultivates a core of peace and self awareness. She rests confidently in her own original essence and therefore she can genuinely appreciate the gifts and beauty of others without the sense that they diminish her in some way. She does not live life comparing herself to others and thereby avoids the pitfalls of competition and envy. Because her sense of worth is not dependant on the positive feedback of others, she knows her needs and wants and has her own opinions and positions on life. She can take a stand for her own truth regardless of whether others understand, agree with, or approve of her. A luminous woman has archetypal fluency, able to inhabit, speak, and act from many places in the psyche. She is not trapped by narrow definitions of herself. Her depths inform her that she is much more than her titles, social standing, appearance, talents, roles, or history. She does not shrink from life and the challenges that life brings. She embraces her destiny as it unfolds.

The luminous woman is not afraid of her own shadow. She recognizes that we all have dark impulses and emotions and that this energy can be transformed into fuel for living a rich, creative and purposeful life. The luminous woman has made peace with her past. She celebrates the uniqueness of her story and how every experience has brought her to the place where she stands today. She is not overly identified with her wounds. She has gathered their gold, learned the lessons, and moved on. She is not shame bound. Because she is anchored in her depths, she walks through the dark passages of life letting go of what needs to be released, experiencing suffering as a necessary part of transformation and moving through life's challenges with an increasing sense of trust in the process. Over the years her experience with the many cycles of life, death, and rebirth deepen her sense of trust in the transcendent power which orchestrates all of life. This growing trust prepares her to relinquish the body with courage and grace in the final passage of death.

The luminous woman balances connection and independence. She loves deeply, but with an open hand. She loves from a place of fullness rather than emptiness and shares her fullness with others. She experiences her own depths as her primary source of fulfillment and is not afraid of solitude. She does not sell her soul for the promise of safety, love, approval, or security. She can choose to pour herself out and give of herself deeply, but knows when she needs replenishment and goes to the well when she needs it. She does not cling to childhood illusions or demand that those in her life live according to her script. She allows those she loves (children, friends, lovers, and husbands) to grow and change as their own journeys evolve. She lives with courage and integrity.

The luminous woman knows her value. She is well bounded and able to set limits with those who do not respect or appreciate her value. In tune with herself, she knows her needs and wants and can state them clearly. The luminous woman is in touch with

her vulnerability and knows how to protect herself when those around her will not. She is free to say yes and no to the requests of others. When people, positions, and situations no longer serve her soul's journey, she can relinquish them and move on. The luminous woman sees and accepts people as they are, and this clarity of vision gives her wisdom in her choice of relationships. Because she is listening to her inner leading and not clinging to childhood illusions, she can recognize harmful and exploitive people and situations and decline the invitation to become prey. Her clarity of vision allows her to partner and form loving bonds and working alliances with others who share her deeper values.

The luminous woman remains sensually embodied throughout her life, enjoying the sights, smells, sounds, tastes, and sensations of life on earth. The energy of eternal spring and the bounty of summer is experienced and expressed in all her creative endeavors, whether they be in the kitchen, garden, art, lovemaking, or in a passionate commitment to a chosen life work. The luminous woman inhabits, enjoys, and cares for her body with appreciation all the days of her life. She relinquishes her attachment to the body of her youth as the years pass and grows more deeply beautiful with age because she has cultivated her depths and continues to experience the greening power of the soul.

A woman is luminous whenever she is aglow with a sense of meaning and connection, passion and deep feeling. She can appreciate the fresh beauty and energy of the young women around her as they blossom and become aware of their presence, power, and sense of self. The presence, power, and wisdom that emanate from her make her a "super model" for younger women. Aphrodite's sparkle is with her at all ages. It warms and inspires others to live a little more passionately, take more chances, and open to life. Lucky is the young woman who has a luminous woman in her life as a mentor on the great journey.

The Luminous Woman is an archetype of the feminine. She dwells in women of all ages, but we celebrate her most assuredly in our cherished elders, guardians, and crones. Because she is an ideal, we will not always embody her energy, but we can invite her and cultivate her at any time. We all want the beauty, depth, courage, and confidence of the Luminous Woman. Every woman can be a luminous woman because every woman can cultivate her connection to her archetypal depths. Her light can never be extinguished. Any woman can be a luminous woman.



Chelsea Wakefield

Pisgah Forest, NC

*Chelsea Wakefield, LCSW, is a Jungian oriented psychotherapist, dreamworker, and creator of **Negotiating the Inner Peace Treaty** and the **Luminous Woman Weekend**. She loves to support others in the process of discovering their essential Soul Print and living from their luminous potential. You can learn more about her programs from her website www.chelseawakefield.com.*

JUNG WAS RIGHT... RECENT RESEARCH

by Bob Hoss

Over the last decade science has acquired a number of tools that allow us to understand what is going on in the human brain and how the body and brain are connected functionally, chemically, and genetically. Sleep researchers have used these tools to understand what parts of our brain are active as we dream and sleep. While researching the functions of the conscious, the unconscious, and the dreaming brain, I have been struck by how closely the research relates to what Jung said years ago about the human psyche. It almost makes your hair stand on end when you read some passages and realize that science has finally caught up with Jung, who came to what he knew without the aid of MRI equipment!

According to Jung, the imagery we see in our dreams is emotionally charged picture language. In talking about the function of dreaming, he pointed out the principle of compensation, by which dreams are trying to correct our misconceptions about ourselves and life in order to help us grow to a new point in our development. Jung said that the unconscious acts independently of our conscious mind. It acts productively by supplying information which, if accepted by the conscious ego, enhances our awareness of who we are. Our dreams are trying to get us, as the conscious dream ego, to accept the material being brought forth so that we can come to better conclusions about our lives. In other words, the unconscious has a goal beyond our conscious aims. Our dreams have a purpose to them. One of the grandest purposes is the drive toward self-realization, toward becoming a whole individual. Our dreams want us to integrate the conscious and unconscious so that we can know and act in unison with our inner Selves.

Is all this talk about the unconscious conceptual, or is it reflected in physical reality? How do we experience the outer world? When we drove in the front gate of this conference center, we saw beautiful mountains. We saw the lake down below and the beauty of this great North Carolina landscape. We saw this with our physical senses. Our eyes opened. With our sense of touch, we felt the breeze. We felt the warm air, and our brain processed that for us. We became conscious of it. But how do we experience the inner world? As Jerry Wright said, "The division between the inner and outer is as close as closing your eyes." But what is in there? How does it come to us? Do we actually have the equipment to touch and feel the inner world? Is the unconscious also reflected in the physical?

If we peek into the engine room to see what modern science has shown us to be taking place in our brains, we see that only a part of the human brain is conscious—the part that does our sensing and thinking and contains our willpower to act. Interestingly, much of the rest of the brain is unconscious. It is operating much like the Windows 7 operating system on a computer, but hopefully a lot better! Under the surface, beyond consciousness, the unconscious brain is running. Consider that our feelings at times seem to emerge out of nowhere. We say that a feeling came up. We didn't think it up. The more primitive part of our nature—intuition, gut feelings, our instincts—is much like what Jung termed the *collective unconscious*. As I have studied what recent research says about the parts of the brain that are considered unconscious, I have instantly recognized aspects of Jung's description of the unconscious psyche.

There is a part of the brain called the *limbic system*—the emotional brain—which assigns an emotional identity (such as "danger" or "desire") to all that we sense, and organizes, stores, and recalls emotional memory. It determines what is important to us, stores that information, and recalls it when we need it for the processing of present experience. This is very much like Jung's description of the personal unconscious and its ability to recall stored (temporarily unconscious) memories at will.

Another part of the unconscious brain is the lower and interior parts of the *frontal cortex*, which is responsible for processing internal information. It's the Windows 7 that is back there cranking away with internal subroutines, accessing memories, making internal connections, and processing information on an analogical basis below the threshold of consciousness. Much like dreams it works with analogies, and it is responsible for abstract reasoning. It also makes the unconscious pre-decisions which we often consider as "gut feelings."

This echoes Jung's discussion of the unconscious as being independent and productive. The frontal polar cortex is actually creating information for us to use in the conscious mind when we make decisions! This is well illustrated in a series of tests that were conducted in 2008 to determine at what point in time answers first occur in the brain. When researchers posed a question to their subjects, they asked the participants to push a button when they *felt* they had consciously made a decision. Interestingly, as they monitored the brain, they found that in its recesses, the unconscious brain had already made the decision as many as eight to fourteen seconds before it reached consciousness, before the participants pushed the button. That is not to say that the participant couldn't change his mind once he became cognizant of the initial answer; nonetheless, the unconscious brain

had already made what it thought was the correct decision.

The *basal ganglia* is one of the more primitive parts of the brain that evolved to manage our instincts and to motivate our behavior. It motivates us towards eventual, rather than instant, reward. There is a bit of wisdom here—or as Jung said, the unconscious has goals beyond our conscious aims. The basal ganglia alerts the brain that there is a problem, and another very important part of the unconscious brain, the *anterior singulate*, listens and says, “Okay, I’m going to solve the problem.” It brings together all the knowledge that is available in the brain at the time—even *collective* knowledge that is beyond our senses and conscious awareness. When we are asleep and dreaming, there is no sensory information coming in. Therefore, all material comes from internal sources, or perhaps extrasensory or spiritual sources which we are more open to in this state. The anterior cingulate works with other active brain centers during the dream to mediate, manage, and combine information from outer and inner sources (conscious and unconscious) to find a resolution. It works with the *medial prefrontal cortex*, which monitors the learning and provides a “sense of knowing.” It projects possible outcomes by testing various possible solutions in each dream sequence, observes the outcomes, and self-rewards those that work as anticipated with a pleasing dream ending. This sounds very much like what Jung referred to as achieving self-awareness and a sense of wholeness through an integration of the conscious and the unconscious.

That we are observing the active unconscious brain in dreams correlates with Jung’s assertion that “dreams are the most readily accessible expression of the unconscious.” This idea is illustrated beautifully in the following dream, in which the unconscious actually identifies itself to the dreamer:

The sky is boiling and the ground shaking. It is the end of the earth and of all mankind. I am on a mountaintop with water rising all around me. Suddenly the clouds part and I hear a voice. It says, “The water is only your unconscious. Jump in and you’ll be fine.”

Jung said, “The unconscious meaning of a conscious experience is revealed in dreams, where it appears not as a rational thought but as a symbolic image—an emotionally charged pictorial language.” Unconscious meanings can be revealed if we give the dream a voice and let it speak. I teach a dreamwork technique called *The Six*

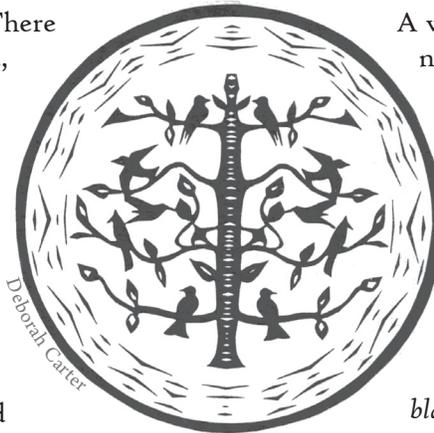
Magic Questions, a name given to it by a group of Haden Institute students. In this method, a central or defining dream image is engaged by the dreamer. The following is an example of how it works.

A woman who had been through a very nasty divorce was now afraid to commit herself to a warm relationship with her new boyfriend. She feared being taken advantage of again. Before taking my workshop, she had decided that she was going to break off the relationship. She then shared this dream:

I am in the home I shared with my ex-husband. I am looking out over trees that contain black things. They are either birds or bats.

She was asked to close her eyes and re-enter the dream to look around for an image that drew her attention or that had a curious emotional attraction for her. She said, “A lone bird’s nest.” The woman had not recorded the bird’s nest in her original narrative, but upon re-experiencing the dream she brought forth an emotionally important element that she had failed, perhaps in a subconscious avoidance, to write down. (The beauty of dream re-entry and re-experience is that we see and feel things that we may have avoided or ignored when we first wrote down the dream.) We then asked her to “experience” the bird’s nest, to give the bird’s nest a voice and ask it what it is feeling. I used the following six questions to guide the dreamer through the experience:

- 1) Tell me what you are: *I am a lone bird’s nest.*
- 2) What is your purpose? *My purpose is to provide a safe landing spot.*
- 3) What do you like? ... *being warm and enveloping*
- 4) What do you dislike? ...*getting crapped on.*
- 5) What do you fear? ... *getting blown out of the tree.*
- 6) What do you desire? ... *to be there and be strong when needed*



Peggy Thrasher Law

This was a bird's nest talking! But you can see the correlation between the emotions expressed by the bird's nest and the emotions that the dream was working on regarding her relationship. After working this dream, she decided to stay in the relationship. As Jung pointed out, dreams try to integrate the conscious and the unconscious to arrive at a new attitude.

When we make new connections, light or color often appears in our dreams. A dream will also often use surprise to reward a solution that is being suggested. I myself experienced this in a lucid dream, meaning a dream in which I woke into the dream and said, "Oh, this is a dream." Taking advantage of my inner wakefulness, I asked the collective unconscious a question:

"Dream, show me something I need to know."

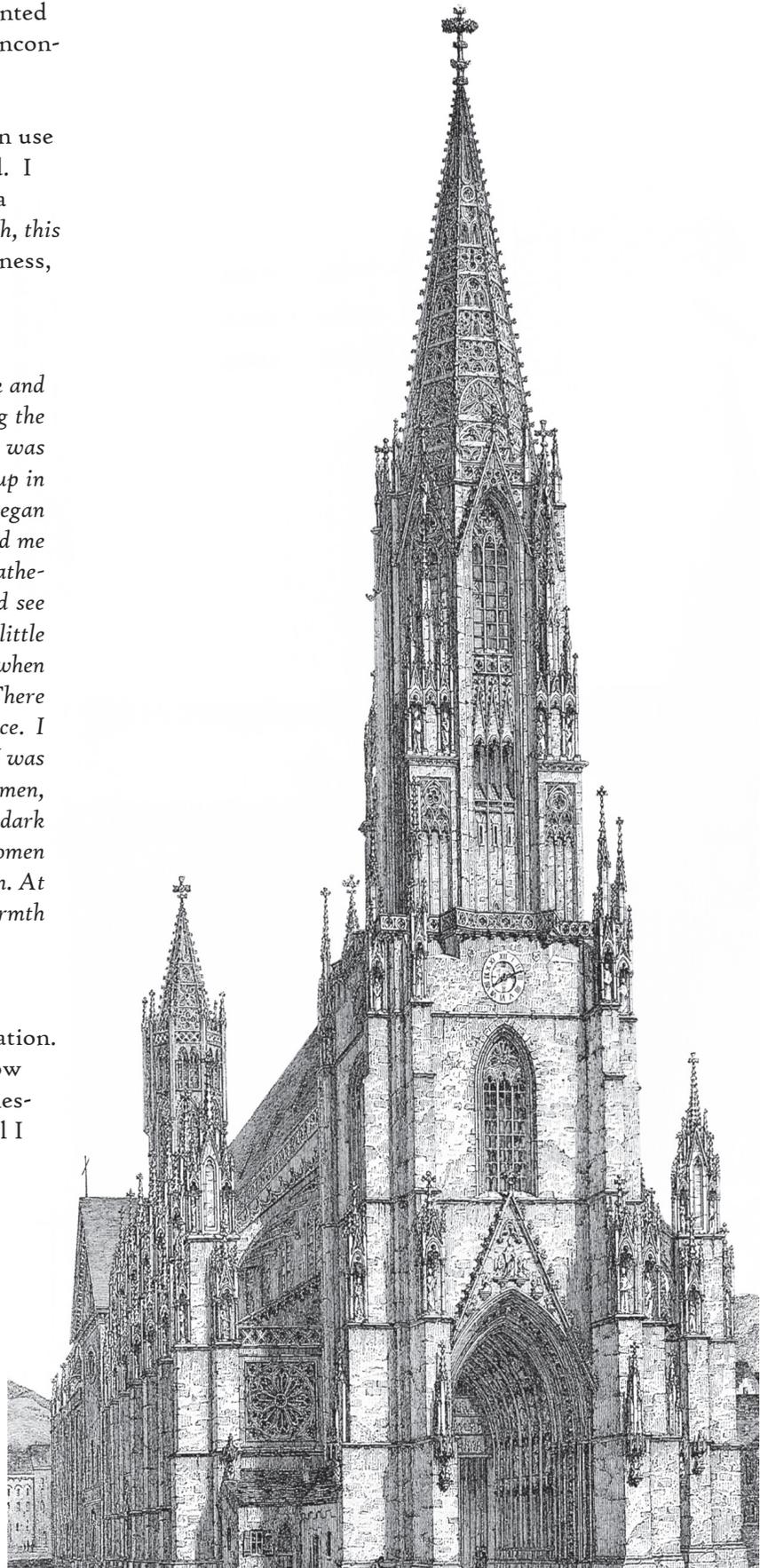
I was immediately thrown down a spiraling black and white tunnel. It was exhilarating. I was enjoying the experience when it suddenly came to me that there was something missing. There was no color! Then, up in the mist, a little rainbow triangle appeared and began to guide me down the rest of this tunnel. It guided me through a cityscape, a town, and by a gorgeous cathedral. Instead of just seeing the cathedral, I could see how every little block was put together, how every little thing worked. I was enjoying the beauty of all this when suddenly I felt this horrid feeling of loneliness. There were no people. I had a strong sense of their absence. I wanted other people there with me. Unexpectedly, I was carried into an area where there were two dark women, which was a surprise. I didn't expect just two dark women: I had asked for people. I went up to the women and was very attracted to them and embraced them. At that moment there was a wonderful feeling of warmth and integration. The dream spun out into light. And I woke up.

I had this dream while working on this presentation. It told me that looking at all these little pieces of how things work might be great, but I will not get the message across until I embrace the inner feminine, until I am able to connect. So, I thank you!

Bob Hoss

Cave Creek, AZ

Bob is founding director of the Dream-Science Foundation, past president of IASD-International Association for the Study of Dreams, faculty member of the Haden Institute, and author of DREAM LANGUAGE. His dreamwork approach is based on his background in Gestalt and Jungian studies, the neurobiology of dreaming, and his research on color in dreams. Visit his web site at www.DreamScience.org.



Dreams and the Future of Christianity

by Joyce Rockwood Hudson



Christ Reveals Himself to John by Julius Schnorr von Carolsfeld

"When I learn something from a dream, I know it deeply and truly and forever, in a rock-solid way that nothing else can equal. Nothing can take it away or push it aside. Through my dreams I have built up my own theology, my own knowledge of God and the spiritual world, in a way that enhances and expands my inherited Christian understanding. As I see it, it is this teaching aspect of dreamwork more than anything else that is destined to make a significant difference in the future of Christianity."

I often wonder what the long-term effect of the Christian dreamwork movement will be on the future of Christianity. A hint about this was given to me in a dream at the very beginning of my work in this arena. It was in April of 1990, 20 years ago, when the idea first came to me that I might offer Jungian dreamwork to my local church. That night I had a dream. I call it THE OLD WHITE MEN AND THE NEED FOR COLOR:

I am in a church setting, a Catholic church. I see a group of clergy passing through the room. They are vested and in procession. They are austere old men, lacking in wisdom and determined to hold their power—that energy emanates from them. There is a colorless whiteness about them. They are wearing white vestments. Their hair is white. Their skin is kind of pasty. In the pews the congregation is thinning out as people are giving up on the Church and turning away. There are almost none but old people left in the congregation, mostly old women. Somewhere in the dream the understanding is conveyed that my role is to help bring color into the Church.

This dream was my first introduction to color as a symbol for the Feminine Divine. Since then I have often seen color used in the same way in other people's dreams. The latest example is Bob Hoss's dream that we heard yesterday in his presentation: his dream of the triangle with the colors around it that brought him to the two dark women whom he embraced. In talking with some of us after the lecture, Bob told us that he has taken

that image further by meditating with it. In the dream the colorful triangle is white in the middle. In his meditation suddenly it became clear to him that there is something more in the center of the triangle: it is the Dove of Christ. So here, coming from the Divine Source, is an image of a triangle—a symbol of the Trinity, which stands for the theology of the Church and for our inherited Christianity. As an archetypal image the triangle, or the Trinity, symbolizes an eternal truth, just like the Quaternity—a circle with a cross in it—symbolizes an eternal truth. This triangle is outlined in rainbow colors, symbolic of the Feminine Divine. The inside of it is white, symbolic of the Masculine Divine. These two together, color and whiteness, are shown to be a container for the Dove of Christ.



There is so much vitality in such images of the Divine! And such numinous images as these are breaking through to many of us right now in our own day. Yet that dream of mine 20 years ago about the OLD WHITE MEN and the thinning out of the ranks of the institutional Church is also coming to pass right now in our own time.

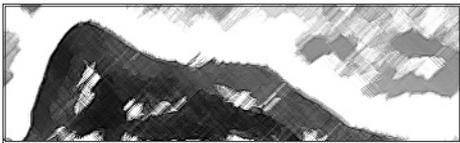
In the course of the last 50 years, the

great mammoth thing that Christianity is has changed to a degree never anticipated back in the mid-twentieth century. There are two very discernible developments, each operating independently of the other. The one of which we here are most aware and with which we are most involved is the decline in vitality of the old mainstream denominations. All of us who have been in the mainstream churches for the last 30 years have seen the steady decline in participation in church life and the steady increase in the average age of those who do continue to participate. Europe has led the way with an almost complete decline in what we might call the old Christianity, by which I mean Christianity as it developed over the past 2000 years in the context of Western civilization, resulting in the present-day Catholic Church on the one hand and the mainstream Protestant denominations on the other, all of them regulated and guided by large institutional structures. The old Christianity that I am speaking of does not include the relatively new traditions of Pentecostal, evangelical, and fundamentalist Christianity, which are on a slightly different trajectory from this old Christianity and have their own, younger, vitality. In the U.S., the long development of what I am calling old Christianity peaked in the middle of the 20th century and has been on the decline ever since. I read recently, for example, that one in three Episcopalians today is over 65 and three out of four are over 45. Consider the implications of this for the Episcopal Church 20 years from now. Are the presently unchurched younger generations going to move into the pews when they reach 45? This is a real question, and as things stand now, an affirmative answer is highly in doubt. This problem is the same for all the mainstream churches.

There are many in old Christianity who are concerned about this situation and are urgently seeking a solution to it. The proposed answers come from every direction. We should be more traditional, some say, and they write books about it. We should be more post-modern, others say, and they write books about it. We should be more dedicated to social justice issues, say others, and write books about it. We should get away from dualistic thinking, some say, and write books about it. We should meditate more—more books. We should dance more; do more art—more books. I've spent the better part of the last year looking at these books and in every case I started reading about each movement with hope and ended with disappointment. Almost everyone out there, it seems to me, is falling short of the mark, primarily because they are leaving out dreamwork and synchronicity and the

profound implications that they have for our life with God. If we here can do dreamwork and pay attention to synchronicity, and also meditate, and also dance, and also get away from dualistic thinking, then people who are engaged with these other practices can also expand themselves to take in dreams and synchronicity. And until they do, I have more hope for what might come out of this movement right here, this Christian dream-group movement, than I have for anything else new that is trying to make its way into old Christianity. I know I sound like I'm talking big here, but I actually do have a more humble perspective. Let me tell you a dream I had about 15 years ago that has helped keep me grounded whenever I begin to think too highly of our role in moving Christianity forward. I call this one CHRISTIANITY IS THE ROCK OF GIBRALTAR:

I dreamed of a great rock, like Gibraltar in size. "This is Christianity," the dream said, "and this is your contribution to it." And with that it showed a little, bitty piece of rock being added to the great rock up near the top. In relative size it was about like adding a walnut to a basketball.



This dream, more than any waking life experience, has continually called me back to the understanding that Christianity as it has developed over the millennia is a great and eternal reality to which all of us actually have very little to add. We may get cynical about the shadow side of institutional Christianity; but note that the dream did not show Christianity as an institution. It was not a temporal, man-made structure that is subject to decay and destruction. Rock symbolizes that which is lasting and eternal. My sense is that the great rock pictured in the dream is the Christian reality that exists in human consciousness beyond the institutional form. It is a great, strong, imperishable reality that has been built up in the consciousness of humanity in the last 2000 years. Relative to that, the size of any individual contribution we might make is like adding a walnut to a basketball. But let me make clear that in the dream my piece of rock was not just stuck on. It became an integral part of the whole rock. And that makes me think that the whole rock has been built up in this way: individuals have come to their own, new understandings of the Christian truth and have found their own authentic ways to live this out. It is the sum total of these individual efforts that can

be said to be Christianity. As we bring in dreamwork, we are not doing it as if we were Christianity as a whole reforming itself in its totality. Rather, we are adding something about the size of a walnut to a huge something that was already good and eternal, but that also has the capacity to keep growing. It is not so much the institution that we are working with, but the Christian spirit itself.

So what is it exactly that dreamwork does have to offer to the future of Christianity that is so different from what others in our time are trying to offer? In my experience, dreamwork offers a real, actual dialogue with God that is like no other. Through dreams and synchronicity God speaks to us continually, day and night, in a *this-worldly* language that we can understand in a relatively forthright way. Complex teachings can be conveyed through this language. Finely tuned guidance can be given. The language of dreams is not supernatural. It is real. It is of this world. It is—as the Bible says, and as Jesus illustrated through the telling of parables, and as men and women have experienced through the ages, and as most of us here have experienced—*God's own language*. When dreams and synchronicity become part of our relationship with God, it makes a radical change in the means by which we understand God. Dreams and synchronicity introduce a two-way dialogue. Two-way! Without this element, we have only our own thoughts, the ideas that we read in books or hear from others, and the insights and illuminations that bubble up in periods of silence, reflection, and prayer. Now, all of these things will never cease to be valuable. Dreams and synchronicity do not replace them. But dreams and synchronicity do enhance them. They do broaden, heighten, and expand them. That real dialogue, those communiqués that come from dreams and synchronicity, move our relationship with God to a whole new level.

I would like to illustrate this by sharing with you just a few of the communiqués about God and Christianity that have come to me from my dreams in the last 25 years. I recently went through my dream journals and pulled out all the dreams that were directly about God—the nature of God, the nature of the Way—and also those that were about Christianity. There were around 70 in all. That may sound like a lot, but over 25 years, that is fewer than three a year, on average. All of you, if you are paying attention, probably have on average that many dreams about God every year. These 70 dreams of mine about the nature of God carry as much weight with me as the Bible

does. The Bible certainly is important to me, and I still make frequent use of it; but when I learn something from a dream, I know it in a different way from having read it in written texts, even holy texts. I know it deeply and truly and forever, in a rock-solid way that nothing else can equal. Nothing can take it away or push it aside. Through my dreams I have built up my own theology, my own knowledge of God and the spiritual world, in a way that enhances and expands my inherited Christian understanding. As I see it, it is this teaching aspect of dreamwork, more than anything else, that is destined to make a significant difference in the future of Christianity.

I feel certain that the role of the institution as the sole authority for our understanding of God will fade as dreamwork gradually becomes established in Christian community. The role of dogma, of theologians, and even of clergy will become smaller in that stream of Christianity that expands in consciousness to include dreams. In that stream we will see a maturation of the Christian body from juvenile dependency to self-sufficient adulthood. That is not to say that these mature Christians will not still gather together for fellowship, worship, and shared learning. But the terms will be different. The relationship between the people and the leaders will be different. In fact, I think it will probably look a lot like what we have here at the Summer Dream Conference, which is, after all, the actual beginning of this very stream of Christianity that is taking up and fostering dreamwork. Here we have clergy and lay people living together as equals, with no hierarchical structure. In fact, we usually don't even know who all the clergy are until they appear in vestments at the Eucharist on closing night. The clergy's specialized knowledge and special dedication to bringing God to the people is appreciated here, but it does not rank higher than the knowledge that we all share from our dreams as we gather together in dream groups throughout the week. Our worship time here is simplified. It is stripped of dogma, and it includes an acknowledgement of God's continual dialogue with us through dreams, synchronicity, and other manifestations of the flow of life. This conference constellates a community of mature Christians to a degree that I myself have not experienced in any other context.

I once dreamed that the way to give thanks to God is to tell others our stories of our life with God. It is in this spirit that I wish to share with you a few of these 70 dreams of mine about the nature of the Divine and our relationship to it. I have divided the dreams into three sections. The first one contains dreams that illustrate my own midlife trans-

formation from a “juvenile” Christian to a more mature one, a life passage that took place during a seven-year span from my late thirties to my mid-forties. I’ll call this the personal-baptism section. The second section contains dreams that tell me about the nature of God in terms I never would have thought of on my own nor heard from the pulpit in the Church. I’ll call this the theological section. The last section comments on problems of the Church in our day and gives hints of where it might be going. I’ll call this the church-reform section.

Here, from the personal-baptism section, is the first dream that I ever had about God. I dreamt it in August of 1985. I was 38 years old. I had just started paying attention to my dreams and had been at it for about six months. The dream is but a single image. I call it THE TREE OF LIFE:

I dreamed of a tree on which there are hanging gold medallions and spherical purple flowers like blooms of clover.

I say that was my first dream about God because it was so numinous. When I woke up I knew I had dreamed of the Tree of Life—my Tree of Life. Hanging on the tree are spherical purple flowers like blooms of clover: clover is from nature; it blooms very close to the earth. Also on the tree are medallions of gold: gold is from nature, but medallions are man-made. In the abstract, gold is a medium of monetary exchange. As an image of treasure, it symbolizes psychic energy that is accessible and effective. Medallions, like clover blooms, are round. They are mandalas. Gold is also the goal of alchemy. Symbolically it carries the energy of the sun, of the Masculine Divine—of heaven, of the heights. And the blooms of clover symbolize the earth spirit, the Feminine Divine. This tree has them both. I was just entering my individuation process when I had this flagship dream, and it showed me, in effect, the goal of my journey.

Two years later I was well into my individuation journey, and it was hard going. To help me understand the importance of the process I was enduring, I had this dream, A NEW WAY OF CRUCIFIXION:

I dreamed that we have a new way of doing crucifixions now. Instead of crucifying you all the way to death, they do it instead for 25 minutes. After that, you go on and live your life in a new and valuable way. In the dream I was very afraid of this. I had preferred to think that I would be crucified all the way to death, because then I could just let go. With this new way I would have to support myself on the cross with my feet for

25 minutes in order to keep from suffocating from the weight of hanging. I was terribly afraid that I would not be able to do it, and yet I knew that I must do it, I alone. No one else could help me.

This is a dream of me as Christ. Everyone who is paying attention to their dreams will at some point have a dream of themselves as Christ, because each of us carries the Christ archetype within us. My sense of this dream is that the 25-minute crucifixion symbolizes the individuation journey. It seems to me to be saying that in the past most people individuated by literally dying. They went to their next level of consciousness through death itself. But in our time there is beginning to be a different way to undergo the ego’s death and resurrection—we die while still living and get reborn into an individuated life that has more to offer to the world than did our ego-centered life.

After two more years, the journey was no longer so difficult and was beginning to bear fruit, as you can see from the images in this dream of THE CENTER:

Last night there ran through my dreams the theme of light at the center. The center was within. In the dream I knew it as the beginning of inner illumination.

Three months later I dreamed BODY MIND AND SPIRIT MIND:

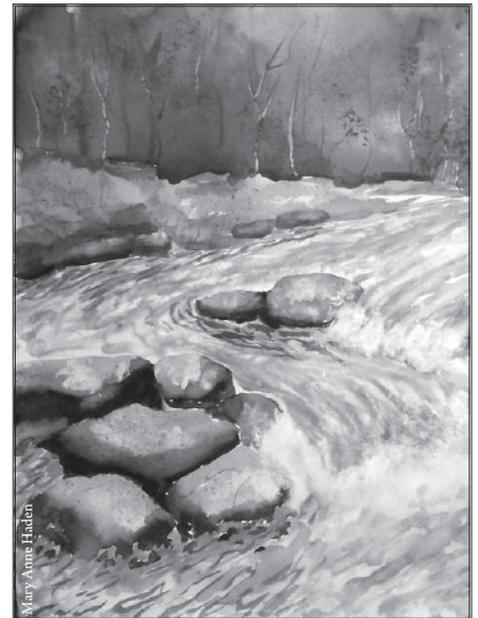
In my dream last night I was told that we have a body mind and a spirit mind. It was explained to me that while in our body mind—while absorbed in our bodies—we cannot commune with the God of heaven—the God of the Old and New Testaments.

I took this to mean that we all have a problem to work out between our earthly consciousness and our spiritual consciousness. When our consciousness drops all the way down into the earthly realm, we lose contact with the spiritual realm. I did not take this to mean that I should stay up only in the spiritual realm of consciousness, a solution that traditional Christianity tends to support. I took it to mean that we must solve the problem of honoring both our body mind and our spirit mind without losing contact with either.

A year later, I had this dream of the joining together of earth and heaven, or body and spirit. I call it THE VIVID STREAM OF LIFE:

I am reading a Jungian essay on old age to a church group as the devotional for a meeting I am attending. This reading sets in motion, or reveals, a vivification of ordinary life—vivified because at the center of this normal event in which we are participating there is

a numinous stream of energy. I can see this vivified stream of energy moving through the room where we are sitting. It moves in a serpentine way, winding here and there. Wherever the stream is, that is where the essence of God-life is, and it is up to us to discern the presence of the stream and stay with it. I understand that these church people do not know about this vivified stream of life and this flow. “They live in a human desert,” I am told.



Four nights later I dreamed I HAVE ENTERED A NEW STAGE WITH GOD. It came as meaning, without images, and speaks of my new spiritual maturation:

I understand that I have entered a new stage with God, a stage above the old one of petitioning God outside myself. I understand that God is now an integral part of me.

Four months later I dreamed of a kind of culmination of my theme of maturing to the point of joining body mind and spirit mind together. I call it INTEGRATION OF SPIRIT AND EARTH:

Last night I dreamed all night of the integration of spirit and earth. The atmosphere of this integrated reality was of solid life, life that has substance and reality. Not grand, overblown, or dreamy life, which would come from too much spirit. And not heavy, dreary, or overly difficult or frightening life, which would come from too much earth. The solid, authentic life felt good.

Three weeks after that, I dreamed this dream, which might be said to sum up the process by which I went through my

personal baptism. I call it DREAMS SHOW ALL THE FACETS OF LIFE:

Upon waking a little from some heavy dreaming, heavy in weight, dark, I thought to myself, still half sleeping and half dreaming, that our dreams show us life in its different facets: now heavy, now light, now this, now that. It is up to us in waking life to put it all together into one multifaceted reality. In this half-dream state I knew that only we can do that, only human life can do that.

After this seven-year journey into a more mature Christianity, I began to have dreams that seemed to be bringing me broader theological teachings about the nature of God and of the Way. Here are a few of the teachings I received about the Way:



No matter what happens in life, no matter how bad things seem, there is always a narrow way through if one looks for guidance. We never have to escape a situation to get to God. As long as we seek the narrow path and follow it, we are in the Kingdom of God—and life doesn't get any better than that!

Time is necessary for the organic and authentic development of consciousness. Be patient.

The Way is seen by others as a gradual effect. Only the journeyer is aware of where this gradual improvement is coming from.

We must have an inner guide for things we would not otherwise choose, or else we will fail to make some important choices.

Anyone who begins to follow his dreams will soon become creative.

And here are a few dreams that came to me as explicit teachings about the nature of God and Christ:

St. Paul moved the experience of Christ from the outer event of the Gospels to an inner event. Paul's experience of Christ was an inner one, and his teachings were meant to translate the Christian truth to the inner world.

We have a healer inside us, his arms in our arms, his legs in ours. His name is Jesus. If the Healer is not centered, he causes the same illness and upset that he heals. If we pay attention to our dreams we can keep the Healer centered.

One of Mary's aspects is the Black Mary. We are unconscious of her, but even though we are unaware of her, she helps us by leading us in life toward where we need to go.



The third section of dreams, of which I will share only two, has to do with the problems of the Church today and where it might be going. Of all the many such dreams I have had, these two are particularly promising. The first one is RENOVATING THE CHURCH TO BE MORE NATURAL:

I dreamed about a plan for renovating a church, or perhaps for building one from scratch. It was to be round with exposed rafters going up to the center of the roof, where the peak of the roof would be glass. The effect would be like the roof of a Native American townhouse, although the building itself would be quite modern. There were some ultra conservatives who were blocking the effort. They were out of hand in their resistance, much too stuck and frozen. But there was a sense in the dream that ultimately they would not prevail.

And this second one I call THE NEW CHURCH WITH COLORS:

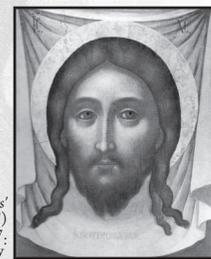
I dreamed that I went back to a church where we had been making do with no building at all. I had been gone for two weeks. Upon returning, I saw to my surprise and pleasure that a new church building had been built and was almost finished. It was beautiful, with stucco (earth) walls and on the front, colors! There were vertical bands like rainbow colors in the stucco, each color grading gradually into the next. It was a gorgeous building. Not big and fancy, but small to medium sized. It had been designed by an excellent architect who knew how to put real quality of design into a church this size without it costing too much money. It was almost ready for us to start to use. I was amazed at how quickly it had materialized.

Dreams like all of these I have shared here are not unusual among Christians who are engaged in dreamwork. This very fact has inescapable implications for the old model of Christianity—for the centuries-long tradition of teaching people about God in a collective way through sermons, Bible reading, and a worship style that is based on dogma and unconscious projection. Think of how it feels for churchgoers who are doing dreamwork and learning

about God in this expanded way to have their church-life confined to the old traditional model. How long will maturing, individuating Christians be content to be herded about like sheep who supposedly know less than the shepherds know? Through their dreamwork individuating Christians are receiving inner teachings about an expanded Christian consciousness. This means that if the clergy are not similarly engaged in an active, full-faced dialogue with the unconscious, they are, in this particular sense, falling behind a significant segment of laypeople in their congregations and in their communities. This sets up a whole new dynamic between the people and the old institutional model. It will not take very long for the tension of this dynamic to become unbearable. And when it does, positive change in the institutional model will begin to happen.

While in the short term it might seem that the stuck and frozen forces of the old model have the upper hand, my dream about the ultra conservatives gives me the confidence to believe that in the end they will not prevail. The dream of the church with the rainbow colors gives me great hope that the new Church, with a smaller, more responsive institutional structure, will rise through local efforts and will fully include the colorful life of the Feminine Divine, of which dreams and synchronicity are such a large part.

I can say with confidence that dreamwork in Christianity is here to stay. Since it was first introduced in the 1970s, it has been slowly but steadily taking hold in more and more churches. It is my firm belief that dreamwork, and the expanded consciousness that dreamwork brings to the body of Christ, is a development that will be instrumental in leading Christianity through this period of transformation to a whole new level of consciousness, fruitfulness, and vitality.



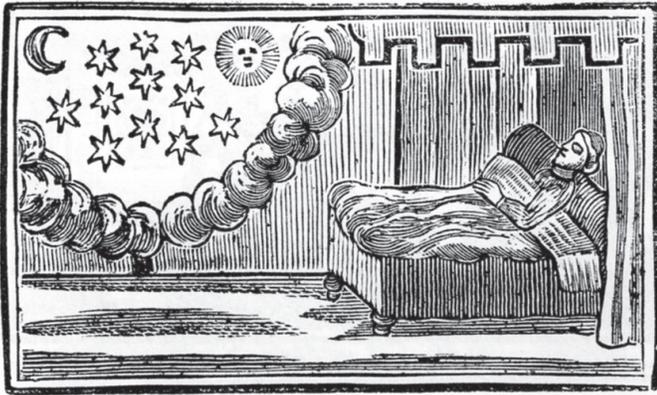
The Redeemer 'Acheiropoietos' (not painted by human hands) by Simon Ushakov, 1657. Moscow, Tretyakov Gallery

Joyce Rockwood Hudson
Frankfort, KY

Joyce is enjoying retirement with her husband, Charlie. Retirement includes a dream group that keeps growing in size, and a house church that is exploring the territory ahead for the expanding consciousness of the body of Christ.

The Transformation of the Holy: Antique Visions for Modern Times.

by Gary Sparks



THE 13TH CENTURY TEXT *Aurora Consurgens*, which is Latin for “Rising Dawn,” is thought to be a record of the deathbed visions of Thomas Aquinas. The text was interpreted by Marie-Louise von Franz in her 1957 book by the same name. Her book is a part of Jung’s collected works in German and is a companion volume to Jung’s major work *Mysterium Coniunctionis*, or *Mysterious Union*, which is a study in alchemical symbolism as it pertains to the understanding of dream images. In a 1982 interview Marie-Louise Von Franz said:

I deciphered Aurora Consurgens. It is interesting from a psychological point of view. It has very little to do with chemistry. We see that this alchemist was a mystic, and that he was actually intent on describing an inner mystical experience, not a chemical operation. And that is why he enriched his text with Biblical quotations. Christianity and the whole Christian culture did not take matter seriously enough, and that meant the body and sexuality were excluded. The alchemists were mostly doctors or passionate scientists who were interested in the neglected feminine principle, in matter, in the body, and thereby also in a whole area of the unconscious, because the unconscious psyche is very close to the physiological body and functions in accordance with it. That is the reason Jung realized very early on that alchemy in a way complemented and compensated the one-sided spiritual and patriarchal Christian attitude. It is an underground counter-movement, not in a negative but in a complimentary sense. To a certain extent these questions which Christianity could not answer, or which it chose to ignore or to dismiss with a theological phrase, became central to the alchemists. They anticipated modern times where everything has swung over to its

opposite: sexual liberalism, crass materialism, overemphasis on scientific research. This was anticipated by alchemy. So alchemy is also the mother of all modern devilry. That is why we should study alchemy, because there we can find everything of which we are unconscious and which we must harmoniously reconcile with Christianity in order to arrive at a more whole, more complete image of our world.

Who was Thomas Aquinas and why should we care? I think of Thomas as “Mr. Medieval Christianity.” Born in 1225, he was the epitome of his time, when spirit and body were completely separated in the religious viewpoint, when everything connected with the body, with desire and the material world, was considered hostile to spiritual life. Even as a youth Thomas was so spiritual that his parents hired a courtesan to introduce him to worldly delights. When the courtesan approached him he reached into the fire, pulled out a brand, thrust it in her face, and said, “Get away from me.” It is reported that in his later years Thomas, while officiating at Mass, stopped suddenly in a moment of profound emotional realization, turned to his assistant, and said, “Everything I have written up until now is just straw.” In my understanding, he must have realized how much of life’s earthy juiciness was missing from his overly spiritual approach to religion.

Thomas’ visions are a reflection of the 13th century unconscious and its response to the excessively high-minded Christian view which negated the world for the sake of the spirit. I believe that these visions anticipate by almost 700 years our own period of religious transformation and mirror our own re-evaluation of the relationship between spirit and matter, between spirit and the body. I believe we are strangely heir to the medieval way of thinking and still, for the sake of a one-sided spirituality, too easily forsake the material world and the body.

The central image in Thomas’ visions is the figure of Wisdom, or Sophia, who symbolizes what Thomas’ Christianity had abandoned and why he felt it to have become straw. *Wisdom* is the English word for this divine figure; *Chokmah* is the Hebrew word, *Sophia* the Greek word, and *Sapientia* the Latin word. When we amplify the figure of Sophia—that is, when we look for her meaning in traditional religion and mythology—we see that she shows up both in the Old Testament and in Gnosticism.

In the Old Testament, we find that Yahweh had a girlfriend. This may be something you didn’t hear about in Sunday school! In an alternative to the Genesis account of the creation myth, Proverbs 8 tells us that Wisdom, or Sophia, is God’s first act of creation:

Does not Wisdom call? The Lord created me at the beginning of his work, the first of his acts long ago. Ages ago I was set up. At the first, before the beginning of the earth, when he established the heavens, I was there. When he drew a circle on the face of the deep, I was there. When he marked out the foundations of the earth, I was beside him like a master worker and I was his daily delight.



Novgorod Sophia Icon in the Alkannin Museum, Recklingshausen, Germany.
Thomas Schipflinger's *Sophia-Maria: A Holistic Vision of Creation*, plate 17.

Wisdom was there when everything else was created. In Jewish lore and legend, which is spun around this account, she was later considered to be the plan by which God created the world. If we interpret this psychologically, Sophia would represent the plan for the creation of our life—the plan we were born to fulfill, the person we were born to be. It is what Jung called the *a priori* self, meaning “prior to experience.”

Sophia also appears in Gnosticism, an early stream of Christianity. In this theology it is believed that when God created the world, a piece of God got trapped in the world. Gnostic Christians, therefore, were not seeking redemption for themselves, but for God. They sought to live in such a way that when they died the part of God that was trapped in them would be free to go back to God in heaven. There were many different versions of the Gnostic theology, and in many of the sects it wasn't God who got trapped in the material world, but God's feminine consort, Sophia. If we interpret that psychologically, it suggests that Sophia represents the fact that the sacredness of life is to be found in our relation to the material world. Divine guidance is conveyed not by an ethereal spirit, but by our collisions with reality, by our relation to the material world, which holds within it an element of the divine.

If we now combine these two amplifications into an interpretation, Sophia would represent the divine plan of our life which is hidden or contained within our material existence. Sophia represents our ability to get to know ourselves through the guiding influence of the divine that is imbedded in the

material world. We see this capacity of matter for symbolic expression in synchronicity, in which the material world reveals meaning through symbol and metaphor just like a dream image. A synchronistic event is a meaningful coincidence between a state of mind or an inner dream image and an outer event in the material world. Sophia would symbolize those moments when knowledge of who we are comes to us through synchronistic events. In these moments the material world itself becomes symbolic and communicates with us.

For example, in my analytic practice, a woman shared with me her dream of a bear. We discussed the fierceness of the bear and its ability to fend for itself, to growl, claw, and protect itself when necessary. Because her life circumstances had trained her to be a lovely princess, this is exactly what the dreamer could not do. The next day, while standing in a checkout line in a fabric store, she glanced over her shoulder and saw a woman waiting to pay for some buttons. Embossed on the buttons were bear claws! This was synchronicity, a resonance between her inner dream image and her outer world experience. The synchronicity not only repeated the dream, but it focused on the most important aspect of the dream—the claws—which she needed to learn to use.

In preparing for this lecture, I had difficulty coming up with a second simple and clear example of synchronicity, so I was going to let it go with just that one. But then on Sunday morning, before the start of the conference, the staff gathered together for a Eucharist. I arrived full of doubt about my upcoming talk, wondering how it would be received. Suddenly, in the midst of the service, there arose a simple and clear example of synchronicity: our Old Testament reading was Proverbs 8! *Does not Wisdom call? . . .* In this case the synchronicity was a meaningful coincidence between my state of mind and an outer event in the material world.

So what did Thomas' vision say about the presence of Wisdom in material life? Let me paraphrase a section of it: *Wisdom builds a house. Wisdom enters the house. The house is opened, and what is seen in the house is “all the brightness of the sun and the moon.”* Note that an important shift takes place. Sophia enters the house, but where we might expect to see her inside the house, we instead see the light of the sun and the moon. The light of the sun and the moon is apparently, according to the unconscious of Thomas, the equivalent of Sophia. His unconscious takes an ecclesiastical image and plays with it, expands it, and presents traditional symbolism from a different angle in ways which are theologically meaningful. In this, Thomas' unconscious is seeking to evolve the Christian story.

We know that Thomas Aquinas had studied alchemy with one of the most important alchemists and theologians of his day, Albertus Magnus. In her interpretation of the meaning of *all the brightness of the light of the sun and the moon*, Marie-Louise Von Franz makes reference to *conjunction*, which is the alchemical word for *union*. She writes, “In our text, *all the brightness of the sun and the moon* is seen, by which must be

meant the mystery of their conjunction.” She interprets this phrase to refer to a third light, one that comes from the *union* of the sun and the moon. This kind of union is typical alchemical symbolism. The third light, then, is not the light of the sun. It is not the light of the moon. It is not a light that is a mixture of the two. Rather, it is a light coming from the alchemical *union* of the two. She then suggests that the *Aurora* passage may be a veiled allusion to the Apocalypse, or Book of Revelation (21:22): *And the city had no need of the sun neither of the moon to shine in it, for the Glory of God did lighten it, and the Lamb is the light thereof.*

With a comparative mind Von Franz turns back to traditional Christian symbolism to find an analogous image of light, and she finds that analogous image of light in the Apocalypse. But there is a difference between the two images. She writes:

In the Apocalypse the place of the sun and moon is taken by a supernatural light, the Lamb of God. Obviously some such supernatural light is meant in Aurora. But whereas in the Apocalypse it takes the place of the sun and the moon, here it is begotten by the sun and the moon in accordance with the classical alchemical formula.

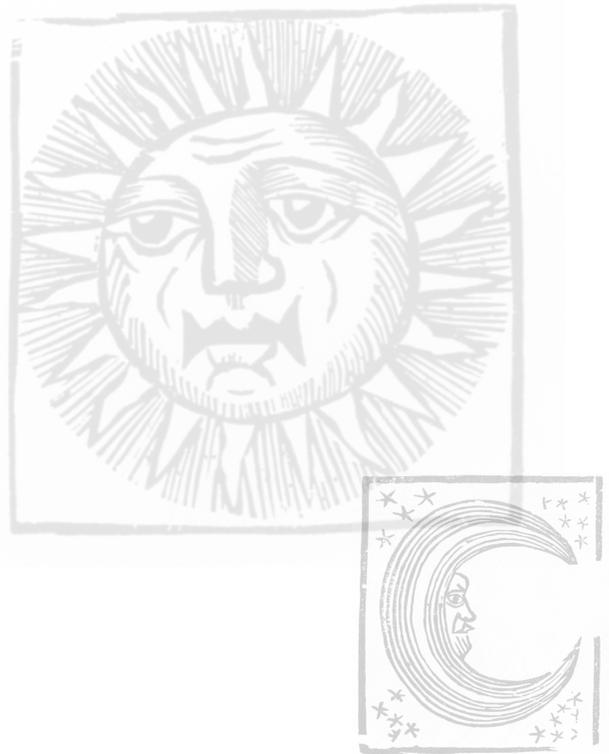
So we have, in all, three different kinds of light. The first is the natural light of the sun and the moon. In Revelation this is replaced by the second light, the light of the Lamb. Thirteen hundred years later, in Thomas Aquinas’ unconscious, the light of the Lamb is replaced by the light of the *union* of the sun and moon, a light produced by a synthesis.

In my interpretation of the three kinds of lights, the first light would refer to classical Antiquity, a time ruled by nature divinities such as Apollo, Helios, Artemis, and Luna—a decadent time lived from natural desire, with the sun and moon representing unrestrained forces of nature. The Christian understanding of life replaced that debauchery with the light of the Lamb, which saved civilization from the chaos of raw instinct, raw pleasure, and unmitigated natural desire. Thus a second kind of light, the light of the Christian Lamb, replaces the light of the sun and the light of the moon. This would refer to a spiritual principle in Christianity which came in response to the natural principle in Antiquity having spent itself. Then in Thomas’ vision we see the third kind of light, the light of the union of the sun and the moon. This new light made by synthesis is not a natural principle, as was the first light. Nor is it the same Christian principle as the second light. Rather, the third light is generated from a synthesis of natural principles. This third light, I believe, challenges us to accomplish a further transformation of Christianity.

In Thomas’ visions we are being prodded to expand our religious frame of reference to include the sacred meaning hidden in our material desires for a material world. What is so important here is that we have traditionally understood spirit as something apart, but in Thomas’ vision the light, or means of

religious understanding, comes out of grappling with the physical world. This grappling is not the same as living by the physical only; nor is it the same as trying to transcend the physical by means of spirituality. The grappling starts with the physical and the material, but it certainly does not end there. It ends in the union of the physical and the spiritual, a synthesis that is neither the one nor the other but a new, third, reality. Then that new synthesis, at the same time both material and spiritual, guides us. Then the earth itself becomes our sacred altar.

Thomas’ visions anticipate that the earth again becomes the locus for recognizing our inner guidance. Spirituality is not something separate. It is something that comes out of the struggle with time and space as matter speaks symbolically in dreams, synchronicity, and all the many manifestations of life in our physical bodies. It is my sense that we have come to a fundamental shift in our religious consciousness, a shift that was foreshadowed in the visions of Thomas Aquinas. It is a shift that is pressing on us in the chaos of our time, a shift that will incarnate Sophia on earth again and will be at the heart of our rising dawn.



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J. Gary Sparks is a graduate of C.G. Jung Institute in Zurich, Switzerland. With undergraduate and graduate degrees in science and theology, he has always been interested in the intersection of these two domains. A few of his favorite things are: traveling in Europe, learning French, cooking, biking, theatre, anything Mediterranean.



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KSDC 2008

Recorded at the KANUGA SUMMER DREAM CONFERENCE 2008.

Presented by the HADEN INSTITUTE.
Distributed by SeedWork.

- ☞ *Elements Always Present in Dreams* - Jeremy Taylor
- ☞ *Glimpses from the Archetypal World* - Jerry Wright
- ☞ *Oneness and Dreams* - Susan Sims Smith
- ☞ *Organic Religion: The Natural Process of Religious Life* - Joyce Rockwood Hudson
- ☞ *Quantum Mechanics, Dreams, and Spirituality* - Doug Bennett
- ☞ *The Language of Dreams: Looking for God in the Engine Room* - Robert Hoss
- ☞ *The Context for Inner Work* - Larry Maze
- ☞ *Then There's the Problem of Evil* - Larry Maze
- ☞ *The Myth of Odysseus* - Cathy Smith Bowers
- ☞ *The Revelation of John as a Process of Individuation* - Bob Haden

KSDC 2009

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- ☞ *Thomas Merton's Dreams and Individuation Process* - Bob Haden
- ☞ *Christian Mystics & Jungian Expressions* - Larry Maze
- ☞ *Dreams and Synchronicity* - Gary Sparks
- ☞ *Dreams & the Evolution of Consciousness, Individual & Collective* - Jeremy Taylor
- ☞ *Dreamwork: A New Spiritual Discipline for a New Time* - Joyce Rockwood Hudson
- ☞ *Fairy Tales and the Unconscious Scripts We Live By* - Chelsea Wakefield
- ☞ *Here We Stand at the Crossroads: Wolfgang Pauli and Carl Jung* - Gary Sparks
- ☞ *Night Visions: The Dance of Transformation* - Heidi Darr-Hope
- ☞ *Recognizing Archetypal Patterns & the Inner/Divine Message* - Robert Hoss

KSDC 2010

Recorded at the KANUGA SUMMER DREAM CONFERENCE 2010.

Presented by the HADEN INSTITUTE.
Distributed by SeedWork.

- ☞ *Biblical Myth & the Development of the Psyche* - Larry Maze
- ☞ *Jung Was Correct* - Bob Hoss
- ☞ *Red Book Discussion 1* - Murray Stein
- ☞ *Red Book Discussion 2* - Murray Stein
- ☞ *The Crossing Point* - Diana McKendree
- ☞ *The Stranger Who Speaks in the Night* - Jerry Wright
- ☞ *Transformation of the Holy: Antique Visions & Modern Times* - J. Gary Sparks
- ☞ *Working with Dreams as Spiritual Practice* - Jeremy Taylor
- ☞ *Dreams and the Future of Christianity* - Joyce Rockwood Hudson

KSDC2011

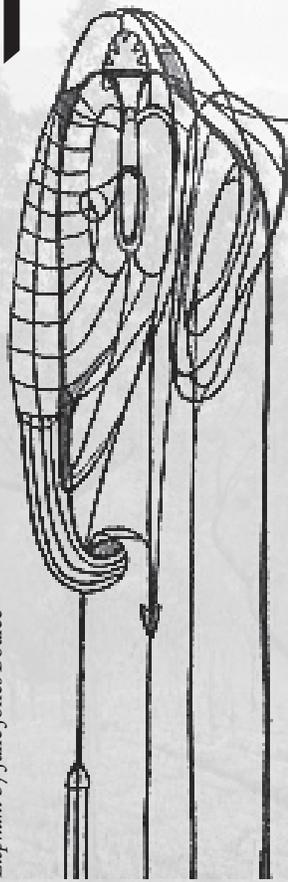
Recorded at the KANUGA SUMMER DREAM CONFERENCE 2011. (Available January 2012)

Presented by the HADEN INSTITUTE.
Distributed by SeedWork.

- ☞ *Rising Tide of the Dream Group Movement—Panel Discussion*
- ☞ *Common Dream Themes* - Jeremy Taylor
- ☞ *Individuation & Continuing Incarnation* - Larry Maze
- ☞ *Walking the Moonlit Path* - Chelsea Wakefield
- ☞ *Lions & Tigers & Bears, Oh My!* - Heidi Darr-Hope
- ☞ *Dreams/ Meditation/ India: Part I* - Susan Sims-Smith
- ☞ *Dreams/ Meditation/ India: Part II* - Susan Sims-Smith
- ☞ *What is it About the Beatles?* - Joyce Rockwood Hudson

I N D I A

Elephant by Julie Jones Boulée



Please Join
The Reverend Susan Sims Smith
& Sarah Catherine Gutierrez
For a Journey to India and Auroville
February 15-27, 2012

SPIRITUAL SEEKERS, you are invited to embark on an educational/spiritual journey to India to the utopian community in Auroville, recognized as the first and only internationally endorsed ongoing experiment in human unity in diversity, and transformation of consciousness. Also included are side trips to Pondicherry, where we will visit the Sri Aurobindo ashram and other sights. The group has been invited to stay in the Mysore ashram of one of India's most famous living gurus, Sri Gangpaty Swamiji. We will be there while he is celebrating one of India's largest Hindu festivals, *Shivaratri*, and we will participate in all aspects of this joyous occasion.

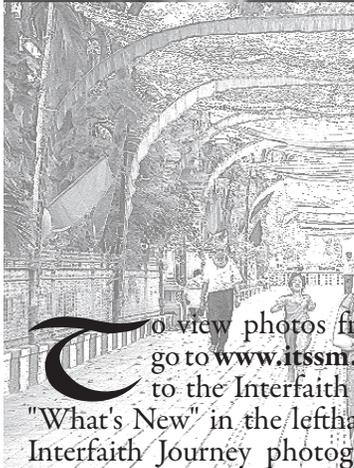
The land of Tamils is a state in Southern India known for its temples and architecture, food, movies, classical Indian dance and Carnatic music. The languages spoken are predominantly Tamil (also written as Thamizh) and English in the larger cities and in the metropolitan capital Chennai. It is the historical home of the famous Chera, Chola, Pandya and Pallava kingdoms which thrived in ancient and medieval India.



This trip is an early program of the new Interfaith Center, at the INSTITUTE FOR THEOLOGICAL STUDIES AT ST. MARGARET'S (www.itssm.org) in Little Rock, Arkansas. The purpose of The Interfaith Center is to reduce the hatred and fear among world religions. Our goal at ITSSM is faith, with understanding.

✠ The Rev. Susan Sims Smith, *a Jungian oriented psychotherapist for 25 years, has been an Episcopal priest for 11 years. She started SeedWork (www.seedwork.org), a project to teach people how to listen to wisdom from their dreams and from meditation. She spearheaded the foundation of the Arkansas House of Prayer, an interfaith center for prayer and meditation. (www.arkansashouseofprayer.org)*

✠ Sarah Catherine Gutierrez, *a personal money management advisor applying mindfulness to saving and budgeting, serves as Program Administrator for the Interfaith Center. She has her BA from Salem College and MPP from Harvard University.*



For More Information, Contact:
Nancy O'Brien
Poe Travel
1-800-727-1960 or (501)376-4171
nobrien@poetravel.com

Cost of trip:
\$2,371.00 per person double occupancy
\$2,557.00 single occupancy

To view photos from Susan's trips go to www.itssm.org. Scroll down to the Interfaith Center, click on "What's New" in the lefthand column. The Interfaith Journey photographs are listed.

RETREATS & CONFERENCES

Natural Spirituality Regional Gathering

Supporting Christian Dream Work

Mikell Conference Center, Toccoa, Georgia
February 10-12, 2012 (or come for Feb. 11th only)

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 dream work, discussions of natural spirituality program issues, introductory sessions, opportunities for meditative movement, music, contemplative prayer, and worship—and time for relaxation and fellowship.

STAFF FOR 2012 INCLUDES Bob Haden, Diana McKendree, Bob Hoss, Doug Bennett, Tallulah Lyons, Robert Pullen, Jutta Von Buchholtz, and more. This interdenominational conference is sponsored by dream groups in Province IV of the Episcopal Church.

Saturday-only fee: \$25.00 (includes lunch)

Weekend fees on campus:

\$150—double room (no singles)

\$90—dorm (Spartan but adequate, shared bath)

A \$50 reduction in dorm fee (making fee \$40) is available upon request to anyone who would not otherwise be able to attend the conference.

Weekend fees off campus:

\$80—on your own lodging in nearby motels.

(fee covers conference and meals)

Conference registration deadline: January 15, 2012

Print registration form online:
www.emmanuelathens.org

For more information

Call Heidi Simmonds

706-353-3422

or e-mail Bekki Wagner: bekwag@aol.com

Summer Dream Conference

God's Forgotten Language

A Haden Institute Program

Kanuga Conference Center, Hendersonville, NC
May 27-June 1, 2012

A tradition was begun in the summer of 2003—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 came to discount dreams, at great loss to our collective soul. Now, however, we are seeing a resurgence of respect and honor for our dreams. Each summer has brought a larger crowd to the SUMMER DREAM CONFERENCE, which has become, at present, the primary portal for Christian dreamwork in our day. Each conference is for clergy, counselors, therapists, lay dream group leaders, dream group members, and anyone who wants to integrate dreamwork into his or her life in a religious context.

Register at www.hadeninstitute.com

For more information contact
the Haden Institute

office@hadeninstitute.com

phone 828-693-9292


Sometimes Words Are Not Enough.
Dialoging with life's happenings
through creativity
& Slow Travel Retreats
with Heidi Darr-Hope.
For offerings from this 501c3
visit www.healingicons.org

THE LUMINOUS WOMAN WEEKEND:
for women who want to live by their inner light.
April 20-22, 2012.

Come travel the realm of the feminine, exploring
your deep wisdom, unique beauty & archetypal power.
A threshold experience
led by



Chelsea Wakefield, LCSW.

www.chelseawakefield.com or call 828-606-9469.

Awakening Soul presents

A NEW ANCIENT HARMONY
with John Philip Newell and Judy Brown

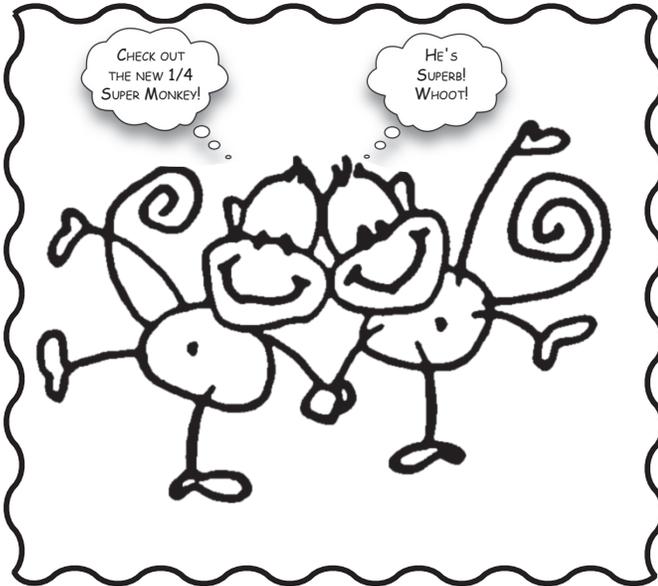
SANCTUARY+ SUSTENANCE + INSPIRATION

December 4 - 8, 2011

Lutheridge Conference Center
Asheville, NC

<http://www.awakeningsoulpresents.org/AdventConference/>
or awakening2011@att.net or 865-414-8509

Monkey Business



The 100th Monkey: A Mostly True Story

In the 1950s, scientists began provisioning monkeys on a Japanese island with sweet potatoes that 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.

A NEW SPECIES OF MONKEY to support THE ROSE.

THERE IS NO CHARGE FOR The Rose. It moves freely through the world like grace, like a gift. It is free because of the generous folks who contribute money on a regular basis to keep it moving.

First, there was the now familiar Hundred Monkey Troop. Each of these monkeys pledges up to \$100 a year. Every year, they are sent a letter asking for a specific amount of money to cover the estimated costs for printing and postage. The request is usually for much less than \$100. Presently the Hundred Monkey Troop is comprised of 107 generous and faithful Monkeys. However, the mailing list is 3,131 and growing, so more Hundred Monkeys are always needed.

In order to compensate The Rose editor who designs and manages The Rose, in addition to editing it—a fully half-time job—a Super Monkey Troop was created. Until now there have been two categories of Super Monkeys: one pledges \$1000 per year, and the other, the 1/2 Super Monkey, pledges \$500. At present, there are 23 supporters, whose combined pledges make up 19 “whole” Super Monkeys, 63% of our goal. Perhaps you, too, would like to support The Rose by contributing to this goal, but neither Super Monkey category fits your budget. Here is your chance! *Today, the 1/4 Super Monkey is born!* Quarter Super Monkeys are asked to pledge only \$250 each year, making a Super Monkey donation more doable in these hard economic times. Super Monkeys in all three categories will be sent reminder letters, according to their choice of payment schedule. So, if you are interested in joining one of our two Monkey Troops—the Hundred Monkeys or the Super Monkeys—please fill out one of the forms on this page.

If either Troop is beyond your budget, consider this: Some Hundred Monkeys and Super Monkeys are composed of friends, or even of dream groups, who have banded together as one unit. And, of course, The Rose always loves receiving any monetary donation at any time.

Finally, we want to offer many, many thanks to those of you who already have contributed time and resources so magnanimously and continue to do so in order to keep The Rose in the world!

HUNDRED MONKEY ENROLLMENT

To join the troop of Hundred Monkeys who are willing to be called upon to support The Rose up to an annual limit of \$100 dollars, send this form to:



The Rose
at Emmanuel Church
498 Prince Avenue
Athens, Georgia 30601

NAME _____

ADDRESS _____

SUPER MONKEY Sign-Up to support

The Rose at Emmanuel Church
498 Prince Ave., Athens, GA 30601

Name _____

Address _____

I will be a SUPER MONKEY
pledging \$1000 a year for The Rose
Please choose your payment schedule
____ Annual - \$1000 ____ Semi-Annual - \$500 x 2
____ Quarterly - \$250 x 4 ____ Monthly - \$85 x 12

I will be HALF A SUPER MONKEY
pledging \$500 a year for The Rose
Please choose your payment schedule
____ Annual ____ Semi-Annual ____ Quarterly

I will be a QUARTER SUPER MONKEY
pledging \$250 a year for The Rose
Please choose your payment schedule
____ Annual ____ Semi-Annual ____ Quarterly



You will receive payment notice according to your chosen schedule.



The Rose

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