

# The Rose

*inviting Wisdom into our lives & churches*

Emmanuel Church ■ Athens, Georgia

Winter-Spring 2003 ■ Issue 3

## The Rainbow Road

When my father was 25 years old and staying in Detroit, he awakened suddenly one night at 1:00 A.M. to find his mother standing at the foot of his bed. He heard her saying goodbye. This was not possible, he thought, as she was home in Boston. The figure of my grandmother disappeared, but Dad did not think this was a dream. He paced the floor, wondering what he should do. He was about to call Boston when the phone rang. It was his brother calling to tell him that their mother had died unexpectedly—at 1:00 A.M.

In childhood, my brother, sister, and I heard this story many times. We begged our father to find a way, when his time came, to say goodbye to us. "Send us a postcard from heaven!" we would joke.

In 1997, Dad passed away. After the funeral, which took place on April 11, my husband, Rich, and I, with our 10-year-old

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# The Rose

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Winter-Spring 2003, Issue 3

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# A Word from Emmanuel

THERE ARE LOTS OF THINGS that are off limits for the preacher. Some of the limits are about sensibility. Sensibility, not sensitivity. We are all awfully sensitive these days and those limits shift a lot, usually reducing the area of discourse. But sensibility is another matter. For some it is a matter of taste; for others it is a matter of what in our culture we call "personal"; for others it is a matter of absolute, privileged choices (like politics for instance).

The reduction of the homiletic real estate may be about these things, but there lurks another, more shadowy, component. If we can relegate the pulpit to "spiritual" things, however narrowly defined, we can effectively trivialize the Gospel into the vestigial margins.

If people who are intent on a real spiritual quest can be kept closeted about their imaginations, their unconscious, their dreams, and their art, they will end up as pallid, bleached apparitions who can safely be ignored. People geared to claim their experiences with God, with the Spirit, even with Jesus, are folks who make the world nervous and anxious to shift the topic to something safe like, well, sports.

So we meet in upper rooms with the doors closed for fear that when we tell them God came to us, they will laugh or run away. But persist we must and will. This issue of THE ROSE is a sacrament of that persistence.

*The Rev. Peter Courtney, Rector*  
Emmanuel Episcopal Church, Athens, GA

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

## What is THE ROSE?

The Rose is a newsletter/magazine produced twice a year by the Natural Spirituality Group at Emmanuel Episcopal Church in Athens, Georgia. It is offered free of charge to help link together groups and individuals engaged in integrating dream-work and other authentic aspects of the inner journey into regular Christian life.

The Rose publishes articles submitted by journeyers from any and all locales. It is a forum for telling personal stories; for sharing dreams with collective meanings; for setting forth new insights and understandings gained from the inner journey; for sharing relevant books; for analysing movies; for offerings of poetry and short reflections; for the publication of apt sermons, heard and submitted by people in the pews; for exchanging information about how natural spirituality programs are

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



## Submissions Policy

Articles range from 100 to 2000 words. Digital submission is preferred, though non-digital, hard copy is acceptable. Material should be appropriate to the mission of THE ROSE. Send submissions to: [rosewisdom@mindspring.com](mailto:rosewisdom@mindspring.com) or to: **The Rose at Emmanuel Church, 498 Prince Avenue, Athens, GA 30601.**

**The deadline for the next issue is MARCH 31, 2003.** This includes articles announcing conferences that will take place from August, 2003 through February, 2004. Bare bones announcements (title, date, and contact information) will be accepted through June 15.

## A Note from the Editor...

WHAT I LOVE MOST about THE ROSE is the way it is giving rise to a new community. People in Arkansas, for instance, are beginning to feel like they are walking in company with people in places like Georgia, California, and France. In this new community we are speaking the same language—going to the same “church”—and yet some of us are Episcopalians, some Presbyterians, some Methodists, some Catholics, some Baptists, some Jewish, and who knows what else? What we have in common is an uncommon way of listening to God: we pay attention to our dreams and notice synchronicity. And yet we are not unconventional people. Most of us are strongly grounded in our traditional faiths.

The unifying effect of the Feminine Divine is more profound than I ever imagined it would be. While we in the ROSE community might differ in which hymns we

most like to sing, we are all on the same page when it comes to our inner journeys, our experiences of dreams and synchronicity. Until more people in our own locales have learned to sing this new song of the Spirit, it is a joy to be able to join hands across states, continents, and oceans for some quality time in community with others who already know the tune.

Many thanks to all of those who have felt the community spirit and sent in articles, poems, and reviews.

Joyce Rockwood Hudson



### God's Pronouns

THE ROSE embraces a policy of inconsistency in this area, recognizing that whether God's presence is felt at any one moment as He or She (capital or lower case), or neither, is a personal reality for each individual. None of these options is wrong. We leave the matter entirely to each author.

## Money Matters

FINANCING THE ROSE has turned out to be more fun than a barrel of monkeys! THE ROSE is like public radio, free to anyone who wants to tune in, while trusting that those who value what they read here will reach into their pockets to help support it.

The only expenses incurred by THE ROSE are for printing and postage. We printed 2200 copies of the last issue, for a total cost (including mailing) of \$2450. We had \$2535 in contributions—the extra \$85 was put toward this present issue. This time we will again print 2200 copies, and the cost will be about the same. We have over \$3000 in contributions for this issue, and so we will have several hundred dollars left over to apply to the next one.

The reason we are in good shape for ROSE 3 is because many of the readers of ROSE 2 took the time to sit down and write us a check (see page 2 for donation instructions). This was especially true of that dedicated band we are calling the Hundred Monkeys. These are people who have agreed to underwrite THE ROSE with as much as \$100 per year if necessary. The more non-

Monkey contributions we receive, the smaller the shortfall the Monkeys have to cover.

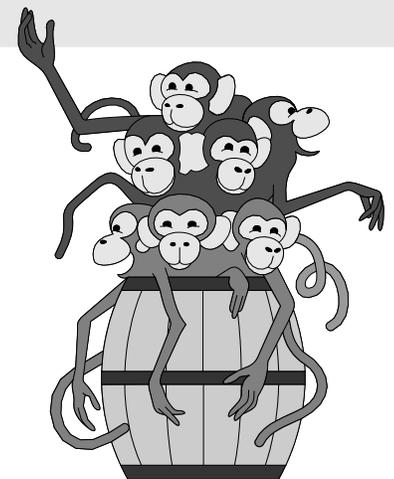
Last year they were asked for a total of \$50 apiece—\$25 for each issue. The

Monkeys are currently providing *two-thirds* of the contributions to THE ROSE, despite the fact that our “Hundred Monkeys” are not yet 100 strong. There are now 64 of them: we need 36 more. At the time of the last issue we had 49, so our ranks are growing, but slowly.

**If you would like to join our troop, please fill out the Monkey Card on page 31.**

*We have been experimenting with how best to collect the Monkey contributions. For this round we will try having the Monkeys hold off until the non-Monkeys have sent in their contributions. Then we will send notice to the Monkeys of exactly what our needs are as we approach publication. The non-Monkeys, for their part, should please send in their ROSE 4 contributions right away.*

Many thanks to *all* of you who have sent in money. Your support for THE ROSE is truly heartening.

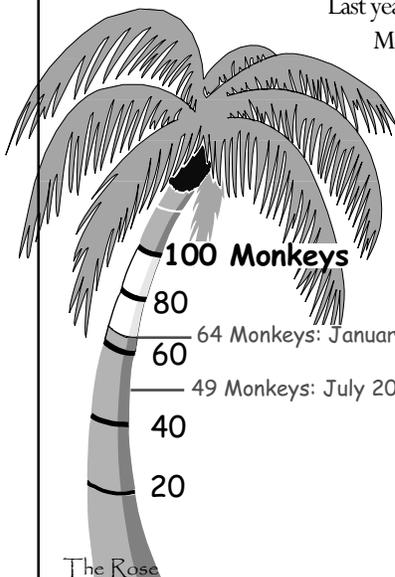


### The Hundredth Monkey A Mostly True Story

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

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

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



daughter, Erin, gathered with the family at my sister's house. It was a bright, sunny day, and the children went outside to play ball while the adults sat indoors reliving old memories. Suddenly, Erin and her cousin came running into the house. "Mommy, Daddy, you've got to come out and see!" Erin exclaimed. We followed her outside. The children were jumping up and down and pointing. There in the clear blue sky was a small freestanding rainbow.

"Grampy's smiling!" the children cried.

Amazingly, the rainbow was upside down!

We stood there in awe, struck dumb with joy, wonder, and peace. It was our postcard from heaven.



That day of the upside-down rainbow was a turning point for me—the start of my individuation, my inner journey toward deeper knowledge of myself and God. At the time of my father's death, the rainbow was a promise fulfilled, a call to

faith. It was an invitation to step into the unknown and believe that God would show me a new way of experiencing life.

During the next three years, I experienced steady, if turbulent, spiritual growth. Then in 2000, I was introduced to Natural Spirituality (see p. 16) and the work of Carl Jung. Suddenly, the confusion and turmoil started to make some sense. I encountered a new language along with unexpected tools to facilitate my journey. I realized that my father's rainbow had been a special coincidence, an episode of *synchronicity* with unique meaning for me. It had brought new awareness of the Divine Feminine to my life.

In July 2001, Rich, Erin, and I were returning from Florida after visiting my brother, Bob, who was undergoing chemotherapy and radiation treatment for cancer. Stopping at a restaurant in Valdosta, Georgia, we discussed his condition and our own emotions regarding his prognosis. As we were leaving the building, we saw a half rainbow arching up and abruptly terminating in the clouds.

The half rainbow seemed to be an acknowledgment of Bob's impending early death, but the beauty

of the arch, with its striking colors shining in the sunlight, cried "Life!" We all felt enveloped in a sense of calm, a pervasive and soothing feeling of peace that seemed to promise that everything, ultimately, would be all right. If I could put into words the meaning I was sensing in that moment, it would go something like this. *Death is not just the opposite of life but also a natural transition—a gate to rebirth. It is neither good nor bad, but it is inevitable. To live, we have to die. The rainbow is a promise: in the meeting of opposites—life and death, heaven and earth—there is wholeness and joy.*

Still, I came away feeling that the half rainbow had more to teach me.

Later that summer, in early September, while leaving the same restaurant in Valdosta, Rich saw a double half rainbow in exactly the same spot in the Georgia sky. Standing side-by-side like twin soldiers, the two rainbows stretched to the clouds, where they abruptly ended at their midpoints, eerily echoing their single partner from two months earlier.

Why a second appearance? Why two this time? What more was there to learn? This experience was without doubt another synchronistic event. With synchronicity, time is just one element in a "coincidental" phenomenon, where people and events make connections and *meaning* is the key. Repetition often serves to emphasize the meaning.

That night I tossed and turned. *What does it mean? Who will die next? Why twin rainbows? Why rainbows at all?* As I tried to probe the mystery, some new insights and images emerged into twilight consciousness and seemed to offer understanding and comfort. Finally, at 4:00 A.M., on September 11, 2001, I fell deeply asleep, exhausted but at peace.



Five hours later, the Twin Towers fell, amid horror and heartbreak.

At 9:00 that evening, my brother called from a hospital in Florida. He had been admitted for complications from chemotherapy and had been unable to attend a three-week training session scheduled to start September 10—at the World Trade Center.

“Cancer saved my life,” he said from his hospital bed.

WHAT WERE THE INSIGHTS that appeared in the twilight zone between waking and sleeping on the night before the Twin Towers tragedy? I have been working on them and carrying them forward ever since. As with the previous half rainbow, there was again the realization that rebirth requires death. *The rainbow fades, but not the promise of renewal. The archetype of death is also the archetype of resurrection.* The transcendent quality of life is suggested by the most striking rainbow characteristic, color.

Plain light is white. As such, it is sometimes harsh and unforgiving. But when reflected through a prism of water droplets in the air, white light separates into its distinct elements and creates the rainbow, which is soft and forgiving. In the rainbow's spectrum the colors blend into one another, yet each retains its individuality of brilliance and hue. Like the pieces of our lives, each color stands alone, and each lends its beauty to the whole. So too with individuals in community. It is in unique talents, from person to person, that the collective community benefits—beauty in diversity and strength in unity. And yet no matter what colors are potentially present, they can be perceived only in the presence of white light, their creator.

A deeper vision of interconnectedness also emerged for me that night. The image of the rainbow as archetypal symbol appeared and seemed to define itself as the representation of an outer reality reflecting an inner process. The rainbow's outer reality is objective, masculine, sensate, and visible, yet intangible. It stands as a symbol of connection between God and people, as the beacon of faith, the real and constantly renewed promise to Noah.

*The inner reality is the mystic mentor, the dream, which is subjective, intuitive, and feminine. The dream invites dialogue with the unconscious. In the Bible, Jacob's Ladder is much like a rainbow. It is a dream symbol, with myriad angels traveling up and down between heaven and earth, suggesting ongoing communication between the human and the divine. The dream, functioning as a heavenly stairway, is a uniquely personal road of connectedness, drawing in the archetypes and the opposites, creating wholeness out of brokenness, even through adversity.*

How does one move toward unity by absorbing multiple perspectives on one event? Like the seven colors, each point of view has its own value and must be considered as part of the whole. There is a need to incorporate and integrate all of the inner and outer realities in order to appreciate life's lessons and learn from them. The Rainbow Road's transcendent function, much like that of Jacob's Ladder, is to provide synthesis—guidance for the inner journey.

For me, the rainbow *is* a highway, a yellow brick road in the sky. It symbolizes the quest, the journey of life. This shining arch is meant not just to be seen but to be experienced in its totality. That is how it yields its pot of gold. A rainbow is the bridge of the Holy Spirit, made with myth and mystery. It illuminates, heals, and inspires. It leads from 4/11, the day of my father's rainbow, to 9/11, the day of the Twin Towers tragedy, and on to eternity. The Dove, like Dorothy's bluebird, flies beyond the rainbow, leading the way to the promise of abundant life and of peace that passes all understanding.

McDonough, GA    *Jamie Rasche*

*Jamie Rasche, a fifty-something-year-old pediatrician, watches her horse, Sailor, cavort in the pasture with his new friend, a blue-eyed Medicine Hat foal named Kokopelli. Laughing at their antics, Jamie is appreciative of the whole of her life, especially of her best friend and husband for more than 30 years, Richard, and their teenaged daughter, Erin—not to mention their McDonough home and their dog and cat. She is grateful for the opportunities presented by her journey. She values her St. Augustine Dream Team friends and the chance to help other seekers. Jamie wishes to thank Judge Vic Fleming and Joyce Hudson for assistance in preparing this article.*



Jamie is a leader of the natural spirituality group (the Dream Team) at St. Augustine of Canterbury Episcopal Church in Morrow, Georgia.

## What Dreams May Come

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*“Osama Bin Laden claimed to have been inspired by his dreams to plan the terrorist attacks of September 11. Where was the Holy Spirit in these dreams?”*

CAN DREAMS INSTRUCT US in divine will? Are they a credible means by which the Holy Spirit gives us our sacred assignments? A year or so into our shared journey, the collective experience of our Trinity Cathedral Monday Night Journey Group left us little room to doubt the credibility of dreams as a source of revelation and instruction. Most of us had at some point acted upon a nighttime dream, some with minor consequence, others more dramatically, but all with the underlying assumption that by honoring our dreams we were following God’s will. Dreams, we remind ourselves weekly in our group guidelines, come to us in the service of health and wholeness.

Then one of our members brought a newspaper clipping that raised some disturbing questions. In it, Osama Bin Laden claimed to have been inspired by his dreams to plan the terrorist attacks of September 11. We were troubled by the implications. Where was the Holy Spirit in these dreams? Were they exceptions to the rule of “health and wholeness”? Could the terrorist attacks be viewed as a shadow projection of gross proportion? The questions that had haunted all of us in the wake of 9/11 were painfully refreshed. How could such a thing happen, and why?

Clearly it would take an extremely unbalanced personality to conceive of a literal response to dreams such as these. However, most of us who have undertaken dreamwork with any rigor can relate to the experience of being asked to do something questionable, dangerous even, to present consciousness, incongruent with dearly-held assumptions. Recognizing the ego’s resistance to change, learning to ride out the attendant discomfort and anxiety, and becoming willing to detach from self-will are important skills we must cultivate if we are to grow beyond the ego’s limited construct and realize our divine potential. Dreamwork is a discipline, and it challenges us to think outside the box, both personal and cultural.

How then do we hold in tension these opposites: boldness and caution, questioning and acceptance? When a dream presents the discomfiting energies of destruction, rebellion, and restlessness, how are we to understand what it is that needs to be transformed? What are we being called to bring down, overthrow, or

leave behind? And how do we distinguish between the call to act outwardly and the invitation to look inwardly? We hope that the dreams of Bin Laden were intended to convey to him an inner situation calling for an inner solution. But at the other end of the spectrum, we can look to the lives of many saints, mystics, and activists and be thankful that they acted outwardly on visions and dreams, often flying in the face of the “common sense” and “better judgement” of their time and culture. Perhaps the line between madman and visionary is finer than we care to contemplate.

Like Jonah of the Old Testament, most of us attempt to get through life with our heads down, hoping never to be faced with decisions of such magnitude. “Not me, not me,” we may secretly pray, fearing that God will demand too much if we become conscious, if we make inner eye contact. In spite of our best evasive maneuvers, however, we too can find ourselves in rough waters when dreams roust us out of our comfort zone. While few among us will ever face the task of discernment on the scale of dispatching an army or redeeming a nation, many of us who listen to dreams long enough will be confronted with issues that have far-ranging implications for our own lives, and, consequently, for the lives of others. Dreams can raise provocative questions about such areas of our lives as relationships, vocation, and ethics, the course of which may need to be altered, sometimes greatly, though never recklessly.

The Journey Group is invaluable in supporting the dreamer through this process of discernment. We provide for each other a safe context in which to “try on” a dream’s possible meanings; we offer objective yet caring feedback; and we continually witness for one another the presence of the Holy Spirit as we encounter it on our inner journey. Even from deep within the dark belly of the beast we have recourse to divine light and guidance. The way back to terra firma lies in the willingness to avail ourselves of this support, to acknowledge our own limited perception, and to accept God’s will for our lives.

Little Rock, AR      **Kyran Pittman**

*Kyran Pittman is a Newfoundlander who was enticed into migrating to America by the Holy Spirit, who dangled a handsome Arkansan at the end of a stick. She gave it six months. Five years, three children, a green card, and a big mortgage later, she still wakes up wondering just how she got here. She now suspects a divine plot to conscript her into Jungian dreamwork and the Episcopal church. Kyran works with the Reverend Canon Susan Sims-Smith as Project Coordinator for the SeedWork initiative, a ministry of the Diocese of Arkansas and Trinity Cathedral. She is a poet, a seeker, a dreamer, and a grateful member of the Trinity Cathedral Monday Night Journey Group.*

## Some Guidelines

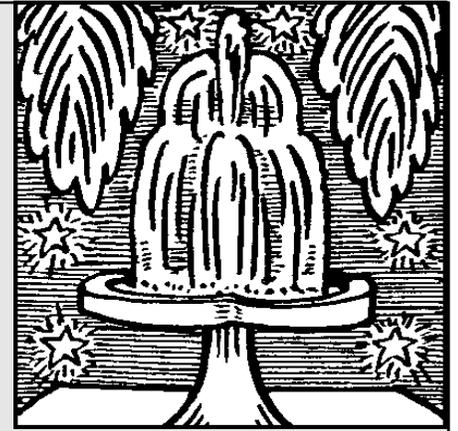
# Discerning God's Will in Dreams and Prayer

When a course of action seems to present itself through dreams, prayer, or synchronicity, how do we know if it is indeed Divine Will? The following questions applied separately may not give us a definitive answer, but applied collectively they can help determine who or what is truly calling us to action. They may help us discern God's will.

- 1. Is it harmful?** God's will is man's and woman's well-being.
- 2. Do I feel free or compelled?** The Spirit is not compulsive; we have a choice. A sense of urgency may signal neurotic compulsion rather than freedom of choice in God.
- 3. Does the course of action take into account the obvious facts of my situation?** Does it acknowledge my other responsibilities? Do circumstances seem to be shifting of their own accord to accommodate this course of action?
- 4. Does the course of action feel natural—do I feel “at home” with it?** Can I look back at my life to date and see this new development as a positive, natural extension of my life's journey? Does it seem to “fit”?
- 5. In retrospect, what have been the fruits of my choice?** If we experience consistent failure or disappointment in a course of action, perhaps our true path lies elsewhere.
- 6. Is this a decision I can put before the broader community, at least for discussion?** Even though individuation sometimes means going against mainstream culture, if no one in my Christian community can support my course of action, I may need to re-think it.
- 7. Is the message persistent?** Am I hearing it from a number of sources?
- 8. Is the action required of me, or of other persons?** God's will for our lives usually requires us to do our own footwork.
- 9. Do I seem to be spending an inordinate amount of time and thought “building a case” for this course of action?** Could I be rationalizing some compulsive behavior?
- 10. Am I willing to take “no” for an answer?** Do I feel like everything depends on this particular course of action being carried out? Or that this is the only “right” way?
- 11. Am I growing in the love of Christ as I live out this course of action?** Is the world around me becoming

## [Reflection] Mother's Milk

### Some Thoughts on Dreams



JUST AS GRACE IS UNBIDDEN yet freely given, so are our dreams a free ride on the “royal road to the unconscious” where we find “a Eucharist every night”! I often tell participants in Natural Spirituality study groups that dreams are as rich and pure (honest) and free as mother's milk.

Many years ago when my first child was born, the nuns in the Roman Catholic hospital where the birthing took place were delighted that I (an “older” mother of 28) was breast feeding my newborn. For, they said, the very young mothers in the maternity ward (mostly teenage and often quite poor) preferred to feed their babies with formula. To buy and prepare formula in those days was much more complicated and more expensive than breast feeding, but it was a status symbol. These young mothers thought that by using formula they and their offspring could be “just like everyone else.” How sad for them, when they could have had for free Nature's perfect milk, tailor-made for babies. And how sad for us to waste our inner money (psychic energy) living by collective values when we could take the individuated way of listening to our dreams, tailor-made every night for each of us—and freely given.

Athens, GA Agnes Parker



Agnes is a leader of the natural spirituality group at Emmanuel Episcopal Church in Athens.

The quotations above are by Sigmund Freud (“royal road”) and C. G. Jung (“Eucharist”).

brighter and more colorful? Am I better able to communicate with more people? Or has my world become dark and narrow, my own place in it more cut-off and isolated?

**12. Am I growing in my ability to show the love of God to others?** The most important thing in discernment is seeking to live out the love of God in Christ Jesus. Have I kept it central?



Written by the Trinity Cathedral Monday Night Journey Group, including some ideas from *To Pray to Grow* (Flora Slosson Wuellner), *On Being a Christian* (Hans Kung), and Journey Group suggestions.

## Musings on the Priesthood of All

*"I think we all know in our heart of hearts that we are going to have to do things so much more differently."*

I SOMETIMES HOPE FOR A SMALL ILLNESS, lasting for just a few weeks. Not a disease that requires hospitalization, only bed rest. That might enable me to get through the stack of books on the stools by my bedside. Today twenty-three of them fell with a resounding crash and another thirteen are already on the console shelf. I really must address this issue.

Perhaps the books are a symbol of an illness. Could reading too much, or just wanting to read, be some sort of addiction? And the books do not necessarily have to be good books. I have recently begun to miss various important occasions because I would rather finish a story than attend a christening or a friend's birthday party.



One of the books in the fallen stack was by L. William Countryman, entitled *Living on the Border of the Holy: Renewing the Priesthood of All*. I had very much enjoyed Matt Humphrey's review of it in the latest issue of *The Rose* (Summer/Fall 2002) and had picked up the book to re-examine certain passages. Glad to find a book I had finished, I moved toward the living room shelves. But as I walked to the next room, I began once again considering the borders. All of us who work in some way within or around the parameters of any church or temple know that we are indeed priests. Each of us has intimate knowledge of God in special ways.

But how do we share that knowledge? And who really wants to know what I know about God? It often seems so simplistic; surely other people already understand these things that I am just now fully grasping. And we all remember Ezekiel. Just peruse last week's Old Testament reading (Ezekiel 33: 7-11): "When you hear a word from my mouth, warn them in my name" or "I will hold you responsible" for whatever happens to them. It gets so complicated; perhaps we should leave it to the paid ordained pastors and priests. A lot of them purport to know best anyway.

Perhaps one reason we tend not to share our knowledge is that we cannot do it without getting dirty. My family accuses me of being a "loose" thinker, but I do use my own brand of scientific method. Looking at the parallels in my life, I recognize that parenting, gardening, volunteering with teenagers at the local high school, and working out relationships with my spouse all involve a level of messiness. In fact, all the good stuff in life is extremely messy, time consuming, and sometimes downright ugly. We are forced to see ourselves as we truly are, our family and friends in light of reality, and still come up in relationship. To be able to share our understanding of God with others requires us to rub up against those rough edges.

Add the tendency to want to share what we know with familiar people. We hate rejection and so want to be understood. It is often difficult to articulate introspective knowledge. In that same issue of *The Rose*, Bishop Maze discussed the difficulties semantics can cause in understanding God. This may be partly because, as Countryman discusses, the information that contains the deepest mysteries, the *arcana*, as Countryman calls it, is only discovered experientially. It is hard enough to be in relationship with those with whom we share many common traits and values. It is much more difficult to be with people who do not think as we think, who have had vastly different life experiences from ours. It requires investment and time. And we have to be prepared and willing to learn more from them than we are able to share from our own trove of experience. You have to *do* it to know it. You cannot just read about it. Gee, darn.

This past year has left a lot of us with a need to find ways to make our world a better place to live. Last night I heard the Koran sung for the first time. It was chanted in my church by a brave Muslim cleric, rubbing up against the rough edges of my congregation—a congregation comprised largely of military personnel, many of whom have relatives serving in Afghanistan, many of whom were brought up to innately distrust Arabs and others of color. Here was one man accepting an offer to take a small stand for understanding. But here also were a hundred people accepting an offer to listen and perhaps understand something new.

Jesus often said, "Do not be afraid." If we take His advice and share our particular knowledge with others, even as we welcome mystical knowledge from new sources, perhaps we can exponentially increase the body of believers, which can lead to a different sort of

world, a new sort of peace. I think we all know in our heart of hearts that we are going to have to do things so much more differently. We can help people expect to see God in our midst, to recognize Her in the day to day, because as lay ministers that is indeed where we meet the Divine. We are the experts on God in the classroom, in the parking lot, in the grocery store checkout line. There is no other expert. In the end it is not books that carry the knowledge of God. It is you and I.

But I have learned a lot from books. I have learned that I do not have to wait until I have finished the last chapter to discuss them. I can scribble in the margins. And I should give away the book without expecting it to be returned.

Fort Walton Beach, FL *Sally Wells Spencer*

*Sally Wells Spencer currently works and dreams in northwest Florida.*

[Favorite Book]

**Knowing Woman**  
by *Irene Claremont De Castillejo*

Shambhala, 1997

*Previously published by Putnam for the C. G. Jung Foundation for Analytical Psychology, 1973*

READING *KNOWING WOMAN* is like having a wise woman (with twenty years of Jungian experience) gently whisper in your ear insights about the feminine and masculine, the animus, the national shadow, love, and relationships. In essence, everything you need to know about life. For me it is the female “owner’s manual” that I have desperately wanted since childhood (she offers many insights for men as well). Above all, she stresses the need for inner clarity and how it can affect a woman’s relationship with her animus and with others. *Knowing Woman* is like an archeological find. It goes deeper and is more concise and commonsensical than most Jungian books I have read. With many, many passages underlined, circled, and asterisked, I highly recommend this book.

Vero Beach, FL *Angela Kulynych*



Send us thumbnail reviews of your favorite books.



[Television Excerpt]

**The Lord Is One**



From an interview with Rabbi Irwin Kula, Conservative Rabbi, in a PBS documentary, *Faith And Doubt At Ground Zero*, aired at the time of the first anniversary of the destruction of the World Trade Center. *Slightly adapted for print.*

“Since September 11, the idea that there’s something out there and that I’m here has no longer meant anything to me, because every time I have thought there was something out there, it has turned inevitably into something opposed to me, something I have to define myself against, whether that’s God, or whether that’s a Christian, or whether that’s a Muslim, or whether that’s a Buddhist. And that’s not my experience.

“My genuine experience of life is that there is nothing out there, this is all there is. And when you see the seamlessness of it all, that’s what I mean by God. Every tradition has that. Every morning, three times a day since I was six years old, I’ve been saying, ‘Hear O Israel, the Lord our God, the Lord is One.’ It’s one of our few creedal statements, the Shema. Three times a day since I was six years old.

“And if you ask me what did 9/11 really do, it made me understand the truth of that, that everything is One. Not that there’s some guy hanging out there who has it all together, whom we call One, but that it is all One.

“We all know it deep down! We’ve all had those experiences, whether it’s looking at our child in a crib, or whether it’s looking at our lover or looking at a mountaintop or looking at a sunset. We’ve all had those experiences when we recognize, ‘Whoa! We’re much more connected here.’ That’s what those firemen had. They recognized. Now, they didn’t have time to think about it, because actually, when you think about it, you begin to create separations. They didn’t think about it. All they knew was, we’re absolutely connected. We’re absolutely connected to the 86th floor.

“That’s what we mean when we say God.

“And yet, these intuitions of connectedness and oneness, which make us feel so at home in the world, are so difficult to hold on to.”

New York, NY *Rabbi Irwin Kula*

*A leading voice for religious pluralism, Rabbi Irwin Kula, President of CLAL—The National Jewish Center for Learning and Leadership—is an authority on contemporary trends in culture and new forms of religious and spiritual expression. He is the host of a new 13-part series for PBS called Simple Wisdom and is a frequent guest on The Oprah Winfrey Show. Rabbi Kula received his B.S. in Philosophy from Columbia University and his rabbinic ordination from the Jewish Theological Seminary in New York City.*



For the complete interview, see the website of the National Center for Jewish Learning and Leadership, [www.clal.org](http://www.clal.org).

## Centering Prayer: The Work of Transformation

*“For the truth is, the path of transformation found in natural spirituality or spiritual direction or the labyrinth or contemplative prayer is finally the path Jesus took to his full humanity: the road to a hill outside Jerusalem.”*

BROTHER LAWRENCE, the seventeenth-century Carmelite friar who worked in his monastery’s kitchen, wrote about practicing the presence of God: “People would be surprised if they knew what the soul said to God sometimes.” There seems to be an awakened awareness in our own times of the work God is doing in our lives and in our world despite our best efforts to ignore God’s presence and action. With grace there comes for some the occasion of *experiencing* what the Spirit is doing within us and around us. Old ways of preparing for this gift have been surfacing in contemporary forms. Spiritual practices like contemplative prayer, the labyrinth, and natural spirituality are increasingly becoming a way of life for many within traditional Christianity. As we see in the life of Jesus and in others after him, the Spirit will not be confined to live only in institutional manifestations.

As Gerald May wrote in his book *Addiction and Grace*, our conscious claims of God’s action and presence in our lives seem almost always to be after-the-fact. May writes, “My mind plays catch up with my heart. I may like to think I am autonomously charting my own course, but I keep discovering that my little ship has been answering to deeper, hidden currents all along.”

The work of transformation into the fully human person that God desires each of us to be is almost always the work of the Spirit. Many of us have spent a good portion of our lives trying without success to change ourselves into the kind of person we think God wants us to be. The invitation to a more potent approach comes from God, and we either say yes or no. If we consent, and sometimes even if we do not, God’s transforming action becomes known in our lives.

The invitation came to me, and continues to come, in the form of Centering Prayer. When this way of praying discovered me, I was given a way to become more aware of God’s presence and action in my life.

Centering Prayer is a contemporary form of an ancient way of praying. It is a method and a prayer that

seeks to renew the Christian contemplative tradition of knowing God through love in silence. This way of praying was first practiced and taught by the Desert Fathers and Mothers of Egypt, Palestine, and Syria. Over the centuries contemplative prayer has been called by such names as the Prayer of Faith, the Prayer of the Heart, Pure Prayer, the Prayer of Simplicity, and the Prayer of Simple Regard. St. Gregory the Great, who lived at the end of the sixth century, perhaps best articulated the contemplative tradition in Christianity when he wrote, “Contemplation is the knowledge of God that is impregnated with love.” Father Thomas Keating, a Trappist monk, has been the primary teacher of this present-day revival of the contemplative tradition.

IN JANUARY OF 1998, I participated in an eight-day Intensive Centering Prayer Retreat at St. Mary’s Retreat Center in Sewanee, Tennessee. Though the practice of Centering Prayer had been introduced to me several years earlier, this was my first experience of prolonged periods of silence. One of the several unexpected results of that silence was the experience of a deeper and richer dream life. Of course I have always dreamed, but during those eight days my dreams seemed to move to another level—or at least I was much more aware of my dreams when I awakened each morning. What I have since come to know is that experiences of deep silence awaken us to those parts of ourselves that are usually covered up by the multitude of ordinary thoughts that attend the demands of everyday living. Centering Prayer is one way to take a vacation from the ramblings of our mind and simply rest in the presence of God. And though the rest looks passive, there is much work of transformation being done by the Spirit.

One action by God in Centering Prayer is what Thomas Keating calls the “unloading of the unconscious.” As a result of the deep rest of body, mind, and spirit that is experienced in prolonged periods of silence, the defense mechanisms of consciousness relax, and undigested material of early life begins to emerge from the unconscious.

The historical term for this process is purification. As we say today of God’s presence and action within us, the work of transformation is taking place. Those things that stand in the way of knowing God more deeply, of loving ourselves and others more fully, begin to melt away in the light of God’s love.

The practice of Centering Prayer is essentially three things at once: the deepening of our relationship

with God, a method of freeing ourselves from attachments that prevent the development of this relationship, and the unfolding in our daily lives of Christian virtues like love, faith, compassion, and hope. As with all paths of transformation, this contemplative process is something we do—that is, we agree to sit in silence for twenty minutes—but it is also, primarily, what God is doing in us. As we rest in God in Centering Prayer, we are not so much seeking God as beginning to experience, to “taste,” the One we have been seeking in so many different ways. As we sit, we reduce our many acts and reflections to one single act of consent to God. And in doing this we find, in the words of Thomas Merton, “what we already have.” Merton wrote,

You start where you are and you deepen what you already have. And you realize that you are already there. We already have everything, but we don't know it, and we don't experience it. Everything has been given to us in Christ. All we need is to experience what we already possess.

This is one of the gifts that the practice of Centering Prayer has given me: an increasing awareness of God's presence and action in my life. This has come not in mystical visions nor in great flashes of enlightened understanding, but in small doses of unexpected patience toward my wife and son, for example, and in larger, unwanted doses of honesty with myself. This honesty is at times painful, but it has led, and will continue to lead if I am willing, to acceptance of my weakness as a human and my need for God and for others.

OVER THE LAST SEVERAL YEARS I have developed a love/hate relationship with Centering Prayer. My own practice of the prayer has at times been faithful and at other times has lapsed. The reason for this attraction and aversion is that in this prayer I encounter the dynamic God whose desire it is to transform me and make me whole. The problem is my own resistance to this process of interior transformation. The problem of resistance seems to be a condition of humanity. As the bluegrass singer Allison Krauss sings, “Everybody wants to get to heaven, but nobody wants to die.”

For the truth is, the path of transformation found in natural spirituality or spiritual direction or the labyrinth or contemplative prayer is finally the path Jesus took to his full humanity: the road to a hill outside Jerusalem. Our own time on the cross is the death of all those things that keep us from the “knowledge of God

## THE FOUR GUIDELINES FOR CENTERING PRAYER

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

*These are called guidelines for a reason. They are meant as a guide to this prayer but not as hard and fast rules. As someone once said to me, “Pray as you can, not as you can't.” The most important thing in Centering Prayer is our intention, which is to set aside our ordinary thoughts and preoccupations and rest in the presence of God. My experience is that the guidelines serve that intention well. But everyone must begin where they are.*

*Father Thomas Keating recommends practicing Centering Prayer for at least twenty minutes twice a day. But pray as you can, not as you can't.*

—Thomas Morris

impregnated by love.” And on the other side of the cross is our freedom to be who God has created us to be. We get there not all at once but, rather, one day at a time as we consent again and again to God's presence and action within us.

It is a risky thing to pray. Then again it is a risky thing to live.

Spruce Pine, NC     **The Rev. Thomas Morris**

*Thomas Morris is the rector of Trinity Episcopal Church in Spruce Pine, a mica-mining town in the mountains of western North Carolina. Thomas is married to Hadley, whom he met while on that first Centering Prayer retreat in January 1998. Together they seek God in silence, in community, and in the joyful chatter of their twenty-month-old son, Jack.*

[Review]

## The Soul's Religion Cultivating a Profoundly Spiritual Way of Life

by Thomas Moore

Harper Collins, 2002

TRADITION HAS IT that we are complicated creatures, formed of both earth and spirit and blessed with a mind both conscious and unconscious. Lucky creatures, so richly blessed, but troubled as well. For while the spirit tempts us with ascendant ambitions, the earth keeps us on intimate terms with gravity, that mysterious force that grounds us in the dirt of existence.

Where I live, the earth is mostly red clay. If you were to take my world into your hands and peel off the top layer of asphalted vegetation, plucking out the centipedal grass and yellow pines, you would hold something similar to a tangerine.

I like to think the tangerine got its name from the Latin *tangere*, to touch, because you can hold its vivid entirety in one hand. Writer Thomas Moore speaks for life's vivid entirety in his latest book, *The Soul's Religion: Cultivating a Profoundly Spiritual Way of Life*.

"As a therapist," writes Moore, "I know that people get into trouble when they separate their spiritual search from their emotional life and their relationships."

Evoking an alternative to spiritual ascendancy, Moore speaks for mystery and ignorance, pleasure and romance—uncertain virtues we overlook in favor of solutions and knowledge. Moore writes that he takes his "idea of romanticism from the Romantic poets who stressed intimacy, beauty, ordeal, the ordinary life, and nature."

According to Moore, our culture counsels us to distrust tension, indeed to consider it an illness—as in, "Keep it simple, stupid; you'll live longer"—and in so doing, to neglect our essential richness. With both eloquence and humility, Moore advises us to keep things complicated and to trust what is difficult and uncertain. Ash Wednesday hints at the same thing, as does Christ on the cross, the *stabat mater*, and the empty tomb.

Throughout his writing career, Moore has spoken for the hidden beauties of religious orthodoxy. He takes

what we know so well—the many sacred stories and images that inhabit our collective imagination—and gives it a salvific newness. His background as a former Catholic monk and a practicing psychotherapist uniquely qualifies him to endow ancient truths with modern relevance.

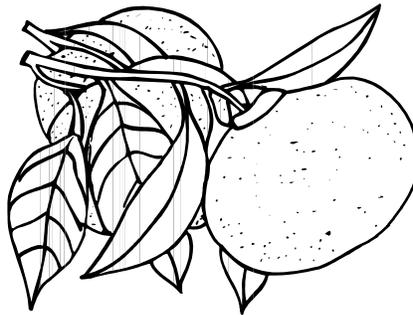
He cautions us to beware of religious postures that promise spiritual certainty, asking instead that we engage the complexity of what is—the truth of our embodied relationships and emotions, life as it unfolds for each of us in our daily hours. In these we discover the soul's religion, a spirituality shot through with depth.

His book reminded me of two stories—one mythical, the other biblical. In the myth of St. George and the dragon there is a marvelous exchange between the story's hero and a hermit. George spies a lovely crystal city sitting high on a hill in the distance surrounded with happy angels. "I ought to go there at once," he tells the hermit. But the hermit sees it otherwise, as hermits often do. "George," he says, "you were sent here for a reason. That high city is in another world from this. Before you go flying off to the heights, you need to go down into the valley and fight the dragon you were sent to fight."

The second story is that of Christ's ascension into heaven, which is also the final sighting of his embodied tenure on earth. I picture this moment in a stained glass window, a sort of visual midrash that plays loose with time. In it, Christ stands as yet unascended in long white robes with mounds of clover flowering pink underfoot. The open tomb is visible. Two angels flank its black interior, and leaning against its exterior walls is an assortment of gardening implements: a shovel, a rake, a trowel. At first glance, they give him the look of a gardener.

In the foreground Mary Magdalene stands knee-deep in her abundant red hair. Caught in its current, she reaches for Jesus, who lifts his stigmatized palms, faced out, as if to say, "Don't come any further. Don't anybody put their hands on me." *Noli me tangere*.

That exchange has always troubled me. Naturally, I worry that he didn't want anybody touching him because there was nothing left to touch. Deep in my soul, I'd settle for a tangerine. Ascending into heaven, he leaves behind the gardening tools, earthly relics of use to the living.



Like Mary Magdalene and St. George, our souls witness ascendant glories from the vantage point of earth and feel confused and uncertain. What are we to do? Thomas Moore's lovely book asks us to embrace the mystery made known in the pleasures and sorrows of our earthly lives.

Dothan, AL      **Lauren Flowers**

*Lauren Flowers is a member of The Church of The Nativity in Dothan, Alabama. Currently, she is facilitating a discussion of Thomas Moore's book in an adult Sunday school class. She would like you to know that the tangerine was named for Tangier, where they grow such things, but that its connection to tangerine is nonetheless valid, if only by accident.*



[Reflection]

## Journal Impressions: Alonzo King Master Class, 05/13/02

SO MUCH TO ABSORB! I have never heard dancing expressed in such a spiritual, relational way. Be generous. Radiate. Expose your core. Reveal your spirit. Don't hold back. Be danced. Catch the wind, move with the spirit. Play! Never stop. Always believe in yourself. Be yourself, dance that self because you are the only you.

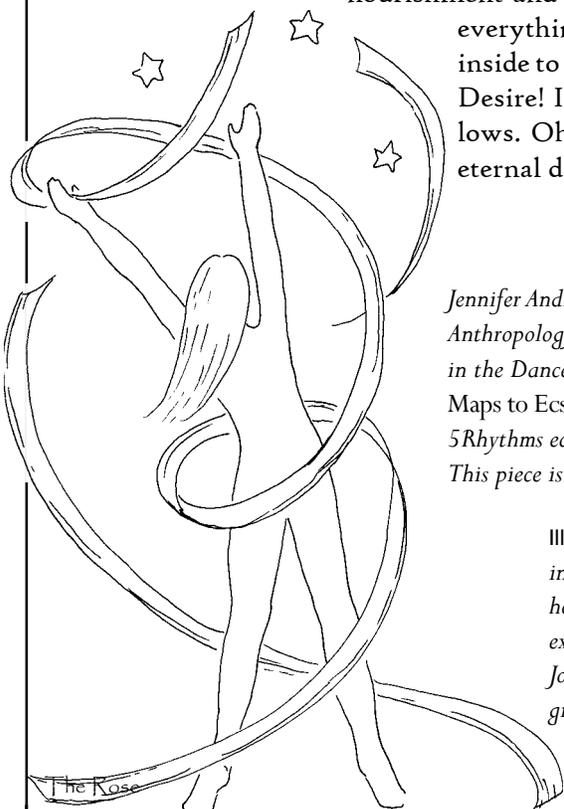
Dance is not contained in the studio, in the technique. Open up! Be honest, be true, never lie. Real movement doesn't lie. Real, strong relationships never lie. I am in a relationship with all of life. The ground is my dear and constant friend that will never abandon me, will always support me. The heavens are my lover, and the closest part of me to heaven is my spirit. Oh, to dance with the heavens, with a spirit indistinguishable from the Spirit. Yes, created to dance, and in the dance to discover all of creation.

Symbolism. Strength. Surrender. Survival. Spirit. Soul. An escape into truth. A place to grow where the nourishment and the encouragement to grow, to dance, is dance itself. Devotion. I give my everything and I receive more. More and better. Always reaching, reaching from the inside to eternity, from my core to the universal core. A relationship of abandonment. Desire! I am, I dance. There is pleasure, there is pain. There are seasons. Highs and lows. Oh, just to be the essential part of me, to find and release my spirit into the eternal dance, the truest relationship: spirit to Spirit.

Stanford, CA      **Jennifer Andrus**

*Jennifer Andrus is a junior at Stanford University, studying the Anthropological Sciences with a focus in Medical Anthropology and Anthropological Genetics. She has been dancing since she was three years old and is now active in the Dance Division at Stanford. Her dance experience was enhanced after reading Gabrielle Roth's books, Maps to Ecstasy and Sweat Your Prayers. The books led her to the Esalen Institute, which in turn led her to the 5Rhythms ecstatic dance practice in Mountain View, California (you can find her there every Monday night). This piece is a journal entry that she recorded after an inspiring Master Class at Stanford with Alonzo King.*

**Illustration by Carol Downs.** Carol Downs is an artist, educator, and former dance teacher. She was introduced to dreamwork by her priest-counselor many years ago at Emmanuel Church in her hometown of Athens, Georgia. Life took her far from home, but she continued learning about and exploring dreams. Returning to live in Athens after years away, she found the natural spirituality Journey Group just getting started at Emmanuel. "Sharing and learning in a dream group or journey group is a rich experience and the best way to go," she says. The journey continues.



## A Report from Jackson, Mississippi . . .



### Art Day

WE HAVE TWO DREAM GROUPS at St. James' Episcopal Church in Jackson, Mississippi. Dream Group I has been meeting every Monday for three years. Dream Group II began last January and meets every other Sunday afternoon. Several of us have formed another group to read Joyce Hudson's *Natural Spirituality*.

Our dream groups use Robert Johnson's *Inner Work* and Jeremy Taylor's *Dream Work* as our guides. Three of us traveled to a Journey into Wholeness conference in Tifton, Georgia, last year to see Robert Johnson. While there, Jim Cullipher recommended John Martin's set of tapes. We were so taken with them, we've formed yet *another* group to listen to the tapes and discuss them—sort of on the Centerpoint model. Yeah, we're Episcopalians and we're small-group-happy.

In our groups we do lots of talking and intellectual work. So on a recent Sunday, both dream groups came together for what we called Art Day. We wanted to add some creative, non-intellectual work to our mix. I had four years worth of *Martha Stewart Living* magazines I was finally ready to sacrifice. (Say what you will about Martha—the images in the magazines are beautiful.) Others brought their stashes of old magazines, catalogs, and such.

We gathered around a huge table in a room at St. James'. We got quiet for a few moments and said “our”

prayer, the one we brought home from the Journey conference: “Give me a candle of the Spirit, O God...” Then for an hour and a half we silently thumbed through magazines looking for images that spoke to us, that evoked a feeling. No thinking allowed this day! No talking. We cut out the images and made collages on stiff cardboard—beautiful stories without words.

What an experience! The time FLEW by! No one could believe we were quiet for so long! And we are talkative women!

By using magazine images, no one had to draw or feel put on the spot about her artistic talent or lack thereof. The most reluctant participants are clamoring to do it again.

### And 9/11

DREAM GROUP MET AS USUAL Monday, September 10, 2001. The dream we worked on prompted a conversation about sudden death—by accident, heart attack, etc. We talked of being prepared for death.

The terrorist attacks happened the very next day.

The following Monday, we were still reeling, as everyone was. We decided to treat September 11 as if it were a dream someone had. More specifically, as if it were a dream that America had collectively. So we took each element of the event and probed it for meaning. The twin towers, the planes, the terrorists, the firemen, the policemen, the survivors, the Pentagon—it was a very powerful way to process what had happened.

We asked ourselves, *if dreams come for health and wholeness, what did this terrible dream come to tell us? What part of our collective shadow has come for integration?*

Of course there was no one answer—we each had to come to our own. We are still working on it.

Jackson, MS    **Karen Bonner**

*Karen Bonner has been recording her dreams since her son was born. He is now a freshman at Ole Miss. She leads two dream groups at St. James' and recently helped form a group to discuss a set of tapes of John Martin's presentations at Journey into Wholeness conferences. She also sings in the choir at St James'. In following her call, Karen has just given up a twenty-something-year career in the family retail business, somehow talking her husband, Jeff, dear man, into taking her place. She is now in graduate school at Mississippi College working toward a master's degree in counseling psychology, hoping against hope it will lead toward doing dream work with people all the time.*



Detail of a collage made in 1995 on a Journey Group art night at Emmanuel Church, Athens, Georgia, by Rose editor Joyce Hudson.

[Reflection]

## Split Between

### EARTH AND SKY

*An Email to a Friend from the Depths of the Journey*

Published by permission

IT SEEMS THAT THE TRICK is to find some way to invest my “earth-self” with the greater gifts of my “sky-self.” That seems to be the model, anyhow. You’ve got Christ investing the earth with heaven, and Buddha seeking heaven through earth. The Kingdom of Heaven, Enlightenment. Both constitute a marriage of the two realms.

I’ve discovered some interesting parallels between the living world (earth) and the thinking world (sky). For those of us who struggle with addictions, our indulgence in fattening foods, nicotine, alcohol, caffeine, narcotics, and yes, even sex, is ultimately a struggle with the reality of our earth-selves. One of the most enduring lies of all is that through indulgence one

is actually experiencing *more* of his earth-self, his *real* self. None of these things is evil in and of itself. They are all both natural and fine. But the indulgence is an attempt to transcend the “real,” the burden of existing. Likewise, those addicted to exercise and dieting and asceticism of all kinds are just as guilty of this hatred of “the real.” It seems that few people know how to enjoy being alive in this world. Everyone is running either from or toward what he or she perceives to be the ultimate truth of this existence, but everyone is running.

Christ on trial, Buddha beneath the lotus, Socrates in jail, Moses on the mountain—these guys weren’t running to or from anything. Moses wasn’t allowed to go over into Canaan, and he was still obedient. Paul was beaten and jailed, but he sang and rejoiced anyway. They all reached some sense of the value of being here and saw as part of that value the acceptance of death. They weren’t in a hurry to die, but neither

did they attempt to avoid it when it was upon them. Interesting.

So how does that pertain to me? I’ve got this idea that somehow I’ve been holding back. Natural spirituality has reminded me of some simple truths. Somehow, I’m not allowing my “sky-self” access to my “earth-self.” I’m afraid of the incarnation, of being dramatically and interminably changed.

There are realities crowding at my door, lunging at the leash to be loosed into this world. I sense an underlying greatness wanting to get out, though I know it’s not the world’s kind of greatness. It’s a greatness defined by the potential of bringing together the realms.

The earth-self resists marriage with the sky-self because it is afraid to die. It knows that such a marriage ensures death. The sky is death to the

earth. But the earth is also death to the sky. Those who sense the greatness within themselves are essentially sky people struggling with the proverbial “rift.” They, too, are afraid of death. When the sky is married to the earth, it is no longer potential but is locked into reality. No longer infinite, it has to observe its limits and channels. They are afraid that the “godness” within them will have to take the form of “a poor carpenter’s son.”

On the other hand, earth people don’t feel the call to greatness. They revile it. It is they who coined the derogatory term “high and mighty.” These people fear change. They fear the growth and evolution that marriage with the sky will effect in them. They fear *losing* their limits and channels. They fear the loss of a recognizable world in exchange for an alien world without form.

I am aware of both my sky and earth selves. I am aware of what each of them says and what each of them wants. Each of these “selves” is well-developed within me and has an articulate voice. The implication of this is that TROY is neither one but something still higher. The need to reconcile these two selves is a huge challenge, and not a comfortable one.

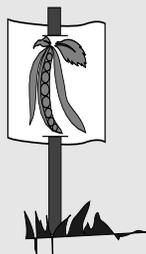
Athens, GA Kevin LeTroy Copeland

 Troy Copeland is a 29-year-old English teacher and a member of the natural spirituality Journey Group at Emmanuel Episcopal Church.



## SeedWork Report

*Wisdom hastens to make herself  
known to those who desire her.*



On November 10, 2002, I preached at St. James Church in Eureka Springs, Arkansas. A reading from the *Revised Common Lectionary* for that Sunday was from The Wisdom of Solomon 6:12–16:

*Wisdom is radiant and unfading, and she is easily discerned by those who love her and is found by those who seek her. She hastens to make herself known to those who desire her. One who rises early to seek her will have no difficulty, for she will be found sitting at the gate. To fix one's thought on her is perfect understanding, and one who is vigilant on her account will soon be free from care, because she goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought.*

That same weekend Joyce Rockwood Hudson, author of *Natural Spirituality*, and I had led a retreat in Eureka Springs for twenty Journey Group leaders from around the state. These are lay people whom I train and support to lead small groups in their local parishes. These groups pray, read scripture, listen to their dreams, and seek God's wisdom in the synchronistic events of everyday life. The retreat included music, meditation, teaching of new skills in dream decoding, fellowship, community building, good food, and time in the Ozarks as the leaves displayed their fall colors.

The setting was stunning, the food memorable, and the pace was relaxed. Twenty leaders went back to their local churches with new ideas, a network of like-minded people, and hopefully, with more of God's wisdom. Their goal is to help those in their home churches listen for wisdom in daily life.

Three days after returning from this retreat, one of these lay leaders and I went to a residential treatment program in Little Rock called Arkansas Cares, a program of the Psychiatry Department of the University of Arkansas for Medical Sciences. Arkansas Cares serves mothers who are addicted to amphetamines, cocaine, and other drugs, and at the same time serves their children who are in need of help. The women and their newborn babies and toddlers live in a housing project.



# Natural Spirituality

LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality programs that includes programs that are just beginning the study group phase as well as those that are well established. Each is organized in its own way. Groups that are not on the list are marked with an asterisk (\*) are new to the list since the last issue of THE ROSE.

## ARKANSAS

All Saints Episcopal Church, Russellville  
Christ Church (*Episcopal*), Little Rock  
Christians-at-Large [contact:(501) 941-9401], Searcy  
First United Methodist Church, Little Rock  
Holy Trinity Epis. Church, Hot Springs Village  
Pulaski Heights United Meth. Church, Little Rock  
St. Frances' Episcopal Church, Heber Springs  
St. James' Episcopal Church, Eureka Springs  
St. John's Episcopal Church, Fort Smith  
St. John's Episcopal Church, Harrison  
St. Luke's Episcopal Church, North Little Rock  
St. Margaret's Episcopal Church, Little Rock  
St. Mark's Episcopal Church, Jonesboro  
St. Mark's Episcopal Church, Little Rock  
St. Martin's Univ. Center (*Episcopal*), Fayetteville  
St. Michael's Episcopal Church, Little Rock  
St. Paul's Episcopal Church, Fayetteville  
St. Peter's Episcopal Church, Conway  
Second Presbyterian Church, Little Rock  
Trinity Cathedral (*Episcopal*), Little Rock  
Trinity Episcopal Church, Van Buren  
Unitarian Universalist Church, Little Rock

## GEORGIA

Emmanuel Episcopal Church, Athens  
St. Anne's Episcopal Church, Tifton  
St. Augustine's Episcopal Church, Morrow  
St. Gregory the Great Episcopal Church, Athens  
Epis. Church of St. John and St. Mark, Albany  
St. Timothy's Episcopal Church, Calhoun  
Cathedral of St. Philip (*Episcopal*), Atlanta (*inactive*)  
\*First Presbyterian Church, Atlanta

## FLORIDA

St. Simon's Episcopal Church, Ft. Walton Beach  
Cokesbury Methodist Church, Pensacola  
\*Faith Presbyterian Church, Tallahassee

## What Is Natural Spirituality?

THE TERM NATURAL SPIRITUALITY refers to the Holy Spirit that comes through the natural processes of life. It is the realm of the Spirit is where spirituality is also a tag for "dream groups"—supported by the teachings of Jung to teach the principles of Jungian psychology on a deeper Christian journey.

Natural spirituality as practiced at Emmanuel Episcopal Church in Eureka Springs, Arkansas, is a journey that undertakes, and she is the author of *Natural Spirituality: Recovering Christianity* (JRH Publications). The contents of the book are a description of the Emmanu publication of this book has provided with a means to start natural spirituality groups of their own by structuring their study groups centered on the book.

Natural spirituality is spreading from church to church, geographical concentration where the Rev. Canon Susan Hudson, in a joint appointment with the Diocese of Arkansas and Trinity Cathedral, Little Rock, specifically to support parishes in inner work, including dream decoding. **☐ Sources for the *Natural Spirituality* are available on Amazon.com; BarnesandNoble.com; and other book stores (by special order). For more copies: JRH Publications, Little Rock, Arkansas.**

**☐ Often a journey group is formed after a *Natural Spirituality* study group is completed. A packet of information for group leaders is available for \$10.00. Box 164668, Little Rock, Arkansas. \$5.00 per packet for printing and shipping. Packets are free of charge from the page of the Diocese of Arkansas. [www.arkansas.anglican.org](http://www.arkansas.anglican.org).**

*inviting Wisdom into*

# Quality Programs

(dream groups based in churches) that we know about at this time. This list  
se with established dream groups. The groups are not stamped from the same  
e invited to let THE ROSE know of their existence. Programs marked with

## Natural Spirituality?

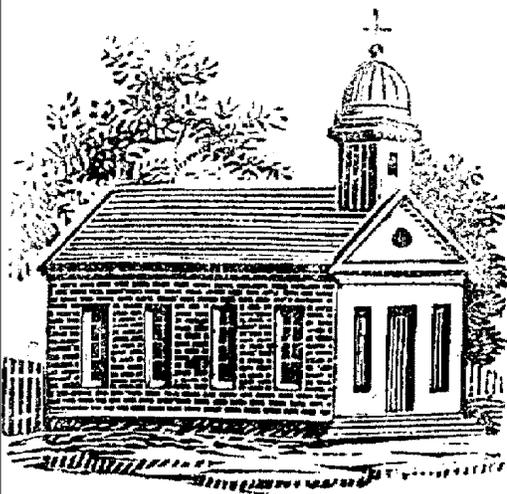
er refers to the teachings of  
to each individual through  
e. In biblical tradition, this  
called Wisdom. Natural  
church programs consisting  
m groups—or “journey  
introductory classes that  
ian psychology as tools for  
y.

a program was pioneered  
church in Athens, Georgia.  
was the initial teacher in  
eventually wrote a book,  
*Living the Wisdom Tradition in  
ons*, (2000), which contains  
introductory class and a  
nmanuel program. The  
s provided other churches  
ral spirituality programs of  
their introductory classes as  
the book.

programs are steadily  
o church. The strongest  
on so far is in Arkansas,  
an Sims-Smith, who holds a  
he Episcopal Diocese of  
ederal in Little Rock, works  
rish programs of spiritual  
mwork.

**Natural Spirituality book:**  
**at Noble.com; local book-**  
**er); discounts on two or**  
**ations, (706)789-3400.**

**(dream group) is formed**  
**ty book study has been**  
**materials to help journey**  
**e from SeedWork, P.O.**  
**AR 72216. Enclose \$5.00**  
**nd postage. Or download**  
**om from the SeedWork**  
**of Arkansas website:**  
**org.**



### ALABAMA

Episcopal Church of the Nativity, Dothan

### KENTUCKY

Christ Church Cathedral (Episcopal), Lexington

### MICHIGAN

Grace Episcopal Church, Traverse City

### MISSISSIPPI

\*St. James Episcopal Church, Jackson

### TENNESSEE

Idlewild Presbyterian Church, Memphis

Otey Episcopal Church, Sewanee

Second Presbyterian Church, Nashville

### TEXAS

St. Philip's Episcopal Church, Palestine

St. Christopher's Episcopal Church, Lubbock

### FRANCE

American Cathedral of the Holy Trinity (Epis.), Paris

The setting was institutional, the food basic, and the pace hectic. Our group of ten young mothers had their babies with them as we met to talk about listening for the wisdom of God. Many of the mothers had very upsetting dreams that they wanted to understand. They wondered where the wisdom of God might be in the chaos of addiction, stealing, and prostitution. They wondered about their futures and the ability of the wisdom of God to guide them. With the help of several volunteers, our ministry is creating a weekly spiritual growth class for these women. In the middle of the class, babies nursed, sucked pacifiers, cried, and slept while their moms prayed for God's guidance. The setting was messy, intense, emotional, and exciting.

*Wisdom is found by those who seek her.*

In the growing light of this new year, please pray for all who seek God's wisdom.

The Rev. Susan Sims-Smith  
Little Rock, AR



## The SeedWork Website

*A Resource for All*

The **Journey Group Resource Packet** is now available on the web site of the Episcopal Diocese of Arkansas. This collection of handouts is a valuable to aid for leaders of natural spirituality programs and is well worth the effort of obtaining it. The packet contains:

•Journey Group Guidelines •Discernment  
•Worship •Help in Remembering Dreams  
•Steps in Dream Work •Reading List •Dream Worksheet •Questions for Dreamers •A Method for Group Dreamwork •Natural Spirituality Overview •Reflections on the Sacred Feminine •Suggestions for a Natural Spirituality Library •About *The Rose* •Natural Spirituality Frequently Asked Questions

Go to [www.arkansas.anglican.org](http://www.arkansas.anglican.org). Click “SeedWork” in the Programs menu. Under WORKSHOPS, look for “An Introduction to Natural Spirituality” and click “more” at the end of that entry. You can also order the packet by mail (see the box in the center of this page).



our lives & churches

# The Seeds of Spiritual Hunger

*“Both the imagination and the feminine were devalued when we moved out of the Middle Ages, and in their suppression lie the seeds of our present-day spiritual hunger.”*

In *Walking a Sacred Path* Lauren Artress tells the story of how she rediscovered the labyrinth as a powerful spiritual tool and took up the task of helping to restore its place in traditional religious life. She came to understand that the labyrinth evokes the feminine realm of spirituality, a realm lost to Western civilization upon its emergence from the Middle Ages. These pages are from Chapter Five of her book.

WHEN I WAS MAKING THE DECISION to move from New York City to San Francisco, I had a significant dream that ended with the line “It’s all about the fourteenth century.” This sent me scurrying to a copy of Barbara Tuchman’s book *A Distant Mirror: The Calamitous Fourteenth Century*. My attention had been in the clinical world for many years, so I had not read a history book since my seminary days. It was a thrill to enter into the world of that century, which mirrors the times of transition we are experiencing at the end of the twentieth century.

It was in the fourteenth century that the structure of the medieval church, which shaped so much of daily life, began to crack and fall away. According to Tuchman, when people ceased to believe that the afterlife was superior to the here and now, the Middle Ages ended and the modern age began. Belief in the afterlife was replaced by “belief in the worth of the individual and of an active life not necessarily focused on God.”

We are now ending an age. We are beginning to realize that Western civilization—held together by rationalism, empirical research, and man’s control of nature—is coming apart. This is no longer an accurate description of the world in which we live. As we in the West learned to use our rational minds, we developed a sense of superiority that denied our intuition and imagination their rightful place among the human faculties we need to survive.

We lost our sense of connection to ourselves and to the vast mystery of creation that contains other forms of life. The web of creation has been thrown out of balance,

“The Seeds of Spiritual Hunger,” from *Walking a Sacred Path: Rediscovering the Labyrinth as a Spiritual Tool* by Lauren Artress, copyright ©1995 by Lauren Artress. Used by permission of Riverhead Books, an imprint of Penguin Putnam, Inc.

so the threat to life on planet Earth looms like storm clouds on the horizon. “From the time of our remote ancestors until the seventeenth century,” says Rupert Sheldrake, “it was taken for granted that the world of nature was alive. But in the last three centuries, a number of educated people have come to think of nature as lifeless. This has been the central doctrine of science—the mechanistic theory of nature.” This is where we lost the great-grandmother’s thread.



## *Exploring the Potential of the Labyrinth*

OPENING THE CANVAS LABYRINTH in the nave of Grace Cathedral [in San Francisco] ruffled only a few feathers and piqued the creative imagination of many people. The story of people’s labyrinth experiences were passed from friend to friend, teacher to class, family member to family member, group member to group, client to therapist, student to spiritual director. Wherever people were talking about spirituality, they were talking about the labyrinth.

Once the labyrinth was open to the public, I was free to shift my perspective and deepen my approach to this unusual ministry that was taking shape before my eyes.

I had many questions about the use of the labyrinth. Was it a tool for transformation? Did it weave together the psyche and soul that were split so long ago that we barely have memory of it?

I made it a point to walk the labyrinth as often as possible. Nearly every time I walked it, I took in my questions about the labyrinth itself. I invariably got the same message: “Keep going.” My role was to watch, listen, and let people teach me through their experiences. As the Labyrinth Project blossomed into full flower at Grace Cathedral, I began to travel with the labyrinth. My intuition was my guide in structuring the workshops and developing ritual.

I observed people walking the labyrinth and spoke with many of them who were eager to share their

experiences. Two distinct characteristics of the labyrinth seemed to emerge: the use of the imagination it engenders and the flow that occurs in the presence of a receptive, feminine approach. Both the imagination and the feminine were devalued when we moved out of the Middle Ages, and in their suppression lie the seeds of our present-day spiritual hunger. They are the missing link that Western civilization needs to reclaim if we are to evolve and meet the challenges of our new civilization that is groaning in birth.

### *The Imagination in Exile*

WE HAVE PLACED THE IMAGINATION in exile. We have banished it because we do not understand or trust it. Nor do we grasp the imagination's connection to the Divine within. As we stand on the brink of the next century looking back into the mirror of the fourteenth century, we face an odd paradox. During the fourteenth century, the human faculty of imagination was not empowered by sufficient rationality. Today the reverse is true. Now rationality is not empowered sufficiently by the imagination.

In his passionate book *The Waning of the Middle Ages*, J. Huizinga addresses the issue of imagination at the end of the Middle Ages in France and the Netherlands. He brings to his research a fascination with the way imagination functioned in the medieval mind. Huizinga's work has served as a helpful source in piecing together how mystical experience became confused with superstition and how the imagination was forced into exile.

During the Middle Ages, the church provided an all-encompassing context for people's lives. From birth to death, the teachings of the church permeated every nook and cranny of human life.

Pious religious sentiment ran freely, reaching its high point in Lent. Both men and women cried frequently, often in public, and especially during sermons that were often preached in town squares.

The imagination of the person in the Middle Ages frequently merged with the image unfettered by rational thought. The rational mind was not developed enough to mediate between unruly images and the conclusions of reason. This placed people at the mercy of their inner projections, with little ability to discern their experiences. A "poor nun carrying wood to the kitchen imagines she carries the cross; a blind woman doing the washing takes the tub for the manger and the

warehouse for the stable." An epileptic woman thought that each "twinge of pain in her corns was sign that a soul descended to hell."

Direct experiences with the Divine were contaminated with people's irrational imaginings. Superstition was accepted, and not distinguished from deeper spiritual experience. The church took no responsibility for discernment. They did nothing to help the people distinguish between helpful religious beliefs and distorted imagery.

It was from this suffocating religiosity that people began to run. As the Western world moved into the Enlightenment, we embraced reason as the central function of the mind. This excluded subjective experiences: the senses, as well as intuition, dreams, or any hints at revelation. In the eyes of both scientists and leaders of the Reformation, the religious imagination was stripped of all respect and honor among the various pathways of knowing. The Protestants banished symbols and images from their churches because they thought them idolatrous. The Divine spark that resides in the imagination was all but snuffed out.

After working with the labyrinth for several months, I knew that people's experiences were varied. Many found a deep and peaceful silence within. Yet it seemed that the majority of people received some form of solace or wisdom from a voice. Although people would not identify it as their own, that voice was from within. Saint John of the Cross called this phenomenon "words spoken in the imagination."

Saint John warned us about paying attention to the "words of the imagination" because of the inability of the church to sort out the differences between mysticism and superstition, between genuine religious experience and magical thinking. In keeping with this tradition, Thomas Keating warns us that the "angels and devils cannot perceive what you are doing in contemplative prayer if it is deep enough. They can only know what is in your imagination and memory, and they can add material to these faculties."

Harold Stone put it another way: "For in the imagination is contained all the positive and the highest good; all the negative and the deepest evil." Our fear of the imagination is understandable, but we have abandoned this illuminative field to the devils because we have not taken responsibility for it. We have not learned how to invite the angels in. We have not learned



how to utilize its divine connection, its connection to the Source. This is a step we need to take to move on to the transformation that awaits.

We are just beginning to restore the honor of the imagination. And we have yet to sort out the difference between superstition and mystical experience. This lack of distinction can lead to fear and mistrust of enlightening experiences, such as we have in the labyrinth. This may be one of the major reasons that Chartres still denies the public the use of the labyrinth. So our spiritual famine continues. We remain in darkness, unable to see the continuing revelation of the Spirit of God. "Life of the Spirit can only be eternally creative," says the Eastern Orthodox theologian Nicholas Berdyaev. When the church declares that revelation is complete, or even predetermined, then it denies the possibility of the mystery of God. Revelation happens through the human psyche as well as through history, through both the Immanent and the Transcendent God. To deny the imagination is to cut us off from the Holy.

People have revelatory experiences in the labyrinth. At first I was uncomfortable with this. I was concerned that someone might have a distorted experience. After months of walking the labyrinth and listening to the experiences of others, I began to trust the labyrinth. Much more exploration is yet to be done, but seekers frequently meet their spiritual longing, are greeted by a velvety silence, or hear the still, small voice within. They gain wisdom, assurance, solace, peace, and direction. When people take questions into the labyrinth, they receive direct guidance unique to each person's individual context.

When I observed the consistent loving wisdom that people received from the labyrinth, I began to delve deeper into sacred geometry in an attempt to discover the reason behind such pure clear, space. I think it is because the space is archetypally "perfect," so when it is dedicated to being sacred, clarity occurs and purity of heart is released within the heart of the seeker.

### *The Demise of the Feminine*

THE SECOND CHARACTERISTIC of the labyrinth process is the feminine principle. Respect for the feminine, like

the imagination, is sorely lacking in the Western world today. During the brief period of the High Middle Ages, the courts of love elevated womanhood to great heights. Birth was the central image of the times and the theme for the building of Our Lady of Chartres as well. Unlike other cathedrals, it holds no tombs in the crypt.

The highest veneration was bestowed upon Saint Mary the Virgin. In fact, according to Favier, the virgin predates Christianity. Even before the birth of Christ, there was at the location of Chartres an altar and a statue to honor the Virgin which medieval texts call *Virgo paritura*. This was the virgin of the Druids, one-third of the Triple Goddess. Some say she was transposed into Mary, the Virgin Mother of Jesus, as the pagans were converted. The monk and mystic Bernard of Clairvaux saw Mary as the incarnation of "original spiritual values." Jean Favier's research tells us that Mary was understood to be the intercessor on behalf of the people directly to her son. People believed that she stood between earth and heaven, between the natural and the supernatural.

By the late Middle Ages, the church became embarrassed by the intense devotion to Mary, and worship of her was banned. Consequently, after the fourteenth century there was a lessening of respect for women. Many women lost their property and in some countries became the property of their husbands. The Black Death even contributed to the devaluation of woman. The symbol of death during the plague was a "black-cloaked old woman with streaming hair and wild eyes, carrying a broad-bladed murderous scythe. Her feet end in claws instead of toes." During the next three hundred years the fear of death and the growing repression of the imagination and of the natural world fueled one of the deadliest periods of history. The witch burnings are one of the deepest and darkest collective cultural secrets of European history.

Approximately nine million women (and some men) were burned at the stake as witches. Women who used herbs for healing and had knowledge of nature's way, women who were considered pagan because they observed the seasonal changes and the lunar calendar, were suspect. Women who did not fit into a conventional social role—because they were smart, or unmarried, or childless, or owned property—all lived in fear.



Much was lost. The old religions that embraced the connection to the natural world were destroyed. We lost our connection to creation. We banished the intuitive, pattern-perceiving parts of ourselves. The feminine, receptive, holistic way of seeing had been replaced with a blind faith in the truncated rational mind—a mind that understands force and not flow, either/or instead of both/and thinking, competition instead of cooperation, power over instead of power with, short-term thinking instead of planning for the seventh generation.

So, in some strange sense it is “all about the fourteenth century.” For over the ages as we turned our backs on the religious sentiment that defined the God of the Middle Ages, we lost our connection to the invisible world. We turned against the imagination, grew to mistrust symbols, and devalued creativity. Our sense of the whole was lost. Unity is conceptually and experientially beyond the grasp of the human awareness until we unify reason and image. The labyrinth gives us a glimpse of this unity.

Those guided by a vision of wholeness know that the path to discovering God is as varied and unique as each individual seeker. To awaken to the Divine in the context of a culture that is designed to deny it is often an uphill battle. Learning to work together and celebrate our differences is hard work. It needs introspection and discernment; it demands action on the individual and collective level. This is the mission of the labyrinth as it reenters our world.

San Francisco, CA **The Rev. Lauren Artress**

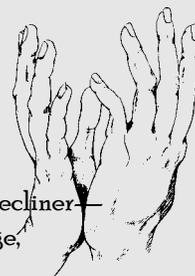
*Lauren Artress has been instrumental in rediscovering the eleven-circuit medieval labyrinth—a pattern laid in the floor of Chartres Cathedral in 1201—and restoring its use as a walking meditation open to people from all traditions. Lauren serves as Canon for Special Ministries at Grace Cathedral in San Francisco and is Executive Director of Veriditas, The World-Wide Labyrinth Project. She lectures and leads workshops around the world and hosts a transformational program at Chartres every May that includes a renowned faculty and two private evening labyrinth walks. For more information go to [www.gracecathedral.org](http://www.gracecathedral.org).*



See the back cover of this issue for the Chartres program dates.

*Since her introduction to dreamwork by friend and fellow dancer Janet Robertson, of Athens, GA, Helen Brandenburg has been doing her best to nourish her “stunted little animus.” This task, an ongoing lifetime project, has proven challenging and rewarding beyond words. In her present day-job, Helen is an English teacher and department chairperson at Bishop England High School in Charleston, SC, where she has taught for*

# Hands



In the study, now turned sick room,  
Mother sits, sunk in the huge leatherette recliner—  
Sure, it's green, ugly, and wired for massage,  
but somehow it's all hers now  
after the divorce.

Here before us—  
the tight-lipped witnesses of this cancer levee—  
between the clicks and snaps  
of the worn leather change purse,  
Mother counts and recounts  
her pennies, again  
and once again.

She has to get it right.

Later, after the morphine wins,  
those same fine fingers pick minute bits  
of invisible lint from the neatly turned sheets  
that strap her body to the bed;  
those hands pin loads of clothes to a backyard line  
(dryers are no good, you know),  
or, if it happens to be raining,  
deftly crochet the air above her chest into  
a thousand fantastic doilies.

Then, one day, near the end,  
the spiders came and spun their webs.

How could she, so sick, so rail thin and tired,  
reach high into the corners of that room  
to cleanse the house of demons and of dirt?

When the hands finally stopped, and one eye froze,  
the sitters whispered to us,  
“Hush now,  
Her soul is traveling.

“Raise the windows, open all the doors.  
But don't call her back.  
Don't you call her back.

“Let her go now.  
Just let her go.”

Charleston, SC **Helen C. Brandenburg**

*seventeen years. She loves the magic of words—and is deeply grateful to her students, past and present, who have inspired her to knit those words together into poems, little pieces of her “muse life” made manifest.*



According to Webster's New World Dictionary, the word levee is defined as “a morning reception held by a sovereign or person of high rank, as when arising.”

## The Fear of Being Known

### *An Obstacle to Individuation*

*"I seem to be saying that one has to risk being known by another in order to know oneself."*

SHY. RESERVED. COLD. WOODEN. Timid. Loud and superficial. Passive-aggressive. Demanding. Manipulative. These are all masks that can be intended to be mistaken for faces.

To what ends do we hide our true faces? What is behind the common fear of being known for who we really are?

There are, of course, the more obvious factors present in all of us in varying degrees. One or another of these can sometimes be overriding. Perhaps one was abused and has not fully recovered. Perhaps one is subject to the power of another person. Perhaps one has adversaries. Perhaps one has been persuaded by the cult of privacy to believe there are advantages to be had by remaining anonymous in thought and deed.

There is, however, yet another reason to fear being known by other people, and it is this reason I propose to explore. Interestingly enough, fear from this quarter has the added dimension of preventing us from being known to ourselves.

I can best explain this more deeply hidden fear by offering an example from my own experience. This helped me to recognize how a deeply hidden fear might actually hold me in thrall to fears I had already recognized and yet managed to justify living with.

I was to attend a training session to prepare me to facilitate an adult Christian education program dedicated to sharing the experience of creating and being in a safe and loving community. As the days drew closer, I realized that I was afraid to go, but I had said I would go and could find no honorable way to back out. So I went, telling myself that everything was fine, even after a total stranger looked at me and told me that I needn't be panicked. Was it that obvious? It was.

Small work groups were formed, and we were asked to tell each other about ourselves and our lives and what it was like for us to live as we had been living so far. I shared a fear I had of trusting other people, something that had been with me for more than thirty years, since early adolescence. My story was heard and accepted. This allowed me to hear and accept it also, because there

was no need for me to defend myself. Of course, I felt good about this. It truly is a blessing to be accepted for oneself. But there was more. Much more.

It was not until the next morning that the bomb went off in my awareness: I had just trusted and nothing bad had happened to me. I had admitted to a life of not easily trusting people. I had admitted to how much I thought I might have missed out on. But now, suddenly, I knew I was wrong about that: I had, in fact, while trying to keep myself safe, missed out on far more than I had realized. This was not a simple, garden-variety issue of trust. This was a big mistake I had been making for decades about the need to keep people at a distance. I had been wrong about this for more than half of my life, and there was no telling how much it had actually cost me. My grief at this realization was intense, but it was also brief. After all, I had managed to find friends and a good and loving wife, and I had parents and brothers who loved me. Though things might have been better, my life was not terrible, and now, having seen my error, I could begin to live more richly.

What I want to emphasize is that I was afraid to put myself in a situation where I might have to face the fact that I had been, for a very long time, so profoundly mistaken in my strategy for living the best life possible. It had seemed impossible to face something like that. There was no telling how long the grief

or shame or guilt or depression might last after such a realization. But experience (now) tells me that such feelings, while needing to be felt, need not last even an hour. This is so because all of the life yet to be lived has been made new and is suddenly full of richer possibilities.

What is the nature of the situation in which such a major self-revelation is possible?

What was I really afraid of?

I was afraid of speaking about myself in a situation of reasonably assured support and acceptance. This can seem like the most dangerous of places if there is any chance that one might actually hear oneself claim a painful truth. Once spoken and accepted, such truth cannot be put back into the shadows again. I seem to be saying that someone else has to be the first to accept one's truth. I seem to be saying that one has to risk being known by another in order to know oneself. This certainly seems like an odd state of affairs, but it does seem to work.

So. I think it reasonable to conclude that the fear of making ourselves known to others is something to be examined with an eye toward what might be gained by



overcoming that fear. Perhaps it really is necessary to tell another person a truth about ourselves so that we may be blessed with the means to face the implications of that truth and then, finally, begin to move on.

Athens, GA **Frank Farrar**

*Frank Farrar is an introverted thinker, which means his life is awash with powerful but unrefined feelings. Of course he learned as a child that the expression of such feelings is often inappropriate to civilized life. Thinking, however, is not much appreciated by those who are not specialized in this function. So, Frank has learned to appear calm and not say much. Frank would be very unhappy and repressed by now were it not for his discovery that the life of the Spirit does more than allow him to be himself. It requires him to be who he is. Thus fortified, Frank is still trying to find his way more fully into the life of the world.*

[Favorite Book]

## **Embodying Spirit**

### **Coming Alive with Meaning and Purpose**

*by Jacquelyn Small*

A Hazelton Book (Harper Collins), 1994

THIS IS ONE OF THE MOST INSPIRING yet practical books I have ever encountered. I have read it at least five times and continue to pick it up regularly in order to keep alive the truths that it reveals.

Jacquelyn Small gives our personal lives a sense of sacred meaning as she awakens us to our Spirit-filled nature, which we have forgotten. She guides us clearly and carefully through the stages and pitfalls of our inward journey in a process that introduces archetypes, opposites, shadow, dreamwork, and other familiar Jungian concepts. It is our innate sacred hunger for union with the Beloved that drives us in this undertaking in which we gradually surrender to our Higher Purpose, transforming ourselves and the world into a new state of consciousness. As we access this new Self, which is a form of psychospiritual integration, the ego fades into the background, and we find ourselves living from a place of truth, goodness, and beauty.

This is not some lofty, idealistic goal, but one that can be attained with the guidelines, reminders, and clear explanations that Small provides in this book.

Athens, GA **Virginia Carver**



Send us thumbnail reviews of your favorite books.

# Castle Walls

Small seeds planted by God,  
Sent forth into the world to grow.  
Beautiful children glowing with love  
Smile and watch the river flow.

Blessed by sun and nurtured by rain,  
Each soul remembers its God,  
Until harsh winds blow and storm clouds appear,  
Creating a life that is flawed.

The earth does not shelter its children from harm,  
So castle walls are built in the sky.  
With battlements tall and knights on guard  
Against dangers that wait close by.

The years race past so quickly,  
Unnoticed behind castle walls,  
For all seems safe and secure  
When the soul never is allowed to fall.

But God has not forgotten us,  
His children who wait in the sky.  
He sends his winged messengers  
With dreams to uncover the lie.

You must return to the earth to complete your task  
And honor Me with your life.  
You must bear your pain with dignity  
And grow beyond your strife.

Remember the gifts that I gave you  
When first to Earth you came.  
Allow the River to flow through your heart—  
It is then you will know My Name.

Little Rock, AR **Cheryl Simon**

*Sherry Simon lives in Little Rock with her husband, George, and their two children, Christopher and Adam. She has been a psychotherapist in Little Rock for the past fourteen years, earning her doctorate in clinical psychology from Texas Tech University in 1996. Over the past three years Sherry has "remembered" how to play and is thoroughly enjoying writing poetry and taking piano and voice lessons. In 1999, she collaborated with her husband to compose the words to a patriotic anthem, "America, My Home," which has been widely distributed and performed since 9/11. She and George continue to work together writing inspirational music and verse. Sherry is very literally following her dreams each day to uncover and walk her God-given life path.*

# Midrash מדרש

SHOUTS CAME FROM EACH WINDOW. Ill feeling passed from house to house. Rancor roiled the very air, until one night a smiting wind came and snuffed out wicks in every household, settling a great darkness over the town. Citizens crept along walls in stunned silence, feeling for windows, seeking they knew not what, when they saw a flame leap into being and heard a voice say, "You have lost your way. Remember Peter, who said in hearing of your ancestors, 'Likewise you wives, be in subjection to your own husbands...even as Sarah obeyed Abraham, calling him lord.'"

"The way," people breathed and hastened to obey. Peace settled over the town. Wives, calling husbands lord, performed duties assigned to them. They cooked, cleaned, bore children, gathered kindling, tended fires, fed livestock, prepared wicks for lamps, and offered themselves up for pleasure. Husbands went out with oxen to work the earth.

One rupture then another loosened threads in the fabric of harmony. From open windows women were heard to cry, "I can no more, lord." And husbands to answer sharply, "Remember Peter's words!"

Bitterness spread, teeth were set on edge, children bit their lips. One day, from the window of the leading family came the cry, "Enough, my lord!"

All the town turned to listen.

The husband said in anger, "You deny Peter!"

The wife answered, "I hear also the words of Peter's God and mine when he spoke to Abraham."

"And which words are those?" asked the husband.

"In all that Sarah says to you, hearken to her voice."

The husband remembered and was chastened.

"I am not an ox," the wife added.

The town heard, and everywhere husbands and wives began to consider together and to consult. Reason settled over the town—but joy did not follow.

The leading family held discourse.

"Farm and field hum," said the husband.

"It is good, but it is not enough," said the wife.

"In truth, I also feel a lack," said the husband.

"We have your voice, my voice," said the wife.

"The lack is the still, small voice."

New York, NY *Miriam Chaikin*

"even as Sarah obeyed Abraham, calling him lord" (1 Peter 3:6)

"In all that Sarah says to you, hearken to her voice." (Genesis 21:12)

"still small voice" (1 Kings 19:12)



Midrash is a Hebrew word that means "search and explain." When information is missing in a Bible story, the Bible itself is searched for possible explanations.

*miriam chaikin is a former editor of children's books and a prize-winning author of some 30 books for young readers—fiction, nonfiction, and retellings of bible stories. she has also published poetry for adults. since her appearance in the last issue of The Rose, miriam has published three new books: Don't Step on the Sky, haiku-type poems for children; Angels Sweep the Desert Floor, a midrashic retelling of Moses and the Israelites in the wilderness; and Alexandra's Scroll: The Story of the First Hanukkah, a "memoir" written by a young girl of Judea 2,000 years ago.*



Miriam does not care much for capital letters.

BOOK EXCERPT

## Relationship Problems in a Nutshell by Daryl Sharp



WHEN THERE IS A QUARREL or ill feeling in the air, it is quite enough to acknowledge that one is in a bad mood or feels hurt, as opposed to psychologizing the situation with talk of anima/animus, complexes and so on. These are after all only theoretical constructs, and head talk is sure to drive one or the other into a frenzy. Relationships thrive on feeling values, not on what is written in books.

You work on a relationship by shutting your mouth when you are ready to explode; by not inflicting your affect on the other person; by quietly leaving the battlefield and tearing your hair out; by asking yourself—not your partner—what complex in you was activated,

and to what end. The proper question is not, “Why is she doing that to me?” or “Who does he think he is?” but rather, “Why am I reacting in this way?—Who do I think he or she is?” And more: “What does this say about my psychology? What can I do about it?” Instead of accusing the other person of driving you crazy, you say to yourself, “I feel I’m being driven crazy—where, or who, in me is that coming from?”

That is how you establish a container, a personal *temenos*, a private place where you launder your complexes.

It is true that a strong emotion sometimes needs to be expressed, because it comes not from a complex but from genuine feeling. There is a fine line between the two, and it is extremely difficult to tell one from the other without a container. But when you can tell the difference you can speak from the heart.

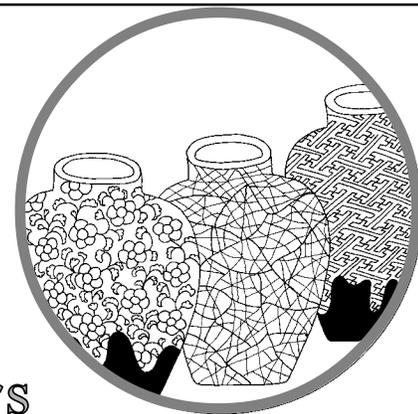
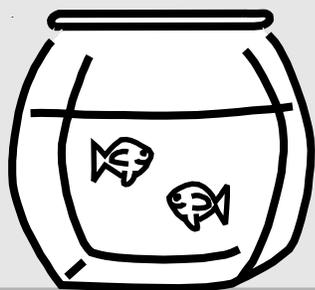
Working on a relationship involves keeping your mood to yourself and examining it. You neither bottle up the emotion nor allow it to poison the air. The merit in this approach is that it throws us back entirely on our experience of ourselves. It is foolish to imagine we can change the person who seems to be the cause of our heartache. But with the proper container we can change ourselves and our reactions.

There are those who think that “letting it all hang out” is therapeutic. But that is merely allowing a complex to take over. The trick is to get some distance from the complex, objectify it, take a stand toward it. You can’t do this if you identify with it, if you can’t tell the difference between yourself and the emotion that grabs you by the throat when a complex is active. And you can’t do it without a container.

Those who think that talking about a relationship will help it get better put the cart before the horse. Work on yourself and a good relationship will follow.

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**From:** *Digesting Jung: Food for the Journey* (Toronto: Inner City Books, 2001), pp. 52–53.



[Reflection]

## Containers

TRASH CANS, SUITCASES, and lunch boxes constituted my limited childhood view of containers. A flower-covered margarine tub was a container. A bulky bleach bottle was a container. But a church, a poem, a dance? That is a surprising, yet comforting, idea to me.

A container’s job is to hold things. One can put something in a container rather than drag it around or be overpowered by it. It is over there, I am over here, and now I can relate to what is contained.

A spiral-bound notebook can contain a collection of painful memories or clumsy ideas. A small closet can contain anger or tears of grief. A country-western song can contain loss or good fortune, whether we just hum along or write our own lyrics. Both physical and imaginary containers work equally well. The floating balloons, treasure chests, and filing cabinets of the mind are inexpensive and within easy reach.

The ability to put something away until one is ready to relate to it is another gift of containers. One even has the choice of tossing the container away, along with the resentment and bitterness it may hold, if that is what is needed.

Praise to the blessed yoga mat for containing my fears. Praise to the holy shower stall for containing my rage. Praise to the humble margarine tub for containing my leftover spaghetti, a childhood memory that has brought me comfort and sparked my sacred appreciation for containers.

Vero Beach, FL *Angela Cheryl Kulynych*

*A few months ago, Angela dreamt that two nurses laid her on an examining table. She had a small bulge. One of them said, “You are pregnant.” They then sat her up and took some blood, and one of them said, “You won’t be able to do what you had planned, you are definitely pregnant.” Now in her second trimester, Angela finds she is giving birth to herself as much as to her first child. Angela currently works as a freelance writer and enjoys writing as a process.*

# The Search for Meaning

*“There are abstract, objective meanings conveyed by ordinary signs. However, there is another kind of meaning, namely subjective, living meaning which does not refer to abstract knowledge but rather to a psychological state which can affirm life.”*

Edward F. Edinger, *Ego and Archetype*

LAST SUMMER I ATTENDED the Jungian Summer Seminar, a two-week series of lectures held in Engleberg and Zurich, Switzerland. The central theme was “The Quest for Meaning.” As Viktor Frankl, the German-Jewish doctor who survived the Nazi concentration camps, wrote in his well-known book, *Man’s Search for Meaning*, the one thing a person cannot tolerate is the lack of an inner sense of meaning. Everything—even death and destruction—can be faced as long as we can find meaning in it.

Engleberg is a pleasant small town with a large monastery, located in Switzerland’s central region. It is almost completely surrounded by high mountains. Our hotel was halfway up one slope and afforded a spectacular view of Mount Titlis, snow-capped even in July. Zurich, too, was a pleasure, and more interesting than I anticipated. With its somewhat Germanic and quaint architecture, the city surrounds the western end of the lake that shares its name. Our seminars were held in the French Reform Church, also midway up a hill and a fifteen-minute climb from the hotel. Switzerland is always good for exercise.

To our great delight, the last day’s seminars were held at the Jung Institute in Kusnacht, about twenty kilometers up the lake north of Zurich. As a “Jungian” for fifteen years, I have read the word “Kusnacht” since the beginning of my studies, and so this particular journey felt somewhat like a religious pilgrimage. From the outside, the Institute looks like a very large Swiss-style house, but the inside—at least what we were allowed to see of it—was paneled in rich, ornate wood on which were hung paintings with symbolic motifs familiar to most Jungians, such as Jung’s mandala, “Window on Eternity.”

All seminars were in English (with various heavy accents) by Jungian analysts and writers, many of whom came from other countries especially for this

conference. My favorite lectures were “Mind, Spirit, and Meaning,” by Ursula Wirtz, and “The Hero’s Journey,”

by Catherine Moreau, an analyst from the south of France.

IN ALL THAT WAS SAID during these two weeks, perhaps the most significant was Jung’s simple phrase, “Life is both meaningful and meaningless.” Few will argue about this, but who can define meaning? In reality, there is no objective answer to this question. Jung sought an interpretation that could “create” meaning, but he was fully aware of the limitations of such an interpretation. He concluded that meaning cannot be invented but must be *discovered* by each individual.

Jung gave great importance to what he called “individuation”: the search to become what one is meant to be—the realization of the Self, the journey toward wholeness, the realization of the divine in man. The need to work toward wholeness is an archetype in every man and woman and is a condition of one’s personal psyche, whether one is conscious of it or not.

Archetypes, according to Jung, are preexistent aspects of our psyches. They operate autonomously and are responsible for the directed control of our lives. They mold our actions and ideas. They have a numinous character—that is, a deep emotional resonance, an affect independent of the conscious will. They connect us to the God-image. “The soul must contain in itself the ability to form a relationship to God, i.e., a correspondence, otherwise a connection could never come about. This correspondence equals, in psychological terms, the archetype of the God-image” (C. G. Jung, *Psychology and Alchemy*, CW 12, par. 11).

Jung considered religions to be systems of psychic healing. He observed that his patients would become “stuck,” unable to advance in their healing without a religious attitude. “Of all my patients in the second half of life, there was not one whose problem in the last resort was not that of finding a religious outlook on life.” (*Psychology and Religion*, CW 11, par. 509). So the search for meaning is inherent and independent of our conscious will.

I once had a particularly dramatic experience of this truth. On May 10, 1994, an eclipse of the setting sun could be seen through the Arch of Triumph in Paris. Both sun and moon appeared very large because of the magnifying effect of the atmosphere. As the clouds cleared on the horizon to reveal the sun partially



covered like a half-moon, I felt a true religious experience: a sense of awe and exaltation generated by the feeling of being in the presence of the Creator. The silence was almost total. I turned to look down the Champs Elysees. Incredibly, the entire avenue was filled with people awestruck by the phenomenon. As Aniela Jaffé wrote in *The Myth of Meaning*, quoting Jung, “Man’s [religious] experience then rests not on faith alone; he feels the reality of the God-image in its ‘compelling numinosity’” (p. 126).

The need for inner experience to fulfill our longings and satisfy our desire for well-being motivates our search for meaning. Inner experience is like food for the soul, a contact with the source of life, another step in our journey toward wholeness.

Ursula Wirtz, a Jungian analyst from Zurich, once said that when conscious life has lost its meaning and promise, we become neurotic, confused, and disoriented. Indeed, Jung maintained that, “Psychosis or neurosis is the suffering of a soul that has not found its meaning” (*Psychology and Religion*, CW II, par. 497).

Working on oneself does indeed require effort. But we have the choice of fragmentation, futility, and confusion, or of reconnecting to the numinous, the sacred, the holy. Seeking holiness and spirituality through a religious attitude toward life brings us closer to the sacred and motivates our search for meaning.

We seek meaning because we are alive, because we have the gift of life. We seek because, by the grace of God, it is within us to do so. We look both outside and within for the unseeable and the unknowable. And suddenly we experience the mystery. For a brief instant we are there. We are in the cathedral of our soul and we are singing the song.

Paris, France **Robert Barton-Clegg**

*Robert Barton-Clegg hails from Attleboro, Massachusetts, and has lived in or near Paris for more than 34 years. In the mid-1980s, Robert was thrashing about, looking for something that would show him the way to find meaning in his life. He read many “self-help” books that proved to be no help. Then synchronicity struck and a friend told him about her Jungian analysis and recommended Jung’s Memories, Dreams, Reflections, plus a few other Jungian-oriented works. Bingo! He sought out an analyst capable of real dialogue, and the journey began. As Jung once said, “We are always in the dark about our own personalities; we need someone else to help us see clearly.” The soul-work continues, and he participates actively in the American Cathedral’s Journey Group.*

 For information about the Jungian Seminars, email [jungsems@aol.com](mailto:jungsems@aol.com) or go to this website: [www.jungianseminars.org](http://www.jungianseminars.org).

“CW” refers to C. G. Jung’s *Collected Works*, Princeton University Press.

## Beyond the Rainbow Road

A golden star in the New Haven night:  
A spirit rising, crying through the years,  
Children’s vision: a multicolored light  
Smiling in the sky, chasing off all fears.

A path emerging: rainbow upside-down;  
A gentle nudge beyond the new-found doors.  
Twin warriors skyward, awe upon the ground.  
Waycross horizon, on to distant shores.

Castles crumbling in shards of history:  
The arc, although unseen, maintains its shine.  
The Spirit’s Bridge across the mystery:  
Aglow for all to see its light divine.

You know the rainbow road keeps on glowing  
And showing smiles through miles of weary space.  
Deep in mystery we’re all rainbowing  
And growing on toward amazing grace.

Little Rock, AR **Vic Fleming**

*Vic Fleming wrote articles in ROSE issues 1 and 2. He’s still a district judge in Little Rock and active in two dream groups. He’d not planned to write anything for ROSE 3, but he was helping edit Jamie Rasche’s “The Rainbow Road” and got inspired. “What an honor, privilege, and blessing it was to work with Jamie on that incredible spiritual essay!” says Vic. “From the moment I laid eyes on it, my spirit seemed to soak up the healing colors of the rainbow. I found myself writing poetry that was suggested by Jamie’s theme.” He showed (NOT submitted) the final poetic result to Joyce Hudson, who appropriated it for ROSE 3. So here it is. (And yes, he has put it to music.)*





## THE SHADOW

by Jeremy Taylor

THE SHADOW IS MOST easily recognizable in dreams in the figures who are the most threatening and repulsive. In waking life, the projection of the Shadow can be recognized most easily in the shape of those whom we most dislike and fear. As long as we continue to perceive these Shadow energies in ourselves only in projected form, we will never be able to deal with them adequately. This sense of inadequate response drives us to ever greater and more ironic efforts to control external realities. This vain effort to control “others” makes us more and more out of control of ourselves. As the mechanism of repression and projection drains off more and more energy from our interior dynamics, we feel increasingly frantic, trapped, and at the mercy of circumstances beyond our control. The drama of repression and projection creates the horrors and ironies of our individual and collective lives.

The same drama of repression and projection of the Shadow can be seen on a larger, historical scale; it is ironic but not accidental that the Nazis believed that the Jews were attempting to take over the world through a combination of military and conspiratorial means because they believed themselves to be the exclusive “chosen of God.” This projection allowed the Nazis to feel justified in attempting to take over the world through a combination of military and conspiratorial means because they perceived themselves to be “chosen of God”—the racial group with the best and strongest physical and cultural characteristics. It is ironic but not accidental that medieval Christianity was prepared to sacrifice men, women, and children to the sword in the name of the “Prince of Peace,” and to torture and murder “heretics” and “witches” in the name of God’s love. The litany of tragic ironies born of repression and projection of the Shadow is almost endless. In every case, from the most personal and idiosyncratic to the most collective and historical, the archetypal nature of the drama remains the same. The Shadow is denied and repressed as internal reality and is projected so that it is observed as an exclusively external reality. The strength of the driven, psychotic response to the hallucinatory perception of the Shadow as wholly other is in direct proportion to the size of the self-deceptive repression. We seldom project the Shadow upon people who are themselves wholly without the traits we are projecting, but the intensity of the fear/repugnance/

dislike is a barometer of the strength of the repressed energies within, not a response to the traits as they actually exist in the other. In the process of repression, we deny our own humanity—we deny the humanity of the Shadow element in ourselves. Thus it becomes easy to deny the humanity of others, and to treat them as objects as we project our shadow energies on them.

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FROM: *Dream Work: Techniques for Discovering the Creative Power in Dreams* (New York: Paulist Press, 1983), pp. 162–63.

## SPIRITS OF LIGHT

Ask and it shall be given,  
A promise not lightly made.  
In all times of need,  
No matter *what* need,  
Help is always near.  
Ask.

Beings of Light are near,  
Waiting,  
Waiting to be asked.  
Except in life-threatening danger,  
Light Beings *must wait* to be asked.  
Recipients have free will, free choice.  
Ask.

Ask for guidance, aid, peace, protection.  
Ask for friendship, comfort, healing.  
Ask for growth and knowledge.  
Ask for self and for others.  
Ask for the Earth and *all* Her inhabitants,  
Animal, plant, human, mechanical. . .  
Ask ANYTHING in the name of Love.  
Be specific, be straightforward.

Spirits of Light are near, as is the Almighty One.  
Always near.  
Near as breath.  
Whatever the need,  
Ask  
And it *shall* be given.

Athens, GA *Sandie Nicholson*  
*sandienicholson@yahoo.com*





## The Image-and-Association Method of Dream Analysis

MANY PEOPLE would like to initiate dream groups but lack the confidence to get started. Others are already in dream groups but are less than fully satisfied with the dynamics of their dreamwork process. Even more people would like to work on their dreams by themselves but can do little with them after writing them down. The gulf between knowing that dreams are important for spiritual health and actually doing effective dreamwork often seems wide indeed. It does help to study up on the dynamics of the unconscious and to become familiar with the more common symbolic motifs. But when it comes to an actual dream, a veil of obscurity is almost always present at the outset, no matter how much general knowledge we possess.

Even Carl Jung admitted to being initially baffled by his dreams each morning. But Jung also knew how to pull back the veil of obscurity. The secret, he discovered, is to patiently seek out *the dreamer's personal associations with each of the images in the dream*. Jung explicitly taught this procedure to his patients. He knew that with a little instruction they could learn to handle their dreams on their own, without professional help.

This secret of dream analysis—the bringing to light of the dreamer's associations with the images—lies embedded in *the very nature of the dream and its relationship to consciousness*. The key to interpretation is always right there in the dream, but consciousness has to play its part by picking up the key and using it.

In the natural spirituality dream groups that have been growing up in churches in the last few years, a refined approach to this fundamental truth of dream analysis has gradually asserted itself, taking shape from the fruitful exchange of small but significant innovations that have arisen in different groups. In this past year a distinct, teachable method for group dreamwork has emerged, a variation on the method first described by Jung. Although this development is continually evolving, I have tried to capture it in its present state and “package” it for easy distribution to those who need it. I am calling it the Image-and-Association Method of dream analysis.

TO GRASP THE SIMPLE DYNAMICS of this method, let us look first at the *natural* situation with which all dreamwork begins. The dreamer has a dream, which is composed of images. In the natural course of things those images remain unnamed, for the narrative quality of the dream leads us to look upon it as a whole or, at best, as a series of scenes. When the message of the dream is already close to consciousness, this overall view of the dream might be enough to grasp its meaning. Usually, however, the meaning is not so close at hand and remains in the dark with the unnamed images.

Just as the dream contains images that naturally go unexamined, so do the dreamer's personal associations with each of the images have a tendency to remain in the dark. The dreamer, when looking at the dream, does not

naturally seek out and name these associations. Rather, the dreamer might have some *thoughts* about the dream, which are drawn from already conscious knowledge, and also, perhaps, some *insights*, some intuitive glimmerings from within. These thoughts and insights might or might not take the dreamer close to the meaning of the dream.

When a dreamer presents a dream to a dream group, some of the members of the group will have their own associations with the images, as well as thoughts and insights about the dream. All of this will usually be more conscious in the dream group than in the dreamer, since it is always easier to analyze someone else's truth than it is to analyze one's own. However, just because the group's associations, thoughts, and insights are more conscious than the dreamer's does not mean they are closer to the mark. In

fact, they are almost sure to be further from the mark. But because they are more consciously available, the natural tendency in group dreamwork is for the group members to barrage the dreamer with their own more conscious material. Even if they follow Jeremy Taylor's advice and preface their remarks with, “If it were my dream...,” the natural dynamics of the situation remain the same. (See Taylor's *Dream Work* and *Where People Fly and Water Runs Uphill*.)

Doing group dreamwork in this natural way is better than doing no dreamwork at all. It will produce some understanding. It does honor the unconscious and engage its teaching and healing functions through the earnest effort of the group members to be receptive to its messages. It is not, however, the most effective way to proceed. Remember that the key to dream

### C. G. Jung:

**“When we take up an obscure dream, our first task is not to understand and interpret, but to establish the context with minute care... [that is, to make] a careful and conscious illumination of the interconnected associations objectively grouped round particular images...When we have done this for all the images in the dream we are ready for the venture of interpretation...”**

“The Practical Use of Dream-Analysis”

analysis is the dreamer's personal associations with the images of the dream. For dreamwork to be most effective, *this key must be applied*. In fact, the key is so effective that when one first begins to use it, it almost feels like magic. Anyone can do dreamwork by going through these simple steps.

THE FIRST THING YOU NEED is an actual place to list the images—a board or a flipchart. (When working alone, this will be a journal or any available scrap of paper.) Putting the process in writing is important, especially in group work. The group will use what has been written down as the focus of discussion. All eyes remain glued on the “magic” board, the place where the lights are coming on. I like to call it the “light box.”

As the dreamer tells the dream, someone from the group extracts the images and lists them on the board. Here again, the most effective method is not entirely natural. The natural tendency is to write down what happens in the dream—the narrative—but that is not what this method requires. The method requires the *individual images only*, for the dreamer's associations are most effectively constellated by the abstract images, the individual building blocks of the dream's meaning.

For example, in the most recent dream-group session I attended, a dreamer related a dream that began, “I dreamed that a group of aliens had conquered the world.” The natural tendency of the one recording this on the board would be to write: “aliens conquer the world.” Or perhaps: “alien conquest.” But for the method to work best, this should be listed as three separate images: “aliens” / “conquest” / “the world.”

This is important. Think about it. If you were asked, “What do you associate with ‘aliens conquering the world?’”, you would give a different answer than you would if asked, “What do you associate with ‘aliens?’” And then, after associating to aliens, “What do you associate with ‘conquest?’” And then, “What do you associate with ‘the world?’”

Much richness and depth of meaning begins to emerge when the images are amplified individually. Superficial impressions are quickly dispelled as the images themselves begin to speak through the lens of the dreamer's own consciousness and experience. As the dreamer gives his or her associations with each

image, the recorder writes these on the board beside the images. All the associations work together to constellate the meaning.

At each image along the way, the group members may offer their own associations *after* the dreamer has finished giving his or her associations with that particular image. If the dreamer feels that a suggested association is helpful, it is added to the board, but it is distinguished from the dreamer's own associations either by underlining or by using a different color. This procedure lets the group participate in unlocking the dream's meaning without stealing the dream away from the dreamer.

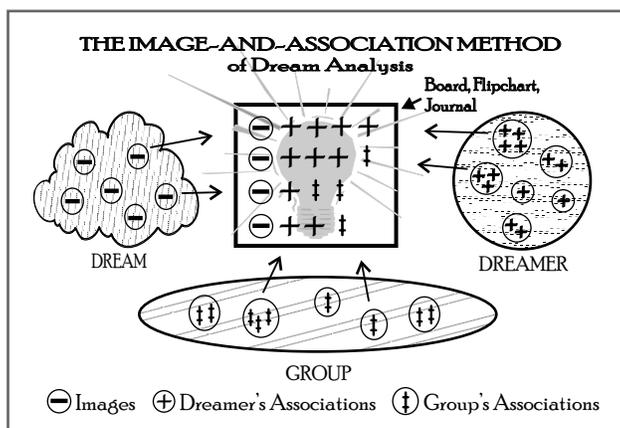
With the Image-and-Association Method, the role

of the dream group members changes from the natural mode of “knowing all about it” to the more satisfying role of enthralled witnesses of the revelation that comes not only to the dreamer but to the group as a whole through the dreamer. In my home group we find that what God is telling the dreamer through the dream never fails to be of great interest to everyone and always sparks a lively discussion

about some particular aspect of life shared by all.

THE FIRST FEW IMAGES of a dream are the most important for getting to the *zone* of the dream's true meaning—that is, to the parameters within which meaning can effectively be sought. The procedure, then, is first to list all the images of the dream and then to go back *to the head of the list* to begin asking for the dreamer's associations. Usually the first five to ten images of the dream will lead into the meaning zone. Both the dreamer and the dream group will begin to recognize it. It is important, however, to let the dreamer speak first about this zone, for the dreamer's perception will usually be a little different from what the dream group members think they are seeing. What the group members are seeing may have a validity of its own, but it will not be as directly on target as what the dreamer is seeing. However, the dreamer is likely to benefit from the additional insights coming from the group, so long as these are not allowed to push aside the dreamer's own insights.

Many dreams contain only ten to fifteen images, though some contain fewer and some contain many more. Indeed, it is not unusual for a dream to come in two or three parts, each with a full complement of a dozen or more images. One of the greater challenges in



group dreamwork is to do justice to a longer dream without spending the entire session on it. We find in our group that the ideal time to spend on any dream is about forty minutes. If we keep moving along, we can usually deal with ten to fifteen images in that length of time. With long dreams we find that the best way to proceed is to amplify the first five to ten images in order to make our way into the meaning zone. Once the dreamer begins to feel that he or she recognizes the true territory of the dream, we leave the image-by-image analysis and begin to discuss the dream in a more freeform manner. Because all the images have been written down (though not all analyzed), we can move around in the dream, picking up parts that might have dropped from sight had they not been recorded. We derive as much general meaning as we can in the time available and leave it to the dreamer to work on his own at a later time to amplify the images we were unable to cover.

The role of the leader in the Image-and-Association Method is simply to coordinate the process and keep it on track. The leader is also the one who asks, "What do you associate with...?" The leader might be the recorder, but he or she need not be.

I HAVE PRESENTED this method of dream analysis in various workshops around the country over the past six months, and in every case I have received enthusiastic feedback from people who have tried it with their home groups. I can testify that in my own group this is the only method we have ever found that protects the dreamer from being overrun by the "all-knowingness" of both the group and the group leader. Ever since we began our dreamwork in 1992, we have worked and worked to find a satisfying way around the "all-knowingness" problem. But it was only in this past year, after dream groups had begun to form in other churches and to share with us their own innovations, that this new, more effective way emerged.

When working with the Holy Spirit, nothing is set in stone. This method is not a rigid procedure. Nor is it the final answer. But for now it is a good answer. It is a good *general* guide for fruitful dreamwork, whether that work is done in a group, with one other person, or alone.

Danielsville, GA **Joyce Rockwood Hudson**

*Joyce Hudson is a 55-year-old writer who has lately been up to her neck in software books, trying to gain enough technical competence to design and produce THE ROSE. (This has led to ruminations on the analogy between the digital world and the unconscious. So much new learning is required to make good use of either.) Joyce's life is made rich by her beloved husband, Charlie, their rural homeplace, and the community of Emmanuel Church in Athens, including the Sunday afternoon Journey Group.*

## Natural Spirituality Regional Gathering

February 28–March 2, 2003  
or March 1 (Saturday only)

Mikell Camp and Conference  
Center, Toccoa, Georgia



COME JOIN the growing natural spirituality community! This two-tiered program—a one-day conference within a larger weekend conference—is aimed at natural spirituality veterans and inquirers alike. There will be lectures, workshops (CENTERING PRAYER, LABYRINTH, ART AND DREAMS, *I CHING*), discussions of natural spirituality program issues, introductory sessions for inquirers, Tai Ji opportunities, and time for relaxation and fellowship.

Joyce Hudson will present the Image-and-Associations Method of dream analysis, and there will be small-group dreamwork sessions for practicing the method.

The conference is sponsored by natural spirituality groups in the Episcopal Diocese of Atlanta. Camp Mikell is located in the beautiful North Georgia mountains. (For information about the camp, see [www.mikell.com](http://www.mikell.com).)

### Registration deadlines:

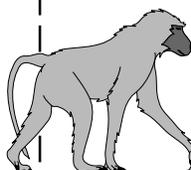
January 27 (weekend) / February 15 (Saturday only)

**Fees:** \$125 weekend/\$25 Saturday only

(\$50 *scholarships* are available to anyone who cannot otherwise attend the weekend conference.)

To register, contact Agnes Parker (706-742-2530) or Joyce Hudson ([rosewisdom@mindspring.com](mailto:rosewisdom@mindspring.com)).

### HUNDRED MONKEY ENROLLMENT



To join the troop of a Hundred Monkeys who are willing to be called upon for financial support for THE ROSE up to an annual limit of \$100, complete this card and mail it to: **The Rose at Emmanuel Church, 498 Prince Ave, Athens, GA 30601.** You will be notified of the amount of the Monkey assessment for the next issue.

Name

Address

## Website Center Spread Supplement:

### What Is Natural Spirituality?

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

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

Natural spirituality programs are steadily spreading from church to church. The strongest geographical concentration so far is in Arkansas, where the Rev. Canon Susan Sims-Smith, who holds a joint appointment with the Episcopal Diocese of Arkansas and Trinity Cathedral in Little Rock, works specifically to support parish programs of spiritual inner work, including dreamwork.

☐ **Sources for the *Natural Spirituality* book:** Amazon.com; BarnesandNoble.com; local bookstores (by special order); discounts on two or more copies: JRH Publications, (706)789-3400.

☐ **Often a journey group (dream group) is formed after a *Natural Spirituality* book study has been completed. A packet of materials to help journey group leaders is available from SeedWork, P.O. Box 164668, Little Rock, AR 72216. Enclose \$5.00 per packet for printing and postage. Or download packets free of charge from from the SeedWork page of the Diocese of Arkansas website: [www.arkansas.anglican.org](http://www.arkansas.anglican.org).**

*inviting Wisdom into our lives & churches*

# 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. This list includes programs that are just beginning the study group phase as well as those with established dream groups. The groups are not stamped from the same mold—each is organized in its own way. Groups that are not on the list are invited to let THE ROSE know of their existence. Programs marked with an asterisk (\*) are new to the list since the last issue of THE ROSE.

## ARKANSAS

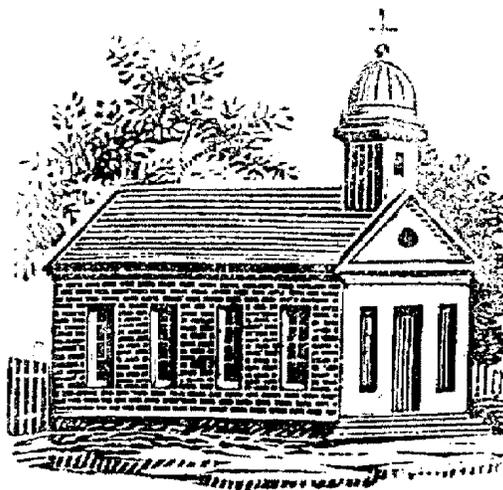
All Saints Episcopal Church, Russellville  
Christ Church (*Episcopal*), Little Rock  
Christians-at-Large [*contact:(501) 941-9401*], Searcy  
First United Methodist Church, Little Rock  
Holy Trinity Episc. Church, Hot Springs Village  
Pulaski Heights United Meth. Church, Little Rock  
St. Frances' Episcopal Church, Heber Springs  
St. James' Episcopal Church, Eureka Springs  
St. John's Episcopal Church, Fort Smith  
St. John's Episcopal Church, Harrison  
St. Luke's Episcopal Church, North Little Rock  
St. Margaret's Episcopal Church, Little Rock  
St. Mark's Episcopal Church, Jonesboro  
St. Mark's Episcopal Church, Little Rock  
St. Martin's Univ. Center (*Episcopal*), Fayetteville  
St. Michael's Episcopal Church, Little Rock  
St. Paul's Episcopal Church, Fayetteville  
St. Peter's Episcopal Church, Conway  
Second Presbyterian Church, Little Rock  
Trinity Cathedral (*Episcopal*), Little Rock  
Trinity Episcopal Church, Van Buren  
Unitarian Universalist Church, Little Rock

## GEORGIA

Emmanuel Episcopal Church, Athens  
St. Anne's Episcopal Church, Tifton  
St. Augustine's Episcopal Church, Morrow  
St. Gregory the Great Episcopal Church, Athens  
Epis. Church of St. John and St. Mark, Albany  
St. Timothy's Episcopal Church, Calhoun  
Cathedral of St. Philip (*Episcopal*), Atlanta (*inactive*)  
\*First Presbyterian Church, Atlanta

## FLORIDA

St. Simon's Episcopal Church, Ft. Walton Beach  
Cokesbury Methodist Church, Pensacola  
\*Faith Presbyterian Church, Tallahassee



## ALABAMA

Episcopal Church of the Nativity, Dothan

## KENTUCKY

Christ Church Cathedral (*Episcopal*), Lexington

## MICHIGAN

Grace Episcopal Church, Traverse City

## MISSISSIPPI

\*St. James Episcopal Church, Jackson

## TENNESSEE

Idlewild Presbyterian Church, Memphis  
Otey Episcopal Church, Sewanee  
Second Presbyterian Church, Nashville

## TEXAS

St. Philip's Episcopal Church, Palestine  
St. Christopher's Episcopal Church, Lubbock

## FRANCE

American Cathedral of the Holy Trinity (Epis.), Paris

# Conferences and Retreats

▣ **Dreams: A Pathway to the Soul, Feb. 7-9, 2003, Fort Smith, AR.** See below.

▣ **Regional Natural Spirituality Gathering, Mar. 1 / Feb. 28-Mar. 2, 2003, Toccoa, GA**  
One day or weekend for natural spirituality veterans and inquirers. See p. 31 for details.

▣ **Journey Into Wholeness, May 4-9, 2003. Kanuga Conference Center, Hendersonville, NC**  
“Creating the New Story: Cosmology, Mythology, and Ritual in Our Modern World”:  
Brian Swimme, Sobonfu Some, Phil Cousineau, and Barry Williams. Website:  
[www.JourneyintoWholeness.org](http://www.JourneyintoWholeness.org); Phone: 828- 877-4809; Email: [info@JourneyintoWholeness.org](mailto:info@JourneyintoWholeness.org).

▣ **Pilgrimage: Walking a Sacred Path 2003, Chartres, France**

Four cycles to choose from: **May 12-18, May 19-25, May 26-June 1, June 2-8**

Walk the ancient labyrinth in Chartres Cathedral and attend seminars in spirituality with Lauren Artress and reknowned instructors. Phone: (415) 749-6359; Email: [Veriditas@gracecathedral.org](mailto:Veriditas@gracecathedral.org); Website: [www.gracecathedral.org/labyrinth](http://www.gracecathedral.org/labyrinth).



## Bunches of Roses

THE ROSE is free when sent out in its initial bulk mailing. Postage for a single copy by regular mail, however, rises dramatically to \$1.06. **To order a copy of this current issue, send \$1—or three 37¢ stamps—to The Rose at Emmanuel Church, 498 Prince Ave., Athens, GA 30601. For more than one copy, up to a maximum order of 50, add 50¢ per copy.** We usually have plenty of extra copies for this purpose. If we should run out, we will return your payment.

International orders: 1 copy, \$5 / packets of 8 copies, \$10 each

The next issue of THE ROSE will come out in July 2003. If you would like an especially large number of copies to distribute to your group or congregation, place an order with us before we go to the printer—no later than June 30. We will send you as many copies as you wish, for an anticipated cost of \$1 per copy or less, depending on the size of our print run. Please prepay \$1 per copy with your order. We will refund any overpayment after printing and shipping have been completed. Our mailing address is above. Email: [rosewisdom@mindspring.com](mailto:rosewisdom@mindspring.com)



## Dreams: A Pathway to the Soul

A Retreat led by the Rt. Rev. Larry Maze,  
Episcopal Bishop of Arkansas

& the Rev. Canon Susan Sims-Smith

February 7-9, 2003

St. Scholastica Benedictine Monastery, Fort Smith, AR

The rich spiritual discipline of understanding our dreams and seeking to live in harmony with the messages they bring can enrich our lives with comfort, challenge, and practical solutions to problems of daily life.

**Teaching sessions:** “*Dreams and a Living Relationship with Jesus Christ*,” “*Introduction to the Theory and Practice of Decoding Dreams*,” “*Masculine and Feminine Energy in the Dream Decoding Process*,” “*Shadow Work*,” “*Archtypes and Transformation*.” Plus optional group dreamwork.

**Registration deadline February 1.** Cost: \$185.

**To register, call Sister Hilary Decker, 479-783-1135.**

Scholastica website: [www.scholasticafortsmith.org/center.html](http://www.scholasticafortsmith.org/center.html)

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