

The Rose

inviting Wisdom into our lives & churches

Emmanuel Church ■ Athens, Georgia

Summer-Fall 2004 ■ Issue 6

The Seed

LONG AGO, on a summer evening in Memphis, I squatted with a little friend under the big tree in his back yard to collect mimosa seedlings. We must have collected hundreds that summer, probably with the silent blessing of his parents. Those seedlings all perished in baskets and jars on shelves in my playhouse, but I remember wondering what made a seed become a tree. What made it open into its mimosa-tree form with a tiny root and the beginnings of a leaf? Where did a mimosa blossom get its fragrance? And what did a mimosa tree look like when it was still tiny enough to be secreted in an unopened seed?

Hunkered there, I removed a seed from its pod and applied my fingernails to its tough, protective cover. Finding nothing inside, really, to study or understand, I first felt a vague sense of loss. I remember then looking all around me, intensely

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Summer/Fall 2004, Issue 6

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Cover illustration: Rose window, Strasbourg Cathedral,
France. Pencil drawing by Adrienne Lynch.

A Word from Emmanuel

WE INHERITED THE ROSES. The people who owned the house before we did planted them. Roses are not designed for Georgia's heat or humidity and most people don't grow them for that reason. We did not want to scorn them, however, and so we nurtured the plants with occasional dramatic success. Many of the blooms are salmon colored, a hue we find very appealing.

As often as not we also have blackened scaly withering leaves covered with fungus. Even so, somehow the blooms triumph in the midst of epidemic decay.

And so it is with growing up, which is our principal spiritual project. Lots of things don't work; other things drift into decay and fall off; and yes, sometimes a great flower emerges, and yet only for a short season.

We don't live in that house anymore, but we still own it whilst the realtor tries to lure a buyer. So we visit our roses, prune them, fertilize, and occasionally attack with fungicide. Mostly we are grateful for the gift we didn't turn down.

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, letter to a young friend*

What is *THE ROSE*?

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

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

grams 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
or to: **The Rose at Emmanuel Church,**
498 Prince Avenue, Athens, GA 30601.

The deadline for the next issue is September 30, 2004. This includes articles announcing conferences that will take place February–August, 2005. Bare bones announcements (date and contact information) will be accepted through December 1.

A Note from the Editor...

IT IS HARD TO TELL PEOPLE about inner work and the important role it can play in religious life. Try explaining dreamwork and synchronicity to someone who has never before considered these to be integral parts of Christian life. It is difficult to find a way even to begin such an exposition. I find it easier to simply hand the person a copy of *THE ROSE*, giving the fruit rather than the theory and letting people taste it for themselves.

We put stacks of *THE ROSE* in our church—by the front doors, by the office. We don't make a big deal about it. We let people discover it for themselves. We have been doing this for two years now, and with every issue a greater number of copies disappear. As more people take *THE ROSE* home and read it, our Natural Spirituality program becomes better understood by our congregation. The unfamiliar is gradually becoming familiar.

If you would like to acquire *THE ROSE* in quantity to put in

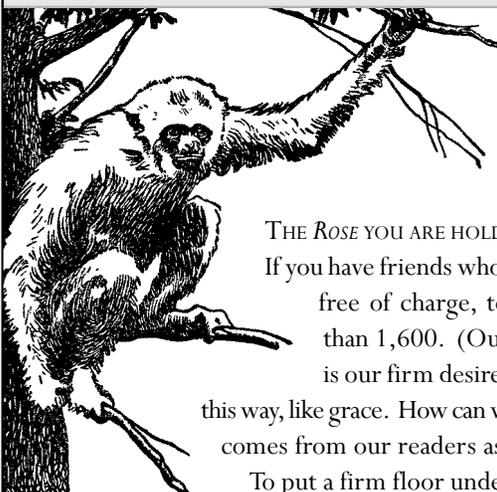
your church, there are two ways to do it. For 25¢ a copy you can order up to 50 copies after an issue has come out. We will fill such orders for as long as our extra copies last. If you want more than 50 copies, or if you want to insure that a smaller order will be filled, you can order any number in advance of printing for 60¢ each, which is the actual cost of printing and mailing. We will add your order to our print run. Preorder by June 1 and December 1 and send your payment with the order.

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 Business

THE ROSE YOU ARE HOLDING IN YOUR HANDS comes to you free of charge. If you have friends who would enjoy *THE ROSE*, we will gladly add them, free of charge, to our mailing list, which now numbers more than 1,600. (Our total circulation, as of this issue, is 2,900.) It is our firm desire that *THE ROSE* move freely through the world in this way, like grace. How can we afford this? The money for *THE ROSE*—all of it—comes from our readers as voluntary gifts sent to us issue by issue.

To put a firm floor under this process, some of our readers have joined together to meet any shortfall that might arise as each issue heads into production. These valiant souls are our Hundred Monkeys. (Actually, there are at present only 89 of them, up from 82 at the time of *ROSE 5*.) Each Monkey pledges to contribute as much as \$100 per year, though the actual amount requested of them so far has been less. For the last two issues, the Monkey assessment was \$10 for the first one and \$15 for the second. For the current issue, the Monkeys were again asked for \$15 each.

This Monkey business is working beautifully. Please note, however, that it depends on continuing support from readers who are *not* Monkeys in order to keep the financial burden from falling too heavily on the Monkeys. The mechanics of the process are simple:

Donors who are not Monkeys should please send in their contributions for the next issue (ROSE 7) right away (see p. 2). The fund that results from these donations will determine how much will be asked of the Monkeys, who will receive their next letter of request in November.

We are still 11 Monkeys short of a full troop, but we are getting close. Who knows what will happen when we hit 100? If you would like to join our troop, please fill out the form on page 31 and send it in. It's fun to be a Monkey!

Many thanks to everyone who contributed time and money to *ROSE 6*. As you read these pages, please keep in mind that you personally had a hand in bringing them into the world.

The Hundredth Monkey

A Mostly True Story

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

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

(For more: www.context.org/ICLIB/ICO9/Myers)

The Seed

(continued from page 1)

aware of my little hoard of harvested seedlings, aware of the arid whining of cicadas, aware of the lingering evening light, of the scent of cooling earth beneath a canopy of arching branches. Aware of being very small within a much larger realm—small, but not afraid. Aware that there was something I simply could not know.

THAT PRESCHOOL INCIDENT from late in the summer of 1949 lay long dormant in the ground of my memory, waiting. In October 1983, while I was a university student, the words came and a story evolved. My father became a player, and the mimosa seed became an acorn; yet, what had made that episode so unforgettable remained:

Once as a small child I went running to my father, crying, "See! See what I found?"

He turned. "An acorn, dear. A seed."

"A seed," I repeated. "What's inside?"

"Life is inside. Plant it in the ground, and watch it grow into an oak tree."

"An oak tree! How long will it be before I can see how big it grows?"

He smiled. "A lifetime."

"And how long is a lifetime?" I persisted.

"Longer than you will want to wait." His eyes were kind, his voice patient. He watched in silence as I crushed the acorn with my heel against the hard path.

I squatted then and with eager fingers picked up the pieces. No tiny tree did I find, nothing that I thought looked like life. But as I examined the seed fragments in my hand, a feeling began growing from deep within me.

I looked up at my father again, not knowing quite what to ask next.

DURING THE FALL SEMESTER of 1984, a full year after writing my story, I picked up my world civilizations textbook one day to study, and the book fell open at a translation of a passage from the Hindu Chandogya Upanishad (6.12-14) (F. Roy Willis,

World Civilizations, 1982, 59).

"Fetch me a fruit from the banyan tree," said Svetaketu's father to his son.

"Here is a fruit, sir."

"Break it."

"I have broken it, sir."

"What do you see?"

"Very tiny seeds, sir."

"Break one."

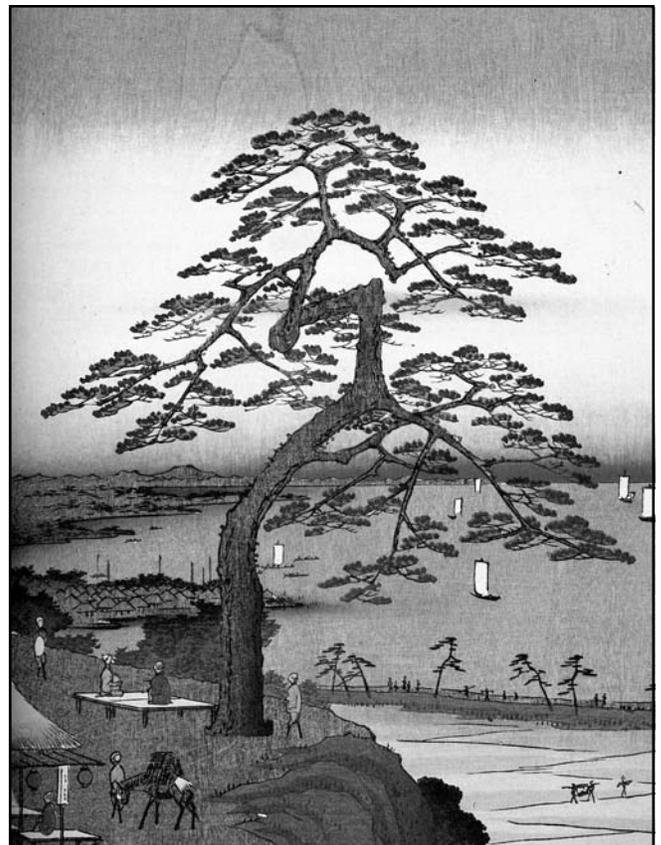
"I have broken it, sir."

"Now what do you see?"

"Why, nothing, sir."

"Dear son, what you do not see is the essence (Atman) of the banyan tree. In that essence the mighty banyan tree exists. The essence, my dear, is the unseen spirit which pervades everywhere. It is the Self of all things. And you are that Self, Svetaketu."

For days I was haunted by the similarities between my story and this parable from the ancient scripture of



another culture. Some months later, while studying German, I came across the infinitive *atmen*, meaning “to breathe.” Noting the pattern of consonant sounds, I returned to my world civilizations textbook and reviewed a section on “The Age of the Vedas and the Epics” (Willis, 57–64).

Here I learned that all Indo-European groups share “a common root of religious belief as well as a common linguistic inheritance.” The German *atmen*—to breathe; the Greek *atmos*—vapor, the air we breathe, the ether that surrounds us; the Sanskrit *Atman*—essence, all-pervading spirit, the Self of all things! The Vedic hymns with inspired commentaries “contained the essence of a moral code” and a “philosophic concept of a godliness that pervades every part of the cosmos.”

A CHILD’S EARLIEST ENCOUNTER with the ineffable What and Why of natural processes is remembered intensely. Remembered as sensation—a distinct quality of light, a peculiar sound, a subtle fragrance of earth at evening during a particular season of the year. Remembered as feeling—in some mildly disturbing way, as connection with a seed.

Meanings germinate. A well-loved parent helps to structure understanding. During a lifetime of learning the child becomes fully human through words.

The story grows. It must be written, and rewritten. If words do not destroy, they might capture it.

WHEN I WAS NINE OR TEN YEARS OLD, the New Testament parable of the Sower and the Seed became familiar to me as a story about how people receive or reject God’s Kingdom. Now, in my fifties, I am revisiting this parable.

Along the barren pathway the seed is trampled or consumed by birds. It can never germinate. In rocky ground the seed sprouts but is soon scorched by the sun and dies. In thorny, weedy soil the growing sprout is overwhelmed and lost. Only in fertile, well-tended ground can the sprout mature to bear fruit.

For his close band of followers, apart from the

crowd, Jesus explains the parable. He likens the seed to the word of God; the soil he likens to the various ways people respond to God’s word. Those who close themselves to the word are represented by the pathways where the seed is trampled or snatched away and lost. Those with no staying power are represented by the rocky soil where the new sprouts are scorched by the sun before they can form good root systems to sustain themselves. Those overwhelmed by the cares and temptations of life are represented by the weedy, thorny ground where the growing seed is throttled. Those who receive and accept God’s message are represented by the fertile, well-tended soil where the seed can grow and produce much good.

The Bible gives no indication that Jesus took this interpretation any further; yet, for me the image promises more.

I ENTER THE PARABLE and invite it to enter me, knowing that my own ground varies between barren and fertile. Recalling how Jesus said that the rain falls on both the just and the unjust, I sing the Mass, the hymns; listen to the Word proclaimed; take Eucharist—one person among many. I, the soil, receive God’s seed with ritual rain.

Suddenly it becomes significant that all of this seed is viable. I know that for any quantity of purchased seed there is a guaranteed percentage of viability. But each seed broadcast by this sower is capable of germinating, sending down roots, leafing out, flowering, bearing fruit. God’s creative Word is always viable.

Jesus’ listeners are familiar with the concept of sowers and seeds. But why does Jesus tell this story? As a warning, yes; however, something is wrong. No reasonable gardener would waste good seed on poor soil. Why is this gardener not more careful with his seed? The focus shifts.

A young man throws trash into the street. An old woman gossips about a neighbor she has never liked. An abusive husband forces his wife to flee with their young child to the battered women’s shelter. Poor choices, poor soil. And still, dawn follows dark, the rain

descends, the Seed falls where it will.

Employers pay childcare workers minimum wage. Suicide bombers defy high-tech efforts to squelch terrorist activity. National political leaders enact energy legislation that encourages waste of natural resources. And still, the seasons come and go, the Seed falls where it will.

I cannot leave this parable alone. Or perhaps the Sower with his Seed, his Word, will not leave me alone. Who is this Sower with enough and to spare, broadcasting his precious Seed plentifully over all the ground? I now see a God respectful of human choice, a God willing to risk rejection. A patient Teacher. A Creator with faith in the creature.

PARABLES DRAW ME out of that familiar territory of a child in Sunday School, through the shadows, into a more trusting experience of God.

The literal word; the word of standard definition, of creed, of authorized prayer form; the memorized verse, the are-you-saved? word. This was the word I first received, in the beginning, when I was beginning. Years of church activity later; years of doctrinal structure later; past the time of burn-out, of structural upheaval; past the fear of uncertainty, the fear of death, of hell—now, through some wordless movement, a gentle urgency points me to this parable of the Sower and the Seed.

And Jesus comes to me in Eucharist—the Holy Living Presence—inviting me to watch for him, for this Presence, daily. I glimpse it everywhere and learn surprising things: I am the seed, I am the sower! It is in that repeated connecting through the poetry of meaning that I learn love, become authentically human, and know that I am deeply safe.

WHY WILL A MOCKINGBIRD sing all night from the highest twig? Why will dragonflies swarm suddenly—hovering, shimmering, reveling in the sunlight?

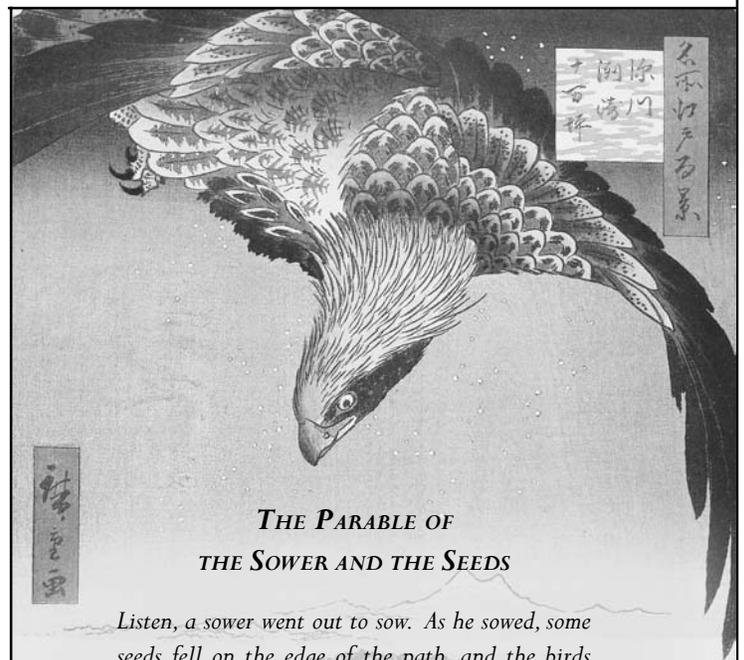
Surely they know it, too—that Presence.

It is known in the breathing of day and night. Known in the warming and cooling of earth.

In the whining of cicadas on a late-summer evening.
In the wonder of a child.
And a seed opens.

Searcy, AR **Linda Lowe**

Linda Lowe originated in Memphis, Tennessee, married, advanced to Texas, divorced, proceeded to Arkansas, married again, divorced again, earned a music degree, began a graduate music program in Pennsylvania, crashed, and retreated to Arkansas—all without ever having passed GO or collected two hundred dollars. Her name has appeared on the rolls of several Christian denominations, but she keeps much of her reading and thinking to herself. Her second husband died after their remarriage in 1998. In recent years her life has become quieter. She writes—prose, poetry, music—simply because she must, sometimes at the most ungodly hours, but (being a homebody and church musician) always in godly places! She anticipates becoming more familiar with Natural Spirituality through central Arkansas's "Christians-at-Large."



**THE PARABLE OF
THE SOWER AND THE SEEDS**

Listen, a sower went out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up at once, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundred-fold, some sixty, some thirty. Anyone who has ears to hear should listen!

Matthew 13:4-9

[Favorite Book]

Life as a Waking Dream

by Diane Kennedy Pike

HarperCollins, 1983

AS THE TITLE OF HER BOOK SUGGESTS, Diane Kennedy Pike, a Jungian analyst, shows us how to take a life event and look at it as if it were a dream, going through the same “dreamwork” process of writing it down and examining the themes and symbols. Pike says:

I examined the people, places, and things in my everyday experiences as if they were symbolic aspects of myself and my awareness. As I did so, I crossed over the threshold I had been standing before and new terrain opened before me. I discovered that it was possible to integrate my inner state of consciousness with my daily life. (p. xviii)

This method is especially valuable for those events which seem particularly intense and vivid. A quote by Ray Grasse which is included in the book tells us that “Life is a sacred text, to be unlocked through the key of metaphoric knowing.” So not only can we find deeper meaning through our dreams, but also from our daily lives. For those people who have trouble remembering their sleeping dreams, this may be a way to access new understandings about themselves.

As we begin to use this approach, especially for those unusual, surreal-like happenings in our everyday lives, it can be very effective. As Pike tells us, “By viewing our lives this way, we foster a deep appreciation for our everyday experiences and the ways in which they can teach and guide us” (p. 251).

I have tried this method of applying dreamwork to waking life on several occasions and have found it both productive and informative. Working with *any* life experience provides us with an opportunity to learn more about ourselves and to come into closer relationship with the mystery of God, reinforcing those connections between our inner and outer lives.

When you make the two one,
and when you make the inside like the outside
and the outside like the inside
and the above like the below
and when you make the male
and the female one and the same
. . . then you will enter the kingdom.

The Gospel of Thomas, 22

Athens, GA Virginia Carver

Reflections on Soul



The pebbles scatter
After having been carefully poured
On the walkway;
And the wings of the moth
Burn in the flame.
Icebergs melt, their coldness
Changing into warm currents,
And my soul is also breakable
As is the glass jar,
Or the limb of the yellow maple tree.
All have faces, and mourn, or laugh,
Or love their children, the fledgling tender branches.
I, they, we—
For a time our souls are with us, have our shapes.
They are ours for a moment
Perhaps three weeks, or even
One hundred thousand years until the end.
And then,
Who knows?

Atlanta, GA Elizabeth Ansley Allan

Elizabeth Allan taught high school for 25 years and has been the wife of an Episcopal priest and bishop for 47 years. Her current “loves” are writing poetry and digging at archeological sites. She thinks there is a connection.

Virginia Carver has been strongly influenced by Jung’s concept of “the second half of life,” when one begins to gain a religious outlook and moves toward seeing life through a spiritual lens. She is a seeker attempting to steadily deepen her understanding of what it means to be on a spiritual path struggling for direction and looking for a community of like-minded companions. Natural Spirituality, dreamwork, and The Rose have all provided nourishment for the journey. In addition, Virginia writes poetry, creates collages, and celebrates the wonders of nature, always attentive to the ineffable voices of the sacred.



Send us reviews, short or long, of your favorite books.

Mother Nature and the Child

"I would try anything to shift the energy in the room before we reached the impending climax—the complete meltdown of everyone involved. Nothing seemed to restore them to their previous equilibrium until I discovered the miracle of taking them outside."

ONE OF THE MOST VALUABLE THINGS I have learned through my experiences with young children is how satisfying it is when our time together is spent outdoors. Actually, getting out of the house with my three-year-old son and his peers who join us for a morning preschool program at our home is not a luxury but a daily necessity. I have found that an hour and a half from when everyone arrives is the maximum length of time that can be spent indoors if I expect the children to maintain a reasonable sense of order. After that point the abundant energy and zeal for life begins to turn in on itself.

I learned this through the repeated experience of seeing a relatively harmonious and orderly preschool morning spontaneously disintegrate into chaos. In the beginning I was only a helpless witness of this sudden shift, which was always quite a dramatic event. Toys that were previously engaged in play are catapulted across the room; tables that were displaying precious objects carefully arranged are cleared in one dramatic sweep of a toddler's arm; and a peaceful playmate suddenly turns on his companion, tackles him, and brings him to the ground. Tear-filled eyes would turn to mine in anticipation of some appropriate intervention. I would stand blinking, stunned by what took only moments to transpire.

These three children in my care all fall on the "sensitive" side of the temperament spectrum and, as such, have not yet learned to manage their greater degree of intensity as compared to their more mellow peers. Similarly, they have not yet found appropriate outlets to channel all the stimuli bombarding their perceptive psyches. Even so, their behavior is entirely normal considering their age. The challenge for me, charged with the care of these children, including the dynamics of their inner state, was to find a way to a more harmonious coexistence for all of us. It was as if these toddlers had a limit to the extent to which their own inner resources could sustain them. Once that limit had been reached, they just couldn't hold themselves together anymore, and a frantic quality in their behavior would start to

arise. It was almost palpable, and I would try anything to shift the energy in the room before we reached the impending climax—the complete meltdown of everyone involved. Nothing seemed to restore them to their previous equilibrium until I discovered the miracle of taking them outside. Immediately upon stepping out the door, we could all breathe deeply again. The chaos dissolved. From those early experiences I gradually learned the point in our routine when it was time for all of us to "take it outside," before their inner resources had been completely drained.

Practically speaking, the great outdoors offers the child room to run, things to climb, an endless supply of materials from which to create (without the worries of what might get broken), and the freedom to celebrate the strength of one's own voice without being hushed. But what is offered outdoors is more than just ample space in which to do these things. Mornings spent in huge indoor play spaces are never as satisfying as our times together playing in the creek, hiking around the lake, or working in the garden. Noting this difference in the quality of our time together, I began to wonder: if spending time outside offers more than simply the opportunity to expend excess energy, what is it exactly that seems to have such a restorative effect on the children in my care?

I was surprised by a hint about this that came to me from the unconscious during a typical, but nonetheless exasperating, morning in the life of parent and toddler, a morning that left me frustrated with the behavior of my child, but even more so with myself. Jack was instigating one small crisis after another in increasing frequency in order to command my attention. I was growing increasingly impatient at being constantly interrupted from my agenda, preferring mindless housework to the demands of being fully present to my toddler. Tensions were mounting and, needing some release for both of us, I headed to the front door with Jack in tow. My husband, having witnessed the state of affairs in the house and curious as to how this impasse might be resolved, peered over his paper and asked where I was going. "Outside," I answered. "Mother Nature can parent us both!"

THAT UNANTICIPATED ANSWER from within marked for me the emergence of a consciousness of Nature as an entity. I began to understand what I'm sure my younger companions already instinctively knew. As we step out the door we are welcomed into the arms of a very real presence—a presence deeply nurturing and accepting that affirms who we are at the core of our being. This presence loves us because we are imbued with life and share our existence with all other forms

of life. Mother Nature loves us as She loves all of Creation, not by what we are able to do, but simply by the fact that we are. She does not limit or bind us by any expectations. She gives us the opportunity to observe without the burden of being observed.

Mother Nature is the Sage whose strength of presence carries us, the seekers at Her feet, into the wonder of the present moment. Grounded in this present moment, past and future fall away and time seems suspended. A different rhythm governs this world, predictable in its course and unhurried in its outcome. In that attention to the present moment, our eyes are opened to see the gifts She has laid before us—the first green shoot of growth from a seed we have planted together; a turtle, undisturbed by our chance encounter, crossing the path with focused intention; a single golden flower, from some unseen source upstream, carried past us by the brook on whose sandy shore we are playing. We experience nature's abundance in every season, never longing for something She is not already giving. If God is the great Father, surely Nature is the great Mother.

I have come to understand that the sudden behavioral shift those toddlers displayed during our first preschool mornings together was a symptom of separation anxiety—not from their mothers, but from their Mother. These children were telling me of their need to be in the presence of the Great Mother and to experience the deep mysteries of that relationship. I became so convinced of this that I now consider it their right, and I tell their mothers to bring appropriate outdoor dress for their children whatever the weather.

OF COURSE, I AM NOT THE FIRST PERSON to discover the relationship between Mother Nature and the child. The Waldorf approach to education, for example, has always upheld the significance of this relationship and takes intentional steps to nurture it. In Waldorf schools, daily exposure to each of the four elements—earth, water, fire, and air—is encouraged, and children enjoy long periods of time outside in all seasons. Proponents of the Waldorf approach are so convinced of the beneficial effects of a child's contact with nature that every aspect of their early childhood curriculum serves to heighten the child's awareness of the natural world.

In today's collective culture, in which more time is spent inside than out, what was once assumed to be an inseparable part of childhood—seemingly endless periods of time spent outside—is in danger of being lost. But neither time spent indoors nor time spent outside needs to be valued at the expense of the other. The

challenge lies in balancing both in the course of a daily routine with children. Here, an understanding from the Waldorf philosophy has been especially helpful to me. The Waldorf people speak of the polarities of expansion and contraction. All of life follows this archetypal pattern, and it can be observed in the yearly cycle of seasons, in the phases of the moon, and in the inhaling and exhaling of our own breath.

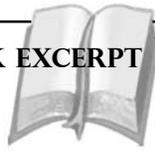
As explained by Lawrence Williams in *The Heart of Learning*, expansion has to do with the flow of life and our immersion in the whole. But as the force of expansion operates by moving outward to encompass more and more, there reaches a point at which we begin to lose contact with our individuality, and at that point the outwardly moving spiral turns inward and the cycle of contraction begins. In contraction we immerse ourselves in the part and our focus is on form. We separate from others and from the world around us while we turn our attention to details and doing. The movement of this cycle spirals inward until we again—although for a different reason—lose touch with our individuality, and the spiral turns outward again.

It was this idea of expansion and contraction that helped me gauge the timing to ease the transitions for these toddlers into the ebb and flow of this archetypal pattern. Practically speaking, this means going outside after a period of being confined to a small area, and going back in after a while when everyone's energy seems diffused and scattered. We end our morning program gathered together in a circle to tell and listen to a closing story.

In looking at this from a larger perspective, it seems to me that the archetypal polarities of expansion and contraction overlap with the Jungian understanding of the archetypal polarities of masculine and feminine. In a culture that currently favors masculine consciousness, the deep mysteries of the feminine have fallen into the shadows. The needs of these children have led me to re-discover the possibility of relationship with the most central feminine archetype of all: Mother Nature. In discovering how much Her very real presence nourishes them, I have also discovered how much it nourishes me.

Spruce Pine, NC *Hadley Morris*

After graduating from Sewanee with a degree in Religion, Hadley aspired to participate in a monastic community. Life, however, insisted she declare solemn vows to a monastic community of two, and none was more surprised than she to hear the priest pronounce her and Thomas Morris husband and wife. Thomas is now rector of Trinity Episcopal Church in Spruce Pine, and a novice has joined their community—their son Jack. Hadley finds that in her role of novice master, she is taught more lessons than she herself can teach.



The Blessing

"I would stand in front of him and he would rest his hands lightly on the top of my head. He would begin by thanking God for me and for making him my grandpa."

ON FRIDAY AFTERNOONS when I would arrive at my grandfather's house after school, the tea would already be set on the kitchen table. My grandfather had his own way of serving tea. There were no teacups and saucers or bowls of granulated sugar or honey. Instead, he would pour the tea directly from the silver samovar into a drinking glass. There had to be a teaspoon in the glass first, otherwise the glass, being thin, might break.

My grandfather did not drink his tea in the same way that the parents of my friends did either. He would put a cube of sugar between his teeth and then drink the hot tea straight from his glass. So would I. I much preferred drinking tea this way to the way I had to drink tea at home.

After we had finished our tea my grandfather would set two candles on the table and light them. Then he would have a word with God in Hebrew. Sometimes he would speak out loud, but often he would close his eyes and be quiet. I knew then that he was talking to God in his heart. I would sit and wait patiently because the best part of the week was coming.

When Grandpa finished talking to God, he would turn to me and say, "Come, Neshume-le." Then I would stand in front of him and he would rest his hands lightly on the top of my head. He would begin by thanking God for me and for making him my grandpa. He would specifically mention my struggles during that week and tell God something about me that was true. Each week I would wait to find out what that was. If I had made mistakes during the week, he would mention my honesty in telling the truth. If I had failed, he would appreciate how hard I had tried. If I had taken even a short nap without my nightlight, he would celebrate my bravery in sleeping in the dark. Then he would give me his blessing and ask the long-ago women I knew from his many stories—Sarah, Rachel, Rebekah, and Leah—to watch over me.

These few moments were the only time in my week when I felt completely safe and at rest. My family of physicians and health professionals were always strug-

"Blessing," from *My Grandfather's Blessings* by Rachel Naomi Remen, M.D., copyright © 2000 by Rachel Naomi Remen, M.D. Used by permission of Riverhead Books, an imprint of Penguin Group (USA) Inc.

The King

THE MATURE KING is the culmination of a man's development. Different in quality from the other three quarters, the King incorporates them all and unifies them into a new, transcendent level of life.

The King brings order to his world not by force and decree but by the simple fact of being present in that world with his depth and clarity of consciousness and his wholeness of being. He sees how things fit together. He has a sense of timing, of when to move forward into new expressions of life and when to wait for slower elements to catch up. He loves all the inhabitants of his kingdom and sees them with clear eyes, recognizing both the value and the limitations of each and understanding the role each has to play. That love and recognition confer blessing. Order and blessing are the two primary functions of the King.

Joyce Rockwood Hudson, *Natural Spirituality*

gling to learn more and to be more. It seemed there was always more to know. It was never enough. If I brought home a 98 on a test from school, my father would ask, "And what happened to the other two points?" I pursued those two points relentlessly through my childhood. But my grandfather did not care about such things. For him, I was already enough. And somehow when I was with him, I knew with absolute certainty that this was so.

My grandfather died when I was seven years old. I had never lived in a world without him in it before, and it was hard for me. He had looked at me as no one else had and called me by a special name, "Neshume-le," which means "beloved little soul." There was no one left to call me this anymore. At first I was afraid that without him to see me and tell God who I was, I might disappear. But slowly over time I came to understand that in some mysterious way, I had learned to see myself through his eyes. And that once blessed, we are forever blessed.

Many years later when, in her extreme old age, my mother surprisingly began to light candles and talk to God herself, I told her about these blessings and what they had meant to me. She had smiled at me sadly. "I have blessed you every day of your life, Rachel," she told me. "I just never had the wisdom to do it out loud."

San Francisco, CA Rachel Naomi Remen, M.D.

The Light of Life

“As the pastor spoke the final words about Christ and the hope of resurrection, the middle of the center panel of the large colored window just behind the casket lit up for a couple of seconds.”

WHEN MY OLDEST SISTER ELSIE DIED on January 4, 1997, I lost a mother for a second time. It was largely due to Mother’s illnesses that Elsie very early became a second mother in our family. She was approaching six years of age when I was born; by the time she was thirteen she had five more siblings to help look after. The experience of tending to young ones developed in her a motherly attitude; by nature she was generous and warm-hearted.

It was not easy for me to submit to my sister’s mothering. There were times when I felt embarrassed by her insistence on showering me with gifts, though I tried to be an understanding recipient. It was, however, at the point of collision between her “mother” and my “professor” that lack of understanding on my part caused her pain. Soon after she left home in her twenties she tried her hand at writing poetry. She knew that I was also dabbling in this art form, so she sent me a poem she had written in honor of a friend. She tried to introduce rhyme into her piece, but it ended up as free verse—a legitimate and popular form of poetry. Instead of understanding and encouraging her, I turned critic; I am sure she read my comments as saying, in their subtext, that she would never be a poet. We never talked about it. I eventually forgot the incident. Or so I thought.

The day before we visited Elsie for the last time at the nursing home, I found in the drawer of a desk in her family room a packet of odds and ends, including a poem she had written decades earlier in Finnish, our native tongue. When I read it, I knew that God had put my hands on it. The poem was essentially Elsie’s personal confession of faith in Jesus Christ, the Savior of the world and the Lord of all who believe in Him. Then and there I decided to share her poem with her during my visit with her the next day, a visit that I knew would be our last.

She was quite alert when we arrived, and I tried to be as simple and personal as possible, telling her that I had found her poem, her confession of faith in Jesus Christ as a young woman. And then I read it to her (I read it in Finnish, but I record it here in my own English translation):

The Cross

Bearing the heavy cross that day,
Jesus to Golgotha made His way.
“Crucify him,” the crowd demanded;
“Crucify him,” the Law commanded.

So to the cross His limbs were nailed;
Hanging there, He was mocked, assailed.
For us, Lord Jesus, all this strife,
That we might gain eternal life.

O Jesus, let us ne’er forget,
Your heavy cross, your cruel death.
For me the awesome price you paid;
In you I’m holy, clean, and saved.

Let all the peoples now rejoice;
In praise to God now lift their voice,
In His great love He showed His grace
To all the sinful human race.

I knew she could hear my words; her non-verbal response was from the depths of her being. When I left her, I knew that she was in good hands and told her so. No matter the setbacks she had experienced, she had not strayed from the foundation which is Jesus Christ.

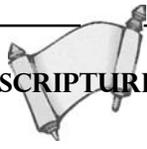
The next time I saw her was at the funeral home. At the service at the cemetery chapel, God put an exclamation point to my earthly journey with my sister, my second mother. As the pastor spoke the final words about Christ and the hope of resurrection, the middle of the center panel of the large colored window just behind the casket lit up for a couple of seconds. My first thought was that the sun had come out from behind the clouds at just the right instant. My nephew, sitting in front of me to my left, turned around and gave a sign that he had seen the miracle, too. When we left the chapel a few minutes later, however, I noticed that the sky was completely overcast. That light was an even greater miracle than we had realized. It now became for me a symbol of the light of life of Christ. God gave me a visible sign of his blessing on Elsie and assured me of her resurrection to a new and better life.

Tucson, AZ **The Rev. Walter Kukkonen**

Since Elsie’s death, Walter has lost three other sisters; Helen was buried last Valentine’s Day. Since 9/11, Walter has included in his concern the Muslim world. After all, the Lord who watches over individuals and families also directs the affairs of nations—and invites us to pray for both groups.



Walter is an emeritus professor of the Lutheran School of Theology at Chicago.



The Rich Young Ruler

A Reflection on Mark 10:17–34

“In my deeper self, I would like to avoid the path of the Rich Young Ruler, who ‘turned away sorrowful,’ still clinging to his dreams of what life was supposed to be.”

OVER THE YEARS I have given my share of homilies on what is commonly known as the story of the Rich Young Ruler (Matt 19:16–30; Mk 10:17–31; Lk 18:18–30), which seemed to come along with disconcerting regularity in the Lectionary. Always, however, I did so with a certain sense of self-consciousness, not to say uneasiness. I knew full well that neither I nor my hearers were going to go forth from the service to “sell all that you have and give it to the poor.” Thus, no matter what I said about the passage, it always seemed that I was compromising Jesus’ radical claims upon us. Once we bypass its literal interpretation, what application does it have to contemporary life?

Usually, I took the obvious route of explaining it as Jesus’ warning about the power of material things to enslave us and distort our values and priorities. Indeed, I would never want to detract from the significance of the story for our stewardship of material property and wealth. While this seemed, therefore, a legitimate approach, it always felt at the end as if there were something missing. There was a nagging sense that perhaps I had watered it down, lest it be dismissed altogether by modern hearers as simply too radical to take seriously. Recently, however, a somewhat different understanding of the story has emerged into my consciousness.

It is said that we all have a basic “myth” or life-dream which gives us motivation and direction. My dream began several years ago as my wife, Jane, and I began to anticipate my retirement: First, we would move to a more populous area of the state, where an abundance of Episcopal churches would likely allow us to continue our respective ministries, she in the field of Christian formation and I in supply and interim work. Then, we would build our dream home, which would have lots of room for visits from children and grandchildren, rollicking with laughter and play. We would grow old together in mutual love and companionship.

The plan unfolded beautifully. I retired; we built the house, feeling almost as if we had driven every nail ourselves; Jane got a wonderful position at a local church; and I had fulfilling opportunities for part-time work in various

parishes. As we settled into our new home, we called friends together for a house blessing and celebration of a new chapter of life. Sure enough, the children and grandchildren soon started coming to visit, filling the house with even more joy and love than we could have anticipated.

Then on September 11, 2001, of all days, a series of tests began which soon disclosed that Jane had cancer. In less than three months, she was gone. She had lived in our new house barely a year and a half. In the ensuing years, of course, I have tried to find my way again, often unsure of how to do that, now that the dream is ended. Recently, a series of dreams—the nocturnal kind, this time—seems to be pointing to the need for some kind of spiritual or theological metamorphosis. In these dreams, I am preparing to lead a worship service, but my vestments turn out to be locked up or worn out, my sermon is misplaced, and I cannot find the correct page in the prayer book. Obviously, some aspects of my earlier life would seem to be beckoning for change.

A deeper understanding of what these dreams are requesting seemed to come in an encounter with the gospel story in question. It presented to me a different and possibly deeper meaning than I had previously seen regarding Jesus’ invitation to “sell all that you have and give it to the poor.” Suddenly I realized that what I had to “sell” (give up) was my dream about what life was supposed to be. With this perspective, I felt that at last I was seeing a way to remain faithful to the absolute claim upon us that Jesus voices in the story, but which is easily avoided or dismissed when taken literally or translated into some kind of moral injunction. Rather, I saw it as a claim upon our whole self—all that we have demanded and expected of life, all the little “kingdoms” that our ego has constructed in the name

The Rich Young Ruler

Mark 10: 17–22

JESUS WAS SETTING OUT on a journey when a man ran up, knelt before him and put this question to him, “Good master, what must I do to inherit eternal life? Jesus said to him . . . , “You know the commandments. . . .” And he said to him, “Master, I have kept all these since my earliest days.” Jesus looked steadily at him and he was filled with love for him, and he said, “You need to do one thing more. Go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.” But his face fell at these words and he went away sorrowful, for he was a man of great wealth.

of happiness and security. I got a fresh view of the cosmic drama of Good Friday and Easter, death and resurrection, the eternal paradigm of turning from an old life and embracing a new pathway. (See also Jesus' parable of the hidden treasure in Matthew 13:44, in which a man "sells all that he has" and buys the field of the Kingdom, the locus of discovery of the True Self.)

THERE IS A CERTAIN THEOLOGY of entitlement, which promises that if we are reasonably good and keep the faith, maybe even keeping all the commandments like the man in the story, then life will go well. We have earned it, and we deserve it. In this view, we don't ever have to die to the old way of the collective-based ego and suffer the pangs of birth into the new life demanded by the Self. The Book of Job attempted to repudiate this deceptive dogma long ago, but it seems to have a powerful hold. I got a massive dose of it in childhood.

Entitlement theology is pretty much the opposite of the gospel and of the meaning of the story of the Rich Young Ruler. In his dark desert sojourn, Jesus had to give up all the "collective" ways of trying to find life: success, notoriety, prestige, and worship of the world's various "kingdoms." He left behind forever the theology of entitlement. Jesus' message does not promise entitlement to "happiness," but rather a transforming relationship which enables us to make life's difficult journey. "The gate is narrow and the way is hard that leads to life" (Matt 7:14), and part of me is very displeased with that, wishing I could play the entitlement game.

In my deeper self, I would like to avoid the path of the Rich Young Ruler, who "turned away sorrowful," still clinging to his dreams of what life was supposed to be. It seems profoundly ironic that a man who had so much went away feeling so empty. But then the Christian life is nothing if not relentlessly paradoxical. "Those who want to save their life will lose it," Jesus warned (Luke 9:24). What we want to "save" are our dreams, expectations, and feelings of entitlement. But these things are all too fragile to remain in our grasp and eventually will disclose their inability to sustain us. There is a promise, however, that follows the warning: "Those who lose their life (sell all that they have) for my sake will find it."

Finding our "life," our True Self, is, I believe, what Jung meant by "individuation," and what Christians call "salvation." But why should it require us to "sell all that we have" in order to find it? The answer which presently makes the most sense to me is that from birth we are indoctrinated into the value system that St. John's gospel calls "the world," and that Jung called "the collective." It is alluring but deceptive, just like the voices which appealed to Jesus in his forty-day

GUIDELINES FOR CENTERING PRAYER

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

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

The contemplative journey, because it involves the purification of the unconscious, is not a magic carpet to bliss. It is an exercise of letting go of the false self, a humbling process, because it is the only self we know.

Thomas Keating, *The Human Condition*

wilderness sojourn. Only by having a big sale and setting out on the Christ-journey (the path to the True Self) can we avoid going away sorrowful.

Little Rock, AR **The Rev. N. Patrick Murray**

Pat Murray started out as a philosophy professor, but decided to trade the peaceful world of academia for the priesthood. (He has never been known for his powers of discernment.) After serving parishes in the Episcopal Diocese of Arkansas for over twenty-five years, in retirement he is now back in the classroom teaching philosophy and religion courses part-time at a local university. He also has taught introductory computing courses for senior citizens, but questioned whether he was truly called into this particular vocation when some of them mistakenly sent e-mail to members of the British Parliament instead of their grandchildren....

Dreamwork: A 21st Century Christian Spiritual Discipline

Excerpts from a thesis for a Master of Arts in Theology degree at General Theological Seminary, New York City, 2003.

AS CHRISTIANS WE SEE the whole of life as a gift from God. And because God counts the very hairs on our heads (Matt 10:30; Luke 12:7), we can be assured of God's integral involvement in every aspect of our lives, conscious and unconscious. Since dreams are no exception, it follows that Christians have a responsibility to open themselves to the possibility that God communicates through dreams – sometimes quite directly – and to the honing of dreamwork skills.

SIMILAR TO MOST GOOD HABITS, the practice of dreamwork calls for an attitude of stewardship, both in desire from the heart and in the requirement to use self-discipline. In their book *Working with Dreams*, Montague Ullman and Nan Zimmerman stress that dreamwork “requires a major commitment of time and energy” (p. 96). Perhaps it is this very commitment that discourages the majority of people from working on their dreams.

BY THEIR VERY NATURE and means of presenting material, dreams have a way of teaching that is at once gentler and more direct, kinder and yet more brutal, than any other way of learning.

OVER YEARS OF RECORDING DREAMS and practicing dreamwork, I have observed that my attitude about the strangeness of material from the unconscious is imperceptibly changing. Gradually, perplexity lessens and a certain familiarity develops with the myriad and often surprising images and symbols that dreams produce, and there emerges a level of comfort with the expressions, realities, and raggedness of the world of dreams. This willingness to embrace ambiguity may potentially lead to a state of preparedness for and acceptance of the non-rational, numinous realm of the unconscious. Thus, in faithful dreamwork there may be an inherent potential to become “passionate knowers” (Mary F. Belenky et al., *Women's Ways of Knowing*), to elevate one's life above the material, enabling the acceptance of experiences that do not fit neatly into the rational world.

IT IS MY BELIEF that 21st-century Christians will seek a deeper interpretation of dreams and visions in Scripture, one that goes beyond patterns of rational thinking and moves closer to the underlying mystical meaning of such passages. No longer

will “the church [remain] insensitive to if not terrified of the symbolic world” (Urban T. Holmes, *Spirituality for Ministry*, 2002, 121) by avoiding or ignoring such numinous verses, but rather it will make a “new and earnest search for some sense of transcendence and mystery” (Douglas J. Hall, *The End of Christendom and the Future of Christianity*, 1997, 61).

The discipline of dreamwork offers a means for the fulfillment of this hope and an opportunity to learn about our spiritual selves by experiencing our spiritual selves through dreams. If such an exploration is not supported by the Church, there is a danger that Christians may turn elsewhere to satisfy their spiritual hunger.

THERE IS A PROLIFERATION of information on dreams and dreamwork in popular books and on the Internet, indicating that dreams and their interpretation and application are of increasing interest.

In keeping with the generalized spirituality of today, much of the material about dreams—whether books or information accessible on the Internet—does not, in the main, contain any references to God, nor has it a Christian basis. By way of example, one book speaks of dreams as “messages from ourselves to ourselves, but as we see from history, literature, religion and scientific investigations, *no one is sure who sends them*” (Nerys Dee, *A Dream in Your Pocket*, 2001, 73, emphasis added).

The popularity of this type of material indicates that the subject of dreamwork has been commandeered by our increasingly secularized world, and it may be that Christians are called to offer a different understanding. Augustine, among others, taught that “dreams and visions are one of God's methods of revelation to man” (Morton Kelsey, *Dreams, the Dark Speech of the Spirit*, 1968, 144). Therefore, our attitude is not mere curiosity about dreams or a desire to satisfy a hunger for “spiritual” knowledge, but rather a Christian excitement about them, an eagerness and awe and realization that God is in this. If our evidence points to the fact that God speaks to us through our dreams, then dreams can be seen as an instrument of God which is given for our use and to His glory, for they shall draw us nearer to Him.

New York, NY **Annette Thies**

Annette Thies is a spiritual director living in New York City, where she leads dream groups and workshops. Trained in group dreamwork by Dr. Montague Ullman, she has maintained a dream journal for twenty years. Annette loves to swim and write poems for her friends, who say she hasn't quite lost her English accent. It is her hope that as more Christians honor their dreams, there will be a revival of interest in the dreams of the Bible.



A Course before the Course

Introducing Natural Spirituality to a Congregation

ST. MARK'S Episcopal Church in Troy, Alabama, is in a university community and is filled with faculty, staff, and students who enjoy a free-flowing adult Christian education program. Bible study, book study, topical discussions, video programs, and other formats are offered by lay leaders during the Sunday morning Christian education hour.

When I first suggested a unit on Natural Spirituality, the reactions ranged from excitement to hostility. One of our more rational/intellectual members said, "This is the kind of thinking that produces Hitlers." Others were ready to sign up for a weekly dream group, no questions asked. Our priest was very supportive, so the month-long unit was scheduled.

For several weeks, I made announcements during morning worship about the new class and talked it up during the coffee hour. Brief descriptions of the class were printed in church publications and the service bulletin for a couple of weeks before the class was scheduled to begin. I consistently presented it as an adventure that would be interesting, experiential, and not for everyone. About twenty people took the bait. Some wanted to learn, some were curious, and some wanted to quarrel.

As we moved through the month, the class dwindled to about a dozen as some discovered that they were not interested in Natural Spirituality. Some left because it was too spiritual. Some left because it was too natural. Of the dozen who stayed until the end, eight committed to a typical Natural Spirituality course. We are now working our way through Joyce Hudson's book *Natural Spirituality*. When that is done we will spin off a smaller dream group with the people who are committed to the integration of Natural Spirituality into their spiritual journeys.

The syllabus for our four-week "course before the course" is reprinted above. This

SYLLABUS

NATURAL SPIRITUALITY

Four sessions as follows:

1. **The Wisdom Tradition in Christianity** — Proverbs 8 and Wisdom of Solomon 7.

We will discuss the place of the feminine principle of wisdom as a complement to masculine logos or "word." The wisdom tradition grew out of Jewish appreciation for the inner intuitive life and became part of the Christian faith, especially in Eastern Christendom. The West has tended to emphasize logos more than wisdom.

2. **Jung, Gnosticism, and Christianity** — *Memories, Dreams, Reflections* by Carl Jung

We will discuss some of the ideas of the psychologist Carl Jung and their compatibility and conflict with Christianity: dreams, collective unconscious, archetypes, synchronicity, and the nature of God.

3. **Dreams in Christian Tradition** — Genesis 37, 41; Matthew 1; Sirach 35; Deuteronomy 13.

The Bible is filled with examples of the respect that ancient cultures had for dreams as messages from God. We will discuss the uses and misuses of dreams.

4. **Dreamwork in Natural Spirituality** — *Inner Work* by Robert Johnson.

We will discuss contemporary use of dreams in spiritual growth with a practical example of group dreamwork.

The books listed above and others on display in the Parish Hall are available from Amazon.com. It is not necessary to read the books, but I recommend the two above if you are interested.

Please read the Bible passages assigned for each week. There are many more for both wisdom and dreams. Bring other passages that you find for both topics.

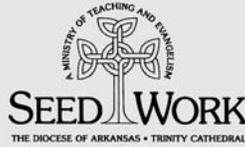
These four sessions are a "taste" of what we will be doing in a weekly Natural Spirituality group that starts in September. This will help you see if a more intensive experience of Natural Spirituality is the right adventure for you.

preliminary class helped us sort ourselves out with relatively little trauma, while helping to raise the consciousness of the entire parish about the value of the Natural Spirituality approach.

Troy, AL Robert Pullen

Robert Pullen is Dean of the College of Arts and Sciences at Troy State University in Troy, AL. He teaches courses in Sociology, Marriage and Family Counseling, and, for more than a decade, an honors course on dreams. After twenty years as a Baptist minister in small country churches, he "retired" and now attends St. Mark's Episcopal Church, where he is a Lay Eucharistic Minister, a Lay Reader, and teaches the three-to-six-year-olds Sunday school class.

SeedWork Update



THE MISSION of the Diocese of Arkansas's SeedWork program is to give people practical spiritual tools for their journey with Christ. The first garden that bloomed in this endeavor was the dreamwork patch of earth. We now have upwards of 30 dream groups around the state, mostly in churches, some in housing projects, and a new one that started this spring at Little Rock's Philander Smith College, a predominantly African-American college in an urban environment. One of our first dreamwork members, Kathy Wheeler-Scruggs, teaches psychology on the college's faculty. She leads the dream group there and is met with great enthusiasm by her students. In addition to dream groups, we have three training groups for the approximately 50 people who lead the dream groups. Kyran Pittman coordinates these teacher training groups. Topics vary from "Voice Dialogue," to "I Ching," to "Discernment," and so on. We help our teachers grow toward wholeness as they help others grow.

In addition to dreamwork, we sponsor classes and retreats on prayer and meditation. Currently we are working with an internationally-known architect to design a round meditation room to be built in the five and a half acres of woods near St. Margaret's Episcopal Church in Little Rock. The architecture of the building itself would take people into silence even if they did not know how to pray. The building will speak the gospel without saying a word. We envision a teaching ministry on prayer and meditation centered on this sacred space.

Finally, our third garden contains a new project: relationships as teacher. A part of the Jungian concept of the Feminine is tied to how we connect to others. The Feminine is relational. We are developing classes and retreats to encourage people to see their relationships as containers for spiritual and psychological growth.

We are hungry for wholeness. Dreams take us to our center, meditation balances us, and relationships buff off our warts and teach us about the love of God. SeedWork takes these tools to those in church, those unchurched, and those who are church hurt. May more of God's love and our wholeness be harvested. May we invite wisdom into our lives.

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

 Susan is the Canon for Special Ministries in the Episcopal Diocese of Arkansas.

Upcoming Conference!
The Power of a Transformed Life

Bishop Larry Maze and Canon Susan Sims-Smith

Oct. 8-9, 2004, Oasis Renewal Center, Little Rock, AR.

Call 501/372-2168, ext. 218

or email seedwork@seedwork.org.

Natural Spirituality

LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality programs about at this time. This list includes programs that are only in groups. The groups are not stamped from the same mold—each **invited to let THE ROSE know of their existence.** If there is no group resources. Programs marked with an asterisk (*) are new to the

ALABAMA

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

ARIZONA

Grace-St. Paul's Episcopal Church, Tucson

ARKANSAS

St. Peter's Episcopal Church, Conway
St. James' Episcopal Church, Eureka Springs
St. Martin's Univ. Ctr. (Episcopal), Fayetteville
St. Paul's Episcopal Church, Fayetteville
St. John's Episcopal Church, Fort Smith
St. John's Episcopal Church, Harrison
St. Frances' Episcopal Church, Heber Springs
Holy Trinity Epis. Church, Hot Springs Village
St. Mark's Episcopal Church, Jonesboro
Arkansas Cares Program, Little Rock
Christ Church (Episcopal), Little Rock
Coffeehouse Group (nondenom.) [501-758-3823], LR
1st United Meth. Church, Little Rock (*inactive*)
Pulaski Hgts. United Meth. Church, Little Rock
St. Margaret's Episcopal Church, Little Rock
St. Mark's Epis. Church, Little Rock (*inactive*)
St. Michael's Episcopal Church, Little Rock
Trinity Episcopal Cathedral, Little Rock
St. Luke's Epis. Church, N. Little Rock (*inactive*)
All Saints Episcopal Church, Russellville
Christians-at-Large [501-941-9401], Searcy

GEORGIA

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

What Is Natural Spirituality?

THE TERM NATURAL SPIRITUALITY and healing of the Holy individual through the natural biblical tradition, this real Wisdom. Natural spirituality programs consisting of one or "journey groups"—such classes which teach the program as tools for a deeper C

Natural spirituality was pioneered at Emmanuel Episcopal Church, Georgia in 1991. Joycelyn Simms-Smith, the initial teacher in that university, actually wrote a book, *Natural Spirituality: The Wisdom Tradition in Christianity* (2000), which contains the history of the program, a descriptive program. With the publication of the book, many churches have started natural spirituality of their own, structuring it as study groups centered

Natural spirituality program from church to church. The structure of the program so far is in Arkansas. Joycelyn Simms-Smith, Canon for Special Ministries in the Episcopal Diocese of Arkansas, reports parish programs of spirituality and dreamwork.



NATURAL SPIRITUALITY
Available from amazon.com and bookstores by special price (\$12): www.amazon.com (type in the entire URL)



WWW.SEEDWORK.ORG
Natural Spirituality download and print
All back issues of THE ROSE
Haden Institute Summer selected lectures: list and order CDs by mail

Quality Programs

Quality programs (dream groups based in churches) that we know from the study group phase as well as those with established dream groups that are organized in its own way. **Groups that are not on the list are welcome.** If you are in your area, consider starting one: see www.seedwork.org for the list since the last issue of *THE ROSE*.

Local Spirituality?

Local spirituality refers to the teaching of the Holy Spirit that come to each of us through the natural processes of life. In the film of the Spirit is called local spirituality is also a tag for church dream groups or more dream groups—supported by introductory classes and principles of Jungian psychospiritual Christian journey.

As a church program was developed by the Episcopal Church in Asheville, North Carolina, Joyce Rockwood Hudson was the author of *Natural Spirituality: Recovering the Sacred in Christianity* (JRH Publications), which contains the introductory contents of the introduction of the Emmanuel portion of this book, other natural spirituality programs and their introductory classes on the book.

Local spirituality programs are spreading from the longest geographical continents, where the Rev. Susan Rockwood Hudson, Director of Episcopal Ministries for the Episcopal Church, works specifically to support spiritual inner work, includ-

QUALITY BOOK

Visit www.b&n.com; [b&n.com](http://www.b&n.com); local bookstores; or for a discounted price visit [amazon.com/shops/jrhpub](http://www.amazon.com/shops/jrhpub) (L)

WORK.ORG

Visit www.work.org for Group Resources; or order by mail from *The Rose*: view and print the Summer Dream Conference program; download and save; or email info@work.org

FLORIDA

Cokesbury Methodist Church, Pensacola
Faith Presbyterian Church, Tallahassee

ILLINOIS

*Grace Episcopal Church, River Forest

KENTUCKY

Christ Church Cathedral (Episcopal), Lexington

MICHIGAN

Grace Episcopal Church, Traverse City

MISSISSIPPI

St. James Episcopal Church, Jackson

NORTH CAROLINA

*First Baptist Church, Elkin
First United Methodist Church, Elkin

TENNESSEE

Church of the Ascension (Epis), Knoxville
Idlewild Presbyterian Church, Memphis
Second Presbyterian Church, Nashville
Otey Parish (Episcopal), Sewanee

TEXAS

*St. David's Episcopal Church, Austin
St. Christopher's Episcopal Church, Lubbock

FRANCE

American Cathedral (Episcopal), Paris



Haden Institute Training Programs



☐ Two Year Dream Group Leader Training

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

Robert Hoss, president of the International Dream Association, and Joyce Rockwood Hudson, author of *Natural Spirituality* and editor of *The Rose*, will be keynoters for the Fall and Winter sessions of the Dream Training beginning in August. GREATTIMETO JOIN!

Upcoming Dream Training Intensive Dates:

Aug. 26–30, 2004 / Dec. 2–6, 2004 / Mar. 10–14, 2005

A Canadian Dream Group Leader Training Course, with two 5-day intensives per year, will soon be available. Stay tuned . . .

☐ Two Year Spiritual Direction Training

Three 4-day weekend intensives per year in residence at Kanuga Conference Center, Hendersonville, NC, or two 7-day intensives at Mt. Carmel Spiritual Centre in Niagra Falls, Ontario. The remainder is distance learning. Entry times for Kanuga are Mar. 1 and Sept. 1 of each year. For Canada the entry time is Oct. 1 of each year.

Keith Parker, Jungian analyst, author of *The Cherokee Indian Myths From a Jungian Perspective*, and Alan Jones, Dean of Grace Cathedral, San Francisco, author of some of the best books on spirituality, including *Soul Making*, will be keynoters for the Fall and Winter Spiritual Direction Training starting in September.

Upcoming Spiritual Direction Intensive Dates:

Kanuga: Sept 23–27, 2004 / Jan 13–17, 2005

Canada: Oct 21–28, 2004 / May 12–19, 2005

☐ Find out more at www.hadeninstitute.com

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Charlotte, NC The Rev. Bob Haden

Child, Adolescent, Adult

Three Stages of Spiritual Development

“To reflect on the implications of these three stages of spiritual development is to switch on a powerful engine of insight. Many of the intractable conflicts we see within the Church arise from individual and group identifications with narrowly understood spiritual stages.”

IN THE LAST ISSUE OF *THE ROSE*, Joyce Hudson introduced us to Friedrich von Hügel’s theory of three stages of spiritual development, from his book *The Mystical Element of Religion*. These stages correspond to the physical, social, and emotional stages of 1) childhood, 2) adolescence-young adulthood, and 3) mature adulthood. Here is how Joyce summarized them in her article:

According to von Hügel, the infancy stage of human life, which I prefer to call the childhood stage, is marked by an emphasis on physical movement and sense impressions and by a need for the provision by others of food, warmth, protection, and affection. Children also need stories, including family and local history, and they need clear instruction. For the parallel childhood stage in Christianity, the institutional Church has historically been particularly well suited, orienting Christians toward God through stories, sacraments, and nurturing communities. Indeed, the need for some of what is required by this stage is never completely outgrown. . . .

The mark of human adolescence, says von Hügel, is that the mind begins to question as it searches for meaning and unity in the face of the varied experiences of life. Adolescents are no longer willing simply to be instructed, but rather they insist on having room to define life for themselves. For the adolescent stage of Christianity, then, the Church must allow for the seeking of coherence between its teachings and the actual experiences of life. Open inquiry and a continuing development of our understanding of God and



human life are essential for meeting the needs of this stage of Christian maturity. . . .

We come now to the third and final stage of human development in von Hügel’s analysis. Human adulthood, he says, is marked by a growing awareness of inner consciousness. The inner world, the uneasy stirring of our own inner

truth and deepest connection to the mystery of life, begins to call to us, a development that is both compelling and frightening. According to von Hügel, the mystical element of religious life corresponds to the growing inner consciousness of human adulthood. For our purposes, we might call this adult stage of religious life the age of spirituality, a time in which the need arises for authentic tools for inner work. (*The Rose*, Issue 5, 30)

TO REFLECT on the implications of these three stages of spiritual development is to switch on a powerful engine of insight. Many of the intractable conflicts we see within the Church arise from individual and group identifications with narrowly understood spiritual stages. Both the failings and the successes of the Church can be fruitfully understood using the model suggested by this theory.

Growth is to be expected. Indeed, one measure of spiritual health, individually and collectively, is the degree to which spiritual development meshes with outward development. Diagnostic and therapeutic possibilities are inherent in a theory of spiritual development. If we are not always at the same place within ourselves, we are necessarily, on occasion, different from each other. We have needs which change over

time, and we will have difficulty caring for each other if our development is not taken into account.

PROBLEMS ARISE whenever there is too great an identification with a stage of human development. Other stages can no longer be seen to have comparable value. This is especially true when a stage is necessary and good in and of itself. Roughly speaking, a person is a child, or an adolescent, or an adult. There is no reason to boast of the gifts or deny the needs that come with each stage. And yet there must be some means of communication between the stages, some basis for understanding. Such may be found by partly setting aside identification with one's own stage. A healthy adult can recall what it was like to be a critical adolescent or a trusting child. A child who has not been made to fear life can imagine becoming the knowing (and free!) adolescent or the respected (and powerful!) adult. The memory that we were once different and the expectation that we will learn and grow offer a way out of harmful over-identification with our present stage of development. Such harm is not merely to the individual.

If I over-identify with the adult, I deny my need for security and order (the child). I deny my need for the world to reply to me as though I were a person (the adolescent). I will only turn grimly toward my transformation, be that in death or duty or sacrifice or redemption. And thus identified, I know no peace (the child) and no joy (the adolescent). Worse, I reject the child and the adolescent as incomplete and inadequate. I know no love. My gift is a cold judgement, devoid of mercy.

If I am over-identified with spiritual adolescence, I make myself the measure of all things. What I cannot find in myself does not exist. I would embrace and impose the tyranny of the ideal (for the greater good). Those who will not follow deserve only passionate contempt, for they betray all value.

But if I am wholly identified with the stage of spiritual childhood, I will not think at all, because every question has been answered and every need has been met. I cannot think because nothing requires it. Indeed, I have found my salvation and must no longer change lest salvation be lost, perhaps forever. For one who *decides* to remain a child, to question is to challenge faith, albeit an unearned faith, and to await

transformation is to suggest that innocence is not good enough, albeit a self-conscious innocence.

All that is holy and beautiful in each stage of spiritual life is corrupted by attachment to that stage. Pride rules. And those who do not agree are seen as inadequate in one way or another. This happens so often that one might conclude that this pride of being and its resulting conflict with others is normal and to be expected. What I believe we are seeing here is the confluence of two great instinctive forces: in any over-identification with a partial aspect of life, *fear* unites with *the need to be wholly oneself*. Fear comes to us when we feel abandoned by wisdom. Where is our guide?

Who tells us which unknown is good and which is evil? At the same time, to be driven by fear to live small and hidden is a starvation to the spirit. It feels so much better to be seen and known, to be a player. No, the absence of guiding wisdom is not normal. But once an identification has taken hold, wisdom, which serves best to prevent fear in the first place, is no longer granted the authority to intervene directly. Identification with less than the whole of life is like an addiction. Until the addict knows that he will

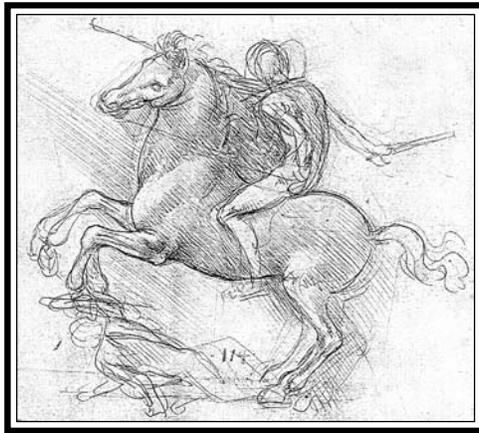
change or die, there is little a wise person can do to help other than to love without enabling, and to wait.

THE STAGES OF SPIRITUAL DEVELOPMENT overlap in both directions. It may be noted that in our culture spiritual adolescence tends to last much longer than our physical and social adolescence, and it is not so clearly defined.

As suggested, our spiritual adolescence is about learning and the claiming of freedom. It is about critical thought (and feeling!). It is about making something happen.

Adult spirituality—entering the mystical—is about not-knowing and the letting go of personal freedom. It is about listening and watching. It is about waiting with the expectation that something necessary will happen, but not in a passive or withdrawn sort of way. The spiritually adult person is blessed in service to the spiritual child and the spiritual adolescent—both outwardly and inwardly.

So what is it to be physically grown up but still a child, spiritually? Such a one is not to be faulted unless he or she has been spoiled by identification with this



stage. I could claim to be a child of faith and reject those who would think for themselves, as well as those who are waiting to find out what God might be thinking. But such a judgment would never occur to an authentic child. The true child, including the child within the older person, remains trusting. Though he or she cannot help being literal-minded, there is an almost bemused and loose attachment to what is believed. For the child, it all has to make sense, and it all has to turn out right in the end, but insight is never far away.

This is why the fundamentalist is not simply a spiritual child. Though identification with the child is present, the demanding idealism of the fundamentalist is that of a dead-ended adolescent who longs for childhood and refuses adult uncertainty. This is a compound identification.

A simple identification with spiritual childhood is more characterized by sorrow for the lost than it is by anger and fear. While the adolescent needs to make something happen in order to become known to him- or herself, and the adult is waiting for the unknown to become known, the child requires that known and pressing needs be taken care of: What about fear? What about loneliness? What about being loved? What about death?

It is our motivating concerns that define our spiritual stage of development, not our age. No doubt, there are some of us who are born to specialize. It should be possible to be a healthy spiritual child all one's life. So, too, do some few individuals enter into the mystical at an early age and stay there. And some will never cease to probe and question and strive to make the good happen through their own (Spirit-guided) efforts. Each could in principle manifest an abiding spiritual health, but this is very rare. Once a person succumbs to an identification, the most likely cure is to throw off pride in oneself and humbly enter the next stage of development. (For the spiritual adult who would demand that *others* change, it would be enough to return to humility, and perhaps begin, or deepen, service to others.)

IT IS ONE THING to speak of an individual's development, but it is more difficult to fairly summarize the stages of spiritual growth as they apply to the institutional Church. Communities no less than individuals are capable of falling into identification. It is in these identifications that the main failings of the

Church may be found. The work of the Church is both to sustain spiritual health and to nurture spiritual development. Every spiritually healthy individual is whole right now, as is, and should be sustained. At the same time, every individual is poised to enter a new or deeper manifestation of spiritual health and should be nurtured on that path of transformation. No one said this was going to be easy.

Historically, the institutional Church has been, and largely remains, devoted to meeting the needs of the spiritual child. One could argue that the needs are great-

est and the answers least problematical at this level. Even if much is lacking, what we have in the institution should continue for the good it does do. It might be too much to ask of those already working full time in the field to take on more programs and more emergencies, or even to become more broadly qualified. What is needed are more workers with different gifts. Nor, perhaps, should these additional workers remain forever unpaid volunteers. For the Church to truly institutionalize broader and deeper spiritual services, additional, differently qualified paid clergy might be the answer.

Natural Spirituality, while being an adult spiritual practice for those who are spiritually adult, well demonstrates, as a church program, how to engage the spiritual adolescent. Guidance in study and practice, the experience of growth, and a nurturing community are offered to those who can no longer be spiritual children. That many enter a consciousness of the gifts and goals of spiritual adolescence only in middle age suggests that our culture and our Church prolong our desire for childhood until our need to become adult catches up with us and we have to "do" our spiritual adolescence in a hurry. (Many young adults who have left the Church have done so in order to proceed with their spiritual adolescence on their own. Some of these are in danger of losing their way when adolescence is over.) Many middle-aged people come to Jungian inner work in spiritual crisis. Might this not suggest that young adults need to begin to practice an awareness of inner life before the time of crisis? For younger people this beginning practice would be less urgent—more like breathing the clean air of a new world once in a while, rather than being put on a respirator after the old air has failed.

Centering Prayer is another adult spiritual practice,



when it is practiced by a spiritual adult. I add this qualification, as I would to Natural Spirituality, because many spiritual adolescents, myself included, take up these practices with the expectation of some particular reward. This is perfectly all right. Both Natural Spirituality and Centering Prayer offer spiritual life to those who need it. Those adolescents who persist in these endeavors are progressing toward something beyond what can be anticipated, beyond what has already been known. Centering Prayer is another way to prepare for the change from an adolescent to an adult spiritual life.

There is a constancy in mature spirituality, a constancy of becoming. Once this has been embraced by an individual, there may be little more for the institutional Church to do other than to bless the pilgrim and his or her progress. There remains, however, this exception: the Church, to truly serve adult spirituality, must welcome the gifts of insight, patience, and love which, by the Spirit, desire to flow through the spiritually adult person. Here is where guiding wisdom enters the community. For here, through the spiritually adult person, is where the community begins to lift the burdens it places upon its clergy and its youthful volunteers.

All that remains is for the clergy to let go of some of its pride of position. All that remains is for the institution to trust those it has supported into maturity. Evidently this is no small or easy attainment. Maybe we must wait for our leaders to recognize their own willful adolescence. Truly, it can be difficult to welcome someone more qualified, in at least one gift, into the work at hand. A certain degree of security is needed. Perhaps it is the laity who can first attain this security and hold it out to the clergy, if we can but understand how much this offering is needed by those we perhaps too innocently ask to shepherd us.

▣ What I am trying to offer here is a portion of what I have begun to better understand through the reading of three important books:

Karen Armstrong, *The Battle for God*. Insight into and forgiveness of fundamentalism.

Gerard W. Hughes, *God of Surprises*. Mature reflections on the spiritual journey.

Thomas Keating, *Open Mind, Open Heart*. Entering contemplation through the practice of Centering Prayer.

Lexington, GA **Frank Farrar**

Frank Farrar hopes that he does not seem to be passing judgement on anyone. He has been a fundamentalist, for example, and is trying to understand his own experience of spiritual transformation. He has learned to try to remember that peace cannot be struggled for. And that judgment is the beginning of struggle. Frank is a member of the Natural Spirituality Program at Emmanuel Church. He can be reached at frankfarrar@alltel.net.

Lean

LIFE TAUGHT ME to take care of myself—to protect my heart from others, who thoughtlessly criticize and tear apart the most vulnerable aspects of my being. I learned I could trust only one person—me.

So I traveled through life learning to do all of the “appropriate and acceptable” things. I even gained an understanding of what it takes to be valued and admired.

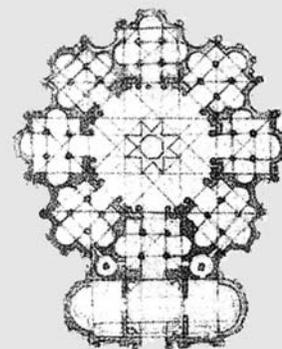
Yet, I left aspects of my Self behind, insulated from hurt but always hurting.

These valuable, protective walls have finally outlived their purpose. It is time to learn how to let them down. No longer needed, they continue to stand strong and steadfast between the rest of the world and me. With these walls in place, it is not possible to touch another human. I cannot feel the warmth of an embrace or the passion of a kiss.

There is nothing to fear within me, so I will begin letting the *inner* walls down. I invite all parts of me to lean on one another so that I may live in the middle of *all* of me. Let strong and weak, adult and child, social and shy come together as one unique and real person. All must join the circle, leaving no one out.

Only then will I have the strength and courage to join with others in the world.

Only then will I allow myself to lean into the Divine.



Little Rock, AR **Cheryl Simon**



Cheryl Simon is a clinical psychologist focusing primarily on Jungian-based therapy.



Together vs. Intimacy with Distance

“Although individuation is not possible without relationship, it is not compatible with togetherness.”

When a person complains that he is always on bad terms with his wife or the people he loves, and that there are terrible scenes or resistances between them, you will see when you analyze this person that he has an attack of hatred. He has been living in *participation mystique* with those he loves. He has spread himself over other people until he has become identical with them, which is a violation of the principle of individuality. Then they have resistances naturally, in order to keep themselves apart. (Carl Jung, *The Psychology of Kundalina Yoga*, p. 7)

ONE OF THE GREATEST SINGLE OBSTACLES to a mature relationship is the ideal of togetherness. It is an ideal based on the archetypal motif of wholeness. Find your soul-mate, your other half, and you'll live happily ever after. This is a very old idea. You find it in Greek philosophy, for instance in Plato's *Symposium*, where Aristophanes pictures humans as originally whole but arrogant. As punishment, Zeus cut them in half, and now, it is said, we forever seek to replace our lost other.

There is nothing intrinsically wrong with this ideal. The mistake is in expecting to find our “lost other” in the outside world. In fact, it is our contrasexual inner other, animus or anima, who is more properly the object of our search. Outer relationships, already hampered by personal complexes and a multitude of day-to-day concerns, cannot bear the extra weight of archetypal expectations. Although individuation is not possible without relationship, it is not compatible with togetherness.

After the passage quoted above, Jung continues:

I say, “Of course it is most regrettable that you always get into trouble, but don't you see what you are doing? You love somebody, you identify with them, and of course you prevail against the objects of your love and repress them by your very self-evident identity. You handle

them as if they were yourself, and naturally there will be resistances. It is a violation of the individuality of those people, and it is a sin against your own individuality. Those resistances are a most useful and important instinct: you have resistances, scenes, and disappointments so that you may become finally conscious of yourself, and then hatred is no more.”

Individuation, finding your own unique path, requires a focus on the inner axis, ego to unconscious—getting to know yourself. The ideal of togetherness lets you off that hook. Togetherness doesn't acknowledge the natural boundaries between people, and it gives short shrift to their differences. All you're left with is unconscious identity. When you are on the path of individuation, focused on your own psychological development, you relate to others from a position of personal integrity. This is the basis for intimacy with distance. It is not as sentimental as togetherness, but it's not as sticky either.

A relationship based on intimacy with distance does not require separate living quarters. Intimacy with distance means psychological separation, which comes about through the process of differentiation—knowing where you end and the other begins. Intimacy with distance can be as close and as warm as you want, and it's psychologically clean. Togetherness is simply fusion, the submersion of two individualities into one, variously called symbiosis, identification, *participation mystique*. It can feel good for a while but in the long run it does not work.

Togetherness is to intimacy with distance as being in love is to loving. When you're in love, you absolutely need the other. This is symptomatic of bonding, which is natural between parent and infant, and also at the beginning of any relationship at any age. But need, finally, is not compatible with loving; it only shows the degree to which one lacks personal resources. Better take your need to a therapist than dump it on the one you love. Need in an intimate relationship easily becomes the rationale for power, leading to the fear of loss on one hand, and resentment on the other.

The key to intimacy with distance is the self-containment of each of the partners, which in turn depends on how much they know about themselves. When you are self-contained, psychologically independent, you don't look to another person for completion. You don't identify with others and you're not victimized by their projections. You know where you stand and you live by your personal truth—come what may. You can survive cold shoulders and you can take the heat.

From *Digesting Jung: Food for the Journey* by Daryl Sharp. Copyright © 2001 by Daryl Sharp. Used by permission of Inner City Books.

[Reflection]

Loneliness Belongs

An Email from along the Journey

I HAVE DETERMINED THIS:

Loneliness is our burden to bear. It is the shadow side of that vaunted individuality which we love and extol so much in this culture. One must not succumb to loneliness, but one might do well to acknowledge it for what it is. It is the blessing and the curse of being human. It is the source of our creativity, our faith, our strength, and our love, as well as our pain and suffering, our selfishness and despair. Everyone is lonely. It is against our loneliness and out of our loneliness that we live what we call our "lives."

Genuine relationship, then, seeks to help a person bear his or her loneliness. Through relationship we encourage and embolden one another to stop fleeing the shade which always stalks us. Through relationship, we make one another able to

stand, claim, and embrace loneliness—regardless of how very great this darkness may be for some of us or how little it may be for others.

The worst thing we've done to the notion of relationship is convince ourselves that it is about fleeing or even curing this shadow. This sort of thinking has perverted the experience of relationship for many, if not most, of us. We have made relationship an expression of selfishness. But it works best and is most powerful when it operates as a function of love. Ultimately, relationship acknowledges and appreciates loneliness. It does not attempt to dismiss or abolish it. Without it, relationship itself would lose its meaning.

Athens, GA *Kevin LeTroy Copeland*

Kevin LeTroy Copeland teaches Literature and Composition at Cedar Shoals High School in Athens, Georgia. He is a member of the Natural Spirituality Program at Emmanuel Episcopal Church.

When you are self-contained, you have your own sacred space, your own *temenos*. You might invite someone in, but you're not driven to, and you don't feel abandoned if the invitation is declined. You respect the loved ones' boundaries, their freedom and privacy, even their secrets; you give them space and you don't knowingly push their buttons. You don't judge and you don't blame. There is interest in, and empathy for, the concerns of others, but you don't take them on as your own.

When you are psychologically separate, not identified with your mate, you don't need the other to agree with you and you don't need to be right. You don't expect the other to change in order to suit your needs, and you don't ask it of yourself either. And if over time you can't accept the other but still can't leave, well, that is the stuff of analysis: conflict and complexes.

The bond between two people is a precious and mysterious thing, not entirely explained by the theory of complexes and the phenomenon of projection. But this much at least is true: there is an optimum distance in every relationship that evolves through trial and error and good will—if you know who you are and can stop pressing for more than you get.

Toronto, ON *Daryl Sharp*

Daryl Sharp has practiced as a Jungian analyst in Toronto for twenty-six years. He is a graduate of the Jung Institute in Zurich. In 1980 he founded *Inner City Books*, which to date has published 108 titles by 50 authors. He wrote twelve of those books himself, including *Jungian Psychology Unplugged: My Life as an Elephant* (1998); *Personality Types: Jung's Model of Typology* (1987); and *The Survival Papers: Anatomy of a Midlife Crisis* (1988). *Daryl* is the divorced parent of four children ranging in age from 23 to 43. He likes reading Jung and *Elmore Leonard*. He is the *Scrabble* champ in his house, where he lives alone.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

I Corinthians 13: 4-8

Puzzlingly Synchronistic

"It fascinates me no end how the Dream Maker takes an activity that comes to the fore in my life and uses it to teach and inspire."

EVERYBODY LOVES A MYSTERY, right? And just what is a mystery? Looking up synonyms for mystery in my dictionary, I find *riddle, enigma, puzzle*. Aha! *Puzzle: a toy that tests your ingenuity*. Something to be solved. To be about solving an enigma is to be in search of meaning.

For years I've been a crossword puzzle devotee. In August 2003, I took up cruciverbalism—a fancy word for crossword construction. For weeks, I jammed and crammed, squeezing letters into hand-drawn grids. I surfed the Web in search of words, phrases, and definitions. The goal was to quickly master my new hobby and get a puzzle published. We ENTJs default to such goal-oriented behavior.

However . . . **Clue: Evading [8 letters]** . . . SKIRT-ING rules that I should have known, I generated some impressive rejection notes. From Wayne Williams of Tribune Media: "I am rejecting your puzzle. . . LERNE is unacceptable. Other too tough words are scattered about the puzzle." What? LERNE unacceptable? Even though I'm quoting Chaucer? And I thought *too tough* was good!

From Will Shortz of the *New York Times*: "Thanks but regrets on your crossword submission. . . I'm afraid it has a number of problems. . . To read more about the *Times*' crossword rules, go to Cruciverb.com."

My first weeks as a constructor were like trying to do dream work alone. Groups serve a valuable purpose. Going it alone can be—well, puzzling.

Taking Will's advice, I visited Cruciverb.com, a web site devoted to puzzle constructors. There I found dozens of people engaged in dialogue: a group! Monitoring the exchanges of folks who knew what they were doing gave me a mega-dose of much-needed optimism. This was not unlike a Journey Group. Issues posed by novices were answered with grace and encouragement by veterans.



MY PUZZLES IMPROVED immediately. And then they started showing up...**Clue: "I wish!" [10 letters]**...IN MY DREAMS! On a day in mid-December, I had a meeting scheduled with a colleague on a sensitive subject. I

was troubled the night before about how I would address the topic. That night I had the following dream:

I am in a courtroom, speaking to an empty jury box. Each time I say something, a cartoon "speech balloon" appears, as though from the wall, containing a segment of a crossword puzzle. Merely by focusing my eyes on the puzzle, I am silently able to move all the letters into correct spaces to form proper words.

I awoke with a sense of calm, feeling that the dream's message was that if I conducted myself with the energy that I associate with my courtroom decorum, the right words would come. That is what I did, and that is what happened. The meeting went well, and the result could not have been better.

I had a meeting scheduled the following day with another colleague, on a less sensitive subject. Again, I worried about how I would handle myself verbally at the meeting. That night I had a similar dream:

I am in a courtroom. I seem to be cross-examining an empty witness box. A judge sits on the bench above and behind the witness stand. Each time I ask a question, a cartoon "speech balloon" appears containing a segment of a crossword puzzle. It is as though I reach my finger into the balloon in an effort to move the letters around, trying to make sense of a jumble. But no matter what I do, no words will come together in a meaningful order.

There was no sense of calm on waking from that dream! Nor was I willing to accept its literality: that I would *not* be able to make sense (with words) at the upcoming meeting. Throughout the morning, I researched the topic of the meeting. When I arrived, my friend sat at his desk and presided (like a judge). Three assistants were present—I'd expected only one, the person most knowledgeable about the topic at hand, but she was absent because of illness (empty witness box?).

During the meeting, each point I made was the subject of a question or counterpoint from one of the assistants. For some of these I was prepared, for others I was not. In the absence of the key person, nothing I said seemed to add any clarity to the situation. As I rode down on the elevator, I thought, *The dream was right*.

I had never before connected crossword puzzles with spirituality, even though another arguably non-spiritual activity, golf, has permeated my dreams for years. My Journey Group members chuckle immediately whenever I report a dream involving golf imagery, but messages in golf dreams have led

me to many a significant insight.

I don't know if crossword imagery is now onboard my dream train for the long haul, but I have had at least one other crossword dream since the two reported above. It fascinates me no end how the Dream Maker takes an activity that comes to the fore in my life and uses it to teach and inspire.



BUT . . . **Clue: Revert, with "get" [6 letters]** . . . BACK TO the Cruciverb web site. In late December, I posted my first note to the list-server of crossword constructors, asking a simple question about word lists. "Welcome, Vic!" read the first reply. "Have you stumbled across the NYT Forum yet? Daily dissection of puzzles and more. Best, Peter Abide (What's your jurisdiction?)"

My e-mail name ("judgevic") had tipped off my profession. I replied: "I'm a district court judge in Little Rock. One of my New Year's resolutions is to get a puzzle published in the *New York Times*. Do people on this list-serve ever combine their talents and co-author puzzles?"

I started to add that my wife and I were originally from Lake Village, Arkansas, and Greenville, Mississippi, respectively, and that we both had known Abide families growing up. But . . . No, I thought. *This nice helpful guy, who's probably from New York or L.A., would think it hokey if I did that Southern place-connection thing!* So I left it at being a judge in Little Rock.

Next day Peter e-mailed me: "I was born in Lake Village, AR, grew up in Greenville, MS, and currently practice law in Biloxi. I have published a handful of puzzles in the *New York Times* and the *New York Sun*. If you want to do a joint puzzle, I'd be happy to mentor for you."

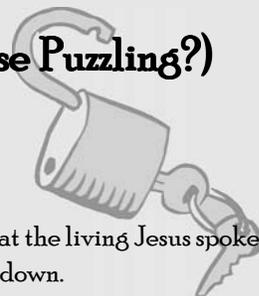


CAN YOU SPELL . . . **Clue: Meaningful coincidence [13 letters]** . . . SYNCHRONICITY? Peter was born in my wife's home town, grew up in my home town, has been published in the *New York Times*, and volunteered to mentor me in the submission of a *Times* puzzle. *Aha!*

As this *Rose* goes to press, Peter and I are awaiting word from Will Shortz on the fate of a puzzle we completed in mid-January. Alas! I could not fit SYNCHRONICITY into that puzzle. But, as I was working by e-mail with Peter, I began work on a puzzle containing a theme consistent with this magazine's content, so I queried Joyce Hudson if she was of a mind to try it out. *The Rose* proved to be an easier nut to crack than

(continued on page 26)

The Secret (Because Puzzling?) Gospel of Thomas



THESE ARE THE SECRET SAYINGS that the living Jesus spoke and Judas Thomas the Twin wrote down.

5. Jesus said, "Recognize what is before your eyes, and the mysteries will be revealed to you. For there is nothing hidden that will not be revealed."

24. His disciples said, "Show us the place where you are, for we must seek it."

He said to them, "Whoever has ears to hear, let him hear! There is light within a person of light, and it lights up the whole world. If it does not shine, it is dark."

40. Jesus said, "A grapevine has been planted apart from the Father. Since it is not strong, it will be pulled up by its root and will perish."

42. Jesus said, "Become passersby."

48. Jesus said, "If two make peace with each other in this one house, they will say to the mountain, 'Move from here!' and it will move."

58. Jesus said, "Blessed is the one who has suffered and has found life."

70. Jesus said, "If you bring forth what is within you, what you have will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you."

75. Jesus said, "There are many standing at the door, but only those who are solitary will enter the bridal chamber."

77. Jesus said, "I am the light which is before all things. It is I who am all things. From me all things came forth, and to me all things extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me."

113. His disciples said to him, "When will the Kingdom come?"

"It will not come by waiting for it. It will not be a matter of saying, 'Here it is!' or 'There it is!' Rather, the Kingdom of the Father is spread out upon the earth, but people do not see it."



This translation is adapted from two sources: Elaine Pagels, *Beyond Belief: The Secret Gospel of Thomas*, Special Edition including the complete text of the Gospel of Thomas, Random House, 2003, ; and Ron Cameron, ed., *The Other Gospels*, Westminster Press.

the *New York Times*. Joyce accepted, puzzle unseen!

After I sent a first draft of the puzzle to *The Rose*, my inner critic went nuts and recalled it. Borrowing language from Wayne and Will, it had “a number of problems” and some “too tough words.” On the Cruciverb web site, though, I had met Nelson Hardy of North Smithfield, Rhode Island, a professional crossword constructor of fourteen years. I showed him my work and allowed as how I hated for the *Rose*’s first-ever puzzle to go out as I had it, containing AMEDEO, WUHAN, KHARKOV, TINEA, and URNE. In a twinkling Nelson made some changes that enhanced the puzzle significantly. Whether or not you are a puzzler, give this one a try. I have clued it to a relaxed level, while trying to give you a chuckle or two along the way.

Little Rock, AR *Judge Vic Fleming*

Nelson Hardy’s crossword puzzles have appeared in the New York Times, the Washington Post, the Los Angeles Times, and many

other publications. He lives in the semi-rural village of North Smithfield, RI, with his wife and two teenage daughters. He belonged to a dream group in the ‘70s. He also is a talented pumpkin carver. See www.madscrawler.com/pumpkins.

In addition to judging, Vic Fleming teaches Law and Literature at the Bowen School of Law. He is involved in two Little Rock dream groups: Trinity Episcopal Cathedral and one jointly affiliated with Second Presbyterian, which is his home church, and Pulaski Hgts. United Methodist. He has written frequently for The Rose. In addition to Nelson Hardy and Peter Abide, Vic acknowledges debts of crossword gratitude to Steve Manion of Phoenix AZ, and Nancy Salomon, of Rochester NY.



On June 15, 2004, Vic and Nelson learned that a puzzle they collaborated on was accepted for publication by the *New York Times*. Also, either solo or with a co-constructor, Vic has had puzzles accepted for publication by the *Los Angeles Times*, *Washington Post*, *New York Sun*, *USA Today*, and *Tribune Media*, which syndicates puzzles to several papers.



Synchronistically Yours

A Puzzle for THE ROSE... by Victor Fleming & Nelson Hardy

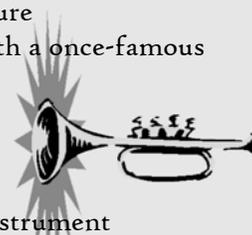
Across

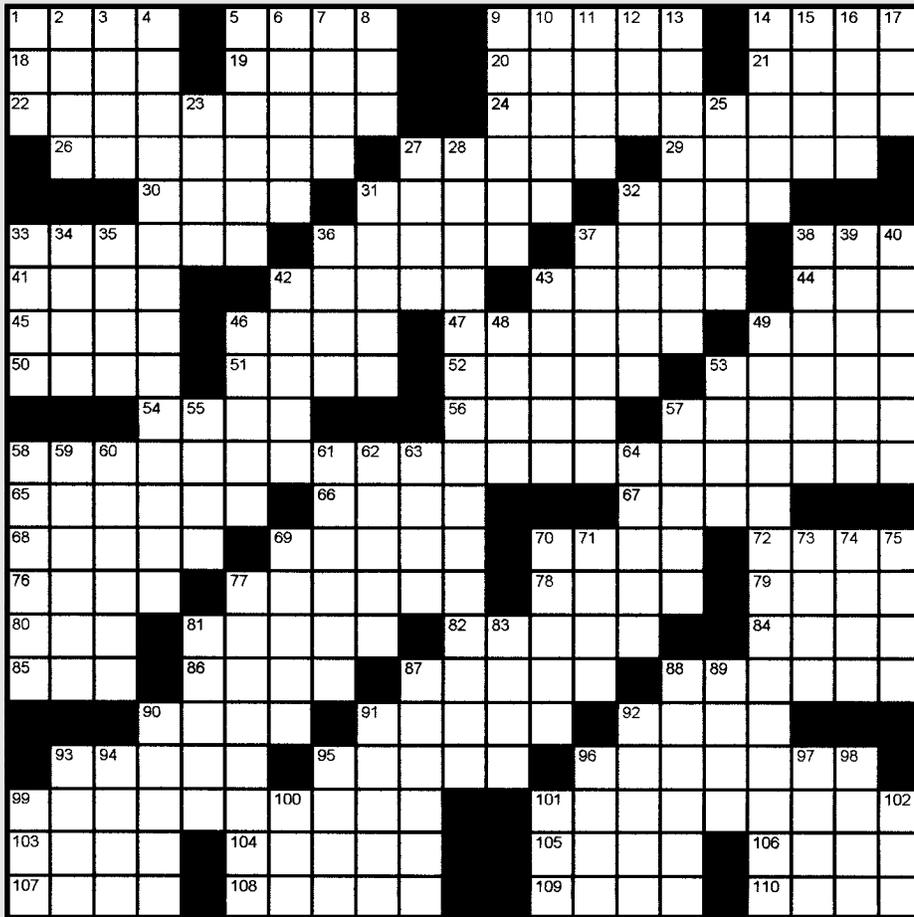
1. Dickens’s Uriah
5. Castor and Olive, of the comics
9. “8 Simple Rules for Dating My Teenage Daughter” star Katey
14. Fancy sports cars, for short
18. Official records
19. ___ Lane
20. Saint Teresa of ___
21. Margarine
22. Member of a dream group?
24. Chinese opposites?
26. Go-between
27. Frasier’s brother on “Frasier”
29. Beany and ___
30. Most Masters participants
31. Extend a subscription
32. Scope prefix
33. See 14-Down
36. Beaver’s dad, and other
37. “You’ve Got ___”
38. London’s Big ___
41. “Fine with me”
42. Vietnam’s capital



43. Fairway vehicles
44. Spanish gold
45. Grand Marquis, for short
46. See 84-Across
47. Witchy woman’s kind of doll
49. Pitcher Hershiser
50. Book before Job: Abbr.
51. Press upon
52. Map within a map
53. Past or present
54. “...___ it just me?”
56. Went out, as a fire
57. West Pointers
58. Where archetypes hang out?
65. Nobody in particular
66. Actress Irene of “Fame”
67. Each, in pricing
68. Wild dog of the outback
69. Ignited again
70. Peru’s largest city
72. ___ -the-minute
76. Classic theater name
77. Core groups
78. First couple’s home

79. Like molasses in winter
80. Little Rock-Memphis dir.
81. Moses’ Mount
82. Toes the line
84. Author of *Memories, Dreams, Reflections*, with 46-Across
85. Inits. of frequent *Rose* writer and Kanuga keynoter
86. Rent-___ (security guard)
87. Traffic jam
88. Wedding album contents
90. Pizzeria fixture
91. Company with a once-famous catalog
92. Grad
93. Tossed
95. Brandish
96. Satchmo’s instrument
99. Take action before dreaming?
101. What we seek to improve in Journey Groups?
103. BMW competitor
104. Lease again
105. Double reed instrument





42. Fannie, author of *God Must Be Sad*, or John Fletcher, author of *A History of the Christian Church* (1897-1900)
43. Trig. function (ratio of hypotenuse to opposite side of a right triangle)
46. Breakfast beverage
48. "Come __, the water's fine"
49. Parental fantasy?
53. Meal in a shell
55. Janet, of the Clinton White House
57. Cable spot for political animals
58. Core groups
59. Tear-jerkers?
60. Spotted bobcats
61. Polar formation
62. "Can't Take My Eyes Off You" singer Frankie
63. Toledo's lake
64. Roster entries
69. Verbose kind of sentence
70. Lusty looks
71. Short pastoral poem
73. Surveyor's map
74. Matador's opponent
75. Rice and Temple athletes
77. "Way to go!"
81. Preserves
83. Shakespeare's nickname, with "the"
87. Takes care of
88. Assets
89. Actor Cronyn or CNN correspondent Brit
90. Circular pathway
91. Measured, as for a shoe
92. Cupid's projectile
93. Faithful and loyal
94. "__ but known!"
95. Fuse, as metal
96. Big brass
97. The dark force
98. Actress Garr
99. Some have the gift of __
100. "Don't blame __ voted for..."
101. Alley __
102. Male or female
- See p. 31 for the puzzle solution.**

106. Leprechaun's home
107. "__ ever so humble . . ."
108. Slangy term of endearment
109. Cat's feet
110. Seven squared, to Caesar

Down

1. *The __* (Uris novel)
2. E.P.A. concern; Abbr.
3. Needle case
4. Study of mental phenomena
5. Nels, of *Little House on the Prairie*
6. Toys that have their ups and downs
7. Lender's security interest
8. Georgia or Uzbekistan, once; Abbr.
9. John ____: Oscar-nominee for *Passion Fish* (1992) and *Lone Star* (1996)
10. *A Room With __*
11. Plays all one's cards in rummy

12. Pie __ mode
13. Judge in *State of California v. Simpson*
14. Rose editor, with 33-Across
15. Jai __
16. Robt. E. Lee, e.g.
17. Soak
23. Robert de __
25. Wooded valleys
27. Fiddling emperor
28. Related to the inner journey's processes?
31. Where the deer and the antelope play
32. Seer's business card
33. Where the heart is
34. Luau instruments, for short
35. Dodge model of yore
36. Word-processing pioneer
37. Got by with limited resources
38. Island on the Java Sea
39. 1974 Mecedades hit
40. "At least this much!"





A SERMON

*St. Augustine of Canterbury Episcopal Church
Morrow, Georgia
Epiphany 2, January 18, 2004*

The Verbs of the Signs

“Pay attention to the verbs.”

“**J**ESUS DID THIS, the first of his signs” (the changing of water into wine at a wedding feast in Cana of Galilee) and thereby “revealed his glory; and his disciples believed in him.”

A large portion of the Gospel of John is known as The Book of Signs. What we might refer to as miracles, John calls signs.

Seven signs of Jesus are recorded by John. They are: changing water into wine; curing a boy whose father was an official in Capernaum; healing at a pool in Jerusalem a man who had been sick for 38 years; feeding five thousand from the five loaves and two fish given by a boy; walking on the Sea of Galilee; giving sight to a man born blind; and raising from the dead his friend Lazarus.

Note the verbs: changing, curing, healing, feeding, walking, giving, raising. These seven signs follow a simple and direct formula. Jesus performs a sign, his glory is revealed, and people believe. In some cases, however, people do not believe. Seeing is not always believing.

From a literary standpoint, the Gospel of John is a very well-crafted document. Themes are introduced early on and developed carefully throughout. Toward the end of the Gospel, John reveals explicitly the purpose of the signs and the purpose of his Gospel. He writes: “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.”

A speech teacher once told me that a good speech works like this: you tell people what you’re going to say; then you say it; then you tell people what you said.

A gospel is not a speech. John waits till the end of his Gospel to spill the beans. There’s no more hinting around. “These [signs] are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.”

What brings you here this morning? Why are you in church today? There may be as many answers to that question as people present. I hope that at least one reason you are here today is that you believe or want to

believe that Jesus is the Christ, the Son of God. You have life or want to have life in his name.

In the Gospel of John, Jesus revealed his glory through signs, and people believed. I believe Jesus still reveals his glory today, and that is why and how I came to believe.

How does Jesus reveal his glory today? For many people Jesus’ glory is revealed in the Church, the assembled community of faith, the body of Christ. Jesus’ glory is certainly not confined to the Church. But for many of us the Church is the primary place we see it. We don’t see water changed to wine. No. We don’t see five loaves of bread and two fish feeding 5,000 of Clayton County’s hungriest. No. We see something else.

Consider the verbs of the signs. Remember? Changing, curing, healing, feeding, walking, giving, raising.

I see Christ’s glory revealed in this parish and in you. I see people changing, growing, learning, developing, living lives that are meaningful. I see people being changed and changing the world for the better.

I see people cured and healed: some in body, some in mind, some in spirit, some in all three. I see people walking in dangerous waters where they never thought they’d go. I see people giving of themselves in ways they never thought they’d give. I see people raised from emotional and spiritual death to walk in newness of life.

I see these signs in you, and I see them in myself. I see signs of the glory of Jesus, and these signs cause me to believe. “And the glory of the Lord shall be revealed,” Isaiah wrote, “and all flesh shall see it together.”

We are now in the liturgical season of Epiphany. Epiphany is a Greek term which means “manifestation” or “appearing.” Epiphany is a season of signs.

Do you see signs of Jesus’ glory this Epiphany 2004? I truly hope so. I hope all of us are looking through eyes of faith wide-opened, because the glory of Jesus is among us. Jesus is changing us, curing us, healing us, feeding us, walking with us, giving to us, and raising us.

Pay attention to the verbs. Verbs reveal the glory of the Lord. It is the Lord’s glory that enables us to believe and have life in his name.

Amen.

Atlanta, GA *The Rev. Barry Griffin*

August 2004 marks the beginning of Barry Griffin’s eleventh year as rector of St. Augustine of Canterbury Episcopal Church in Morrow, Georgia. He is a participant in St. Augustine’s lay led natural spirituality program. At home, his four-footed companions include: Scootch the Tuxedo Cat, Onyx the Cocker Spaniel, and Molly the Miniature Schnauzer. They keep him busy.



All in Good Time

“Thomas’s understanding that the light of God can be found in everyone, and that the Kingdom is as much an inner reality as an outer reality, was cut loose from the great ship of the Mother Church, and in the course of the following centuries, inner work as a necessary component of Christianity gradually faded away.”

IN HER RECENT BOOK, *Beyond Belief: The Secret Gospel of Thomas*, Elaine Pagels tells the compelling story of how Irenaeus, Bishop of Lyons around 180 CE, played a crucial role in making sure that the Gospel of John would win out over the Gospel of Thomas as the fourth book in a four-gospel Christian canon. Living in an era when Christians were being brutally persecuted, Irenaeus saw the need for Christianity to strengthen itself against this challenge by taking steps to make very clear exactly what this religion was all about. There were a rather large number of gospels circulating through those earliest centuries of Christianity, and these writings supported a rich tapestry of Christian understanding and belief, including a large component of what today we would call inner work.

Irenaeus felt strongly that the number of gospels in the canon should be limited to four—the “four-formed gospel,” he called it. He also felt that the gospels selected should be the ones that were the most straightforward and understandable, the ones that would most help everyone get onto the same page and profess the same articles of faith. The three synoptic gospels—Matthew, Mark, and Luke—all understood to be first-hand accounts, easily made his first cut. The only question remaining was which “mystical,” or “spiritual,” gospel should be included to go along with these solid, surface-of-life, historical ones. The two primary contenders for the fourth slot, as Pagels interprets the evidence, were the Gospel of John and the equally long-established, popular, and widely-used Gospel of Thomas. For Irenaeus, however, this was not a difficult



decision. John might not be as straightforward as the synoptic gospels, but it was a lot more straightforward than Thomas. In Thomas’s Gospel Jesus says things like:

The Kingdom is inside you, and outside you. When you come to know yourselves, then you will be known, and you will see that it is you who are the children of the living Father. But if you will not know yourselves, you dwell in poverty, and it is you who are that poverty.

Whereas in John’s Gospel, Jesus says things like:

I am the Way, the Truth, and the Life. No one comes to the Father except through me.

Irenaeus put his stamp of approval on the Gospel of John. His four picks eventually became official and all copies of the Gospel of Thomas, along with the other “heretical” gospels, were ordered to be destroyed, which evidently they all were except for one that was included in a collection of banned Christian literature that was

hidden in a cave near Nag Hammadi, Egypt, to be miraculously rediscovered in 1949. When Irenaeus chose John as our “mystical” gospel, to the exclusion of Thomas, Christian inner life became primarily a matter of accepting belief in a Christian creed that Jesus of Nazareth was the light of God incarnate in humanity and that only Jesus would ever fill this role. From that followed the outer-life challenge of living in accord with the teachings of Jesus as recorded in the now official four gospels. Thomas’s understanding that the light of God can be found in everyone, and that the Kingdom is as much an inner reality as an outer reality, was cut loose

from the great ship of the Mother Church, and in the course of the following centuries, inner work as a necessary component of Christianity gradually faded away.

WE COULD BEMOAN this fact of history, but the truth is that we would have to put on blinders to do so. It has to be admitted that the inner life of early Christianity can only be described as a mystical mishmash, with every man for himself in interpreting the symbolic manifestations of the inner world. It stayed a mishmash all the way until the twentieth century, when Carl Jung finally gave us the tools of understanding that we must have if we are to meet and integrate the inner world without an overly great danger of

being poisoned and misled by it rather than nurtured and healed. For the great majority of people today, who have not yet availed themselves of this twentieth-century advance, the inner world is still a mishmash, a seeming Babel, and still, therefore, avoided and ignored.

Thanks to Jung's scientific attention to this confusing realm of human life, I can clarify my terms. By inner world I mean the unconscious, which, as Jung so clearly showed us, is a nonrational, but undeniable, autonomous aspect of reality that continually seeks dialogue with human consciousness. The language of the unconscious, or inner world, is primarily symbolic, although occasionally it can be quite straightforward. In its dialogue the inner world seeks to compensate human consciousness by providing information and understanding that either has been forgotten or has never been known. Its goal is to keep consciousness in balance, for when consciousness goes out of balance, it loses health and wholeness and becomes destructive to itself and others.

The unconscious, however, is no more wholly benign than consciousness is. The inner world is an aspect of nature, and the balance that it seeks is the balance of the greater natural system in which we live, without regard, necessarily, for the well-being of ourselves as individuals. Take, for example, the urge from within to "mate," to reproduce biologically. This inner force keeps the species going, but if it is not balanced by higher principles, it can make a mess of individual lives. The dangerous aspect of the inner world, therefore, is only tamed when it is conjoined—married—to the balancing reality of heaven, that is, the mystery of the ideal, which is a force in and of itself, existing above and beyond nature.

Therefore it is an absolute truth that before one can effectively take on the inner world, there must be well established in one's own being strong and solid principles of moral life, principles like those of which Jesus spoke and which Irenaeus was trying to encode for us in his four gospel picks. The building of that box, that safe container with its straight lines and clear boundaries for healthy human behavior, must take place before there can be a marriage with the less straightforward, less clearly discernable healing and teaching force of the unconscious. Without the unconscious, life in the box becomes sterile. But without the box, the unconscious is likely to overwhelm and destroy the life with which it is trying to make connection.



SO LET US REVIEW AGAIN the prerequisites for a healthy and conscious relationship with the inner world. First, we need the strong box of a well-ordered and highly-aimed system of morality, including an awareness of the transcendent mystery that lies behind such a system. Second, we need an accurate, objective understanding of the natural laws of the inner world. The more we understand how the inner world works, the more fruitfully we can engage in dialogue with it.

Most of the laws of nature were poorly understood until very recent times. The germ theory of disease, the properties of electricity and radio waves, the laws of quantum physics, the existence and structure of the genetic code—almost everything we know about the mechanics of nature has been learned in the last 150 years. People, however, have been *trying* to understand nature all along. Dreams are natural, and Christians have from the very beginning tried to understand as much about them as they could. It has always been known that divine messages can come through dreams; instances of this are clearly reported in the Bible, and ordinary Christians have always had at least some experience with meaningful dreams, whether that experience be first-hand or only second- or third-hand.

The problem has always been that there is a lot that comes in dreams that does not seem at all to be divine: erotic dreams, dreams about the Devil, dreams about murder and mayhem, or simply dreams that seem to offer a false picture of present or future reality. Once we understand how the unconscious works—that it speaks symbolically and seeks to compensate our one-sided conscious attitudes with images that would shed light for us if we could unlock their symbols—then such seemingly ill-serving dreams can be understood as actually working to serve health and wholeness. But without this modern understanding, early Christians could do little more than puzzle over these supposed discrepancies in the content of dreams. Given this seeming unreliability of dream content, they sought to protect themselves from being misled by their dreams by classifying dreams according to their supposed origins.

Thus there were believed to be, basically, three originating sources for dreams. Some dreams were believed to come from man himself, arising from his own thoughts or from some physical, bodily cause. These were considered to be of little or no use, neither helpful

nor harmful. They were the dross of dream life. A second category of dreams, however, was those believed to come from angels or, more rarely, directly from God. These brought useful messages and welcome comfort. The third category was the fly in the ointment. These were dreams that were presumed to come from demons, or from the Devil himself, and, of course, these were meant to do harm.

It was because of this third, supposedly evil, source that the dream world as a whole could never entirely be trusted. While it was recognized that people did indeed sometimes receive divine messages in their dreams, it was also recognized that people could be misled by their dreams, and sometimes badly misled. The growing tendency of official Christianity, then, was to leave the whole business alone. While the saints were regularly instructed by God in their dreams, ordinary people seeking guidance from their dreams would go off in every direction, possessing neither a strong enough moral container nor a sufficient theoretical understanding to be well-served by the inner world.

Most of the eighteen centuries that passed between Irenaeus and Carl Jung were spent building the needed collective moral container, stone on stone, until it was big enough and strong enough to stand up to a direct relationship with the unconscious. The needed scientific understandings were the frosting on the cake, quickly added in the last hundred years. Now we are ready to go, ready for the marriage of the beautiful, rich, life-renewing inner world with the beautiful, strong, life-sustaining outer world, a goal of spiritual life that we now know was recognized in the earliest days of Christianity. As I see it, God has put His/Her stamp on this moment in history by giving back to us the Gospel of Thomas (see p. 25), having set it aside in that cave in Nag Hammadi for 1,600 years, while He/She waited for us to mature enough to get on with our inner work.

☐ Two sources used for this article are: *Beyond Belief* by Elaine Pagels; and "Christianity and Dreams (Second to Seventh Century)," which is a chapter in *The Medieval Imagination* by Jacques Le Goff.

Danielsville, GA *Joyce Rockwood Hudson*

Joyce Hudson is the author of Natural Spirituality and the editor of The Rose. Lately she is into conferences, as a planner for the Regional Gatherings at Camp Mikell and a keynoter at the Haden Institute Summer Dream Conferences. She finds it gratifying to be part of an emerging widespread community of church/inner work people. Joyce lives in the country with her husband Charlie, a retired anthropology professor, now a novelist.



Puzzle Solution

Natural Spirituality Regional Gathering

February 11–13, 2005
(or come for February 12 only)



Mikell Camp and Conference Center, Toccoa, GA

WE HAVE THE WHOLE CAMP this time, rooms for everyone! Ninety people attended the Gathering in 2004. Come join us for the next one. This two-tiered event—a one-day conference within a larger weekend conference—is aimed at natural spirituality veterans and inquirers alike. There will be lectures, workshops, small-group dreamwork, discussions of natural spirituality program issues, introductory sessions for inquirers, meditative movement and contemplative prayer opportunities, worship, and time for relaxation and fellowship.

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

Registration deadline:

January 28, 2005 – *Early registration is advised.*

Saturday-only fee: \$25 (includes lunch)

Weekend fees (all meals included)

\$140 double occupancy

\$190 single occupancy (limited availability)

\$90 dorm (13-bed "barracks")

A \$50 reduction in the dorm fee—to \$40—is available upon request to anyone who cannot otherwise attend the conference.

To register, contact Agnes Parker (706/742-2530) or Joyce Hudson (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, send this form to: **The Rose at Emmanuel Church, 498 Prince Ave, Athens, GA 30601.** You will be notified by mail of the amount to send in for each upcoming issue (see p. 3).

Name

Address

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 only in the study group phase as well as those with established dream groups. The groups are not stamped from the same mold—each is organized in its own way. **Groups that are not on the list are invited to let *THE ROSE* know of their existence.** If there is no group in your area, consider starting one: see www.seedwork.org for resources. Programs marked with an asterisk (*) are new to the list since the last issue of *THE ROSE*.

What Is Natural Spirituality?

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

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

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

NATURAL SPIRITUALITY BOOK

Available from amazon.com; b&n.com; local bookstores by special order; for a discounted price (\$12): www.amazon.com/shops/jrhpub (type in the entire URL)

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Conferences and Retreats

NATURAL SPIRITUALITY REGIONAL GATHERINGS

*Weekend retreats for natural spirituality veterans
and inquirers*

▣ **The Power of a Transformed Life,** Oct 8–9, 2004, *Little Rock, AR*, Oasis Renewal Center. Led by the Rt. Rev. Larry Maze, Bishop of Arkansas, and the Rev. Canon Susan Sims-Smith. *Phone: 501/372-2168, ext. 218; email: seedwork@seedwork.org.*

▣ **Natural Spirituality Regional Gathering,** Feb. 11–13, 2005, *Toccoa, GA*. Come for the weekend, or for Saturday only. At Camp Mikell, in the mountains of North Georgia. *See p. 31 for details.*

CREATING SPACE RETREAT

Spiritual Odyssey: Using Creativity in our Soul's Journey to the Face of God, July 21–24, *Hot Springs, NC*. Meditations, exercises, movement, and music. Led by Lynda Poston-Smith. Sponsored by the Advent Spirituality Center, Mars Hill, NC. *Web site: <http://main.nc.us/adventspiritualitycenter>; Phone: 828/206-0383; E-mail: advent@main.nc.us.*

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▣ **Dream Leadership Training.** *Next entry time: Aug. 1, 2004. Next Intensives, Kanuga Conference Center, Hendersonville, NC.: Aug 26–30, 2004, special faculty: Robert Hoss; Dec 2–6, 2004, special faculty: Joyce Rockwood Hudson.*

▣ **Spiritual Direction Training.** *Next entry time: Sept. 1, 2004. Next Intensives, Kanuga Conference Center, Hendersonville, NC.: Sept 23–27, 2004, special faculty: Keith Parker; Jan 13–17, 2005, special faculty: Alan Jones. Next Canada Intensive, Mt. Carmel Spirituality Centre, Niagra Falls, ON: Oct 21–28, 2004.*

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