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RECONCILIATION AS A PSYCHOLOGICAL AND THEOLOGICAL REALITY:

A COMPARISON BETWEEN CARL G. JUNG AND PAUL J. TILLICH

by

Won-Jaeng Kim

Thesis Submitted to the School of Graduate Studies
and Research of the University of Ottawa, as Partial
Fulfillment of the Requirements for the Degree of Doctor
of Philosophy in Religious Studies.



Won-Jaeng Kim, Ottawa, Canada, 1991



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CURRICULUM STUDIORUM

Won-Jaeng Kim was born March 8th, 1944, in Seoul, Korea, where he received his elementary and secondary education. He received his B.A. degree from Yonsei University in 1972. From 1975 to 1977 he studied theology at Presbyterian Theological Seminary, Seoul, Korea. In 1980 he was ordained as a presbyterian minister. After five years of working at a church located in an urban industrial area, he came to Canada to study at Knox College, the University of Toronto. After receiving his Th. M. degree from the School in May, 1986, he entered the University of Ottawa in September, 1986, as a graduate student in religious studies. He received his Ph. D. degree in June, 1991.

Introduction

Problem

Throughout the course of my study, I found that the human being's contemporary cry for the experience of wholeness is reflected in the struggle for understanding human nature. It can be seen to me that one of the possibilities to understand it depends upon the possibility to understand the depth of its source.

In my opinion the two Western systems which have most to say about the possibility of understanding human nature are Christianity on the one hand and depth psychology on the other hand. These two disciplines, theology and depth psychology, share the common task of the analysis of human nature and the human condition. One of their most important findings is that men and women think of themselves as parted from their own true selves and from the healing relationships with the depths of their being.

In this context, reconciliation has been seen to be the ideal towards which one must strive in order to attain healing and fulfillment. Although reconciliation is a New Testament word, the term speaks to persons today apart from the Christian gospel, because the experience of being unreconciled is particularly widespread. Alienation and estrangement have become part of the jargon of the twentieth-century intellectual: Hegel, Feuerbach, Marx, Jung, Fromm.

Tillich, and many others. Modern men and women want to be reconciled with themselves, with humanity, with life as a whole. The modern person has a profound feeling of estrangement as self-alienation from his or her genuine and true being, of enmity within himself or herself and within his or her world. So they ask the question of reconciliation using various ways of solution: historical, sociological, psychological, theological, etc. In my case I chose a dialogue between the psychological and theological approaches to the problem of reconciliation.

To a certain extent the contemporary desire for reconciliation was met by the cooperative elaborations of the two disciplines. Theology began to maintain an openness toward the human sciences and to appropriate every insight that can enlarge its understanding. In this enterprise all theologians are influenced by their convictions and assumptions concerning human nature. So, most serious theologians devote careful attention to questions of human nature. Depth psychologists like Jung have been influential among some theologians, and their influence is growing. Their findings about human being are of potential importance to the work of the theologians. Theologians like Tillich, Lonergan, Cobb, and Tracy have begun to influence the tradition to move toward a "one world" perspective, that is, the immanence of the divine reality, as opposed to maintaining the old view of a world divided between spirit

and matter. As one proceeds from Karl Barth, through Emile Brunner, Paul Tillich, Rudolf Bultmann, and Reinhold Niebuhr to Henry Nelson Wieman, one finds theology increasingly willing to utilize the social sciences and especially psychology to derive a serviceable theological anthropology.

Theology has been dominated by the assumption that persons are to be understood primarily in terms of their capacity for conscious reasoning. But, according to the psychological point of view, conscious thought, feeling, and experience constitute only a small part of our mental life. Human personality cannot be understood until major attention is given to its unconscious depths. Since Feuerbach proclaimed that theology was actually anthropology, it has become a human enterprise carried by humans and for humans to seek understanding of the vexing complexities of human existence and meaning in and for human life and destiny.

It is my thesis that significant portions of psychological experience are actually instances of religious experience, because implicit in any psychological theory there is a psychological anthropology- a fundamental view of human nature or the human condition. Psychological and theological discourse intersect in the sense that they represent different ways of interpreting or conceptualizing the same human experience.

The dialogue between psychology and religion, therefore, has as its aim a fuller understanding of the human

experience which both disciplines attempt to interpret and conceptualize. As a result of it, the desire for reconciliation has been met to some extent. However there still remains some need to discover at what points the two disciplines contact, clarify, and amplify each other. One can ask how men and women go about the task of conceptualizing and then actualizing their experience of reconciliation, and also ask if there is a possibility to develop common language that permits genuine interpretation of theology and psychology without amalgamation.

I will be engaged in a study and comparison of the claims made by Jung's psychology and Tillich's theology. In order to pursue these questions, the two processes, Jung's concept of individuation and Tillich's concept of essentialization are examined carefully. The main contention of this thesis will be that in the correlation of the psychological concept of individuation and the theological concept of essentialization, the experiential substratum of both concepts appears to be the experience of reconciliation with the depth dimension of the self as the path to human healing and fulfillment conceived of as salvation or wholeness.

In this work I will explore the fact that the human being is graced with the experience of the power of spirit which effects reconciliation of opposites, healing the divided individual. But one of the burning questions between

the depth psychologist and theologian becomes the question of the source of this reconciliation and the relationship of that source to the consciousness graced.

Method

The method to be used is dialogical. Dialogue is a name given to a mutually beneficial communication between two parties. Dialogue as a way of truth has the power to change the self-awareness of both partners. Each party applies his or her interpretation of human experience to one or more subjects. One may discover one's prejudices in regard to the other. In trying to understand the other one's viewpoint and approach, one developed new sensitivities. As one's awareness expanded, one could discover that one's own manner of understanding of reality had suffered from one-sidedness. In this context, dialogue enables one to listen to what the partner has to say. A topic is determined which will both highlight differences and similarities. The differences prove that each party has a unique point of view, distinct from the other. The similarities provide fresh reflections and an ensemble of innovative insights on a subject from another point of view. Thus one could be willing to listen seriously to the views of other people. In my opinion we cannot come to self-knowledge by looking at ourselves: only as we are engaged in conversation with others, and reflect on

their reactions to us, are we able to gain greater insight into who we are.

The purpose of this thesis, therefore is to make a comparison, in dialogue, of Jung's process of individuation, paralleling this process with Tillich's essentialization, to see if there is an essential similarity between the two goals, the two processes, and the two sources. I will examine the two processes to find a common language as a methodological tool reducing each to its lowest common denominators. The two processes are described in two different sets of terms. Tillich speaks of "ground of being," "salvation," "eternal life," "the New Being," "estrangement," and "essentialization." Jung speaks of "individuation," "integration," "accepting the unconscious," "the appearance of the self," "the union of opposites," and so on.

Therefore, no attempt to compare directly these two ideals in such different languages can be possible without confusion. They belong to two different systems of thought and language, and each set of terms must be understood in relation to the thought-and-language system to which it belongs. In order to compare the two ideals I have to consider what is said about each within its own language system, and I think I have to relate each to a neutral language, or a mid-term such as reconciliation. So, I will examine the possibility of an interface between psychology

and theology. And then, I will ask the question of reconciliation, on the one hand using Jung's psychological solution and using the Tillich's theological solution on the other hand. In order to compare the two ideals, the first thing I have to do is to consider what Jung and Tillich say about the goals of human experience. My thesis should be based on the accuracy of my reporting Jung's and Tillich's positions, and the adequacy of the comparison between the two without either being subordinated to the other.

I assume that these two comparable processes indicate that they are prime subjects for a contemporary psychological-theological dialogue; where psychological language and research will help us understand the religious experience, and where religious language and research into religion will understand the psychological experience. It is important to recognize the mutual interdependence of theology and psychology in that both can inform, clarify, and amplify each other. By paralleling the psychological and theological sources, it will be possible to elucidate the appropriate mutual relationships for understanding human nature and human condition. And there can be drawn from these correlations the data needed to conceptualize a more inclusive model of reconciliation.

So the point of my research is to show that Jung's insights into the individuation process may be fruitfully appropriated to better understand the Christian experience of

salvation and that, conversely, Tillich's insights into the essentialization may be fruitfully appropriated to better understand the experience of wholeness. In conclusion, I understand that depth psychology is basically focused on a method of dealing with self-estranged personality; it is the way to the reconciliation of such personality with itself. Jung says, the modern person wants to learn "how he is to reconcile himself with his own nature- how he is to love the enemy in his own heart and call the wolf his brother."¹ Nobody feels oneself accepted unless the very worst in him or her is accepted too. We can accept the other one at his or her worst only if we accept ourselves at our worst.² This is the idea of reconciliation in Jung's thought.

I assume that some fundamental Christian ideas are presupposed in Jung's ideas of reconciliation. Without the assumption of essential unity of life- a consequence of the Hebrew-Christian belief in creation- no conception of reconciliation is possible. In this conception a hidden Christology can be discovered, namely, the idea of reconciliation by participating in the suffering which takes the estrangement of life, or society or personality upon itself.

By way of conclusion to the introduction, I would

1. C. G. Jung, Modern Man in Search of a Soul (New York: A Harvest/HBJ Book, 1933), P. 237.

2. Ibid., P. 234.

discuss the organization of my work. First, I am going to explain the state from which Jung and Tillich seek to find a saving structure of persons. In order to do this, I need to draw a parallel between Jung's account of a person as being in a state of antagonism between consciousness and the unconscious, and Tillich's account of a person as being in a estranged state of existence. Secondly, I will expound the process in which something important happens to a person. It will be shown in the process of individuation how a person is led to accept the unconscious in order to experience the appearance of the self. And at the same time, it is explained in what way the transition from existence to essentialization happens in order to experience the New Being. Thirdly, I am going to draw a parallel between the two goals. An account of Jung's concept of the self will be considered as that which united the opposites and as itself a union of opposites. And I also make an enquiry into the nature and function of Christ, showing that he too unites the opposites through the work of the spirit and is himself a union of opposites. During the course of the research work, I expect that the similarities and differences between the two ideals will emerge.

Chapter 1

The Christian-Jungian Dialogue

1) Theological Interpreters of Jung

Before entering the main study area of this paper, I will survey the variety of responses to Jung's position on Christianity. This will be the starting point in order to clarify the nature of the issues for theologians who would wish to come to terms with Jung, and to shed some light on the subject of this paper. However, I will not offer here an exhaustive survey. Rather I will limit myself to a representative sampling of selected numbers of resources. Among others, Buber, Clift, Goldbrunner, Hanna, Heisig, Homans, Moreno, Kelsey, Sanford, Schaer, and White will be examined briefly.

There has been much focusing on the pieces of the relationship between Jung and Christianity without any fundamental agreement on the nature of the phenomenon. According to Murray Stein, the portraits that Jung's interpreters have painted can loosely be grouped into four basic clusters.¹ Each points to a particular aspect of Jung's identity; the empirical scientist, the hermeneutical revivalist, the therapist of souls, and the post-Christian modern person.

1. Murray Stein, Jung's Treatment of Christianity (Wilmette, Illinois: Chiron Publications, 1985), P. 4.

The first group of interpreters sees Jung's writings on Christianity as the work of an empirical scientist. According to this view, Jung started his scientific work on the basis of empirical facts, that is, those observable, inner psychological events, and applied it to Christianity as he applied it to Tibetan Buddhism, primitive religion, Taoism, and all other religions. Here, Jung's findings on Christianity are regarded only as the religious function of the human psyche without the possibility of knowing the religious object.

Victor White had investigated in this view the similarities and differences in Jung's thought and theological tradition on issues of revelation, the Trinity, the understanding of evil. In doing so, he wanted to find empirically based, scientific evidence for Christian teachings which corresponds to the existence of psychological structures and dynamics.² His aim is to initiate and sustain a wide-ranging dialogue with Jung. To White's mind, Jung's psychology can be combined with a firm grasp of scholastic philosophy and theology.

However, White began to face mounting difficulties during the process of exploration. The most troubling of these is Jung's critique of the Christian understanding of

2. Victor White, Soul and Psyche: An enquiry into the relationship of psychology and religion (London: Collins, 1960), pp. 11-31.

evil and his interpretation of the image of God in man.³ The question is how he could reconcile Jung's religious ideas with his Catholic faith. As a result, he came to criticize Jung's "quasi-Manichean dualism" and his confusion in relationship to the privatio boni.

In a letter of response, Jung attempted to clarify the problem:

The question of Good and Evil, so far as I am concerned with it, has nothing to do with metaphysics; it is only a concern of psychology. I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism.⁴

Jung's position from a psychological perspective is clear and understandable. Jung wanted to keep to his psychological point of view, and thus said, "Evil is -psychologically speaking- terribly real. It is a fatal mistake to diminish its power and reality even merely metaphysically. I am sorry, this goes to the very roots of Christianity."⁵ He accused White of being able to deal with a concept like non-being because White is concerned only with conceptual existence and not with real things, and thus he concluded, "That is, I suppose, the reason why the unconscious turns for you into a

3. Ibid., pp. 141-65. See also his God and the unconscious (London: Harvill Press, 1952), pp. 18-24.

4. C. G. Jung, Letters, Vol. I: 1906-50. Trans. R. F. C. Hull (Princeton: Princeton University Press, 1973), pp. 540-1.

5. Ibid.

system of abstract conceptions."⁶

Meanwhile what White perceived is Jung's seeming inability or unwillingness to maintain his distinction between the image of God and the reality of God.⁷ White felt that Jung did not realize the religious necessity for maintaining God's absolute transcendence. Thus, he was disturbed by Jung's concentration on immanence, particularly in Answer To Job, so as to fall into a "deadlock of assertion and counter-assertion." Thus White had concluded that Jung's empirical method was infected by Kantian epistemological dismissal of metaphysics.⁸ He thought that Jung had not been careful enough to stay with his empirical science for contribution to the psychological study of Christianity.

At this point an unanswered question for White would be discussed in Buber's critique of Jung- the inconsistency of his empirical standpoint and the hiding of his real identity as a philosopher or heretical theologian.⁹ To Buber's mind, Jung's psychology of religion is a "pseudo-religion" because it fails to "bear witness to an essential personal relation to One who is experienced or believed in as

6. Ibid.

7. White, Soul and Psyche, pp. 51-54.

8. C. G. Jung, Letters, Vol. 2: 1951-61 (Princeton: Princeton University Press, 1975), P. 58, n.1

9. Martin Buber, Eclipse of God (New York: Harper and Brothers, Harper Torchbook Edition, 1957), pp. 136-37.

being absolutely over against one.¹⁰ To Buber's mind, Jung's interpretation of Christianity is at its heart a religious psychology in which no distinction is possible between the subject and object of religious experience. If the God-question is that of the voice from the depths of the human soul, the content of such a revelation is presumed to emanate from the soul, to have been produced by it.¹¹ It is a question of the soul experiencing itself. Buber warned that "the new psychology protests that it is 'no world-view but a science' [and yet] it no longer contents itself with the role of an interpreter of religion. It proclaims the new religion, the only one which can still be true, the religion of pure psychic immanence."¹²

Buber's critique focused on his assertion that Jung failed to make the distinction between God and the soul or self. In doing so he was infected by the psychological reductionism to undercut the very ground of Judeo-Christian theism. It is inadequate differentiation between the human soul's experience of itself and of the divine, between self-image and God-image, and so between religious and psychological questions.

What Jung is to be criticized for. . . is that he oversteps with sovereign license the boundaries of psychology in its more essential point. . . he makes

10. Ibid., P. 78.

11. Ibid. PP. 78-79. and 82.

12. Ibid. PP. 83-84.

assertions about religious subjects which overstep the realms of the psychiatric and the psychological- contrary to his assurance that he remains strictly inside them.¹³

Thus Buber criticized Jung's thought on a theological level in a way similar to White. This approach to Jung's position on Christianity is pursued by several other theologians such as Moreno, Heisig, Hostie et al. They made a similar analysis of the texts followed by theological or philosophical criticism. They have criticized Jung for having made fundamental theological or philosophical mistakes. Moreno criticizes Jung's position in this way:

In Jung, the picture of Christian mysticism is incomplete and often erroneous, for neither is the doctrine of these mystics a genuine source of Christian contemplation, nor have gnosticism and alchemy any bearing on authentic Christian spirituality. We identify the self with wholeness and holiness, but also with perfection which cannot include evil, but only good. Jung's capital mistake is to ascribe duality to the Godhead: then, accordingly, the human self a faithful image of God requires duality, too.¹⁴

Heisig traces the development of Jung's thinking on the existence and function of a God-image within the human psyche, and offers a critical analysis on this subject.¹⁵ Heisig criticizes Jung's claim to scientific status of his work about the Imago Dei. According to his study, Jung's

13. Ibid. PP. 78, 133.

14. Antonio Moreno, Jung, Gods, and Modern Man (Notre Dame, Indiana: University of Notre Dame Press, 1970), P. 144.

15. James Heisig, Imago Dei: A Study of C. G. Jung's Psychology of Religion (Lewburg, Penn: Bucknell University Press, 1979)

thought on religion is changed by the reevaluation of the psychological meaning and sources of religious images and thoughts. Heisig says:

...the God-concept represents "a certain sum of energy(libido)" that has been projected from its unconscious origin onto a metaphysical reality....

By viewing God as a symbolic representation of a certain sum of psychic energy, Jung is able to conclude that in honoring God one is really honoring one's own libido. His intention is not to divinize the libidinal substratum, but rather to psychologize that which men project as divine.¹⁶

From this early association of God with the libidinal substratum, Jung moved to his more sophisticated Kantian epistemological stance.

"A belief proves to me only the phenomenon of belief," he asserts, "not the content of the belief." The only certitude he permitted himself was that of the subjective feeling of an actual psychical experience of powers one sensed were superior to consciousness- and it mattered little, in the end, whether one named those powers "the unconscious," "elan vital," or "God". . . . Jung shows no hesitation in referring to the cornerstone of his psychology- the collective unconscious- as "God," convinced as he was that he was speaking of the very thing that men at all times and places have called God.¹⁷

But the examination of the question whether or not Jung equates God and the unconscious never ended with Heisig. The question still remains, for Jung routinely responded that he was not a theologian or a philosopher but an empirical

16. Ibid. P. 26.

17. Ibid., PP. 98-99.

psychologist.¹⁸

A second group of interpreters sees Jung's position on Christianity as the hermeneutical revivalist. They have viewed Jung as an interpreter of Christianity to modern person and assumed his approach to depth psychology as performing a function for Christianity. It may help man see the connection between the sacred truths and his own psyche.¹⁹ One does not need new religious truths but rather to reconnect to the underlying meaning of ancient Christian symbolism. Jung's writings on Christian themes may lead modern person to return to Christianity and to discover its rich symbolic meanings. Wallace Clift writes:

For Jung and most of the people who came to him for help the Church had ceased to perform the theological task of translating the truths of the tradition into the thought forms of its day. For religion to be able to meet the needs of its day (to answer the question of meaning) it must be in accord with, and understandable in the language of, the scientific knowledge of the time.²⁰

Jung often says that the symbols of Christianity provide it with "no basis in any experience that would demonstrate its truth."²¹ It does not mean that they are no

18. C. G. Jung, The Symbolic Life, C.W. Vol.18 (Princeton: Princeton University Press, 1976), pars. 1504-1508

19. C. G. Jung, Psychology and Alchemy, C.W. Vol. 12 (Princeton: Princeton University Press, 1968), P. 13.

20. Wallace B. Clift, Jung and Christianity (New York: Crossroad, 1985), P. IX, see also Jung, Modern Man in Search of a Soul (New York: A Harvest/HBJ Book, 1933), P. XI.

21. C.W. 9(II), par. 276

longer true, but that they no longer communicate. Thus the task of depth psychology as Jung understood it is to link modern man to his or her primary religious experience. Five months before his death, Jung confessed: "What I have tried to do is to show the Christian what the Redeemer really is, and what the resurrection is. Nobody today seems to know, or to remember, but the idea still exists in dreams."²²

According to this view, Jung is seen as the friend of Christianity to revitalize the religious experience underlying the ancient symbols of Christian faith. Many authors stand in this line, such as Clift, Cox, Goldbrunner, Hanna, Kelsey, Sanford et al. Morton Kelsey and John Sanford have investigated dreams in relation to this aspect of Jung's work and have used without question their hermeneutical method to reinterpret Christianity.²³ David Cox, in his work of comparing St. Paul's doctrine of justification to Jung's psychology of individuation, argued that a transcendent God was wholly compatible with Jung's theories.²⁴ Josef Goldbrunner reinterpreted holiness as wholeness, although he objected to Jung's psychologicistic

22. McGuire and Hull, Jung speaking (Princeton: Princeton University Press, 1977), P. 468.

23. Morton Kelsey, Dreams: The Dark Speech of the Spirit. A Christian Interpretation (Garden City: Doubleday, 1968), and John Sanford, Dreams: God's Forgotten Language (Philadelphia: J. B Lippincott, 1968)

24. David Cox, Jung and St. Paul. (London: Longmans, Green and Co., 1959)

immanentism which is "the levelling down of supra-psychic realities to the level of purely psychic reality."²⁵

These authors share the view that reconciling the Jungian position with the traditional theology, up to a certain point, did not cause any serious problems. The major characteristic of this view is its alternative use of Jung's ideas, "to repudiate portions of his substantive work while retaining the method."²⁶ While they have adapted some Jungian concepts in their work, on the other hand they have rejected Jung's views or had to revise their own understanding of Christianity. Many of them do not drive to intellectual integrity or do not wrestle with the inconsistencies in any attempt to reconcile them, but just use what is useful from Jung's thought. It is true that in Answer to Job there was no contribution to Christianity according to this view. Rather there was Jung's claim to reconstruct major Christian doctrines, which went far beyond a hermeneutical effort to rediscover old symbolic meanings for modern man. Hanna understood well this problem.

The reader must understand that while he will discover in Jung's writings testimonies to the value and importance of the deepest aspects of our Christian faith, he will also find a critique of it

25. Josef Goldbrunner, Individuation, trans. Stanley Godman (Notre Dame, Ind.: University of Notre Dame Press, 1964), P. 172. See also his Holiness is Wholeness (London: Burns and Oates, 1955)

26. M. Stein, Jung's Treatment, P. 11. (e.g., White in his own interpretation of the Book of Job in Soul and Psyche 1960; Sanford in his book Evil 1981).

that at times quite makes us gasp. What does one do, for instance, with a piece of writing such as Answer to Job.²⁷

Jung's writings are basically clinical elaborations of questions that arose in his own life and in the lives of his patients. This experience led him to be preoccupied with religious questions, for Jung discovered that many of his mature patients did not find a solution to the problems until they found a religious meaning to their life. This growing awareness of the function of religion led Jung to consider various aspects of Christian dogma. Hans Schaer took this side of Jung's position. This is a third way of interpreting Jung's writings on Christianity.

According to this third view, Jung's real identity was a physician whose main concern was not Christianity but modern men who identified themselves as Christian. Schaer expressed this point of view:

he is, by profession, a medical pastor of souls, and, year in year out, hundreds of people come to him with their psychological difficulties, their troubles and worries, their thoughts and experiences. And not only that: he must, in one way or another, help them. Thus, he not only possesses a very deep insight into the spiritual life of modern man; he has also to look round for what can help these sufferers.²⁸

Because for Jung religion is rooted in the unconscious, he

27. C. G. Hanna, The Face of the Deep: The religious ideas of C. G. Jung (Philadelphia: Westminster Press, 1967), P. 13.

28. Hans Schaer, Religion and the Cure of Souls in Jung's Psychology (New York: Pantheon Book, 1950), P. 201.

could show how it has access to the whole of man's psychic life, and not just his consciousness.

Religious experience can be defined by saying that it tends towards psychic integration. Religion is the acknowledgement of the things that consciousness fails to realize...religion contributes substantially to a man's total structure, and a living religion is needed for the full development of personality.²⁹

In this sense Schaer interpreted the religious life of man as the therapeutic process toward psychological health and growth- the psychological well-being of practicing Christians. Jung often spoke of religion as the world's great psychotherapeutic system. For Jung the physician, the final criterion of a religious doctrine's value is its psychological impact. But the problem of this view is its narrow focus on individual Christians. Schaer misunderstood in this sense Jung's position on Christianity.

Stein proceeds with Schaer's issue at this point. He sees Jung's identity as a therapist not only for individual Christian but also for Christianity itself.³⁰ Jung, who was guided by the desire to heal Christianity, undertook the treatment of the religious tradition of Western culture. As psychotherapist Jung encountered something of this collective cultural problems in every one of his patients and carried on the therapeutic work with the culture as well as with the individual patient. Thus, he came to respond to a deep need

29. Ibid. P. 136.

30. Murray Stein, Jung's Treatment, P. 17.

for transformation within Christianity itself. Thus the nature of Jung's relationship to Christianity, according to Stein, can be described in the psychotherapeutic relationship with its central concerns for the patient's psychological health and wholeness. Stein tries to make it clear that Jung's treatment of Christianity corresponded exactly with his psychotherapeutic methods.

Jung interpreted Christianity after the pattern of his own psychology. There is a great value to Jung's empirical psychology, and even to his insights about the deficiencies and weaknesses of Christianity. The question is if there is any possibility for Christian theology to admit the vitality of this approach without suffering the loss of its own distinctive nature and method. Is Jung's position a direct development of traditional theology or a replacement for it?

There is fourth point of interpretation in this context. Some of Jung's interpreters have responded to this question. According to this view, Jung's interpretations of Christianity were "attempts to resolve a conflict between his emotional attachment to tradition and his equally strong intellectual and moral commitment to modernity."³¹ His complex relationship to Christianity was the product of a typical dilemma faced by Western intellectuals in the late-nineteenth and early-twentieth centuries. It is true that

31. Ibid. P. 14.

Jung often stated modern man's loss of emotional and intellectual containment in a tradition of religion. Thus he tried to recover the lost tradition by creating his psychological theory which enabled him to assimilate Christian tradition on the one hand, and enabled him to repudiate its central demands for belief on the other hand. This means that he stood outside Christian faith to interpret freely the tradition of Christianity.

Homans portrays Jung's work as both a manifestation of and commentary upon the nature of modernity and the rise of psychological man. He raises the question whether Jung developed a set of interpretive categories by which he could see through and explain away traditional Christianity or if he translated traditional Christianity into terminology acceptable to modern man without altering the traditional doctrines.³² Homans answers both questions in the affirmative.

Homans focuses on Jung's central theoretical contribution, the process of individuation whose final achievement is an encounter with "the god within." It is the occasion for reassessing commitments to traditional religious symbols, and for what Homans calls the "double movement" of repudiating those symbols' oppressive, dogmatic aspects while assimilating the deeper, personal reality of

32. Peter Homans, Jung in Context: Modernity and the Making of a Psychology (Chicago: University of Chicago Press, 1979), P. 183.

the numen undergirding the wholeness of person.³³ Moreover, the individuated man must come to terms with the surrounding social order. So, according to Homans, Jung shifted his identity from prophet of the inner godhead to social critic giving voice to the modern consciousness.³⁴

Thus, one of Homans's major goals is to describe Jung's writings on Christianity as his personal achievement in balancing the assimilation and separation of tradition. This way of approach might underestimate Jung's concern for Western culture and the Christian tradition. I am afraid that these interpreters such as Homans, Edinger³⁵ Rieff³⁶ tend to be reductionistic, and too personalistic.

In this manner, the variety of theological interpretations of Jung shows significant tension between Jungian psychology and Christian theology, and these points of conflict also suggest that there is much room for the dialogue between theologians and Jung. All these images of Jung are rooted in Jung's own statements. Each image represents one aspect of his total image. Jung's profound contact with the psyche urged him to go far beyond his consulting room. Nevertheless Jung always returns to the

33. Ibid., pp. 189ff.

34. Ibid., pp. 199-202.

35. E. F. Edinger, "Depth Psychology as the new dispensation," Quadrant 12/2(1979): 4-25.

36. Philip Rieff, The Triumph of the therapeutic (New York: Harper and Row, 1966)

same point, that is, the concern for the psychological well-being of humankind. He recognized that there was a certain kind of knowledge like that dealing with the question of life after death which seems to surpass psychological boundaries. However, Jung's psychology attempts to be a science which listens to and observes the whole psyche, and thus it does not want to limit the answers that the psyche as a whole can give. Jung maintained this scientific viewpoint even when he was talking about God. He tried to make it clear that he was not presuming to talk about God Himself, but only the image of God as it exists in person. Jung's appreciation of Christianity did not go beyond this perspective. One need not read Jung as a theologian and accept his interpretation of Christianity in order to make theological use of him.

2) Jung's Understanding of God

Jung's psychological system rests on his positing of oppositions as the basic principle of the psyche. Jung would hold that the opposites are organically related to each other in the life of the psyche. His thought is described as dialectic in so much as the opposites share an underlying unity. Thus, Jung himself recognized the fundamentally polar

nature of his thought.³⁷ This phenomenon can be well seen in his understanding of God, especially from the point of view of evil as privatio boni, of his concept of God as an internal antinomy and the Imago Dei as a complexio oppositorum, a totality or wholeness which includes all opposites, and his understanding of man's nature as antinomial. This is Jung's basic position regarding God.

In his using the word "God" Jung has been variously interpreted not only as a metaphysician, but also as a gnostic theologian. It is true that he was not talking about God Himself, but only the image of God in the human psyche. As seen before, Jung always got into much trouble with theologians who repeatedly mistook him speaking about God. Throughout his works, Jung had responded that he was doing nothing of that kind and vigorously explained what he meant by the word "God."³⁸ In spite of his explanations, he was not taken at face value and was still left a certain suspicion. In his Forward to White's God and the Unconscious, Jung made a distinction:

One of the main difficulties lies in the fact that both (psychology and theology) appear to speak the same language, but this language calls up in their minds two totally different fields of association. Both can apparently use the same concept and must then acknowledge, to their amazement, that they are speaking of two different things. Take, for

37. C. G. Jung, Freud and Psychoanalysis, C.W. Vol. 4 (Princeton: Princeton University Press, 1970). P. 329.

38. C. G. Jung, "A Reply to Martin Buber," The Symbolic Life, C.W. 18, PP. 663-670. See also Letters I, P. 384.

instance, the word "God." The theologian will actually assume that the metaphysical Ens Absolutum is meant. The empiricist, on the contrary, does not dream of making such a far-reaching assumption, which strikes him as downright impossible anyway. He just as naturally means the word "God" as a mere statement, or at most as an archetypal motif which prefigures such statements. For him "God" can just as well mean Yahweh, Allah, Zeus, Shiva, or Huitzilopochtli. The divine attributes of omnipotence, omniscience, eternity, and so on are to him statements which, symptomatically or as syndromes, more or less regularly accompany the archetype. He grants the divine image numinosity—that is, a deeply stirring emotional effect. . . As a psychiatrist. . . he is aware that beyond provable facts he can know nothing and at best can only dream, and he considers it immoral to confuse a dream with knowledge.³⁹

From the above quotation one can realize that Jung's intention is obviously to distinguish the image of God from God Himself. He is always speaking of the archetypal image of God. In his letter to Philp, Jung said, "I, Jung, do not need to believe—since belief always means doubt—rather I know of the existence of the archetypal image of God since I have experienced its numinosity."⁴⁰ Such a statement does not say anything about the existence of the metaphysical reality "God," but the existence of a God-archetype which is the empirical symbol of totality. Thus, for Jung all statements about the God-image can apply also to the archetype of wholeness which, from the psychological point of view, is the archetype of the self. "What, for Jung, is

39. C. G. Jung, Psychology and Religion: West and East C.W. Vol. 11, Trans. R. F. C. Hull (Princeton: Princeton University Press, 1969), par. 454

40. C.W. 18, P. 707.

psychologically real is the archetype of totality which exists in the human psyche and which is projected onto various external conceptions and representations of God."⁴¹ So, the various God-images in the religious tradition are conscious symbols of the unconscious quest for wholeness. Jung expressed this idea as follows; "Unity and totality stand at the highest point on the scale of objective values because their symbols can no longer be distinguished from the Imago Dei. Hence all statements about the God-image apply also to the empirical symbols of totality."⁴²

Likewise, Jung steadfastly refused to make any statements about metaphysical objective reality. Sometimes his statements about archetype, especially about the self-archetype, sound as if he were talking about God. From a certain point of view, the distinction between God Himself and the self-archetype seems no longer possible since, for Jung, the psyche is the only thing we can understand.⁴³ This does not mean that both are identical, but, at the level of experience, both represent wholeness or totality as the experience of the reconciliation of opposites.

The archetypal level is the level of the real for Jung. The images, symbols, myths, rituals, and dogma in

41. James Forsyth, Freud, Jung and Christianity (Ottawa: The University of Ottawa Press, 1989), (P. 189.)

42. C. G. Jung, Aion, C.W. Vol. 9, Part II (Princeton: Princeton University Press, 1968), par. 60

43. C.W. 12, par. 20

religious tradition point to the existence of a God-image, and this image is no longer distinguishable from the archetype of the self. In fact God and self-archetype are essentially unknowable and, therefore, irrepresentable directly. Both are apprehended only through the symbolic expressions which are projected onto external reality. We become conscious of them only by encountering the images and symbols. This does not mean that only the psyche exists.

Jung stated:

In my effort to depict the limitations of the psyche, I do not mean to imply that only the psyche exists. It is merely that, so far as perception and cognition are concerned, we cannot see beyond the psyche. Science is tacitly convinced that a non-psychoic transcendental object exists. . . . I have never been inclined to think that our senses were capable of perceiving all forms of being. I have therefore even hazarded to postulate that the phenomenon of archetypal configurations- which are psychoic events par excellence- may be founded on a psychoic base, that is, upon an only partially psychoic and possibly altogether different form of being. For lack of empirical data, I have neither knowledge nor understanding of such forms of being which are commonly called spiritual.⁴⁴

This expresses that the psychological facts are looked at as manifesting the non-psychoic object that cannot be known directly. Jung is convinced that he is dealing with real things, but he is equally convinced that they remain unknowable in themselves and are only known through the psychological phenomena that manifest them in symbolic form. Therefore it can be said that the archetype is "the medium

44. C. G. Jung, Memories, Dreams, Reflections (New York: Vintage Books, 1965), P. 351.

from which religious experience seems to flow. . . the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem."45 "Psychology can only discover the archetype- the human basis of religion- and cannot deal with the more ultimate question of God's objective existence."46 Jung intended to preserve a distinction between the metaphysically real about which he can say nothing, and the psychologically real, which is the domain of the empiricist.

Jung understood that the terms philosophy or theology lack the grounding in empirical experience. So, he used them to describe the area that lay outside of science and also lay beyond the possibility of any sure knowledge. Jung said, "All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world."47 Passages like this reveal Jung's inner tendency to go beyond a statement of the scientific method and move towards a position about the nature of knowledge itself. Since Jung lived so completely within the perspective of his own method, he maintained this viewpoint in dealing with the concept of God. Jung felt there was no way to distinguish between the experience of God

45. C. G. Jung, Civilization in Transition, C.W. Vol. 10, trans. R. F. C. Hull (Princeton: Princeton University Press, 1970), par. 565

46. J. Forsyth, op. cit., P. 192.

47. Jung, Memories, P. 352.

and the experience of the unconscious. Yet Jung realized that the term God recognizes another psychological note in which we experience the workings of these autonomous concepts. "The great advantage of the concepts 'Daimon' and 'God' lies in making possible a much better objectification of the vis-a-vis, namely a personification."⁴⁸

This concludes the review of the literature on Jungian-Christian dialogue. The next step is to focus upon the theories of Carl Jung. It is hoped that through this phenomenological approach a solid foundation will be built for understanding the reconciling process. His work is crucial for the task of this paper, for many of his clinical proposals were directed toward a psychic wholeness -a final reconciliation which results a creative balance within the psyche. This process of coming to selfhood he termed individuation. It will be discussed in detail in the following chapter.

48. Jung, Memories, P. 337.

Chapter 2

Jung and Individuation

1) Jung and the Unreconciled

In Jung's view there was a special tendency toward the intellectual; that is, overvaluation of thinking which could alienate a person from his or her emotional roots. It is true that the nature of person has been understood as a purely intellectual, rationalistic reality. His or her capacity was to be seen primarily in terms of concern for conscious reasoning. All attempts to interpret the nature of person were related to a rational view of human nature.¹

This extreme tendency of the last few centuries can be marked as "the ages of ego" which is the most concentrated expression of the nature of person. And this has led to a strong reaction as the form of compensation which is the claim of recognition to the natural instincts and needs within human nature. Neurotic symptoms, dreams, and other manifestations of the unconscious were often expressions of the other side of human nature trying to assert itself. Therefore, the main concern of the present understanding of human nature tends toward this other side of human nature trying to explore its influence on the whole of human life.

1. Friedrich Seifert, Die Wissenschaft vom Menschen der Gegenwart (Munich: 1930), P. 11. Quoted in Goldbrunner, Individuation (Notre Dame: University of Notre Dame Press, 1964), P. 175.

A. Location of Irreconciliation

Jung's basic structure of the personality theory can be found in his understanding of opposites in the psyche. As the principle of the psyche, Jung posits his psychological system in oppositions of various polar tensions which are the psyche's energy. Without opposing tendencies the energy for life would not exist.

A psychological theory, if it is to be more than a technical makeshift, must base itself on the principle of opposition; for without this it could only re-establish a neurotically unbalanced psyche. There is no balance, no system of self-regulation, without opposition. The psyche is just such a self-regulating system.²

For theoretical reasons as well there must be some such tension of opposites in the psyche, otherwise no energy would be possible, for, as Heraclitus has said, "war is the father of all things."³

Unless the structural divisions within the psyche are acknowledged and dealt with appropriately, they become the root of most of the problems that afflict individuals, relationships, and society as a whole.

Jung had a keen awareness of the split in the psyche into the two extremes. It is Jung's intention to point to the bipolar character of psychic reality, and also to emphasize its all-embracing nature. This bipolar opposition

2. C. G. Jung, Two Essays on Analytical Psychology, trans. R. F. C. Hull, C.W. Vol. 7 (Princeton: Princeton University Press, 1970), par. 92

3. _____, The Structure and Dynamics of the Psyche, C.W. Vol. 8 (Princeton: Princeton University Press, 1981), par. 99, see also C.W. Vol. 7, par. 111, C.W. Vol. 14, par. 1

and its dynamic relation generates tension and conflict which are vital components of the psyche; "the psyche appears as a dynamic process which rests on a foundation of antithesis, on a flow of energy between two poles."⁴ It is the relationship between one's self and the different parts of one's own psyche that provides the framework in which one situates one's account of the unreconciled. Because of conscious attitudes tending to persist, one's manner of adaptation begins to suffer from what Jung called "consciously willed one-sidedness."⁵ One-sidedness leads to illness because sooner or later each side encounters a situation "incompatible with the habitual attitude of consciousness."⁶ This one-sidedness in the flow of energy increases what Jung terms complexes, which he defines as "certain constellations of psychic elements grouped round feeling-toned contents."⁷ A complex is the basic structural element of the psyche. Jung described complexes as the cause of breaking up the pairs of opposites - "the inherent tendency of the psyche to split."⁸

Thus the theoretical basis of Jung's understanding of

4. C. G. Jung, Memories, Dreams, Reflections (New York: Vintage Books, 1965), p. 350.

5. C.W. 8, The Structure, par. 255

6. Ibid., par. 201

7. Ibid., pp. 10-11.

8. Ibid., P. 122.

irreconciliation is shaped from the notions of psychic energy, complex, and dissociation. It is clear that Jung viewed unreconciled psyche as a form of disrelation between psychic opposites. The existence of the repressed opposite in the unconscious acutely disturbs the psyche, thereby losing the balance of the interaction between conscious and unconscious: "...the repressed opposite..., instead of working as an equilibrating force, has an obstructive effect, thus hindering the possibility of further progress."⁹ Seemingly irreconcilable opposition and the tension of energy which produces painful conflict is the basic condition of the psyche. Jung said,

Multiplicity and inner division are opposed by an integrative unity whose power is as great as that of the instincts. Together they form a pair of opposites necessary for self-regulation, often spoken of as nature and spirit. These conceptions are rooted in psychic conditions between which human consciousness fluctuates like the pointer on the scales . . . this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy.¹⁰

Therefore, for Jung finding a midway was inevitable. He tried to heal the split by way of transforming conflict into a complementary relationship. Jung said:

If we picture the conscious mind with the ego as its centre, as being opposed to the unconscious, and if we now add to our mental picture the process of assimilating the unconscious, we can think of this assimilation as a kind of approximation of conscious and unconscious, where

9. Ibid.

10. Ibid., pars. 96,98

the centre of the total personality no longer coincides with the ego, but with a point midway between the conscious and unconscious.¹¹

In this way he sought to reunite the intellect with the law of the unconscious. By paying attention to the voice within, the individual achieves a new synthesis between conscious and unconscious, and a realization of the meaning of life. "Only the man who can consciously assent to the power of the inner voice becomes a personality."¹²

Individuals are impelled by their inner nature to seek their own path, which enables them to make fine discriminations among opposition existing in the personality. Although human psyches share a basic structure, the individual psyche is "an endlessly varied recombination of age-old components."¹³ In this way Jung concentrated upon the individual's relations with the different parts of his own psyche. A person who understands and comes to terms with the different aspects of his inner being is enabled to live life more completely.

Jung understood the psyche to be a self-regulating system structured in polarities, such as consciousness-the unconscious, reason-instinct, male-female etc. As an integral part of the psychic system, the idea of self-

11. C.W. 7, Two Essays, par. 365

12. C. G. Jung, The Development of Personality, C.W. Vol. 17 (Princeton: Princeton University Press, 1954), par. 308

13. Jung, Memories, p. 235.

regulation and compensation runs through the whole of Jung's scheme of how the mind works.

Whenever life proceeds one-sidedly in any given direction, the self-regulation of the organism produces in the unconscious an accumulation of all those factors which play too small a part in the individual's conscious existence. For this reason, I have put forward the compensation theory of the unconscious as a complement to the repression theory.¹⁴

Most commonly, dreams were compensatory to the conscious point of view; expressions of aspects of the individual which were neglected or unrealized; or like neurotic symptoms, warnings of divergence from the individual's proper path. Given a fundamental state of opposition between the conscious and unconscious points of view, the natural tendency of the psyche is to put in the unconscious the compensatory position to the conscious one.

In addition to this, the unconscious contents are projected to the world of external reality in our dreams and fantasies and myths and symbols. It is through this mechanism of projection that the unconscious contents are expressed in the form of myth and symbol. Jung saw projection as an unconscious, autonomous process whereby an unconscious content belonging to the subject is transferred to the object so that it appears to belong to the object. As all unconscious contents are projected, the shadow, the dark side of personality, may come to be experienced first in a

14. C.W. 10, Civilization, par. 20

projection. The individual can hate and condemn freely the weakness and evil he sees in others, while maintaining his own sense of righteousness.¹⁵ It is by withdrawing the projection that the basic problem of the split between consciousness and unconsciousness which is the location of irreconciliation is solved -thus moving consciousness toward a higher level. To withdraw a projection is to recognize that the unconscious motif of the subject's own psyche has been attached unconsciously to the object. Jung said, "The projection ceases, the moment it becomes conscious, that is to say when it is seen as belonging to the subject."¹⁶

There is, therefore, within every individual, a striving toward unity in which divisions would be replaced by consistency, opposites equally balanced, consciousness in reciprocal relation with the unconscious. If one pole of a polarity is excessively emphasized, the energy will flow into its opposite. Human nature is inherently a self-regulating system, always working out an equilibrium of oppositions. This regulatory function of the opposites, Jung called

15. Edward F. Edinger, "An Outline of Analytical Psychology," Quadrant, I (Spring, 1968), p. 11.

16. C. G. Jung, The Archetypes and the Collective Unconscious, C.W. Vol. 9, Part I (Princeton: Princeton University Press, 1968), par. 121

enantiodromia.¹⁷ It does not mean a process of alternating between one extreme and another. It suggests rather that the pendulum swing between extremes tends toward a more humane centeredness capable of relating two extremes without identifying with them.¹⁸ Eventually everything is transformed into its opposite.

In this sense neurotic symptoms might be compensatory; part of a self-regulating mechanism whose aim was the achievement of a better balance within the psyche. Jung's theory of the genesis of neurosis and his theory of the compensatory nature of the psyche, both derive from his basic assumption of opposition and the ensuring tension of energy within the psyche. Thus, the goal of personality growth is the overcoming of one-sidedness and the achieving of wholeness through the assimilation of the unconscious contents into consciousness. Jung called the journey toward wholeness the "process of individuation," and it is toward the study of this process that the thrust of his later work is directed. Jung's aim was to guide people along the path of individuation.

This idea became linked with two aspects of Jung's model of human personality, types and intrapsychic structure.

17. C. G. Jung, Psychological Types, C.W. Vol. 6 (Princeton: Princeton University Press, 1971), par. 708, see also C.W. 7, Two Essays, par. 111

18. J. P. Dourley, The Illness That we Are (Toronto: Inner City Books, 1984), p. 28.

Compensation and self-regulation are integral parts of the two models. Jung later proposed that the psyche operated by four functions: thinking, feeling, sensation, and intuition. Any one of these functions could be predominant in an individual's way of dealing with experience and determine what type of personality one has. Jung also proposed the total psyche as divided into three layers. The top or surface layer is the realm of consciousness. Below this lie the two layers which constitute the personal unconscious and the collective unconscious.

Consciousness is that realm of psychic experience of which we are aware. It is the realm of thoughts, ideas, attitudes and values. It contains the basic orientation through which one relates to society, and it is the centre of rational and logical analyses. At the centre of consciousness stands the ego. Jung said, "By ego I understand a complex of ideas which constitutes the centre of my field of consciousness and appears to possess a high degree of continuity and identity."¹⁹ To distinguish the ego from the field of consciousness, he also referred to it as "the subject of consciousness." Jung wrote:

. . . The ego is never more or never less than consciousness as a whole. As a conscious factor the ego could, theoretically at least, be described completely. But this would never amount to more than a picture of the conscious personality; all those features which are unknown or unconscious to the subject would be missing. A total picture

19. C.W. 6, Types, par. 706

would have to include these.²⁰

Thus, the ego is only the centre of consciousness, not the centre of the whole psyche. Throughout childhood, the ego gradually develops out of the unconscious. The ego carries one's sense of identity and personal continuity in space and time: it is the seat of willing, awareness, and memory.

It is also important to distinguish the ego from "the personality as a total phenomenon," for it recognizes that the boundaries of human personality extend beyond the ego consciousness. "The ego is, by definition, subordinate to the self and is related to it like a part to the whole. . . to which the ego is neither opposed nor subjected, but merely attached and about which it revolves very much as the earth revolves round the sun."²¹

The material that the ego is not strong enough to accept is repressed into the second part of the psyche, the personal unconscious. It contains material that either has been or potentially may become conscious. The contents of the personal unconscious are repressed memories, subliminal perceptions, and complexes,

. . . lost memories, painful ideas are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that are not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness. It corresponds to the figure of the

20. C.W. 9 (II), par. 7

21. Ibid., pars. 7, 9

shadow so frequently met with in dreams.²²

It consists of experiences that were once conscious but which have been repressed, forgotten, or ignored. These experiences were too weak to make a conscious impression upon the person. The contents of the personal unconscious are accessible to consciousness.

The importance of the personal unconscious and its contents are further highlighted:

The materials contained in this layer are of a personal nature in so far as they have the character partly of acquisitions derived from the individual's life and partly of psychological factors which could just as well be conscious. . . They are the integral components of the personality, they belong to its inventory, and their loss to consciousness produced an inferiority in one respect or another- an inferiority, moreover, that has the psychological character not so much of an organic lesion or an inborn defect as of a lack which gives rise to a feeling of moral resentment. . . Whoever progresses along this road of self-realization must inevitably bring into consciousness the contents of the personal unconscious, thus enlarging the scope of his personality.²³

One of the contents of the personal unconscious is the complexes. A complex is an organized group or constellation of feelings, thoughts, perceptions, and memories that exist in the personal unconscious. A complex has a nucleus which is derived from a certain experience, for example, with the mother. If someone has a personality which is dominated by a nucleus the person is said to have a

22. C.W. 7, Two Essays, par. 103

23. Ibid., par. 218

complex.

According to Jung, the deepest level of the psyche is called the collective unconscious where we encounter archetypal themes and symbols, bringing us the wisdom of all experience of all the ages past. The unconscious was a storehouse of latent memories, images of humanity containing as well as a reservoir of repressed personal experiences. Jung stated:

. . . qualities that are not individually acquired but are inherited, e.g., instincts as impulses to carry out actions from necessity, without conscious motivation. In this "deeper" stratum we also find the a priori, inborn forms of "intuition," namely the archetypes of perception and apprehension, which are the necessary a priori determinants of all psychic processes. Just as his instincts compel man to a specifically human mode of existence, so the archetypes force his ways of perception and apprehension into specifically human patterns.²⁴

This part of the psyche is autonomous and can be perceived only through the symbolic expressions which conceive mythological motifs and primordial images. The unconscious contents are accessible to consciousness only through symbols- such as dreams, fantasies, and myths. The collective unconscious cannot be translated in terms of personal history alone because "it is not made up of individual and more or less unique contents but of those which are universal and of regular occurrence."²⁵ The

24. C.W. 8, par. 270

25. Ibid.

collective unconscious is a reservoir of latent images which contents are called archetypes. Some archetypes such as the persona, the anima and animus, the shadow, and the self are of great importance in shaping our personality.

Thus, Jung's constructive technique is designed to discover how consciousness and the unconscious can work together. It is the way of the integration of personality which enables a person to become increasingly aware of what is happening of the other side of consciousness. The quest for a new synthesis of personality involves taking into account those parts of the whole which have been neglected. Jung found that those who consulted him because of the emptiness of their lives were one-sided in their development. This is the evidence that in the second half of life a person begins to make a serious effort to change the centre of personality from the conscious ego to one that is midway between consciousness and unconsciousness.

I assume that Jung believed in the ultimate unity of all existence which led him to suppose that all the opposites may be the facets of the same reality. Thus, Jung came to conceptualize the nature of the psyche which has the direction toward the union of opposites and the fundamental teleological thrust toward health and wholeness. I want to explore this nature by examining the following aspects of psychic life; the union of opposites, the symbolic function, and the transcendent function by which a person moves

toward the final telos of health and wholeness.

B. The Nature of the Psyche

Union of Opposites

In his understanding of the nature of the human psyche, Jung used the term "psyche" as the totality of all psychic processes, including conscious and unconscious processes.²⁶ Jung suggests that there is no psychic activity without opposing tendencies and the tension which is life energy itself. The vitality of the psyche depends upon the uninterrupted interplay of opposition between consciousness and the unconscious. Thus the psychic activity is characterized by a tension of opposites, and this is the source of psychic energy.

Meanwhile the conflict represents a certain experience of this opposition which is painful. The problem lies in the person's experience of two forces in opposition to each other. Jung understood neurosis as "an inner cleavage," a split of oneself into two polar extremes, consciousness and the unconscious; a person's symptom straying too far from his or her own true path. The only solution lies in binding together the elements which have split apart. The individual must find a way to unite them so

26. C.W. 8, par. 397

that both can be changed and become aspects of something greater than either. Life does push toward a resolution or union of opposites. It is the experience of overcoming the split between the two extremes.

. . .all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites.²⁷

But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universally human in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality.²⁸

However, the opposition and its tension are basic to life, a complete overcoming of the split would be a blissful cessation of suffering, death of psychic energy. It is true that the ego has a death experience in its encounter with the unconscious contents. The ego's encounter with the self is an experience of union of opposites, an experience of rebirth as an extended ego which resolved the conflict or split in a third point, the symbol. It is the ability to live with paradox. Throughout his life Jung's concern was how the individual is to "reconcile himself with his own nature- how he is to love the enemy in his own heart and call the wolf his brother."²⁹

27. C.W. 7, par. 54

28. C.W. 8, par. 557

29. C.W. 11, Psychology and religion, par. 523

Jung locates religious experience in the realization of the union of opposites of the ego and its unconscious matrix. Jung called this experience the process of individuation, in which one can experience participation in the flow and balance of life. For Jung the assimilation by the ego of its unconscious resources is an "incarnation."

As a result of the integration of conscious and unconscious, his ego enters the "divine realm, where it participates in "God's suffering." The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation."³⁰

Thus, if a person wants to find harmony and balance within himself those neglected aspects must be rediscovered and integrated into the personality. Individuation is a developmental process whose goal is union of opposites or wholeness and whereby the ego is reconnected and assimilated to the centre of the whole person, the self. So, it is essentially a spiritual journey without a creed, aiming not at heaven, but at integration and wholeness. The question is how such problems are resolved. Jung's answer is contained in his discussion of symbols and its transcendent function.

30. Ibid., par. 233

Symbolic function

In Jung's psychology the dynamics of energy-flow in the psyche creates the possibility of redirecting the libido toward the goal of spiritual and psychological rebirth through its response to symbols. Jung described this process in terms of the analogy of a water-course.³¹ When the stream is blocked, water dams up and goes backwards to the origin. Similarly, when conflict has grown so intense the flow of psychic energy is reversed; it flows backwards into the psychic past, reactivating collective contents of the unconscious. Thus, the psychic energy is canalized during this process of reactivation. Psychic intensities or values transfer from one content to another.³² "The transformation of instinctual energy is achieved by its canalization into an analogue of the object of instinct."³³ In this context symbols "act as transformers, their function being to convert libido from a lower into a higher form."³⁴ It is obvious that Jung regarded the symbol as the primary source through which this transformation occurs.

Symbols arise spontaneously from the depths of the psyche when the ego is caught with tension and conflict

31. C.W. 8, par. 72, 91

32. Ibid., par. 79

33. Ibid., par. 83

34. C. G. Jung, Symbols of transformation, C.W. Vol. 5 (Princeton: Princeton University Press, 1970), par. 344

between logically irreconcilable opposites. Symbols arise as a response to something in the collective unconscious when tension and conflict between two extremes reach an intolerable level. Such a psychic crisis serves as the precondition for the birth of symbols.³⁵ It is the function of symbol to provide consciousness with the resolution of conflict toward a new attitude or perspective; "... the conflict can only be resolved through the symbol."³⁶ The symbol's ability to resolve such conflict is its central role. This new resolution is a third possibility, a midway which can reconcile or unify the apparently irremediable opposites.³⁷ And it comes as a revelation. Symbols are "always produced out of the unconscious by way of revelation or intuition."³⁸ Through these symbols the soul conveys the unconscious contents to consciousness; "it is both receiver and transmitter, an organ for perceiving unconscious contents."³⁹ Guidance comes from the unconscious by means of a reconciling symbol, the self, through which the opposites are overcome and the split is healed.

The symbol functions in this way as a bridge uniting the unconscious and conscious levels of the psyche, bringing

35. C.W. 8, The Structure, par. 189

36. C.W. 11, p. 191.

37. Ibid., par. 427

38. C.W. 8, par. 52

39. C.W. 6, par. 425

about a balanced and broadened ego consciousness. Symbols connect one reality with another, now and past, the divine with the human, and the infinite and ultimate with the finite and concrete. Moreover, they proceed to unite the opposites of matter and spirit. They combine "man's highest spiritual aspirations" while "at the same time spring from the deepest roots of his being."⁴⁰

From the archetypes of the collective unconscious symbols rise to consciousness with numinosity. Symbols are the inner sources of religious experience in the psyche which also constitute the basis of healing power. The symbol can be seen as the saving factor because it is able to reconcile the conscious with the unconscious and embrace them both. As a therapist Jung felt it is crucial to point to the inner source of healing in the psyche which constitutes the basis of religious experience.

Since faith revolves around those central and perennially important 'dominant ideas' which alone give life a meaning, the prime task of the psychotherapist must be to understand the symbols anew, and thus to understand the unconscious, compensatory striving of his patient for an attitude that reflects the totality of the psyche.⁴¹

Thus, for Jung the symbols have not only a religious meaning or power, but also act as curative to the consciousness by giving balance.

40. C.W. 6, par. 824

41. C.W. 5, Symbols, par. 346

In acting as mediators between conscious and unconscious worlds, symbols bring about what Jung terms a conjunction or union of opposites.

. . . symbols have the character of "wholeness" and therefore presumably mean wholeness . . . are "uniting symbols, representing the conjunction of a single or double pair of opposites, . . . They arise from the collision between the conscious and the unconscious and from the confusion which this causes.⁴²

. . . symbols . . . make the irrational union of opposites possible.⁴³

This theme was made to serve Jung's clinical, therapeutic concern. He had a keen awareness of these actual ingredients of lived conflicts which were painful human experience. That was why Jung ultimately viewed a symbol as mediator, healer, and reconciler of all the inner cleavage.

. . . the ego rent between thesis and antithesis finds in the uniting middle territory its counterpart, its reconciling and unique expression, eagerly seizes upon it, in order to be delivered from its division. Hence, the created by the tension of the opposites flows into the mediatory expression.⁴⁴

Perhaps the effectiveness with which symbols mediate between unconscious and conscious can be best explained in terms of their nature. Symbol is one of the representative notions in Jung's thought. For Jung it is important to

42. C.W. 9(II), par. 304

43. C.W. 11, par. 755

44. C. G. Jung, Psychological Types or The Psychology of Individuation, trans. H. Gordon Baynes (New York: Harcourt, Brace & Co., 1923), pp. 608-609.

realize that symbolic images of contents are real, and it is absolutely necessary to deal with them.

Symbols are not allegories and not signs: they are images of contents which for the most part transcend consciousness.⁴⁵

. . . a symbol is the best possible expression for an unconscious content whose nature can only be guessed, because it is still unknown.⁴⁶

The true symbol . . . should be understood as an expression of an intuitive idea that cannot yet be formulated in any other or better way . . . true symbols, . . . [are] attempts to express something for which no verbal concept yet exists.⁴⁷

The key notion in these quotations can be described as "the best possible expression for something relatively unknown." Symbols are the best representation for an unknown content. A sign points to the rational idea and can be invented easily, while a symbol stands for something unknown behind it, and cannot be created consciously because it is a natural and spontaneous product of the psyche. A symbol instead is one that is pregnant with meaning; it is a living thing which is also capable of becoming dead; once its meanings have been born out of it, it has only a historical significance.⁴⁸

One of the most distinctive features of a symbol is

45. C.W. 5, par. 114

46. C.W. 9(I), par. 6n

47. C. G. Jung, Spirit in Man and Literature, C.W. Vol. 15 (Princeton: Princeton University Press, 1966), par. 105

48. C.W. 6, par. 816

its participating ability. Symbols participate in that which is unknowable directly and express themselves with numinous quality through revelation to heal suffering and to meet an imbalance or a split in the personality.

A symbol really lives only when it is the best and highest expression for something divined but not yet known to the observer. It then compels his unconscious participation and has a life-giving and life-enhancing effect.⁴⁹

Beside individual, personal symbols, there are social or collective symbols. Jung also used the terms natural and cultural symbols. Collective symbols used to be taken for political purposes, and this is also what national advertising campaigns attempt to do. If the unconscious factor to which symbols give expression is more widespread, the effect of the symbol is more general, for it touches a corresponding chord in every psyche.⁵⁰ Many of the collective symbols are religious images. In fact Jung equated "the making of a religion" with "the formation of symbols."⁵¹ In other words, the symbolic aspect of religious images has its original source in human depth.

49. Ibid., par. 819

50. Ibid., par. 820

51. C.W. 8, par. 110

Transcendent function

It is the uniting quality of the symbol that Jung calls the transcendent function.⁵² Symbol as mediator makes the transition from one attitude to another organically possible without loss of the unconscious.⁵³ A change of personality takes place in the form of a general change of attitude, when the transcendent function is realized. The "transcendent" means not a metaphysical quality but merely the capability to transit one conflictual attitude to another reconciled one.⁵⁴ Thus, the process of symbol formation is described as the process of reconciling opposites as well as the product, the "transcending function," a new third thing. Jung said:

If the mediatory product remains intact, it forms the raw material for a process not of dissolution but of construction, in which thesis and antithesis both play their part. . . I have called this process in its totality the transcendent function, being here understood not as a basic function but as a complex function made up of other functions, and "transcendent" not as denoting a metaphysical quality but merely the fact that this function facilitates a transition from one attitude to another.⁵⁵

Symbol achieves a higher synthesis or union of those opposites which is indispensable for growth of personality. This resolution cannot be earned rationally because "as the

52. Ibid., p. 69-91.

53. Ibid., par. 145

54. C.W. 6, par. 828

55. C.W. 6, pars. 827, 828

mind explores the symbol it is led to ideas that lie beyond the grasp of reason."⁵⁶ It is a transcendent function because through the symbol, which represents a truth beyond logic, the problem is not solved but transcended.⁵⁷ "The greatest and most important problems are basically all insoluble; they must be so because they express the necessary polarity imminent in every self-regulating system. They cannot be solved but only transcended."⁵⁸

Jung felt that this function was not only a tremendous aid to the therapeutic process, but as providing the means for reaching one's potential as well:

The transcendent function not only forms a valuable addition to psychotherapeutic treatment, but gives the patient the inestimable advantage of assisting the analyst on his own resources, and of breaking a dependence which is often felt as humiliating. It is a way of attaining liberation by one's own efforts and of finding the courage to be oneself.⁵⁹

Through the language of symbol and myth, the transcendent function enables a person to transform the contents of the unconscious into creative formulations and understandings which help bring about psychic wholeness.

56. C. G. Jung, Man and His Symbols (New York: Dell Publishing Co., 1964), p. 4.

57. James Forsyth, Freud, Jung and Christianity (Ottawa: The University of Ottawa, 1989), (p. 140).

58. Jolande Jacobi, The Psychology of C. G. Jung, trans. K. W. Bash (New Haven: Yale University Press, 1951), p. 127.

59. C.W. 8, par. 193

C. The Concept of the Archetype

The archetype is Jung's root idea, whereas individuation is the core process in analytical psychology. For Jung the archetype is not merely a concept but a living, breathing manifestation of reality. However, to give an exact definition of the archetype is impossible, and the best one can do is to suggest its general implications by "talking around" it. For the archetypes represent the structural components of the collective unconscious which profoundly surpass one's rational comprehension. Because "an archetypal content expresses itself, first and foremost, in metaphors,"⁶⁰ no exact definition of the archetype can be given.

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. . . . As a priori conditioning factors they represent a special psychological instance of the biological 'pattern of behavior,' which gives all things their specific qualities.⁶¹

According to Jung, archetypes are first described as primordial images, ideas, motifs. They are inherited primitive modes of psychic functioning which emerge into consciousness as images, symbols, and creative ideas. They are pre-existent to individual consciousness and are

60. C.W. 9(I), par. 267

61. C.W. 11, par. 222n

transpersonal by nature, the residue of the repeated experience of humanity. These experiences are healing and growth experiences, for the contents of the unconscious are the sources of wisdom and meaning as well as repressed sources of neurotic symptoms. Thus Jung believed the archetypes to be inherited with the structure of the brain, constituting the deposit of humankind's typical reaction throughout the ages to universal situations such as God, sex-relationship, good and evil, heroic conflict, birth and death etc.⁶² Jung stated:

I have called these motifs "archetypes" and by this I mean forms or images of a collective nature which occur practically all over the earth as constituent of myths and at the same time as autochthonous, individual products of unconscious origin. The archetypal motifs presumably derive from patterns of human mind that are transmitted not only by tradition and migration but also by heredity.⁶³

These typical images and motifs in the myths, fairy tales, and religions in the world's literatures were the inborn mode of primordial images and repeatedly appear in the fantasies and dreams of contemporary person.⁶⁴ To these structural components of the collective unconscious Jung gave the name "archetypes." Jung used the term archetype to describe the source of these symbolic expressions and to designate the contents of the collective unconscious.

62. Jacobi, op. cit., p. 8.

63. C.W. 11, par. 88

64. C.W. 9(I), par. 624

The archetype has the symbolic function to mediate to consciousness the objective reality of the psyche that is not directly accessible to our perception or reason. Forsyth states:

The archetypes represent potentialities for expressing meaning in myth and symbol which are seen as conscious representations of unconscious motifs or archetypes. . . . The function of consciousness is not only to assimilate external reality but "to translate into visible reality the world within us."⁶⁵

As an interpretive device the archetype is an expression of the unique and unconditioned creative power of the mind. This process of interpreting the inner unconscious world of archetypal images into conscious attitudes and behavior is called by Jung the "individuation process."

The archetypes are not whimsical inventions, but autonomous elements of the unconscious psyche which were there before any inventions were thought of. They represent the unalterable structure of a psychic world whose 'reality' is attested by the determining effects it has upon the conscious mind.⁶⁶

Again, the inborn dispositions or tendencies are inherited in the sense that the structure of the psyche itself is inherited, carrying with it a certain tendency toward expression and development. No specific content is inherited, but rather potentialities for psychic processes, archetypal modes of action and reaction, archetypal attitudes, ideas and ways of assimilating experience. In

65. Forsyth, Freud, Jung and Christianity, (P. 136.)

66. Jung, op. cit., par. 451

other words the archetype appears in the form of an inherited system of readiness for action and emotion. It is a potentiality for experiencing the world and a precondition for any kind of psychic awareness. The archetypes therefore are form without content as Jung described it as a structure whose form is not yet determinable but which is endowed with the faculty of appearing in definite forms by way of projection.⁶⁷

As residual imprints the archetypes are not only the structural components of the collective unconscious, but also provide the form for the emerging images, symbols and myths which are seen as conscious representations of unconscious motifs or archetypes. Archetypes act as creative analogies which tend towards the repetition of the collective human experiences. The archetypes, therefore, are potentially conducive to human development since they express the creative meaning which emerges from the depth of the unconscious. Jacobi suggests:

The sum of the archetypes signifies thus for Jung the sum of all the latent potentialities of the human psyche- an enormous, inexhaustible store of ancient knowledge concerning the most profound relations between God, man, and the cosmos. To open this store to one's own psyche, to wake it to new life and to integrate it with consciousness means therefore nothing less than to take the individual out of his isolation and to incorporate him in the eternal cosmic process. . . The archetype as precipitate of all human experience lies in the unconscious, whence it powerfully influences our life. To release its projections,

67. C.W. 9(1), par. 142

to raise its contents into consciousness, becomes a task and a duty.⁶⁸

A particular aspect of the archetype is its religiousness. The growth of personality toward the goal of wholeness is a tendency which Jung does not hesitate to call "religious." This desire for wholeness is a religious desire for rebirth. Thus the image of God is seen as a conscious symbol representing the archetype of wholeness or totality. For Jung God is psychologically real. What is psychologically real is the archetype of totality which exists in a person's psyche and is projected onto various external conceptions and representations of God. Jung's way of linking of religious realities with the archetype is to discuss its numinosity on the level of experience: "...the archetypes have, when they appear, a distinctly numinous character which can only be described as 'spiritual,' if 'magical' is too strong a word."⁶⁹ In this sense for Jung the archetype is the imprint, the only thing we can understand.

68. Jacobi, op. cit., p. 64.

69. C.W. 8, par. 405

2) Process of Individuation

A. Introduction

The entire discussion of Jung's theory up to this point has been concerned with the process of individuation. Jung spoke of the individuation process as a vocation. He wrote:

True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a demon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called.⁷⁰

It is a developmental process whose goal is integration or wholeness of personality. It is a process whereby the ego is reconnected and assimilated to the centre of the psyche, the self. Through this process integration increasingly has more to do with recovering one's inner value than with establishing outer adaptation. The personality is the midway between the demands of the outside world which are reflected in consciousness and the needs of the inner world which are projected in the archetypal symbols of the collective unconscious. They are related to one another like opposite poles which must meet at the centre. This "means to become reconciled with those sides of personality which have not

⁷⁰. Jung, C.W. 17, par. 300

been taken into account."⁷¹

In its fullest sense, individuation is a spontaneous, natural process within the psyche which emerges as one gets older.⁷² Jung believed that every personality is directed toward the goal of self-realization. He asserted this to be a drive inherent in the very nature of the psyche that universal conscious tendency of every living thing to fulfill its own unique potential.

This process is, in effect, the spontaneous realization of the whole man. The ego-conscious personality is only part of the whole man, and its life does not yet represent his total life. The more his is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him.⁷³

Every life is the realization of a whole, that is, of a self, for which reason this realization can also be called individuation. All life is bound to individual carriers who realize it. . . . But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.⁷⁴

This natural tendency toward a goal of self-realization is indeed the most basic and inclusive of the process of psychic life. Jung used the term "individuation" to depict the process of psychological development that fulfills the individual qualities given, that is, "it is a process by

71. Frieda Fordham, An Introduction to Jung's Psychology (Harmondsworth, England: Penguin Books, 1966), p.77.

72. Jacobi, op. cit., p. 107.

73. C.W. 8, par. 557

74. C.W. 12, par. 330

which a man becomes the definite, unique being he in fact is."75 In a word, one of the first necessities on the road to personality is to differentiate the conscious personality from unconscious contents and to strive to achieve a harmony of the inner and outer life.

Individuation is the process of differentiation of the consciousness from unconscious contents. It is "a process by which a person becomes a 'psychological,' 'individual, that is, a separate, indivisible unity or whole.'"76 It means parting company with the crowd impelling by inner nature to seek their own path.77 The process means becoming one's own self, as differentiated from having only a collective identity, conforming to the conventions and beliefs shared by members of a certain family, or group or people, or nation. It is the course of touching with the inner world by which one can attain healing and the growth of personality as essentially inner process, concentrating upon the individual's relation with the various aspects of his own psyche, rather than upon his relationship with human beings.

Jung's concentration upon the individual's own psyche does not mean his lack of awareness of interpersonal relationships. The individuation process is not a

75. C.W. 7, par. 267

76. C.W. 9(I), par. 490

77. A. Storr, The Essential Jung (Princeton: Princeton University Press, 1983), p. 20.

narcissistic trip. It is actually a journey into community. He believed that it was only when the individual had come to terms with himself that satisfactory relationships with others could be achieved. Jung said, "Companionship thrives only when each individual remembers his individuality and does not identify himself with others."⁷⁸ More than that the emerging self is one's link with a collective humanity and the universe. The deeper down the well I go, the closer I come to the source which puts me in contact with all other life.

In this manner, individuation is not the same as individualism,

which is essentially no more than a morbid reaction against an equally futile collectivism. In contrast to all this, the natural process of individuation brings to birth a consciousness of human community precisely because it makes us aware of the unconscious, which unites and is common to all mankind.⁷⁹

He distinguished individualism as a tendency to selfishness and egotistical behavior rather than focusing on a "living cooperation" between individual and universal, personal and collective. Although the human psyche shares a basic structure the individual psyche is a "unique combination, or gradual differentiation, of functions and faculties which in

78. Jung, *MDR*, pp. 328, 356.

79. C. G. Jung, *The Practice of Psychotherapy*, trans. R. F. C. Hull, C.W. Vol. 16 (London: Routledge & Kegan Paul, 1954), par. 227

themselves are universal."⁸⁰ For Jung individualism was a form of self-alienation and isolation from one's psychic and physical environment while individuation meant "precisely the better and more complete fulfillment of the collective qualities of the human being..."⁸¹

It is through individualism and egoism that a person loses a sense of oneness with self, with others, with the world, and with the larger scheme of things. A person in the individuation process is not only becoming a unique individual, but also a member of the collective, and the wholeness: "individuation does not shut one out from the world, but gathers the world to oneself."⁸² And again Jung wrote:

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself. He can only discover himself when he is deeply and unconditionally related to some, and generally related to a great many individuals with whom he has a chance to compare and from whom he is able to discriminate himself.⁸³

In addition to this, individuation does not imply perfectionism, but rather the unfolding and actualizing of one's own inherent potentiality, that is becoming what one truly is. It is the realization of the greater personality

80. C.W. 7, par. 267

81. Ibid.

82. C.W. 8, par 432

83. C.G.Jung: Letters, Vol. 2, P. 592.

which is potentially present in every person, through the widening of consciousness and the gradual integration and assimilation of unconscious contents into consciousness.

This widened consciousness is no longer that touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which always has to be compensated or corrected by unconscious counter-tendencies; bringing the individual into absolute, binding, and indissoluble communion with the world at large.⁸⁴

Jung proposed individuation as a way of dealing with disorientation and alienation, helping persons rediscover a sense of integrity and wholeness, and experience their bond with the rest of the created order. June Singer speaks:

It can attach a sense of value to the lives of those who suffer from the feeling that they are unable to measure up to collective norms and collective ideals. To those who are not recognized by the collective, who are rejected and even despised, this process offers the potentiality of restoring faith in themselves. It may give them back their human dignity and assure them of their place in the world.⁸⁵

The aim of the individuation process, therefore, is a creative synthesis of all partial aspects of the conscious and unconscious psyche. Its basic dynamic is a radical reorientation from subjective, ego-centered attitude to an ego-transcending one. Through this process the real centre of the psyche, the self, emerges as the centre of the whole person and the link with the universal and eternal. For this

84. C.W. 7, par. 275

85. June Singer, Boundaries of the Soul (New York: Anchor Press, 1972), p. 158.

reason individuation process has an inherently "religious" nature.

Jung saw religion as having the same goal as the individuation process. Through the process, the experience of reconciliation carries with it a sense of being guided by and related to the source and power of being. It is this kind of experience that is felt as religious. Jung believed that the journey of the psyche through the individuation process is almost perfectly expressed in the dogmatic truths of the Christian church. Religious words such as salvation, rebirth, reconciliation, and redemption are analogous to the psychological goal of wholeness or selfhood. The story of creation and the fall can be interpreted in psychological terms as the growth of consciousness from the unconscious paradise. In this context religion and psychology share the same task of overcoming this state of separation and alienation and to recover the lost unity through the reunion of consciousness and the unconscious. Charles Hanna speaks of this religious nature of the individuation process: "Salvation, health, and wholeness depend upon the recovery on a higher level of this lost unity and harmony. Such recovery is the primary concern of both religion and psychology."⁸⁶ In this manner, Jung saw religion as primarily an inner psychological experience and religions as the world's great

86. Charles Hanna, The Face of the Deep (Philadelphia: Westminster, 1967), p. 85.

psychotherapeutic symbol systems.

However, the process of individuation cannot be expected in a person's life journey until one reaches in the second half of life. Jung affirmed that personality was manifested by "definiteness, wholeness and ripeness."⁸⁷ But it was essentially the achievement of the second half of life. In the first half of life a person is concerned with emancipating himself or herself from parents and with establishing himself in the world as spouse, parent, and professional. It is the process of coming to consciousness, a moving out from an undifferentiated state at birth. It is the task of the first half of life to adapt to the outer demands of life. A person in the first half of life needs to fulfill these conventional demands; but, once a person has done so, then he can look inward.

Thus the second half of life begins with new developmental tasks. During this second half of life a person begins to move away from a preoccupation with acquisition and external realities, and experiences an "initiation into the inner reality." The mid-life crisis is a signal that the values of youth with its one-sided emphasis on adaptation to the external world are no longer appropriate and new meaning and purpose should be found in the assimilation to the unconscious contents which were neglected or undeveloped during the first half of life. There is a

87. C.W. 17, par. 288

gradual shift in attention from the outer world to the inner world, a need for deeper self-knowledge and awareness of where one fits in the scheme of creation. Hidden traits may now emerge and find expression:

At first it is not a conscious and striking change; it is rather a matter of indirect signs of a change which seems to take its rise in the unconscious. Often it is something like a slow change in a person's character; in another case certain traits may come to light which had disappeared since childhood; or again, one's previous inclinations and interests begin to weaken and others take their place.⁸⁸

During the individuation process, there are a number of steps or encounters which can be described as a journey. The normal process of individuation leads through the archetypal situation. The struggle with the archetypes is a voyage of discovery into unknown territory with all the dangers, troubles, and fears bound up with such an enterprise. In other words, this is ego's journey to take the risk of marching in the unconscious inner world. Admittedly, the ego returns changed; inwardly broader, better informed and sustained by an inner feeling that is expressed in a knowledge of its brightness and darkness.

Therefore, the process of individuation is the ego's successive encounter with the archetypal contents of the unconscious which are projected in the myths and symbols. Thus the inner journey of the individuation process puts us in touch with the neglected figures of our unconscious. The

88. C.W. 8, par. 773

most important figures of them are the shadow, the anima/animus, and the self. Among them the first figure met on the journey is usually our shadow, a term used by Jung for the neglected, negative side of our personality.

The Shadow

The shadow is the archetypal image which Jung considered to be the first one people meet in their journey toward individuation. The shadow is the counterpart of the persona. The shadow side of the personality provides a framework for discussing the possible sources of destruction in the psyche. And it also points to avenues of growth. The task of the first half of life is to develop and differentiate the predominant psychic attitude and function type as well as the persona in order to attain a place to live in the world. The result of this development of consciousness leads to an artificial, one-sided personality, that is, the persona which is a complicated system of relationships between the consciousness of the individual and society. Thus, the individual's true nature is hidden behind the mask and there is formed the sum of qualities which has been rejected or repressed for the sake of the ego ideal. This shadow is the symbolic representation of one's unacceptable qualities or "dark side." The shadow represents:

everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly.⁸⁹

The shadow is the primitive who is still alive and active in civilized man, and our civilized reason means nothing to him. He needs to be ruled by a higher authority, such as is found in the greatest religions.⁹⁰

The shadow is repressed because it is too painful to recognize for the ego's self-esteem. However, suppression of the shadow is by no means a remedy. Instead, one must find a way for the conscious personality to live together with the shadow. It is the major task of the second half of life that one must bring together in a reconcilable relationship consciousness and such contents of the unconscious. Modern society provides inadequate opportunities for the integration of shadow qualities. Cultural pressures and parental punishment lead to repression; and the shadow returns to the unconscious, where it remains in an undifferentiated state.

Thus the shadow is an inseparable, unaware part of one's psyche, symbolizing the "dark brother" or the "other side." It is often characterized by negative attributes, but it has positive potentialities as well. The positive aspect of the inferior side of the personality is suggested by the name shadow, it is not wholly reprehensible or evil.

89. C.W. 9(I), par. 51

90. C. G. Jung, *Mysterium Coniunctionis*, trans. R. F. C. Hull, C. W. Vol. 14 (Princeton: Princeton University Press, 1970), par. 342

The devil is the traditional figure used to indicate the sources of evil. Psychologically, this figure is one of the many used by the psyche in its personification of the neglected, negative aspects of personality. Jung called this dark figure in the human psyche the shadow. It also is the repository of many normal instincts and creative impulses. Desire and emotions are found in the shadow, and since the unconscious has a kind of autonomy, these emotions can have a possessive quality. Since it embodies lost sources of life and vitality, it is a necessary aspect of each person, and without it the personality would remain incomplete.

The shadow contains not only negative elements and destructive possibilities, but also potential for greater growth and development of the personality. Although it is undeveloped and acts negatively, it is capable of being brought to light for the enrichment of personality. Much of what is in the shadow is the unlived life of the individual. In dreams and fantasies the shadow appears as a dark figure, as the powerful and harmful guardian of the threshold.

What seems evil, or at least meaningless and valueless to contemporary experience and knowledge, might on a higher level of experience and knowledge appear as the source of the best-everything depending, naturally, on the use one makes of one's seven devils. To explain them as meaningless robs the personality of its proper shadow, and with this it loses its form. The living form needs deep shadow if it is to appear plastic. Without shadow it remains a two-dimensional phantom, a more or less well brought-up child.⁹¹

91. C.W. 7, par. 400

Everyone has a shadow, and as all unconscious contents are projected, the shadow may come to be experienced first in a projection. For Jung, the person who believes he is only what he knows about himself is the "mass man" who sees himself as harmless and so adds stupidity to iniquity.⁹² But the hidden shadow is continually projected onto others, creating alienation. The more we are unconscious of it, the more we are subjected to its dangerous power. We must be conscious of it in order to have a chance to correct it.

This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people, for the meeting with ourselves belongs to the more unpleasant things that can be avoided so long as we project everything negative into the environment. But if we are able to see our own shadow and can bear knowing about it, then a small part of the problem has already been solved; we have at least brought up the personal unconscious. The shadow is a living part of the personality and therefore wants to live with it in some form.⁹³

If we deny this dark side of personality, we deny a part of our total self and, as Jung said, "a man cannot get rid of himself in favor of an artificial personality without punishment;⁹⁴ "whoever builds up too good a persona for himself naturally has to pay for it with irritability."⁹⁵ Jung also said, "Mere suppression of the shadow is as little

92. C. G. Jung, The Undiscovered Self (New York: Mentor, 1957), p. 108.

93. C.W. 9(I), par. 44

94. C.W. 7, par. 307

95. Ibid., par. 306

of a remedy as beheading would be for headache. To destroy a man's morality does not help either, because it would kill his better self, without which even the shadow makes no sense."⁹⁶ The only way to resolve the dilemma is to recognize the reality of shadow and to withdraw the projection that is making it conscious. To withdraw a projection is to recognize that an unconscious quality of one's own has been attached unconsciously to an outer object. Once it is taken to account an objective attitude to one's own personality becomes possible.

But the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interest.⁹⁷

The conscious realization of the shadow brings the potential for self-renewal and growth toward wholeness. It represents the first step in the journey toward meeting and experiencing the self. It is the dark and painful gate that must be passed on the way to the collective unconscious. It is for this reason that the experience of reconciliation or growth in personality is blocked until the shadow is confronted and dealt with in a significant way.

The shadow is a moral problem that challenges the

96. C.W. 11, par. 133

97. C.W. 7, par. 275.

whole ego-personality, for no one becomes conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period.⁹⁸

Confronting the shadow means taking a new attitude toward one's own nature. For those who choose to encounter the shadow and accept it as a part of their personality, the possibilities of a deeper sense of integrity and the expansion of consciousness exist. Acceptance does not mean becoming identified with it. Rather, it points to the withdrawal of shadow projections so that one can face one's own inner reality. It means the recognition of personal evil and learning to live with one's own sin, that is, learning to respect and treat kindly the rejected, negative side of one's personality. Acceptance of the shadow means suffering and struggling with self-doubt and even self-disgust until a new sense of centeredness is reached. When this is accomplished, a transformation takes place in which good and evil are no longer so opposed, but complementary parts of the whole person. It can become a means of healing, reconciling the individual with the central core of life, the self.

Reconciliation with the shadow is always followed by an expansion, an enlargement of consciousness. It must be emphasized again, however, that does not imply an irresponsible surrender to the shadow or a

megalomaniac condition of being "beyond good and evil." Rather the old dilemma- either to be overwhelmed by the shadow or to project it- is transcended. In other words: the problem is raised to a higher level where contradictions are resolved. What Jung, therefore, means by acceptance of the shadow (or integration of evil) is not an approval of 'sin' or compromise with wickedness, but a new freedom to act out of one's inborn wholeness. In this state we are no longer spellbound by evil (our egocentric urges); we have come to understand it and so are free to use it as a stepping stone in the process of individuation.⁹⁹

In this way the shadow may be transformed into a positive source of energy for the personality, but first it must be admitted and accepted as a reality in the psyche.

The Anima and Animus

For Jung, individuation cannot take place without an intense relationship to the contrasexual. Anyone who wished in the interests of wholeness to reach the further contents of the collective unconscious must traverse the sphere of this contrasexual psychic entity. Every human being is physically and spiritually bi-sexual; the predominant factor determines the sex. In the process of development, consciousness differentiates between masculine and feminine and identified with one of the opposites. If the consciousness is male, the female will be in the unconscious. This is a complementary, contrasexual part of the psyche

⁹⁹. Robert Avens, "The Image of the Devil in C. G. Jung's Psychology," Journal of Religion and Health, xvi, 3(July, 1977), 204.

which Jung called the anima, the female side in the male personality, and the animus, the male side in the female personality.

The place between the individual and the collective unconscious, corresponding to the persona's position between the individual and external reality, appears to be empty. Experience has taught me, however, that here too a kind of persona exists, but a persona of a compensatory nature which (in a man) could be called the anima. The anima would thus be a compromise formation between the individual and the unconscious world, that is, the world of historical images, or "primordial images." We frequently meet the anima in dreams, where it appears as a feminine being in a man, and as a man (animus) in a woman. . . . To the degree that the ego is identified with the persona, the anima, like everything unconscious, is projected into the real objects of our environment. She is regularly to be found, therefore, in the woman we are in love with. . .100

Thus, the anima represents the archetype of the feminine element within every male psyche, while the animus represents the masculine side of every woman. It is "the image of the other sex that we carry in us as individuals and also as members of the species."¹⁰¹ These contrasexual sides are repressed as one develops his or her conscious adaptation to the world and remain mostly hidden in the depth of the unconscious. The anima and animus are experienced in the same way as the shadow when we project a part of a whole of our unconscious psyche upon someone in our environment. Anima and animus have two forms of

100. C.W. 7, p. 299.

101. Jacobi, The Psychology, p. 114.

manifesting themselves. The inner form of them is encountered in dreams, fantasies, visions, and other expressions of the unconscious which portray the contrasexual elements of the psyche. The outward form is encountered at times when we project these same elements upon another person without recognizing it as a part of our inner self; the anima archetype is encountered, through projection, on one's mother, fiancée, wife, etc., while the animus archetype is encountered in one's father, husband, etc. The contrasexual side of one's personality is bestowed upon the child as human being's a priori unconscious instinctual patterns and images which have reflected through the ages in various mythological guises. Jung spoke of anima:

Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of the feminine being. She is not an invention of the conscious, but a spontaneous product of the unconscious. Nor is she a substitute figure for the mother. On the contrary, there is every likelihood that the numinous qualities which make the mother-image so dangerously powerful derive from the collective archetype of the anima, which is incarnated anew in every male child.¹⁰²

Anima and animus are already at work in childhood and continue to actualize through projection throughout one's life. It is the active way of participating in one's relationships with persons of the opposite sex. "Just as the mother," wrote Jung, "seems to be the first carrier of the

102. C.W. 9(II), par. 26

projection-making factor for the son, so is the father for the daughter."¹⁰³ Thus the parent of the opposite sex is the first bearer of the soul-image. When this transference is gradually removed by the cultural adaptation of everyday life, the archetype with its energies is repressed and slips back into the unconscious, but without losing its tension and rich instinctive life. Later, this archetype is projected in the person of the opposite sex who arouses the positive or negative feelings associated with that sex. The most important thing is to look at the power of the anima and animus complex and to get to know it.

It is important to balance the male-female antithesis within the person and anchor it to the centre of one's personality, which has by individuation made the archetype anima and animus part of one's consciousness. Jolande Jacobi called attention to the need to differentiate oneself from the anima or animus projection. Failure to do so results in the moody man, who seems to be blown by emotions and dominated by feminine type behavior, or in the other sex "the animus-possessed woman, opinionated and argumentative, the female know-it-all, who reacts in a masculine way and not instinctively."¹⁰⁴ After the mid-life a constant loss of anima/animus means an increasingly serious loss of vitality, flexibility, creativity, and humanity.

103. Ibid., par. 28

104. Jacobi, op. cit., p. 111.

If one ventures to speak of spiritual harmony and balance at all, these contrasexual psychic entities are the key to it because they have mediating functions in the journey toward wholeness. In their objective aspect, the anima and animus bring to the ego the contents of the unconscious, whose otherness is conveyed through the contrasexual personification. For a man, the anima is the gateway to the experience of the self, that is to say, the mediator to these deep psychic layers is personified in contrasexual terms. It is Jung's conviction that the movement toward wholeness, the ego's encountering the self, is through the image of opposite sex each one of us contains within ourselves. It is in this opposite sex that a man and a woman experience otherness which is echoed in the encounter of the ego and the anima, or of the ego and the animus.

The union of the conscious mind or ego-personality with the unconscious personified as anima produces a new personality compounded of both- "ut duo qui fuerant, unum quasi corpore fiant."- Not that the new personality is a third thing midway between conscious and unconscious, it is both together. Since it transcends consciousness it can no longer be called "ego" but must be given the name of "self."¹⁰⁵

Thus the anima/animus has the mediating function between the ego and the inner world of the psyche, just as the persona mediates between the ego and the outer world. The experience of the sexual conjunction is necessary because the union of

105. C.W. 16, par. 474

all the opposing forces of human life is intrinsic to the development of wholeness.

The goal of the individuation process is to achieve a kind of mid-point of personality. In this sense to seek and to recognize one's opposite sex in a projected form is indispensable for wholeness. The projection must be withdrawn and the unconscious content assimilated. Through the life process the anima/animus function belonging to the subject is transferred to the object so that it appears to belong to the object. But the projection ceases the moment it is clearly recognized, that is, when it is realized that the content actually belongs to the subject. The projected contents, then, gradually fall back on the subject himself. To confront the anima means becoming aware of and open to the potentiality for those feminine traits within himself. As the dark, emotional, pregnant and creative principle, the anima represents those natural, spontaneous life drives, the life of earth and sensuality, of directedness and connectedness toward people and things.

For woman, encountering her animus means meeting her recessive maleness. It is the paternal logos, carrying the capacity for reflection, judgement, discrimination, and assertiveness. The animus in a woman expresses itself as the drive toward decisive action with logic, strength, and determination. Just as the anima is a man's guide to the soul, so the animus is a woman's guide to the spirit.

Just as a woman is often clearly conscious of things which a man is still groping for in the dark, so there are naturally fields of experience in a man which, for a woman, are still wrapped in the shadows of non-differentiation, chiefly things in which she has little interest. Personal relations are as a rule more important and interesting to her than objective facts and their inter-connections. The wide fields of commerce, politics, technology, and science, the whole realm of the applied masculine mind, she relegates to the penumbra of consciousness; while, on the other hand, she develops a minute consciousness of personal relationships, the infinite nuances of which usually escape the man entirely.¹⁰⁶

If the contrasexual elements of the psyche were not recognized by the conscious ego they may be experienced as a neurosis because it expresses a desire for a return to the bases of the laws of nature. A man might experience a variety of compulsive moods: self-pity, sentimentality, depression, brooding withdrawal, fits of passion, oversensitivity, etc. In comparison with this, the animus in woman is experienced as very opinionated and argumentative. She reacts in a masculine way with rigid "oughts" and "shoulds" of life. These are not the result of individual experience or evaluation because they come directly from the unconscious. For both these compulsive reactions can create some painful situations in the relations between the sexes.

In both its positive and its negative aspects the anima/animus relationship is always full of "animosity," i.e., it is emotional, and hence collective. Affects lower the level of the relationship and bring it closer to the common individual about it... Whereas the cloud of "animosity" surrounding the man is composed chiefly

of sentimentality and resentment, in woman it expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions . . . 107

Thus the anima/animus projections influence profoundly the relationships to the other sex. It is because of this influence that anima/animus determine a person's expectations of the opposite sex, and then these images and expectations will be projected onto the partner. In this context true relatedness requires that one must withdraw projection and see the partner as he or she really is. When the contra- sexual elements of oneself are acknowledged and raised to consciousness the actual relatedness can be possible in the form of independence and integrity. Acceptance and integration of the contrasexual images as an important aspect of one's personality transforms a man into a personal growth and wholeness. He can become more sensitive to the nurturing, spontaneous, receptive qualities of his personality, while she can move beyond traditional stereotypes and actualize more of her potential, clear thinking and understanding. To understand the contrasexual entity of oneself is to move one step further along the path of individuation. To confront and integrate them is to widen one's consciousness to the universal source of strength beyond oneself. "This source is not really 'outside' although it may in the beginning be so experienced. It is

the greater Self, of which our own experiential self is a part, a participant, an integral part of the ultimate order."¹⁰⁸

The Self

With the emergence of the Self archetype the individuation process is entering upon the final developmental phase which is charged with the awesome powers of the unconscious. The Self is not only the goal of individuation but also the archetypal image which embraces the meaning, orientation and direction of wholeness. It is considered to be both the mid-point of the psyche and totality comprising and embracing the entire psyche. Jung said it is "not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind."¹⁰⁹

The term self is difficult to define precisely because it symbolizes the psychic entity that encompasses and transcends the ego and conveys the indescribable and indeterminable nature of wholeness. Jung realized that the term self was only a working hypothesis by which he attempted

¹⁰⁸. Singer, Boundaries, p. 267.

¹⁰⁹. C.W. 12, par. 44, see also Victor White, God and the Unconscious (Cleveland: World Publishing, 1961), p. 257.

to summarize an indescribable totality. He could not give it sharper definition. Thus he tried to postulate only some descriptions as seen below:

Inasmuch as the ego is only the centrum of my field of consciousness, it is not identical with the totality of my psyche, being merely a complex among other complexes. Hence I discriminate between the ego and the Self, since the ego is only the subject of my consciousness, while the Self is the subject of my totality; hence it also includes the unconscious psyche. In this sense the Self would be an (ideal) factor which embraces and includes the ego. In unconscious fantasy the Self often appears as supraordinated or ideal personaiity.¹¹⁰

The term "self" seemed to me a suitable one for this unconscious substrate, whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinated to it. The self, like the unconscious, is an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself, rather I happen to myself.¹¹¹

Thus the ego is the only aspect of the psyche that can know of the self and relate to it. When the conscious ego recognizes the unconscious as a "determining factor" of personality, then the self can be realized as the uniting symbol which brings the reconciliation of all opposites. Jung also wrote that the self-archetype is "... The total personality which, though present, cannot be fully known....The ego is, by definition, subordinate to the self

110. C.W. 6, Psychological Types (1923), p. 540.

111. C.W. 11, par. 391

and is related to it like a part to a whole;"112 "... the self acts upon the ego like an objective occurrence which free will can do very little to alter."113 The self "...is completely outside the personal sphere, and appears, if at all, only as a religious mythologem, and its symbols range from the highest to the lowest."114

As an archetypal concept, the self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole. But in so far as the total personality, on account of its unconscious component, can be only in part conscious, the concept of the self is, in part, only potentially empirical and is to that extent a postulate . . . it encompasses both the experienceable and the inexperienceable (or the not yet experienced). . . In so far as psychic totality, consisting of both conscious and unconscious contents is a postulate, it is a transcendental concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part but, for other part, remains at present unknowable and illimitable.115

The essence of the self is that it is a coniunctio oppositorum; also called a complexio oppositorum, that is, a conjunction of opposites. The paradoxical unity of the self encompasses all the polarities of the psyche. The wholeness of the self is built up from the reconciliation of these opposite psychic poles, but not from their fusion.

Just as the circle is contrasted with the square,

112. C.W. 9(II), par. 9

113. Ibid., p. 6.

114. Ibid., p. 30.

115. C.W. 6, par. 789

so the quaternity is contrasted with the 3+1 motif and the positive, beautiful, good, admirable and lovable human figure with a demonic, misbegotten creature who is negative, ugly, evil, despicable and an object of fear. Like all archetypes, the self has a paradoxical, antinomial character. It is male and female, old man and child, powerful and helpless, large and small. The self is a true "complexio oppositorum," though this does not mean that it is anything like as contradictory in itself.¹¹⁶

As the archetype and the uniting symbol, the self represents the centering process whose transcendent function is the reconciliation of all opposites. The ego can then take its place in the presence of the uniting symbol, realizing that it "becomes so vastly enlarged that the normal ego-personality is almost extinguished,"¹¹⁷ that is, the ego's near-death experience. The ego must come into relation with the self-archetype as an other that is different from the ego. But at the same time, a firm base in consciousness is necessary because the purpose of the descent into the unconscious is to return to conscious living with more of one's self expressed in the conscious personality. The individuation process requires a delicate balance between opening oneself to the contents of the unconscious and at the same time maintaining a base in consciousness so that the contents may be integrated into conscious personality. If the contents of these depths are not consciously met and allowed room in the personality, they may control the

116. C.W. 9(II), p. 225.

117. C.W. 16, par. 472

personality in an unconscious manner. Archetypes may be destructive if they are unconsciously lived out. One may be possessed by archetypes. For example, one who unconsciously identifies with the God-archetype begins to exaggerate his or her worth and powers. The coming of consciousness into these depths during the individuation process allows the archetypes to nourish the personality and energize it, without the person being overwhelmed or controlled by them. A new centre must be the result. Only when the midpoint is discovered and allowed to emerge as a personal centre can the individual realize the meaning of life. As the self emerges, a new sense of harmony is experienced and the opposites within the psyche now tend to balance each other, being maintained in equilibrium. Now the centre of the personality shifts from the ego to the self.

In the process of individuation the gradual construction or reconstruction of the self and the ego's relation to it takes place. The self makes itself known as a presence or entity in the symbols of totality such as mandalas, or the uniting of opposites such as the marriage motif, or images of authority such as human figures of wisdom, or god-images. The appearance of such symbols in a person's dreams or in the development of the imagination often stimulates conscious responses; the person often feels blessed or healed or guided or shaken to their foundations or commanded by this presence.

As seen up to this point the self is gradually built up and disclosed out of successive encountering with other psychic figures within the personality. In the stages of relating to the self, the ego passes through encounter with the persona, the shadow, the contrasexual element of anima and animus on the way to the self. Thus one's psychological journey is to establish a firm connection between ego and self, with the self firmly at the centre of one's being. ". . . then one is truly one's yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine which is psychologically possible to imagine."¹¹⁸

For the conscious personality the emergence of the self means not only a shift of the psychic centre, but also a recovering of religious orientation. Jung spoke:

Intellectually the self is no more than a psychological concept, a construct that serves to express an unknowable essence which we cannot grasp as such, since by definition it transcends our powers of comprehension. It might equally be called the "God within us." The beginnings of our whole psychic life seem to be inextricably rooted in this point, and all our highest and ultimate purposes seem to be striving towards it.¹¹⁹

Among all my patients in the second half of life, there has not been one whose problem in the last resort was not that of finding a religious outlook on life... and none of them has really been healed who did not regain his religious outlook.¹²⁰

118. C.W. 11, p. 261.

119. C.W. 7, par. 399

120. C.W. 11, par. 509

The experience of the self represents the wholeness of the psyche achieved by unity around the reconciling symbol. The birth of a new personality is marked in many cases by the appearance of the unifying symbol. As an authentic symbol becomes unifying, it represents the experience of God. Thus, for Jung the process of individuation is itself religious in the sense that the symbols of the self could not be distinguished from God-symbols or God-images. These images reflect both the qualities of wholeness and of a central order or direction. This conviction leads him to see religion as having the same goal as the individuation process.

Nevertheless, for Jung the self-archetype could not be equated with God. The self is the psychological equivalent of the kingdom of heaven which is within. The self is not God, but symbols for the self are indistinguishable from symbols for God. The experience of the self is as indescribable for Jung as union with God is for the believer. In his writings, he continually emphasized that his statements about self referred only to the manifestation of the God-image in the human psyche.

At all events the soul must contain in itself the faculty of relationship to God, i.e., a correspondence, otherwise a connection could never come about. This correspondence is, in psychological terms, the archetype of the God-image.¹²¹

121. C.W. 12, p. 11.

Accordingly when I say as a psychologist that God is an archetype, I mean by that the 'type' in the psyche. The word 'type' is as we know, derived from . . . 'blow' or 'imprint'; thus an archetype presupposes an imprinter.¹²²

Jung was not attempting to make statements about the nature of God, rather as an empirical scientist, to observe and describe the phenomenology of his reflection or imprint in the human psyche and this was from the encounter of the "immanent God," or the "God within." In this manner, Jung emphasized one's own relation to the self-archetype as the human experience of otherness, of God.

Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man.¹²³

The experience of the ego's encounter with the self is most often felt and described as religious event in which the soul meets what religious commitment calls "God." The mystery of the source of self overlaps the mystery of the source of God as an objective value. We are bound to a direct, personal, numinous experience, an encounter with the self as other. Dogma and creeds are the collective human expression of many such individual experiences. They tell the story of our meetings with the Spirit or the Divine or

122. Ibid., par. 15

123. C.W. 11, p. 469.

God within ourselves. It is the self-archetype which is projected onto the various God-images which have appeared in the history of religions.

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents.¹²⁴

For Jung one of the most important tasks of the individuation process is to raise the God-images to consciousness and thus establish a dynamic relationship between the ego and the self. Christian tradition speaks of man as created in the image of God. This wholeness, this completeness is an image of the Divine. One's spiritual journey is to uncover and recover this likeness to God within, much as one's psychological journey is to establish a reconnection between ego and self toward the new centre of one's being. It was this dynamic relationship, created by a reconciliation between the ego and the numinous forces of the unconscious, that gave personal meaning to life and a medium for God's self-expression. Jung stated:

God wants to be born in the flame of man's consciousness leaping ever higher. And what if this has no roots in the earth? . . . One must be able to suffer God. . . That is the supreme task for the carrier of ideas. . . My inner principle is: Deus et homo. God needs man in order to be conscious, just as he needs limitation in time and

124. Ibid.

space.¹²⁵

Through personal, subjective relationship to the self as other and to the God who addresses us at the level of self, we reach beyond ourselves into the vast nexus of life, finding a new sense of meaning, and experience the numinosity. On the other hand, the self needs the ego, for it can emerge only through conscious realization and actualization of unconscious content. The ego brings the self to fulfillment. In the encounter of the ego with the unconscious, the self is progressively born into consciousness. The Christian tradition talks about this concretization as the incarnation. One can only hear God's truth through the words and presence of the person of Jesus. Only through the human does the divine make itself known.

The union of ego and self is indistinguishable from a "unio mystica" with God. "This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God."¹²⁶ Thus, Jung looks at concepts of God as psychic phenomena. The ego's experiences of the self and meetings with the Divine seems to centre a person's psyche. By observing, classifying, and reporting on the psychic

125. C. G. Jung, Selected Letters of C. G. Jung, 1909-1961, ed. by Gerhard Adler (Princeton: Princeton University Press, 1984), p. 13.

126. C.W. 11, par. 138

phenomenon of the self. Jung studies the empirical effects on the human personality of the notion or feeling or image of God. Jung believed that this archetype was the underlying reality manifesting itself in the various systems of monotheism. The individual, therefore, in seeking self-realization and unity, becomes the means through which "God seeks his goal."¹²⁷ By fulfilling his own highest potential, the individual is not only realizing the meaning of life, but also fulfilling God's will.

This concludes the examination of the three stages which constitute the individuation process. Taken as a whole, this process is developmental in nature, reflecting a continuous pattern of growth and change throughout the second half of life. Though this goal is never fully reached, its essential qualities can be experienced with serenity, integrity, the meaning of life and the acceptance of the unacceptable. For those who have followed the way of individuation, the journey itself is the reward and the blessing.

127. C.W. 10, par. 588

3) The Religious Nature of the Process.

One of Jung's basic ideas regarding reconciliation is his affirmation of individuality. A person who understands and comes to terms with the different aspects of his or her inner being is not only realizing the meaning of life, but also fulfilling God's will. For the experiences of totality and wholeness which give rise to these symbols as expressions of the self are for Jung themselves religious and yet represent the goal of psychological maturity. One can rediscover God as a guiding principle of unity within the depths of the individual psyche. This idea led Jung to believe in the ultimate unity of all existence in which human categories of opposites are reconciled toward psychic wholeness. In this sense Jung identifies in the process of growth psychological maturity with religious maturity.

Jung felt that life was intrinsically teleological, that is, inherently striving toward rebirth and completeness. He understood the human organism to be a system of directedness which sought to fulfill itself. This tendency of the unconscious to direct the growth of personality toward the goal of wholeness is to call religious. This idea has been developed in the discussion of the process of individuation. Jung's greatest achievement was to discover this inner movement towards psychic development. This movement is a highly complex and organically articulated inner journey with a task of translating the inner

unconscious world of archetypes into conscious attitudes and behaviours. Jung's clinical work led him to believe that the human being's experiences of sufferings, guilt, anxiety, discontent, and despair in the second half of life were often the result of unlived life or unfulfilled potential. These unadapted, then suppressed and neglected aspects of one's personality should have their own expressions. "To be whole," writes Frieda Fordham, "means to become reconciled with those sides of personality which have not been taken into account."¹²⁸

In this context the need for reconciliation between the conscious aspect and the unconscious is a religious desire for rebirth. That is why individuation seeks a psychic rebirth in the sense of its growing completion. Its reconciling nature toward a goal, its need for integration of one's psychic life, and its realization of the meaning of life are basic characteristics of individuation. Jung's approach is synthetic, steadily seeking always to do justice to all the components in the different pairs of opposites, viewing the self in integrative terms. This analytical way holds strictly to the goal of healing and growing instead of becoming engrossed in the problem of neurosis as in an etiological approach.

This approach was basically intended as a way of

128. Frieda Fordham, An Introduction to Jung's Psychology, (Harmondworth, Middlesex, England: Penguin Books, 1966), P. 77.

dealing with the spiritual distress of modern society. What Jung proposes is a renewal of life through an intense participation in religious life; for the inner experience of encounter with the content of the unconscious is a profoundly religious experience. Jung thought that religion has the same goal as the individuation process. Religion is the expression of the desire for rebirth or wholeness in a symbolic way onto which the symbols of the archetypes of the unconscious are projected. As seen previously it is important that Charles Hanna links salvation to health and wholeness, for it reflects Jung's view that the goal of individuation is identical with the religious desire for rebirth.

In this manner, the psychological aspiration and the religious desire result in the experience of overcoming the split and recovering the lost unity. David Cox speaks in the same way when he says that healing or salvation takes place when the individual ceases to rely on his or her own will.¹²⁹ Then, something will happen to a person. Consequently, a person will be guided to a way of living by the "centre" of personality. Religion, like the individuation process creates "an attitude peculiar to a consciousness which has been changed by experience of the numinosum."¹³⁰

This is called the religious function of the psyche.

129. David Cox, Jung and St. Paul.

130. Jung, C.W. 11, par. 6

Jung saw religious symbols as "symbols of transformation" which direct the libido or psychic energy toward the psychological and religious goal which is experienced as rebirth, salvation, grace, or wholeness. Symbols "act as transformers, their function being to convert libido from a 'lower' into a 'higher' form,"¹³¹ which resulted in rebirth as a higher state of consciousness through assimilation of the unconscious contents. It is in this context that Jung sees genuine faith as the experience of the believer, which in Jungian terms must be related to the archetypal structures of the human psyche. Otherwise, "the traditional contents gradually lose their real meaning and are only believed in as formalities, without this belief having any influence on the conduct of life. There is no longer a living power behind it."¹³²

As the experience in the depth of the human psyche, religion is the realization of the self whose transcendent function is the reconciliation of all opposites. The experiences of totality and wholeness are expressed in symbols of the self such as the mandala, anthropos image, or the unus mundus. These experiences are for Jung themselves religious and represent universally the goal of psychological maturity. In this sense Jung equates psychological maturity with religious maturity in the process of growth. Ann Ulanov

131. C.W. 5, par. 344

132. C.W. 5, par. 345

states:

The psyche, Jung thinks, is structured in polarities. In order for the psyche to achieve wholeness, the ego must recognize and reconcile these polarities. The process of reconciliation occurs through conscious participation in symbols which emerge from the unconscious and bring together the two opposing poles in a third form. This new symbol, by performing the work of reconciliation, puts consciousness in deeper touch with the rest of the psyche, . . . The experience of reconciliation carries with it a sense of being guided by and related to the source and power of being. It is this kind of experience that is felt as religious. This native capacity of the psyche to produce symbols that have this reconciling effect and stirring presence is what Jung calls the religious function.¹³³

It is realized through the process of individuation in which meaning flows from the numinosity of the self rather than personal accomplishments. Thus individuation needs to be understood as the realization of the "divine" in each individual.

Jung attempted to formulate a psychology which would encompass this unconscious world and try to come to grips with questions of meaning, religion, and God. In my research, I found that there are two aspects in Jung's thought on the way of reconciliation. The first is Jung's crucial discovery of the process of individuation, and the second is how this discovery took shape in relationship to the Christianity that he grew up in. This Christianity became an immediate context for his psychological work. For

133. Ann B. Ulanov, The Feminine in Jungian Psychology and in Christian Theology (Evanston: Northwestern University Press, 1971), pp. 85-86.

Jung Christianity might be one of the illustrations of his psychology. In other words an empirical exploration of the unconscious does not need to have an essential relationship with Christianity. Jung's discussions of Trinity and quaternity are not essential to Jung's formulation of the process of individuation. Jung explored what could be called the natural religiosity of the psyche, and he asserted that in doing so he was not trying to act as a philosopher or theologian. Yet, as seen in chapter one, his writings often were seriously criticized by these people.

Summary and Conclusion:

Jung's idea of reconciliation should be focused on the process of individuation. It is a reconciling process in nature, reflecting a continuous pattern of growth and healing, and change throughout the second half of life. Through the various stages of individuation, "they came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstance and events."¹³⁴ Briefly stated, Jung's conception of the individuation process can provide a frame of reference for the contemporary cry for the experience of reconciliation toward wholeness. Jung described life as a process which is intrinsically teleological, and so inherently striving toward reconciliation.

For Jung reconciling experience is religious in nature, because the ego's experience of encounter with the self is the experience of the numinosity which is the realization of the divine in each individual. Thus one can realize that Jung's main intention was to point out a way of dealing with the spiritual distress of modern society. It is his idea that one can recover it through the reconciling experience of opposites in the psyche. Jung felt that through this inner experience a person can cope with feelings of being lost in a meaningless, estranged world, the deep

134. Jung, Psychology and Religion, PP. 81-82.

sense of isolation and alienation, the many unfulfilled longings, and the emptiness of a spiritual and religious faith.

Therefore, what Jung was trying to find is a way to reconciliation through the process of individuation. Individuation means a turning inward, focusing on the inner world as opposed to the earlier orientation toward the outer world. Struggling with the contents of the unconscious is a task which requires wisdom. Through the process of individuation an individual experiences an intuitive form of wisdom which arises within. The confrontation of the shadow is the first step to experience wisdom. It allows the individual to face herself as she really is, apart from societal ideals or expectations, and opens the door for further exploration of the unconscious facets of the personality.

The encounter with the soul-image is another task which reflects the contrasexual element within every person. Its realization and reconciliation make possible a deeper relatedness with the opposite sex. When one can acknowledge and accept the contrasexual side of one's personality, one can stop seeing others as sex objects, but rather as the persons whom one wants to meet and relate to at a deeper level.

Finally, the goal of individuation is to bring about reconciliation between the ego and the self. Through this

new relationship with the self the ego experiences transcendence. It is this relationship which links one to the infinite and allows one to experience an acceptance of the unacceptable. Therefore, one can say that Jung's psychology examines the religious function in man and its manifestations, and does not constitute the formulation of a religion. Because he denied the possibility of knowing the religious object, then what is left to religion is the religious function. He tried to show the positive part that has been played in history by mystery religions in general and Christianity in particular.

Up to this point, I have tried to draw a conclusion in which Jung's ideas of personality were focused on the experience of reconciliation as the central motif of the individuation process. The experience of individuation is much the same as the experience of reconciliation, because the union of all opposing forces in human life is intrinsic to the development of wholeness. The individuation process is a reconciling process through which one can achieve a midpoint of personality. For Jung the most important task of the individuation process is to provide reconciliation between consciousness and the unconscious, and establish a balanced dynamic relationship beyond one-sidedness. Only when the midpoint is discovered and allowed to emerge as a personal centre can an individual realize the meaning of life. This implies the emergence of the self- the uniting

symbol which brings the reconciliation of all opposites. As the self emerges in the process of individuation a new sense of harmony is experienced and the opposites within the psyche now tend to balance each other, being maintained in equilibrium. The appearance of the archetypal symbol of the self makes a person feel blessed or healed or guided or shaken to his or her foundation or commanded by this presence. This concludes the review of Jung's idea on the personal/psychological dimensions of human reconciling.

Jung believed in the ultimate unity of all existence in which human categories of opposites are reconciled toward psychic wholeness. In this sense Jung identified the process of individuation with the process of reconciliation in the psyche. And every act of reconciliation is religious in nature. It is fundamental for the religious experience of rebirth and salvation. The need for reconciliation between the conscious aspect and the unconscious is a religious desire for rebirth. As the common experience of human nature these ideas on reconciliation can be of great value to the theologian who will have the courage to use them to help clarify the human dimension of his theological formulations. It is, therefore, important for this paper to direct its attention to a particular theological model that can contribute to Jung's proposals for the human experience of reconciliation. This will show a profound interdependence with the disciplines that contribute their perspectives to

the body of this paper.

It is hoped that through this phenomenological approach a comparison work is being done for understanding the reconciling process. The work of Paul Tillich emerges as the focus for this comparison work. For it was his belief that theological concepts and traditional religious symbols should be reinterpreted in light of the findings of depth psychologists and other social scientists. He insisted that the theologian could not afford to overlook the insights of depth psychology, especially in terms of the psychodynamics of human existence, the nature of salvation, and the experience of Christian living.¹³⁵ This will be attempted in the following chapter.

135. Paul Tillich, "The Impact of Pastoral Psychology on Theological Thought," in Hans Hofmann ed., The Ministry and Mental Health (New York: Associated Press, 1960), pp. 17-18.

Chapter 3

Tillich and Essentialization

1). Problematic in Tillich: the Basis of the Unreconciled

In his third volume of Systematic Theology Tillich wrote, "Since the split between a faith unacceptable to culture and a culture unacceptable to faith was not possible for me, the only alternative was to attempt to interpret the symbols of faith through expression of our own culture."¹ By this Tillich means that he presents an analysis of the human situation as posing the existential questions and then presents the answers that are given in the Christian message. By the "situation" Tillich refers to the interpretation of those conditions in which human existence is described as a conflict of tragedy and hope.² It is this interpretation that the question raised by an analysis of one's existence as estrangement from one's essence is answered by the New Being, Jesus as Christ. The analysis of life as the dynamic unity of essence and existence raises questions, and then answers are given in terms of the Spirit. This rounds out the five parts of the system.³

1. Paul Tillich, Systematic Theology Vol. III, (Chicago: The University of Chicago Press, 1963), PP. 4-5.

2. Paul Tillich, The Shaking of the Foundations, (New York: Schribners, 1948), pp. 64-75. See also Systematic Theology Vol. I, (Chicago: The University of Chicago Press, 1951), PP. 3-4.

3. Tillich, ST. I, PP. 66-68.

Tillich saw the human situation around him in terms of disruption, conflict, self-destruction, meaninglessness, and despair in all realms of life. The anxiety arises in human beings through their awareness of the possibility that the opposite elements in each of the ontological polarities may become dissociated from each other and the balance between them lost. The ideal balance of these polarities is characterized in one's essential being, but in his or her actual existence a person experiences tensions rather than harmony. One finds oneself striving toward one of the polar terms rather than the other. Therefore, the balance in finite beings may be disrupted; the polarity may become tension.⁴ The question arising out of this experience is the question of a reality in which the self-estrangement of our existence is overcome. Is there such a reality of reconciliation? If so, the norm of theology has to be a reality in which the self-estrangement of our existence is overcome, a reality of reconciliation and reunion, of creativity, meaning and hope.

Reconciliation, reunion, resurrection- this is the New Creation, the New Being, the New State of things. . . . A New State of things has appeared, it still appears; it is hidden and visible, it is there and it is here.⁵

Tillich wants to call this reality "New Being" which is based

4. Ibid., I, P. 199.

5. Paul Tillich, New Being, (New York: Scribner's and Sons, 1955), P 24.

on Paul's "new creation" and refers to the power of overcoming the demonic cleavages of the individual, society, and the universe. Thus the Christian message is the message of the New Being. This answers the question implied in every present human situation. It is developed throughout the Systematic Theology. The questions arising from the finitude of being are related to God, those arising from the estranged nature of existence are related to the Christ, and those arising from the ambiguity of life are related to the Spirit.

A. The Structure of Human Being

Tillich's phenomenological accounts of the human situation lead to a corresponding aspect of his ontology. Within the phenomenological approach one can go about analyzing the structures of existential and essential being. These structures can best be described as "polarities." Phenomenological analysis reveals polar terms such as self and world, personality and community, vitality and intentionality, and spontaneity and law.⁶ These are the expressions at the human level of the ontological polarity. The dimension of the unconditional is not directly opened to phenomenological investigation, for it deals with the unconditioned reality such as God as the ground of being of

6. Tillich, ST. I, PP. 174-186.

finite entities. With a phenomenological account it cannot be described. Hence it demands completion in the ontological polarities. For Tillich ontology is not only the structures of the human being, but also the structures of the world. It is this ontological knowledge which makes possible not only the literal statements of the ambiguous nature of human existence, but also an interpretation of religious symbols in which the power of being is manifested.

In developing his ontology Tillich distinguishes four conceptual levels. The first level of the ontological structure is the subject-object or self-world polarity. This subject-object relationship is presupposed in human experience as the basis for all thought.

The ontological question presupposes an asking subject and an object about which the question is asked; it presupposes the subject-object structure of being, which in turn presupposes the self-world structure as the basic articulation of being. The self having a world to which it belongs- this highly dialectical structure- logically and experientially precedes all other structures.⁷

Self and world are correlated. Without a world the self would be an empty form. This self-world polarity is also the basis of the subject-object structure of reason. Without a self there would be no bearer for subjective reason. Without reason being would be chaos. But where there is reason there are a self and world in interdependence.⁸

7. Ibid., I, P. 164.

8. Ibid., I, P. 169.

The second level of the ontological structure contains three pairs of polar elements which are fundamentally constitutive of self-world experience. These three polarities are individualization and participation, dynamics and form, and freedom and destiny. Tillich states that in each of the pairs "the first element expresses the self-relatedness of being, its power of being something for itself, while the second element expresses the belongingness of being, its character of being a part of a universe of being."⁹

The first ontological polarity of individualization and participation points to not only a centered self in which every being exists, but also realms of reality outside itself in which it participates. Individualization achieves its perfect form and reaches the level of "personality." By reason of the essential interdependence of individualization and participation, participation at the human level also achieves its perfect form and reaches the level of "communion."¹⁰ Tillich states that "there is no person without an encounter with other persons. . . . Without individualization nothing would exist to be related. Without participation the category of relation would have no basis in reality."¹¹

9. Ibid., I, P. 165.

10. Ibid., I, P. 176.

11. Ibid., I, P. 177.

The second ontological polarity of dynamics and form appears in a person's immediate experience as the manifestation of vitality and intentionality. One's vitality, which is one's special power of being, tends to push one beyond the natural basis of one's biological existence.

The dynamic element in man is open in all directions; it is bound by no a priori limiting structure. Man is able to create a world beyond the given world; he creates the technical and the spiritual realms. The dynamics of sub-human life remain within the limits of natural necessity, notwithstanding the infinite variations it produces and notwithstanding the new forms created by the evolutionary process. Dynamics reaches out beyond nature only in man. This is his vitality, and therefore man alone has vitality in the full sense of the word.¹²

A person's dynamics depend on his or her intentionality. Intentionality means "being related to meaningful structures, living in universals, grasping and shaping reality."¹³ A person's intentionality is his or her power of actualizing reason in the process of life. Thus one's vitality to transcend oneself towards meaningful contents is directed through intentionality.

The third ontological polarity is freedom and destiny. It is the freedom by which the transition of essence to existence is made possible.¹⁴ Freedom is ascribable to oneself as a whole personality. "Freedom is

12. Ibid., I, P. 180.

13. Ibid.,

14. Ibid., I, PP. 182-186.

not the freedom of a function (the will) but of man, that is, of that being who is not a thing but a complete self and a rational person."¹⁵ But a person's freedom has its limits and conditions, and these constitute the destiny.

Destiny is not a strange power which determines what shall happen to me. It is myself as given, formed by nature, history and myself. My destiny is the basis of my freedom; my freedom participates in shaping my destiny.¹⁶

Destiny points to the conditions and limits of freedom as it suggests what is going to be. Destiny does not deny freedom but is in polar correlation with it.

The third level of the ontological structure contains the quality of finitude in the human being as well as in every existence. Tillich's account of the transition from essential to existential being involves an analysis of finitude and infinity. According to Tillich, a person's finitude is manifested in his basic ontological structure and in the elements which have been shown to constitute that structure.

Selfhood, individuality, dynamic, and freedom all include manifoldness, definiteness, differentiation, and limitation. To be something is not to be something else. To be here and now in the process of becoming is not to be there and then. . . . To be something is to be finite.¹⁷

Tillich's description involves an analysis of how finitude

15. Ibid., I, P. 183.

16. Ibid., I, P. 185.

17. Ibid., I, P. 190.

relates to freedom and destiny, being and nonbeing, and essence and existence. Here essential being and existential being are juxtaposed in the same way as traditional theology juxtaposed human nature before and after the Fall.

The human being alone directly experiences his or her finitude. This finite self is consciously aware that its being is threatened by nonbeing. Tillich declares this "anxiety."¹⁸ For Tillich a person's anxiety is a fundamental quality of his or her being. Anxiety is the inward expression of the person's outward finitude. Since the object of anxiety is nothingness, anxiety is not conquerable by action. This essential anxiety is distinguished by Tillich not only from fear, but also from neurotic forms of anxiety.¹⁹ Neurotic anxiety can be removed by psychotherapy through the healing of inner conflicts, but according to Tillich ontological anxiety is beyond the power of psychotherapy since it is occasioned by the structure of human finitude.

There is another type of anxiety which is involved in the tension of the ontological elements. The tension in the polarities produces an anxiety which is not the same as the anxiety of nonbeing simply and directly. Tillich states:

Our own ontological tension comes to awareness in the anxiety of losing our ontological structure

18. Ibid., I, P. 191. See also The Courage To Be, PP. 35-36.

19. Ibid., I, PP. 191-192.

through losing one or another polar element and, consequently, the polarity to which it belongs. This anxiety is not the same as that mentioned in connection with the categories, namely, the anxiety of nonbeing simply and directly. It is the anxiety of not being what we essentially are. . . . It is anxiety about the breaking of the ontological tensions and the consequent destruction of the ontological structure.²⁰

This anxiety about the possibility that the ontological structure may be destroyed is the "anxiety of existential disruption"; it is anxiety about the person's possible estrangement from his or her true or essential self.

Tillich explains how this possibility may be actualized in relation to each of the polarities. In the polarity of individualization and participation, excessive emphasis on individualization produces the threat of "a loneliness in which world and communion are lost."²¹ Excessive emphasis on participation, on the other hand, produces the threat of "a complete collectivization, a loss of individuality and subjectivity whereby the self loses its self-relatedness and is transformed into a mere part of an embracing whole."²² A person oscillates between individualization and participation, loneliness and collectivization, anxiously aware that in either extreme he loses his essential being.

In the polarity of dynamics and form essential

20. Ibid., I, P. 199.

21. Ibid.,

22. Ibid.,

balance is transformed by finitude into tension of actual existence. The tension between them results in a chaos in which anxiety is manifested. The cultural forms in operation with intentionality may threaten one's vital power and, on the other hand, the drive of vitality to break through form may separate itself from intentionality, which produces a destructive and chaotic formlessness in which both intentionality and vitality are ultimately lost.²³

Finally, finitude transforms the polarity of freedom and destiny into a tension which produces in a person anxiety about the threat of a possible break and the consequent loss of the essential ontological structure. A person's anxiety about the possible loss of the balance between freedom and destiny is reflected both in one's embarrassment about one's decisions and in one's fear of an unreserved acceptance of one's destiny.²⁴ Hence, the finitude of a person lays him open not only to anxiety about the threat of nonbeing, but also to another kind of anxiety about losing the balance of ontological structure. In this way finitude and anxiety are manifested in relation to the categories and to the polar elements.

Thus, the fourth level of the ontological structure contains the concepts of time, space, causality, and substance. Tillich calls these concepts "categories" and

23. Ibid., I, PP. 199-200.

24. Ibid., I, PP. 200-201.

described them as "structures of finite being and thinking."²⁵ The reality of human finitude and of anxiety is illustrated in his discussion of these categories.²⁶

In the category of time the negative element is expressed by the transitoriness of all things and the impossibility of fixing the present within the never-stopping temporal flux. On the other hand, time has a positive character. The temporal process is creative, moving in an irreversible direction. The tension between the positive and negative sides of time is experienced in the person's self-awareness, as the tension between the anxiety of transitoriness and the courage of a self-affirming present.

In the category of space it is implied by the reality of the present as a mode of time. "Time creates the present through its union with space. In this union time comes to a standstill because there is something on which to stand."²⁷ To have a space means to maintain a place for oneself, a definite place in the historical life of one's period. For a person this means a home, a city, a country, and a vocation. The human being is not only "a pilgrim on earth," but also he must finally lose every space and being itself.²⁸ A person's anxiety about space is expressed in

25. Ibid., I, P. 165.

26. Ibid., I, PP. 192-198.

27. Ibid., I, P. 194.

28. Ibid., I, P. 195.

his feelings of insecurity and of concern about the future, that is, anxiety about not having a permanent place.

The third category is causality. The positive character of it lies in its pointing to the power from which things proceed and by which they are sustained. Tillich states, "If something is causally explained, its reality is affirmed, and the power of its resistance against nonbeing is understood."²⁹ The negative character of causality points to the "thrownness" of finite things and their contingency.

Causality expresses by implication the inability of anything to rest on itself. Everything is driven beyond itself to its cause, and the cause is driven beyond itself to its cause and so on indefinitely. Causality powerfully expresses the abyss of non-being in everything.³⁰

A person's anxiety about causality is his or her awareness that all finite beings fall into nonbeing, thereby into anxiety about contingency and dependence. "The same contingency which has thrown man into existence may push him out of it."³¹

Substance is the fourth category of finitude. Substance "points to something underlying the flux of appearance, something which is relatively static and self-contained."³² The positive character of substantiality is

29. Ibid.,

30. Ibid., I, P. 196.

31. Ibid.,

32. Ibid., I, P. 195.

revealed in human self-identity, and the negative element is experienced as anxiety about not only the loss of this self-identity in the ever changing process of one's life, but also the lack of necessity of one's being.³³

In summary, the structure of human being can best be characterized as "polarities." Phenomenological analysis of these polarities, i.e., self-world, personality-community, vitality-intentionality, and spontaneity-law, is the expression at the human level of the ontological polarity. For Tillich ontology is not only the structures of the human being, but also the structures of the world.

Tillich distinguishes four conceptual levels. The first polarity of the ontological structure is the subject-object, or self-world polarity. This self-world polarity, then, consists of three pairs of polar elements which are fundamentally constitutive of life experience. These three polarities are individualization-participation, dynamics-form, and freedom-destiny.

The polarity of the ontological structure of human being, thirdly, contains the polar quality of finitude and infinity which involves Tillich's account of the transition from essential to existential being. Finally, the analysis of time, space, causality, and substance, involves the fourth level of the ontological structure. Tillich calls these concepts "categories" which are the structures of finite

33. *ibid.*, I, pp. 196-197.

being and thinking.

Concerning these four levels, Tillich states that all ontological concepts are a priori because they are the conditions of the possibility of human experience. "Those concepts are a priori which are presupposed in every actual experience, since they constitute the very structure of experience itself."³⁴ In this sense ontology complements phenomenology. The polarities that at the phenomenological level can be found in human existence must also be understood as the fundamental ontological structure of being. Personality and community are the expression at the human level of the ontological polarity of individualization and participation. Vitality and intentionality are the human manifestation of dynamics and form. Freedom and destiny are the human analogues of the universal polar elements of spontaneity and law.³⁵

What a person grasped phenomenologically as his or her human situation is now seen as the universal characteristic of finite being. Just as the phenomenological analysis of human experience demands completion in ontology, so the ontological analysis of subjects and objects points to the unconditional dimension of our experience in which theology begins with a careful analysis of the human being's relationship to being-itself, the ground of our being. This

34. Ibid., I, P. 166.

35. Ibid., I, PP. 176-185.

ground of being is unconditional in its own nature and is our ultimate concern.³⁶ As the object of our ultimate concern, being -itself is God. Theology is supposed to be concerned itself with the meaning of God for man, whereas ontology treats the structures of being in their relation to being-itself.

Theology always presupposes the reality of ultimacy in personal experience. It is possible when one is consciously involved in the relationship that is to him a matter of ultimate concern. But every theologian presupposes and to some extent participates in ontology, and the ontologist actually associates himself or herself with theology which concerns for the ground of his being. Thus, ontology and theology interpenetrate each other.³⁷

For Tillich theology begins with a careful analysis of the human situation and the questions that arise from human existence. An important part of his account is his treatment of a tension between the essential and the existential. "The distinction between essence and existence, which religiously speaking is the distinction between the created and the actual world, is the backbone of the whole body of theological thought."³⁸ Tillich summarizes his central conviction when he says that "Man as

36. Ibid., I, PP. 206-207.

37. Ibid., I, PP. 22-28, 132, 221.

38. Ibid., I, P. 204.

he exists is not what he essentially is and ought to be. He is estranged from his true being."³⁹ In this manner he posits his theological system in the polarity of essence and existence. And through this interacting between the two, Tillich reaches his theological integration of the realms of psyche and religion. It is my purpose in the present chapter to raise questions as follows: How does the existential estrangement of a person from his or her true or essential being occur? What is the nature of the process by which a person passes from the one state to the other? What makes the transition possible? In order to examine Tillich's answers to these questions, I will consider his understanding of the distinction between essence and existence.

B. Essence and Existence

In his definition of essence, Tillich says:

Essence can mean the nature of a thing without any valuation of it, it can mean the universals which characterize a thing, it can mean the ideas in which existing things participate, it can mean the norm by which a thing must be judged, it can mean the original goodness of everything created, and it can mean the patterns of all things in the divine mind. The basic ambiguity, however, lies in the oscillation of the meaning between an empirical and valuating sense. . . . In the second case essence is the basis of value judgement, while in the first case essence is a logical ideal to be reached by abstraction of intuition without the interference

39. Paul Tillich, Systematic Theology, Vol. II, (Chicago: the University of Chicago Press, 1957), P. 45.

of valuations. . . . Essence empowers and judges
that which exists.⁴⁰

According to this passage Tillich understands essence as the realm of potentiality and as the basis of evaluation. Essence, in the empirical or logical sense, means the "universal" or "nature" in which a thing participates. In the valuational sense it means the "true and undistorted nature" from which a thing has "fallen." Essence, then, for Tillich means potential being, the real, as opposed to merely logical, possibilities that belong to any existing thing.

On the other hand, Tillich's definition of existence is this:

Existence also is used with different meanings. It can mean the possibility of finding a thing within the whole of being, it can mean the actuality of what is potential in the realm of essences, it can mean the "fallen world," and it can mean a type of thinking which is aware of its existential conditions or which rejects essence entirely. Again, an unavoidable ambiguity justifies the use of this one word in these different senses. Whatever exists, that is "stands out" of mere potentiality, is more than it is in the state of mere potentiality and less than it could be in the power of its essential nature.⁴¹

Tillich understands in this passage existence as the actualization of or standing out from this potentiality. "If we say that something exists, we say that it has left the state of mere potentiality and has become actual."⁴² To

40. Tillich, ST. I, PP. 202-203.

41. Ibid., I, P. 203.

42. Tillich, ST. II, P. 21.

actualize potentialities is to fall into existence.

Thus, essence and existence are the two primary elements Tillich uses to construct his picture of the existential state. Within any historical situation and within all persons throughout all history the split between essential nature and actual existence is already given. If it be not interpreted literally, the biblical story of the Fall has a universal anthropological significance and symbolizes the basic reality of the human situation that a person in his or her existence is estranged from his or her essential being.⁴³

Tillich understands the fall as the transition from essence to existence. It is an act of finite freedom to produce this human transition within the framework of a universal destiny. It is this human freedom that makes the actualization of potentiality a fall. "Man is free even from his freedom; that is, he can surrender his humanity."⁴⁴ But the person's freedom is finite freedom. His or her freedom is limited by destiny, with which freedom always stands in polarity. The actualization of any possibility is the rejection of others. As a living being I am actualizing some of my possibility by choosing them and, also rejecting other possibilities that are equally mine. And those possibilities I choose are never fully actualized. Every human being fails

43. Ibid., II, P. 29.

44. Ibid., II, P. 32.

to actualize all the potentialities and so distorts his or her essential nature. One may think that the essential state, which Tillich calls, "the dreaming innocence of undecided potentialities," can be sustained by not choosing. But this also is a choice,

. . . a choice either to remain in a state of non-actualized potentialities or to trespass the state of innocence and to actualize them. In both cases something is lost; in the first, a fully actualized humanity; in the second, the innocent resting in mere potentiality. The classical example is the sexual anxiety of the adolescent.⁴⁵

By actualizing potentialities the state of essential being is distorted in existence. A person's free choice provides the possibility for his transition in a distorted way from essence to existence. This distortion of essence in existence is properly called sin which is "the element of personal responsibility in one's estrangement" and "the personal act of turning away from that to which one belongs."⁴⁶

But what motives drive persons so to exercise their freedom that the transition actually occurs? The answer to this question presupposes some image of the state of essential being. The state of essential being is not an actual stage of human development. It must be understood as a state of potentiality, without actualization in any place

45. Paul Tillich, "Existential Analysis and Religious Symbols," Contemporary Problems in Religion, ed. H. A. Basilius (Detroit: Wayne University, 1956), P. 46.

46. Tillich, ST. II, P. 46.

or time. Tillich claims essence has an independent ontological standing, although it cannot properly be said to exist.

Within the whole of being as it is encountered, there are structures which have no existence and things which have existence on the basis of structures. Treehood does not exist, although it has being, namely, potential being. But the tree in my back yard does exist. It stands out of the mere potentiality of treehood. But it stands out and exists only because it participates in that power of being which is treehood, that power which makes every tree a tree and nothing else.⁴⁷

Here Tillich does not use the word "essence," although that seems to be what he means by "structures." Tillich gives a similar account to this:

There could not be a tree if there were not the structure of treehood eternally even before trees existed and even after trees go out of existence altogether. The same is true of man. The essence of man is eternally given before any man appeared on earth. It is potentially or essentially given, but it is not actually or existentially given.⁴⁸

Essences are described in this passage as structures, powers of being, by implication closely related to God. They are necessary conditions for anything to be. Essence has of itself a directed meaningfulness, i.e., possibilities that should be realized. They are real and have power to resist non-being. But these structures are not existing entities. Essence is a cluster of potentialities.

The state of essential being cannot be known or

47. Ibid., II, P. 21.

48. Paul Tillich, Perspectives on 19th and 20th Century Protestant Theology, (New York: Harper & Row, 1967), P. 151.

described directly. It may be symbolized either theologically as the state of "being hidden in the ground of the divine life"⁴⁹ or psychologically as "the state of dreaming innocence."⁵⁰ The state of dreaming is appropriate for symbolizing the non-actualized potential state of essential being. Tillich says:

Dreaming anticipates the actual, just as everything actual is somehow present in the potential. . . . Certainly, reality is different from the images of the dream, but not totally different, For the actual is present in the potential in terms of anticipation. For these reasons the metaphor "dreaming" is adequate in describing the state of essential being.⁵¹

The word "innocence" expresses lack of experience, lack of personal responsibility, and lack of moral guilt.⁵² When innocence is lost, all three of these things are acquired. A useful analogy can be found in the growth of human sexual consciousness. The sexual potentialities are present in childhood. When reaching certain age they are actualized from child's dreamlike state of innocence. And dreaming innocence is lost.

The awakening from dreaming innocence, for Tillich, is inevitable, for "the state of dreaming innocence drives

49. Tillich, ST. I, P. 255.

50. Paul Tillich, "Psychotherapy and a Christian Interpretation of Human Nature," Review of Religion, XIII (March, 1949), 264.

51. Tillich, ST. II, P. 33.

52. Ibid., II, PP. 33-34.

beyond itself."⁵³ This is so because essence has the possibility to resist the power of non-being. As seen above, Tillich's tree participates in that power of being which is treehood, that power which makes every tree a tree. Thus, essential being has an inner directedness to realize this possibility in terms of freedom. To maintain one's selfhood, one needs a world; to be an individual one must participate. If the ego ceases to react centrally, a person's essence would cease, a person would become a mere thing; to remain in being as a self, essential being must actualize.

What drives dreaming innocence beyond itself is finite freedom. In the state of dreaming innocence one's freedom and destiny are in harmony. When, however, one becomes aware of one's finite freedom and tends to become, the tension occurs. This tension points to the cleavage between creator and creature. It is the desire to sin. Tillich calls the state of this desire "aroused freedom."⁵⁴ But when freedom is aroused, a reaction occurs. Dreaming innocence wants to preserve itself. Thus, one is placed in a state of temptation in which one is "caught between the desire to actualize his freedom and the demand to preserve his dreaming innocence."⁵⁵

This state of temptation is reflected in the anxiety

53. Ibid., II, P. 34.

54. Ibid., II, P. 35.

55. Ibid.,

involved in one's awareness of one's finite freedom. One is anxious about losing oneself by actualizing oneself and one's potentialities, and, on the other hand, about losing oneself by not actualizing oneself and one's potentialities. "He stands between the preservation of his dreaming innocence without experiencing the actuality of being and the loss of his innocence through knowledge, power and guilt."⁵⁶ In this situation of anxiety or temptation a person decides for self-actualization, thus ending one's dreaming innocence.

Therefore, the transition from essence to existence is a universal quality of finite being and its specific manifestation in human life is the transition of every person from dreaming innocence to actualization and guilt. It is recognized as the result not of individual moral freedom alone but of universal tragic destiny as well. For Tillich, freedom is one of the basic elements in a person's ontological structure, but it is never absolute and unconditioned; it is always limited by that element with which it stands in polarity, destiny.

The individual act of existential estrangement is not the isolated act of an isolated individual; it is an act of freedom which is imbedded, nevertheless, in the universal destiny of existence. In every individual act the estranged or fallen character of being actualizes itself. Every ethical decision is an act both of individual freedom and of universal destiny.⁵⁷

56. Ibid., II, P. 36.

57. Ibid., II, P. 38.

It is Tillich's position that strong biological, psychological, and sociological forces affect every individual decision and make estrangement a matter of universal destiny. In a sense, nature as well as person must be regarded as implicated in the Fall.⁵⁸ The personal decisions producing one's estrangement from the essential being occur within a context of natural and social forces which give them the character of destiny as well as freedom. Thus Tillich refers to the emphasis of psychoanalysis and depth psychology on the determining power of the unconscious over a person's conscious decisions and on the strong influence of unrecognized motives on what seems to be free and rationally chosen acts.⁵⁹

Estranged State of Existence

Up to this point I have followed Tillich's account of the process whereby a person becomes estranged from his or her essential being. Now I turn to a consideration of Tillich's description of a person's existential state. A person's sinful or estranged state is expressed by three major attitudes or qualities. These are unbelief, hubris, and concupiscence.

58. Ibid., II, P. 41.

59. Ibid., II, P. 42.

Unbelief is not the refusal or inability to give assent to certain theological doctrines but rather the expression of the fact that in his existential self-realization a person "turns toward himself and his world and loses his essential unity with the ground of his being and his world."⁶⁰ It is an act of the total personality, involving knowledge, will, and emotion. This turning away from God and towards the self is expressed in the traditional concept of sin. "Unbelief is the disruption of man's cognitive participation in God."⁶¹ It is a love of self and world not "as a manifestation of the infinite" but just in itself.⁶²

Hubris, for Tillich, is simply the other side of unbelief. It is not the moral quality of pride, but is the failure to acknowledge finitude, "the self-elevation of man to the sphere of the divine . . . It is sin in its total form, namely, the other side of unbelief or man's turning away from the divine centre to which he belongs."⁶³ After turning away from the divine centre to which one essentially belongs, one makes oneself the centre of one's world.⁶⁴ In self-elevation one refuses to acknowledge that one is

60. Ibid., II, P. 47.

61. Ibid.,

62. Ibid., II, P. 48.

63. Ibid., II, P. 50.

64. Ibid., II, P. 49.

excluded from that infinity which belongs only to God.

Every individual. . . falls into moments of hubris. All men have the hidden desire to be like God and they act accordingly in their self-elevation and self-affirmation. No one is willing to acknowledge, in concrete terms, his finitude, his weakness and his errors, his ignorance and his insecurity, his loneliness and his anxiety. And if he is ready to acknowledge them, he makes another instrument of hubris out of his readiness. A demonic structure drives man to confuse natural self-affirmation with destructive self-elevation.⁶⁵

Therefore, hubris is the spiritual sin from which all other forms of sin have been derived. This must always end in tragic catastrophe and self-destruction in the face of the real infinity of God.

Concupiscence is "the unlimited desire to draw the whole of reality into one's self."⁶⁶ It is not to be identified with the striving for sexual pleasure alone, but refers rather to "all aspects of man's relation to himself and to his world. . . to physical hunger as well as to sex, to knowledge as well as to power, to material wealth as well as to spiritual values."⁶⁷ They are expressions of person's essential eros and are not demonic or self-destructive.

It is the unlimited character of the strivings for knowledge, sex, and power which makes them symptoms of concupiscence. This is elaborated in two conceptual descriptions, Freud's "libido" and Nietzsche's "will to power."⁶⁸

65. Ibid., II, P. 51.

66. Ibid., II, P. 52.

67. Ibid.,

68. Ibid., II, P. 53.

The "libido" and "will to power" are adequate descriptions of the person's existential state of estrangement and have contributed to rediscovery of the Christian view of man's predicament. But, according to Tillich, their analysis for an understanding of the human situation is limited by omitting any reference to the human being's essence.

Evil as the structures of destruction: the consequences of the estranged state of existence

The consequence of all the attitudes and qualities of the existential state is evil. According to Tillich, each of the basic expressions of a person's existential state—unbelief, hubris, and concupiscence—contradicts a person's essential being and drives the polar elements of this being into conflict with each other. In the state of "the disintegration of the centered self by disruptive drives which cannot be brought into unity,"⁶⁹ the ontological polarities which constitute the being of man fall into conflict with one another.

This conflict drives toward self-destruction. The destruction "is not the work of special divine or demonic interferences, but is the consequence of the structure of estrangement itself."⁷⁰ Destruction under the conditions of

69. Ibid., II, P. 61.

70. Ibid., II, P. 60.

existential estrangement is caused by the structure of estrangement itself, namely, "the structures of destruction." These structures of destruction constitute what is commonly called "evil."

As previously shown, the basic structure of finite being is the polarity of self and world. The basic structure of destruction points to the disruption of this self-world polarity. Under conditions of existential estrangement one can lose oneself and thereby also one's world, for the loss of one brings about the loss of the other. Self-loss is "the loss of one's determining centre"⁷¹ This is manifested in moral conflicts and psychopathological disruptions as horrifying experience of "falling into pieces." In extreme cases one's world is felt completely unreal and there is left only the awareness of one's own empty self. The loss of self and the loss of world expose the first and most fundamental structure of destruction in a person's estranged state.

The attempt of the finite self to be the centre of everything gradually has the effect of its ceasing to be anything. Both self and world are threatened. Man becomes a limited self, in dependence on limited environment. He has lost his world; he has only his environment.⁷²

The separation between the ontological polarities exposes another structure of destruction in existential

71. Ibid., II, P. 61.

72. Ibid., II, P. 62.

estrangement. In the state of disruption, the ontological polarities- freedom and destiny, dynamics and form, and individualization and participation -fall into conflict with one another.

In a person's essential ontological structure, freedom and destiny "lie within each other, distinct but not separated, in tension but not in conflict."⁷³ They are rooted in the ground of being, which is their source and the ground of their polar unity. Under the control of hubris and concupiscence, freedom begins to separate itself from the destiny to which it belongs, and then breaks the essential relation of one's freedom to the definite contents provided by one's destiny. It instead relates itself to an indefinite number of objects.

When man makes himself the centre of the universe, freedom loses its definiteness. Indefinitely and arbitrarily, freedom turns to objects, persons, and things which are completely contingent upon the choosing subject and which therefore can be replaced by others of equal contingency and ultimate unrelatedness . . . if no essential relation between a free agent and his objects exist, no choice is objectively preferable to any other; no commitment to a cause or person is meaningful. No dominant purpose can be established. The indications coming from one's destiny remain unnoticed or are disregarded.⁷⁴

When freedom is distorted into arbitrariness, destiny is also distorted into mechanical necessity since the elements of each polarity are interdependent. Internal compulsions and

73. Ibid.,

74. Ibid., II, P. 63.

external causes come to condition the acts and choices of the individual whose freedom has become separated from his or her destiny. The centre is supposed to unite the motives in a centered decision, but after being replaced by the contingent motives it is unable to do so. This ontological character is described in classical theology as the "bondage of the will."

As the second elements of the ontological polarity, dynamics and form are disrupted in a person's estranged state. In the essential state of nature vitality as the human expression of dynamics is united with the intentionality which is the human expression of form. The drive of person's vitality is directed, through intentionality, to meaningful objects or contents. But when a person falls into the state of estrangement intentionality stops directing vitality.

Under the control of hubris and concupiscence, man is driven in all directions without any definite aim and content. His dynamics are distorted into a formless urge for self-transcendence. It is not the new form which attracts the self-transcendence of the person; the dynamics has become an aim in itself.⁷⁵

Dynamics separated from form leads to chaos and emptiness in man's personal and social life, for nothing real can be created without form. On the other hand, when dynamics is suppressed form becomes dominant. The case of this situation is a rigid legalism without creativity. But both chaos and legalism are self-destructive because neither dynamics nor

75. Ibid., II, P. 64.

form can permanently maintain itself in separation from its polar opposite. When one side of the polarity disappears the other is also lost. A person's oscillation of his existential state between legalism and chaos is the basic symptom of the disruption of their polar unity.

Individualization and participation, the third element in a person's ontological structure, is also disrupted in estranged existence. In this state "man is shut within himself and cut off from participation."⁷⁶ The loneliness of this situation is intolerable and causes the desire to submerge oneself in the collective. A lonely and insecure person may strive hard to enter into community. To this end he conforms fully to whatever the community seems to demand of him. But in so doing he weakens his own centeredness in himself. He becomes "other-directed" rather than "inner-directed." He becomes less of a person and more like a thing.

On the other hand, the situation cannot be improved when an individual determines to prepare his personality in isolation from community. But even the partial withdrawal from community that is possible weakens not only community but also personhood. In so far as his personhood declines he becomes incapable of community. A low level of personhood permits only a low level of community. Existential being consists in an alternation between these poles in such a way

76. Ibid., II, P. 65.

as to maintain always a destructive tension. This tension threatens the very humanity of our being.⁷⁷

In this way the separation of ontological polarities become the marks of estrangement generally. These dangers belong to the structures of destruction and are grounded in the level of evil in all history. Our awareness of this situation, in which we are fallen from our essence and continuously threatened by loss of our human being, is anxiety.

In the state of this estrangement, a person is cut off from the dimension of the ultimate, doubt and insecurity become unlimited, and a person is driven to despair, for his or her claims to infinity must inevitably fail before the real infinity of God. The state into which a person is driven by the evils (the structures of self-destruction) of existential estrangement is that of despair. According to Tillich, this state,

is the final index of man's predicament; it is the boundary line beyond which man cannot go. In despair, not in death, man has come to the end of his possibilities. The word itself means "without hope" and expresses the feeling of a situation from which there is "no exit" (Sartre). . . . Despair is the state of inescapable conflict. It is the conflict, on the one hand, between what one potentially is and therefore ought to be and, on the other hand, what one actually is in the combination of freedom and destiny. The pain of despair is the agony of being responsible for one's existence and of being unable to recover it. One is shut up in one's self and in the conflict with one's self. One cannot escape, because one cannot

77. ST. I, P. 199.

escape from one's self.⁷⁸

For Tillich despair is not just a psychological or ethical problem, but is the problem beyond possible healing in such a way. A person tries to escape from the pain of despair by getting rid of his or her self through suicide. But suicide cannot be considered an escape from despair because "the element of guilt in despair points to the dimension of the ultimate"⁷⁹ and suicide cannot release a person from this dimension. A person knows that the problem of salvation from his or her guilt transcends the level of temporality and can be solved only by the reestablishment of his or her participation in the eternal.⁸⁰

But one cannot by oneself reach reconciliation with God. All one's attempts at self-salvation must fail. Only God's grace, which appears in the New Being, can overcome a person's estrangement and the structures of self-destruction and despair. Tillich's conception of the New Being and how it heals a person's disrupted existence and brings reconciliation are basically theological matters which will be discussed in the rest of the present chapter.

78. ST. II, P. 75.

79. Ibid., II, P. 76.

80. Tillich alternatively uses the terms such as the ultimate or unconditional or eternal as expressions of God.

C. Creation and Fall

Tillich's theological integration of the psychic dimension and the religious through the interplay of essence and existence is again evident in his creation-fall theology. Throughout my thesis work, I have been asking the question of reconciliation, on the one hand, using Jung's psychological solution, on the other hand, Tillich's theological solution for the problem of estrangement. Now I intend to go into the problem which deals with the relation of the fall into existence to God's creative activity. Without the assumption of essential unity in creation no conception of reconciliation is possible. For Tillich, "the fulfillment of creation and the beginning of the fall are, though logically different, ontologically the same. . . . The fall is the work of finite freedom, but it happened universally in everything finite."⁸¹ What Tillich argues by this passage rests upon two points: The ontological coincidence of creation and fall, and the tragic destiny of human freedom. According to Tillich these two points are crucial for any theologian who faces the problem of the relation between creation and fall.

Every theologian who is courageous enough to face the twofold truth that nothing can happen to God accidentally and that the state of existence is a fallen state must accept the point of coincidence between the end of creation and the beginning of

81. Paul Tillich, "Reply to Interpretation and Criticism," in Charles W. Kegley ed., Theology of Paul Tillich, (New York: The Pilgrim Press, 1982), pp. 387-388.

the fall.⁸²

Tillich understands the transition from essence to existence as the traditional Christian symbol of the fall. Creation requires actualization in order to be creation in the full sense. "Existence is the fulfillment of creation; existence gives creation its positive character."⁸³ Yet the creation is expressed as the fall into the distortion of estranged existence.

If God creates here and now, everything he has created participates in the transition from essence to existence. He creates the new-born child; but, if created, it falls into the state of existential estrangement. This is the point of coincidence of creation and the Fall. But it is not a logical coincidence; for the child, upon growing into maturity, affirms the state of estrangement in acts of freedom which imply responsibility and guilt. Creation is good in its essential character. If actualized, it falls into universal estrangement through freedom and destiny.⁸⁴

The fall is the transition from the essential goodness of creation to the state of estrangement. The fall into the existential state comes about through finite freedom "because finite freedom works within the frame of a universal destiny."⁸⁵ But this fall is not meant as a past event in the history of the race or the individual, nor is the essential nature of person what he or she once upon a time

82. ST. I, P. 256.

83. Ibid., I, PP. 203-204.

84. ST. II, P. 44.

85. Ibid., II, P. 32.

was. "The essential nature of man is present in all stages of his development, although in existential distortion."⁸⁶ The transition from essence to existence is not an event of the past; for it ontologically precedes everything that happens in time and space. The basic note to Tillich's description of the actualized creation is discontinuity or estrangement. This is not separation but a partial break from essence. Estrangement is division which retains some unity. Actualized creation and estranged existence are identical, but creation also involves the essence.

Creation and the fall coincide in so far as there is no point in time and space in which created goodness was actualized and had existence. . . . Actualized creation and estranged existence are identical. . . . Creation is good in its essential character. If actualized, it falls into universal estrangement through freedom and destiny.⁸⁷

Human freedom's key role here results in distorted actualization in existence. Falling into existence and the resulting estrangement from God, from others, and from one's essential nature is not the same as creation, but is the actualization of creation. Existence cannot be derived from essence, and so estrangement is not a structural necessity but has the character of a freely chosen leap. In this way Tillich holds human freedom to be responsible for the fall. Human freedom always participates in actualization and always distorts it. God's creation is estranged in actualization

86. Ibid., II, P. 36.

87. Ibid.,

because actualization occurs through human freedom.

But if creation requires actualization in existence, and existence is estranged, is this then God's intention? This goes against the traditional Christian view of the goodness of God. If sin and the fall are explained ontologically, Reinhold Niebuhr states, "we end with the difficult conclusion that temporal existence is really evil. It is good only when it is potential and not actual."⁸⁸ But for Tillich estrangement occurs through the power of finite freedom and so is not a structural necessity. Yet estrangement always occurs and so is tragically universal:

... theology must insist that the leap from essence to existence is the original fact- that it has the character of a leap and not of structural necessity. In spite of its tragic universality, existence cannot be derived from essence.⁸⁹

In fact Tillich's description of how the fall occurs through human freedom contradicts his claim that the fall is not a structural necessity. The transition from essence to existence is experienced as a temptation. Through the finite freedom a person is aware of himself as finite, as threatened by nonbeing, and so is anxious.

All creatures are driven by anxiety; for finitude and anxiety are the same. But in man freedom is united with anxiety. One could call man's freedom "freedom in anxiety" or "anxious freedom." This anxiety is one of the driving forces toward the

88. Reinhold Niebuhr, "Biblical Thought and Ontological Speculation in Tillich's Theology," in Kegley ed., *The Theology of Paul Tillich*, P. 261.

89. ST. II, P. 44.

transition from essence to existence.⁹⁰

The anxiety of freedom itself is the driving force behind the transition from essence to existence. Anxiety is due to awareness of finitude in all creatures, as the threat of nonbeing. When this is coupled with freedom in a human being, it is one of the driving forces towards actualization. According to Tillich, this actualization and estrangement occur universally but not necessarily. One can legitimately ask, "But what does it mean to assert that something always occurs universally yet is not necessary?"⁹¹

Tillich, in response to Niebuhr, attempts to explicate the distinction between necessity and universality. He states, "The universality and consequently the unavailability of the fall is not derived from 'ontological speculation' but from a realistic observation of man, his heart, and his history."⁹²

This passage points out that Tillich's method is phenomenological; he aims not to explain but describe what it is to exist. All he means is that the same event, creation and fall, has two different meanings, universality without necessity. In the end Tillich seems to admit that such an explanation is impossible. He states: "no real explanation

90. Ibid., II, PP. 34-35.

91. Joel R. Smith, "Creation, Fall, and Theodicy in Paul Tillich's Systematic Theology," in John J. Carey ed. Kairos and Logos: Studies in the Roots and Implications of Tillich's Theology, (Macon, Ga: Mercer, 1984), P. 146.

92. ST. I, P. 388.

of the fall into existence is possible. The transition from essence to existence, from the potential to the actual, from dreaming innocence to existential guilt and tragedy, is irrational."⁹³ Tillich's way in which he describes the existential situation reflects the disorder, mystery, and irrationality in human existence.

In this way a person's estrangement is both predicament and sin. It always occurs through both personal freedom and universal destiny. There is a tension between the two elements, universality and personal responsibility. The word "estrangement" itself implies a reinterpretation of sin. The word "sin" is not a synonym for estrangement but points to "the element of personal responsibility in one's estrangement" and "the personal act of turning away from that to which one belongs."⁹⁴ Thus sin is the act of personal responsibility and also the state in which the individual becomes aware of his or her real condition, the separation from God and one's own essential being.

Man's predicament is estrangement, but his estrangement is sin. It is not a state of things, like the laws of nature, but a matter of both personal freedom and universal destiny. For this reason the term "sin" must be used after it has been reinterpreted religiously. An important tool for this reinterpretation is the term "estrangement." . . . It is not the disobedience to a law which makes an act sinful but the fact that it is an expression of man's estrangement from

93. ST. II, P 91.

94. Ibid., II, P. 46.

God, from men, from himself.⁹⁵

This concept includes something of reality about the mystery of human existence. What Tillich says is, first, that unless a person goes beyond innocence he cannot mature as a responsible person. Second, there is no way of leaving innocence without entering into the sphere of conflict and of moral distinctions where one becomes sinful and guilty. Sin breaks the essential unity between a person and God. Such separation turns the transitoriness of existence into a "demonic power" dominating all our actual choices.⁹⁶ This power represents for Tillich the "tragic" element in human destiny. It is the attempt to centre life, power, and meaning in one's own finite self. It is the attempt to reach absolute self-sufficiency. One makes this try because one is created in the image of God. But one cannot succeed because one is finite. A person's sin gives rise to unlimited striving and desire for which there is no ceiling, and which leads to endless dissatisfaction.

Thus every act of human freedom presupposes the estrangement which it seeks to overcome and so fails to overcome it. A person comes to the end of his or her possibilities and is driven to despair. As seen previously, sin activates the negative possibilities in connection with the categories of time, space, causality, substance. Sin is

95. Ibid., II, PP. 46-47.

96. Ibid., II, P. 69.

more extensive than "estrangement." Man is responsible for the cosmic split in existence between creature and Creator because all the dimensions of reality are united in him.⁹⁷

In a word, Tillich's interpretation of creation and the fall is acknowledged in mythological thinking but not in dogmatic theology. Furthermore, Tillich's existential analysis points beyond itself. The whole phenomenological analysis of human existence is purely preparatory, a preparation for essentialization in which he treats the Christ and salvation.

97. *Ibid.*, II, P. 40.

2). Essentialization

A. Introduction

It is Tillich's belief that the process of essence to existence needs a resolution in essentialization. In the third volume of his Systematic Theology, Tillich employs this term, essentialization.

Creation in time produces the possibility of self-realization, estrangement, and reconciliation of the creature, which, in eschatological terminology, is the way from essence through existence to essentialization.⁹⁸

Essentialization, a term Tillich seems to identify with reconciliation, becomes a category proper to his theology alongside such other categories as Kairos, Ground, Depth, New Being, Theonomy. Essentialization marks the final goal of every finite essence. Tillich does not call the last fulfillment of the process "existentialization." Essentialization might mean merely "a return to the state of mere essentiality or potentiality, including the removal of everything that is real under the conditions of existence."⁹⁹ This is a Platonic concept. Tillich rejects this Platonic process of essence/existence/essence.¹⁰⁰ There is a rhythm in the Divine Life and of life universal.

One could refer to this rhythm as the way from essence through existential estrangement to

98. ST. III, P. 422.

99. Ibid., III, P. 400.

100. Ibid.,

essentialization. It is the way from the merely potential through actual separation and reunion to fulfillment beyond the separation of potentiality and actuality.¹⁰¹

In the state of existence, a person turns from his telos, Eternal Life. In essentialization this telos is fulfilled in the perfect relationship between the finite and infinite. For Tillich, essentialization is not only an individual experience, but also an experience of all being. The individual realizes his or her meaningful directedness together with the realization of the telos of all being. Therefore, essentialization is a shared situation in which a mutual interrelation between all dimensions of finite being occurs effectively.¹⁰²

If we use the term "essentialization," we can say that man's psychological, spiritual, and social being is implied in his bodily being- and this in unity with the essence of everything else that has being.¹⁰³

This final fulfillment is called symbolically "Eternal Life." The stages of essence through existence to essentialization correspond to mere potentiality, estrangement, and final fulfillment beyond the separation of potentiality and actuality. Essentialization represents the final fulfillment of finite being's relationship to the infinite as the form of the new deriving from these two.

101. Ibid., III, P. 421.

102. Ibid., III, P. 409.

103. Ibid., III, P. 413.

essence and existence.

But the term "essentialization" can also mean that the new which has been actualized in time and space adds something to essential being, uniting it with the positive which is created within existence, thus producing the ultimately new, the "New Being."¹⁰⁴

Here the image of the New Being suggests its understanding of how modern man's problem can be solved. This is the problem of salvation which implies at least two questions: from what? and to what? It is the question of how to find meaning in a meaningless world. John Cobb states this properly:

Christian theology in every age is the exposition of the significance of this essential affirmation in the context of the self-understanding of that age. If men perceive their problem as God's wrath upon them for their sins, Jesus as the Christ is preached as the forgiveness of sins. If men perceive their problem as the need of guidance and aid in the achievement of a nearer approximation to ideal life, Jesus as the Christ is preached as the ideal person. Today man perceives his problem in terms of alienation, despair, and meaninglessness. Jesus as the Christ must be proclaimed as the bearer or the New Being in which man is healed and enters a new level of life.¹⁰⁵

This is the question of how or what process provides a way of salvation, healing, and reconciliation. For Tillich, salvation is from estrangement and all that means in his system as seen up to this point. It is a kind of healing and it is a kind of reunion. Healing is the reuniting of "that

104. Ibid., III, P. 400.

105. John B. Cobb, Jr., Living Options in Protestant Theology: A Survey of Methods. (Philadelphia: Westminster Press, 1962), P. 275.

which is estranged, giving a centre to what is split, overcoming the split between God and man, man and his world, man and himself."¹⁰⁶ This is the possibility of something, a "third," beyond essence and existence.

The question for essentialization is: what is the source of the courage which serves as a balance to a person's essential anxiety about the threat of nonbeing. The answer to this question is found in the doctrine of God.

Again, the fundamental question with which Tillich concludes his analysis of a person's existence is the nature of the power by which a person's existential estrangement from his essential being can be conquered and by which he can be saved from evil and despair. The answer to this question can be found in the doctrine of Jesus as the Christ, the New Being.

Finally, the question for essentialization is regarding life and its ambiguity. Tillich considers life in its various dimensions. These dimensions interact and depend upon one another. The highest and most important is spirit. The answer to this question is found in the doctrine of the Spirit.

My research will give an analysis of these three aspects in the process of essentialization - God, Christ, and Spirit. Then, I will concentrate on the process in which the power of healing and reconciliation transforms

106. ST. II, P. 166.

personality, both individually and corporately.

B. The Source of Courage: God

For Tillich the unconditional and inexhaustible depth beyond the structure of finite being is uncovered only in revelation, in which the unconditional and infinite is made manifest through the transparency of some finite object, event, or person. Revelation, or ecstatic reason gives the basic understanding that God is the infinite ground or power of being in everything and above everything. God as the ground of being is the ground of the ontological structure in which the human being and all other finite beings participate, while at the same time transcending this structure. Tillich says, "Since God is the ground of being he is the ground of the structure of being. He is not subject to this structure; the structure is grounded in him."¹⁰⁷

According to Tillich, anything that can be known about God is expressed in a symbolic statement. The only non-symbolic or literal statement about God is that God is being-itself. It is the analogia entis that "gives us our only justification of speaking at all about God."¹⁰⁸ Tillich employs poetic and symbolic language. He claims no

107. ST. I, P. 238.

108. Ibid., I, P. 240.

other language is possible since the being-itself as the power of being or God transcends the sphere in which language can be used literally. A symbol is something which both participates in the reality to which it points and is transcended by this reality.

To say anything about God in the literal sense of the words used means to say something false about Him. The symbolic in relation to God is not less true than the literal, but it is the only true way of speaking about God.¹⁰⁹

Thus Tillich's proposal here is that we should reject every interpretation of religious language that treats it as if it were speaking of events or entities at the finite level. We should understand mythical language as symbolic, and so long as the symbols maintain their power, we should retain them.¹¹⁰ Hence, he understands myths as expressions of man's awareness of God- God's manifestation to a person as the object of ultimate concern- rather than of his understanding of his own existence.

In this way revelation speaks of God as "living." Ontologically speaking, life is "the process in which potential being becomes actual being" or "actualization of the structural elements of being in their unity and their

109. Paul Tillich, Love, Power and Justice, (New York: Oxford University Press, 1954), P. 109. A full discussion of Tillich's theory of the nature and function of symbols can be found in his essay "The Nature of Religious Language," in Theology of Culture, Robert C. Kimball ed., (New York: Oxford University Press, 1959), PP. 53-67. See also Dynamics of Faith, P. 11.

110. ST. II, P. 152

tension."¹¹¹ These structural elements simultaneously separate and reunite in every life-process.¹¹² In so far as God is the ground of life, He may be said to be himself living, but only symbolically so, for in God there is no distinction between potentiality and actuality. The symbol of "living" applied to God must be understood as meaning that "He is the eternal process in which separation is posited and is overcome by reunion."¹¹³ Tillich maintains:

The polar character of the ontological elements is rooted in the divine life, but the divine life is not subject to this polarity. Within the divine life, every ontological element includes its polar opposite completely, without tension and without the threat of dissolution.¹¹⁴

Among the symbols derived from the ontological elements, "the most embracing, direct, and unrestricted symbol" is the symbol of God as "Spirit." Spirit, as Tillich defines it, is "the unity of the ontological elements and the telos of life."¹¹⁵ In God as Spirit all the ontological elements are present in undisrupted balance. He is the ultimate unity of both power and meaning. I will extend this discussion in the final section of the present chapter.

111. ST. I, P. 241.

112. ST. I, P. 242.

113. ST. I, P. 242.

114. Ibid., I, P. 243.

115. Ibid., I, P. 249.

God's Creative Activity

Now I turn to the question of God's creative activity by which a person derives the courage to overcome the anxiety accompanying the threat of nonbeing implicit in his or her finitude. This question finds its solution in an understanding of the creative activity of God and the symbols which point to it. The doctrine of creation is "the basic description of the relation between God and the world" and "answers the question implied in man's finitude and in finitude generally."¹¹⁶

The divine creativity is, for Tillich, identical with the divine life. God creates because He is God. It comes from both God's freedom and destiny, which are one for God. Since the divine life is essentially creative,

All three modes of time must be used in symbolizing it. God has created the world, he is creative in the present moment, and he will creatively fulfill his telos. Therefore, we must speak of originating creation, sustaining creation, and directing creation. This means that not only the preservation of the world but also providence is subsumed under the doctrine of the divine creativity.¹¹⁷

God's originating creativity implies everything that derives its power of being from the creative ground of the divine life. This has been characterized by classical Christian theology as *creatio ex nihilo*. The creation out of nothing means that the tragic character of existence is not

116. Ibid., I, P. 252.

117. Ibid., I, P. 253.

rooted in the creative ground of being. For Tillich finitude is not tragic, so the tragic is not conquered by avoiding the finite. "The tragic is conquered by the presence of being-itself within the finite."¹¹⁸

God's sustaining creativity means the continuous preservation of those structures of reality which provide the basis for being and action. Such structures for Tillich are "the law of nature." Tillich maintains that God is immanent in the world as its permanent creative ground, and is also transcendent to the world through the divine freedom.¹¹⁹

God's directing creativity is for Tillich a translation of the traditional doctrine of providence. This aspect of the divine creativity is to be understood as the direction of all things by God to their telos, that is, "the telos of creativity- the inner aim of fulfilling in actuality what is beyond potentiality and actuality in the divine life."¹²⁰ Faith in providence is the triumph of the prophetic interpretation of history which gives meaning to historical existence in spite of the darkness of fate and never ending experience of meaninglessness.¹²¹ But for Tillich the concept of providence cannot be interpreted as divine interference in the conditions of individual life or

118. Ibid., I, P. 254.

119. Ibid., I, PP. 262-263.

120. Ibid., I, P. 264.

121. Ibid.,

of world.

Providence is a quality of every constellation of conditions, a quality which "drives" or "lures" toward fulfillment. Providence is "the divine condition" which is present in every group of finite conditions and in the totality of finite conditions. It is not an additional factor, a miraculous physical or mental interference in terms of supranaturalism. It is the quality of inner directedness present in every situation.¹²²

Thus providence is not interference, but creation. God's directing creativity which directs everything toward its fulfillment creates through the freedom of man and structural wholeness of all creatures. The meaning of providence does not imply a special divine activity to alter the conditions of finitude and estrangement. The person who believes in providence asserts with the courage of faith that "no situation whatsoever can frustrate the fulfillment of his ultimate destiny, that nothing can separate him from the love of God which is in Christ Jesus."¹²³ The faith which one has in God's directing activity transforms the existential situation.

In this divine creativity the classical symbol of the divine omnipotence provides the basic answer to the question implied in finitude, the question of the source from which a person derives the courage to overcome the anxiety of his or her finitude.

Faith in the almighty God is the answer to the

122. Ibid., I, P. 267.

123. Ibid.,

quest for a courage which is sufficient to conquer the anxiety of finitude. Ultimate courage is based upon participation in the ultimate power of being. When the invocation "Almighty God" is seriously pronounced, a victory over the threat of nonbeing is experienced, and an ultimate courageous affirmation of existence is expressed. Neither finitude nor anxiety disappears, but they are taken into infinity and courage.¹²⁴

Ominpresence is the symbol for God's "creative participation in the spatial existence of his creatures."¹²⁵ It is faith in the omnipresent God that gives a person the courage to overcome the anxiety of not having a permanent place.

Omniscience "is the logical (though not always conscious) foundation of the belief in the openness of reality to human knowledge."¹²⁶ Faith in the omniscient God gives a person the courage to overcome the anxiety of what is dark, hidden, or unconscious in his or her own being through the certainty that all this is present in God's spiritual life. It also gives one the power to take upon oneself the doubt about truth and meaning which is the heritage of finitude.¹²⁷

In the final chapter of his book, The Courage To Be, Tillich describes the situation in which the power of being is experienced. Since one cannot find the basis of self-

124. Ibid., I, P. 273.

125. Ibid., I, P. 277.

126. Ibid., I, P. 279.

127. Ibid.,

affirmation in oneself and in one's world one must transcend both self and world. One must discover that courage which is "rooted in a power of being that is greater than the power of oneself and the power of one's world."¹²⁸ For Tillich this third type of courage is the courage of faith which is the courage to "accept acceptance." Faith is confidence in the divine acceptance and forgiveness.

Thus, Tillich's conclusion concerning God's creativity is that in faith in God symbolized as omnipotent creator one can find his or her source of courage to be and to overcome the anxiety of nonbeing. The content of this faith cannot be given by any individual resources, but is from beyond it.

When applying this concept of God's creativity to a person's very being it is said to be a form of grace. Grace for Tillich, is that which can be ascribed only to God and in no way to a person. "The term grace qualifies all relations between God and man in such a way that they are freely inaugurated by God and in no way dependent on anything the creature does or desires."¹²⁹ Grace is not a supranatural substance; it is rather forgiveness at the centre of one's being.¹³⁰ It is the presence of God, the Spiritual

128. Paul Tillich, The Courage To Be, (London: Fontana, 1962), P. 152.

129. ST. I, P. 285.

130. Ibid., I, P. 258.

Presence.¹³¹

There are two forms of grace. The first form of grace is God's participating or creating grace. It is the grace that provides participation-in-being to everything that is. This is the grace of God's creativity.¹³² A person's very being is a form of grace. Only as long as the form of creative grace sustains and directs a person's power, meaning, facticity, and structure, does a person have being.

The second form of grace is saving grace. "It gives fulfillment to that which is separated from the source of fulfillment, and it accepts that which is unacceptable."¹³³ Saving grace leads a person to affirm what he or she essentially is.¹³⁴ Saving grace is reunion and reconciliation with what a person essentially was and should be before existential estrangement.¹³⁵ Saving grace brings about the reunion with one's true being.¹³⁶ Hence, the dependence of salvation on the divine grace leads us forward to the doctrine of universal essentialization.¹³⁷

As seen up to this point, Tillich's analysis of the

131. ST. III, P. 159; P. 274.

132. ST. I, P. 285.

133. Ibid.,

134. ST. III, P. 159.

135. ST. II, P. 57.

136. ST. III, P. 274.

137. ST. III, P. 408.

human condition leads to the issue of salvation, which is the expression of a person's turning toward God. Faced with the condition of estrangement, human beings attempt to regain their lost unity with God and their essential state of being. But all such attempts end in failure, for a person can only act within the context of his or her existential situation. Any act which initiates from estranged reality cannot be a reconciling act. A new reality is required. According to Tillich, this is a question of the Christ, the New Being. "It is the question of a reality in which the self-estrangement of our existence is overcome, a reality of reconciliation and reunion, of creativity, meaning, and hope. We shall call such a reality the 'New Being.'"¹³⁸

C. The Healing of Estrangement: New Being

According to Tillich, a person in the state of existential estrangement cannot restore the harmony between himself and God or between himself and his essential being. New reality is possible only in the power of the New Being through which union with God has already been re-established. Tillich reviews the various way of self-salvation which persons have attempted in the course of history, and concludes that none of them have brought about the new

138. ST. I, P. 49.

reality. The legalistic, ascetic, mystical, and even sacramental, doctrinal, emotional ways of self-salvation have failed to prove fully and unambiguously capable of reuniting a person with God and of healing the disruptions and conflicts of person's existential state.¹³⁹

Thus, in every religion and even in every autonomous culture there has been an expectation of a new and saving reality which would replace the old and estranged reality. "The quest for the New Being is universal because the human predicament and its ambiguous conquest are universal." ¹⁴⁰ In this context the Christian message proclaims the manifestation of the New Being in Jesus as the Christ. Tillich maintains that Christianity is based on "... the affirmation that Jesus of Nazareth, who has been called 'the Christ,' is actually the Christ, namely he who brings the new state of things, the New Being."¹⁴¹

Christianity emphasizes the appearance of the New Being within the historical process in the form of the personal life of Jesus, but the term "Christ" or "Messiah" which it borrowed from Judaism to symbolize this life includes both a transcendent character and historical functions. The basic Christian assertion is that in one personal life essential God-manhood has appeared within

139. ST. II, PP. 80-86.

140. Ibid., II, P., 86.

141. Ibid., II, P. 97.

existence and subjected itself to the conditions of existence without being conquered by them.¹⁴² Jesus is the Christ in virtue of his being, Tillich says, because of the "continuous self-surrender of Jesus who is Jesus to Jesus who is the Christ."¹⁴³ Jesus as the Christ, however, is totally transparent to God; there is never any break or estrangement in this relationship.¹⁴⁴ In maintaining a permanent unity with God in spite of his participation in all the conditions and consequences of existential estrangement, Jesus is the final manifestation of the New Being for which persons have universally longed and through participation in which their own estranged existence can be transformed. In other words, this is the idea of incarnation which means the self-manifestation of God in the personal life of Jesus.¹⁴⁵ God is manifest in a personal life-process as a saving participant in the human predicament.

In the New Being existential estrangement is overcome and self-actualization does not break away from essential being and unity with God. In the life of Christ the unity of the essential personhood with God has been recovered. The

142. Ibid., II, P. 98.

143. ST. I, P. 134.

144. ST. II, P. 134: "The conquest of existential estrangement in the New Being, which is the being of Christ, does not remove finitude and anxiety, ambiguity and tragedy; but it does have the character of taking the negativities of existence into unbroken unity with God."

145. Ibid., II, P. 95.

New Testament picture of Jesus as the Christ bears out his character as the essential personhood participating in all the negativities of existence and yet remaining unconquered by them. Jesus as Christ has no marks of estrangement as Tillich has elaborated them in his analysis of a person's existential predicament.¹⁴⁶ The New Being conquers the human being's existential state- concupiscence, unbelief, and hubris. But it does not remove the general negatives of human existence, finitude and anxiety. Jesus as the Christ is portrayed in the biblical picture as accepting these and yet transcending them in the power of his unity with God.¹⁴⁷

The New Being in Jesus as Christ "is new in so far as it is the undistorted manifestation of essential being within and under the conditions of existence."¹⁴⁸ The New Being is new in two respects:

It is new in contrast to the merely potential character of essential being; and it is new over against the estranged character of existential being. It is actual, conquering the estrangement of actual existence.¹⁴⁹

It is he who brings new reality, who saves persons from existential estrangement and its self-destructive consequences. As the mediator, Jesus is the savior, the one in whose face persons may not only "see the face of God" but

146. Ibid., II, P. 134.

147. Ibid., II, P. 135.

148. Ibid., II, P. 119.

149. Ibid.,

the one also in whom they may "experience the reconciling will of God."¹⁵⁰

In order for this saving work to be accomplished, it required Christ's total participation and subjection; subjection to the conditions of existential estrangement and victory over them. This dual relationship is expressed by the two central symbols, the Cross and the Resurrection. "The subjection to existence is expressed in the symbol of the 'Cross of Christ'; the conquest of existence is expressed in the symbol of the 'Resurrection of the Christ'."¹⁵¹ The Cross exposes "the bearer of the new eon who suffers the death of a convict and slave under the powers of that old eon which he is to conquer."¹⁵² The Resurrection shows the New Being as the victorious power over the negativities and self-destructiveness of existence, that is, "the victory of the Christ over the ultimate consequence of the existential estrangement to which he subjected himself."¹⁵³ The cross and the resurrection are both a combination of reality and symbol to represent the power of the New Being by which human beings are saved and healed.¹⁵⁴ The cross of Christ is the cross of the one who has conquered the death of existential

150. ST. II, P. 169.

151. Ibid., II, P 152-153.

152. Ibid., II, PP. 153-154.

153. Ibid., II, P. 155.

154. Ibid., II, PP. 158-159.

estrangement. And so the cross itself symbolizes total subjection to existential estrangement; the resurrection symbolizes the full conquest over such existential estrangement.¹⁵⁵ This creates the new state: New Being, in which persons participate. It is through the power of the New Being that human beings are saved and healed. Ontologically speaking, this is the transition from existence to essentialization. And this transition deals with the application of the redemption to human beings generally.

Now I turn to ask what Tillich means by redemption. The redemption is the primary work of Christ which is manifested on the cross and in the resurrection. Tillich describes this work as "the effect of the New Being in Jesus as the Christ on those who are grasped by it in their state of estrangement."¹⁵⁶ As seen previously, positivity had reference to essence and negativity to existence. If salvation saves us from ultimate negativity, it saves us from the negativity of existence. This essence-existence line of thought is developed as Tillich discusses salvation as healing. Healing reunites that which was estranged, gives a centre to what is split, and overcomes the split between God and man, man and his world, man and himself.¹⁵⁷ Salvation, "includes, above all, the fulfillment of the ultimate meaning

155. Ibid., II, P. 160.

156. ST. II, P. 170.

157. Ibid., II, P. 166.

of one's existence, but it sees this in a special perspective, that of making salvus, of healing."¹⁵⁸ The ultimate meaning is exposed in essentialization. However, this term is not mentioned in his section on redemption. It appears in volume three of the Systematic Theology with symbolic expressions such as "Kingdom of God," "Eternal Blessedness," "Immortality," "Ultimate Judgement," and the "End of History."¹⁵⁹ I will discuss it under the heading of life and the Spirit in the final section of the present chapter.

God's atoning activity must be understood as his participation in existential estrangement and its self-destructive consequences. In the cross of Christ the divine participation in existential estrangement becomes manifest. And through participation in the New Being, persons also participate in the manifestation of the atoning act of God.¹⁶⁰ This atoning act is experienced in essentialization which is the enlarged, third point of transition: "From essence, through existence, to essentialization."¹⁶¹ Tillich had ruled out a mere return to the state of essence, which was Plato's solution.¹⁶² Rather, God participates in

158. Ibid.,

159. ST. III, PP. 394-423.

160. ST. II, PP. 173-176.

161. ST. III, P. 422.

162. Ibid., III, P. 400.

existential estrangement to overcome the estrangement and its self-destructive consequences, and thus to lead a person to the final telos, essentialization.

Salvation cannot be attained by one's own efforts. As the history of religions has brought out, every attempt at self-salvation has failed. For Tillich, salvation can come only as a gift, since no person can escape existence. Thus, he maintains that the "justification by faith," must be enlarged to read, "justification by grace through faith." Only in Christ does one find total salvation, since he is the final, complete, unsurpassable revelation of God. As the final manifestation Jesus as the Christ is "the ultimate criterion of every healing and saving process."¹⁶³ In him "the healing quality is complete and unlimited,"¹⁶⁴ although even those who encounter him are only fragmentarily healed.

God manifests himself to us, and in Christ one finds total transparency to the revealing God, which means that all existential distortion is removed, and essential manhood allows the fullness of the infinite to shine through. This is salvation, because in one point existence has been conquered.

Such manifestations have shaking, transforming and healing power. They are saving events in which the power of the New Being is present. It is present in a preparatory way, fragmentarily, and is open to demonic distortion. But it is present and heals

163. ST. II, P. 168.

164. Ibid.,

where it is seriously accepted. On these healing forces the life of mankind always depends; they prevent the self-destructive structures of existence from plunging mankind into complete annihilation. This is true of individuals as well as of groups and is the basis for a positive evaluation of the religions and cultures of mankind.¹⁶⁵

But how is this salvation and healing accomplished?

The next question will be the application of this redemption to the individual. The same sequence of essence/existence/essentialization continues in Tillich's doctrine of salvation as regeneration, justification, and sanctification.¹⁶⁶ These are not three different events, but rather different aspects of the one saving event. In describing the character of salvation through them, Tillich expounds the activity of the New Being itself and its relation to those who encounter it. Tillich says, "As a divine act, regeneration and justification are one. Both describe the reunion of what is estranged."¹⁶⁷ Again, "Sanctification is the process in which the power of the New Being transforms personality and community, inside and outside the church."¹⁶⁸

Regeneration is the experience of the New Being as

165. ST. II, P. 167.

166. ST. II, PP. 176-180. See also The New Being, PP. 20-24. Here Tillich describes the elements of salvation through the New Being as reconciliation, reunion, and resurrection.

167. ST. II, P. 179. cf. ST. III, P 223.

168. Ibid., II, PP. 179-180.

creation. It is the individual's rebirth or the transformation of his or her life through participation in the power of the new reality as it is manifest in the Christ.¹⁶⁹ God mediates through the Christ, and particularly through the cross of Christ, reconciliation. A person participates in this reconciliation likewise through Christ, or more particularly, through the power of the New Being. An experience of this saving power depends on a person's participation in it. For Tillich, the Johannine expression "new birth" and the Pauline phrase "new creation" were biblical precedents to the more abstract concept of the New Being. The characteristics of the regenerated state are the opposite of those of the state of estrangement- faith vs. unbelief, surrender vs. hubris, love vs. concupiscence.

Regeneration is a state of things universally. It is the new state of things, the new eon, which the Christ brought; the individual "enters it," and in so doing he himself participates in it and is reborn through participation. The objective reality of the New Being precedes subjective participation in it. The message of conversion is, first, the message of a new reality to which one is asked to turn; in the light of it, one is to move away from the old reality, the state of existential estrangement in which one has lived.¹⁷⁰

Regeneration makes possible the experience of faith, "the state of being grasped by the divine presence."¹⁷¹ In the state of faith, salvation is experienced in a second aspect,

169. Ibid., II, PP. 176-177.

170. ST. II, P. 177.

171. Ibid., II, P. 178.

as justification.

Justification is "the eternal act of God by which he accepts as not estranged those who are indeed estranged from him by guilt and the act by which he takes them into the unity with him which is manifest in the New Being in Christ."¹⁷² This act of acceptance by God is in no way dependent upon one's attempts to make oneself acceptable. One is accepted by God, although being unacceptable according to the criteria of law. And persons are asked to accept this acceptance. A person is, in Luther's paradox, simul iustus, simul peccator. God declares persons who are unjust to be just and accepts the very undeserving. Only this message of the forgiving and justifying act of God can save the individual from despair about his or her guilt. "It enables man to look away from himself and his state of estrangement and self-destruction to the justifying act of God."¹⁷³ A person must accept that he or she is accepted; a person must accept acceptance. This is possible through the Christ in spite of the guilt which makes a person hostile to God.

Sanctification is distinguished from the first two. Regeneration and justification both describe the same divine act or event, the conquest of person's estrangement and his or her reunion with God. Regeneration emphasizes the reality of this reunion and justification the paradoxical character

172. Ibid.,

173. Ibid., II, P. 178.

of this reunion, both God's accepting the unacceptable.¹⁷⁴ Sanctification is the process in which salvation actually works itself out in history. I will consider this process in the following section.

C. Life and the Spirit

In order to understand the impact of the salvation and healing upon an individual one must view it under the aspect of life. For Tillich life is an ontological concept, namely, life the actuality of being. Life is an aspect of essence, and it is something positive, something good, something that should be essentialized. But life as a person experiences it is only existential life, and so is characterized by negativity, estrangement, conflict. It also has growth, distortion, death.¹⁷⁵

Tillich uses the term "ambiguous" to describe the nature of human living. Ambiguity implies a neither-nor situation. This is due to the mixture of the essential and the existential in life.

Every life process has the ambiguity that the positive and negative elements are mixed in such a way that a definite separation of the negative from the positive is impossible: life at every moment is ambiguous. It is my intention to discuss the particular functions of life, not in their

174. Ibid., II, P. 179.

175. ST. III, PP. 11-12.

essential nature, separate from their existential distortion, but in the way they appear within the ambiguities of their actualization, for life is neither essential nor existential but ambiguous.¹⁷⁶

Life in its essential nature is the unity of self-centeredness, self-creativity, and self-transcendence, but existence disrupts this unity. If there is any quest in life, it comes from the essential possibilities of life longing for unambiguous fulfillment. "All creatures long for an unambiguous fulfillment of their essential possibilities."¹⁷⁷ This occurs when finite being is essentialized.

According to Tillich, life is multi-dimensional:

The ontological concept of life and its universal application require two kinds of consideration, one of which we should call essentialist and the other existentialist. The first deals with the unity and diversity of life in its essential nature. It describes what I venture to call "the multi-dimensional unity of life." Only if this unity and the relation of the dimensions and realms of life are understood, can we analyze the existential ambiguities of all life processes correctly and express the quest for unambiguous or eternal life adequately.¹⁷⁸

Since a person has actually realized more dimensions than any other being, he or she is the microcosm which contains all

176. Ibid., III, P. 32. See also ibid. P. 107: "In all life processes an essential and an existential element, created goodness and estrangement, are merged in such a way that neither one nor the other is exclusively effective. Life always includes essential and existential elements; this is the root of its ambiguous life."

177. Ibid., III, P. 107.

178. Ibid., III, P. 12.

dimensions: the inorganic, the organic, the psychological, the spiritual.¹⁷⁹ The ambiguous quality of life is most clearly seen in the realm of the human spirit.

Spirit is a dimension of life, and involves two notes: power and meaning. Spirit appears only in persons. "Only in man as the bearer of the spirit do the ambiguities of life and the quest for unambiguous life become conscious."¹⁸⁰ The dimension of the spirit is that dimension in which life actualizes itself. It includes those cognitive and moral functions of living in which an individual is consciously related to both self and environment. The human spirit is manifest in the free and creative encounter with its environment, which is the source of the human functions of life - morality, culture, and religion.

Tillich uses the same ontological elements of finite essences to describe the self-actualization of life and of spirit. Spirit in the context of individualization and participation opens up the realm of morality. Spirit in the context of dynamics and form opens up the realm of culture. Spirit in the context of freedom and destiny opens up the realm of religion. Morality, culture, and religion are all united in spirit.

The transcendent union of unambiguous life in which

179. Ibid., III, P. 36.

180. Ibid., III, P. 107

the Spiritual Community participates includes the unity of the three functions of life under the dimensions of the spirit- religion, culture, and morality. This unity is preformed in man's essential nature, disrupted under the conditions of existence, and recreated by the Spiritual Presence in the Spiritual Community as it struggles with the ambiguities of life in religious and secular groups.¹⁸¹

I will take these functions of life under the dimension of the spirit one by one. Morality is the first function of the spirit due to a person's essential centeredness.

In man complete centeredness is essentially given, but it is not actually given until man actualizes it in freedom and through destiny. The act in which man actualizes his essential centeredness is the moral act. Morality is the function of life by which the realm of the spirit comes into being.¹⁸²

Morality for Tillich means that spirit is fulfilling its essence both as the self-centering factor and as the self-integrating factor. As seen previously, the constitutive elements of spirit are meaning and power. Thus, when a person applies meaning and power to the elements of self-centeredness (individualization) and self-integration (participation) he is in the realm of morality.

However, the existential act under the finite freedom does not fulfill this moral imperative because existence distorts the situation. A person is sinful, not because of his essential nature, but because of existential resistance

181. Ibid., III, P. 157.

182. Ibid., III, P. 38.

to essence , and so resistance to the human being's demand of fulfillment. Essentially speaking, a person's spirit is striving for fulfillment of self-centeredness (individualization) and self-integration (participation). Existentially speaking, a person's spirit experiences resistance to such fulfillment.

In the context of dynamics and form, spirit is viewed as self-creative. Such self-creativity is expressed in culture. Culture is the function of self-creativity in which persons strive to make a meaningful and purposeful world for themselves. This includes the development of the linguistic, cognitive, aesthetic expression in the personal and communal life. These three cultural areas involve both a theoria and a praxis.

Theoria is the act of looking at the encountered world in order to take something of it into the centered self as a meaningful, structured whole . . . Ideally, the mind drives toward an image which embraces all images and a concept which contains all concepts, but in reality the universe never appears in a direct vision- it only shines through particular images and concepts.¹⁸³

Essentially, there should be no cleavage, but in the existential situation cleavage does exist because both the mind and the object exhibit existential distortion. The culture is inauthentic under the conditions of existence.

A praxis is interpreted in the same way. Tillich says:

183. Ibid., III, P. 62.

Praxis is the whole of cultural acts of centered personalities who as members of social groups act upon each other and themselves. Praxis in this sense is the self-creation of life in the personal-communal realm.¹⁸⁴

In the functions of praxis the gap lies between the existing human subject and the object for which he strives- a state of essential humanity- and the gap between the existing social order and the object toward which it strives- a state of universal justice.¹⁸⁵

In praxis the spirit of the person is striving for the essential personhood and for universal justice under the conditions of existence. Existence resists this striving. In this context of spirit, spirit-as-essence quests Spirit in which it will find essential personhood, universal justice, authentic and unambiguous fulfillment. Through all of this cultural activity human beings attempt to grow both personally and morally.

Spirit in the context of freedom and destiny opens up the realm of religion. Religion is the third function of the human spirit. It is the individual quest for self-transcendence. Tillich writes:

The polarity of freedom and destiny (and its analogies in the realms of being which precede the dimension of the spirit) creates the possibility and reality of life's transcending itself. Life, in degrees, is free from itself, from total bondage to its own finitude. It is striving in the vertical direction toward ultimate and infinite being.¹⁸⁶

184. Ibid., III, P. 65.

185. Ibid., III, PP. 67-68.

186. Ibid., III, P 86.

In this passage Tillich defines religion as the self-transcendence of life under the dimension of the spirit. There is such a function of self-transcendence in a person, which indicates the God-man relationship. Existentially, a person's experience is to resist such self-transcendence. The relationship becomes ambiguous in two ways.

First, it becomes ambiguous with profanization or secularization which no longer sees the "religious" or "holy" quality in things. Tillich says, "Reality, every bit of reality, is inexhaustible and points to the ultimate mystery of being itself."¹⁸⁷ Thus, secularization means to deny the possibility of self-transcendence, it means missing this dimension of the holy. But, for Tillich, this denial of the vertical dimension does not meet the person's essential nature. Existence distorts the essential drive toward self-transcendence.

Secondly, the self-ultimate relationship becomes ambiguous through demonization, that is, something conditioned is elevated to unconditional validity.¹⁸⁸ Again, this is caused by the distortion of existence. A person's spirit in his or her essential nature is supposed to be transcendent toward the unconditioned. Thus, religion is the human effort to transcend personal finitude toward the ultimate and infinite being.

187. Ibid., III, P. 88.

188. Ibid. III, P. 98.

Through all these functions of the spirit, the ambiguities of life are obvious. The answer to the question of unambiguous life is the Spirit of God. "The answer must come to him through the creative power of the Spiritual Presence."¹⁸⁹ The dimension of the Spirit is the dimension in which all other dimensions are rooted. It is the "dimension of depth" or the "dimension of the ultimate," or the "dimension of the eternal."¹⁹⁰ The Spirit of God is the presence of the Divine Life within creaturely life. The Spirit of God is not a separated being, but the manifestation of the Spiritual Presence in the human spirit.¹⁹¹ The divine Spirit dwells and works in the human spirit. It is the divine Spirit which breaks into the human spirit and drives the human spirit out of itself.

The spirit, a dimension of finite life, is driven into a successful self-transcendence; it is grasped by something ultimate and unconditional. It is still the human spirit; it remains what it is, but at the same time, it goes out of itself under the impact of the divine Spirit.¹⁹²

When the divine Spirit is in the human spirit, it drives the human spirit into successful self-transcendence. This state is called "ecstasy" in which the divine Spirit does not destroy the human spirit's essential, i.e., rational

189. Ibid., III, P. 112.

190. Ibid., III, P. 113.

191. Ibid., III, P. 107.

192. Ibid., III, P. 112.

structure.¹⁹³ When Spiritual Presence grasps a person, it creates unambiguous life. The presence and action of the divine Spirit is something which the human spirit cannot do by itself.¹⁹⁴

Thus the Spiritual Presence conquers the ambiguities of life by creating a transcendent union. The human spirit under the impact of the divine Spirit participates in the processes of life in which self-integration (the realm of morality) drives toward unambiguous harmony,¹⁹⁵ self-creativity (the realm of culture) drives toward the unambiguously new,¹⁹⁶ and self-transcendence (the realm of religion) drives toward the unambiguous fulfillment of the potentialities of one's being.¹⁹⁷

This transcendent union is a quality of unambiguous life, and is manifested in the human spirit as faith and love. "The Spiritual Presence, elevating man through faith and love to the transcendent unity of unambiguous life, creates the New Being above the gap between essence and existence and consequently above the ambiguities of life."¹⁹⁸ Existence accounts for the ambiguity and distortion. But

193. Ibid.,

194. Ibid.,

195. Ibid., III, P. 342.

196. Ibid., III, P. 344.

197. Ibid., III, P. 332; P. 346.

198. Ibid., III, PP. 138-139.

under the impact of the Spirit the ambiguities of existential life are gradually overcome, and will be ultimately conquered in Eternal life.

In short, essence provides the starting point of this telos-thrust. These essential possibilities tend toward unambiguous fulfillment. Existence refers to that state in which there is only ambiguous fulfillment. Essentialization refers to that state when the ambiguities and negativity in existence are overcome. Tillich describes this as the experience of the New Being as the process - the process of life under the impact of the Spirit, driving toward reconciliation and healing. Tillich expounds this process in the doctrine of sanctification. By expounding the psychological and spiritual aspects of this process, Tillich expects that " . . . the image of the mature Christian, which has been lost along with the image of the mature man generally, will reappear and provide an answer to the question of mature humanity as such."¹⁹⁹

¹⁹⁹. Paul Tillich, "The Impact of Pastoral Psychology on Theological Thought," in Perry LeFevre ed. The Meaning of Health. (Chicago: Exploration Press, 1984), P. 150.

The Process of Sanctification

For Tillich sanctification is the experience of the New Being as process. Thus, he wants to establish some new criteria for an understanding of life under the impact of the Spirit of God. Because there are different interpretations of the process of sanctification and they did not speak to the modern person, Tillich proposed instead four principles, "the principles themselves unite religious as well as secular traditions and can, in their totality, create an indefinite but distinguishable image of the 'Christian life.'"²⁰⁰ The four principles determining the New Being as process are as follows.

Increasing Awareness

The process of sanctification includes a growing awareness of a person's actual situation and of the answers to the questions implied.

It is the principle according to which man in the process of sanctification becomes aware of his actual situation and of the forces struggling around him and his humanity but also becomes aware of the answers to the questions implied in this situation.²⁰¹

The aim is not an upward movement to perfection, but a growing maturity in which one is able to recognize the

200. Ibid., III, P. 231.

201. Ibid.,

ambiguities within oneself and the others. An increasing awareness of one's life-situation implies an active participation in the processes of life in order to affirm life and its vital dynamics.

Understanding implies actual participation. Man can understand all dimensions of reality because they all are present in him as the microcosm. He participates in them, although in degrees Man attains full participation in, and therefore full understanding of, his own nature only in so far as it is experienced by him in immediate self-awareness.²⁰²

Self-awareness emerges when a person touches with both oneself and the environment. Such an awareness "includes sensitivity toward the demands of one's own growth, toward the hidden hopes and disappointments within the other, toward the voiceless voice of a concrete situation, toward the grades of authenticity in the life of the Spirit in others and oneself."²⁰³ This sensitivity opens the door to a deeper insightfulness and so further growth, for the divine Presence grasps all sides of the personal life. Thus, the first step toward healing or wholeness is the recognition of one's own situation through increasing awareness.

The divine Spirit, wherever it works, is related to the functions of the spirit as well as those of self-awareness and bodily self-realization. It has effects on the expressions of the face, on the memory of the past and the anticipation of the future, on the moral act and cultural productivity, and, above all, on religious self-transcendence.

202. Paul Tillich, "What Is Basic in Human Nature," Pastoral Psychology, XIV (February, 1963), 15.

203. Ibid., III, P. 232.

In all these dimensions, it is healing- but fragmentarily, because we live in time and space, and under the conditions of finitude.²⁰⁴

Increasing Freedom

This is the principle of freedom from the form and the content of the law as commandment. The maturing Christian life includes a growing unity with one's true being. Under the impact of the Spirit, such a maturing person can be liberated successfully from the commandments of the law. It is a difficult and always fragmentary process. Maturity in it is very rare, for reunion is fragmentary, and estrangement is never totally overcome.

In so far as we are estranged, prohibitions and commandments appear and produce an uneasy conscience. In so far as we are reunited, we actualize what we essentially are in freedom, without command. Freedom from the law in the process of sanctification is an increasing freedom from the commanding form of the law. But it is also freedom from its particular content.²⁰⁵

This passage indicates that the maturing person can use his or her own insight and wisdom to make decisions in concrete situations. Tillich affirms that freedom from the law emerges as the power in three ways; "the power to judge the given situation in the light of the Spiritual Presence," the power "to decide upon adequate action," and the power to

204. Tillich, "The Impact of Pastoral Psychology on Theological Thought," P. 150.

205. ST. III, P. 232.

resist "the forces which try to destroy such freedom from inside the personal self and from its social surroundings."206

Under the impact of the Spiritual Presence a person can bring his or her own wisdom and insight to bear on the concrete situation, acting out of inner conviction and resolution, rather than by an external set of values, norms or laws. In this context one can create new laws or values which are the works of the divine Spirit in and through the human spirit. Thus the "mature freedom to give new laws or to apply the old ones in a new way is the aim of the process of sanctification."207

Increasing freedom under the guidance of the Spirit is an unfolding of personal integrity through participation in a new reality, the bearer of New Being, Jesus as the Christ. This process of maturity is a process of exploration to discover the power to liberate, free from the oppression of compulsions under the law as commandments. Life in the Spirit is a liberating process in which persons act without fear or compulsion. However, I don't think this means abandonment of the law in favor of willfulness. In his discussion of St. Paul, Forsyth states:

Thus the believer is liberated from the law not objectively (through some kind of abrogation of law), for the law is still objectively valid and

206. Ibid., III, P. 247.

207. Ibid., III, P. 233.

expresses valid moral principles to which the believer is committed (Rom. 7:12, 22), but subjectively, in that he acquires a new attitude to the law and a new motive for observing it. This new attitude and motive is based on the premise that God's acceptance of man is unconditional; it is not conditional upon man's ability to keep the law. Hence the possibility is created of moral and religious observance- including the love of one's neighbor- based on self-transcending rather than self-justifying motives.²⁰⁸

Such a person can have an inner integrity capable of resisting the pressure of neurotic anxiety and is able to internalize the law. Thus, one becomes one's own centre of evaluation, decision, and action. The impact of the Spirit empowers a person to become increasingly what was intended.

Increasing Relatedness

This third principle acts as a balance to the second. Whereas freedom may lead to isolation, relatedness overcomes self-seclusion and drives a person toward self and others. "Relatedness implies the awareness of the other one and the freedom to relate to him by overcoming self-seclusion within oneself and within the other one."²⁰⁹ By participating in the power of the Divine Presence, an individual is able to overcome self-seclusion and its accompanying loneliness and hostility.

²⁰⁸. James Forsyth, Religion in Life, Vol. XLVI, No. 4, 1977 (Winter), P. 479.

²⁰⁹. Ibid., III, P. 233.

Overcoming self-seclusion in the direction of relatedness includes solitude, for in solitude, as opposed to loneliness, the mature Christian turns from self toward God. Thus, relatedness also has to be toward the Spiritual Presence because the vertical dimension is needed for the horizontal dimension to be actualized and meaningful.

Sanctification, or the process toward Spiritual maturity, conquers loneliness by providing for solitude and communion in interdependence. A decisive symptom of Spiritual maturity is the power to sustain solitude. Sanctification conquers introversion by turning the personal centre not outward, in extraversion, but toward the dimension of its depth and its height. Relatedness needs the vertical dimension in order to actualize itself in the horizontal dimension.²¹⁰

Relatedness is not only toward God and other persons, but also toward self. Loneliness, hostility, and introversion can be obstacles to self-relatedness and so must be overcome. Under the impact of the Divine Spirit one is able to reconcile the split between the self as subject and the self as object by creating a state of self-acceptance. This reunion is created by transcending both sides of the split and overcoming the tension between self-discipline and self-flight. Self-relatedness is the state of reconciliation between the two selves, and the spontaneous affirmation of one's essential being beyond subject and object. "As the process of sanctification approaches a more mature self-relatedness, the individual is more spontaneous, more self-

210. Ibid., III, P. 234.

affirming, without self-elevation or self-humiliation."²¹¹

Self-Transcendence

The fourth principle determining the process of sanctification is that of self-transcendence. The process of life under the impact of the Spirit includes increasing awareness, freedom, and relatedness, but these are not possible without a continuous transcendence of oneself in the direction of the ultimate. In other words, this continuous transcendence means to participate in the holy- the infinite ground of being, God- which is described traditionally as the "devotional life under the Spiritual Presence."

Devotion expresses certain acts such as prayer, worship, but the participation does not occur only in the domain of religion. Because Tillich understands participation as self-transcendence toward the ultimate the devotion can and does express itself in other ways. It may be expressed in the form of dedication to the advancement of civil rights or other "secular" tasks:

The self-transcendence which belongs to the principles of sanctification is actual in every act in which the impact of the Spiritual Presence is experienced. This can be in prayer or meditation in total privacy, in the exchange of Spiritual experiences with others, in communications on a secular basis, in the experience of creative works of man's spirit, in the midst of labor or rest, in private counseling, in church services. It is like

211. Ibid., III, P. 235.

the breathing-in of another air, an elevation above average existence. It is the most important thing in the process of Spiritual maturity.²¹²

This state does not mean a perfection. For Tillich perfection is not possible in the life of the Christian. He recognized that there would always be ups and downs which continue to move toward maturity. Like Jung's individuation, it is never reached but the pursuit of it gives life meaning. Maturity is always gained fragmentarily and is a never ending process toward fulfillment. The self-transcendence is the experience of God present and active in the human spirit in the religious as well as secular life. This experience drives the human spirit beyond itself toward the goal of Spiritual maturity which is seen as a process rather than an end point.

Faith and Love

In this manner, the four principles are descriptive of the way one grows in faith and love which are, as seen previously, the two fundamental creations of the Spirit. Faith and love are the content of the manifestation of the divine Spirit in the human spirit.²¹³ In other words, the divine Presence creates the transcendent union through faith and love in the human spirit, which is the general answer to

212. Ibid., III, p. 236.

213. Ibid., III, P. 129.

the question implied in all ambiguities.

The "transcendent union" answers the general question implied in all ambiguities of life. It appears within the human spirit as the ecstatic movement which from one point of view is called "faith," from another, "love." These two states manifest the transcendent union which is created by the Spiritual Presence in the human spirit. The transcendent union is a quality of unambiguous life.²¹⁴

Faith is understood as the state of being grasped by the Spiritual Presence and opened to the transcendent unity of unambiguous life.²¹⁵ Faith cannot be created by the work of the intellect, or of human passion, or of emotional movements. But faith includes all this work within itself, uniting and subjecting it to the power of Spiritual Presence. Faith is created by the Spiritual Presence. It is not from a person, but it is in a person because it occurs within the structure, functions, and dynamics of the person's spirit.²¹⁶

Faith, according to Tillich, has three elements: opening, accepting, and expecting. The first element in faith has receptive character in relation to the divine Spirit. The second has paradoxical character in its courageous standing in the Spiritual Presence. The third element characterizes faith as hope for the fulfilling creativity of the divine Spirit. These three elements emerge in the situation of life in relation to the ultimate in being

214. Ibid.,

215. Ibid., III, P. 131.

216. Ibid., III, P. 133.

and meaning.²¹⁷

Whereas faith is the state of being grasped by the Spiritual Presence, love is seen as a reunion of the separated, as that state of being drawn by the Spiritual Presence into the transcendent unity of unambiguous life.²¹⁸ This is "agape," the New Testament form of love. Agape is unambiguous love and so the human spirit can do nothing for its creation. It is the Spiritual Presence's creation. As faith, it is an ecstatic participation in the transcendent unity of unambiguous life through which a person can also participate in the other one. Thus, "he who is in the state of agape is drawn into this unity."²¹⁹

It is necessary to make some statements about faith's relation to love. Tillich states:

Faith logically precedes love, because faith is, so to speak, the human reaction to the Spiritual Presence's breaking into the human spirit; it is the ecstatic acceptance of the divine Spirit's breaking-up of the finite mind's tendency to rest in its own self-sufficiency.²²⁰

At the same time, there is the essential inseparability of love and faith in the participation in the transcendent unity of unambiguous life. This means that love is more than a consequence of faith: one side of the ecstatic state of being

217. Ibid., III, PP. 133-134.

218. Ibid., III, P. 134.

219. Ibid., III, P. 135.

220. Ibid.,

is faith and the other is love.

Love is not only related to emotion, but also related to the whole being's movement toward another being to overcome existential separation. It includes the will to unite which is essential in every love relation. If someone depends only upon the force of emotion without the will to love, he or she can never participate in the other person.²²¹ Agape, which is the creation of the Spirit identifies "the urge toward the reunion of the separated, which is the inner dynamics of life."²²² Agape is an ecstatic manifestation of the Spiritual Presence which conquers the ambiguities of all other kinds of love.

Like faith, agape has three elements: the receptive, the paradoxical, and the anticipatory. Agape accepts the object of love without restrictions, and then it holds fast to this acceptance in spite of the estranged, profanized, and demonized state of its objects. Finally, agape expects the re-establishment of the holiness, greatness, and dignity of the object of love through its quality of accepting.²²³

Love . . . in its agape quality, can "listen" to the particular situation-its conditions, its possible consequences, the inner status of the people involved, their hidden motives, their limiting complexes, their unconscious desires and anxieties. Love perceives all these- and more

221. Ibid., III, P. 136.

222. Ibid., III, P. 137.

223. Ibid., III, P. 138.

deeply the stronger the agape element is.²²⁴

Spiritual maturity is not perfection, nor is it a state where all potentialities are actualized, but it is the culmination of the divine Spirit's influence on the human spirit, a state where self-awareness, self-acceptance, and self-integration create a sense of wisdom and insight that transcends the estranged existential self toward the Ultimate and the Eternal.

Thus, the move towards the final end of life consists of a process of essentialization. This process goes from a purely potential state of dreaming innocence, enters into existence, then works towards a reunion with essence. The process of essentialization is one in which a human life participates eternally in the balance and vitality of divine life, in which the negative is eternally overcome. But it is truly a universal, an eschatological idea. Unambiguous life as its fulfillment is always fragmentary in existence.

224. Paul Tillich, Morality and Beyond. (New York: Harper and Row, 1963), P. 20.

3). Salvation and Healing

The recovery of one's essential self for Tillich is identical with the process of salvation which is from estrangement and all that means in his system. Tillich expressed the insecurity and lack of wholeness in individuals when he addressed that "modern man wants to be reconciled with himself, with humanity, with life as a whole."²²⁵ If this is the human situation, if a person has a predicament which can be described as estrangement from his or her essential being, this problem of human existence contributes to disease and raise the question how the Christian idea of reconciliation is theoretically and practically related to the ideas of estrangement and reconciliation.

Persons . . . split, contradicting themselves, disgusted and despairing about themselves, hateful of themselves, and therefore hostile towards everyone else; afraid of life, burdened with guilt feelings, accusing and excusing themselves to others, trying finally to escape from the threats of existence into the painful and deceptive safety of mental and bodily disease.²²⁶

In this context Tillich's ideas of healing as salvation emphasized the holistic integration and balance of all dimensions of life under the impact of the Spirit that affects the entire process of human life. Tillich states:

In man nothing is "merely biological" as nothing is

²²⁵. Paul Tillich, The Meaning of Health, ed. by Perry Lefevre. (Chicago: Exploration Press, 1984), p. 1.

²²⁶. Paul Tillich The New Being, (New York: Charles Scribner's Sons, 1955), P. 38.

"merely spiritual." Every cell of his body participates in his freedom and spirituality, and every act of his spiritual creativity is nourished by his vital dynamics.²²⁷

This multidimensional approach is of the essence for the understanding about healing and disease. The person's well-being springs from this multidimensional unity and the integration of all dimensions of life. For Tillich, healing is the outcome of the balance of the ontological polarities.

Individualization and participation shape one's identity through interaction with others and the environment. Healing is related to the courage to be both a participant with others and a separate self. It is the process of self-integration remaining oneself while going out to others. Centeredness is its merit, while failure results in the disintegration and disease of life.

Dynamics and form relate to the realm of growth and self-creation. This polarity of power and meaning is at the basis of self-creation and works towards the new in personal and cultural life. Through vitality and intentionality self-creation is enhanced toward a world beyond the given world. Successful integration in this area produces growth while unsuccessful integration of these polarities results in death.

Freedom and destiny are related to the ultimate mysteries of life. Tillich relates this polarity to self-

227. Paul Tillich, The Courage to Be, (New Heaven, CT: Yale University Press, 1952), P. 83.

transcendence and to the religious dimension of life. Integration of these opposites moves a person's life to its unity with God. Failure results in profanization, a loss of holiness. In this context, religion represents the quest for an inexhaustible source of meaning, a vehicle for transcendence.

All the dimensions of being are interrelated in the dialectical life processes of ontological polarities. The Spirit functions to unite the opposites in each of the major polarities of life. Tillich believed that the individual's total being is integrated by the spiritual dimension. The spiritual dimension influences all dimensions of the human being. It is actualized through "values inherent in morality, culture, and religion."²²⁸ Through the process of self-integration (morality), self-creativity (culture), and self-transcendence (religion), the spiritual dimension represents the resource for healing and reconciliation in all dimensions of life. Vitality and intentionality are reunited in the spiritual dimension which creates a balance of power and meaning in life. Persons can take courageous actions of love and reconciliation under the impact of the Spirit. Thus the spiritual dimension integrates the multidimensional unity of human life through the "impact of the divine power, the

228. Paul Tillich, "The Meaning of Health," in D. Belgum ed., Religion and Medicine: Essays on Meaning, Values, and Health. (Ames: Iowa State University Press, 1967), P. 9.

Spiritual Presence."²²⁹ The Spiritual Presence forces a person to actualize his or her potentiality toward the transcendent unity of the divine life. Receiving in faith and actualizing in love, the Spirit moves a person into the realm of grace.

The Spirit can work to give you the courage that says "yes" to life in spite of the destructiveness you have perceived around you and within you. The Spirit can reveal to you that you have hurt somebody deeply, but it can give you the right word that unites him with you. The Spirit can make you love, with divine love, someone you profoundly dislike or in whom you have no interest. The Spirit can conquer your sloth toward what you know is the aim of your life, and it can transform your moods of aggression and depression into stability and serenity. The Spirit can liberate you from hidden enmity against those whom you love and from open vengefulness against those by whom you feel violated.²³⁰

For Tillich healing and salvation were the same. The New Being in Jesus as the Christ shows clearly healing of disease in all its dimensions. It creates healthy affirmation of ourselves and others within the reality of disease and death.

Health and salvation are identical, both being the elevation of man to the transcendent unity of the divine life Health in the ultimate sense of the word, health as identical with salvation, is life in faith and love. In so far as it is created by the Spiritual Presence, the health of unambiguous life is reached; and although unambiguous, it is not total but fragmentary, and it is open to relapses into the ambiguities of life

²²⁹. Tillich, ST. III, P. 280.

²³⁰. Paul Tillich, The Eternal Now, (New York: Charles Scribner's Sons, 1956), P. 61.

in all its dimensions.²³¹

In view of Tillich's definition in which he sees religion as "the self-transcendence of life under the dimension of the spirit," the Christian message is one vehicle for the symbolic expression of the ultimate, enabling the person to choose a healthy response to disease and death by looking beyond the biological dimension and his own personal existence to the ultimate meaning found in God. As seen up to this point, it can be brought together under three terms: judgement, acceptance, and transformation. By judgement a person faces honestly the reality of his or her estranged predicament. Then, one could accept oneself and the other in the name of God who accepts us both. Finally one can accomplish transformation through participating together with those whom we encounter, in the power of the New Reality. It is the transition from original unity through self-estrangement to reconciliation which is the way of love.

Thus, Tillich admits that a medical therapeutic healing addresses neurotic anxiety and can remove or lessen it, but cannot work on existential anxiety. Essentialization works only by the Spirit. Essentialization is salvation and true healing. Tillich admits that therapy can be an occasion of essentialization. This remains a domain of a doctor-therapist. He also admits that salvation provides an opportunity for essentialization in which a neurosis is

231. Tillich, ST. III, P. 280.

addressed. This remains a domain of a priest-minister. For Tillich the distinction must be kept.

Summary and Conclusion:

Tillich's understanding of a person serves as a primary way to develop the idea of reconciliation. Each polarity in the ontological structure starts with an evaluation of human existence as the foundation for interpreting a theological question. An important part of Tillich's account is his treatment of a tension between the essential and the existential from which existential state of finite being has emerged.

Finitude is a primary attribute of human nature. A person should ask first about himself or herself. In one's finitude one does not know what one is or where one is going. A person feels estranged from the source, the depth of his or her true being, the unknown thing that is demanded. Driven by the pain of such self-estrangement, a person asks the question of reconciliation. Reconciliation in this context means the total act for the re-establishment of an original but disrupted unity. This special character of reconciliation is given by the sphere of personal relations from which it is taken. The uniting elements in the process of essentialization are Tillich's intuitive understanding of the profound complexity of the modern person. His psycho-

theological attempt is to show the point at which the conflicting moments are reconciled essentially and actually. In the context of self-estrangement, the absolute threat is evident, and reconciliation is the absolute demand for a living unity, which is the genuine character of the process of essentialization.

Tillich's idea of reconciliation from essence, through existence, to essentialization, is again evident in his creation-fall theology. What Tillich says is that unless one goes beyond innocence (potentiality) one cannot mature as a responsible person. There is no way of leaving innocence without entering into the sphere of conflicts and estrangement where one becomes sinful and guilty. Sin breaks the essential unity between man and God. It is the attempt to centre life, power, and meaning in one's own finite self. It is the attempt to reach absolute self-sufficiency. But he cannot succeed because he is finite. A person's sin gives rise to unlimited striving and desire for which there is no ceiling and which leads to endless dissatisfaction. As Tillich admitted, some of the disorders treated by contemporary psychotherapy can easily be viewed in the light of this ontological description of selfhood.

Tillich stands against a dualistic view of life. A person is one, uniting all the different dimensions-physical, psychological, historical, and theological- into a living unity. Lack of unity is one of the chief marks of

sin. In this sense a person as a living unity is teleological toward a goal of reconciliation. Unity of the self is achieved in every act of existential self-realization. The various ways of self-salvation do not bring about the living unity of the self. In this context the quest for the New Being is universal. The self is brought into a New Being, into a living unity by

a personal encounter with God and the reunion with Him which is the heart of all genuine religion. It presupposes the presence of a transforming power and the turn toward the ultimate from all preliminary concerns.²³²

This harmony between a person and God, which is a person's New Reality or living unity, is not a condition into which a person can lift himself or herself. A person must reach "self-acceptance" despite sin, and he must accept the fact that he is accepted by the living God. This is the person's real experience of reconciliation which leads to the knowledge of insight, the knowledge which transforms and heals.

As the way to experience of reconciliation, Tillich's process of essentialization implies self-transcendence. It is basic to Tillich's proposals concerning the way to spiritual maturity. To be able to participate in the New Being is to be able to transcend oneself. This means a belief in God who is both with one and yet above and beyond one. The transcendence includes faith itself. For Tillich

232. Tillich, ST. II, P. 86.

"Faith is the state of being ultimately concerned."²³³ Faith is far more than assent or the acceptance of certain doctrines or rational agreement with religious creeds. Faith is an act of total personality, a way of ordering life experience around that which is the source of ultimate concern. Moreover, faith is the state of being grasped by the power of being-itself:

Faith is not a theoretical affirmation of something uncertain, it is the existential acceptance of something transcending ordinary experience. Faith is not an opinion but a state. It is the state of being grasped by the power of being which transcends everything that is and in which everything that is participates.²³⁴

Thus, the experience of faith in God can be related to the experience of reconciliation which emerges in the process of essentialization. This allowed one to transcend oneself, to connect one's personal centre with the universal centre toward the transcendent union. The power to transcend oneself is recognized as one of the keys to the process of essentialization. To transcend oneself is to get a new vision of the meaning of life. Tillich contended that one could transcend both the heights and depths of existence and participate in something infinite, something eternal -the experience of the divine presence in one's life process.

Now it is the final task of this dissertation to

233. Paul Tillich, Dynamics of Faith (New York: Harper & Row, 1957), P. 1.

234. Tillich, Courage to Be, Ibid., PP. 172-173.

compare the two processes, Jung's process of individuation and Tillich's process of essentialization, in view of reconciliation. The following chapter presents a paradigm for the process of reconciliation in which the theological material is paralleled with the psychological material in order to compare the similarities and differences between two ideals. And I expect it can show how each contributes to a better understanding of human nature and the human condition, and to a creative style of living for the second half of life.

Chapter 4

Jung and Tillich Compared: Reconciliation

1). Introduction

It should be noted that the dialogue between Jung's psychology and Tillich's theology seems to be based on a common focus of interest, namely, the understanding of human nature and the human condition through the analysis of a phenomenon which is in some sense "religious" for each author. The major points of comparison in such a dialogue are the positions they take on the estimate of the self, the nature of religious experience and its symbolic expression, God, Christ, Spirit, the Church, life, and eschatology.

Jung and Tillich share the conviction that the reality of God is imbedded in life itself as the ultimate source of its living symbols for integration, creativity, growth, and fulfillment. The reality of religion finds expression in the consciousness that arises from such depths. According to Jung and Tillich, the person has the capacity to experience immediately the presence of God within human soul and consciousness. Since the religious factor in personal and social life is inescapable, the person's real action was to face and come to terms with its force within his or her life. But according to Jung and Tillich, those who live in the Western world have lost their capacity for religious experience. This means that they have been losing their

understanding of the nature of religion itself.¹

Jung and Tillich understand religion as the life-giving depth of life within life, the experience of which gives rise to the reality of religion. Its function is to help one to enter fully into the experience of which one's religious symbols arise from one's depth or ground. Thus for both the sense of divine immanence in life is the possibility of the religious or revelatory experience. Then, revelation and the process of symbol formation are closely related. Jung finally believed that the answer to the human quest for fulfillment is essentially a religious one. Both men's main consideration in their understanding of God's presence to a person is that of a power within life which moves it toward transcendence of itself. For Jung this power forces one to compensate, expand, and direct the ego towards the self.

Jung appears to make little distinction between religious processes and other happenings. In passages of the book Psychology and Religion one can find Jung bringing religion and psychology into easy juxtaposition. Analytical psychology frequently occurs as synonymous with religious attitude or subordination to some higher (psychic) power. Jung makes no clear difference between metaphysics, theology, faith or ethics. These four fields are all put under the

1. Paul Tillich, "The Two Types of Philosophy of Religion," Theology of Culture, ed. by Robert C. Kimball (New York: Oxford University Press, 1964), PP. 11-12. See also Jung, C. W. Vol. 11, Psychology and Religion, par. 75

same single heading of the religious point of view.

However, religion is imbedded in Jung's thought structure. He writes religious experience into his interpretation of the universe and into his portrait of the psyche. Religion is always accessible to the psyche, the psyche being by nature capable of religious experience. The unconscious, for Jung, would seem to be the universal generator of the religious experience.² In his effort to reach a larger view of reality, Jung has made an interpretation of the psychological structure of religion. Jung describes religion as psychic reality including the quality of the numinous, symbolism, and the image of God. For Jung a person could be aware of God only through his or her psyche. This means that the structures giving rise to the person's sense of God reside permanently within the psyche as the archetypal images.³

As seen previously Jung defined genuine religious experience as a tendency toward integration. The unifying experience, religion, is a psychic event in which the various functions of the psyche are focused into a whole. But one of the working questions is that of transcendence in reality. Is there no transcendent aspect outside the psyche which we can call God? One thing is obvious, that is, his

2. Jung, C. W. Vol. 11, "Answer to Job," pars. 740, 752, 757

3. Ibid., pars. 16,18

contribution lies in his sincere desire to estimate religious phenomena at their true value and his insistence that the human soul in its intellect and feeling aspects must be healed.⁴ Jung thinks of religion in practical terms with an eye toward healing. The problem of healing is for Jung a religious problem. As a meaning system religion can give a real answer to the problem, for psychoneurosis is the suffering of a human being who has not discovered what life means for him. In this respect religion was defined by Jung in terms of the collective unconscious and could be supported by empirical findings as psychic reality.

Tillich sees all events as grounded in God but understands the uniqueness of the Christ-event in terms of its transparency to the ground of being. He takes faith as a universal phenomenon central to man's personal life as such.⁵ It may take the form of belief or doubt, of theism or atheism, of Christianity or paganism. This faith, for Tillich, means ultimate concern, the universal religiosity of man. Only one proper object of ultimate concern, the ground of our being and meaning, should concern us ultimately.⁶ This phenomenon, according to Tillich, is religious by its

4. C. G. Jung, Psychology and Religion. (New Haven: Yale University Press, 1937), p. 57.

5. Paul Tillich, Dynamics of Faith. (New York: Harper & Bros., 1958), P. 126.

6. Paul Tillich, Biblical Religion and the Search for Ultimate Reality. (Chicago: University of Chicago Press, 1955), P. 51.

very nature.

The religious concern is ultimate; it excludes all other concerns from ultimate significance; it makes them preliminary. The ultimate concern is unconditional, independent of any conditions of character, desire, or circumstance. The unconditional concern is total: no part of ourselves or of our world is excluded from it.⁷

According to Tillich, being-itself cannot be grasped by the human reason. Consciousness of being-itself transcends the structure of reason and can be termed "the depth of reason."⁸ The depth of reason is precisely what should be called "revelation." For Tillich it is religious reason or reason in revelatory ecstasy because it participates in the divine in order to come into touch with its depth.⁹ While ultimate concern may be directed to a nation or to success as well as to the God of the Bible, every attitude of ultimate concern does not produce the dynamics of faith as such. What the believer is concerned with makes an absolute difference and it comes with New Being through the New Testament picture of Jesus as the Christ.

By locating the reality of God within life Tillich describes this divine immanent reality as unifying force to move life to the full balance of growth. Dourley states:

It is precisely the healing unification and onward leading activity of God within man that grounds and

7. Paul Tillich, Systematic Theology, Vol. I, (Chicago:the University of Chicago Press, 1951), PP. 11-12.

8. Ibid., Vol. I, PP. 79-81.

9. Ibid., Vol. I, PP. 79-81.

makes possible the experience of God beyond man. . . . On one hand God is met as a stranger whose meeting occasions further estrangement of man from himself, his fellows, and nature. On the other hand God is met as a power from which man has become estranged, which implies a previous unity now diminished but never wholly broken. This continuity between God and man serves as the basis of both the possibility and necessity of communion between God and man. By it man is driven to recover his essential humanity expressed eternally in God, a humanity from which he is fallen in time but from which he is never fully severed. This inherence in the divine is the universal human situation for Tillich. 10

With all this conception of a radical immanence with its panentheistic ontology and epistemology, Jung explicitly agrees. Thus, like Jung, Tillich attempts to recover the religious nature inherent in the person, which might function to differentiate the destructive from the creative within the religious. Through the work of Jung and Tillich one can gain an acute awareness of the destructive side of religion in general.

One of the most important factors in their estimate of person is the contribution to an understanding of religious symbols. Tillich asserts that everything said about being-itself must be symbolic. Since our words cannot describe the Unconditioned, we must discuss God in symbols. When we speak of God as a person, we are speaking symbolically. To speak of God symbolically is to speak of being-itself as it manifests to us as our ultimate concern

10. John P. Dourley, The Psyche as Sacrament: A Comparative Study of C. G. Jung and Paul Tillich. (Toronto: Inner City Books, 1981), P. 15.

through finite entities. Symbols are in danger of being taken literally. When this happens they become false and lead us away from God. But when symbols are taken as symbols they are true in so far as they mediate to us the object of our ultimate concern.

Tillich wrote that "symbols are born out of the revelatory experience of individuals and groups; they die if these experiences can no longer be revived and the symbols in which they have been expressed have lost their creative power."¹¹ For Tillich, "Man's ultimate concern must be expressed symbolically, because symbolic language alone is able to express the ultimate."¹² Tillich's basic distinction between a sign and a symbol lies in the fact that a symbol not only points to something (as does a sign), but participates in the reality to which it points.

Jung's understanding of the nature of a symbol was quite similar and rather crucial to his whole system of analysis. For Jung, symbols are the psychological mechanism that transforms psychic energy to accomplish its self-regulation, and also a mediation between consciousness and the unconscious. Archetypes, for Jung, are potentialities, while the symbols are actualization conditioned by individual and social situations. Thus the symbol is the way modern

11. Paul Tillich, Carl Gustav Jung, 1875-1961: A Memorial Meeting. (New York: The Analytical Psychology Club of New York, Inc., 1962), PP. 29-30.

12. Tillich, Dynamics of Faith, P. 41.

man can move toward the integration of the psyche which is characterized as "wholeness."

Jung and Tillich share an understanding of the person who is generating symbols from his or her own depth which is the source of the religious. In this process the symbols are related to culture and culture is renewed or criticized in relation to the symbols. Both men understood their work not only to recover a religious sensitivity for modern man and woman, but also a symbolic sense. The impact of the symbol on consciousness "seizes and possesses the whole personality, and is naturally productive of faith."¹³ As a therapist Jung needs to point out to his patients the inner sources of healing in the psyche which is the basis of religious experience.¹⁴ His interest in religious symbols lies with therapeutic purposes. His aim is "to enable people to think symbolically once more."¹⁵

Thus Jung and Tillich see in the symbolic life a higher and balanced humanity. They agree that the symbol has the power to heal human suffering, to experience the sustaining force of the Godhead, and to unite opposites in personality. Indeed there is plenty of agreement in each of their writings on religion. But with these similarities there must be contrasted differences in emphasis. Jung gives

13. Jung, C.W. 5, par. 344

14. Ibid., par. 340

15. Ibid.

a place for the numinous experience as an essential part of the process of recognizing the unconscious and moving toward integration and individuation. Tillich denies that experience can be a source of primary revelation by itself. He describes it as a receptive medium for the appreciation and interpretive transformation of primary revelation rather than a productive source of revelation.¹⁶ Tillich is more concerned with the collective Christian symbol than the reality of one's personal symbols.

Up to this point, one of the fundamental factors in the dialogue between Jung and Tillich is the understanding of the depth dimension in which Tillich's depth of reason corresponds with Jung's conception of the collective unconscious. This is an important factor in the conditions of dialogue between them, since it refers to the ultimate source of the person's residual sense of God. Their depth approaches to reality have prepared the common denominator, namely, "reconciliation." Both Tillich and Jung tell us how healing is accomplished through the power of reconciliation. Tillich offers the image of the "New Being" which is present in the process of essentialization. Jung offers us the image of the self which results in the process of individuation. The two images, essentialization and individuation, suggest their understandings of how a modern person's problem can be solved in the form of reconciliation. Thus the final effort

16. Tillich, ST. Vol. I, PP. 45-46.

of this thesis will be to compare three aspects which characterize in both Jung's and Tillich's system a movement from an initial unconscious unity, through conscious alienation and conflict, to a wider conscious reconciliation. This done, then I wish to focus on the process of reconciliation which is present in Jung's psychology and Tillich's theology as a fruitful experience of God and salvation.

2). Source of Reconciliation

Tillich grounds his position on "three considerations of human nature" that "are present in all genuine theological thinking." They are "essential goodness, existential estrangement, and the possibility of something, 'a third,' beyond essence and existence, through which the cleavage is overcome and healed."¹⁷ In Jung a similar sequence is equally fundamental, proceeding out of a primordial, undifferentiated state into an individualized existence in which reflective awareness is achieved, and then to a final state in which the unconscious is admitted: "the scope of consciousness is widened, and through the fact that the paradoxes have been made conscious the sources of conflict

17. Paul Tillich, Theology of Culture, op. cit., P. 119.

are dried up."¹⁸ Thus there is a common integrative structure toward the vision of reconciliation.

The first of Tillich's three states of being is a condition of "dreaming innocence," an undifferentiated communion with the ground of being. It is an unconscious state, an unactualized potentiality. Tillich calls this state of being "essence." He associates this essence with all modes of form such as goodness, reason, truth, and finally the ultimate being. Essence is defined in the Divine Logos as God's self-expression within the dynamics of the Godhead.¹⁹ In this manner Tillich relates essence to his trinitarian theology. It is his conviction that trinitarian symbolism is natural to human consciousness and points from within life towards growth and integration which yet transcend it.²⁰ He believes that each of the major symbols in the Christian experience is related to a corresponding basis for its reception in a person's experience.²¹ For Tillich life is the process in which the flow of energy moves between opposites. These opposing poles constitute the structure of elements of being which are actualized in their unity and in their tension. These opposing elements separate

18. C. G. Jung, Psychological Reflections, J. Jacobi ed., (New York: Harper Torchbooks, 1953), P. 274.

19. Tillich, ST. I, P. 251.

20. Ibid., Vol. I, P. 56. See also Vol. III, P. 293.

21. Ibid., Vol. I, P. 60.

and reunite simultaneously. In this manner Tillich thought the polarities in human life are grounded in the divine life in which separation is posited and is overcome by reunion. So, the divine life sustains the human life to unite its opposites.

Tillich points to two distinct factors in a person's religious experience which foreshadow the Christian trinitarian formulation. One is the dialectic in a person's experience and the tendency to conceptualize the ultimate in his or her life.²² Another factor is the person's depth experience of his or her own life as triadic in its flow and form which are grounded in a divine triadic process of life.²³ According to Tillich, a person's natural religious experience is trinitarian since it is based on the experience of divine power and meaning worked by the Spirit within his or her life itself.²⁴ Since he believes that the essential self is first expressed in the Trinitarian process, the recovery of one's essential self depends upon the flow of trinitarian life. The essential goodness of human life is grounded in the divine as the trinitarian ground of human life. This would mean that the resource for salvation and healing lie within life itself in the divine power. Thus the power of reconciliation comes from a person's experience of

22. Ibid., Vol. III, P. 284.

23. Ibid., Vol. I, P. 251.

24. Ibid., Vol. I, PP. 249f.

God as an immanent power giving to life an integration, centeredness, and wholeness. It is the presence of the divine in human life to bring a person saving faith or grace. Thus the source of integrating power is present in the depth of life itself and the essential goodness in human life is grounded in the divine.

This position is again very close to Jung's discussion of the Trinity. For Jung the Trinity is a symbol of the dialectical relationship between the unconscious and the conscious which characterizes all of life.²⁵ He sees the Trinity as an adequate symbol of the flow of psychic energy between the unconscious and consciousness. Consciousness draws its living resources from the unconscious, the infinite creativity from which it has come. The individuation process involves this ever deeper interpenetration of the conscious and unconscious.²⁶ Jung understands the Trinity to be a symbol of the life process itself wherein the Son, consciousness, is generated by the Father unconsciousness, then these opposites are, just as the renewing energies of the Self, united by the Spirit.²⁷ As Tillich's trinitarian image involves the recovery of the essential self, Jung's understanding of the Trinity symbolism is based on the experience of the self-renewing power of the

25. Jung, C.W. 11, Pars. 287-289

26. Ibid., Par. 242

27. Ibid., Par. 226

psyche.

In this manner Jung, like Tillich, associates the source of life with the unconscious. A person's ego consciousness relates to an infinite source, the unconscious, and when it relates more fully to and assimilates more of its source, it must be crucified and then resurrects into the expanded consciousness. It is in this process that the ego is born into consciousness beyond the unconscious and then to reunite with its source. The reality of the divine experienced in such a manner arises out of life and is not imposed upon it from beyond it. By locating an integrating reality at the depth of the life process, Jung understands life as the process of the interrelation between the unconscious and consciousness, in a way which resembles the Christian understanding of grace. Tillich in the same category sees a psychological content in the recovery of one's essential self, which for Tillich is identical with the process of salvation. Thus psychological maturation itself becomes a sacred reality. But there is a sharp difference between Jung's and Tillich's attitude concerning the authorship of grace. Dourley states:

The burning question between depth psychologist and theologian becomes the question of the authorship of these harmonies and the relationship of the author to the consciousness thus graced. A psychologist like Jung is happy with an intrapsychic model which would establish an intimate bond between the gracing agency and the consciousness graced-indeed, so intimate a bond that the process is one between distinct poles in a unified and organic system. The theologian, on the

other hand, must hold out for some form of divine transcendence which addresses humanity out of its freedom and so in a somewhat arbitrary sense. Though Tillich has muted the heteronomy involved in this process with his profound ontology of divine immanence, he cannot, finally, establish either the intimacy between the divine and the human nor their mutual need that Jung achieves in his mature thought.²⁸

In confronting the question of the authorship, a person once again should ask how personal experiences of God are possible and how the God within connects or relates to the human experience of the God without. According to Jung and Tillich, one cannot really become healed without recovering a religious outlook on life. Dogma and creeds are the collective human expression of such individual experiences. They tell the story of the one's encounter with the Divine which is experienced as other inside oneself. Jung often asserts that he interprets religious doctrine and ritual strictly from the psychological point of view to see what they may tell us about the workings of the psyche and of the ways in which God may be experienced.²⁹ It should be noted here that Jung does not treat the issue of the relation of the God within to the traditional notion of the God without. His investigation is focused on what is observable about the presence of God-image within the psyche and its effects upon psychic functioning. It does not answer the

28. John P. Dourley, Love, Celibacy and the Inner Marriage. (Toronto: Inner City Books, 1987), P. 61.

29. Jung, Memories, Dreams, Reflections, P. 350.

question "Is there a God?" As a psychologist Jung is dealing with the less ultimate question, "why is a person religious?" Forsyth states:

It means that though the God "within" is an unconscious reality, he can only be experienced through our encounters with the projections of that reality in the world of external reality, the various manifestations of the God-image. Thus the physical universe is not devalued and desacralized. . . . Though God is "within," the world of external reality is still "God's world" because of its symbolic function. External reality gives evidence of God not because it proves the objective existence of a supreme being but because it is only in the world of external reality that we encounter this inner reality since the unconscious archetype must be projected onto external symbols in order to become conscious.³⁰

But the question of authorship is not the main issue with which my thesis is dealing. This is one of the endless questions with which one wrestles in the study of Jung and Tillich. The issue must be the subject of another thesis. The only thing that should be noted here is that through personal, subjective relationship to the self as other and to the God who addresses us at the level of self, we touch the mystery of otherness and live our lives in relation to it. Jung expresses it as follow:

The decisive question for man 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 upon futilities, and upon all kinds of goals which are not of real importance. Thus we demand that the world grant us recognition for qualities which we regard as

30. James Forsyth, "C. G. Jung and the Ontological Argument," Encounter, Vol. 43, No. 3, 1982 (Summer), P. 315.

personal possessions: our talent or our beauty. 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. He feels limited because he has limited aims, and the result is envy and jealousy. If we understand and feel that here in this life we already have a link with the infinite, desires and attitudes change. 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. In our relationships with other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship.³¹

3). Goal of Reconciliation

For Tillich, a person's experience of life is a journey. As it was noted previously, he said, "Creation into time produces the possibility of self-realization, estrangement, and reconciliation of the creature, which, in eschatological terminology, is the way from essence through existence to essentialization."³² Jung also views life as a movement toward wholeness. The path of individuation is not a return to an original state but, like Tillich, a kind of "third state" in which there has been an auseinandersetzung, a "having-it-out-with" the opposites, as the contents from the unconscious are brought into consciousness.

This goal for Tillich is a kind of healing and it is a kind of reunion. Healing is the reuniting of "that which

31. Jung, Memories, Dreams, Reflections, op. cit., P. 325.

32. ST. III, P. 422.

is estranged, giving a centre to what is split, overcoming the split between God and man, man and his world, man and himself."33 In other words the "third state" as the goal of reconciliation involves a shift of the centre of the total personality, from the ego to the self. In the process toward the "third state" a person can experience the meaning of grace and forgiveness which involves the crucial matter of integrating the religious dimension of life with the psychological maturation of life. Human beings may be healed by preaching based on "a theology in which the results of psychotherapeutic experience and thought are effective."34 So the goal of reconciliation is related to salvation which is experienced as healing and reunion.

In both religion and analytic psychology the moral conscience is transcended. In Christianity it is transcended by "the acceptance of the divine grace which breaks through the realm of law and creates a joyful conscience."35 In depth psychology it is transcended by "the acceptance of one's own conflicts when looking at them and suffering under their ugliness without an attempt to suppress them and to

33. ST. II, P. 166.

34. Paul Tillich, "The Impact of Pastoral Psychology in Theological Thought," In Homann, H., ed., The Ministry and Mental Health, (New York: Association Press, 1960), P. 19.

35. Paul Tillich, The Protestant Era, (Chicago: The University of Chicago Press, Phoenix Books, 1948-57), P. 149.

hide them from one's self."³⁶ This integration Tillich establishes between the religious and psychic dimensions of humanity is evident in the relation between healing and salvation. And this question can be seen most clearly in his discussion of anxiety, which announces a threat to every person's life in three kinds of universal negators : of death, of meaninglessness, and of condemnation.³⁷ Tillich calls this kind of anxiety existential, and distinguishes it from pathological or neurotic. Tillich says:

I suggest that we distinguish three types of anxiety according to the three directions in which non-being threatens being. Non-being threatens man's ontic self-affirmation, relatively in terms of fate, absolutely in terms of death. It threatens man's spiritual self-affirmation, relatively in terms of emptiness, absolutely in terms of meaninglessness. It threatens man's moral self-affirmation, relatively in terms of guilt, absolutely in terms of condemnation. The awareness of this threefold threat is anxiety appearing in the three forms, that of fate and death, that of emptiness and loss of meaning, that of guilt and condemnation. In all three forms of anxiety is existential in the sense that it belongs to existence as such and not to an abnormal state of mind as in neurotic (and psychotic) anxiety.³⁸

The three types of anxiety are interwoven in such a way that one of them is predominant but all of them participate in the making of the state of anxiety. Historically speaking, at the end of ancient civilization

36. Ibid.

37. See Tillich, The Courage to Be, (New Haven: Yale University Press, 1952), PP. 40ff.

38. Ibid., P. 49.

ontic anxiety is predominant, at the end of the Middle Ages moral anxiety, and at the end of the modern period spiritual anxiety.³⁹ The anxiety which determines our period is the anxiety of doubt and meaninglessness. One is afraid of losing the meaning of one's existence. This existential anxiety is a function of its distance from essence. Its overcoming depends upon the recovery of the essential self, which for Tillich is a work of grace. This is the area of the religious or ministerial role, while neurotic anxiety is the area of operation for the therapist. Tillich states:

The minister raises the question concerning a courage to be which takes existential anxiety into itself. The physician raises the question concerning a courage to be in which the neurotic anxiety is removed. But neurotic anxiety is, as our ontological analysis has shown, the inability to take one's existential anxiety upon oneself. Therefore the ministerial function comprehends both itself and the medical function. Neither of these functions is absolutely bound to those who exercise it professionally... but he(therapist) can become a helper to ultimate self-affirmation, thus performing a ministerial function.⁴⁰

But the question is how one can feel the difference between the salvific and the therapeutic in practice. Dourley states on this issue:

It would seem to follow then, from his organic conception of humanity, that salvific processes cannot be disidentified from maturational processes, nor could there be a truly maturational development without a religious dimension. This means that true religious healing must work the health that the therapist seeks, and conversely

39. Ibid., P. 63.

40. Ibid., P. 78.

that the therapist seeks a health that in one way or another has a religious dimension. The union of neurosis with faith, or worse, neurosis as faith, is ruled out in principle by Tillich. Due to the ontological intimacy he establishes between the dimensions of the religious and the psychological, Tillich has to admit that the therapist can be the mediator of the essential self and so of that process that religionists call salvation.⁴¹

However, Tillich knows well the obstacles to any fusion of psychology and the person's experience of the divine. He asserts that "the use of the word 'experience' does not imply that he who is grasped by the spiritual presence can verify his experience through empirical observation."⁴² Tillich warns theologians against using recent scientific discoveries to confirm the truth of faith, which can neither be confirmed nor denied by the latest physical or biological or psychological discoveries.⁴³ When one speaks of God or of the Divine Spirit, "empirical material is appropriated and transcended."⁴⁴ "The relation of the finite to that which is infinite... is incommensurable and cannot adequately be expressed by the same metaphor which expresses the relations between finite realms."⁴⁵

To return to Jung, his position is again very close

41. John P. Dourley, Love, Celibacy and the Inner Marriage, op. cit., P. 68.

42. ST. III, P. 222.

43. Paul Tillich, Dynamics of Faith, op. cit., P. 85.

44. ST. III, P. 111.

45. ST. III, P. 113.

to Tillich's. For Jung salvation is from a state of dead-end-meaninglessness. And it is an experience of healing and reunion, that is, the ego's need to be born into consciousness beyond the unconscious and then to reunite with its source in a process of mutual redemption. Jung concluded that in many cases a patient's psycho-neurosis had to be understood as "the suffering of a human being who has not discovered what life means for him."⁴⁶

This remark may serve as a transition to the problem of faith, namely, salvation as a function of grace through faith, which constitutes a foundational difference between Jung and Tillich. The crucial question here is not whether the authentic human nature can be discovered, but whether it can be realized in the estranged human existence. For Jung and Tillich it has been the question of the self-transcending quality of human existence and its relation to the experience of God. Tillich understands the faith experience (grace) as the experience of the New Being in Christ in whom, as the final revelation, the fullness of time has been reached and the realization of essential humanity achieved. Jung, on the other hand, sees it in terms of the compensation which the collective unconscious offers to consciousness to bring a balanced wholeness, which is the ego's experience of encountering the self.

46. C. G. Jung, Modern Man in Search of a Soul, trans. W. S. Dell and C. F. Baynes, (New York: Harcourt, Brace & World, Inc., 1933), P. 225.

Tillich's main concern in the event of grace begins his crossing from nonbeing to being. Grace comes to us in those moments when reunion spans separation, recognition conquers estrangement, and reconciliation accepts the unacceptable. Grace is a person's capacity to open himself to the healing power of faith.⁴⁷ Tillich's analysis of the Christian faith experience is described as a type of courage. He distinguishes between the courage to be as a part and the courage to be as oneself and the courage of confidence which is the courage of faith. The first two types of courage as individual and as participant reflect an existential split in a person's being. This kind of polar tension toward the "third point" has been expressed in the interplay of essence and existence as well as of creation and fall. Forsyth states:

Just as his existence is torn between the individuality and participation, so his self-affirmation oscillates between the courage to be as oneself and the courage to be as part. This existential split and the resulting anxiety demand a form of courage which transcends both the courage of individualization and the courage of participation. In other words, since man cannot find the basis of self-affirmation in himself or in his world, he must transcend both self and world. He must discover that courage which is "rooted in a power of being that is greater than the power of oneself and the power of one's world." This is the power of being which overcomes the insecurity and threat of nonbeing or nothingness inherent in

47. Paul Tillich, The Dynamics of Faith, op. cit., PP. 111-112. see also The Courage to Be, op. cit., P. 166.

man's finite being.⁴⁸

The third type of courage is the courage of faith which is the courage to "accept acceptance." The courage resulting from faith is the courage of confidence in the divine acceptance and forgiveness. The courage to affirm oneself in spite of the anxiety of guilt and condemnation is the courage of this confidence. It is rooted in the personal encounter of divine forgiveness. "The acceptance by God, his forgiving or justifying act, is the only and ultimate source of a courage to be which is able to take the anxiety of guilt and condemnation into itself."⁴⁹

The courage of confidence is not restricted to the anxiety of guilt. It takes the anxiety of fate and death. Conquest of the anxiety of guilt is also conquest of the anxiety of fate. It says "in spite of " even to death. Tillich says:

The encounter with God in Luther is not merely the basis for the courage to take upon oneself sin and condemnation, it is also the basis for taking upon oneself fate and death. For encountering God means encountering transcendent security and transcendent eternity. He who participates in God participates in eternity. But in order to participate in him you must be accepted by him and you must have accepted his acceptance of you.⁵⁰

But the third kind of attack which is the frightful

48. James Forsyth, "The Meaning of Salvation in Christian Existentialism," Religion in Life, Vol. XLIX, No. 3, 1980 (Autumn)

49. Tillich, The Courage To Be, op. cit., P. 162.

50. Ibid., P. 165.

threat of a complete meaninglessness cannot be conquered by the courage of confidence which is based on a personal encounter with God. In this period, everything breaks down in the extreme moments of despair, nothing is left of the courage to be. Everything finite reveals its finitude; the finite has come to its end, anxiety grips the heart and all previous meanings fall apart. "For the anxiety of meaninglessness undermines what is still unshaken in the anxiety of fate and death and of guilt and condemnation."⁵¹ In this context, a person asks what kind of courage is able to take non-being into itself in the form of doubt and meaninglessness.

Again, one can find an answer to this question in the faith experience. Faith is the experience of the power of being which is effective in every act of courage as accepting acceptance. In other words, the courage to be is an expression of faith; out of the "in spite of" faith the "in spite of" courage is born. And this faith is not a belief in something unbelievable, but the state of being grasped by the power of being-itself. Tillich calls this faith absolute faith which transcends both the faith in confidence and in mystical union.⁵² When life is meaningless, guilt is questionable, and being is no more meaningful than non-being. Which courage resists the power of

51. Ibid., PP. 168-169.

52. Ibid., PP. 166-167.

non-being in its most radical form? How is such a courage possible in itself?

According to Tillich the courage which takes meaninglessness into itself can be found in a relation to the ground of being which he calls "absolute faith." Tillich says:

The divine self-affirmation is the power that makes the self-affirmation of the finite being, the courage to be, possible. Only because being-itself has the character of self-affirmation in spite of non-being is courage possible. Courage participates in the self-affirmation of being-itself, it participates in the power of being which prevails against non-being. He who receives this power in an act of mystical or personal or absolute faith is aware of the source of his courage to be.⁵³

Absolute faith which is the state of being grasped by the "God above God" brings forth the courage that takes the doubt about God into itself, and in doing so transcends the theistic idea of God. It is the power of being-itself that accepts and gives the courage to be. It transcends both mysticism and personal encounter, as it transcends both the courage to be as a part and the courage to be as oneself.

4). Process of Reconciliation

Tillich's theological integration of the ontological polarity brings forth reconciliation which gives salvation

53. Ibid., P. 175.

and healing to life and its fragmentation breaks life into destructive one-sidedness. This work is done by the divine Spirit that is the reconciling principle of the trinitarian life in the ground of being.⁵⁴ It moves toward an unambiguous eschatological realization in the process of essentialization. This process should include psychological integration because Tillich sees the human life as the multidimensional unity between spirit, psyche, and body. So the process of essentialization fosters in the sanctification process- awareness, freedom, relatedness, and transcendence. Through this process one can experience the New Being under the impact of the divine Spirit.

For Jung salvation is a matter of the recovery of a lost wholeness; but the recovery arises from a new perspective, a third position. The process is a matter of attention to the unconscious and integrating its contents to whatever extent possible. Jung says this results in a new centre of the personality which he describes as a kind of "mid-point" between the ego and the unconscious.⁵⁵ From such a new centre the ego is able to direct activities of life in the outer world, yet maintain a relation with the creative forces of the unconscious.

Jung's response to the question of "salvation or healing" is that one can draw near to the experience even

54. Tillich, ST. III, PP. 162ff.

55. Jung, Two Essays, C.W. Vol. VII, Pars. 364, 367

though ultimately it is not in one's hands. He wrote "Experiences cannot be made. They happen -yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them."⁵⁶ Thus, Jung sees history as the process in which the unconscious seeks incarnation into consciousness in order to achieve balance, vitality, and wholeness. The Christ event is a manifestation of the self which seeks its own redemption through entering into consciousness using myth and religion collectively and the dream individually.

In this manner, Tillich and Jung attempt to provide a new mythology for the process of reconciliation. Tillich offers the image of the experience of the New Being as the essential self in the process of essentialization, while Jung sets forth the image of the self as the psychic totality of the individual in the process of individuation. In this comparison of the two processes, Jung and Tillich would seem to suggest that psychology has something to contribute to theology with respect to "how." On the other hand, theology has more to say about the goal and what is implied by that. These two images point to a self-revealing process of the human being toward the goal of wholeness and healing, a

56. Jung, Memories, Dreams, Reflections, op. cit., P. 353. see also Paul Tillich, "Paul Tillich and Carl Rogers: A Dialogue," Pastoral Psychology, Vol. 19, No. 181 (Feb., 1968), P. 62. He said in that dialogue, "you cannot produce the Divine Spirit in yourselves, but what you can do is open yourselves, to keep yourselves open for it."

transforming journey through which the essential self is both discovered and transcended.

For Tillich salvation must be "understood as healing and saving power through the New Being in all history."⁵⁷ It can now be clearly seen that the process of essentialization fosters a sense of reconciliation which is the universal experience of salvation. It has threefold character: regeneration as participation in the New Being, justification as acceptance of the New Being, and sanctification as transformation of the New Being. It is therefore the final task of this thesis to delineate how such theological insight makes for a fuller, more encompassing vision of the process of becoming mature. In order to do this, I think it is better to draw a parallel between the two processes, sanctification and individuation. The following section presents their interrelationships and their points of clarification or amplification, and shows how each can contribute to creative living.

Tillich refers to spiritual maturity and Jung to personal wholeness. It was Tillich's hope that the image of the mature Christian might provide an answer to the question of maturity in general. Tillich saw that the first step toward spiritual maturity was an increasing awareness of oneself and one's life situation. This is a sensitivity toward the demands of personal growth. In similar fashion,

57. Tillich, ST. I, op. cit., P. 167.

Jung described the process of individuation as one of self-discovery and self-realization. The journey toward wholeness leads a person to ask himself who he is, and to turn to both the conscious and unconscious processes of his psyche. It is the vocational calling of human beings to fulfill their destiny through the way of expanding consciousness- self-awareness.

Tillich's conception of increasing awareness can be correlated with Jung's task of confronting the shadow side of oneself. Jung affirmed the importance of recognizing one's shadow and moving beyond one's societal ideals(persona) in order to explore the depths of the psyche. In the course of this movement one can successfully confront and discover one's personal reality positively and negatively. For both Jung and Tillich, wholeness presupposed facing reality and dealing with what is, rather than what should be. Confronting and recognizing one's own situation is the first step in the journey toward wholeness. It provides the way for the further journey of spiritual maturity and opens the door to the unconscious layer of personality. In this manner, both authors affirmed the importance of inner directives, of looking within to discover life's sources of healing and meaning. This is made possible under the impact of the divine Spirit for Tillich, while for Jung through the inner experience of encounter with the self.

As the process goes on, it allows symbols and images

to emerge from the unconscious, from where they can be integrated into consciousness and made the focus of personal growth. This procedure can become a tremendous way of discovering hidden or repressed parts of the personality and then, of reintegrating, reconciling, transcending those parts of the personality in which a person can experience freedom.

In this manner Tillich's conception of increasing freedom is related to the experience of growing unity with one's true being. Under the impact of the divine spirit, one can continue to experience reconciliation with one's true being(essential self). This is a liberating dynamic, freeing individuals from the law, and allowing them to live with inner convictions and directives. With an increasing freedom one can act without fear or compulsion and move forward without being tied to external authority. In other words, the divine spirit connects them with the ultimate flow of life and empowers them to move gracefully toward self-realization.

Such mature persons can be liberated successfully from the commandments of the law, although it is achieved fragmentarily in existence. This mature freedom from the law includes the power of resisting the forces which try to destroy such freedom inside the personal self and from its social surroundings. It can allow a person to return to consciousness of past experience and unresolved conflicts, and to facilitate their reintegration to make decisions

successfully in concrete situations. In this context one can exercise one's freedom in evaluating, deciding, and acting.

For Jung as well, the process of individuation is a natural tendency in every living thing to fulfill its own unique potential, which is inherent in the very nature of the psyche. Individuation enables people to move away from mass-mindedness and take responsibility for their own lives and action. External authority and religious creeds should not replace individual freedom and autonomy. Both an increasing freedom from the external and from the internal that is one's past experience, allow one to live in the present and remain open to the future.

Increasing relatedness is Tillich's third element in the stages of sanctification. It is a movement toward reunion and communion with one's self, with others, and with God. This is a kind of loving contact that enables a person to overcome self-seclusion. For Jung, wholeness is never experienced unless one has a profound sense of relatedness to one's self, that mid-point between the ego and the unconscious. The individuation process brings one into an "indissoluble communion with the world at large." As noted frequently, it is through the self that one makes contact with the God within because, Jung believed, his imprint in the human psyche was realized in the self. By contacting the God within one is able to have a deep and intimate

relationship with the God without, who might be called the transcendent God.

This statement points to the divine basis for human relationships, designating the divine-human encounter as that which gives a depth dimension to personal relationships. This relationship can be found in the first place in an authentic sense of self-acceptance. For Tillich, increasing relatedness leads to a deep self-acceptance through God's acceptance of the unacceptable. This new reality brings reconciliation and reunion into the human experience in which one can experience a courage to be, a sense of self-affirmation in spite of the negativities of nonbeing and anxiety. Loving contact implies a relatedness to self, to others, and to God by accepting the acceptance.

Tillich's final proposal concerning the way to spiritual maturity is self-transcendence. The other three principles determining the process of sanctification can be attained only through a continual transcendence of oneself in the direction of the ultimate. This is a state of self-integration in which one's personal centre is intimately related to the universal centre, creating the transcendent unity which makes faith and love possible. This self-integration is the source of Wisdom in the Spirit which gives a person direction, meaning, and the ability to discern and assimilate the encountered contents of finite reality. Tillich, like Jung, understands the self-transcendence to be

that centering force within the psyche. It brings together the opposites or polarities whose dynamic interplay makes up life itself.

For Tillich transcendence implies faith itself. "Faith is the state of being ultimately concerned."⁵⁸ So, faith is an act of total personality, a radical transformation of life's motives. It is the experience of faith in God, of being grasped by the power of being-itself, which allows one to transcend oneself, to be driven out of oneself into transcendent union. Faith as the third, final stage toward the courage to be, transcends the two preliminary stages of growth, a person's self and a person's world. This means that "the third stage becomes possible only through some kind of redemptive process, for only grace, as God's unconditional acceptance, can liberate man from his self-conscious preoccupation with his own justification, authentication, or actualization."⁵⁹

Jung, too, recognizes the necessity of transcendence in human existence. The basic dynamic of his process of individuation is a radical reorientation from an ego-centered attitude to an ego-transcending one. This new attitude reflects a relationship to the self as God-image. In fact the experience of faith in God is an element mentioned

58. Paul Tillich, Dynamics of Faith, (New York: Harper & Row, 1957), P. 1.

59. James Forsyth, "The Meaning of Salvation in Christian Existentialism," Religion in Life, op. cit., P. 318.

throughout Jung's writings, but he never clearly designated it as a point of departure for the psychological transformation that brings one to the final goal. Jung affirmed when one experiences the self one can no more distinguish it from the experience of God. For Jung only that can be known which is known through the psyche.⁶⁰ Jung, like Tillich, felt that the reality of God is experienced only through the symbolic or mythological expressions. Thus, he referred to the God-image as that expression of the divine in human consciousness.

But Tillich felt that the courage to conquer the anxiety of doubt and meaninglessness can be found in the absolute faith in God above God -its ultimate source of "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt."⁶¹ Through this faith one can transcend the estranged state of existence and participate in the ground of being. God cannot be understood as a being, for God is being-itself. It is the God above God that is present, although hidden, in every divine-human encounter. To transcend oneself is to get a new vision of the meaning of life. Jung echoed this position by pointing out the fact that the symbol has the capability to make a

60. Jung writes, "As a matter of fact, the only form of existence of which we have immediate knowledge is psychic." And again, "Not only does the psyche exist it is existence itself," Psychology and Religion, op. cit., par. 16, and par. 18

61. Tillich, The Courage To Be, op. cit., P. 190.

transition from the conscious-unconscious polar tension to the third reconciled point, the self, but it cannot be identified with the Tillich's conception of transcendence.

Concerning the issue of the self, Jung affirmed that the experience of the self is indistinguishable from the experience of the God-image. When one can recognize the imprint of the God within, then life becomes open and transparent to the hidden imprinter. Tillich claimed that when the self participates in the power of being-itself, it receives itself back. Absolute faith is the way of truly finding the self. Wholeness, maturity, individuation, sanctification -all are incomplete without the possibility to reach beyond oneself, to transcend the bounds of one's given self and world. It is the experience of reconciliation in the process of both essentialization and individuation.

Conclusion

The dialogue between Jung and Tillich has offered various unique insights in the human being's contemporary striving for an experience of reconciliation, a cry for wholeness or healing. They share in the difficulties of inquiries which seek a more comprehensive grasp of human nature. But Jung and Tillich remain sensitive to the limitations and fundamental differences of their approaches. An interdisciplinary approach is difficult even when the common concern is the nature and destiny of the person. Both Jung and Tillich give evidence that they are aware of this problem. Each seeks to protect his view of the person from the inherent dangers of "psychologizing" and "theologizing." Jung's attempted synthesis and Tillich's method of correlation offer a common denominator in that both epistemologies rest on what each sees as the deepest ground of reality.

Throughout the body of my thesis work, a dialogue between the psychology of Jung and the theology of Tillich has meant that both disciplines must recognize their common concern, the deciding and responsible individual person in the midst of the estranged state of existence. My study endeavors to indicate how psychology and theology have widened and deepened their concern for the self with all its contributing attitudes and potentials. Jung and Tillich see cooperation of their respective disciplines as a required

collaboration, if not an "alliance."

To the study of religion, Jung's psychology could contribute by its claim that it has discovered the dynamics of the psychogenesis of religious experience. The study of religion is involved in the study of the ground or depth of the human reality. Jung argued that humanity must give expression to its religiosity which is located in the depths of the psyche from where God speaks to humanity in a symbolic way. Jung's understanding of the psychogenesis of religion gives to the religionist/theologian a basis for a possible reinterpretation. Dourley states:

Jung's psychology addresses the human sense of the sacred. It locates the generation of the sense of the sacred in the conscious experience of the numinous energies grounded in the archetypes expressed in the power of the symbols which lie at the heart of human religiosity and the cultures that it has built. In this way Jung's psychology locates the origin of human historical religions and their symbolic content in the interplay between human consciousness and its unconscious generator and precedent.⁶²

But Jung's intimate link between psychological and religious experience remains a possible threat to the theologian because, while it can show the psyche's possibility to mediate the human experience of deity, it cannot admit any faith position to claim the "final revelation." The religion-making story of the psyche may not yet have reached its full maturation in human history.

62. John P. Dourley, "The challenge of Jung's psychology for the study of religion," Studies in Religion, 18/3(1989), P. 310.

It is my conclusion that, in spite of their disagreements in the matters of the source of grace, the genesis of religion, Trinity-quaternity, the problem of evil, and the Christ image, the approaches developed by Jung the psychotherapist and Tillich the theologian can be enriching, corrective, and strengthening for the deciding and responsible person facing the dilemmas of existence. Jung and Tillich cooperate in assigning to human nature that extends into the lower layers of human nature and at the same time reaches up, out and beyond the merely human toward a meaningful contact with the infinite aspect of life. In considering Jung's and Tillich's anthropology one must enlarge one's concept of the person, and look at not a narrow conception of psychology as a medical discipline, but as dealing with the fundamental nature and meaning of human existence. Jung would appreciate Tillich's insights on the experience of God expressed as the depth and ground of one's being and of all being. But Jung from his experience of these same depths came to know that God continues to seek in humanity an inexhaustible expression.

Finally, Tillich saw spiritual maturity as being a state of reconciliation in which one connects one's personal center with the universal center. This human sense of centeredness is actualized as the uniting element when the conflicting moments are reconciled in the process of essentialization. This is the result of being grasped by the

ultimate concern -the experience of Spiritual Presence. It is the impact of the divine spirit which drives one out of oneself into transcendent union. For Jung the human personality is reconciled and brought into a state of wholeness in the process of individuation. It is through this process that the real center of the human psyche, the self, is allowed to emerge as the reconciling center of the whole person and the connecting link with the universal and eternal. A new harmony and balance is attempted as the result of a creative synthesis of all partial aspects of one's personality, including both conscious and unconscious elements.

These statements about the uniting element are reflective of much of the thought of Tillich and Jung on the subject of estrangement and reconciliation. Both direct their attention to the two processes, individuation and essentialization. For Tillich the goal of the process is to recover the essential self, which is the divine spirit's reconciling act in the human life. Only as an individual transcends himself through a reconciliation with God is the possibility of wholeness actualized. For Jung, it is through this process that the many facets of human personality are brought into a state of "wholeness." One of the most important tasks of the individuation process is to establish a dynamic relationship between the ego and the self. It is this dynamic relationship, created by a reconciliation

between the ego and the numinous forces of the unconscious, that gives personal meaning to life. This union of the ego and the self is indistinguishable from a "unio mystica" with God, and is a profoundly religious experience.

Both Tillich and Jung affirmed the sense of inner fulfillment and inner meaning that one experiences with spiritual maturity or wholeness. Jung contended that the experience of reconciliation in the way of individuation brought personal meaning and fulfillment. This experience is transcendent in nature. For the basic dynamic of the process of individuation is a radical reorientation from an ego-centered attitude to an ego-transcending one. For Tillich this experience is connected to the experience of faith in God, which allows one to be driven out of oneself into transcendent union. For both thinkers the ability to transcend oneself is recognized as one of the keys to the way of reconciliation.

I have worked on the premise that what was required was an accurate reporting of Jung's and Tillich's thought on individuation and essentialization. During the course of my work, I have taken a position on which I am not writing a critical study of either Jung or Tillich. I am not trying to do a revision or reinterpretation of either of these theories. I am surely trying to deal with a correlation between their theories, that is, to find the experiential substratum in the language of individuation and the language

of essentialization.

Thus, what I want to point out in my thesis is that the terms individuation and essentialization represent psychological and theological ways of describing the same kind of experience, that is, experience of reconciliation of opposites. This experience of reconciliation is the experiential substratum of both forms of discourse. Therefore, one can realize that my thesis does not argue for a total correlation of the psychology of Jung and the theology of Tillich. I have merely tried to point out certain correlations between the process of individuation and the process of essentialization.

Suggestions for Further Research

Late twentieth century religious revitalization of many kinds stimulate a renewed and radical sense of divine immanence. This seems dramatic in the feminist movements. In resisting the patriarchal systems, women began to gradually awaken to the fact that theology is very much rooted in male experience which engenders the physical abuse of women's bodies, isolates women from one another, silences women's voices, and rarely turns feminist spiritualities to a higher deity.

Saiving's essay, "The Human Situation" is a landmark in feminist theology. She criticizes the theologies of Reinhold Niebuhr and Anders Nygren from the perspective of feminine experience.⁶³ Saiving argues that sin as pride and grace as sacrificial love can not illumine women's experience. She holds that the two theologians' representations of human sin as self-assertion, self-centeredness, and pride speak out of and to the experience of half the human race. Thus, Saiving suggests that the sex of the theologian matters, and this opens the door to fuller criticism of theology from the perspective of women's experience.

Ruether's argument follows Saiving's claim that theology is a product of male experience. According to Ruether, it describes the nature of sexism and shows that it has deep roots in the Christian tradition, for the sexism is integrally related to the dualistic and hierarchal mentality that Christianity inherited from the classical world.⁶⁴ This dualistic pattern has been adapted to the oppression of other groups and races. Ruether has hoped that Christianity

63. Valerie Saiving, "The Human Situation: A Feminine View" in Womanspirit Rising, Carol Pl Christ and Judith Plascow eds., (New York: Harper & Row, 1979), pp. 25-41.

64. Rosemary Radford Ruether, "Motherearth and the Megamachine: A Theology of Liberation in a Feminine, Somatic and Ecological Perspective," Ibid., pp. 43-52.

can overcome its ideological duality, but Goldenberg does not see any grounds for optimism.

According to Goldenberg, what is needed to improve the position of women is not an alteration in Jewish and Christian doctrine, but major departures from that tradition.⁶⁵ In order to do so, she suggests that women have to leave Christ and the Bible behind them, for the Christ symbol can not allow women to experience liberation and equality.⁶⁶ A new theology for women needs a radical sense of divine immanence that allows for experience to interact with Scripture, text, myth and history.⁶⁷ In so doing, feminist theology tends to take a psychological direction toward transforming theology from theorizing about a god "out there" to reflecting on forces and values "within" human senses and feelings.⁶⁸ Goldenberg refers this tendency to the death of the traditional father. When one's father loses authority individual experiences turn inward. She states:

One can say at this point: Since introspection does follow the death of fathers, then the death of father-gods could mean the onset of religious forms which emphasize awareness of oneself and tend to understand gods and goddesses as inner psychic forces.⁶⁹

In this sense, Jung's psychology might be compatible with feminist theology. Unlike my understanding of Jung, Goldenberg calls Jung's psychology

65. Naomi R. Goldenberg, Changing of the gods: Feminism and the end of traditional religions, (Boston: Beacon Press, 1979), pp. 4-5.

66. Ibid., P. 22.

67. Ibid., P. 23.

68. Ibid., P. 24.

69. Ibid., P. 41.

a religion which was designed for any person who had outgrown the local form of religion she or he had been born into.⁷⁰ Jung's contribution for feminist thinking lies in the methods he used to revivify a sense of natural religiosity within people. It is true that Jung placed the high value on the feminine. He thought women who exhibited the feminine deserved more respect in Western culture.

However, according to Goldenberg, there is a problem with the tendency of Jung to generalize about individuals.

Jung often claimed archetypal status for the categories he formulated. Once a description of a national group, of a psychic situation or of either of the two sexes was considered an archetype, it became immune to sociological analysis. It was treated as a universal fact of life, which are simply had to accept. Jung's views of women exhibit the weakness of this archetypal approach.⁷¹

Jung thought that Eros was associated with females and Logos was dominant in males. In the process of individuation, Eros would remain weaker in most males and Logos weaker in most females.⁷² This kind of assertion by Jung may lead to certain limits on the development of both sexes and make it difficult for a woman to work like a man.

The nature of Eros and Logos in each sex is associated with Jung's anima/animus archetype. And this contrasexual archetype was treated as a universal fact of life, which one simply had to accept. This is the problem of concretizing and fixing the archetype. The archetypes of anima and animus will undergo change because the distinctions Jung made between them are patently culturally determined.⁷³

70. Ibid., P. 48. See also Jung, CW 10, pars. 159-60.

71. Ibid., P. 56.

72. Jung, CW 9, pt. 2, par. 29.

73. James Hall, Clinical Uses of Dreams: Jungian Interpretations and Enactment, (New York: Grune and Stratton, 1977), P. 116.

Goldenberg states that archetypes were understood as absolutes, unchanging and unchangeable or as the material contents of the collective unconscious.⁷⁴ Such a position gave "women and men qualitatively different kinds of unconscious (or soul) - an enormous assertion based on little evidence".⁷⁵

In this manner, women's experience rejected the past and tries to find the history of Goddess worship inspirational for feminist theology and spirituality. Goldenberg appeals to dreams and fantasies of contemporary women as sources of revelation.⁷⁶ She also suggests, following James Hillman, that we understand all "imaginal activities, all images... as archetypes to the degree that they move things and partake of what we might want to call "Numinosity".⁷⁷ Although his revision of the concept of archetype is difficult to maintain in practice, Hillman's approach may allow women to value their images more fully than traditional Jungians did.

Demaris Wehr follows Goldenberg's critique on the anima archetype. She acknowledges Jung's intermingling in his discussion of anima and the psychology of women.

He often states specifically that he is going to discuss the anima - an aspect of male psychology - and then launches into a discussion of the psychology of women. Jung's declared agenda, then, is to discuss this "contrasexual other" (anima) in the lives and psyches of men, but the unintentional agenda covers the psychology of women. The two discussions are logically connected, of course, since men's anima projections and women's psychology cannot help but be interrelated... Had he separated his own anima projections from his accounts of

74. Naomi Goldenberg, "A Feminist Critique of Jung, Signs: Journal of Women in Culture and Society, 2, No. 2 (1976), 449.

75. Ibid., 447.

76. Goldenberg, Changing of the gods, PP. 128-140.

77. Goldenberg, "Feminist Critique", 449.

women's psychology, the latter, especially, would be clearer. Had he located both discussions within the context of patriarchy's influence on men's anima images and women's sense of self, both would be improved.⁷⁸

Wehr points out that Jung and Jungians often link men's anima type to the feminine which refers to an archetype and to women's conscious way of being in the world. Many feminists have criticized this use of myths and legends as a base for psychology and symbolism claiming that the myths and legends we have inherited represent patriarchal consciousness. In the same manner Wehr criticizes that Jung could not live the animus as he did the anima. She suggests that women have corroborated Jung's animus concept by dreaming, fantasizing, and projecting their own strength, rationality, and authority onto men.⁷⁹

It is important to use words and images that communicate our awareness of and appreciation for the neglected "feminine" in divinity rather than the patriarchal words and images that dominate our tradition. Carol P. Christ shows how male-oriented religion with a Father God militates against the self-esteem and personal empowerment of women.⁸⁰ She asserts that as a symbol for the feminine in divinity, the "Goddess" helps women acknowledge the legitimacy of their female power, affirms the female will and body, and validates the bond among women. Such use can open healing dialogue about issues of reconciliation, creativity, growth and enhancement.

Judith Plaskow, in her book Sex, Sin and Grace, examines the ways in which Reinhold Niebuhr and Paul Tillich take account of women's experience in

78. Demaris S. Wehr, Jung & Feminism, (Boston: Beacon Press, 1987), P. 104.

79. Ibid., P. 123.

80. Carol P. Christ and Judith Plaskow eds., Womanspirit, PP. 273-87.

formulating their doctrines of sin and grace. She states that Tillich's thought has been very limiting in that it has led us to speak of sin and grace almost exclusively in individual terms.⁸¹ However, without taking into account its social horizon, it is impossible to do justice to women's experience, because women's sin is in large measure a product of social, cultural forces. If women's experience is not determined by cultural definition, no single woman is free from them. Thus, the experience of grace for women means a turning of one's attitude toward self and society. It alters women's relation to the cosmos. Plaskow warns that in the framework of Niebuhr's and Tillich's thought the male God-language provides the difficulties with male imagery which will not be solved even by replacing it with female imagery.⁸²

Tillich's own form of immanent transcendence may not satisfy all who struggle with the theme of women's experience. Feminists may resonate with Tillich's immanent turn and critique of a one-sided male-determined symbolism in Christianity, but often view his dichotomizing, polar tensions and talk of penetrating to the dimension of depth, as modes of phallogocentric discourse.

Another view one would note here is Thatcher's critique of the ontology of Tillich. In his book The Ontology of Paul Tillich, Adrian Thatcher points out the dilemma in which God's participation in estranged existence contradicts the estranged person's participation in the being of the divine ground.⁸³

81. Judith Plaskow, Sex, Sin and Grace: Women's Experience and the Theologies of Reinhold Niebuhr and Paul Tillich, (Lanham, MD: University Press of America, 1980), PP. 149-167.

82. Ibid., P. 166.

83. Adrian Thatcher, The Ontology of Paul Tillich, (London: Oxford University Press, 1978), P. 137.

This dilemma constitutes an intractable problem for the ontology, because for Tillich God can only participate in estrangement by overcoming it and bringing about "new being". And at the same time God can not participate in existence because he is the Ground which first makes existence possible. Thus, Thatcher suggests to recast the doctrine of existence which is the source of the dilemma.

Thatcher also points out the problem that arise out of Tillich's Christology.⁸⁴ If the conditions of existence means estrangement from God, how then could Jesus of Nazareth, who exists under these same conditions, have maintained an unbroken unity with God? The point is how he can overcome it. "The main difficulty with Tillich's position is that Jesus first has to exist before he is able to conquer estrangement, and as existence is already a transition from essence, it is not possible for Jesus to retain his essential nature under such conditions."⁸⁵ Tillich's ontology might have distorted his Christology because it has become controlled by the relation of essence to existence.⁸⁶

Another problem for Tillich's Christology lies in the fact that Christ is a "medium of revelation and not the revelation itself." And if there are two Jesuses, "Jesus as Jesus" and "Jesus as the Christ", there is a dichotomy within the unity of the person of Christ. On this interpretation, the essential Jesus can become manifest only when the existent Jesus is negated, and so, does not save existence.⁸⁷

84. Ibid., PP. 148-149.

85. Ibid., P. 149.

86. N. Ferre, "Three Critical Issues in Tillich's Philosophical Theology", Scottish Journal of Theology, X (1957), 236.

87. Thatcher, op. cit., P. 150.

Finally I would like to mention Dourley's position on the ultimate incompatibility regarding Jung and Tillich. I believe I have acknowledged this incompatibility in the body of my thesis. But this incompatibility exists at the level of the metaphysical presuppositions of each theories. It could be a subject of discussion in the study of Jung and Tillich. But my thesis deals with individuation and essentialization as human experience. In order to focus on these issues, I have abstracted from Jung's treatment of metaphysical questions. I have dealt with Jung exclusively as a psychologist and with the psychological process of individuation. I have tried to create a dialogue between psychological language and theological language, that is, I have tried to keep the dialogue as an interdisciplinary one.

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APPENDIX I

ABSTRACT OF:

Reconciliation as a Psychological and Theological Reality:

A Comparison Between Carl G. Jung and Paul J. Tillich

The purpose of this paper is to make a comparison between Jung's process of individuation and Tillich's process of essentialization, in order to demonstrate that psychological maturity can be experienced in the same way as spiritual maturity. As the common denominator, the word "reconciliation" has been chosen to describe the human dynamics at work in both processes. To say it another way, the hypothesis of this paper is that significant portions of psychological experience are actually instances of religious experience. Psychological and theological discourse intersect in the sense that they represent different ways of interpreting or conceptualizing the same human experience. In order to substantiate this hypothesis the experience of reconciliation is examined as the experiential substratum of both concepts, which comes from the depth dimension of the self as the path to human healing and fulfillment conceived of as salvation or wholeness. During the course of this study the similarities and differences between the two ideals have emerged to enrich their effort to improve the quality of life throughout the process.

Chapter I consists of a review of the Christian-Jungian dialogue as described by the eleven leading theological interpreters of Jung. This analysis yields a

twofold conclusion: first, that the variety of theological interpretations of Jung identifies significant tension between Jungian psychology and Christian theology: secondly, that these points of conflict suggest that there is much room for dialogue between theologians and Jung. It is obvious in the dialogue that Jung always returns to the psychological well-being of humankind.

Chapter II consists of an analysis of Jung's process of individuation. After preliminary discussion of the nature of the psyche, the dynamics of the process are analyzed in terms of reconciliation. It is the conclusion that the experience of individuation is much the same as the experience of reconciliation, because the union of all opposing forces of human life is intrinsic to a continuous pattern of growth and healing. This act of reconciliation is religious in nature because it is fundamental for the experience of rebirth and salvation. Through the reconciling relationship with the self the ego experiences transcendence. It is this relationship which links one to the infinite and allows one to experience an acceptance of the unacceptable.

In chapter III, Tillich's threefold structure of being (essence, existence, essentialization) is examined in drawing a parallel with the trinitarian life as the three sources of grace. His idea of reconciliation from essence, through existence, to essentialization is evident in his theory of polarity in the ontological structure, and also in his creation-fall theology. Tillich understands a person as

a unity of all dimensions, so lack of unity is one of the chief marks of sin. As the way to experience unity the process of essentialization is identical with a reconciling process which implies self-transcendence. This is basic to Tillich's proposals concerning the way to spiritual maturity. To be able to participate in the New Being is to be able to transcend oneself.

Finally, in chapter IV, as the fundamental factor in the dialogue between Jung and Tillich, the understanding of the depth dimension in which Tillich's depth of reason corresponds with Jung's conception of the collective unconscious is described from a psychological perspective: first by illustrating the "reconciliation" with reference to the healing and growth experience of Jung and Tillich; secondly by comparing three aspects of reconciliation which characterize in both Jung's and Tillich's system a movement from a initial unconscious unity (source), through conscious alienation and conflict (process), to a wider conscious resolution (goal).

In my study, I have tried to make a comparison in two aspects: first, the state from which both of them seek to save persons. In order to do this, I draw a parallel between Jung's account of a person as being in a state of antagonism between consciousness and the unconscious, and Tillich's account of a person as being in a estranged state of existence; secondly, the process of individuation in which

how a person is led to accept the unconscious in order to experience the appearance of the self, and the process of essentialization in which how the transition from existence to essentialization happens in order to experience the New Being.

The study concludes that the same dynamic is at work in authentic human growth and healing experience, in spite of two authors' disagreement with some points at issue. Spiritual maturity, therefore, is actualized as being a state of reconciliation, when the self is allowed to emerge as the uniting centre of the whole person.