

The Rose

inviting Wisdom into our lives & churches

Emmanuel Church ■ Athens, Georgia

Summer-Fall 2005 ■ Issue 8

An Unexpected Vision

Several years ago I faced a severe crisis in my life. After twenty-one years and three children, my first marriage was crumbling. In the midst of this dreadful experience, I realized that I was ensnared in a serious emotional and spiritual malady, which I came to know as relationship addiction. Although in our culture we are constantly confronted with the horrendous effects of substance addictions, this syndrome receives less attention and is undoubtedly more difficult to detect. In his splendid book, *Addiction and Grace*, Gerald G. May lists more than 180 possible ways to be addicted, so perhaps it is not surprising that relationship addiction so easily gets lost in the crowd (1988, pp. 38-39).

In my case, a strange, waking vision brought this problem to my awareness in a most compelling way. Late one evening I was engaged in a period of meditation and reflection, using the order of

(continued on page 4)

What's Inside

| | | |
|----------------------------|----|--|
| The Rev. N. Patrick Murray | 1 | An Unexpected Vision |
| The Rev. Jerry Wright | 6 | Hunger for the Holy |
| Diana McKendree | 9 | What is a French Pantoum? |
| Miriam Chaikin | 9 | REFLECTION: Jewish Prophecy |
| Neal Hellman | 10 | From Tutti-Frutti to Infinity |
| C. Anthony Robinson | 12 | MOVIE ANALYSIS: Quartersing the Force |
| Agnes Parker | 15 | How To Start a Dream Group in Your Church |
| The Rev. Susan Sims-Smith | 16 | House of Prayer |
| NATURAL SPIRITUALITY | 16 | Basics & Program List— <i>Churches with Groups</i> |
| The Rev. Bob Haden | 17 | Haden Institute Training Programs |
| Wade Bond | 18 | Wisdom and the Word |
| Troy Copeland | 20 | REFLECTION: He and She |
| The Rev. Don Wardlaw | 22 | SERMON: When the Stones Cry Out |
| The Rev. Don Wardlaw | 24 | Preaching from the Depths |
| Frank Farrar | 26 | The Odd Couple |
| C. G. Jung | 27 | BOOK EXCERPT: Bugs and Tigers |
| Helen Brandenburg | 28 | POETRY: <i>Epicenter</i> |
| Joyce Rockwood Hudson | 29 | EDITOR'S WINDOW: Group Dream Work 2005 |
| AND... | ◆ | MORE POETRY & REFLECTIONS |
| | ◆ | CONFERENCES & RETREATS |

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Summer-Fall 2005, Issue 8

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A Word from Emmanuel

THIS PAST WEEK Emmanuel had a visit from the bishop. Not the usual confirmations, this occasion was to ordain four priests for the wider Church and her ministry. Three of the four I have known in the course of my ministry: one as a high school student, another as a college student, the third as a colleague and friend. In the mysterious way of the Spirit, our paths have been woven together through the years, and doubtless they will be again.

The Sunday following the ordination a new priest stood at the altar here—the altar to which she had come as a child, as a teenager, and later as a young woman. This time she stood before the altar to glorify God by serving the same people who had nurtured her through the years. In that moment she had come full circle.



Life brings us full circle, often without our knowledge, intention, or consent. But in that moment we find a fullness in the riches of God that we could not have imagined. Thanks be to God for those moments—and for the ways and means God uses to woo us there.

The Very Rev. Mandy Brady
Priest in Charge
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, 2005. This includes articles announcing conferences that will take place February–August 2006. Bare bones announcements (date and contact information) will be accepted through November 15.

A Note from the Editor...

DO YOU REMEMBER Jim Lever's wonderful article, "The Cliffs of Arbel," in *ROSE 2*, about the transfiguration-like experience that came to him while he was camping on the very ground on which the original Transfiguration is thought to have happened? Do you remember that great article by Brewster Beach in *ROSE 3*, "The Magnification of Jesus," about how and why the Jesus of history became the Christ of Christianity? And how about Agnes Parker's powerful article, "The At-Onement," in *ROSE 7*, where she tells of learning through the death of her daughter that the dying and saving Christ is in each one of us?

All the articles in all the back issues of *THE ROSE* are just two clicks away on the SeedWork website, www.seedwork.org, which is a special section of the website of the Episcopal Diocese of Arkansas. Go to the site and click "The Rose Publication Online" from the menu on the left. On

the next screen click on the issue you want to view, and up it will come on Adobe Reader. (If you don't have Adobe Reader on your computer, you can download it free from www.adobereader.com.) You can print out the whole issue or just a few pages. Do you want to send an article to a friend? Do you need lots of copies of an article to hand out to a class? Print away. This is a great resource for all of us. Check it out!

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 1,800. (Our total circulation, as of this issue, is 3,000.) 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 96 of them, up from 92 at the time of *ROSE 7*.) Each Monkey pledges to contribute as much as \$100 per year, though the actual amount requested of them so far has been less. The usual assessment has been \$15 per issue, which adds up to \$30 per year.

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 9) 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 only four Monkeys short of a full troop, so perhaps this time we will make it to the top. If you would like to join our troop, please fill out the form on page 31 and send it in. Then brace yourself for a paradigm shift!

Many thanks to everyone who contributed time and money to *ROSE 8*. 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/IC09/Myers)

An Unexpected Vision

(continued from page 1)

Compline in *The Book of Common Prayer*. Upon reaching the Confession, the words seemed to come powerfully alive, especially the part which says, "We have not loved you with our whole heart." I began to realize that my marriage had been the center of my life. I had "idolized" my wife both in the popular and the Old Testament senses of the word. I felt a burning sense of what the Hebrew prophets surely meant when they warned against trying to find the meaning of one's life in something besides God. They affirmed the fundamental axiom of the spiritual life that even though our chosen object of devotion may be good in itself, nothing finite is sufficient to serve as our "ultimate concern" (in Paul Tillich's phrase), the True Center and Ground of our Being. Thus, I saw that "addiction" and "co-dependency" are only our modern terms for what the Old Testament called idolatry.

I knew that much in our marriage had been healthy, nurturing, and good, but now I began to face in myself the hurtful elements of my temptation to elevate the marriage relationship to a level of ultimate concern. I had sought life outside myself through another person rather than in the only place where it truly exists, the True Self within. Later, a statement by Agnes Repplier, quoted by Melody Beattie in her classic book *Codependent No More*, would take its place in my canon of personal scripture: "It is not easy to find happiness in ourselves, and it is not possible to find it elsewhere." (Instead of "in ourselves," I would prefer to say "in our God-Self.") And I remembered that St. Augustine had reflected this same spiritual axiom 1,500 years earlier when he queried, "How can I be close to God when I am far from myself?"

On that evening when this understanding first broke through to me, the initial moment of insight expanded unexpectedly into a vision that unfolded with surprising clarity in my interior being. It seemed as if the whole earth shifted on its axis. An image formed of a great boulder rolling down a hill into exactly the

place that had been hewn out for it long before. It settled into this "socket" with a thunderous sound. The great stone rested at the center of an open space with a brilliant light shining down upon it, forming a large circle of light. I looked across this intensely lighted area and saw my wife standing just outside the circle, slightly in the shadows. She appeared to be safe and happy but was beyond the margin of the circle of light. It gradually became clear to me what the vision meant. I saw that God as I knew him in Jesus Christ, and nothing else, now had to occupy the center of my life. I resolved then and there that however long I lived, I would try to make it so. The vision gradually faded.

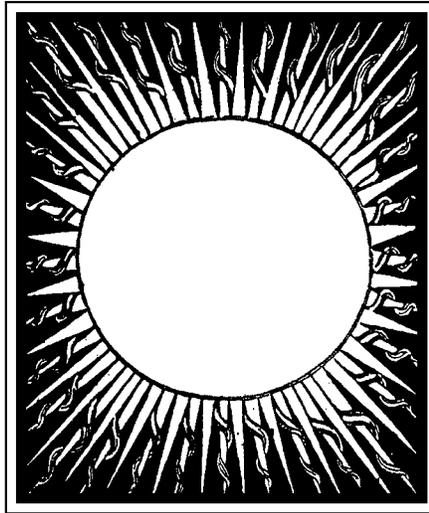
During the time that these images pervaded my consciousness, a hymn fragment kept running through my mind: "The dearest idol I have known . . ." I could not recover any more of it, nor could I recall the hymn from which it came. However, this phrase kept haunting me at every waking moment throughout the night. With the coming of the morning light, I suddenly remembered the old hymn from which the fragment had come: "O for a closer walk with God," by the Anglican hymn-writer William Cowper. The fourth verse reads:

The dearest idol I have known,
whate'er that idol be,
help me to tear it from thy throne,
and worship only thee.

I HAD NEVER BEFORE had any type of vision experience like this, nor have I since. Gerald May's *Addiction and Grace*, mentioned above, has provided much insight as I have tried to probe further the meaning of this amazing encounter. May tells us:

The spiritual significance of addiction is not just that we lose freedom through attachment to things, nor even that things so easily become our ultimate concerns. Of much more importance is that we try to *fulfill our longing for God* through objects of attachment. For example, God wants to be our perfect lover, but instead we seek perfection in human relationships and

are disappointed when our lovers cannot love us perfectly... For many of us, freedom of choice means that our longing for the true God remains submerged within us for months, years, or even decades at a time, while our conscious energies seek satisfaction elsewhere... Often it is not until the momentum brings us to some point of existential despair, some rock bottom, some *impasse*, that we become capable of beginning to reclaim our true desire. (pp. 92-95)



is written a new name which no one knows except the one who receives it.”

It is not for me to evaluate the degree to which I have lived out the vision's clear imperative for re-orientation of my life. I only know that I have returned to it countless times as a reference point for my life's journey. Recently, I discovered some words which expressed so well what I want to affirm that I could only regard their discovery as yet another grace-filled, synchronistic moment:

Upon my first reading of this passage, it would not have been difficult to convince me that the author had been reviewing a transcript of my life.

A FEW WEEKS after the vision, a curious synchronicity seemed to drive home its import even more forcefully. I was attending a local conference given by a noted Jungian analyst and was eagerly absorbing his lecture on the subject of working effectively with our dreams. Suddenly, as a kind of aside, he said, “By the way, there are three main symbols in dreams of the emergence of the True Self: stone, light, and circularity.” I was bowled over as I realized that every one of these symbols had been prominent in the vision.

It was astounding to find my experience linked so directly with the realm of the archetypal. I learned that circularity, with no beginning or ending, can symbolize the eternal. Light is, of course, a universal metaphor for truth and consciousness. Throughout Scripture, stone is a multi-layered symbol of permanence, solidity, and even wisdom, as in Psalm 40:2, “He drew me up from the desolate pit, out of the miry bog, and set my feet upon a rock”; and as in Matthew 7:24, “The wise man built his house on rock”; and as in Revelation 2:17, “[I] will give a white stone, and on the white stone

Until we know ourselves we cannot really possess ourselves. And until we possess ourselves and have the inner peace that comes from self-possession, we shall find it impossible to relate to other people except either by trying to possess and dominate them or by letting them possess or dominate us. The human journey rightly understood is a movement of *metanoia*. . . . The word means literally change of mind or change of attitude; and though self-blame and the realization of guilt may prepare the way for *metanoia*, it is hope that brings about the change of heart and mind which effects a new orientation in a person's life. (Christopher Rex Bryant, *The River Within: The Search for God in Depth*, 1978, p. 141ff.)

Perhaps *hope* is indeed the operative word in this awesome enterprise that we call our life's journey. Hope is what my unexpected vision brought me. Hope carries the promise that what we have been is not what we shall always be, and that what we were meant to be is eternally possible.

Little Rock, AR The Rev. N. Patrick Murray

Pat Murray, a retired Episcopal priest, lives on a quiet street in Little Rock. He teaches philosophy part-time and avoids yard work almost full-time. The quietude of the neighborhood is periodically suspended by visits from his nearby grandsons, ages five and three, who seem to be amply imbued with what some call instinctual energy.

Hunger for the Holy

"When we become attached ('addicted') to the external world to the exclusion of the inner, our interiority will haunt us, often manifesting as symptoms of dis-ease. We become hungry with a hunger which no thing or person or deed can satisfy."

An earlier version of this article was first published in *The Jung Society of Atlanta Quarterly News*, Summer 2003.

ON A RECENT PILGRIMAGE to the island of Iona, Scotland, a land and spiritual community which still pulsates with a Celtic heartbeat, I was freshly reminded of the common borders shared by the Celtic tradition and the psychology of Carl Gustav Jung. Having studied the parallels between the two for several years, the week on Iona provided an *experience* of their convergence.

Our immersion in the ancient Celtic tradition highlighted two ironies of our present age. First, while we live in a culture of comparative plenty and abundance, where most of our appetites are easily satisfied, there is yet a persistent, gnawing hunger which stalks the modern person. Since the deeper hunger is generally unconscious and, therefore, undifferentiated, it goes unattended and manifests in a variety of psychological symptoms, both in individuals and in cultures. This unmet hunger, I believe, is the "hunger for the Holy."

The second irony is closely related: that for which we hunger—the Holy—is abundantly available, ever-present, yet generally veiled behind a worldview which sees only the externals of life and values only that which can be quantified.

Unlike the modern Western mindset, the Celts were not burdened with dualism. They did not separate what belongs together—visible/invisible, time/eternity, human/divine, matter/spirit. Thus, they were keenly aware of the presence of the Holy in and within the ordinary. Their spirituality was marked by a sense of the

immediacy of the spiritual realm, of God's presence in the whole of life, and they had regular means of acknowledging that presence. Prayers, poems, songs, and rituals were part of the common life of awakening, greeting the sun, milking the cow, preparing the fire, cleaning and cooking, crossing the threshold, setting out on a journey. In the midst of the ordinary they experienced a sense of the sacred by living what Carl Jung would later call "the symbolic life." Jung's own sense of the pervasive presence of the Holy was captured in the provocative inscription over his doorway, "Called or not called, God will be present."

FOR THE CELTS, there was no separation between praying and working/living. On our pilgrimage, the seamless connection between prayer and life was beautifully symbolized in daily worship with the Iona Community. The day began with common prayer in the Abbey sanctuary. The morning service did not end with a benediction, however, but with responses that prepared the community for the day ahead. At the close of the day the community gathered again, but not with a "call to worship," since worship had been going on all day in work, recreation, study, and ordinary tasks. Only at the conclusion of the evening service was a benediction offered to accompany us into the night. By this simple practice, the Celtic perspective of the interdependence of sacred and secular continues to be honored.

By contrast, the modern mind tends to divide reality into sacred and secular, to split experiences into *either/or*, to keep the opposites of life at arm's length. Dealing with the opposites of life in this way has devastating psychological and spiritual effects, which Carl Jung addressed throughout his writings. The primary split which concerned him was between conscious and unconscious and the one-sided attachment to the conscious, visible, material, and rational world.

When we become attached ("addicted") to the external world to the exclusion of the inner, our *interiority* will haunt us, often manifesting as symptoms of dis-ease. We become hungry with a hunger which no thing or person or deed can satisfy. When this happens, it is well to



remember the addiction adage: *we can never get enough of what we don't really want.*

Both psychological and spiritual discernment involve the fine distinction between *craving* and *longing*. Craving usually has an object in the external world, something/someone tangible, and usually generates a compulsive drive for more and more. Longing involves something invisible and is usually for an experience rather than an object. The two, craving and longing, are often confused, especially in an era and culture which prizes the external and has lost its tether to the invisible inner world. The attempt to satisfy a deep longing (e.g., for the Holy, meaning, relationship, love) with something that satisfies our craving leaves both the craving and longing unsatisfied. Again, *we can never get enough of what we don't really want.*

When individuals and cultures abandon the inner sacred precincts, the void is filled with something else. Usually, as Jung noted, it is some psychological disorder or, collectively, something ending with "ism." Current candidates would include fundamentalism, consumerism, voyeurism (so-called reality TV), conservatism/liberalism (political rancor and talk radio), and other desperate efforts to satisfy with something finite the inescapable human need for ultimate meaning.

Our deep longing for the Holy is captured by Dr. Jung's observation late in his life:

The decisive question for man [humankind] is: Is he related to something infinite or not? That is the telling question of his life. Only if we know that the thing which truly matters is the infinite can we avoid fixing our interest on futilities, and upon all kinds of goals which are not of real importance. . . . The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life. . . . In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. (*Memoirs, Dreams, Reflections*, p. 325)

ARE WE RELATED to something infinite or not? Elsewhere, Dr. Jung's favorite words for the infinite were *archetypal* and *numinous*, the latter, borrowed from Rudolph Otto, meaning "holy." Jung seized upon the word "numinous" because it best expressed the experience of one's encounter with the archetypal dimension of the deep psyche. That experience might include ecstasy, dread, fascination, or awe. In all cases, one knows that one has been in contact with something greater and

GUIDELINES FOR CENTERING PRAYER

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

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

If we don't face the consequences of unconscious motivation—through a practice or discipline that opens us to the unconscious—then that motivation will secretly influence our decisions all through our lives.

Thomas Keating, *The Human Condition*

more powerful than the personal ego. When he spoke of religion, Jung usually meant "the attitude peculiar to a consciousness which has been changed by experience of the *numinosum*" (*Collected Works* 11, par. 9).

The hunger for relationship with the infinite or numinous—what I term "the Holy"—was such a central concern for Dr. Jung that he wrote to Mr. P. W. Martin in August, 1945:

You are quite right, the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. But the fact is that the approach to the numinous is the real therapy, and inasmuch as you attain to

the numinous experiences you are released from the curse of pathology. (*Letters*, vol. 1, p. 377)

For the Celts, the natural world was a numinous place, “charged with the grandeur of God” (Hopkins), and “every common bush afire with God” (Browning). Predating the Church’s exaggerated emphasis on the “Fall of creation,” the Celts were convinced of the essential goodness of creation and of a humanity which bore the image of God. God was not something/someone to escape to but a Presence which filled the cosmos and therefore could, and did, manifest at any moment. From this perspective, life was not so much a problem to be solved but a Mystery to be honored, in contrast to our modern concern for getting life, including ourselves, fixed, micro-managed, or “together.”

Theirs was no romanticized outlook, however. The Celts were well aware of the harshness of life, living as they did “on the edge of the world” where inclement weather, disease, and violence were ever at hand. While holding to the belief that the creation is essentially good, they believed that life was also streaked through with a terrible darkness which sometimes covered the good, but did not obliterate it. They, like Jung, were aware that an encounter with the Holy may leave one starry-eyed, ecstatic, or filled with a peace that passes all understanding, but that likewise it may leave one confused, bruised, or broken. They experienced the Holy before it was split asunder and sanitized by rational theology.

Both traditions, Celtic and Jungian, seek to preserve the wholeness of the Holy by wrestling, as Jacob did, with the mystery of the opposites rather than eliminating them. Jacob limped away from his encounter with the angel knowing that he had barely survived, but had received a new name. Jacob, the trickster, had met the Trickster. Likewise, Saul encountered the Holy on his way to Damascus and was thrown to the ground, blinded, humiliated, and spent the rest of his life sorting out that appointment. He, too, received a new name: Paul. It appears that the Holy is not as interested in our peace and tranquility as in our humility and homage.

The ambivalent, awesome nature of the Holy is notably preserved in Jung’s personal definition of “God,”

which he revealed in an interview a few days before his death: “To this day God is the name by which I designate all things which upset my subjective views, plans, and intentions and change the course of my life for better or

worse.” James Hollis suggests that this is possibly the most humble, most faithful confession ever uttered by a person in the twentieth century (*Creating A Life*, p. 62). Jung’s confession comes from one whose own hunger for the Holy took him to uncharted depths of the soul.

Both the revival of interest in the Celtic tradition and the arrival of Jungian psychology can be viewed as necessary compensations for the current religious atmosphere dominated by literalism, fundamentalism, and rationalism. Each of these

“isms” is an attempt by frightened egos to control, manage, and market the Holy rather than to honor and have reverence for the Holy. None of them can satisfy or sustain the hungry soul.

But neither can the Celtic or Jungian traditions satisfy the hunger in and of themselves. What they may do, however, is help to differentiate the various human hungers, to hone our hunger for the Holy, and to cultivate an attitude of receptivity and reverence for the Holy. What they may do is help to heal the modern split between matter/spirit, physical/spiritual, inner/outer and help us to appreciate what Teilhard de Chardin calls *the breathing together of all things*, the interdependence of all things, visible and invisible. If they assist in these vital ways, that will be sufficient.

Decatur, GA The Rev. Jerry Wright

For his forty-year professional life, Jerry R. Wright has been a spiritual pilgrim disguised as a teacher, Presbyterian pastor, pastoral counselor, and, currently, as a Jungian analyst in Decatur, Georgia. Is he closer to his destination? Does he know more about God? Probably not, but his hunger for the Holy continues to deepen, as does his delight in companioning others on their psychological and spiritual paths.



What is a French Pantoum?

WHILE TRAVELING IN FRANCE a year ago, a friend and I were enjoying our ritual latté, sharing our dreams of the previous night. I was frustrated at not having time to delve into the deeper meanings of my dream because of our tight travel schedule. When I voiced my concern, my friend asked, “Do you know what a French pantoum is?” Immediately envisioning a delicious pastry or exotic coffee, I was surprised to discover something far more lasting and enlightening.

I was told to write eight succinct statements relating to my dream. As I did this, numbering them one through eight, I found each statement spilling forth spontaneously onto the page. Next I arranged them as directed into a strict order of four quatrains: #1234, #2546, #5768, #7381. Almost like magic, a window of awareness opened.

A Parisian Gift

Waking within Her great, red, round cave,
Crackling shifts of volcanic proportions,
Softened cells in recognition of my Soul,
Mirrored voice and rising glow.

Crackling shifts of volcanic proportions,
Circling round to find what’s old but not forgotten,
Mirrored voice and rising glow,
Contained by fraying threads of tattered familiarity.

Circling round to find what’s old but not forgotten,
Touched in places transmuted and released,
Contained by fraying threads of tattered familiarity,
My heart’s eyes soften to Her call.

Touched in places transmuted and released,
Softened cells in recognition of my Soul,
My heart’s eyes soften to Her call,
Waking within Her great, red, round cave.

This poetic form, derived from the Malayan *pantun*, was introduced by the French novelist and poet, Victor Hugo, in the nineteenth century, becoming popular with the likes of Baudelaire. As a facilitator and dream worker, I have introduced this poetic form as a tool for summarizing an experience and exploring dream images, encouraging the unconscious to reveal itself. The results have been astounding. My intention is to continue using this technique, gathering the magic and publishing a collection.

Hendersonville, NC *Diana J. McKendree*

[Reflection]

Jewish Prophecy

THERE IS AN 18TH-CENTURY Italian rabbi whose kabbalistic writings I hold dear. His name is Rabbi Moshe Chaim Luzzato.

Recently I found something in a book called *Secrets of the Future Temple* that interested me greatly. I share it with you.



“At the peak of Jewish life in Israel, prophecy (which was integrally bound up with the Temple in Jerusalem), could almost be said to have been the national occupation: the Talmud states that millions of people practiced prophecy in biblical times (Megillah 14a).

“But with the moral degeneration that started to set in, the pursuit of prophecy began to be abused by ‘false prophets’ and practitioners of foreign cults. The voice of true prophecy was increasingly forced to become that of reproof, while faithful practitioners of Abraham’s methods of prayer-power had to conceal much of their knowledge from the wider public.

“Thus it was that the mystical dimension of the Torah tended to become hidden from view, leaving meticulous study and observance of the outer forms of the Law as the distinguishing hallmark of Judaism in the eyes of the majority of Jews and gentiles alike.”

New York, NY *Miriam Chaikin*

Diana is an Anamchara (soul friend) with a background in Jungian process psychotherapy and spiritual direction. Having taught internationally for eighteen years, she is a senior faculty member of the Haden Institute in North Carolina and Canada, and a chaplain. Her passions are working with the dream, writing icons, and knitting. She was ordained an Interfaith Minister in June, 2005, in New York City. Diana lives in the North Carolina mountains with her husband, Fran.



We erred in *ROSE 7* when we said the pantoum “Feathers,” produced at the Kanuga Summer Dream Conference in 2004, was masterminded by Cathy Smith Bowers. Cathy led the group in the activity, but the mastermind was Diana, the pantoum person.

From Tutti-Frutti to Infinity

"It was hardly an environment for an epiphany, or even a small visionary experience, but you don't pick where you might have an epiphany—the epiphany picks you."

I REMEMBER THE DAY, where I was, and all the images around me. I was eight, it was 1956, and I was standing across the street from PS 177 on the corner of Monroe Street and East Broadway, in front of the K&K Luncheonette. This was a dangerous corner. Kids from every minority group crossed by here on their way to and from school—encounters could be lethal.

I myself was an equal opportunity victim: the Catholic kids hated me because, they said, I killed Christ (honest, I wasn't even there, and who was this guy anyway?); the first-generation immigrant kids (Polish, German, Irish, etc.) were out to get me due to the fact that I didn't live in their ethnic neighborhoods; and of course, the black kids wanted to beat me up because I was white. Even some of the Jewish kids would bop me due to the fact that, well, we were too afraid to pick on the other kids, so we tormented each other.

PS 177 was this great big God-awful-looking building, a cross between a very rundown castle and a prison, the type of place one would envision on a lonely hill with lightning striking behind it on a pitch-black night. Perhaps if Queen Victoria had traveled through a black hole and come back to earth totally mad, she might have lived in such a place. It was hardly an environment for an epiphany, or even a small visionary experience, but you don't pick where you might have an epiphany—the epiphany picks you.

I was feeling light-hearted that year, for my first love, the Brooklyn Dodgers, had beaten the dreaded New York Yankees. On the way home from school that day, it was time for sugar and a comic book. Today's selections were a tutti-frutti and *Baby Huey*. (For those not initiated into the mysteries of a tutti-frutti, well, essentially it's walnuts, cherries, figs, vanilla, candied cherries and candied pineapple, and, in the center, bonbons and more nuts.)

On my way out of the luncheonette, I bit into my sweet delight and glanced down at the cover of *Baby Huey* #1. Instantly, I felt a change. Emerging onto that always dangerous corner of East Broadway and Monroe Street, I stopped, totally engrossed in what was developing into a great leap forward in my understanding of both my own special interior universe and the entire solar system. I

stared, I ate my tutti-frutti, I pondered the comic.

On the cover was a picture of Baby Huey pulling a wagon carrying what appeared to be four little Baby-Huey-type creatures. Baby Huey is, I guess, either a goose or a duck, or some form of animal in between. He (and this I know, Baby Huey is a male) is looking at a comic with a picture of himself pulling a wagon with four little creatures in it, and on the cover of the interior comic is the same picture again and again and again. The cover of this *Baby Huey* was the cover looking at the cover, looking at the cover, looking at the cover. I had experienced infinity for the first time in my eight years on the planet. I lifted my head and gazed at the sky, the new, endless sky that now had no end. My previous theory was that there was a brick wall at the end of the universe, though I did, indeed, wonder what was on the other side of the brick wall and, of course, what was on the other side of that?

These thoughts were now banished from my mind. There was no end . . . *there was no end*. I looked at my horrible school: it wasn't so horrible after all, in light of the majesty of my new-found universe. I had no fear standing on the all-too-dangerous corner. For those moments I even forgot that the Dodgers had taken the World Series from the Yankees.

As I walked down the street, my feet were a few inches above the asphalt. I saw some of my friends down in the schoolyard and decided I must share my enlightenment. Joey D'Angelo and Lennie Finklestien were trading bubble gum cards. I told them of my revelation. They stared, they nodded their heads, they said uh-huh and

Synchronicity

THERE IS NO METHOD that can be taught for how to live with synchronicity. Each person must begin to notice it for himself and work out his own relationship with it. The vital stream that flows through life is different for each individual, so that what glows with meaning for one person in the unfolding of a moment may not mean anything to the person next to him. It is the connection with our inner processes that gives meaning to what would otherwise be meaningless.

J. R. Hudson, *Natural Spirituality*

okay. Though the beacon was shining brightly all through the caverns of my brain, it shed not a speck of light on either of their faces. They were not yet initiates into the wonders of infinity. I walked home to tell my brother. He was watching TV and had a finger in his ear. He, too, was not ready to hear about infinity.

I waited until my parents came home. They both worked, and when they weren't working, they spent a lot of time being communists, as many Jews did in the fifties on the Lower East Side. I related to them my tale of infinity and the lifting of my brain to a higher level. They nodded, they spoke for a while in Yiddish, smiled, and said, "Try reading a book instead of a comic and you might learn more." My brain of brains cried out, "Don't you get it? I think it's where you find it and it finds you that counts—it's magic." Infinity had found me and all they could do was speak in some funny variation of German. Who knows, perhaps they were talking about infinity in their native tongue. One can only hope.

My dispirited feet carried me back to my room. I closed the door. It was night and the Jehovah's Witness building across the East River was flashing its giant neon sign into my ninth-floor window: "Awake . . . Awake . . . Awake," it said. I turned on my little AM radio. Egypt had seized the Suez Canal, Israel had invaded the Sinai Peninsula, the Soviets were suppressing a popular uprising in Hungary, Fidel Castro was taking over Cuba.

The news ended, and then, just when I was at the end of my enlightenment rope, a great man by the name of Little Richard began to sing. Not only was he singing about tutti-frutti, but he said these words: "A-wop bop a-loo bop, a-wop bam boom." This was a personal message about the nature of infinity just for me! I lifted my head. I took a deep breath. As the air of unity filled my lungs, I smiled. I knew I was not alone.

Felton, CA Neal Hellman

Neal Hellman has owned and operated Gourd Music (an independent music label) since 1986. He has been active in the wonderful world of the Mountain Dulcimer for the past thirty years and still continues to tour, teach, and perform. Neal has recorded three instrumental recordings and has published numerous books of arrangements for the Mountain Dulcimer. He has been a writing student studying under the poet and writer Ellen Bass since 2002. Writing has become a very fundamental meditation for Neal, for which he will always be grateful to his muse, Ellen Bass.



The Gourd Music website is www.gourd.com.

. . . And Last

I am still, or I awaken,
And it comes to me . . .
What to write or do or say.

Is it intuition?
Inspiration?
Or word made manifest?

Sometimes it is a phrase
To be uttered,
A line to be written,
A job to be accomplished,
a gentled command
To be carried out . . .

Now,
Or within reach of my day
Or soonest possibility.

I am hearer and doer of
This inner message
For I believe it to be Spirit,
Perhaps God talking,

In name, all the same,
All coming from within,
All part and parcel of me . . .
Yet all unknown.

I listen.
I honor the Word.

Decatur, GA Jan Peterson



From *Honoring the Word*

© 2004 by Jeannette Pauker Peterson

*Jan Peterson has been a staffer for a member of the United States Congress, a teacher/counselor/administrator for the Mississippi Band of Choctaw Indians, an instructor in both integrated and African American colleges. "...And Last" is the final poem in her book *Honoring the Word*.*



Honoring the Word can be ordered from Jan at jan_peterson@netzero.com.



Quartering the Force

Revelations for the Next Generation

“Luke Skywalker’s story is the story of the masculine individuation journey. In the course of the three movies, we see Luke growing through all four quarters of the masculine quaternity.”

WHAT DREW ME INITIALLY to the class on Natural Spirituality at Emmanuel Episcopal Church in Virginia Beach, Virginia, was the idea of dream interpretation. What I received from the class was a new way of looking at the world. The concept of the individuation journey discussed in Joyce Rockwood Hudson’s *Natural Spirituality* was something new to me, and yet something not so foreign.

In her book, Ms. Hudson does a marvelous job of analyzing the Beatles’ success in terms of masculine wholeness and the masculine individuation journey. But even though I found this to be intellectually stimulating, for me it lacked a personal connection. I was born in 1973, three years after the dissolution of the Beatles. So, while I am familiar with their music and the lasting effects they have had on Western culture at large, I do not have that immediate connection to the way people viewed them when they were gaining their popularity.

Hudson supposes that the reason for the Beatles’ phenomenal success was that they represented to their fans a symbol of masculine wholeness and an image of the individuation journey that was unconsciously felt by that audience and gave to “The Four” their universal, international appeal. This compelling idea led me to further thought. I began to wonder: if that was true for the Beatles, could it be that, on some level, all artistic phenomena are speaking to people about the individuation journey? I alighted on a cultural phenomenon from my own generation that has been just as big, just as influential, and just as internationally appealing as the Beatles: *Star Wars*.

The *Star Wars* saga is a contemporary myth. As a matter of fact, the story was strongly influenced by George Lucas’s conversations with Joseph Campbell, who in his 1949 book, *The Hero with a Thousand Faces*, shows that traditional mythical heroes follow a certain archetypal path of going out from community, performing the saving deed, and returning to community. Lucas consciously wove Campbell’s ideas about this into his story. *Star Wars* was produced in 1977, and the story was formu-

lated in the mind of its creator long before that. At that time, however, our current ideas of the masculine quaternity had not yet been developed. Those came in the 1990s in the works of Robert Moore and Douglas Gillette and in Hudson’s *Natural Spirituality*. It was not until Hudson’s book that the sequence of the individuation journey’s passage through the masculine quaternity was laid out: from the personal-mother world of the Poet, to the personal-father world of the Soldier, to the spiritual-mother world of the Wise Man, to the spiritual-father world of the King. And yet, though none of this was consciously known in 1977, the *Star Wars* saga revolves around this very journey through the masculine quaternity. This lends credence to the idea that this four-fold configuration of life is something that we all innately participate in and relate to. It is not something we invent for our lives or for our stories. It is something that just is.

Luke Skywalker’s story is the story of the masculine individuation journey. In the course of the three movies, we see Luke growing through all four quarters of the masculine quaternity. At each of the transitions he is assisted by a different surrogate father figure. The entire universe created in the original *Star Wars* trilogy is built around Luke. It is his destiny to “bring balance to the Force.” Since this is fiction and Luke is the protagonist, we can say that the universe truly does revolve around him. As such, bringing balance to the Force can be translated as bringing balance to his masculine wholeness.

Star Wars: From Poet to Soldier

AT THE BEGINNING of the first movie, we are introduced to Luke Skywalker, an adolescent dreamer longing for adventure, dreaming of the battles and exploits he has heard stories about. He is a farmer, a profession rife with the symbolism of life and earth, rooted in the personal-mother world of the Poet quarter. Of course, he is struggling against those things because he is at the point where his Soldier is longing to emerge. He is being impeded in this transition, however, by Uncle Owen, the only father he has ever known. Owen thinks he is doing the right thing because he knows what darkness could lie ahead for Luke, but in reality he is hindering more than helping.

Aunt Beru: Owen, he can’t stay here forever. . .

He has too much of his father in him.

Uncle Owen: Mmm. That’s what I’m afraid of.

This dialogue is meant to convey something ominous, but viewed through the lens of the masculine quaternity, it is actually quite matter of fact. A man cannot remain in

the mother world of his Poet quarter forever; he must become a man. He must follow in his father's footsteps, as it were, pursuing the course that leads to maturity.

Hudson mentions that the transitions in the individuation process are often painful, and this is the case for Luke. He is forced to move on when his aunt and uncle are murdered. In fact, it is always with painful loss that Luke is driven from one stage to the next.

Obi-Wan Kenobi is the father surrogate who leads Luke through the transition to Soldier. He trains him in the ways of the Force—here, in the Soldier quarter, in the *elementary* ways of the Force. He teaches Luke to use the Force as a tool to achieve a task. Obi-Wan trains him to succeed in the world of battle, the world toward which Luke now finds himself rushing. He teaches him to shape his will and train his ego. It is through these lessons that Luke learns of the power that is in him. He learns not only to begin to manage his own unconscious, but also to tap into the collective unconscious. We are shown an instance of Obi-Wan having that waking connection with the collective unconscious when Alderaan is destroyed and he feels its destruction.

Hudson states that the Soldier must prepare for his eventual entry into the King quarter, the higher level of the father world, by “embracing some aspect of tradition and seeking to serve it” (p. 152). The King symbolizes the highest governing principle of human consciousness, and it is as King that the Soldier will ultimately make his greatest contribution to the human community. In Han Solo, Luke is given an example of the antithesis of this trajectory. Han is all soldier. Having lost connection to his Poet, he has lost the path to future growth. He belittles the idea of the Force. As is so often the case, by arguing with him about it, Luke strengthens his own resolve to embrace tradition, that is, to learn the way of the Jedi, and in so doing to serve the Force. It is interesting to note that at every turn in the series, Luke not only has a positive surrogate influence but a negative one as well.

Obi-Wan, in his parental wisdom, knows that he has taken Luke as far as he can. Instead of allowing himself to become an impediment to Luke's maturation, he lets himself be slain by Darth Vader, thereby removing him-



self from Luke's outer-world process and allowing Luke the freedom to move on.

By the end of the first movie, Luke has fully matured in his role as Soldier. When he defeats the Death Star, the ultimate goal of the Soldier persona, he does so not by blind ego strength, but by using his will to tap into that unconscious part of himself with which he has now established an effective relationship.

The Empire Strikes Back: From Soldier to Wise Man

BECAUSE OF ITS DARK TONE, this movie is different from the one before and the one that follows. Unlike the other two, it does not end on an upbeat note. After an

opening battle scene that is exciting but not very illustrative for our purposes here, Luke goes to sit under the mentorship of his new father surrogate, Yoda. Hudson says that “it is a well-known aspect of wisdom that when the student is ready he will find the right teacher” (p. 156). This is Yoda. Yoda is the ultimate sage, at peace in solitude with nature. He is the perfect mentor to take Luke from Soldier to Wise Man. The reason

for the dark tone of this movie is that Luke is beginning to probe the depths of his soul. It is fraught with darkness. There is a pseudo dream sequence on Dagobah that reveals this in full. Luke, standing outside a previously unexplored part of the woods, senses a disturbance in the Force.

Luke: *What's in there?*

Yoda: *Only what you take with you.*

When Luke enters, he faces Vader, and a light saber battle ensues. At one point Luke destroys Vader's mask and sees his own face behind it. This illustrates that the Wise Man and King must surface, but they must be integrated correctly or they will surface as darkness. This is a warning to Luke, and he takes it to heart.

Luke discovers through his meditations that his friends are in trouble, and he rushes off, leaving his training in midstream. He allows the impetuosity of his younger quarters to rule over him. This is, however, a good example of synchronicity (another aspect of the individuation

process that is overwhelmingly present in this series). In doing so, he eventually finds himself face to face with the actual, outer-world Vader. Vader makes his fateful revelation that he is Luke's own father, and Luke finds himself faced with yet another negative influence. Darth Vader represents the negative aspect of the Wise Man. Vader tapped into the depths of his soul but was not able to successfully integrate it. Rather, he was overcome by it, and it emerged from him as darkness. Once again, however, it is as much the influence of the negative as the positive that guides Luke to finding truth.

A side note for speculation: When Luke leaves his training with Yoda, Obi-Wan states, in an inner-world conversation with Yoda, that Luke is the last hope. Yoda responds that there is in fact another. Later, we find out that this other is Princess Leia, Luke's twin sister. Luke and Leia are two sides of the same coin. She is his anima and he her animus. So Yoda is saying that if the masculine individuation journey fails, perhaps the feminine one can succeed. Later, in *Return of the Jedi*, we are left with the impression that Leia will pursue her journey when Luke returns. This explains their early attraction to one another. They are drawn to each other because together they are complete.

Return of the Jedi: From Wise Man to King

LUKE NOW HAS OVERCOME much of the darkness of his father's legacy and has completed his journey into the Wise Man in himself. This third movie tells of his passage to King. After saving his friends in the opening sequence, Luke flies back to Dagobah to finish his training with Yoda. Yoda is on the verge of death. Once again the surrogate passes to allow the student to grow.

Luke: *Master Yoda, you can't die. . . I've come back to complete my training.*

Yoda: *No more training do you require. Already know you that which you need.*

Luke: *Then I am a Jedi.*

Yoda: *One thing remains: Vader. You must confront Vader.*

Yoda tells Luke that he has mastered the Wise Man, but to master the King quarter he still must overcome the

last remnants of darkness. Oddly enough, the new father figure who will help Luke in this last journey is Vader himself. And it is the Emperor—the dark King—who now becomes the negative surrogate. In the ultimate climactic scene, the Emperor badgers Luke to take up his light saber and give in to his hatred. But Luke is bent not only on overpowering his own darkness, but on redeeming his father.

Hudson states, "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" (p. 158). Luke believes in Anakin (Vader), believes in the goodness that is in him. Vader, strengthened by Luke's faith in him, is able to overthrow the darkness that consumes him. Vader is redeemed and Luke is transformed. At the death of Vader, Luke comes into his own as King.

The final scene of this movie is extremely telling. We see Luke standing by a pyre where he has immolated the remains of Darth Vader, that which represented the potential for overwhelming darkness in him. He looks behind him and sees the spirits of his mentors, each representing a portion of his own masculine quarternity. They are still there to guide and assist him, as they have been throughout. He is now not just the King, but the sum of his entire journey. He has completed his individuation and achieved wholeness.

In the concluding chapters of *Natural Spirituality*, Joyce Hudson claims that the generations born since the Beatles are "the fruit of the expansion of consciousness that took place in the chaos of the twentieth century" (p. 251). As a member of that group, I take this on as a great responsibility. I think that each generation can find examples, such as the Beatles and *Star Wars*, that fully relate to this spiritual journey and have a personal draw for members of that generation. This is my offering to the expansion of that movement.

Chesapeake, VA C. Anthony Robinson

Tony Robinson is a software engineer in southeastern Virginia. When he isn't doing that, he likes to write, act, build webpages, or take on any other project that can satiate his artistic desires.



How to Start a Dream Group in Your Church

DREAM GROUPS HAVE BEEN STARTED in all sorts of places and under all sorts of conditions. There have been dream groups born in coffeehouses and in prisons. We at Emmanuel Church in Athens, Georgia, feel that dream groups do quite well when their inceptions are connected to churches and when they meet in churches. This, in our experience, is their natural soil. Our first dream group was begun at Emmanuel in 1992, is still going strong, and in 2000 spawned a second group. One group meets after church every Sunday, and the other meets each Tuesday morning. Both go year around, breaking only for major holidays.

No doubt there are *ROSE* readers who wish that they, too, had a dream group in their church but see no prospect on the horizon. Well, the way to get a group is to start one. The primary prerequisite for this is long-term dedication. If you have that, you can do the rest in the four steps outlined below. Keep in mind that a good dream group leader is not an expert but a peer who has had a little more experience than the rest. As others in the group gain experience, leadership duties can, and should, be shared.

☐ Step 1: Prepare Yourself

- I. Read, read, read! Here are seven basic books. Read them all.
 - A. First, baseline books for dreamwork and Christianity:
 1. *Natural Spirituality* by Joyce Rockwood Hudson
 2. *Dreams: God's Forgotten Language* by John A. Sanford
 3. *The Kingdom Within* by John A. Sanford
 - B. Next, how-to books for dreamwork:
 1. *Dream Work (or Where People Fly and Water Runs Uphill)* by Jeremy Taylor
 2. *Inner Work* by Robert A. Johnson
 - C. Then, books for grounding yourself in Jung:
 1. *Memories, Dreams, Reflections* by Carl G. Jung
 2. *The Portable Jung*, by C.G. Jung, ed. Joseph Campbell
 - D. Finally, to consolidate what you have learned, reread *Natural Spirituality*.
- II. Become a known entity at church (if you are not already), so church leaders will trust you to offer something new.
 - A. Become a regular at Sunday worship.
 - B. Get involved in one or two further activities. This is all it takes to get known!
- III. If possible, start attending the annual dreamwork-and-Christianity conferences for resources, learning, and moral support. There are three possibilities at present, all announced regularly in *THE ROSE*:

- A. Natural Spirituality Regional Gathering—each February, Toccoa, GA
- B. Kanuga Summer Dream Conference—each June, Hendersonville, NC
- C. Conferences led by Susan Sims-Smith and Larry Maze in the Episcopal Diocese of Arkansas

☐ Step 2: Offer a Class at Church

- I. Offer a six- to ten-week book study of *Natural Spirituality*. Any of these times work well: during the Church School hour; right after church; during the week, day or evening.
- II. There are helpful resources on the SeedWork website of the Episcopal Diocese of Arkansas: www.seedwork.org.

☐ Step 3: Start a Dream Group

- I. Begin your dream group immediately after the book study. Be prepared for a small turnout: usually, only one-third to one-half of people who take the book study stay on for a permanent dream group. For best results the dream group should meet once a week.
- II. We at Emmanuel recommend the image-and-association method of dreamwork described by Joyce Hudson in this issue of *THE ROSE* (pp. 29–31).
- III. Encourage dream group members to keep reading:
 - A. Institute a library or a book swap.
 - B. Use the reading lists in *Natural Spirituality*.
- IV. Encourage dream group members to attend the annual dreamwork-and-Christianity conferences (above). It will help to educate and inspire them.

☐ Step 4: Repeat the Class (Step 2) Annually

- I. Church dream groups should always be open to new members.
- II. New members should not enter a dream group without some preparation. (It is almost impossible for someone who has no knowledge of Jungian psychology and terminology to keep up with what is going on.)

☐ The Haden Institute Dream Leaders Training Program

While not necessary, it can be of great benefit for dream group leaders to take this program (see p. 17). There is a lot to learn in the program and confidence to be gained. In addition, this respected course of study helps to strengthen a leader's legitimacy in the eyes of the church community.

AT EMMANUEL our approach to our dreamwork program is constantly amended as we discover through trial and error what works well and what does not. Do not be afraid to frame your approach to meet your own group's special needs.

Athens, GA *Agnes Parker*



Agnes Parker is a founding member and co-leader of the Natural Spirituality Program at Emmanuel Episcopal Church in Athens.

House of Prayer



THE LOVING WISDOM OF GOD seeks relationship with each one of us. We see evidence of this in our dreams, our prayer time, our worship, and our meditation time. Though many Christians are hungry for a meaningful prayer/meditation time, finding techniques and processes that facilitate making the connection with God is not always easy. In recent years, processes such as Centering Prayer and Lectio Divina are being practiced more and more by those on the spiritual journey. Sometimes people find silence by praying to the saints, praying with Hebrew letters, or praying with particular numbers. Meditation techniques are simply a way to quiet the chattering mind to allow for a pause in consciousness, where the Divine has a chance to show up with the love, peace, and wisdom that we have been promised.

While meditation and dreamwork may each stand alone as effective ways to receive God's guidance, they may also be used hand in hand as ways to enter the receptive/intuitive mode that positions us to receive the presence of God. Meditation enhances dreamwork, increases the frequency of dream recall, and may take the dreamer to deeper levels of the unconscious. Dreamwork also enhances meditation. By listening to our dreams, we are led by the Divine to find more of a balance in daily life. In that balance we can protect time and space for meditation. The partnership between dreams and meditation creates a rich field in which to plant seeds of growth in Christ. As we participate in these inner-work processes, the Spirit has more and more opportunities to redeem us and make us whole.

To further the development of meditative practice in today's world, the Diocese of Arkansas and St. Margaret's Episcopal Church in Little Rock have embarked on a project to build a House of Prayer. This chapel of solitude will be situated on a quiet site in five and a half acres of woods next to St. Margaret's and will serve the wider community as a sacred place created specifically for reflection, quiet listening, inner work, and renewal. In the project's vision statement, the House of Prayer is described as "an interfaith haven, set apart in nature, dedicated to contemplative prayer, meditation, and quiet, where all are welcome."

Perhaps there is a place in your home or in your church that could be set apart as a place of sacred silence. Perhaps in that place the presence of God will show up.

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

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

 For more information about the House of Prayer, call the Rev. Canon Susan Sims-Smith at 501-372-2168, ext. 218, or email her at seedwork@sbcglobal.net.

Natural Spirituality

LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality programs of this time. This list includes programs that are only in the study group format. These groups are not stamped from the same mold—each is organized differently. **THE ROSE know of their existence.** If there is no group in your area, contact the author for resources. Programs marked with an asterisk (*) are new to the list.

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
Holy Trinity Epis. Church, Hot Springs Village
St. Mark's Episcopal Church, Jonesboro
Christ Church (Episcopal), Little Rock
Coffeehouse Group (nondenom.) [501/758-3825] LR
Pulaski Hgts. United Meth. Church, Little Rock
St. Margaret's Episcopal Church, Little Rock
St. Michael's Episcopal Church, Little Rock
Trinity Episcopal Cathedral, Little Rock
All Saints Episcopal Church, Russellville

GEORGIA

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

What Is Natural Spirituality?

THE TERM NATURAL SPIRITUALITY refers to the study and healing of the Holy Spirit in the life of the individual through the natural world. In biblical tradition, this realization is found in the Wisdom. Natural spirituality programs consist of one-on-one sessions or "journey groups"—supportive classes which teach the practices of spirituality as tools for a deeper understanding of the self.

Natural spirituality was pioneered at Emmanuel Episcopal Church in Georgia in 1991. Joyce Reynolds was the initial teacher in that understanding. She later wrote a book, *Natural Spirituality: Wisdom Tradition in Christianity* (1998, 2000), which contains the theory class and a descriptive program. With the publication of this book, churches began starting natural spirituality programs of their own, structuring them as study groups centered on the natural world.

Natural spirituality programs have become widespread. The strongest growth so far is in Arkansas, where the Canon for Special Ministries in the Diocese of Arkansas, works with churches on programs of inner work, prayer, and meditation.

 **NATURAL SPIRITUALITY**
Available from amazon.com, Barnes & Noble, and bookstores by special order. Price & low shipping, www.seedwork.org/shops/jrhpub (type in the search bar)

 **WWW.SEEDWORK.ORG**

- ☐ **Natural Spirituality** download and print, \$5.00
- ☐ **Back issues of The Rose** \$5.00
- ☐ **Kanuga Summer Dream** Selected Lectures: list of titles and order CDs by mail \$10.00

Quality Programs

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

Qualitative Spirituality?

Qualitative refers to the teaching of the Spirit that come to each individual through natural processes of life. In the realm of the Spirit is called qualitative. It is also a tag for church dream groups or more dream groups—supported by introductory principles of Jungian psychol-Christian journey.

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

Qualitative programs are spreading far and wide. A geographical concentration of these programs is the Rev. Susan Sims-Smith, who has been active in the Episcopal Diocese of North Carolina to support parish programs including dreamwork.

QUALITY BOOK

Available on www.amazon.com; b&n.com; local bookstores. For a discounted price, order from www.amazon.com/ (use the entire URL).

QUALITY.ORG

Group Resources: available on the website or order by mail. For more information, visit www.quality.org. Use: view and print; download and save; etc.

FLORIDA

*St. Christopher's Episcopal Church, Pensacola
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

*St. Paul's Episcopal Church, Franklin
Church of the Ascension (Epis), Knoxville
Idlewild Presbyterian Church, Memphis
Second Presbyterian Church, Nashville
Otey Parish (Episcopal), Seawee

TEXAS

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

VIRGINIA

Emmanuel Episcopal Church, Virginia Beach

FRANCE

American Cathedral (Episcopal), Paris

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

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 February 1 and August 1 of each year.

Robert Hoss, author of *Dream Language* and past president of the International Association for the Study of Dreams, will be the keynoter for the August intensive of the Dream Group Leader Training program.

Upcoming Dream Training Intensive Dates:

Aug 25–29, 2005 / Dec. 1–5, 2005 / Mar 9–13, 2006

Two Year Spiritual Direction Training

Three 4-day weekend intensives per year in residence at Kanuga Conference Center, Hendersonville, NC; or two 7-day intensives at Mt. Carmel Spiritual Centre in Niagara Falls, Ontario. The remainder is distance learning. Entry times for Kanuga are March 1 and September 1 of each year. For Canada the next opening is October 1, 2006.

Brewster Beach, Episcopal priest and Jungian analyst trained at the C.G. Jung Institute in Zurich, will be the keynoter for the September intensive of the Spiritual Direction Training program.

Upcoming Spiritual Direction Intensive Dates:

Kanuga: Sept 15–19, 2005 / Jan 19–23, 2006 / Apr 20–24, 2006
Canada: Next opening: October, 2006

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Flat Rock, NC The Rev. Bob Haden

Wisdom and the Word

Has Christianity Forgotten the “Woman” of Divine Wisdom?

“The spiritual persons in both John 1 and Proverbs 8 are described as being with God from the beginning, before the earth was created. Both played active roles in creation. Divine Wisdom would not be ‘like a master worker’ unless she were actively building creation with God.”

THE OPENING LINE OF THE GOSPEL OF JOHN is one of the most profound, best known, and most loved lines in the New Testament: “In the beginning was the Word, and the Word was with God, and the Word was God.” A few verses later, John tells us, “And the Word became flesh and lived among us.” The Word was embodied in Jesus. This is all very familiar to most Christians, but what is often overlooked is the personification of the Wisdom of God which we find in the Old Testament. Is there a connection between divine Wisdom and the Word? Could these be the same concept or “person”? This is a question worth investigating.

In the beautiful, metaphorical portrait of divine Wisdom in the eighth chapter of Proverbs, Wisdom is personified as a woman calling out to us:

Does not wisdom call,
and does not understanding raise her voice?
On the heights, beside the way,
at the crossroads she takes her stand:
Beside the gates in front of the town,
at the entrance of the portals she cries out:
“To you, O people, I call,
and my cry is to all that live.” (1-4)

Wisdom herself is calling out to us. She calls to us from those quiet, contemplative places on the heights and beside the way. She also calls to us from the busy crossroads and beside the gates of the town. Who would not stop to hear what Wisdom herself has to say? Notice that she is not portrayed as calling out from a scroll or a temple. No doubt, Wisdom can be found there as well. But here the author emphasizes that Wisdom’s voice can be heard everywhere. Not only can she be heard in our churches, but she can also be heard in our quiet, private moments and during our hectic workdays.

Divine Wisdom is an amazing “woman.” She is totally inclusive. Her message is intended for people of all races, nationalities, cultures, and persuasions. She cries

out to men, women, Jews, gentiles, liberals, and conservatives. She is not standing *in* the way, but *beside* the way. In other words, she is not forcing us to listen to her but requesting our attention. She is not “in your face.” Instead, she asks us to stop and listen for her voice. She is intelligent, strong, insightful, bold, just, caring, and loving. She is quite a catch! Divine Wisdom is the “woman” every woman aspires to be and the “woman” every man wants to marry.

While Hebrew Scriptures (the Old Testament) use the device of personification to speak about the abstract concept of divine Wisdom, obviously divine Wisdom is not a literal person. She is not historically factual. However, she was and is very real and profoundly true. She is a “person” in the spiritual sense.

When we compare Wisdom with the Word in the Gospel of John, we see more than a little similarity. Let us look, for instance, at another passage in Proverbs 8, in which divine Wisdom says about herself:

The LORD created me at the beginning of his work,
the first of his acts of long ago.
Ages ago I was set up,
at the first, before the beginning of the earth. . . .
When he marked out the foundations of the earth,
then I was beside him, like a master worker. . . .
Happy is the one who listens to me, watching daily
at my gates,
waiting beside my doors.
For whoever finds me finds life
and obtains favor from the LORD;
But those who miss me injure themselves;
all who hate me love death. (22-36)

This profound portrait of divine Wisdom was written approximately 2,400 years ago, around 400 BC. I am amazed and humbled at the thought that something written so long ago, by a person I never met, in a land I have never visited, could touch my soul so deeply and be so

relevant to my life in this modern, scientific age. Scripture is indeed sharper than any two-edged sword. It cuts straight to the soul.

The question now before us is this: Was divine Wisdom the subject of a more recent passage in scripture? Did she re-emerge almost 500 years later, around the year 80 AD, in the Gospel of John? John's author speaks of "the Word" who "became flesh and lived among us" in the body of Jesus. Again we ask, are divine Wisdom and the Word the same "person"?

While Proverbs 8 says of Wisdom: "The Lord created me at the beginning of his work. . . . When he marked out the foundations of the earth I was there beside him, like a master worker," the author of John writes:

In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.
All things came into being through him,
and without him not one thing
came into being. (1-3)

The passage in Proverbs goes on to say of Wisdom, "Whoever finds me finds life and obtains favor from the Lord; . . . all who hate me love death." The passage in John goes on to say:

What has come into being in him was
life, and the life was the light of
all people. (4)

THE SPIRITUAL PERSONS in both John 1 and Proverbs 8 are described as being with God from the beginning, before the earth was created. Both played active roles in creation. Divine Wisdom would not be "like a master worker" unless she were actively building creation with God. In these and other passages, it is said of both Wisdom and the Word that whoever finds her or him finds life. Divine Wisdom and the Word made flesh are both closely associated with and sometimes equated with truth, the door, the gate, the way, the straight way, goodness, insight, strength, righteousness, justice, love, and life. Both tell us that her or his message is for everyone—not only for Jews but also for gentiles. John tells us that although the Word was in the world, "yet the world did not know him." In the Hebrew Scriptures we are told that divine Wisdom is seldom recognized and valued.

The most obvious difference between divine Wisdom and the Word is gender. Proverbs was written in Hebrew. When the Gospel of John was written, the author had two Greek words from which to choose. One option was the word "sophia," which means "Wisdom." The other was "logos," which means "word" or "divine reason." "Sophia" was a feminine Greek word and required the use of feminine pronouns. "Logos," on the other hand, was a masculine Greek word that called for masculine pronouns. In describing the incarnation of the divine into the male body of Jesus, the author of John, naturally enough, chose "logos." (This is not to dismiss other possible reasons for the author's choice of "logos.") When the New Testament was translated into English, "logos" was translated into "Word" and the masculine Greek pronouns were translated into masculine English pronouns.

There is a great deal of evidence to support the interpretation that both divine Wisdom and the Word refer to the same spiritual "person." The idea that John's author was not introducing a new concept but was carrying forward a well-known concept from the Jewish tradition is unfamiliar to many Christians, but it is not unfamiliar to biblical scholars, nor is it a new interpretation. In his book *Meeting Jesus Again for the First Time*, Marcus Borg, a well-known biblical scholar, writes:

Scholars have long noted the close relationship between what John says about the logos (the Word) and what is said about Sophia (divine Wisdom) in the Jewish tradition. Sophia was present with God from the beginning, active in creation, and is present in the created world. This functional equivalency between logos and Sophia suggests that it is legitimate to substitute Sophia for logos, "Wisdom" for "Word" in the prologue to John's gospel. . . . Jesus is the incarnation of divine Sophia, Sophia become flesh. (p. 107ff.)

Borg later quotes Saint Augustine, who said, "She was sent in one way that she might be with human beings, and she has been sent in another way that she herself might be a human being."

The Gospel of John is the most spiritual and least



historically factual of the four New Testament gospels. It is not surprising, therefore, that John's author would be the one to recognize that the spiritual "person" of divine Wisdom was embodied in the flesh of Jesus. "The Word of God made flesh" is a central theme in John. Understanding the Wisdom of God and her more recent name, the Word of God, helps us to understand more completely what the early Christians were perceiving when they wrote that Jesus was fully human and fully divine.

It should be noted that John uses many titles for Jesus, including the Messiah, the Son of Man, the Lamb of God, and the Son of God. The "I am" statements are also important and have deep roots in the Hebrew Scriptures, relating as they do to the name that God gave himself while speaking to Moses from the burning bush. All of these ways of seeing Jesus have their own significance beyond the scope of this discussion. However, it is worth noting that once we have grasped the extended meaning of "the Word," we are better equipped to understand what lies behind these other titles.

The modern rediscovery of divine Wisdom has a special significance for many women today. Most of our churches talk about the divine in only masculine terms with only masculine pronouns. God is not male or female in a literal sense, but God does have, metaphorically, aspects of both genders. Language which attributes to the divine exclusively masculine qualities can consciously or unconsciously make some women feel less than equal. Raising our awareness of biblical references to feminine images of the divine will help all of us to see that women as well

as men were created "in the image of God." Feminine images of the divine are found in a number of places in the Bible, not only in Proverbs 8.

Has Christianity forgotten the feminine side of the Word? Have we forgotten the "woman" of divine Wisdom? The answer is "yes" and "no." Yes, she is rarely given her rightful place in sermons, in liturgy, or in Christian literature. But, no, she has not been completely forgotten. The memory of her has been passed down from generation to generation for more than 2000 years. We still have her beautiful portrait in Proverbs 8. We also have long passages about her in the non-canonical books of the Wisdom of Solomon and Sirach. She is as real today as she has always been since the beginning of time, and if we listen carefully, we can still hear her voice. Wisdom is calling. She asks us to pause in our quiet moments and listen for her. She asks us to listen for her as well in the busy, hectic times of our lives. She is always present. Who among us will find her? Who will find life?

Birmingham, AL *Wade Bond*

Wade Bond is a member of St. Thomas Episcopal Church in Birmingham. He is a team leader in a home repair mission known as Alabama Rural Ministry. Wade enjoys studying Christian history, theology, and comparative religion, but he is a mystic at heart. He is grounded in his morning and evening prayers. Wade has been known to summarize Christianity by saying, "It's all about dying and rising daily in prayer."

[Reflection]

He and She

An Email from along the Journey

OH, AND I ALMOST FORGOT to explain my use of the pronoun She when referring to God. For one thing, I think that God is beyond gender and far too personal to be referred to as an It. Nevertheless, try though we may—and, perhaps, must—human beings do not and cannot exist beyond the concept of gender, for it is who we are. Thus, as the Eternal and Infinite exist in our world through experience, we can regard certain types of experiences as being relatively masculine and feminine in type. Even latter day science tends to support the fact that males and females are likely to perceive and interpret reality in different ways. Thus, even as holy books, churches, temples, orthodoxy, and other kinds of traditions indicate a masculine

experience of God—in which case God might be said to have been revealed as a He—a more intuitive, feeling, deeply personal relationship with God through dreams, visions, synchronicity, and unique experiences is more feminine in quality. Those who have experienced Her may, therefore, argue that God has revealed herself as a She. I have experienced both Him and Her in powerful ways. And what fascinates me is that, sometimes, people on either side of the experience are likely to claim that the other side's experiences of God are invalid, that God is either Male or Female, rather than something still higher.

Athens, GA *Troy Copeland*

Labyrinth

I watch them on the journey
pilgrims
together on the journey
yet each alone
walking the narrow, winding way
absorbed in every step.
And though it is a good and holy thing
to watch another's journey
I understand: If I would reach the center
I too must walk the path
alone yet not alone.

I stand at the beginning
survey the twists and turns
wait a moment
cross myself
and step onto the narrow way.
As I advance
I feel the cold of marble floor
on feet that measure every step
sense the brush of a sleeve
a scent
a sound
lost in the music.

We walk together
hands behind
heads inclined—
each measured step
taking off the day
casting off the world
leaving all behind.
Too soon I reach the center:
womb's protection
soul's connection—
I linger, savoring the quiet
bathed in peaceful recollection.
Gladly would I remain.

But world's reality
calls urgently for my return.
Reluctantly I turn around
retrace the journey
place of sending
slowly wending
led by Spirit's call unending
renewed and ready once again
life's journey to resume.

Parrish, FL *Sylvia Dains*

Walking a Sacred Path

Chartres Cathedral in Chartres, France

October 17-23 & October 24-30, 2005

Walking a Sacred Path is a transformational program that is offered in two six-day cycles beginning Monday and ending on Saturday at noon. Each cycle features a different faculty person. Both cycles include one private, after-hours labyrinth walk and one public walk in Chartres Cathedral. Cost includes all of the program: morning seminars, a small group discussion, an opening reception, a closing dinner, a tour in English of the crypt, a tour with Malcolm Miller, and leisure hours spent in the enchanting medieval village that surrounds the magnificent Cathedral of Our Lady of Chartres.

Lauren Artress hosts both cycles of the **Walking a Sacred Path** program.

Cycle One: The 12th Century Renaissance and the 21st Century Renaissance

Faculty: **Matthew Fox**
October 17-23, 2005

This week is being approved as an Independent Study option for credit through the Doctor of Ministry Program at the University of Creation Spirituality. For details contact Grace Hogan at 510/835-4827 ext 14 or email gracehogan@csnet.org.

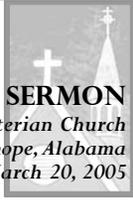
Cycle Two: The Parable of the Labyrinth

Faculty: **Lauren Artress**
October 24-30, 2005

Cost:

- ☐ Early Bird Special: \$1450, ends July 15th, 2005
(extended to July 30 for Rose readers)
- ☐ Regular Rate: \$1550, after July 16th, 2005
- ☐ Special for donors (\$1000 and above): \$1350

A Labyrinth Facilitator Training will be held October 31 and November 1 in Chartres with Lauren Artress. Cost: \$600, including all materials and lunches. For information on all programs go to www.veriditas.net.



A SERMON

Trinity Presbyterian Church
Fairhope, Alabama
Palm Sunday, March 20, 2005

When the Stones Cry Out

"He answered, 'I tell you, if these were silent, the stones would shout out.'" Lk. 18:13

YOU FIND YOURSELF in that exuberant throng the first Palm Sunday. You're standing in the part of the crowd that has gathered by Jerusalem's massive gates. Now here comes Jesus, astride a little donkey. Suddenly you're caught in a frenzy of hosannas and waving palm branches.

To your surprise, just as Jesus is passing by the gates, a shrill voice cuts through the hosannas. "Jesus! Tell this rabble to shut up!" Jesus halts the donkey as a hush falls over the crowd. We all turn to see who has shouted. He's directly behind you, one of a cluster of known Pharisees, up there on higher ground. A stocky, puffy-faced guy, linen robe, hands on hips, violence in his eyes.

Jesus slips off the donkey and pushes his way through the parting crowd, moving toward the Pharisee. Then he stops and picks up two stones from the ground. He holds them high, looks up at the Pharisee, and shouts, "You're telling me to shut them up? Well, I'm telling you, if all these people were silent, these very stones would cry out!" The crowd around you roars its approval, "Hosanna! Hosanna!"

Jesus drops one stone but, to your surprise, holds the other before you. He looks at you intently for a moment, as if searching your heart. "This stone," he says, "is not what you think it is. It is anything *but* an inert mass. It is energy, life. So with the lilies in the field, the minerals in the earth, the trees by this road. All creation vibrates with an energy tuned to my Father."

You catch your breath enough to speak, "How can I know this is true?"

"In due time," Jesus answers, "you'll be tuned in to this energy. Soon you'll be able to hear this stone cry out." And to double your surprise, Jesus hands the stone to you. Just as quickly, he turns, makes his way back to the donkey, and rides off amid the renewed tumult of hosannas.

You're so transfixed with what Jesus said, you're unable to follow the crowd. You trudge on home, carefully placing the stone on your bedside table. All week long you seem obsessed with this stone, even possessed by this stone. It's the last thing you see before sleep, the first when you awake. As if some spirit is at work opening your awareness to this stone.

But on Friday comes the terrible, crushing news. They violently executed Jesus, outside the gates, near the very place where he handed you the stone.

Now it's late Saturday night. You lie abed, too depressed to

sleep. You stare at this stone on the table, pondering the cruel irony of Friday's violent nails juxtaposed with last Sunday's hosannas. The pain in your soul feels like a dead weight in your chest. You reach out and touch the stone and finally slip into merciful sleep.

And then the shocker. Just before dawn on Sunday, you're shaken awake by an earth tremor that rattles your bed. You're aroused even further by a red aura emanating from the stone. You watch slack-jawed as this red glow gathers itself around the stone. The luminosity from the aura swells in size and intensity until it morphs into the crimson, misty shape of a human being. For an instant you're terrified. You clutch at the covers. "Who are you?"

"Who am I?" says the red Aura. "I'm the energy, the life in this stone."

You sit up in bed. "Energy of the stone? What are you about?"

"Moments ago, in a garden across town," says the Aura, "the earth shook, and a huge stone rolled aside from the mouth of a stony tomb. *That's* the moment I was released from bondage."

The Aura has your attention now. "What do you mean, released from bondage?"

"Come with me," replies the Aura, "I'll show you energy in bondage."

Soon the Aura has you hovering over a strange succession of scenes. You see Pharisees, arms cocked to throw stones at an adulterous woman. You see death-dealing stones crushing the skull of Stephen, the first martyr. You see vicious stones bashing senseless the Apostle Paul. You see bloodstained stones left as rubble beside the bodies of Christian martyrs. In each case you see with mystic eyes a pulsating red glow within each stone. The Aura gestures below, "That's my energy, my life, glowing in those stones. But it's captive energy, struggling to get free from the same spirit of human violence that spiked this Jesus to the cross."

Before you can blink an eye, the Aura barrels you through a time tunnel until you're staring down on the terrain of the twentieth and twenty-first centuries. "Here are plenty of reasons for stones to cry out," says the glowing Aura. "Look at all those pulsating patches of red. That's blocked, crippled energy, fighting to stay alive."

You see the weakened energy of the Amazon forest. You see the diminished energy of the polar ice cap. You see the tainted energy of the polluted Pacific. You see the drained energy deep within the earth.

"What you see down there," says the luminous Aura, "is creation groaning in travail, tortured out of its original vitality."

To which you heavily sigh, "Oh, what destructive creatures we humans be!"

BUT SUDDENLY YOU'RE AWAKE. You're staring at the ceiling of your bedroom. For a few moments you feel disoriented. "Where am I?" You're lying in your bed in Fairhope, Alabama.

It's dawn, Palm Sunday. "Then I *wasn't* at Jerusalem's gates that first Palm Sunday?" Aaaaah, you've been dreaming.

You'll need some private moments to ponder this dream. You drag your dazed self out of bed, put on your robe, and creep downstairs. You fix a cup of coffee, get the Sunday paper, and ease out to the back garden. You sit with the paper at your favorite spot, the bench by the oak tree. Savoring the quiet, you take in the beauty of the garden: the delicate, pink camellias now blooming, the azaleas and iris just starting, the forsythia, a riot of yellow over by the rock garden. You think of Browning's line, "God's in his heaven, all's right with the world!"

All's right, until—you glance down at the headlines in the paper: **Suicide Bomber Kills 20; Study of the Links Between Sex and Violence; Losing the Fight to Stop Nuclear Proliferation.** You wonder if we're all destined to go out with a bang rather than a whimper. Your thoughts drift to last night at the movies, with the previews of coming films: the exploding cars, flying bodies, stuttering AK 47's, gushing blood. Are we all so numb that it takes violence to convince us we're alive? *Violence.*

And then your dream comes back to mind. *Violence. Stones.* You stare at the stones in the garden, the ones that line the ivy beds, the river rocks surrounding the fountain, the boulders by the back gate. You imagine red-glowing energy pulsating in all these stones. You think of the energy pictured in the dream, energy used to maim and kill, energy depleted by a greedy spirit. Since you're used to dream work, you begin to make sense of your dream. It's not about a tour through outer space but through psychic space, your space. All the characters in the dream are aspects of your own soul.

You know enough about yourself to realize how on-target the dream is. There's the stone's aura showing you your own self-destructive energy, as if there's a part of you capable of stoning your own finest spirit, as if you've accommodated yourself to a culture of violence in your soul. Remember the guilt-driven you, constantly demanding perfection in yourself? Remember the shame-based you, constantly deflating your self-esteem? Remember the competitive you, constantly driven to prove yourself a winner? Like lining yourself up against a wall and flinging a barrage of stones at yourself. Like depleting most of the energy reserves in the ground of your being. *Violence.*

And you know that the flip side of stoning yourself is to stone others. Remember all the manipulation of others in blind attempts to manipulate yourself? Remember all the harping on the kids that was really undetected harping on yourself? Remember all the flogging of others that was misdirected flog-

ging of yourself? All that energy, groaning in travail, tortured out of its original vitality. You sigh once more, "Oh, what destructive creatures we humans be!"

But, of course, you've long known that there's always good news in a dream. As you sit in your garden and ponder this one, you see the good news the Spirit has brought you. You see at last why the stones would shout hosannas on that first Palm Sunday. Because that moment in the dream when Jesus steps forth from his tomb is the instant the spirit of the stone is released from its bondage to violence. That's when the energy of creation found itself free to shift its tortured vibes to begin pulsating in synch with the risen Christ.

Put simply, that's when you discovered, several years ago, that another kind of energy is loose in your soul. It's a Christ-energy within you that keeps whispering, "You are accepted."

It's a Christ-energy within you that makes irrelevant your drive for perfection. It's a Christ-energy within you that decommissions your shame-based drives. It's a Christ-energy within you that declares you're already a winner. Not that you have done, nor can do, anything to deserve this new energy. It's simply a gift of grace that has brought a new sense of harmony, rhythm, and flow into your life.

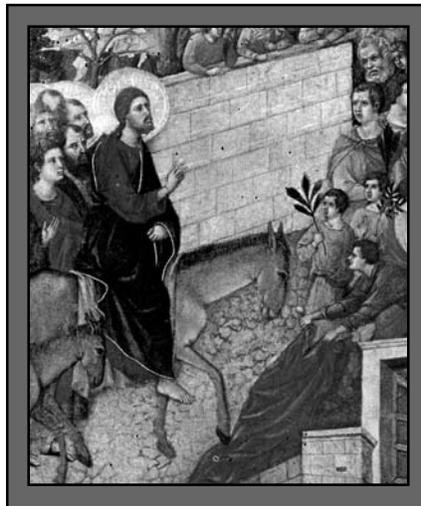
What a relief, finally, not to have to try to make things happen in your life. Because the voice keeps whispering, "You are accepted."

You can't force your marriage to work, but you can let it work. You can't make your kids love you, but you can let them love you. You can't coerce business success, but you can let it come to you. You can't make all illness go away, but you can let it teach you. Why? Because you are accepted already. What else is there?

You sit there on the bench by the oak tree, savoring your dream. It almost feels like this garden is the garden the risen Christ stepped into, leaving his footprints in your morning dew. You can almost see him standing there against the backdrop of the forsythia. Like Mary that first Easter, you might mistake him for the gardener. But no gardener could give you the sense of harmony and balance that you feel. No gardener could so reconstitute your soul to galvanize you into the witness you have become recently for peace and human rights. This Christ has made himself at home in the garden of your soul.

And the stones in your garden? You can almost see the red glow of their energy. You can almost hear them crying out their hosannas.

Little Rock, AR *The Rev. Don M. Wardlaw*



Preaching from the Depths

“Many of us pastors enter parish ministry with a disconnect between the spiritual actualities moving in the depths of our souls and the fluffy rhetoric we were handed to proclaim these realities.”

MY SERMON, “When the Stones Cry Out,” which is printed on the preceding pages, is infused with the insights and spirit of Carl Jung. Even more, it represents an angle of vision on the nature and purpose of sermons that has been inspired by Jung. I didn’t start out preaching this way. In my earlier preaching and teaching career I looked principally to biblical scholars, theologians, rhetoricians, and ethicists for guidance in the formation of my homiletic. For their valuable help I continue to be grateful. Still, how ironic that today, and for the past twenty years, the chief mentor for my maturing homiletic is a Swiss psychiatrist who pioneered in charting the unconscious a century ago, died fifty years ago, and for all we know had little or no interest in preaching. Even more ironic is the fact that Jung’s forays into the depths of consciousness have made available for the pulpit unprecedented thought structures and language for witnessing to the chemistry of grace. But then, grace loves irony.

It was more from necessity than curiosity that I admitted Jung into my homiletic. Three decades ago I had been teaching about preaching long enough to have isolated two key issues with the sermons of the great majority of us preachers, problems that prevail as much today as they did then. The first issue: our sermons most often are lop-sided. They concentrate so much on the world’s pathos and pain that insufficient time is left for detailed sketches of what difference the gospel could make amid such tribulation. Call it the “ain’t it awful” overload. Don’t get me wrong. No sermon is worth its salt if it doesn’t venture into the abyss to take on the powers of evil that make cunning, devastating terrorist attacks on the human spirit, as well as upon the life of political and economic systems. But why is this disproportionate amount of time in the sermon given over to “the darkness I’ve seen”? The second issue: most of us preachers seem more adept at describing sin than picturing grace. When it comes to “ain’t it awful,” we preachers can take you down dark alleyways and make you smell the stench of sin. But when it comes to “ain’t it wonderful,” like getting inside the Prodigal’s psyche when he’s headed back

to the waiting father or dancing to a boogie beat at the homecoming party, it seems a different matter. One simple, obvious answer to this two-fold sermon dilemma is to lop off half the opening lament in order to make adequate space for grace. But that only begs a more important question. Once we knock out a few walls in the sermon to make a greatroom for grace, how do we furnish this space? How fortunate that, as I was struggling along with this question, someone suggested I might call upon the interior designer Carl Jung for recommendations regarding the greatroom’s furnishings and decor.

I had good reason for wanting Jung on the scene. I was having to deal with two customary ways preachers were used to furnishing this greatroom, both of which leave much to be desired. To this day, one large group of pastors fails to recognize that this greatroom is for *celebrating grace*, for picturing ways God’s surprising favor moves in our psyches and across the landscape of our lives. Instead, these pulpiteers outfit the greatroom as a sweatshop and crack their whips, filling the air with imperatives that presume that their harried hearers have the autonomous will to levitate themselves into new life. Such pulpit taskmasters imagine they need only point out what parishioners “should” or “must” do, and then, with a faint nod toward divine resources, insist that their hearers get to work.

At this point Carl Jung shows us how incredibly naive, if not pitiful, this ego-driven approach is. It assumes that human awareness is the sole province of ego-consciousness, that the ego’s world is no more than the traits, values, and viewpoints alive on the surface of consciousness. Hortatory preaching (“to incite, to spur”) has to assume that the hearer’s ego, if it is to shoulder the preacher’s imperatives, has the sheer, untainted will power to master its fate and captain its soul. We hear in hortatory preaching the hint of a primordial voice, first heard by Eve in the Garden, that sells the ego the big lie about its autonomy, thus separating the ego from the enormous, transforming spiritual energies in the unconscious. Let’s just say that it’s something akin to convincing a bobbing cork in the ocean that the ocean doesn’t exist.

The second group of pastors are less apparent in their confusion about furnishing the greatroom of grace. While they acknowledge the majesty and power of God’s grace, the only language they use is a fistful of clichés wrapped in the cotton wool of abstractions. Not that the clichés are lies. They’re simply hackneyed, with little or no existential bite. To tell a people that “no matter what happens, God will take care of you,” begs the question of how our psyches register divine care at work in us. Or, what of the ringing declaration on Easter Sunday that

“however defeated you might feel now, the risen Christ has already made you victorious”? Surely, before the echo of that Easter assertion dies down, somewhere in the pews the thought arises, “If Christ has made me so victorious, preacher, why is he ignoring my bouts with depression? If I’m such a winner, why do I shrink from embracing those shadowy selves I regularly repress?”

Many of us pastors enter parish ministry with a disconnect between the spiritual actualities moving in the depths of our souls and the fluffy rhetoric we were handed to proclaim these realities. And understandably so. During our pre-adult years, what pulpit or Sunday School exposed us to the dynamics of the gospel at work in our psyches? Where in our seminary studies did we focus on such interiority? Most of us were left in the dark about what is in our own depths. No surprise that preachers would hesitate to speak from within the phenomenology of grace if they are too deprived to see it at work within their own souls.

HOW, THEN, TO TALK SOUL from the pulpit, to talk it trenchantly, intimately, and poignantly? Here, again, we turn to Carl Jung for help. Jung would begin by reminding us that we are sitting on a huge reservoir of the Spirit—namely, the unconscious—which, tragically, too often goes unnoticed. And here he splits with his mentor, Freud. Jung shows us how the unconscious, far from being Freud’s dumping ground for rotting, putrid, repressed impulses and memories, is instead the arena where God can fashion transfigured life in and among us. Jung has given us unprecedented access to the wellsprings of human motivation, to the energies that give rise to our dreams, desires, and impulses. He has put us in touch with a rich store of vitality and intelligence in the human depths that seeks to renew, strengthen, and illumine the psyche. In so doing he has also dethroned the ego and repositioned it to recognize its dependence on divine intentionality in the deep. The will now ignores its bootstraps while seeking new life. Or let’s just say, the bobbing cork finally recognizes that it owes its buoyancy to the ocean. Jung has charted for us, in these murky fathoms, a vast genetic and cosmic matrix, with its racial, tribal, and familial histories, at whose center is an intentionality bent on moving our hearts and souls toward wholeness. That intentionality we name the Divine. Jung has helped many of us “meet God again for the first time.”

If Jung has done us preachers the favor of awaking us to the reality of the unconscious, he also has shown us ways to decipher signals from those depths that tell us how it goes with our soul. He has shown us how dreams offer pictures of the spiritual significance of our longings,

griefs, and pleasures. He has offered us the courage and insight to unbar the door to our unacknowledged fear, guilt, or anger that we blindly project upon others to avoid claiming as our own. He also has shown us how to discover in the shadows spiritual gifts we were long ago talked out of or never knew we had. He has sensitized us to ways God speaks to us through meaningful coincidences, as well as through uninvited but profound images that pop into mind. The upshot of all this for the pulpit is that Jung has given us structures and insights for discerning the alchemy of grace at work on the inscape of our souls.

Finally, when we walk with Jung through the depths, we get clues about the kind of language that has the power to transform individual psyches, as well as to grip the corporate consciousness of a fellowship of believers. We speak here of the stuff of story: metaphor, symbol, and image. It is fascinating that our dream world chooses to express the condition of our souls through a succession of pictures or metaphors. If dreams are the stuff we are made of, and if metaphors are the stuff dreams are made of, then metaphor is the language of the soul. No wonder Jack Sanford calls dreams the forgotten language of God. No surprise that Jesus chose parables as his chief medium for picturing life in the Kingdom. For symbol, image, and metaphor constitute our best linguistic bet for approximating life in the Spirit. We have neither the cognitive capacity nor the linguistic tools to reduce the dynamics of grace to positivistic formulae. And this is just as it should be. The mystery of God’s transforming grace is infinitely beyond reach of the academy. Metaphor doesn’t try to master, define, or dissolve mystery. Metaphor only seeks to do what it knows best, to dance with mystery. If we are to speak at all of soul verities, our Kingdom-speak will be the poetics of metaphor. Such is the language of the Divine in the depths of the human spirit.

We spiritual pilgrims choose our pathways not so much for the reasons preachers give for things as for the things they give reasons for. This is why, these days, I try to preach the “things,” the story, the experience, the drama of salvation. This is not just preaching *about* the depths, but preaching *from* the depths. Then the sermon becomes an immersion in the drama, an experience that is reason enough for choosing the pathway of pulsating, vibrant life that moves in synch with the risen Christ.

Little Rock, AR *The Rev. Don M. Wardlaw*

A Presbyterian, Dr. Don Wardlaw began his ministry serving churches in Memphis, then taught Preaching and Worship for ten years at Columbia Seminary in Atlanta, and for twenty-one years at McCormick Seminary in Chicago. He presently divides his time between River Forest, IL, and Little Rock and is working on a book on a Jungian approach to preaching.

The Odd Couple

The Trinity and the Three Dimensions of Spiritual Development

"It seems to me that it is better to think of spiritual development in terms of dimensions. In this way no stage is lost or devalued, but rather each becomes a necessary aspect of a much greater whole."

IF ONE WERE TO HEAR THE STORY of the passion of Jesus and his resurrection as the Christ for the very first time, one's initial reaction would likely fall into one of three categories: Why did this happen? Did this really happen? What does this mean?

To ask why implies at least a willingness to believe what one is told. The questioner could, without prejudice, be greeted as a *spiritual child*.

To ask if the Passion and Resurrection were in fact historical events admits, at the very least, the possibility of conflict between this remarkable news, on the one hand, and what reality seems to be like, on the other. To wonder about the necessity of choice between these apparently irreconcilable claims would be typical, again without prejudice, of the *spiritual adolescent*.

To ask about the meaning of the Passion and Resurrection is a step toward the resolution of the above conflict. To wonder more about meaning than about reasons and facts places one at least provisionally among the ranks of the *spiritually mature*.

The theory of spiritual development as a three-stage process was first put forward in the early twentieth century by Friedrich von Hügel. It was introduced in *ROSE 5* in an article by Joyce Hudson and elaborated on in *ROSE 6* in an article of my own. As with any significant theory, refinement is possible and often necessary. Most of us think of development in linear terms, which often inclines one to judge the former stage as faulty or deficient and the present stage as the best in every circumstance. It seems to me that it is better to think of spiritual development in terms of *dimensions*. In this way no stage is lost or devalued, but rather each becomes a necessary aspect of a much greater whole. When the idea of dimensions is introduced, it can be seen that the challenge of transition from one stage to another lies in allowing the familiar and known to become *but an aspect* of a much larger and unknown realm. If one has exhausted what he or she is able to gain from one stage, transition to a new

dimension is the only healthy way forward.

The spiritual child is curious about how the outer world is ordered and made secure. We could say that it all comes down to knowing what the future will bring. If all will be well, then all is well. Obedience to God is understood to improve life, as it assures one of a secure and happy future. To make life worse (especially for others) is to invite something less pleasant into one's own future. Above all else, the spiritual child is trustingly obedient to God. God the Father is the element of the Trinity that he or she best knows. The dimension, or axis, which defines the spiritual child is that of knowing and obeying the Law, or God's revealed will. At least in principle, the spiritual child is not troubled by choices.

The spiritual adolescent, on the other hand, is constantly confronted by the perils of choice. Choice would be without meaning if ego consciousness were not ordered and somewhat secure. Unlike the child, who, still embedded in the family, recognizes himself as someone known among other known persons, the adolescent has begun to awaken to the fact that she does not fully know herself, or anyone else for that matter. A lifetime of discovery and becoming awaits. It is by the accumulation of experience that one comes to know one's self. It is through one's accumulation of things and of deeds that one is known by others. The accumulation of choice and attendant consequence builds happiness or regret. While obedience is the work of the faithful child, gratitude and forgiveness are the spiritual tasks of the faithful adolescent.

The spiritual adolescent has added the dimension of knowledge of the personal self, or ego, to the dimension of knowledge of the Law. The child's one path has become an array of potential paths for the adolescent, and choice is now inescapable. Where the child felt God to be close and known, the adolescent feels a separation from God which is akin to the separation he feels from his own being. Even for the adolescent whose faith in God is secure, God can be known only as well as the human representatives of God and one's own experiences of God are known. Thus, Jesus Christ is the person of the Trinity who speaks most clearly to the needs of the spiritual adolescent. To those who accept the necessity of choice, and thereby claim their moral freedom, God the Father sends a brother, His Son, to walk with them.

The third dimension, that of spiritual maturity, arrives with the realization that knowledge of God is personally obtained through experience of God. As in the other two, need is the motivation for progress in this dimension. Issues of survival and ultimate reward belong to the first dimension. Issues of identity, control, power, and accomplishment belong to the second dimension.

There remain the issues of freely embraced and perfected relationship. Those who have found the third dimension of spiritual life are drawn along it by the need to love and be loved in a way that cannot fail. One must enter the present moment to experience God. The past must be both forgiven and forgotten. The future must not draw one's attention. To make matters worse, this is not an act of will or a contrived surrender. The ego has charge of the second dimension, but it does not get to lead the way in the third, because to draw closer to God is to depart from what the ego can know.

How then is progress possible? Do not forget that we are drawn by God and propelled by need. There are those who have gone before us to whom we may listen. Fortunately, our motivation need not be perfect. The ego is very much like that curious cat and will undertake anything that might seem to reward its pride, even something that promises to perfect its humility and bring it to a peace it cannot really understand or believe in. There are practices which help us open to the Beloved: centering and contemplative prayer, the withdrawal of judgement, active listening, the letting go of that to which one clings. It is in spiritual maturity that we learn to accept the closeness of the Holy Spirit, who permeates everything to which we humbly attend, from the results of tossed pennies to the events in our dreams.

Father, Son, and Holy Spirit. Spiritual child, spiritual adolescent, and spiritual adult. Like God, we are three in one. We do not rank the persons of the Trinity, nor choose among them, nor outgrow one as we grow into deeper relationship with another. So, too, we are always a spiritual child and a spiritual adolescent even as we discover and grow into spiritual maturity. While our spiritual child continues to be obedient to God's will, and our spiritual adolescent continues to practice gratitude and forgiveness while deepening in self-knowledge, our spiritual adult can cease to strive and begin to experience the presence of God in every aspect of life.

Lexington, GA **Frank Farrar**

Frank Farrar is having fun with the realization the he is an INFJ and not the INTJ he long believed himself to be. It is good to be able to pretend to think, but it is better to know that one may refuse to answer to the demands of real thinkers if one is not one of them. Frank has this idea that the thinker's gift has much to do with knowing how to accomplish a complex purpose, while the feeler's gift has to do with knowing what the better purpose might be when given choices. The sensate, by recognizing the needs of life, and the intuitive, by imagining the possibilities beyond both survival and prosperity, are the ones who point to the real and the meaningful choices.

BOOK EXCERPT



Bugs and Tigers

by Carl Jung

WHEN CHRIST SAID the kingdom of heaven was within yourselves he really meant that. He did not say the kingdom of heaven was *between* yourselves, as the theologians today want us to believe.* I talked with a well-known theologian who insisted that the kingdom of heaven was something in between ourselves, a sort of medium in which we were swimming. I pointed out that the Greek text says *entheos*, which means "inside of one," and the whole of Greek literature corroborates that translation. But in this particular case he said it should be translated as "between." But *entheos* means "within" and that is what Christ said: the kingdom of heaven is within, and there is no use seeking it outside.

So each shall take his own cross, his own individual problem, his individual difficulty and suffering. If I could take the suffering of somebody else, it would be relatively easy. There is only a real problem when the problem comes to yourself—that you carry your own life. Christ really meant that each one should take his own cross, live his life to the bitter end. That is initiation. That is the way, not to perfection—we can't be so ambitious—but to completion at least. This is the important message to our time. And mind you, the important message is never new; it has always been the truth wherever you touched it, and therefore you can say it is the oldest truth. It is as a matter of fact much older than man, because every snail, every bug, every plant is living that truth; each is living its own life. And if they don't, well, they just are not good plants, or bugs, or tigers, or fishes: they go to hell, they have spoiled God's own creation.

*The "social Gospel" interpreters read "within you" as within or among the group, not the single individual.

From: Nietzsche's *Zarathustra: Notes of the Seminar Given in 1934-1939* by C. G. Jung, edited by James L. Jarrett. Copyright © 1988 by Princeton University Press. Vol. 1, pp. 200-01.



Epicenter

Pardon me but
what you witnessed,
felt first-hand, was, simply put,
an act of nature, a soul quake
Richter registered beneath my skin,
a number twelve Mercalli
with all the usual trappings
of such super-seismic events:
grinding torques, unforecast eruptions,
dramatic splits and fissures, hotspots,
plumes, and pyroclastic blasts.

You've seen the movie, read the news:
ground, once solid, quivers into quicksand;
waves gigantic curl and swallow lonely shores;
old foundations crumble and sand is pressed
to glass. Nothing remains the same.
No one is safe.

Perhaps, you missed the warnings:
somewhere on the Serengeti,
grazing in the long grass,
a single wildebeest froze,
then cocked an ear,
lifted snout and sniffed—
every muscle primed for flight;
closer to home, one thousand catfish
sank deep into the muck of artificial lakes;
clouds stopped, the air stood still;
even the pestering mockingbirds
arced, mid-flight, away from robber crows
and headed for the nearest tree;
and right next door,
the three yellow curs paced and turned
behind their chain links, slinking hunch-backed
to a corner of their mean dirt yard—
no place to run, no place to hide—
while at night, in my cataclysmic dreams,
the sky-scraping fingers of the ancient oak
began to snap—here, there, and all around—
dropping rotten branches to the ground,
scattering leaves, dry sticks, and mistletoe.



It seems, my friend, the sacred grove
is finally falling, shaking down.
And so, unless you really wish
to risk all this again—sharp cinder
heat with violent trepidations
and aftershocks to wrack your lands—
don't ever smile at me like that
and hold my hand.

Charleston, SC Helen Brandenburg

Helen Brandenburg teaches English at Bishop England High School in Charleston, South Carolina, where her students love that she goes to the "dream camps" held at Kanuga and Camp Mikell. In her former life, she worked at the School of Environmental Design at the University of Georgia, attended Emmanuel Episcopal Church, and danced with and directed Athens Ballet Theater. And her world is certainly a better place because of Emmanuel, Joyce, and Janet. Her current church is Christ Church, Mt. Pleasant; and her current interest is poetry, in all its forms—dreaming, waking, and awake.

Dream Interpretation, Tidal Waves/Earthquakes, and My Poem

"EPICENTER" IS A PROJECTION of a projection, created well before the Great Tsunami of last December. In the poem, I attempted to use dream material creatively, borrowing images from my own inner turmoil. The dreams themselves were classic "wake up calls": I am watching, transfixed, as a monster wave approaches front beach, Folly Island, South Carolina; or I'm trapped beneath a live oak that's dropping its dead branches — if I look up, I will be blinded; if I don't, I will be hit on the head. Mother Nature, speaking for She Who Must Be Obeyed, tells me to pay attention—to get ready to surf with God or to make a bonfire out of my deadwood. So, I made a poem, one-half of a conversation between new lovers, in which I project my own earthquake feelings onto the speaker.

—Helen Brandenburg





Group Dreamwork 2005

The Image-and-Association Method Updated

"It would seem that these two methods of dreamwork are incommensurable and that in working a dream a group would have to choose one or the other. In our group, however, we combine the two, finding the combination to be an improvement over either method used alone."

ON THESE PAGES two and a half years ago, I described the image-and-association method as the latest stage in the ever evolving dreamwork method of our Natural Spirituality group at Emmanuel Episcopal Church in Athens, Georgia. We are still using the basic process described in that article, but we have now made enough additions and amendments to warrant a follow-up report. The first article, "The Image-and-Association Method of Dream Analysis," (*THE ROSE*, Issue 3, Winter-Spring 2003, pp. 29-31) can be downloaded for viewing and printing from the Episcopal Diocese of Arkansas's special web site, www.seedwork.org. The material in that article will amplify the more summary description of the image-and-association method I am giving here.

Basically, the image-and-association method for group dreamwork goes like this. As the dreamer tells the dream, another member of the group stands at a board or flipchart and lists the images that appear in the dream. The recorder does not write down what *happens* in the dream but only the *individual images*, the building blocks of the dream's narrative. For example, "A tall man came in the front door" would be recorded:

*man
tall
come in
front door*

All the images from the dream are listed in this way. If the dream is short, the list might fit on one page of a flipchart; a long dream could go on for several pages.

Once all the images are extracted, the recorder returns to the top of the list and begins to elicit the dreamer's associations with each image—e.g., "What do you associate with 'man'?" The associations are written beside the image. When the dreamer has exhausted his own

personal associations with a particular image, as well as any archetypal associations that occur to him, the recorder asks the group for any *archetypal* associations that might be added. For each offered association, the recorder asks the dreamer if he feels it might fit, and if the dreamer agrees, it is added to the chart, though in a different color to distinguish it from the dreamer's own thoughts and words.

This procedure is followed for all the images, with the dreamer doing most of the talking and the group making its more limited contribution. If the list is very long, the recorder and the dreamer might decide to coalesce some of the images into blocks—macro-images, you might say—in order to fit the process into the time available. As the associations to the images accumulate, the meaning of the dream becomes more and more discernable, but only at the end of the process is an interpretation attempted. This follows the procedure for dreamwork that was advocated by Carl Jung:

When we take up an obscure dream, our first task it not to understand and interpret, but to establish the context with minute care . . . [that is, to make] a careful and conscious illumination of the interconnected associations objectively grouped round particular images. . . . When we have done this for all the images in the dream, we are ready for the venture of interpretation. ("The Practical Use of Dream Analysis," CW 16, par. 319ff.)

IT IS IN THE FINAL PHASE—exploring the interpretation of the dream—that our present method differs most notably from the method described in *ROSE 3*. At the time of *ROSE 3*, our procedure was to venture interpretation as we went along in the earlier process of recording associations with the images. Group members could come in at any time with their observations, provided they discussed only the part of the dream to which associations had already been made. Since *ROSE 3*, however, our group has cross-pollinated with the Haden Institute (see p. 17), which in its Dream Leader Training Program teaches a number of dreamwork methods but especially emphasizes the group projection method. Most people know the group projection method as the "If it were my dream" approach popularized by Jeremy Taylor in his two books *Dream Work* and *Where People Fly and Water Runs Uphill*.

The group projection method is based on the understanding that none of us can truly know the meaning of another person's dream. In any attempt to do so, we merely project our own themes, issues, and insights onto the hooks provided by the other's dream, and these projections may or may not be helpful to the dreamer. It is

important to be aware of the fact that we are projecting. Therefore any comment on another's dream is prefaced by a conscious acknowledgment of projection, such as, "If it were my dream . . ."

In practice, the group projection method, when used alone, goes something like this. The dreamer tells the dream. The group members question the dreamer about parts of the dream for which they would like further clarification. Then the dreamer gets quiet while the group members discuss the dream in terms of what it brings to light for each of them, the discussants always being careful to preface their remarks with something like, "If it were my dream . . ." Bob Haden, the director of the Haden Institute, has added a useful refinement here by suggesting that the group member who is commenting on the dream should not look at the dreamer, thereby freeing the dreamer from the need to make even a nonverbal acknowledgment of what has been said. At the end of the group discussion the dreamer is given a chance to comment on any realizations or insights he might have gained.

The greatest strength of the group projection method is in its service to the group, to which it brings a large dose of fellowship and sharing. Everyone gets a chance to talk about what is important to him or her in the context of the archetypal themes stirred up by the dream. The strength of the image-and-association method, on the other hand, is in its service to the dreamer. It assumes that the dream is bringing very pointed and specific meaning to the dreamer and that the dreamer's own associations with the particular images of the dream provide the most direct access to that meaning.

It would seem that these two methods of dreamwork, while both valid, are incommensurable, and that in working a dream a group would have to choose one or the other. In our Natural Spirituality group at Emmanuel, however, we *combine* the two, finding the combination to be an improvement over either method used alone.

LET US RETURN, then, to the image-and-association method described above and see what it looks like when the group projection method is added. We have reached the point where associations to all the images have been made, primarily by the dreamer, with the group having added archetypal associations only. Note that the group members have not yet been allowed to add any *personal* associations of their own, nor has any interpretation been attempted by either the dreamer or the group, though the dreamer may have given voice to some "ahas" along the way; the group members, however, have not yet been allowed to voice their own "ahas."

Once the last image has been amplified with associa-

The Dream

I know there had been a dream.
There remains a faint tinge
like the exhaust of a passing car
or the sound of a train whistle fading into the
distance.

Just a brief image is left: someone wearing
a Hawaiian shirt, a puff of emotion—but what?
It comes back another night, in another guise, to
tease me.

Like the mouse on her nocturnal path, disappearing
into a crack until only her tail remains.
And then that is gone.

Athens, GA Diane Ehlers

tions, the dream is ready for interpretation. Now we bring in the group projection method. "Okay," the group leader usually says, "let's do 'If it were my dream.'"

One by one the group members take a turn offering any glimmerings, insights, observations, or feelings that have arisen for them in response to the dream and the amplification of its images. The discussant may not look at the dreamer and must keep all remarks in first person—"I," "me," not "you." In our group we do not require the discussant to treat the dream as if it were his or her very own, although this is sometimes done. Far more often, however, the discussant says, "If this were my dream and I were Betty (the dreamer) . . ." Our comments take into account the associations that have been recorded, and in general we do not consider a comment to be particularly useful for the dreamer or the group if it departs very far from these parameters, although it may serve the needs of the discussant. After each group member has had a go at the dream, the dreamer brings the process to a close by making any comments he wishes to make, whether this means talking more about the dream or simply thanking the group as a whole for its input.

The group projection component brings several benefits to our image-and-association method. First of all, it allows us to remove from the earlier association process insights and observations from the group members that go beyond the simple offering of archetypal associations. This not only protects the dreamer from unguarded projections, but it also expedites the association process. Group members can more easily keep quiet when they

know they will have a chance at the end to fully voice their insights. Secondly, the group projection phase allows the dreamer to withdraw from the spotlight and return to his or her more private and protected self. When I am the dreamer, this part feels very good to me, like balm poured over me after all the hard work of pulling up my associations. Similarly, the experience of others putting on my images and issues for themselves feels to me like a blessing from each of them, especially since I am not required to say yea or nay to anything they offer. The third major benefit of the group projection component is that it gives the group members a chance to say whatever they want to say about the dream without any restraint other than the claiming of projection, the use of first person, and the courtesy of not looking at the dreamer.

The only drawback to this expanded image-and-association method is that it takes a long time to work through a dream—30 to 40 minutes if the dream is short, an hour or more if it is not. Therefore we can only fully analyze one or two dreams per session. To compensate for this deficit, we begin our sessions by letting each person in the group tell a dream. Although these are received without comment, or at most with very minimal discussion, they give us an opportunity to check in with each person's inner journey before we choose one or two of the dreams to analyze in depth.

Our group seems to be satisfied with this present approach to dreamwork. While everyone likes the addition of group projection, no one is willing to use that method alone, without the image-and-association component. We are too much devoted to the unique tie between the dreamer and the dream, and we are too used to digging in the deep, rich soil of the images and their associations. Thus we have settled upon this combined method, which we have been using on a steady basis for almost two years. Perhaps it is time to give it a name. How about the "Emmanuel" method of group dreamwork? Emmanuel, God with us.

Danielsville, GA **Joyce Rockwood Hudson**

Joyce Hudson notes the approaching end of the third quarter of her life, a time that has been marked by peak extraversion and dominated by Scarlett and the Soldier. She is glad to feel the shift. Double extraversion is not her truest nature. She loves the returning balance of introversion, which she is midwifing by resolutely setting limits on outer world demands. She has taken up the study of early Christianity and is beginning to think again about writing. She still enjoys editing THE ROSE, ever amazed at how each issue comes together.

 CW refers to Jung's *Collected Works*, Princeton University Press.

Natural Spirituality Regional Gathering

February 10–12, 2006 (or come for Feb. 11 only)

Mikell Camp and Conference Center, Toccoa, Georgia

OVER 100 PEOPLE ATTENDED the 2005 Gathering. Come join us for the next one. This two-tiered event—a one-day conference within a larger weekend conference—is aimed at natural spirituality veterans and inquirers alike. There will be lectures, workshops, small-group dreamwork, discussions of natural spirituality

program issues, introductory sessions for inquirers, meditative movement and contemplative prayer opportunities, worship, and time for relaxation and fellowship. Staff includes **Joyce Rockwood Hudson, Bob Haden, and Jerry Wright.**

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

Registration deadline: Jan. 27, 2006

Early registration is advised.

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

Weekend fees:

- \$145 double occupancy
- \$195 single occupancy (limited availability)
- \$ 95 dorm (12-bed "barracks": you get a bed, sheets, and a very basic bath)

A \$50 reduction in the dorm fee—to \$45—is available upon request to anyone who cannot otherwise attend the conference.

To register, contact Agnes Parker

706/742-2530

akbparker@earthlink.net



HUNDRED MONKEY ENROLLMENT

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Name _____

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Conferences and Retreats



NATURAL SPIRITUALITY REGIONAL GATHERING

A weekend retreat for natural spirituality veterans and inquirers

February 10–12, 2006, Toccoa, GA. Staff includes **Joyce Rockwood Hudson, Bob Haden, and Jerry Wright**. Come for the weekend, or for Saturday only. At Mikell Camp and Conference Center in the mountains of North Georgia. See p. 31 for details.

WALKING A SACRED PATH

Labyrinth programs at Chartres Cathedral in Chartres, France. **Lauren Artress**, host.

October 17–23, 2005 THE 12TH CENTURY RENAISSANCE AND THE 21ST CENTURY RENAISSANCE; faculty: **Matthew Fox**. See p. 21 for details.

October 24–30, 2005 THE PARABLE OF THE LABYRINTH; faculty: **Lauren Artress**. See p. 21 for details.

JOURNEY INTO WHOLENESS

828/877-4809; info@journeyintowholeness.org; www.journeyintowholeness.org

Aug. 21–26, 2005, Canton, NC. SOULFUL EMBODIMENT. Lake Logan Conference Center.

Sept. 3–10, 2005, Lake Temagami, ON. VISION QUEST.

Oct. 15–17, 2005, Hendersonville, NC. INTRODUCTION TO CARL JUNG. Kanuga Conf. Ctr.

Oct. 17–21, 2005, Hendersonville, NC. FALL CONFERENCE. Kanuga Conference Center.

THE HADEN INSTITUTE

Phone: 828/693-9292; Email: office@hadeninstitute.com; Website: www.hadeninstitute.com.

☐ **Dream Leadership Training.** Next entry time: August 1, 2005. Next intensive, Kanuga Conference Center, Hendersonville, NC, August 25–29, 2005; special faculty: **Robert Hoss**, author of *Dream Language*, past president of the International Association for the Study of Dreams. See p. 17 for more dates.

☐ **Spiritual Direction Training.** Next entry time: September 1, 2005. Next intensive, Kanuga Conference Center, Hendersonville, NC, September 15–19, 2005; special faculty: **Brewster Beach**, Episcopal priest and Jungian analyst. Canada Intensive, Mt. Carmel Spirituality Centre, Niagra Falls, ON: next entry time October, 2006. See p. 17 for more dates.



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LISTED HERE FOR PURPOSES OF NETWORKING are the natural spirituality programs (dream groups based in churches) that we know about at this time. This list includes programs that are only in the study group phase as well as those with established dream groups. The groups are not stamped from the same mold—each is organized in its own way. **Groups that are not on the list are invited to let THE ROSE know of their existence.** If there is no group in your area, consider starting one: see www.seedwork.org 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 began starting natural spirituality programs of their own, structuring their introductory classes as study groups centered on the book.

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

NATURAL SPIRITUALITY BOOK

Available from amazon.com; b&n.com; local bookstores by special order. For a discounted price & low shipping, go to www.amazon.com/shops/jrhpub (type in the entire URL).

WWW.SEEDWORK.ORG

- ☐ Natural Spirituality Group Resources: download and print, or order by mail
- ☐ Back issues of *The Rose*: view and print
- ☐ Kanuga Summer Dream Conference
Selected Lectures: listen; download and save; or order CDs by mail selected lectures: listen; download and save; or order CDs by mail