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Carl Jung and Christian Spirituality. Robert L. Moore (Editor). New York: Paulist Press, 1988, 252 pages, \$12.95.

Reviewed by Victor H. Jones, Indiana State University

Carl Jung and Christian Spirituality comes at a time when Jungian psychology is becoming more and more important, says Robert L. Moore, editor of this collection of essays and author of the introduction. Jung's ideas appeal to many "laypersons and professionals in the mental health field—especially among those disillusioned by the more narrow and simplistic psychological theories" (p. vii). Jung's views have great appeal, of course, because they suggest the possibility that human beings do have a "common humanity" and "common spiritual roots" (p. vii). The need to find these aspects of mental life shared by all is crucial, says Moore, for "no less than the future of the planet is at stake" (p. viii). Moore identified additional reasons for the appeal of Jung's ideas: they may "help us find areas in which we remain in bondage" to shadow forces in our lives; they may help us to transform ourselves and so improve our world; and they may help us achieve individuation of the Self (p. x).

The twelve essays in this collection are gathered in two parts. Part One consists of five theoretical essays that consider such topics as "self-transcendence and Christian symbolism, the problem of evil in analytical psychology and Christianity," and the relation between God and the psyche (cover). Part Two consists of seven essays that are more practical in their focus. They address such topics as "the dynamics of prayer, the role of the priesthood in the light of the unconscious, the vitality of religious symbols in liturgy, and Jungian typology in religious life" (cover).

M. Esther Harding's lead essay, "The Cross as an Archetypal Symbol," points out that since humanity's problems are ultimately the problems of single individuals, the solution for those problems in the modern world will be with individuals. In the past, the symbol of the Cross, as its meaning and significance was experienced by Christ and by leading Christians, helped humanity to solve its problems—at least in the Christian world. Today, the Cross has perhaps lost this power for most people. At the same time some people still experience the significance and power of the Cross, if only in dreams and in the unconscious. Others experience the wisdom of the deepest Self through other symbols. Such persons, Harding argues, may serve as models for the rest of us.

Representative of the other essays in Part One are those written by Eugene C. Bianchi and Robert M. Doran. Bianchi's essay, "Jungian Psychology and Religious Experience,"

examines five areas where Jungian thought and Christian theology are in conflict, his intention being not to resolve the conflict so much as to seek value in the turmoil that comes from contesting ideas. Interestingly enough, Bianchi holds that Jung's view of religious experience is probably closer to the original experience of Christianity because Jung believed that religious symbols, welling up from the unconscious, served a teleological function. For the orthodox Christian theory today, religious experience is objective rather than subjective, having been manifested in the life of Christ and "fostered in the visible church" (p. 18). On the issue of whether faith is to be received or pursued by willful action, Jung and orthodox Christianity seem close. On the issue of whether God is transcendent or imminent, Jung's view conflicts with that of conservative Christian thinkers, Jung suggesting that the Self and symbols of the Self are God images for the individual, orthodoxy arguing that Jung seems "to reduce the transcendent God to the confines of the human psyche, and thus to subordinate religion to psychology" (p. 27). In fairness to Jung one ought to note that he writes of a God image, not of God, and that the Self ought not to be thought of as God. Jung's view of death differs from the orthodox Christian view. His view is classical, the unconscious encouraging us to see death as a necessary part of life; the Christian view is that death is the ultimate evil, Christ as saviour being our only defense. Bianchi's essay is clear and solid, valuable to anyone with some knowledge of Jung but especially valuable to Christians interested in Jungian thought.

Doran's three-part essay is probably the most critical of Jungian thinking of any essay in the book. In Part I, Doran writes of the meaning of Christian spirituality, following Lonergran and concluding that Christian spirituality requires self-transcendence, self-knowledge, and self-appropriation. Part II examines Jungian individuation, stressing the problems of identification with the shadow forces in individual and collective life and of the necessity of recognizing and reconciling the opposites in one's psyche. Doran believes that Jung is correct in his effort to reconcile these opposites but that he errs in relativizing the extremes, for such relativizing seems to minimize evil and so make the process unacceptable to Christianity. In Part III Doran finds parallels between the Jungian idea that projections must be withdrawn and the "Ignatian notion of removing inordinate affections and attachments from one's life, so as to be able to give oneself in spiritual freedom to God and to his will for oneself" (p. 97). Doran finds Jung most deficient in his emphasis of the reconciliation of opposites in the Self as though such reconciliation were a natural process. The Self is not the "still point" of Christianity, not the "region where God dwells in" humanity's innermost being. Such reconciliation for the Christian is a matter of grace, not nature. Finally, Doran believes that in not wishing to go beyond nature, Jung prevents humanity from seeing God's incomprehensibility. Christians hold that "It is faith, not *gnosis*, that enables us to fall into the incomprehensibility of God as into our true happiness and fulfillment" (p. 106).

Part Two of the collection begins with Morton Kelsey's "Rediscovering the Priesthood Through the Unconscious," a thoroughly practical essay for both clergy and other interested readers. Kelsey explains how he changed his attitude, moving from a humanistic view of religion to one derived from the study of Jung. Jung thought that humankind could not be studied adequately by the "ordinary scientific method" (p. 118) and through his method of "non-experimental empiricism" found the personal and collective unconscious and those faculties that bring us "into touch with a real, but imperfectly known, non-material, non-physical world" (p. 139). Jung suggested further that the priesthood helps us deal with "non-material realities" ignored by modern humanity in a material world where we pay the price for what we unwittingly ignore.

Today, when "Rational materialism has become dogma, not only in Marxism, but unofficially on Main Street, U.S.A." (p. 142), the priesthood is even more important. People, argues Kelsey, only timidly profess belief in another world, but Jung offers a way for us "to come into contact with such a reality" (p. 143). And it is precisely the "task of the priest . . . to mediate this reality for healthy people, through word and action, in pastoral contact, sacrament and ritual, and through spiritual direction. In counseling his concern will also be to help the individual recover a healthy contact with it when this has been disrupted" (p. 143). In pursuit of these noble objectives, the priest needs a knowledge of psychotherapy, the priest must stand for something rather than to judge, and the priest must convey knowledge of spiritual reality through an "understanding and accepting attitude" in order "to open the other person to this realm" (p. 144).

Two eminently practical essays are those by Robert A. Repicky and Thomas C. Clarke. Repicky's "Jungian Typology and Christian Spirituality" is an investigation into holistic prayer. Repicky begins by summarizing his views of Jungian attitude orientations (introversion and extraversion) and of Jungian modes of perception (sensation and intuition) and evaluation (thinking and feeling). He then goes on to explain how a person's attitude orientation and mode of perception are helpful in understanding how he relates to God, identifying the primary ways and pointing, too, to those areas that are undeveloped or "inferior" and that may not be fully integrated into the psyche and so in need of more conscious attention. Thus, one can more easily see those areas where he or she may be strong, but one can also identify those areas where he or she might go too far in his or her "strength" and not far enough in the undeveloped area. What is true for the individual is also true for the community. Jungian typology then has a place in our understanding of how our known and unknown sides may be made to contribute more effectively to our spirituality.

Clarke's essay, "Jungian Types and Forms of Prayer," is probably the most practical essay in the collection. Clarke argues that one's way of praying ought to "correspond to the functions and attitudes" that bulk large in individual and communal life (p. 230). His summary of Jungian types is traditional but after this summary he discusses four types of prayer—sensing forms, feeling forms, thinking forms, and intuitive forms. The sensing type of prayers might serve as an example of what is possible. By definition the sensing form of prayer pays "attention to the present reality in a focused way, whether with the help of the five external senses or through a simple perception of interior reality" (p. 234). Sensing prayer may be engaged in through prayers that apply the senses (as in listening or touching) or prayers that reflect what is going on inside oneself. Obviously and "Ideally, each participant and the congregation as a whole should have the opportunity to exercise both sensing and intuiting, thinking and feeling, in extraverted and introverted ways" (p. 236). This essay is thus a good one to close on, providing practical help for clergy and laypersons alike.

Not all the essays in this book are of equal interest, one or two of them perhaps too personal (McGann) or too general (Vandersmeer) or too narrow (Skublic). These reservations acknowledged, however, all the essays contribute to our understanding of the relation between Jungian thought and modern Christianity. Some readers will be annoyed by repetition in the essays collected, but the repetition is unavoidable because the essayists, each writing on some aspect of Jungian thought, must necessarily define and use similar Jungian terms and notions. Still, the book brings together a collection of essays that speak intelligently about Jungian thought and Christian spirituality, essays that might not otherwise be so readily available to interested readers. Taken together the essays constitute a fairly rigorous examination of Jungian notions,

albeit from a Christian perspective; the essays also show the flexibility of Jungian thinking and its usefulness to clergy, counselors, educators, and laypersons. The work is the first in a series by Paulist Press devoted to "the important dialogue between modern spirituality and Jungian thought" (cover). This reviewer looks forward to other works in the series.