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**DREAMS AND REVELATION:  
A JUNGIAN-BARTHIAN DIALOGUE**

**A Dissertation  
Submitted to the Department of Religious Studies,  
Faculty of Graduate Studies,  
University of Ottawa**

**In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy**

**by**

**Jonathan Dent,  
B.A., M.T.S., S.T.M.**



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## CURRICULUM STUDIORUM

Jonathan Dent was born in Pasadena, California on August 22, 1958. He received his elementary and junior high schooling in San Marino, California. He obtained his secondary education from San Ramon Valley High School in Danville, California in 1976. From there he went on to the University of California at Berkeley. He was awarded the Bachelor of Arts degree with majors in Religious Studies and Linguistics in 1979. Mr. Dent pursued graduate studies at Regent College in Vancouver, British Columbia. This institution awarded him with the Diploma of Christian Studies in 1981 and the Master of Theological Studies with emphases in Old Testament and Christianity in Literature in 1983. Mr. Dent continued his studies at McGill University in Montréal, Québec where he obtained the Master of Sacred Theology degree with emphases in Québec Church History and Pastoral Psychology in 1984. In the fall of 1984, Mr. Dent enrolled in the Ph.D. programme at the University of Ottawa.

## CHAPTER ONE: DIALOGUE AS METHOD

### I. Introduction

The present study explores Carl Jung's interpretation of the dream experience by way of a non-theological use of Karl Barth's theology of revelation. While reading Karl Barth's theology of the Word of God, I note how this human experience can be symbolically appropriated to better understand the dream experience as elaborated in Jung's theory and practice.

In this theory, dreams have a numinous or revelatory character in terms of the communication between the self and the ego. It is further noted that Christian believers have frequently interpreted dreams as instances of divine revelation.<sup>1</sup> Barth's theology of revelation is presented as a means of more fully understanding the revelatory nature of dreams by drawing parallels between this experience and the revelatory or Word of God experience as described by Barth.

I contend it is possible to read theology for the human experience contained therein and to apply this experiential tradition to interpret Jungian dream experience. By "experience" and "human experience" I simply mean the emotional, intellectual, social and perceptual effect on the human being apart from the metaphysical assertions of religious truth claims. In this study, no complicated philosophical construct is necessary for this concept of experience. The pre-supposition of religious experience as an understandable human experience is foundational to any social scientific study of religion. Otherwise religious experience could only be understood in religious terms and

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<sup>1</sup>See, e.g., Morton Kelsey's God, Dreams and Revelation: A Christian Interpretation of Dreams. To distinguish this study from Kelsey's, please note that the present study is not a theological study and therefore will not attempt to address religious truth claims.

all studies not performed in service to a religious tradition would necessarily be meaningless reductions.

Given the above, it should not surprise anyone that Psychology and Theology have had an uneasy relationship. As with any two distinct disciplines that are brought together, both Psychology and Theology vie for control. Central questions remain: Will the psychological enquiry be performed in service to the theological study (and its religious tradition) or will the theological study be done with a psychological centre that eclipses, denies or brackets the theological centre?

Psychology of Religion chooses the latter option. Yet it attempts to go between the language worlds of Psychology and Theology without devaluing the human experience found in both traditions. It is no wonder this field is rejected as neither valid Psychology nor Theology by many psychologists and theologians. The present study falls into the category of being neither Psychology nor Theology. It is a study in Jungian Psychology of Religion located within the discipline called Religious Studies. In this regard, please note that recent attempts to classify all of Jung's work as Theology or crypto-Theology remain unconvincing.<sup>2</sup> Jung's discipline is Psychology.

One way to methodologically describe Jungian Psychology of Religion is by dialogical theory. Every dialogue is an attempt to go between disciplines and traditions. Every dialogue is practically skewed by the prejudices of the tradition chosen by the dialogist. This study is no exception. Psychology of Religion brackets theological truth claims. Nevertheless the theory of dialogue and the effort to stay "between" is lifted up as a helpful notion to gain fresh insights into both religious and non-religious human experience.

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<sup>2</sup>See the section in chapter 2 entitled "Jung on Psychology," p. 60ff.

## II. The Meaning of Dialogue and Dialogizing

### A. Dialogue

Dialogue brings two parties together for the purpose of communication. It often comes in the form of conversation in which ideas and lives are casually shared. It also occurs in a more disciplined and premeditated written form called "dialogizing." In both cases, dialogue exists to form a common sense,<sup>3</sup> a commonality based on human experience.

Dialogue unites by a common aim. This common aim is a mutual understanding. This kind of understanding assumes one is open to how foreign or alien the other party is. The desire for commonality and the reality of difference thrusts one into the dynamic of the between.<sup>4</sup>

The dynamic of the between is the dialogical process. It gives insights by taking the participants on a journey. The journey is an excursion from the realm of the familiar to the realm of the foreign. Many images are used to describe this process.

One image includes both circular and spiral motion. This image centres our attention on the oscillation between the familiar and the foreign, one's own (the personal) and the other's as the process for understanding. When projected in three dimensions, the circle becomes an upward or downward spiral depending on how negatively or positively one's progress is judged.

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<sup>3</sup>In this section, I largely draw upon H.-G. Gadamer's hermeneutics as found in Truth and Method and as it is interpreted in J. Weinsheimer's reading of the same as found in his Gadamer's Hermeneutics: A Reading of Truth and Method. I am also indebted to M. Friedman's reading of Martin Buber, called Martin Buber: The Life of Dialogue, particularly chapter 14: "The Life of Dialogue."

<sup>4</sup>See Buber's "das Zwischenmenschliche," as summarized in Friedman, op. cit., p. 85. See also Weinsheimer, op. cit., p. 178 and Gadamer, op. cit., p. 263.

Another image is that of horizons. This image draws our attention to how we direct our attention within a field of vision. We can only focus our attention on a few things at once within a field of vision. When someone else joins us in looking from a nearby, overlapping yet different point of view, then we can compare and contrast our foci of attention. When we communicate with one another and focus our attention on common objects, then a fusion of horizons takes place. This is understanding--the goal of language.

Another image for the dialogical process is that of a world. A world is made up of the totality of one's perception-experiences.<sup>5</sup> These totalities are brought together as people are. The influence of one world upon another becomes greater as the worlds become closer. Immediate proximity is the collision of worlds where both worlds are forever changed.

Each of the above metaphors is intended to portray aspects of the dialogical process that takes place between people. Being "between" means one gains awareness of one's own and the other's prejudices and traditions while still focusing on the common topic. Individual prejudices and corporate traditions are compared and contrasted through the mediation of the common topic.

This multi-layered awareness brings out the importance of honesty in all dialogical encounters. The more honesty achieved regarding prejudices and traditions involved in the dialogical process, the more scientific will be the outcome and journey. For "the only scientific thing is to recognize what is."<sup>6</sup> True science involves openness to the other, oneself and the topic. We no longer can afford the luxury of pretending to have a-historical objectivity.

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<sup>5</sup>This is not completely subjective in that a world is always the interaction between the human and non-human spheres.

<sup>6</sup>Gadamer, *op. cit.*, p. 466.

Pretending only misleads the researcher and those who read the results of the research.

So what the human sciences should strive for is a relationship of honesty and openness to the other, oneself and the topic. I call this a relationship of respect. Dialogue quickly becomes monologue when there is little or no respect for the tradition and prejudices involved in interpreting human experience. One understands differently if one understands at all.<sup>7</sup> This understanding is neither superior nor identical to the other's.<sup>8</sup>

For dialogue to happen, we must be prepared to listen. In our openness to the other, we listen in order to project our total understanding of the dynamic situation. We listen to the other regarding our topic not in order to psychologically reconstruct the other person (à la Schleiermacher<sup>9</sup>) but in order to communicate on the topic. The fruit of this dialogical process is concepts derived between traditions.

Dialogue mediates between traditions as well as prejudices. It is fundamentally a translation of languages and language worlds in order to achieve an integration and assimilation of knowledge. Dialogue brings about a fruitful expansion of knowledge in a process not unlike metaphor.

Ideally, the mutuality of dialogue is stressed. In practice, the mutuality of dialogue is limited. In the present study, for example, Barth's theological agenda is eclipsed by Jung's psychological agenda in the bracketing of religious truth claims. Also, the use of Barth's theology has been severely limited to one small block of his thinking. This is part of the practical risk in

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<sup>7</sup>Ibid., p. 264.

<sup>8</sup>Weinsheimer, p. 178, footnote #38.

<sup>9</sup>Ibid., p. 140.

choosing to dialogize the experiences of dreams and revelation by using two prolific authors.

### B. Dialogizing

Dialogizing creates a written text where two parties are brought together to speak to one another. This written medium is used within a number of different traditions. It is used in the tradition of drama and the novelist's tradition as a major mode of communication between characters. It is used in the academic tradition to bring persons' ideas together. This latter tradition is our present concern.

Dialogizing is a dangerous business. It sets up one author to portray three points of view. These are the views of the two people in dialogue and the dialogist's own view. When the dialogist is dealing with two historical people (as opposed to two characters from fiction), one hopes the author is well acquainted with these people. One also hopes the author is well acquainted with him/herself.<sup>10</sup> Yet, in reality, the dialogist alone is responsible for his/her research and portrayal of those in dialogue. The dialogist relies on the reading community to judge the adequacy and accuracy of the portrayals of historical people and their ideas and experiences.

The serious researcher-dialogist does not stop with library research but goes on to personal research. Being aware that one's own traditions fundamentally colour one's work is simple scientific honesty. The most scientific approach necessarily brings one's traditions to the fore so that the third dimension of dialogizing does not remain an invisible active agent in the study.

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<sup>10</sup>Use of pronouns and other references to human beings in this chapter and in this study as a whole are an attempt to be gender inclusive. Later in this study, the feminine pronoun is used as the gender inclusive pronoun.

As a researcher-dialogist, I am no exception. Here is my context: I am a member of a number of different traditions affecting the present study and making it of personal significance to him. I have been a member of the Religious Studies community since 1975 when I started an undergraduate major in Religious Studies at the University of California, Berkeley. I am a part of the tradition of Psychology, having taken undergraduate courses, and have devoted much time to studying Freud and Jung in my doctoral programme. I have taught a course in Psychology of Religion at the University of Ottawa and an introduction to Psychology and the schools of Psychology at the Mennonite Brethren Bible College in Winnipeg. I am active in my participation in and commitment to the Christian community since my membership and leadership in the Presbyterian Church began in the mid-1970's. My post-secondary education has led me to four universities and two seminaries. This makes me a member of several academic traditions. The concerns of all these traditions are active in me as a dialogist.

Dialogizing brings traditions together in a disciplined or limited way. In the present study the traditions of Psychology and Theology are viewed from or mediated by the tradition of Religious Studies. Religious Studies seeks to understand human religious experience through scholarly and scientific means. It brackets truth claims in general and the truth claims of the religion in particular. It attempts to describe the human interests and needs met in religion. It uses the social science disciplines; such as, History, Sociology and Psychology to give a new perspective on the religious tradition. These are some of the prejudices of the tradition called Religious Studies.

The present study brings together the language worlds of Psychology and Theology. In seeking to go between these these language worlds, one language does not have to be validated and the other invalidated. Both are

valid languages of human experience. The translation process is one which leads to a common finding--one which will be valid only between both traditions. This particular process of being between traditions is called Psychology of Religion.

Unlike most conversation in which a common topic is named and consciously pursued, the dialogizing in this study has proceeded in reverse. In two separate traditions I saw a number of experiential similarities coming to the foreground. These traditions are represented in writing through Jung's and Barth's works. They are also represented in the present day experiences related to me by Jungians and Christians.

People were seeking and receiving a number of different benefits from their dreams. Quite a few of these same benefits were found by other people in Christian revelation. And these two groups of people were quite distinct. Most of the dreamers wanted nothing to do with organized religion and most of the Christians thought nothing of their dreams.

As I researched the dream experience and the Word of God experience, I found more and more similarities not only in the benefits/costs of the experiences but also in the individual and corporate processes of the experiences. So I sought a common topic which might address the similarities of these human experiences. This common topic is both a part of the thesis and the finding of the dialogizing process. I call it "narrative therapy."

In conducting my research, I have limited the dialogue between Barth and Jung to Barth on revelation and Jung on dreams. In a more natural conversation or dialogue, Barth would have spoken about dreams and Jung about revelation. I have chosen to limit their comments in this regard to the brief biography below. Each man was quite defensive of his own tradition. Allowing the two to speak in their areas of expertise seemed the best option to pursue.

In the dialogue chapter, I will focus on the individual/corporate process of the experiences and the benefits of the experiences. The two experiences will be compared and contrasted.

Chapters three and four have been structured in order to facilitate the dialogue. A re-structuring of the two people studied naturally occurs. I have consciously attempted to structure the Jung chapter in light of the Barth chapter. More will be said about this below in the discussion of Psychology of Religion.

### III. Different Kinds of Dialogue Between Psychology and Religion

Psychology and Religion have been put together in many different ways. I have developed four models which help to describe the dynamics of dialogue. Each model represents a dialogical tradition. The tradition necessarily colours the outcome of the dialogue. These models are not exhaustive. Several dialogues between Psychology and Religion seem to fall on the edge of a model or on the boundary between models. They are meant to help the reader see some of the hidden prejudices which might be at work in the midst of dialogue.

The four models are called the "against" model, the "as" model, the "in" model and the "of" model. First, let us consider the "against" model.<sup>11</sup> People in this perspective pit Psychology against religion. Some within this model say religious knowledge and experience are aberrant. A religious perspective is necessarily subjective and confused whereas a scientific one is objective and clear. Religion perpetuates immaturity and irrationality. Religion has a negative effect on mental health. Albert Ellis gives clear statements in this way:

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<sup>11</sup>I am indebted to Carter and Narramore's work The Integration of Psychology and Theology for the impetus for these models. The "against" model is directly from their work (see chapter 4, p. 71ff.), although the other models are my own. The "of" model I use has more affinities with what is attributed to Gordon Allport in their "parallels" model (see chapter 6, pp. 93-94).

In most respects religion seriously sabotages mental health....The very essence of most organized religions is the performance of masochistic, guilt-soothing rituals by which the religious individual gives himself permission to enjoy life. Religiosity to a large degree essentially then is masochism and both are forms of mental sickness.<sup>12</sup>

Freud, in his direct statement on religion, considers it pathological:

Religion would thus be the universal obsessional neurosis of humanity; like the obsessional neurosis of children, it arose out of the Oedipus complex, out of the relation to the father.<sup>13</sup>

These value judgements, whether true or not, are difficult to confirm or deny. If people with this perspective hold these ideas as presuppositions, then the study of religion is appropriately coloured. The "against" model generally discourages fruitful dialogue. It rather asserts the power and authority of one to discredit the other. This is true of religious people as well as psychologists. Jay Adams, a well known Christian counselling advocate, said the following after having made contacts with psychiatric patients:

Apart from those who had organic problems, like brain damage, the people I met in the two institutions in Illinois were there because of their own failure to meet life's problems. To put it simply, they were there because of their unforgiven and unaltered sinful behavior.<sup>14</sup>

The "against" model in some religious circles works itself out in reducing all psychological problems to spiritual ones. Here again there is little room for the "between" of dialogue.

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<sup>12</sup>"The Psychotherapist's Case Against Religion," as cited in Carter and Narramore, p. 74.

<sup>13</sup>Freud, S. The Future of an Illusion, p. 43.

<sup>14</sup>Competent to Counsel, p. xiv.

The second model is called the "as" model because Psychology is pursued as a religion or a quasi-religion.<sup>15</sup> This means seeking psychological truths as if Psychology were salvific. It is Psychology as religion. Vitz calls it "the cult of self-worship."<sup>16</sup> It may be difficult from an academic or scientific point of view to see this interaction between Psychology and religion, but from a personal point of view, academics and scientists have their religious quests as much as anyone else. Many psychologists seek wholeness. Many religionists seek to create their own eclectic religion. One example of Psychology taken as a religion is Edinger's recent study (1984) in which he entitles chapter three: "Depth Psychology as the New Dispensation."

The Christian dispensation brought about a new oikonomia to administer man's relation to the divine. That mode of administration is now largely exhausted, and, if my perception is accurate, a new mode is on the horizon, namely depth psychology. The new psychological dispensation finds man's relation to God in the individual's relation to the unconscious. This is the new context, the new vessel with which humanity can be the carrier of divine meaning.<sup>17</sup>

This kind of religious understanding of a psychological movement shows that a psychology can be a religion, even for the one who researches Psychology of Religion. Needless to say, this perspective on Jungian Psychology colours one's interpretation of Jung's study of religion. If the psychology by which one studies a religion is itself one's religion, what does this do to the study? The researcher should take care in Psychology of Religion to be not only aware of

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<sup>15</sup>I use the term "quasi-religion" in order to cover the multitude of religious-type activities which do not fall within the narrow definitions of religion.

<sup>16</sup>He entitles his book Psychology as Religion: The Cult of Self Worship, Grand Rapids: Eerdmans, 1977.

<sup>17</sup>Edinger, E. The Creation of Consciousness: Jung's Myth for Modern Man, p. 90.

her personal stance toward the religion, but also her personal valuing of the psychology used.

The third model is called the "in" model because the psychological study is being conducted in the service of a major religious tradition. This has been called religious "imperialism."<sup>18</sup> Psychology and religion become integrated into a religious psychology. Psychology is integrated into Christianity with the religion coming out as authoritative, or "on top." Many studies have been devoted to this topic with similar results.<sup>19</sup> This is not acceptable to either the tradition of Psychology or the Religious Studies tradition.

Pastoral Psychology and Pastoral Counselling also come under the heading of Applied Psychology and Counselling within the context of the religious world view. Although required by those seeking to become Christian pastors, it is out of bounds for the disciplines of Psychology and Religious Studies. It is out of bounds because Pastoral Psychology requires a Christian faith commitment in order to understand, study and practice in the field.

The fourth model is called the "of" model because it represents the Psychology of Religion tradition. Psychology of Religion translates religious language into psychological language. It looks at the human experience of religion through a psychological tradition. In doing so it tries to faithfully represent the religious tradition so that its interpretations, translations and

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<sup>18</sup> Stackhouse, M. L. "On the Boundary of Psychology and Theology." Andover-Newton Quarterly Vol. 15, No. 3, (1975): 196-207. Haule, J. R. "Psychology and Religion--A Review of Efforts to Work at the Interface." Religion 12 (1982): 153.

<sup>19</sup>See Gary Collins' The Rebuilding of Psychology: An Integration of Psychology and Christianity (1977) and Psychology and Theology: Prospects for Integration (1983); Fleck and Carter's Psychology and Christianity: Integrative Readings (1983); Kirk Farnsworth's Integrating Psychology and Theology: Elbows Together But Hearts Apart (1981) and Carter and Narramore's The Integration of Psychology and Theology (1979). The Journal of Psychology and Theology takes this position on the whole.

analyses actually speak to the religious tradition and not just to the psychological tradition. Psychological language should not be viewed as superior to religious language; nor does psychological language capture the essence of religion. Something is always lost in the translation. But psychological language does bring a fresh perspective to the human experience of religion which, when written with due consideration, should be a valuable contribution not only to the psychological community but also to the members of the religious community as well. It is worthwhile to note here that religious language also provides fresh insight into psychological experiences. Religious language is human language and can provide a meaningful alternative perspective which, like every other human language, must then be interpreted through personal prejudices and corporate traditions.

Psychology of Religion is pursued at universities mostly within the tradition of Religious Studies. This tradition has the responsibility of making sure justice is done to both the psychological school and to the religious community.

While the ideal remains some kind of integration<sup>20</sup> of Psychology and religion, in other words, a dialogue, the reality remains that some are trained as psychologists and others are trained as religionists. So although some may argue that one training or the other makes one a better student of Psychology of Religion,<sup>21</sup> the fact is that it is a rarity for someone to have doctorates in both academic disciplines. Of course, even if one were to have these credentials, this does not even ensure a balanced integration. These two trainings split the

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<sup>20</sup>I use the term "integration" differently from Carter and Narramore. They use the term to indicate Psychology used in service to the Christian tradition.

<sup>21</sup>Psychologists might argue that religionists and theologians do not have enough general and specific psychology. Religionists and theologians might argue that you cannot really know the religion without in-depth knowledge of the language(s), culture and theology of religion.

Psychology of Religion into two approaches: the Psychology of Religion and the Psychology of Religion. The priority or accent falls with whichever the student is more familiar.

Psychology of Religion is the one most often found in general studies entitled "Psychology of Religion." Recent textbooks have been organized around psychological categories such as "Personality Theory," "Developmental Theory," "Social Theory" and "Psychological Pathology."<sup>22</sup> Psychology functions as the tool for research and religion remains the object of study. As a Religious Studies student, the danger I see in this approach is a psychologization of religion which does injustice to the religious tradition. In spite of my reservation, this approach should be acceptable within any department of Psychology or Religious Studies. In Religious Studies, it should be accepted on an equal basis with Sociology of Religion, Anthropology of Religion, History of Religion(s) and any other social science used to study religion.

Psychology of Religion differs from the above in subtle ways. One is how the study is organized. In the Psychology of Religion, the religious phenomena must shape the organization of the study.<sup>23</sup> This would limit most studies to a specific aspect of one religious tradition and be broken up into the elements of religion such as myth, ritual, experience, etc.<sup>24</sup> The religious side of the study

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<sup>22</sup> See Joseph Byrnes' The Psychology of Religion (1984), Meadow and Kahow's Psychology of Religion: Religion in Individual Lives (1984) and Spilka, Hood and Gorsuch's The Psychology of Religion: An Empirical Approach (1985).

<sup>23</sup> W. C. Smith says in "Methodology and the Study of Religion: Some Misgivings" in Methodological Issues in Religious Studies (1975) that "Method should be developed out of the particular problem that one is considering, not vice-versa, and it should be ephemeral, subordinate and fundamentally dispensable." (p. 15)

<sup>24</sup> See Capps, Rambo and Ransohoff's Psychology of Religion: A Guide to Information Sources (1976).

would have to be acceptable to the devotee of the religion and be an accurate description of the religious writings in question. The psychological side of the study has to be acceptable to those within the psychological school chosen and would have to accurately reflect the writings of the founding psychologists and/or contemporary leading psychologists. Once both sides have been taken on their own and have been evaluated in terms of their fidelity to the tradition, be it religious or academic, then synthesizing questions such as "Why is the human person religious?" or "With what psychological need is a given religious experience consistent?" would send the researcher to probe the psychological theories alongside the religious accounts of human experience. This is in contrast with the starting point of psychological theories, whose priority lies in the psychological framework. The structure of a study may be considered a nuance but I think it a significant one. Subjects of inquiry would be sought which are significant to both Psychology and religion, such as dreams, conversion and identity development. Researching religious doctrines and practices would form the questions for psychological research.

This dividing of the subjects of Psychology of Religion into two different kind of studies then necessitates a choice. One may choose to use psychological categories to structure a study or one may choose religious categories to structure a study. In choosing between these two, I locate my interest in what I have defined as Psychology of Religion.

Psychology of Religion distinctly differs from the "in" model. Psychology of Religion is not addressed primarily to the religious community. It does not assume a religious commitment on the part of its readers. Its primary audience is Religious Studies and those interested in the study of religion. This does not mean its results will be of no interest to the religious community or that a religious person is excluded from reading its research. It does mean that

Psychology of Religion does not serve the Church, nor does it assume such service in its audience.

Psychology of Religion is a part of the Human Sciences or Social Science. The "in" model is a ministry of the religious community. This assumption biases the study toward a religious hermeneutic and application. The Psychology of Religion assumption biases the study in a different direction with a larger number of different religious and/or other commitments as a part of its audience.

Psychology of Religion looks at human experience and does not posit the existence of religious and/or supernatural entities. Psychology of Religion listens to the reports of people's experience but does not pronounce on its truth. The "in" model, on the other hand, allows the religious belief system to guide its research. Truth claims are pronounced. Religious entities are affirmed.

To further distinguish between the two models, consider the following. Whereas Psychology of Religion will structure its study by the religious content of its study, it will not buy into the package of the religious community's presuppositions. A distinction is therefore made, for example, between a "revelation experience" and "revelation." The former may be spoken about in order to name the experience without reference to the truth of the latter.

At times Psychology of Religion and the "in" model may appear to be similar studies. To make a distinction between the two, the reader should ask who the audience appears to be and what presuppositions are being made. Let the reader be aware!

The goal of Psychology of Religion is to increase our understanding of the religious side of human life. Those who pursue Psychology of Religion should wonder what motivates them and other students to devote their time to this field. Those seeking to discredit religion (the "against" model), those

seeking to convert others to a religious tradition by using a psychological method (one part of the "in" model) and those seeking to form their own personal, often eclectic, religion (the "as" model) will colour their studies accordingly. My own motivations which stem from my communities and interests must equally be kept in check.

#### IV. The Jungian-Christian Dialogue

A dialogue exists between the Jungian tradition and the Christian tradition. It has come about whenever Jung's ideas and Christianity's ideas are put together in some way. Jung encouraged this by his many comments about the Christian tradition. As noted below, he had difficulty finding "professional" Christians who would take his ideas seriously. One of the first of those taking his ideas seriously was Hans Schär. His work Religion and the Cure of Souls in Jung's Psychology was translated into English in 1950. A better-known Christian who took Jung seriously was Victor White. White published his book God and the Unconscious in 1952. So the written dialogue has been going at least since then.<sup>25</sup>

The dialogue has been growing over the years in both periodical literature and books. This can be seen by reading my bibliography and brief survey of this literature. The dialogue has increased not only in the psychological 1970's but also in the 1980's. It is too early to predict an increase or decrease in the dialogue for the decade of the 1990's

It is difficult, however, to keep track of the dialogue. This is due to the fact that obscure publishers often are the ones who bring the dialogue to print, thus

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<sup>25</sup>It is difficult to define when the written dialogue between Christianity and Jung began in the English language. See the section called "Jung on Theology" below in chapter 2. See also Francis Charet's article on the correspondence between Jung and White in the Journal of Analytical Psychology 35 (1990): 421-441.

making the books hard to get. For example, Morton Kelsey's work has been printed by such publishers as Dove Publications, Pecos, New Mexico and Religious Publishing Company, King of Prussia, Pennsylvania. Very few bookstores carry books from the publisher called Tools for Inner Growth located in Chiloquin, Oregon.<sup>26</sup> Even Inner City Books, located in Toronto, Ontario is relatively unknown to those outside Jungian circles.

Researching the dialogue often winds up being frustrating because of how library subject categories generalize. If the book has Jung or Jungian in the title, the researcher often gets lucky. But if the author has a Jungian perspective and does not use these key words in the title then it usually does not get into the subject index. For example, Caprio and Hedberg's book Coming Home: A Handbook for Exploring the Sanctuary Within, will not get into the subject index although one look at the summary chart on pages 264-265 should convince the reader of Jungian influence (a third of the chart is devoted to the "individuation process"). Another frustration at university libraries is the unavailability of Jungian journals. This may not be true at those universities which specialize in Jung, but at other institutions it is difficult to get hold of the material. The best way to discover the central published works of the dialogue is by being in touch with those members of the Jungian community and the Christian community who are genuinely interested in the dialogue. The other way is to comb the bibliographies of those clearly engaged in the dialogue.

Researching the Jungian-Christian dialogue is complicated by the difficulty in defining what actually falls within the dialogue and what does not. Which works bring together significant discussions of both Jung and Christianity to form a dialogue? Are all the works (and pieces of works) of Jungian analysts

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<sup>26</sup>See James Arraj's St. John of the Cross and Dr. C. G. Jung.

on the subject of Christianity or Christian ideas to be considered a part of the dialogue? I think each book needs to be analyzed individually. Even major participants in the dialogue do not always stick to writing works which might be considered part of the dialogue.

A further complication comes once it is decided the work falls within the dialogue. This is the attempt to analyze the dialogue with my four models given above. The four models are not airtight. They merely are ways of describing major currents within the river of dialogue. Cross currents often arise. This will become apparent in my discussion of individual authors and their works.

What also will become apparent are several working hypotheses I employ when coming to this dialogue. Here are some of them. First, in reading the dialogue the reader participates in the dialogue. This participation means that the reader must become aware of her or his position in relation to the dialogue. To either denigrate or promote the Jungian position will necessarily affect one's understanding and analysis of the dialogue. Respect for both the Christian and Jungian positions is the most helpful tool for reading the dialogue as accurately as possible.

Another hypothesis is that Jung spoke from outside the Christian community.<sup>27</sup> He spoke as a psychiatrist in the tradition of Psychology. Therefore, the Jungian-Christian dialogue is not an intra-Christian dialogue. Some may disagree. The debate on whether Jung was a Christian or not depends in large part on how one determines the breadth of a tradition and what constitutes individual commitment to such a tradition. Jung certainly rejected his own church/Christian upbringing.<sup>28</sup>

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<sup>27</sup>In spite of any of Jung's personal revelations in his correspondence to some Christians, see below, p. 55, footnote 91.

<sup>28</sup>See below, chapter 2, "Jung and Barth: A Brief Biographical Comparison" particularly in reference to comments made in the following paragraph.

Jung did not want to start a Jungian religion<sup>29</sup> which would be classified in my system within the "as" model. The degree to which he sought to undermine Christianity (or to establish it, for that matter) is a highly debatable theological argument. This dissertation treats Jung as a member of the tradition of Psychology.<sup>30</sup>

Jung basically wrote from an "of" perspective. This perspective tends to be descriptive rather than prescriptive. This perspective also works hard to translate religious ideas into psychological ideas without doing injustice to the religious tradition. Something is always lost in the translation. This happens in every act of translation. The key is separating the human experience from the metaphysical claim which accompanies it. Jung never completely succeeded in this endeavor.

A Jungian commitment can be a "religious" commitment. Arguing this is a dissertation in itself. Nevertheless, the Jungian tradition has all the elements of a religion, or at least a pseudo-religion: traditionalism, myth and symbol, concepts of salvation, sacred places and objects, sacred actions, sacred writings, the sacred community and the sacred experience.<sup>31</sup> This hypothesis is critical for the "as" model.

The Christian tradition is a broad one. It is continually augmented. Yet it is possible to introduce Jungian ideas into it which move it outside the Christian tradition altogether rather than augmenting the Christian tradition. This hypothesis is critical for both the "as" model and the "in" model.

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<sup>29</sup>See below, p. 55.

<sup>30</sup>See below, pp. 60-63.

<sup>31</sup>These categories come from the article "Religion" by Winston L. King in the The Encyclopedia of Religion, Mircea Eliade, Editor in Chief, New York: Macmillan, 1987, Vol. 12, pp. 282-293.

Now let us look at the actual authors and works which comprise the Jungian-Christian dialogue.<sup>32</sup> Two major players in the dialogue are Morton T. Kelsey and John A. Sanford. Both men were Episcopal priests in a parish before beginning their careers as authors relating Jung to Christianity. Both men had personal communications with Jung. Both men published works on dreams in 1968. Kelsey's work was entitled Dreams: the Dark Speech of the Spirit. In it, he proposes that dreams were considered by the Christian Church (up until Aquinas) to be revelation from God. It took the depth psychology of Freud and particularly Jung to re-awaken contemporary Christians to the importance of dreams. This book is a challenge to the Church to take dreams seriously once again. It clearly falls within the "in" model, because Kelsey challenges people to seek God's revelation in their dreams. In 1974, the title of the book was changed to God, Dreams and Revelation.

Sanford also wishes to consider dreams as the Voice of God, "the Voice of our Creator."<sup>33</sup> This book was originally published in German when Sanford was studying at the C. G. Jung Institute in Zurich. Of all his writings, this contains the most inferences to Sanford's Christian commitment. One such inference is in the quote above. Sanford writes primarily as a Jungian analyst interpreting the Christian tradition. He writes very much in the tradition of Jung. So when the Crossroad reprint of Dreams: God's Forgotten Language came about in 1984, he added a preface in which he says:

I also want to make it quite clear that by referring to dreams as God's forgotten language I do not have in mind the "theological God" possessing a whole string of metaphysical attributes.<sup>34</sup>

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<sup>32</sup>We will be looking only at books, even though the dialogue exists in periodical literature as well. See the Bibliography for information regarding books and periodical literature.

<sup>33</sup>Dreams: God's Forgotten Language, New York: Crossroad, p. 153

<sup>34</sup>*ibid.*, p. 7.

The echo from Jung is loud and clear. He falls within the "of" category by trying to stick with a Psychology of Religion. In this particular work, however, Sanford falls somewhere in between the "in" model and the "of" model because of many inferences to his belief in the "theological God" in spite of his 1984 preface. For example, he ends the book saying:

And if this God (the God within) is identical with the final order and meaning of the universe, then our dreams express the will of the transcendent God as well.<sup>35</sup>

Sanford and Kelsey are long-time friends. They indicate this in most of their forewords and prefaces. They both have written many books contributing to the Jungian-Christian dialogue.

John Sanford has devoted at least three books to the study of the Bible from a Jungian perspective. The first, published in 1970, addresses the parables of Jesus. It is called The Kingdom Within: The Inner Meaning of Jesus' Sayings. Sanford writes as a Jungian analyst and holds a psychological position throughout. At the same time, in the Epilogue of the 1987 revised edition of the work, he shows that he still is a committed Christian:

For now, just let me say that for me the story of the resurrection points to the "Christian hope." ... In the spirit of the early Church, as Morton Kelsey has pointed out in his book Resurrection, the story of the crucifixion is the story of the triumph over evil. And resurrection is a declaration that there is a Divine Order in which we may place our faith.<sup>36</sup>

So in this work it is best to say that Sanford falls between the "of" position and the "in" position, although his intention seems to be to stay within the "of" position. This intention to stay in the role of Jungian analyst is clear from his other two works on Scripture: The Man Who Wrestled With God: Light from the

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<sup>35</sup>ibid., p. 216.

<sup>36</sup>The Kingdom Within, p. 175.

Old Testament on the Psychology of Individuation (1974) and King Saul, the Tragic Hero: A Study in Individuation (1985).

Sanford wrote other works which fall into the Jungian-Christian dialogue which are not specifically interpretations of Scripture. In 1978, he published a book which follows up his earlier work on dreams called Dreams and Healing: A Succinct and Lively Interpretation of Dreams. In 1984, he showed his gratitude for the work of Fritz Kunkel by publishing some of Kunkel's work and giving his own interpretation of him. The part of this book which relates to the Jungian-Christian dialogue is entitled "Kunkel's Work and Contemporary Issues in Psychology of Religion."<sup>37</sup> Sanford also wrote on Jung's concept of the shadow and related it to the Christian tradition. In 1981, he wrote Evil: The Shadow Side of Reality. In 1987, he wrote The Strange Trial of Mr. Hyde: A New Look at the Nature of Human Evil. All of these works fall into the "of" model.

In his 1987 work on evil, Sanford shows a special concern about what I have called the "as" model. He says "Many Jungians are afraid people may turn Jungian psychology into a religion...I share this apprehension."<sup>38</sup> I wonder if some people are reading Sanford's works in a religious way. A religious Jungian could easily interpret Sanford's work from the "as" perspective. One of Sanford's books, Healing and Wholeness (1977), strikes me as particularly suited to this kind of interpretation, although it still qualifies as my "of" model. In this book he uses the Bible, native American myths, and Greek myths to help those interested in understanding and pursuing healing. Perhaps there is more of a prescriptive tone in this book than in his others. In any case, every reader

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<sup>37</sup>See Fritz Kunkel: Selected Writings, particularly the chapters entitled "Jung, Kunkel and the Problem of Evil", "Kunkel, Jung and the Ego in Individuation, and "Kunkel's Psychology and Other Jungian Concepts."

<sup>38</sup>The Strange Trial of Mr. Hyde, p. 122.

should be aware of how their religious seeking and commitments effect their reading of the work. Sanford speaks against a total psychologizing and a pulling of everything into a religious system.<sup>39</sup> Yet he believes a Jungian religion is not the answer to this dilemma.

Sanford also wrote books which are not a part of the Jungian-Christian dialogue because they do not contain any significant references to Christian ideas. One such book is Between People: Communicating One-To-One (1982). A book which is dedicated to the exposition of Jung's concept of anima and animus is The Invisible Partners: How the Male and Female in Each of Us Affects our Relationships (1980). In this work, Sanford devotes only five pages to the Christian tradition in the discussion of anima and animus.<sup>40</sup> For this reason, we might say that this work falls on the fringe of the Jungian-Christian dialogue.

Sanford did not lose contact with the Christian community. In 1982, at the suggestion of his friend Morton Kelsey, he wrote a book called Ministry Burnout. This book deals with the pastoral care of pastors. Therefore it clearly falls within the "in" model.

Pastoral care is the central intent of Morton Kelsey's books. Unlike Sanford, Kelsey chose to write his books primarily from the standpoint of the Episcopal priest or Christian professor. He found Jung's psychology to be a wonderful dialogue partner for exploring spiritual reality within the Christian tradition. All his works fit within the "in" model. What the reader needs to watch for in some of his works is whether the work belongs to the Jungian-Christian dialogue or not. Sometimes he leaves out a significant discussion of Jung's

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<sup>39</sup>Healing and Wholeness, p. 119.

<sup>40</sup>The Invisible Partners, pp. 114-118.

thoughts. In order to do this, it helps to note how often Kelsey quotes Jung in the work. He usually quotes Jung a great deal.

Kelsey has chosen charismatic experiences to be one central theme in his writings. He has written on speaking in tongues in Tongue Speaking: An Experiment in Spiritual Experience (1964), on healing and miraculous healings in Healing and Christianity<sup>41</sup> (1973) and on "slaying in the Spirit" and the discernment of spirits in Discernment: A Study in Ecstasy and Evil (1978). He has also written an interpretation of prophetic ministry in Prophetic Ministry: The Psychology and Spirituality of Pastoral Care (1982).

Another set of subjects Kelsey has chosen to write on we might call some of Jung's favorites. Kelsey has written on experiencing God in Encounter with God: A Theology of Christian Experience (1972), on myth in Myth, History and Faith: The Remythologizing of Christianity (1974), on ESP, telepathy, clairvoyance, etc. in The Christian and the Supernatural (1976), on dreams and visions in God, Dreams and Revelation (1974) and Dreams: A Way To Listen to God (1978). Myth, History and Faith is probably the closest he got to falling within the "of" category, but the last two chapters once again show his pastoral intent in the practice of prayer and the sacraments.

Kelsey has addressed a number of other topics important to modern Christians. He has written on Christian meditation in The Other Side of Silence: A Guide to Christian Meditation (1976), on communicating Christianity in Can Christians Be Educated?: A Proposal for Effective Communication of our Christian Religion (1977), on life after death in Afterlife: The Other Side of Dying (1979), on journal writing in Adventure Inward: Christian Growth through

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<sup>41</sup>See also his revised and expanded edition of this work called Psychology, Medicine and Christian Healing: A Revised and Expanded Edition of *Healing and Christianity*, San Francisco: Harper & Row, 1988.

Personal Journal Writing (1980), on loving in Caring: How Can We Love One Another? (1981), on spiritual direction in Transcend: A Guide to the Spiritual Quest (1981) and Companions on the Inner Way: The Art of Spiritual Guidance (1983) and on the meaning of resurrection in Resurrection: Release from Oppression (1985).

As you can see, Kelsey has brought a number of different topics to the Jungian-Christian dialogue. Kelsey makes parallels between the spiritual realm and the unconscious realm. He also identifies the Self as the Holy Spirit.

Kelsey has also written a book which clearly does not fall within the dialogue. This book is entitled The Cross: Meditations on the Seven Last Words of Christ (1980, formerly entitled The Hinge, 1977). Only once in this book does Kelsey refer to Jung. Other books which do not often refer to Jung are Resurrection and Adventure Inward with only ten and thirteen pages respectively referring to Jung. All his other works refer to Jung on at least twenty pages.

Kelsey has integrated Jungian psychology into the Christian tradition. Two works which summarize this integration are Christo-Psychology (1982) and Christianity as Psychology: The Healing Power of the Christian Message (1986). The former work most clearly demonstrates Kelsey's use of Jung.

Kelsey and Sanford have been greatly influenced both by Jung and Christianity. They have chosen different paths in which to express their understanding of the dialogue between the Christian tradition and the Jungian tradition.

Most of the works in the Jungian-Christian dialogue fall into either the "in" category or the "of" category. It is difficult to nail down the "as" category because this depends mostly on the personal disposition of the reader and the difficulty in defining religion. Edward Edinger, however, provides the closest

thing we have to a prescription for Jungian religion for modern (or "post-modern") people.

Edinger believes the new age is here with the dawning of a Jungian approach to life. Let me quote again the passage from the chapter entitled "Depth Psychology as the New Dispensation" in The Creation of Consciousness: Jung's Myth for Modern Man (1984):

The Christian dispensation brought about a new oikonomia to administer man's relation to the divine. That mode of administration is now largely exhausted, and, if my perception is accurate, a new mode is on the horizon, namely depth psychology. The new psychological dispensation finds man's relation to God in the individual's relation to the unconscious. This is the new context, the new vessel with which humanity can be the carrier of divine meaning.

In essence, the Jewish dispensation was centered in the law, the Christian dispensation was centered in faith and the psychological dispensation is centered in experience.<sup>42</sup>

Edinger sets up an evolution from lower "unconscious" religions, such as Judaism and Christianity which do not foster wholeness, to a higher conscious religion which brings wholeness. Thus in the new age, religion is replaced by psychology. But it is easy to see how this might be interpreted as merely a new creed, a new faith to live by. Edinger probably wishes the reader to understand that the Jewish and Christian religions have been transcended in the new age. This is summarized in the Publisher's Note in Encounter with Self: A Jungian Commentary on William Blake's Illustrations of the Book of Job (1986):

"Religion is based on Eros, science on Logos," writes Dr. Edinger. "Religion sought linkage with God, science sought knowledge. The age now dawning seeks linked knowledge."<sup>43</sup>

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<sup>42</sup>Emphases in this quote are Edinger's, p. 90.

<sup>43</sup>Encounter with Self, p. 75.

Some religious sects today claim an integration of science and religion which transcends them both. Once again, it is easy to see how these statements might be interpreted as faith commitments.

The question we must ask is whether these passages become the hermeneutical key for interpreting Edinger's numerous works in the Jungian-Christian dialogue. If so, and these passages are interpreted to be supporting a new age Jungian religion, then Edinger's works must be considered to fall within the "as" model. If these passages are to be considered central to understanding Edinger, but they are pointing to something transcending science and religion, then his work falls within the "against" model. The "as" model and the "against" merge as Edinger's Jungian religion claims superiority to Christianity and Judaism.

In any case, Edinger certainly represents an important camp within the Jungian school which has chosen to enter the Jungian-Christian dialogue. In addition to the works cited above, Edinger has written Ego and Archetype: Individuation and the Religious Function of the Psyche (1972). Edinger has explicated Alchemy in a helpful way for the many readers of Jung who find Jung extremely difficult to understand. Whether Edinger's work on Alchemy is a part of the dialogue begs the question as to whether Alchemy falls into the Christian tradition. If it does, then his works on Alchemy would become a part of the Jungian-Christian dialogue. In any case, Edinger's central work on Alchemy is called: Anatomy of the Psyche: Alchemical Symbolism in Psychotherapy (1985).

Most recently, Edinger has written works which clearly are a part of the Jungian-Christian dialogue. One is called the The Bible and the Psyche: Individuation Symbolism in the Old Testament (1986). The other is called The Christian Archetype: A Jungian Commentary on the Life of Christ (1987).

Taken by themselves, these works come under the "of" category as do Sanford's work on the Scriptures. The difference between them is that Sanford's commitment to the Christian community is apparent, while Edinger remains a Jungian without Christian commitments.

John Dourley is a man with commitments in the Christian community, the Jungian community and the Religious Studies community. His two works, which form a part of the Jungian-Christian dialogue, seem to be opposites. On the one hand, we have The Psyche as Sacrament: A Comparative Study of C. G. Jung and Paul Tillich (1981). Dourley begins this book with the provocative statement that Jung and Tillich might "be hailed as the two greatest apologists for Christianity the twentieth century has produced."<sup>44</sup> The tone of the rest of the book is set by this. The tone of the book is theological, yet the content of the book is Jungian psychology. This means the book could be considered within the "in" model for its theology and "of" for its Jungian side. Another option for interpreting this work is that it is an inter-faith dialogue between liberal Christianity and Jungian religion. This latter option seems preferable in light of Dourley's other contribution to the Jungian-Christian dialogue.

On the other hand, we have The Illness That We Are: A Jungian Critique of Christianity (1984). This work is thoroughly Jungian. It is scathing in its reproach of Christianity. This is evident in chapter titles such as "Sacrosanct Unintelligibility" and "Theopathology and Christopathology." It would seem to be a prime candidate for the "against" category except for the answer Dourley gives to "the illness that we are." This answer is "mandalic faith."<sup>45</sup> As Dourley describes it, "mandalic faith" is a clear summary of Jungian religion. Now if the reader interprets this faith as something which transcends religion, as Edinger

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<sup>44</sup>The Psyche as Sacrament, p. 7.

<sup>45</sup>See chapter six, "The Final Option: Mandalic vs. Holocaustic Faith," p. 71ff.

suggests, then the work indeed falls into the "against" category. Otherwise, this work constitutes a prime example of the "as" model within the Jungian-Christian dialogue. If Dr. Dourley suggests that the Jungian religion is superior to Christianity (as Edinger does, see above, p. 26) then his work falls into both the "as" and "against" models at once.

Two other works which seem to have the same religious tone as this last one of Dourley's are Elizabeth Howes' Jesus' Answer to God (1984) and David L. Miller's Christs: Meditations on Archetypal Images in Christian Theology (Volume 1, 1981). For example, when one reads Miller's case for a polytheistic, archetypal theology based on Jung's work, it is easy to see how this might be interpreted as Jungian religion.<sup>46</sup>

Turning to a different stream of the dialogue, let us look at two feminists who have contributed to the dialogue. One is Naomi Goldenberg. Goldenberg has written Changing of the Gods: Feminism and the End of Traditional Religions (1979) and The End of God: Important Directions for a Feminist Critique of Religion in the Works of Sigmund Freud and Carl Jung (1982). In Changing of the Gods, Goldenberg uses Jung to critique traditional Christianity and suggests the Jungian method could be used as a source of religious symbols for those who do not accept the orthodox creeds.<sup>47</sup> She also extols feminist religion and the establishment of theology, i.e. the study of the goddess.<sup>48</sup> Goldenberg seems to fit into the "against" category in that she seeks to do away with traditional religion and uses Jung to do so. Since she does not promote Jungian religion, she cannot be put into the "as" category, even though she would use Jung to bolster the practices of feminist religion. It

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<sup>46</sup>Christs, p. xvf.

<sup>47</sup>See chapter five, "Jungian Psychology and Religion."

<sup>48</sup>See chapter seven, "Feminist Witchcraft—the Goddess Is Alive!"

is interesting to note that she says: "Jung set out to build a psychology that would function like religion."<sup>49</sup> She expands on this thought in The End of God by saying "In several respects, Jung's system did tend to become a creed which set down rigid beliefs in theology and psychology."<sup>50</sup> In her chapter on "Alternatives to Contemporary Religions as Envisioned by Carl Jung" she once again shows how Jung opened the door to the idea of individual revelation. Later she applies this to "the feminist literature of innovation."<sup>51</sup> In terms of the Jungian-Christian dialogue, she takes an "against" stand because of her clear use of Jungian psychology against traditional Christianity. It is clear that her commitment to the feminist community is the motivating factor in her writing.

Ann Ulanov takes up a quite different position in the Jungian-Christian dialogue. Ulanov is both a Jungian analyst and a Christian seminary professor. In her work, The Feminine in Jungian Psychology and in Christian Theology (1971), her Christian commitment comes out in using Tillich to interpret the "finality of revelation in Jesus Christ."<sup>52</sup> This would place her in the "in" category. One of her works, Religion and the Unconscious (1975) is an example of the "of" position. She combines a depth of understanding of both Jung and Christianity to shed new light on both traditions. This is also true of Receiving Woman: Studies in the Psychology and Theology of the Feminine (1981) and Primary Speech: A Psychology of Prayer (1982). My criticism of her is that she combines the two dialogue partners to the extent that it is difficult to see clearly the contribution of each individual tradition: Jungian and Christian.

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<sup>49</sup>Changing of the Gods, p. 48.

<sup>50</sup>The End of God, p. 42.

<sup>51</sup>*Ibid.*, p. 102f.

<sup>52</sup>See chapter 4, especially section V. B. entitled "The Limitedness of the Written Witness."

Another stream of the dialogue is written by those Christians who "argue that Jung simply psychologized the Christian faith and in doing so completely secularized it."<sup>53</sup> These include: Raymond Hostie's Religion and the Psychology of Jung (1957), H. L. Philip's Jung and the Problem of Evil (1958), P. Rieff's The Triumph of the Therapeutic (1966), A. Moreno's Jung, Gods and Modern Man (1970) and W. A. Johnson's The Search for Transcendence (1974). In making this charge against Jung these works may be considered representatives of the Christian "against" position. These Christians defend the faith against Jung's misunderstandings or corruptions of it. Here is an example of the "against" position. In J. G. Bishop's book Jung and Christianity (1966), Bishop charges Jung with distorting the meaning of the Bible, "misconceiving the Christian understanding of evil" as well as suggesting that Jungians "never go beyond the surface appearance of things."<sup>54</sup>

The largest stream of the Jungian-Christian dialogue is that of Christians writing in order to positively introduce Jung's thought into one or more areas of pastoral care. Caprio and Hedberg's Coming Home (1986) guides the reader in meditating on the idea of "home." Grant, Thompson and Clarke's work From Image to Likeness (1983) links Jungian typology with Christian principles such as simplicity, justice, gratitude and hope. Michael and Norrissey's book Prayer and Temperament: Different Prayer Forms For Different Personality Types (1984) also links Jungian typology to spiritual principles. Corless uses Jung's work to develop a model for Christian meditation in The Art of Christian Alchemy (1981). Halpin's work Imagine That!: Using Phantasy in Spiritual Direction (1982) links active imagination and spiritual direction. Santa-Maria's book

<sup>53</sup>See Peter Homans' essay entitled "C. G. Jung: Christian or Post-Christian Psychologist?" in Martin and Goss' Essays on Jung and the Study of Religion (1985), p. 29.

<sup>54</sup>Bishop, pp. 12, 18, 22.

Growth Through Meditation and Journal Writing (1983) applies Jungian thought to these spiritual exercises. Thompson's work Journey Toward Wholeness: A Jungian Model of Adult Spiritual Growth (1982) poetically links spiritual growth and Jungian developmental ideas. Welch interprets the Christian Saint Teresa of Avila in a Jungian way in Spiritual Pilgrims (1982).

Also in the "in" category is Bryant's introduction to Jung's thought called Jung and the Christian Way (1983). He states in the end of the work, in almost an apologetic manner, that he has interpreted Jung as a loyal Anglican.<sup>55</sup> In order to get a feel for the difference between the "in" position and the "of" position, compare Bryant's work with Clift's Jung and Christianity (1982).

Some Christian theologians' works which fall into the "in" category include: Brown's Jung's Hermeneutic of Doctrine: Its Theological Significance (1981), Burrell's Exercises in Religious Understanding (1974), Cox's Jung and St. Paul: A Study of the Doctrine of Justification by Faith and Its Relation to the Concept of Individuation (1959), Schär's Religion and the Cure of Souls in Jung's Psychology (1950) and White's God and the Unconscious (1952). While the authors appreciate Jung's ideas, they continue to write theology in service to the Church.

Writers like Walter Wink are more difficult to pin down in reference to the Jungian-Christian dialogue. Wink has written two works which draw implications for Biblical Studies through insights gained in a Jungian context. Wink's works The Bible in human Transformation: Toward a New Paradigm for Biblical Study (1973) and Transforming Bible Study (1980) implicitly more than explicitly show Wink's dependence on Jung. Thus I would categorize these works as being somewhere between the "in" and the "of" position.

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<sup>55</sup>Jung and the Christian Way, pp. 124-125.

Two other works more explicitly make a link between Jung and Biblical Studies. These are Rollins' Jung and the Bible (1983) and Slusser's From Jung to Jesus (1986). Rollins makes the case for a "psychological criticism" of the Bible using Jungian categories. Slusser uses the hero archetype to interpret Jesus' life. Both could be interpreted either as falling within the "in" category or the "of" category depending on whether the reader interprets them as being works within the academic tradition of Biblical Studies or whether they fall within the Christian sphere of Bible reading. These works address both traditions.

Finally, a few works have become models for me in considering the "of" position in the Jungian-Christian dialogue. These are Clift's Jung and Christianity (1982), Heisig's Imago Dei (1979), Ulanov's and Homans' articles in Essays on Jung and the Study of Religion edited by Martin and Goss (1985) and Stein's Jung's Treatment of Christianity (1985). Each one displays an understanding and respect for both the Jungian and Christian traditions without prescribing one or the other as "the way." Clift's work is an introduction to Jung's thought and how it might apply to Christianity. Heisig's work is a thorough tracing of the development of Jung's idea of the "god-image." Ulanov considers how Jung's being a clinician influenced his understanding of religion and how this might affect Religious Studies. Homans considers the enigmatic question whether Jung was a Christian or Post-Christian psychologist. Stein presents one of the best literature reviews available on the subject of the Jungian-Christian dialogue. He shows how Jung personified and analyzed the Christian tradition using his psychology. Finally, it is important to mention Forsyth's contribution to the dialogue Freud, Jung, and Christianity (1989) which is clearly in the "of" model yet paradoxically uses much of the language of the "in" model. For example, the main thesis of the book claims that Psychology of Religion is a new style of Natural Theology.

All of the books written which make up the Jungian-Christian dialogue seek to address common concerns between Psychology and Christianity. These concerns are broad and diverse, as the above has shown. The above study is not exhaustive. The purpose of the above survey is to give the reader some perspective on the dialogue in terms of some basic positions taken upon entering the dialogue. The intersection of traditions promises greater insight into human experience. It is hoped that the following chapters will positively contribute to the dialogue.

## CHAPTER TWO: DREAMS, REVELATION, JUNG AND BARTH

## I. Introduction

The ancient Egyptians and some African peoples sought or received answers in their dreams and in the stories of their religion (their myth). Experts were consulted by those who could afford them. The monarch's dreams in particular were considered important because they were considered "big" dreams. These dreams would be of national and not only personal import. So, for example, Pharaoh consulted Joseph and Nebuchadnezzar consulted Daniel.<sup>1</sup> These ancients also looked to their gods for favors and particularly for health.

Even as the 1990's begin, the ancient ways sound quite familiar. Faith healing is still a popular movement. In fact, many sects of Christianity openly preach a doctrine that guarantees health and wealth to those who are faithful. Still others feel their needs are met by reading their scriptures.

And many people are paying attention once again to their dreams. Many of these do so because they feel they have no choice. The clearest example of this is where murder is committed in someone's sleep. A sleeping man murdered his wife while their three children slept.<sup>2</sup> He pleaded that he suffered from night terrors and the defense succeeded. If this seems suspect, then consider the case of the fourteen year old who stabbed her five year old cousin while sleeping. Night terrors take place during Rapid Eye Movement sleep and are exceedingly real and terrifying. Another woman who experienced night terrors sought out analysis and found out that she had been sexually abused as a child.<sup>3</sup> These people could not ignore their dreams.

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<sup>1</sup>For these biblical stories, see Genesis 41 and Daniel 2.

<sup>2</sup>From the CBC broadcast "As It Happens," May 6, 1986.

<sup>3</sup>Personal Interview, October 6, 1985.

Others have chosen to listen to their dreams because they have found that these give them guidance. More importantly, they help them in finding their life-meaning and direction.

People apparently still listen to the dreams of great world leaders and their families as well. Former Soviet Foreign Minister Andrei Gromyko's son dreamed that a ship's captain with cowboy guns (where the ship is presumably planet Earth and the captain is probably Reagan) saved the world from being destroyed by the arms race after being persuaded to change course.<sup>4</sup> Prof. Anatoly Gromyko reported his dream to a peace organization in Stockholm and said, "From that moment I became a firm believer that dreams come true—they must."<sup>5</sup> Evidently, some who are not religious believe dreams are revelatory or prophetic.

The common thread which ties dreams and myth together is that of seeking life meaning. Many people look to their Scriptures to glean insights into their present day search for purpose, meaning and direction. Many others seek their life meaning through analysis or in some other facet of the health care system. Viktor Frankl's logotherapy might be cited as one therapy which centers on finding the client's meaning in life. Many look to their dreams for life meaning while in analysis with someone who finds the dream experience to be important. (Please note that I draw a distinction between talking about "dreaming" as the event itself and "the dream experience" which includes the event and subsequent recording and interpreting of the event.)

This life meaning is the key to mental health for Frankl and for Carl Jung as well. Jung would add that this meaning is much more than an intellectual or

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<sup>4</sup>The Citizen, Ottawa, January 25, 1985, p. A12. I wish to thank Prof. Ron Hoyt of the University of Ottawa who directed me to this newspaper article.

<sup>5</sup>ibid.

philosophical exercise in understanding. It is a valuing process which grips one's feeling as much as one's thinking. The purpose of seeking this life meaning is as much for oneself as it is for the world. It is a discovery process which frees one to work out of a deep sense of vocation rather than neurotic or compulsive activity. It is a self-exploration to the point where one can become committed to more than oneself. To use Abraham Maslow's language, it is a moving from deficiency needs to self-actualization and beyond to the transpersonal level.

Two human experiences, one religious and one non-religious, provide the content of this dissertation. These are: the Word of God experience as interpreted by Karl Barth and the dream experience as interpreted by Carl Jung. Both men represent foreign theological and philosophical traditions yet the human experience beyond their truth claims is comparable. This thesis is neither a psychological nor a theological study but an interdisciplinary Psychology of Religion study which falls within the tradition of Religious Studies. Truth claims are not addressed.

The point of the author's research is to show that Jung's insights into the dream experience may be fruitfully interpreted by Barth's insights into the Word of God experience. Such a non-theological use of Barth is employed to explore the psychological experience of the numinous, for example, in both dreams and revelation. "Fruitful interpretation" means critical, creative and constructive analysis of parallels between religious and non-religious experience that will add a significant contribution to knowledge within the context of Religious Studies.

In seeking to find the commonality between the dream and Word of God experiences I posit the existence of "narrative therapy," i.e. personal and corporate stories are used to seek mental health through life meaning.

Narrative therapy is a concept to describe both an individual and historical hermeneutic of personal experience.

The dissertation proceeds in the following order. Chapter one states the author's method and includes a review of the English language literature which makes up the Jungian-Christian dialogue. Chapter two begins with brief introductory statements about dreams and myth and ends with a comparative biography of Jung and Barth as well as a comparison of their ideas on Psychology and Theology. Chapters three and four acquaint the reader with Jung's thoughts on the dream experience and Barth's thoughts on the Word of God experience from Church Dogmatics, Volume I. Chapter five dialogizes or synthesizes their thought to show the point of the author's research. Chapter six explores the mediating term between both experiences: "narrative therapy." Chapter seven concludes the study with a brief summary and an attempt to show the benefits of this study for psychologists, religionists and the Christian community.

## II. Jung and Barth: A Brief Biographical Comparison

In order to introduce the reader to the personal context of the two central people in this study, a biographical comparison is included here. Anyone's personal context profoundly influences their work and thought. Carl Gustav Jung and Karl Barth are no exception. This comparison is not intended to be comprehensive. It will not give a detailed or complete overview of Jung and Barth's lives. It merely intends to show some similarities and differences which influence how one views the two together in dialogue.

Both of these gentlemen were German-speaking Swiss. This is not to say that they did not become proficient in other languages. Throughout their works, both exhibit their ability in the classical languages of Latin and Greek as

well as the modern languages of English and French. Both men gave seminars in French and English as well as in their first language. In fact, Jung's work to be considered below, the Dream Seminars, was given in English. Jung did admit his ignorance of Hebrew while Barth "took particular care over" it at university.<sup>6</sup>

These men were contemporaries. A decade separated their births. Jung was born on July 26, 1875 and died June 6, 1961. Barth was born on May 10, 1886 and died December 9, 1968. Centennial celebrations of their births were held in 1975 and 1986 respectively.<sup>7</sup> To say that these scholars were highly lauded in their respective fields would understate the brilliance of their life work. Each represents a pinnacle in scholarly understanding--for Jung in Psychology and Barth in Theology.

Both of their fathers were pastors of the Reformed Church. Both of them had relatives on the maternal side of the family who were pastors as well. Jung says six of his maternal uncles were parsons.<sup>8</sup> On Barth's maternal side, one can find theologians by the names of Karl Sartorius and Jakob Burckhardt. Burckhardt as well as Friedrich Nietzsche were Barth's father's teachers.<sup>9</sup> Burckhardt is mentioned in Jung's autobiography four times, one of which

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<sup>6</sup>Jung, C. G. The Collected Works of C. G. Jung. (Hereafter CW) Vol. 18, ¶1645. Jung says this in response to those theologians who accuse him of misunderstanding the book of Job. And, Busch, Eberhard. Karl Barth: His Life From Letters and Autobiographical Texts., p. 38.

<sup>7</sup>For Jung, see Jaffé, Aniela. C. G. Jung: Word and Image., p. vii. For Barth, see numerous theological journals in 1986, including The Scottish Journal of Theology, Vol. 39, pp. 289-308; The Christian Century, Vol. 103, No. 16 (May 7, 1986), pp. 458-463; TSF Bulletin, Vol. 10, No. 1 (Sept./Oct. 1986), pp. 4-5; Theology Today, Vol. 43, No. 3, pp. 309-315, and Princeton Seminary Bulletin, Vol. 7, No. 2, pp. 101-113.

<sup>8</sup>Jung, C. G. Memories, Dreams, Reflections. (Hereafter MDR), p. 42. This is Jung's autobiography.

<sup>9</sup>Busch, p. 3. See in this work also Barth's family tree, p. 503.

classifies him as a liberal theologian whom Jung's family dismisses as "too much of a free thinker" in discussions.<sup>10</sup>

The intellectual atmosphere must have been similar in both the Barth family and the Jung family. Both fathers had earned doctorates. Jung's father studied Oriental Languages in Göttingen and wrote his dissertation on an Arabic version of the Song of Solomon.<sup>11</sup> Barth's father studied Patristics at Basel and wrote his dissertation on Tertullian's interpretation of Paul.<sup>12</sup> Although Barth's father had been a pastor for seven years, in 1886 he was offered a job at the College of Preachers in Basel. Five years later he would become an extraordinarius professor in Early and Mediaeval Church History.<sup>13</sup> Jung never saw a sparkle in his father's eyes until at one fraternity reunion he saw "the gay spirit of his own student days."<sup>14</sup> Jung felt his father had destroyed his faith, and consequently his life in general, in choosing to live the "devout" life of a country parson.<sup>15</sup> Perhaps if Jung's father would have stayed in the university setting, Jung's family life would have been better. This is merely speculation.

The mothers of Jung and Barth were strong women. Jung says his mother was warm, a good listener and cook, liked to talk and was certainly stronger (emotionally?) than his father.<sup>16</sup> She had "taste and depth" but also another (shadow) side to her which was "unexpectedly powerful" that gave Jung anxiety dreams and the image of "a priestess in a bear's cave."<sup>17</sup>

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<sup>10</sup>MDR, pp. 73, 101, 111, 235. The quote is from p. 73.

<sup>11</sup>Ibid., p. 91.

<sup>12</sup>Busch, p. 1.

<sup>13</sup>Ibid., p. 9.

<sup>14</sup>MDR, p. 95.

<sup>15</sup>Ibid., pp. 91-92.

<sup>16</sup>Ibid., pp. 48-49; 24-25.

<sup>17</sup>Ibid., pp. 48, 50.

At this point it is important to indicate one of the major differences between Barth and Jung. Jung's maternal side of the family had strong connections to spiritualism. In fact, a large portion of Francis Charet's doctoral thesis is dedicated to the "ever existing tension between Jung's maternal Spiritualism and paternal Christianity."<sup>18</sup> According to Charet, there was a "a split in him [Jung] that it was the burden of his life to try to heal."<sup>19</sup> Jung's mother was not alone in her spiritualistic experiences. Jung's first cousin Helene Preiswerk (Helly) also had such experiences and shared them with Jung.<sup>20</sup> He later used Helly as the subject of his doctoral thesis on "so-called occult phenomena." Jung himself felt he had inherited from his maternal grandfather a predisposition for having spiritualistic experiences.<sup>21</sup> "Jung's mother...was given the job of protecting her father Samuel from spirits."<sup>22</sup> "...He [Jung's maternal grandfather] always believed himself to be surrounded by ghosts."<sup>23</sup> This maternal background was very different from Barth's. In fact, from Charet's thesis, it appears that Jung's religious experiences seem to be greater in the area of spiritualism than in the area of Christianity.

As with any individual, Jung's father and mother undoubtedly had a great impact on his life. Their sexual problems, Carl's anger and rivalry with his father, Carl's role of husband-substitute after his father's death, Carl's relationship to his mother in terms of her "first and second personalities" are all

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<sup>18</sup>See the unpublished Ph.D. thesis from the University of Ottawa entitled: "Spiritualism and the Foundation of C. G. Jung's Psychology," pp. 30, 264.

<sup>19</sup>ibid., p. 73.

<sup>20</sup>ibid., p. 170.

<sup>21</sup>Jung, Letters, Vol. 2, p. 132.

<sup>22</sup>Charet, op. cit., p. 88.

<sup>23</sup>ibid.

important factors which he himself has not adequately reflected in his own memories and analyses.<sup>24</sup>

Less has been written on the subject of Barth's mother and father and his relationship to them. Barth's mother was described by her son as "outspoken and energetic" while his father was described as "cautious and restrained."<sup>25</sup> Barth adds, "When my mother had made up her mind about something, it was usually done."<sup>26</sup>

Basel, Switzerland formed an important part of the lives of Jung and Barth. Jung grew up near Basel (Klein-Hüningen) because the family moved there in 1879. He went to secondary school (Gymnasium) there as well as receiving his medical training and qualification at Basel University.<sup>27</sup> Basel is considered the Barth family's city. It is his birthplace. He spent more years in Basel than anywhere else. He taught at the University of Basel beginning in 1935 where he was given a special chair in Theology after the Nazis had ousted him from the University of Bonn.<sup>28</sup> Barth taught here until his "retirement" in 1962 and remained in Basel until his death. Jung taught at universities as well. He taught at Zurich University during the years 1905-1913. He was appointed titular professor at the Eidgenössische Technische Hochschule in Zurich in 1935. A chair of Medical Psychology was created for him at Basel University in 1943. Interestingly, Barth was at this same university at this time. It is doubtful Jung and Barth met because Jung did not spend much time at the university during the academic year of 1943-1944. This is because

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<sup>24</sup>See Naomi Goldenberg's "Looking at Jung Looking at Himself: A Psychoanalytic Re-Reading of Memories, Dreams, Reflections" in Returning Words to Flesh: Feminism, Psychoanalysis, and the Resurrection of the Body.

<sup>25</sup>Busch, p. 5.

<sup>26</sup>ibid.

<sup>27</sup>MDR, pp. 24, 84.

<sup>28</sup>Busch, p. 263.

of first a broken foot and then a heart attack after which he experienced a near death experience.<sup>29</sup> He resigned the chair in 1944.

In spite of all their scholarly achievements and recognition, neither Jung nor Barth liked school. This was probably for different reasons. Jung was bored with school. Religion classes were dull and Physical Education was "having to endure others tell me how to move."<sup>30</sup> Jung and Barth did share a common dislike of Mathematics. Jung even feared Math, devoting no less than three pages of his autobiography to the explanation of this fear and misapprehension.<sup>31</sup> In any case, Jung did well in school, if the report card of 1896, which consisted of one-half "A"s and one-half "B"s (except one "C" in Math), was indicative of his school work.<sup>32</sup> Barth did not do well in school. He says:

I never came more than second in class, and this did not happen very often. My fierce antipathy towards mathematics and the natural sciences, ... on occasion still pursues me, even into my dreams.<sup>33</sup>

Barth tolerated lower and upper school as "a cross to bear." He was punished a good deal for misbehaving. His report cards often had special remarks at the bottom which read "'dreams often', or 'three hours detention for misbehaving,' or--about his behaviour in religious instruction--'needs to pay attention.'"<sup>34</sup> Jung had similar remarks at the bottom of the report card mentioned above which read: "He has drawn reprimands for inconsiderate behaviour and for taking part in disturbances at class hikes."

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<sup>29</sup>MDR, p. 289ff.

<sup>30</sup>MDR, p. 29.

<sup>31</sup>ibid., pp. 27-29. "Fear of failure...ruined school for me." (p. 29)

<sup>32</sup>Jaffé, pp. 18-19.

<sup>33</sup>Busch, pp. 14-15.

<sup>34</sup>ibid., p. 25.

Both Jung and Barth had creative abilities and vivid imaginations. Jung had his secret fire and stone as well as his ruler manikin which gave him comfort and security in times of trouble.<sup>35</sup> On a ruler, Jung had carved a little head and had dressed a ruler in formal men's attire to make it a special doll which he hid in the attic. Later on, when he had had his fainting spells, he stayed home for six months and delighted completely in imagining war, battles, castles, being in the woods, and drawing masks that constantly change.<sup>36</sup> Barth played violin in the school orchestra, wrote poetry and drama. And when Pius X was being elected pope, Barth wrote verse to commemorate his own mock election as pontiff.<sup>37</sup> Developing his imagination outside of school was more important to him than what took place during school hours.<sup>38</sup>

While both Jung and Barth were creative, they were fighters as well. When Jung was younger he was frail, but when he was ambushed once as a teenager he fought off several at a time. After this incident he said he did not need to fight anymore, because he had earned a reputation.<sup>39</sup> Barth often took part in street fights between the rich and the poor. He was even the leader of a street gang.<sup>40</sup>

Both Jung and Barth had strong church backgrounds. This, of course, had little to do with whether they liked their church experience or not, as many minister's children will attest. Jung baldly states he hated going to church, except on Christmas Day.<sup>41</sup> Not much is said of Barth's earlier attitude toward church. Busch records only a little something of how hymns formed his early

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<sup>35</sup>MDR, pp. 20-23.

<sup>36</sup>ibid., p. 30.

<sup>37</sup>Busch, p. 11.

<sup>38</sup>ibid., p. 15.

<sup>39</sup>MDR, p. 44.

<sup>40</sup>Busch, p. 20.

<sup>41</sup>MDR, p. 19.

theology and one Sunday School teacher incident that led to Barth's father instituting his own Sunday School for his children.<sup>42</sup>

Confirmation was a turning point for them both. Both had burning religious questions and asked them at the appropriate times. Jung was sadly disappointed with the confirmation experience. His father refused to talk about the Trinity, which was the only major interest of his son's in the catechistic material.<sup>43</sup> Also, the high mystery of initiation into Christianity turned out to be a joyless and sad partaking of stale bread and sour wine. Jung was seized with "vehement pity" for the tragedy of his father's life and profession.<sup>44</sup> Jung somehow knew he would never take communion again. Barth, on the other hand, spoke of his "splendid father complex" with a cousin of Jung's three years after his father's funeral.<sup>45</sup> Barth had a positive relationship with his father. Barth's father had said that his son "refused to evade problems of theological thought, but immersed himself thoroughly and conscientiously..."<sup>46</sup> He, like Jung, asked questions. But Barth was satisfied in his searching. He describes his confirmation experience as "quite extraordinarily fascinating, not to say exciting."<sup>47</sup> On the eve of his confirmation (March 23, 1902), Barth "made the bold resolve to become a theologian."<sup>48</sup> He later said, "The man who without question laid the foundation for my later involvement in Theology was my father Fritz Barth..."<sup>49</sup>

This is not to say that Barth never disagreed with his father or that Jung had no respect for or did not listen to his father. When Barth was at university

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<sup>42</sup>Busch, p. 13.

<sup>43</sup>MDR, p. 52ff.

<sup>44</sup>ibid., p. 55.

<sup>45</sup>Busch, p. 68.

<sup>46</sup>ibid., p. 30.

<sup>47</sup>ibid., p. 31.

<sup>48</sup>ibid.

<sup>49</sup>ibid., p. 32.

he did not follow the promptings of his father to hear those professors who would set him going in the "right" theological direction, that of the "positives," a conservative theological group.<sup>50</sup> Barth chose the most liberal of theological faculties--Marburg. His father allowed this, but only after he had tried Berne, Berlin and Tübingen.<sup>51</sup> Jung and his father were agreed on at least one thing: he should never study Theology and become a theologian.<sup>52</sup> His father also allowed him to stay away from church and communion. For this, Jung seemed to be grateful.

Both Jung and Barth had a strong sense of vocation. When they made a life decision, they made it with confidence. Their choices came in large part from their personal relationships and experiences. Jung wanted to study science because two dreams he had had "removed all his doubts."<sup>53</sup> He wrote his doctorate as a scientific treatise on spiritualistic phenomena in order to investigate his own inexplicable experiences (the splitting of a solid wood table and a butter knife which exploded into four parts) and those of his family.<sup>54</sup> When the time came for Jung to decide in what to specialize, he chose Psychiatry because of "a flash of illumination" and a kind of confirmation in that one of the brightest students in his medical class became schizophrenic.<sup>55</sup>

Barth also had a strong sense of vocation, but not in quite such a dramatic way as Jung. As was mentioned above, he chose to become a theologian at the early age of twelve and followed through with this decision. He decided to follow the more liberal stream of Theology partly because the conservatives did not directly address problems. For instance, he says he

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<sup>50</sup>ibid., pp. 9, 34, 40, 43.

<sup>51</sup>ibid., p. 44.

<sup>52</sup>MDR, p. 75.

<sup>53</sup>ibid., p. 85.

<sup>54</sup>ibid., pp. 105-107.

<sup>55</sup>ibid., pp. 108, 110.

sneered at Adolf Schlatter's (a leading conservative professor) "talent for moving difficulties elegantly out of the way without really tackling them."<sup>56</sup> Later, Barth would take up a socialist position while being the pastor at Safenwil because he saw the oppression of the factory workers in the small town and felt the socialists had the best application of the gospel for the problem.<sup>57</sup> This would cause many to leave his church. Still later, in Bonn, Barth would be formulating his theology of the Word of God against the cultural and political background of the Nazis coming to power in the 1930's.<sup>58</sup> The center of Theology was Jesus Christ and him alone and therefore he would not pledge unqualified allegiance to Adolf Hitler. In the first days of the Third Reich, he gave a lecture.

In it he detected a danger of having 'other gods' than God in every theological attempt to connect 'the concept of revelation with other authorities which for some reason are thought to be important' (like human 'existence,' 'order,' 'state,' 'people' and so on 'by means of the momentous little word "and."')<sup>59</sup>

Barth would later be barred from teaching in Germany and would have to leave the country. This emphasizes Barth's point that his Church Dogmatics should be read in the context of his life and world history.<sup>60</sup>

Both Jung and Barth stayed in their home towns to go to university. For Jung, this was because he and his family could not afford going elsewhere.<sup>61</sup> Finances were not brought up in Barth's biography, but one gets the impression

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<sup>56</sup>Busch, p. 43.

<sup>57</sup>Ibid., p. 70.

<sup>58</sup>Busch, p. 209ff. Barth's Church Dogmatics, Vol. I, Part 1 was published in 1932 and Vol. 1, Part 2 was published in 1939.

<sup>59</sup>Ibid., p. 224.

<sup>60</sup>Ibid., p. 490.

<sup>61</sup>MDR, p. 84.

Barth's family was much better off than Jung's, although they were not rich like others who sent their children to the Free Grammar School in Berne.<sup>62</sup>

Jung went on to complete a doctorate in Medicine at the University of Zurich, while Barth never did write a doctoral dissertation. This is not to say that he did not receive honorary doctorates. In fact, he received quite a few.<sup>63</sup> Jung did as well.<sup>64</sup>

Both were prolific writers. Jung's Collected Works fills more than twenty volumes. Barth's publications number in excess of five thousand. His Church Dogmatics fills thirteen thick volumes.

Both were influential members of the Swiss fraternity Zofingia. From the years Jung was in the organization (1896-98) Albert Oeri recalls:

Jung succeeded admirably in "intellectually dominating an unruly chorus of fifty or sixty students from different branches of learning, and luring them into highly speculative branches of thought, which to the majority of us were an alien wonderland. Jung, by choice an outsider, was able to keep everyone under his intellectual thumb."<sup>65</sup>

These lectures, mainly on theological and psychological subjects, have now been put together in a supplementary volume to the Collected Works.<sup>66</sup> Barth

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<sup>62</sup>Busch, p. 14.

<sup>63</sup>See Busch for page references. Barth received honorary doctorates from Münster in 1922 (p. 128), from Glasgow in 1930 (p. 204), from Utrecht in 1936 (p. 272), from Oxford in 1938 (p. 287), from Budapest in 1954 (p. 422), from Strasbourg and Geneva in 1959 (p. 440), from Chicago in 1962 (p. 459) and from the Sorbonne in Paris in 1963 (p. 468). See also Barth's How I Changed My Mind, p. 76.

<sup>64</sup>See the chronology of Jung's life in Jaffé, p. 221ff. He received honorary doctorates from Clark University, Worcester, Mass. (LL.D.) in 1909, from Harvard University in 1936, from the Universities of Calcutta, Benares, and Allahabad as well as from Oxford in 1938 and from the Eidgenössische Technische Hochschule, Zurich in 1955.

<sup>65</sup>Jaffé, p. 23.

<sup>66</sup>Jung, C. G. The Zofingia Lectures. Supplementary Volume A to the Collected Works. Edited by William McGuire, translated by Jan van Heurck, introduction by Marie-Louise von Franz.

"made his mark" on Zofingia when he lectured on the social responsibility of the Berne association in January of 1906.<sup>67</sup> He further influenced the group when he became president of the Berne Zofingia in April of 1907.<sup>68</sup>

Both were disappointed with their mentors in a major way. Jung was terribly upset by having to split with Sigmund Freud. Barth similarly was upset when he learned that his mentors had sided with Kaiser Wilhelm II. He says:

'It was like the twilight of the gods when I saw the reaction of Harnack, Herrmann, Rade, Eucken and company to the new situation,' and discovered how religion and scholarship could be changed completely, 'into intellectual 42 cm cannons.'<sup>69</sup>

Barth became confused about his theological professors' teaching and concluded that their ethical failure must have meant their exegetical and dogmatic presuppositions were off.

Both men as teachers were exceptionally available to their students and anyone else who was interested in their thoughts. For example, Jung gave several seminars in what was for him a foreign language--English. This practice began in 1925, continued in 1928-1930 with the seminars on "Dream Analysis," the seminars in 1930-1934 on the "Interpretation of Visions," and the seminars in 1934-1939 on "Psychological Aspects of Nietzsche's Zarathustra." Barth was particularly available beyond the classroom. He often invited students to open houses at his home, went on Saturday walks with students and had "exuberant" end-of-term parties with sketches and parodies the students would write themselves.<sup>70</sup> But the way both men showed they were truly open to people communicating with them was by the incredible witness of their correspondence with all kinds of people over the years. Jung's

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<sup>67</sup>Busch, p. 37.

<sup>68</sup>ibid., p. 41.

<sup>69</sup>ibid., p. 81.

<sup>70</sup>Busch, pp. 129-130.

correspondence fills two thick volumes.<sup>71</sup> And if Barth's correspondence with E. Thurneyson or his collected letters from the years 1961-1968 are any indication of his letter writing habits, then he too kept up a tremendous correspondence.<sup>72</sup> Both Jung and Barth received many letters from strangers as well as friends.

Both men served in the Swiss military. Jung was commandant of a camp for interned British soldiers at Château d'Oex (Canton Vaud) in 1918-1919.<sup>73</sup> In 1940, Barth served 105 days in "Sentry Company V" guarding the Basel reservoir and preaching occasionally to his comrades.<sup>74</sup>

Jung was much more introverted than Barth. He seemed more alone or lonely than Barth. He did not have a best friend like Barth had in Thurneyson. Jung's friendships collapsed when he broke with Freud and he seemed to lose friendships, such as Victor White's, over disagreements with them about ideas, albeit foundational ideas. Barth vehemently disagreed with many people as well. But he often seemed to be able to go beyond the theological difference to the man himself. For example, Emil Brunner comes to mind. Barth wrote a pamphlet entitled Nein! in 1934 in response to Brunner's positive understanding of natural theology, yet later in life they would correspond and be reconciled.<sup>75</sup>

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<sup>71</sup>Jung, C. G. Letters. Selected and edited by Gerhard Adler in collaboration with Aniela Jaffé. Translation by R. F. C. Hull. Princeton: Princeton University Press, 1973. Volume 1: 1906-1950, 596 pages. Volume 2: 1951-1961, 716 pages. His correspondence with Freud alone fills a 650 page book.

<sup>72</sup>Both Letters 1961-1968 and Revolutionary Theology in the Making: Barth-Thurneyson Correspondence 1914-1925 contain hundreds of pages each in English translation.

<sup>73</sup>Jaffé, p. 222.

<sup>74</sup>Busch, pp. 305-306. Barth thought it humorous that the Swiss government declared him unfit when he was 19 years old, but now that he was 54, he was fit. He concluded that he had made some progress over the years.

<sup>75</sup>Barth, Karl. Letters 1961-1968, pp. 173, 179f., 200f., 203f.

Jung was much more of a world traveller than Barth.<sup>76</sup> Jung went to Algeria and Tunisia in 1920. He went to the United States in 1909, 1912 and 1937 to lecture and in 1924-1925 to see in particular the Pueblo Indians of New Mexico. In 1925-1926, he visited Kenya, Uganda and the Nile. In 1938, he visited India and England. Barth stayed in Europe except for his trip to the United States in 1962. Barth had wanted to travel after he had received numerous invitations to speak at the World Council of Churches meeting in Amsterdam in 1948, but could not, due to ill health.<sup>77</sup>

Both Jung and Barth married and had several children. Jung had four girls and one boy. Barth had four boys and one girl.<sup>78</sup>

Both men had women associates for long periods of time. Jung had Toni Wolff (1888-1953). She "was a Swiss analytical psychologist, for over forty years a close collaborator and friend of Jung's."<sup>79</sup> She was also president of the Psychological Club in Zurich from 1928-1944 and 1949-1950. Much would like to be known about this associate of Jung's, but:

Jung's letters to his close friend and collaborator Miss Toni Wolff were returned to him after her death in 1953 and were destroyed by Jung, together with her letters to him.<sup>80</sup>

Barth's associate Charlotte von Kirschbaum (1899-1975) was not nearly as mysterious as Toni Wolff. During the summer of 1928, Miss von Kirschbaum impressed Barth with her research and secretarial abilities. She returned with Barth in the Fall to Münster as his "faithful fellow-worker" who "stayed by his side, and was indispensable in every way."<sup>81</sup> She not only did his secretarial

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<sup>76</sup>See MDR, chapter IX, p. 238ff.

<sup>77</sup>Busch, pp. 360-361.

<sup>78</sup>Jaffé, p. 132 and Busch, p. 502.

<sup>79</sup>Jung, Letters, Vol. 2, p. 117n.

<sup>80</sup>Jung, Letters, Vol. 1, p. xi.

<sup>81</sup>Busch, p. 185.

work and research, as well as taking care of his correspondence, she was understanding and intelligent enough to grasp and influence Barth's thought.

Busch comments:

She helped him as a partner and confidante in his questioning and his progress onwards, in his meetings and in the controversies in which he was involved; and also shared his moments of relaxation and refreshment from work.<sup>82</sup>

Busch also says that her commitment to Barth was a risk for her because she was in a vulnerable position and many people (including Barth's mother) took offense at her presence. "Lollo," which was her nickname, even moved in with the Barths. Barth took responsibility for this but said the tensions of the triangle had to be. Later Barth and Lollo would move to Bergli during the summer vacations. Needless to say, the tensions at home were great for both Nelly Barth and the children. Yet she did not leave him. And it seems Barth's close friends all knew about this "sore and vulnerable place in his life."<sup>83</sup> Lollo was with Barth until 1965 when she was diagnosed as having a brain disease, which confined her to a nursing home.<sup>84</sup>

Both Jung and Barth smoked and drank. Both enjoyed pipes. Jung, however, fondly remembers from his student days when he was given a box of cigars. This he made last for a whole year, allowing himself only one on Sundays.<sup>85</sup> Barth always smoked a pipe "whether he was relaxing or at work, in jest or in earnest."<sup>86</sup> Barth said once that conservative theologians smoked cigarettes and liberals smoke cigars but he smoked a pipe. He also jokingly

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<sup>82</sup>ibid.

<sup>83</sup>ibid., p. 186.

<sup>84</sup>ibid., pp. 472-473.

<sup>85</sup>MDR, p. 97.

<sup>86</sup>Busch, p. 313. He used the Maryland brand "which has already accompanied me on my two-fold journey through the Epistle to the Romans." (ibid.)

mentioned in reference to over-zealous apologists of Darwin that homo sapiens "is apparently the only being who laughs and smokes."<sup>87</sup>

Both Jung and Barth lived into their eighties. Jung died at 86 years old. Barth died at 82 years old.

Both experienced visions and dreams. For Jung, these experiences are the primary material for Memories, Dreams and Reflections. But Barth as well experienced visions and dreams. He records this memory:

In one concert, in the Basel Musiksaal, at which Clara Haskil was playing the F major concerto, I even had a sudden vision of him [Mozart] standing there in front of the piano, so clear that I almost began to cry.<sup>88</sup>

Dreams also seemed to break into Barth's existence. When he was trying to decide how to put together his doctrine of reconciliation, he ran into some difficulty. This difficulty was put to rest by a dream. He woke at two in the morning and wrote down what he had understood.<sup>89</sup>

Neither wanted followers bearing their name. Jung does not say this as clearly as Barth does. Jung was not against an institute being founded bearing his name.<sup>90</sup> He did encourage people to follow his thought not because it was his thought but because it held true to reality. His understanding of individuation, however, would not allow him to encourage large followings of

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<sup>87</sup>Ibid.

<sup>88</sup>Busch, p. 409.

<sup>89</sup>Ibid., p. 377. The scheme of the doctrine of reconciliation came to Barth in this dream. Here is most certainly an instance of Karl Barth's experience of the Word of God by way of his dreams. It would make an interesting study to see how this 2 a.m. experience while he was on holiday in Locarno shaped his thinking yet was not expressed in his thinking except in an embryonic way in his discussion of the "lights" of creation, words from God and "parables," in Church Dogmatics, IV/3, §69.2, especially pp. 112ff. His dream was such a "light." Barth's experience of Mozart (see previous footnote) would also fit into this exploration of his experience of revelation as understood as lights or truths expressed in creation.

<sup>90</sup>See Jung, CW, Vol. 18, ¶1129ff.

disciples in the camp of Jung, particularly those who would be Jungian in a religious way. Jung says to the Rev. H. L. Philip in his letter of October 26, 1956:

The idea that I convert people, as it were, to the new denomination "Jungianism" or better "Jungian Church" is a sheer defamation....I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development.<sup>91</sup>

Jung would not want to be accused of converting people nor would he want to be the founder and leader of world-wide Jungianism. Barth clearly denounced the idea of "Barthians."<sup>92</sup> He says:

We are not here to agree with one another and to pass compliments. If there are "Barthians," I myself am not among them. We are here to learn from one another, and to make the best of the literary works we present to one another.<sup>93</sup>

Later in life, Barth tried to warn his students against putting stress on the idea that they were his students. Barth exclaims:

Theology requires free people....And I would not like my life to result in the founding of a new school. I would like to tell anyone who is prepared to listen that I myself am not a "Barthian;" because after I have learnt something I want to remain free to go on learning.<sup>94</sup>

Barth did not want to be the focus of attention but rather wanted to direct people's attention to the true central focus of Jesus Christ.

Emphasize my name as little as possible. There is only one interesting name, and bringing up all the rest only leads to false loyalties, and can only arouse tedious jealousy and stubbornness among other people.<sup>95</sup>

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<sup>91</sup>Jung, Letters, Vol. 2, p. 334.

<sup>92</sup>Busch, p. 375

<sup>93</sup>Ibid., pp. 375-376.

<sup>94</sup>Ibid., p. 417.

<sup>95</sup>Ibid.

The last quote in this section is from Barth's circular letter to those who congratulated him on the occasion of his seventy-fifth birthday. It is dated May 1961:

I also admonish you in all seriousness, don't make a myth out of me, for the angels will certainly not like that and the perspicacious will see through it to my shame. Let each try to do what I have attempted, doing in one's own field, better than I have done, a little something that will be to the glory of God and his neighbors.<sup>96</sup>

Barth and Jung both wanted those who followed them to excel in their own vocations.

### III. Jung and Barth on Theology, Psychology and Each Other

Both Jung and Barth defended their own ways of working within their particular fields while being critical of the other. Jung defended his scientific approach to Psychology and Barth defended his scientific approach to Theology. Jung criticized Theology and Barth criticized Psychology. This is not to say that Jung and Barth saw no good in the other discipline, on the contrary they saw quite a bit of good in the other disciplines in general. They just had a hard time trying to talk to one another while keeping a consistent position within their own disciplines. Whether or not they would have dialogued with one another had they met is a question we shall address at the end of this subsection.

#### A. Jung on Theology

Jung put forward his most candid views on the subjects of Theology and Psychology in his correspondence with others. We shall limit ourselves to this corpus.

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<sup>96</sup>Barth, Letters: 1961-1968, p. 4.

On more than one occasion Jung shows he values theological knowledge, or the theologians' point of view. For example, he invites a pastor to a Society for Practical Psychology.<sup>97</sup> In this letter he says, "These discussions would not in our opinion be complete unless we included the theologian."<sup>98</sup> Later, in a letter to Jung's friend Father Victor White, he says "...what a pity that you live in England and that I don't have you at my elbow when I am blundering in the wide field of theological knowledge."<sup>99</sup> Jung valued theological knowledge to a high degree.

He valued it because his patients often asked theological questions. In order to help his patients, Jung thought researching the intellectual history of the thoughts of his patients would be advantageous to therapy. In this way, Jung would connect the outer world of history with the inner realities of his patients. Jung also wanted to help people "where they are confronted with the power of a non-ego."<sup>100</sup> He asked his patients why they did not ask the minister, priest or theologian in church. Their answer was, "Oh, yes, we have done so," or "we do not ask a priest because we get an answer we already know, which explains nothing."<sup>101</sup> Jung thought theologians were exceptionally naïve about the psychological side of life experiences.<sup>102</sup>

Jung felt it difficult to converse with theologians. How can one communicate with a person who "claims to be the infallible mouthpiece of God?"<sup>103</sup> Jung says:

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<sup>97</sup>Jung, Letters, Vol. 1, p. 227. The subject of this gathering was the problem of treatment.

<sup>98</sup>Ibid.

<sup>99</sup>Ibid., p. 383.

<sup>100</sup>Jung, Letters, Vol. 2, p. 130.

<sup>101</sup>Jung, CW, Vol. 18, ¶1644.

<sup>102</sup>Jung, Letters, Vol. 1, p. 385. "As a rule they [Catholic and Protestant theologians] are astonishingly innocent of actual psychological experience."

<sup>103</sup>Ibid., p. 107. The same goes for artists who hold this attitude.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God).<sup>104</sup>

Jung accuses Dr. Hoch (and theologians in general) of treating Psychology cavalierly and not even noticing how much she misunderstands it.<sup>105</sup> Theologians offer their limited "God-concept to the naïve listener as a special revelation."<sup>106</sup> It particularly galled Jung to find out that while theologians' concept of God was not open to criticism, they could freely accuse Jung of "Gnosticism," "psychologism," "worshipping the self," or "blasphemy."<sup>107</sup> Jung said that he felt he understood "ecclesiastical Christianity but the theologians did not understand me."<sup>108</sup> He wondered whether theologians were afraid to think psychologically about the objects of their belief.<sup>109</sup> Lay people, Jung says, know that Psychology and Theology influence one another.<sup>110</sup> Why do theologians find it so hard to acknowledge this? Jung concluded that theologians must become more psychologically aware, starting at the seminary level.<sup>111</sup>

Besides these difficulties in communicating with theologians, Jung also has some major criticisms to offer theologians. He says their theological presumptuousness does harm to religious life.<sup>112</sup> "In this way they [theologians] slaughter every discussion from the start..."<sup>113</sup> They approach the subject of God imagining they can make assertions about God.<sup>114</sup> They do not think they

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<sup>104</sup>Jung, Letters, Vol. 2, p. 114.

<sup>105</sup>Ibid.

<sup>106</sup>Ibid., p. 147.

<sup>107</sup>Ibid., pp. 277-278, 147, and Vol. 1, p. 372.

<sup>108</sup>Jung, Letters, Vol. 2, p. 424.

<sup>109</sup>Ibid. p. 629.

<sup>110</sup>CW, Vol. 18, ¶1616.

<sup>111</sup>Jung, Letters, Vol. 2, p. 582.

<sup>112</sup>Jung, Letters, Vol. 1, p. 373.

<sup>113</sup>Jung, Letters, Vol. 2, p. 67.

<sup>114</sup>Jung, Letters, Vol. 1, p. 91.

have to respect "the epistemological barrier" that Jung honours.<sup>115</sup> This barrier is the one that stops people from making any assertions about metaphysical things, particularly anything about God's metaphysical reality.<sup>116</sup> Jung says:

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves.<sup>117</sup>

People, in short, do not have the empirical experience (e.g. the inner experience or sensation) to back up their assertions. The empirical and the metaphysical are opposites according to Jung.

Discussions between Theology and Psychology are so hard because there is a major difference in their point de départ. Psychology begins with empirical facts whereas Theology begins with metaphysical opinions.<sup>118</sup> Theologians deal with "spiritual realities" from above downwards whereas psychologists deal with "psychic realities" from below upwards.<sup>119</sup> Unfortunately, in reference to God, people often mix up belief and science or theology and science.<sup>120</sup> Jung says, "he is utterly incapable" of doing this.<sup>121</sup> He also says that people should not confuse belief, which "as a religious phenomenon cannot be discussed," and the requirements of (empirical) science.<sup>122</sup> God, however, can be spoken of within the realm of science but only as a psychological fact, i.e. as the images people have of God.<sup>123</sup> This is why Jung prefers the term "God-image" to "God" because this compound word

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<sup>115</sup>Jung, Letters, Vol. 2, pp. 129, 147.

<sup>116</sup>Jung, Letters, Vol. 1, p. 195.

<sup>117</sup>*Ibid.*, p. 125. Presumably there is some allusion here to Ludwig Wittgenstein's Tractatus Logico-Philosophicus, proposition #7: "What we cannot speak about we must pass over in silence."

<sup>118</sup>Jung, Letters, Vol. 2, p. 234.

<sup>119</sup>Jung, Letters, Vol. 1, p. 196.

<sup>120</sup>*Ibid.*, p. 125.

<sup>121</sup>*Ibid.* To what degree this is true is highly debatable. See below, p. 62ff.

<sup>122</sup>*Ibid.*

<sup>123</sup>*Ibid.*, p. 195.

emphasizes the subjective psychological reality and purports nothing about the metaphysical reality of God.

In all the comments from his letters about the relationship between Psychology and Theology, Jung suggests four possible points of dialogue or meeting. The first meeting point is God. Jung says theologians are too ecclesiastical to be able to talk with someone who has experience of the indefinable Being called God.<sup>124</sup> He suggests that all there is left is "each allowing the other his say."<sup>125</sup> The question is whether theologians could or would become enough God-centered (rather than Church-centered) to dialogue with analytical psychologists. The second meeting point between Theology and Medical Psychology is the "empirical psyche of the human individual."<sup>126</sup> Jung does not explain this in this context. The third meeting point is the mutual responsibility for the cura animarum.<sup>127</sup> And the fourth meeting point is a mutual desire for moving from an unconscious state to a more conscious one.<sup>128</sup> This may be spoken of as a general movement from darkness to light (where light symbolizes consciousness). This presumes that Theology is willing to acknowledge the unconscious, which cannot be taken for granted.<sup>129</sup>

#### B. Jung on Psychology

It seems that scholars have to first of all take a stance that will protect their own position within their own field. This usually causes them to step on the

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<sup>124</sup>Alcoholic's Anonymous' approach to God may be the kind of approach which could be used in this attempt at dialogue. See Twelve Steps and Twelve Traditions, p. 34ff.: "...God as we understood Him." Interestingly enough, one of the founders of A. A. is said to have consulted Jung before starting what is now a world-wide organization. See Grapevine, a publication of A. A., January, 1968. Cf. John Sanford's Healing and Wholeness, p. 41, footnote 6.

<sup>125</sup>Jung, Letters, Vol. 2, p. 424.

<sup>126</sup>*ibid.*, p. 553.

<sup>127</sup>*ibid.*, and p. 629.

<sup>128</sup>Jung, Letters, Vol. 1, pp. 483-486.

<sup>129</sup>*ibid.*, p. 466.

toes of those around them and then those in other fields. Jung was no different in this regard. He often had to defend himself as a scientist and medical psychologist (or psychiatrist).

Time and time again he told people he was an empiricist.<sup>130</sup> The Oxford English Dictionary defines "empirical" as:

1. Med. a. Of a physician: That bases his methods of practice on the results of observation and experiment, not on scientific theory.
- b. Of a remedy, a rule of treatment, etc.: That is adopted because found (or believed) to have been successful in practice, the reason for its efficacy being unknown....4. Pertaining to or derived from, experience.<sup>131</sup>

Although Jung's psychology was attacked from many different quarters throughout his lifetime, Jung's qualifications as a medical doctor and psychiatrist stood as a firm testimony to his training and convictions. Jung detested abstract quandaries about human nature and thought which had no basis in experience. He found this in the theological discussions at home when he was growing up and later on within the scientific community, particularly in Psychiatry. It seemed to him that people were diagnosed in order to categorize them and achieve some kind of medical control over the situation. But Jung wanted to get at the heart of his patients' problems and attempt to help them the best he could. He was willing to spend time with them and listen to their stories (including their fantasies and dreams). For example, he even listened to a woman tell of her knowledge of the Bible for seven years.<sup>132</sup> Through this clinical experience, including years of observation and treatment of patients in a psychiatric hospital and subsequent private practice, Jung was able to develop

<sup>130</sup>Jung, CW, Vol. 3, ¶420, 423; Vol. 6, ¶516, 518-522, 525-526; Vol. 8, ¶750, Vol. 9i, ¶149, Vol. 11, ¶2, 451, 545, 456-460, 462; Vol. 13, ¶378; Vol. 14, ¶601, 647, 765; Vol. 18, ¶1116, 1507, 1510, 1730-1733, passim; and Letters, Vol. 1, pp. 195-196, 227, 237 and Vol. 2, pp. 446-449, passim.

<sup>131</sup>The Compact Edition of the Oxford English Dictionary, Vol. 1, p. 854.

<sup>132</sup>For this section see Chapter IV of MDR, especially the story of Babette, p.126.

his understanding of the psychological types and the archetypes. From what we can gather from others' recognition (particularly university institutions) of his achievements, he seems to be a prime example of a scientist (of the human sciences) and psychologist on the cutting edge of research.

However, when it comes to his works on religion (as well as some of his other works), some people accuse him of being a theologian, a philosopher or a mystic. He is seen as anything but a psychologist, psychiatrist or scientist. Jung categorically denies these allegations.<sup>133</sup> He says:

...I approach psychological matters from a scientific and not from a philosophical standpoint. Inasmuch as religion has a very important psychological aspect, I deal with it from a purely empirical point of view, that is, I restrict myself to the observation of phenomena and I eschew any metaphysical or philosophical considerations. I do not deny the validity of these other considerations, but I cannot claim to be competent to apply them correctly.<sup>134</sup>

Lest the reader think that this quote represents only the earlier Jung, since the lecture from which this quote comes is from 1937, the reader should also recognize that Jung was still defending his empiricism in 1958.<sup>135</sup> Jung said he researched theological concepts because he dealt with people's common beliefs and to help these people he must research their symbol structures or myths. This is what led him into the areas of Gnosticism and Alchemy. These religions/philosophies helped Jung (in the long run, for he admits at first these things were totally confusing) to understand the symbol structures and mythologies of the fantasies, dreams, neuroses and psychoses of his clients (and undoubtedly his own as well). Once he understood them he could apply his knowledge toward the goal of the client's health or wholeness.

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<sup>133</sup>Jung, Letters, Vol. 1, pp. 195-6, 227, 237 and CW, Vol. 18, ¶1591, 1688.

<sup>134</sup>Jung, CW, Vol. 11, ¶2.

<sup>135</sup>Jung, Letters, Vol. 2, pp. 446-449.

Jung devoted a lot of energy to trying to convince the skeptical that he was doing research concomitant with his status as psychiatrist and scientist, even if this research took him into esoteric and religious realms. After all, he did not want to be dismissed as an esoteric pseudo-scientific quack. So he nipped criticism in the bud. Take, for example, his response to a reviewer who had said, "much in Jung is still the romantic vision of a creative spirit, occasionally at the expense of scientific empiricism:"

Permit me, therefore, to molest you also with my questions. They have to do with that general fault-finding with my scientific attitude which is customary in Switzerland. Supposing that my attitude really does exhibit such easily recognizable faults, how do you square this with the fact that I unite at least seven honorary doctorates upon my unscientific and/or benighted head? I am, by your leave, an honorary member of the Academy of German Scientists and Physicians, a Fellow of the Royal Society, Doctor Scientiae of Oxford and Harvard University, and was one of the four guests of honour and representatives of Swiss science at the Tercentenary of the latter University. Do these august bodies really consist of nothing but simpletons incapable of judgment...?<sup>136</sup>

Jung was obviously upset and pulled out all his academic guns, but he seems to have made his point. The scientific community time and time again recognized this man as a leading modern scientist. As for those who do not believe he belongs in the academic category of Psychology, where would he be pigeonholed? He himself named Psychology as his particular perspective on human phenomena. The word "Psychology" appears in nearly thirty essays within the Collected Works. So until new academic disciplines are born or until interdisciplinary studies are made official, Psychology remains Jung's academic field.<sup>137</sup>

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<sup>136</sup>Jung, Letters, Vol. 1, pp. 328-329.

<sup>137</sup>Jung is still being categorized as a theologian as recently as 1990 in Charet's "A Dialogue Between Psychology and Theology: The Correspondence of C. G. Jung and Victor White." Charet advances the argument that because Jung makes statements about God in personal

### C. Jung on Barth

Jung was aware of the existence of Karl Barth. He mentions Barth in two places in the Collected Works and five places in the Letters.<sup>138</sup> In "A Psychological Approach to the Trinity," he quotes Barth's works on the Apostles' Creed and Luke 1 which refer to the unity of the Trinity.<sup>139</sup> In his reply to the Rev. David Cox on September 25, 1957 he says, "...the Church of England does not subscribe to the opinions of Mr. Ritschl or Mr. Barth."<sup>140</sup> The context here underscores again Jung's being unconcerned about metaphysical truths or "ultimate" opinions.

Albert Oeri wrote Jung in 1929 about the idea that certain individuals "embody the expectations of the people and thus fulfill them."<sup>141</sup> Jung agreed. Jung is suggesting in this letter that Barth is one of these individuals. Barth, from Jung's perspective, mirrors the primitive religions which have a remote wholly other god. Jung says:

...it is characteristic of most primitive religions that they have an extremely nebulous, remote kind of Trinity or some other highly

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correspondence to his friend, a Roman Catholic priest, he surely must be a theologian (p. 422ff.). Charet offers little more argument than saying that James Hillman "is probably right when he clarifies what Jung himself states by claiming '...we could reappraise Jung's life-long effort to reinterpret, not so much science, philosophy, society, or even psychiatry, but theology (Charet, p. 424, quoting Hillman's Re-visioning Psychology, p. 228). It is clear Jung made theological statements in his correspondence. But such statements do not make Jung a theologian nor do they discredit his status within Psychology. The charge that Jung was a crypto-theologian would indicate that all his statements about his empirical and medical goals (cf. footnote #130) were false and therefore consciously or unconsciously misleading his readers when he actually always had a theological agenda. Although this is possible, I reject the hypothesis, and prefer to accept his stated goals as what he was actually trying to do.

<sup>138</sup>Jung, CW, Vol. 11, ¶177n; Vol. 18, ¶1674 & n.; and Letters, Vol. 1, pp. 58, (58n), 391n, 471n; and Vol. 2, pp. 140, 145.

<sup>139</sup>Jung, CW, Vol. 11, ¶177.

<sup>140</sup>ibid., Vol. 18, ¶1674.

<sup>141</sup>Jung, Letters, Vol. 1, p. 57.

spiritual principle that plays no role at all in actual religious practice, which is pre-eminently magical. I wonder which devil Karl Barth (with his absolute God) worships in practice. It's very likely one of them has him by the collar.<sup>142</sup>

An editor's footnote to this letter attempts to explain Barth's theology of the Word of God in two sentences. Editor's footnotes later in the Letters, Volume 1, refer to a follower of Barth's (W. Meyer) and to "dialectical theology" being attributed to Barth (and Kierkegaard).<sup>143</sup>

In a letter to Pastor Bremi in December 1953, Jung comments on Albert Schweitzer saying that Christ and the apostles "erred in their expectation of the parousia."<sup>144</sup> Jung says that Schweitzer does not answer the deeper implication of this. This implication is: Christ was wrong in the matter, could be wrong in other matters and therefore is irremediably relativized. Barth's name is mentioned here as one who would be completely opposed to this idea. In a letter dated two weeks later, Jung again asks Pastor Bremi about what Protestant theology says about "the relativized authority of the Christ figure."<sup>145</sup> Jung says he knows Bultmann's answer and it does not enlighten him. Jung further states that Barth overlooks this problem, along with the Catholic Church.<sup>146</sup> Beyond these few references to Barth (and Barth's even fewer references to Jung<sup>147</sup>), there seems to be no other contact or exchange of thoughts between the two men.

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<sup>142</sup>Ibid., p. 58.

<sup>143</sup>Ibid., pp. 391n, 471n.

<sup>144</sup>Jung, Letters, Vol. 2, p. 140.

<sup>145</sup>Ibid., p. 145.

<sup>146</sup>Ibid.

<sup>147</sup>See below for the sub-section entitled "Barth on Jung."

#### D. Barth on Theology

Barth's understanding of what Theology and the Word Event is and does runs throughout his works. For Barth, "Theology is a function of the Church."<sup>148</sup> The Church confesses God in its individual and corporate talk and action which is based on the reality of God. In the strictest sense, Theology is a self-examination of the Church's talk about God. The central question in it is: Does Christian utterance lead to the revealing and reconciling message and person of Jesus Christ?<sup>149</sup> According to Barth, Theology comes in three interdependent studies. These three are Biblical Theology, Dogmatic Theology and Practical Theology.

Barth says Theology is a science. By this he means:

...1. that like all other so-called sciences it is a human concern with a definite object of knowledge, 2. that like all others it treads a definite and self-consistent path of knowledge, and 3. that like all others it must give an account of this path to itself and to all others who are capable of concern for this object and therefore of treading this path.<sup>150</sup>

He adds a statement directly after this indicating that it would not make the slightest bit of difference to its real business if it were classified as something other than science. In fact, he makes it very clear that the category "science" is not to dictate to Theology what Theology has to do to measure up to this name.

He says it is important for Theology to consider itself a science, because theologians need to remember that it is a human endeavor for truth or reality just as other such concerns are which are put together under the name of science.<sup>151</sup> He says it is important for the university community that Theology consider itself a science.

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<sup>148</sup>Barth, Church Dogmatics, Volume 1, Part 1, (hereafter: CD I/1) p. 3.

<sup>149</sup>*ibid.*, p. 4.

<sup>150</sup>*ibid.*, p. 8.

<sup>151</sup>*ibid.*, p. 11.

It cannot do any harm even to the most stalwart representatives of this concept [of "science"], or indeed to the whole university, to be reminded by the presence of the theologian among them that the quasi-religious certainty of their interpretation of the term is not in fact undisputed, that the tradition which commences with the name of Aristotle is only one among others, and that the Christian Church certainly does not number Aristotle among its ancestors.<sup>152</sup>

Barth indicates that the sciences in their pursuit of reality (or the truth) form part of the Church in spite of their refusal of the theological task.<sup>153</sup>

### E. Barth on Psychology

Barth's main concern about Psychology in Church Dogmatics I/1 and I/2 is that Theology would not degenerate into religious psychology, thus losing sight of God and totally emphasizing the human. Barth objects to any anthropological centre being the basis of the human experience of God's Word.<sup>154</sup> He says the Bible has been quite relativized in Modernist theology by Psychology.<sup>155</sup> He states emphatically that Psychology cannot be the final standard in Theology.<sup>156</sup> He laments the time when dogmatics was psychological speculation and not an orderly dogmatics with an appropriate scientific self-consciousness.<sup>157</sup> He believes human experience of the Word of God does not have to take the form of a psychological study but can be spoken of theologically.<sup>158</sup>

Barth speaks of the presence of Psychology in Theology in mainly negative ways. He says that within theological modernism,

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<sup>152</sup>*ibid.*, p. 11.

<sup>153</sup>*ibid.*

<sup>154</sup>CD I/1, p. 204.

<sup>155</sup>*ibid.*, pp. 253-254.

<sup>156</sup>*ibid.*, p. 285.

<sup>157</sup>Barth, Church Dogmatics, Vol. 1, Part 2, (hereafter: CD I/2), pp. 771-772.

<sup>158</sup>CD I/1, p. 209. Barth does this in his nine point description of Christian religious experience. See below, the sub-section entitled "The Human Cost of the Word of God Experience."

How many of its members could waken up one morning with no particular transformation to find themselves tolerably authentic... religious psychologists!<sup>159</sup>

For Barth, religious psychology could never lead a person to understand what dogma is saying, e.g. the dogma of Christ's deity.<sup>160</sup> He is always perturbed with anyone who usurps God's place in Theology with a social science. Barth says that even though every human witness to the Word of God has a psychological character, this character is not to be stressed. For stressing this psychological side obscures the witness with the obscurity of subjectivity.<sup>161</sup>

Barth particularly does not like how Psychology was used to abstract the personality from the whole person. For instance, he rejects "abstract Jesus-worship" that seeks to make the psychological side of Jesus its object. Barth says there is no psychology of the Redeemer nor of the reconciled.<sup>162</sup> Barth feels that if one studies only the psychology of the Redeemer or the reconciled, then one has not come to terms with the person of the Redeemer nor with the reconciliation of the believer. One cannot divide out the Christian part of a person's life and somehow say Christ has not reconciled these parts of the person to God.

Barth indicates that the presence of Psychology in Theology generally takes away from God's glory and that of the biblical texts. He says the Word of God is not an object to be possessed. If it were, Metaphysics or Psychology could take charge of it.<sup>163</sup> But the Word of God is only an object of human perception because its existence stands over and against the person. Barth says proclamation of the Word should not be measured by psychological theory

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<sup>159</sup>Ibid., p. 253.

<sup>160</sup>Ibid., p. 422.

<sup>161</sup>CD I/2, p. 818.

<sup>162</sup>Ibid., p. 363.

<sup>163</sup>CD I/1, p. 91.

but by the revelation attested in Scripture.<sup>164</sup> Dogmatics has no freedom to become a psychological dogmatics and thus ground itself in anything but the biblical texts.<sup>165</sup> Scripture must be allowed to speak. While Barth says this, he also realizes he is too transcendent at times. He confesses this with particular reference to his commentary on Romans. He says he was reacting too strongly against the historicism and psychologism of his time and had not reflected enough on the "Word become flesh."<sup>166</sup>

While Barth generally defends against what he sees as a watering down of Theology by Psychology, he does not dispute the validity and necessity of Psychology. He believes God's Word is real and can be established psychologically.<sup>167</sup> He believes the human encounter with God is "a concrete event and act" which can "be experienced and established psychologically."<sup>168</sup> Barth even credits one of the biblical authors (Luke) with fine psychological insight.<sup>169</sup> He states that revelation may be grasped psychologically because it is a human phenomenon.<sup>170</sup> Finally, he encourages the dogmatician to become familiar with the thought of the psychologist.<sup>171</sup> Barth does not want the theologian to be ignorant of other disciplines. In fact, he says the theologian must speak to the present age and should thus be a well-informed person not only in Theology but in Psychology, Philosophy, History, Fine Arts, etc. Barth does not want to depreciate the other academic disciplines, he merely wants to respect the integrity and centre of Theology.<sup>172</sup>

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<sup>164</sup> *ibid.*, p. 283.

<sup>165</sup> *CD I/2*, p. 822.

<sup>166</sup> *ibid.*, p. 50.

<sup>167</sup> *CD I/1*, p. 219.

<sup>168</sup> *ibid.*

<sup>169</sup> *CD I/2*, p. 23.

<sup>170</sup> *ibid.*, p. 281.

<sup>171</sup> *CD I/1*, p. 283.

<sup>172</sup> *ibid.*, p. 284.

#### F. Barth on Jung

Barth mentions Jung at least three times in his writings and in works about Barth. One instance is in Busch's biography and two others are in the Church Dogmatics. The one time his name is used in Busch is when Barth had a discussion with a cousin of Jung's about Barth's "splendid father complex."<sup>173</sup> Very little is said about Psychology or psychological insights in Busch's biography of Barth. Even this statement about Barth's father complex does not seem to merit further explanation in Busch.

In the Church Dogmatics, Barth uses the names of Adler and Jung to show that Psychology no longer supports sexual relations as merely an expression of libido; as if sex was, on the one hand, only a physical thing, or on the other, the main thing in life. Barth says:

But even in the medical sphere it has been clarified, in the development characterised especially by the names of Alfred Adler and C. G. Jung, into the general opinion that while the specifically sexual is to be estimated very differently from previous views [particularly that of S. Freud], it must now be understood in relation to the psycho-physical existence of the whole person and not vice versa.<sup>174</sup>

Barth, in the section preceding this long note on Psychology, was arguing for monogamy against the "demonic" nature of casual sex.

The other passage in Barth's Church Dogmatics says a good deal more about how Barth would respond to Jung's work in a conversational setting. This reference also occurs in one of Barth's long small print sections. It takes place in a sub-section called "The True Witness." Job, in this section, is described as a witness of Jesus Christ. Barth then comments on Jung's Answer to Job:

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<sup>173</sup>Busch, p. 68.

<sup>174</sup>CD, III/4, p. 136.

(We may note in passing the most famous of the recent books on Job: Antwort auf Hiob, 1953, by C. G. Jung. From the human standpoint this is a very penetrating study, and incidentally it throws a good deal of light on the psychology of the professional psychologist. As an attempt to explain Job and the Bible, however, it suffers quite hopelessly from the fact that according to his own declaration on p. 15 the author is quite "unashamedly and ruthlessly" giving expression to his very remarkable impressions. Hence he cannot possibly read and consider what is actually there, and his work is quite useless in this regard.)<sup>175</sup>

Barth is saying that Jung's work on Job is too subjective to actually be used in a theological consideration of the book. Jung would probably agree that his Answer to Job was not intended to contribute to the theological discussions around the book. It is a psychological study and not a theological study. Note that Barth does not say the study is subjective drivel, but that "it is a very penetrating study." The question is: If Jung and Barth were to sit down together and talk, would they achieve some kind of productive dialogue between Psychology and Theology?

#### G. Would Jung and Barth Achieve a Dialogue Between Psychology and Theology?

This question is purely speculative but may have some bearing upon the outcome of this work. As was mentioned above, Jung and Barth never did meet and converse. But if they did, would they have achieved a productive dialogue between Psychology and Theology? Each one, if they followed the patterns of their writings, would vie for their own discipline as the controlling one to determine the ground rules of dialogue. Each one, if they followed their theoretical statements, would be affirming the validity and importance of the other's discipline as long as it did not negate the ground rules of their own discipline. Both would argue that the content of their studies constrains them to do no less. Barth would argue in terms of God and revelation. Jung would

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<sup>175</sup>CD, IV/3, p. 384.

argue in terms of the reality of the unconscious and the need for individuation. But in the end I do not think that Jung and Barth would affirm the human experiential parallels between psychological experience and religious experience. They could, if both relaxed the boundaries of their disciplines. They could, if Jung would try to think theologically without condemning the metaphysical statements, and if Barth would try to think psychologically without worrying about God being slighted in some way by doing so. But would they? They probably would not.

## CHAPTER THREE: THE DREAM EXPERIENCE IN JUNG'S PSYCHOLOGY

## I. Foreword

The following chapter is written in psychological language appropriate to Jung's work. My attempt at limiting Jung's writings on the dream experience proved to be a very different exercise than the limiting of Barth's writings on the Word of God experience. Jung's style lends itself to shorter articles and passing reference to his dream theory. This is why the reader will find a large number of articles and letters referred to in chapter four. The only exception to this rule is his lengthy Dream Seminar text. Even this reads more like weekly or monthly class notes (as indeed it was).

The reader is encouraged to keep my chosen limits in mind while reading. Also please note that the structure of chapters three and four have been written to parallel each other so as to foster comparisons and contrasts between the Word of God experience and the dream experience while reading. Judicious use of the table of contents should help the reader see in advance the basis of chapter five's dialogue.

In chapter three, imagine the analysand's experience of dreams. Then read chapter four and imagine the believer's experience of the Word of God. The success of this work depends in part upon the reader's (and author's) ability to listen for these experiences in the midst of metaphysical statements and many academic theories. The key is keeping the whole work of the dissertation and its parts in perspective.

I have chosen to limit the discussion of the dream experience from Jung's Collected Works (CW) in the following way: The essays focused upon in this chapter are those which concentrate on dreams. These are: CW 2, ¶793-862,

"Association, Dream and Hysterical Symptom" (1904-1907); CW 4, ¶64-94, "The Analysis of Dreams" (1909); CW 4, ¶129-153, "On the Significance of Number Dreams" (1910-1911); CW 4, ¶154-193, "Morton Prince, 'The Mechanism and Interpretation of Dreams:' A Critical Review" (1911); CW 8, ¶443-529, "General Aspects of Dream Psychology" (1916/1948); CW 8, ¶530-569, "On the Nature of Dreams" (1948); CW 12, ¶44-331, "Individual Dream Symbolism in Relation to Alchemy" (1936); CW 16, ¶294-352, "The Practical Use of Dream-Analysis" (1934); and CW 18, 416-607, "Symbols and the Interpretation of Dreams" (1961). Also consulted for this chapter is the major work called Dream Analysis: Notes of the Seminar Given in 1928-1930 by C. G. Jung, published 1984, 706 pages. The earlier essays in Volumes 2 and 4 are included mainly to contrast Jung's Freudian years from the rest of his writings.<sup>1</sup> Jung made comments about dreams throughout the Collected Works in essays not devoted specifically to dreams. I have made use of some of these comments.

I do not propose to give a comprehensive statement of Jung's understanding of dreams. For this, one may consult, for example, Mary Ann Mattoon's Understanding Dreams (1984) or James Hall's Jungian Dream Interpretation (1983) or Maria Mahoney's The Meaning in Dreams and Dreaming (1966).

I do intend to emphasize three things which are central to setting up a dialogue between Jung and Barth on dreams and revelation. These are: the question of the unconscious, the experience of unlimitedness in dreaming and several aspects of dream interpretation. In this chapter and the following chapter, human benefits and costs will be presented.

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<sup>1</sup>Note particularly Jung's critical review of Morton Prince. Here Jung defends Freud's dream interpretation against what Jung considers a shallow critique by Prince.

## II. Introduction

The breadth of Jung's research into the dream experience and the centrality it plays within his works indicates how important Jung sees the dream experience to be within human existence. By way of introduction into Jung's ideas about the dream experience, let us look at some of Jung's insights into dreaming.

Jung gives an image of dreaming which seems to capture a lot of what goes on within the experience. This image I call the cinematography of the psyche. Jung says the dream is a "spontaneous self-portrayal, in symbolic form of the actual situation in the unconscious."<sup>2</sup> The dream experience brings one into the theatre of the unconscious where one must either attend and/or participate.

Like Freud's "royal road to the unconscious," Jung sees dreams as an invitation into the inner life of the psyche:

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extends.<sup>3</sup>

Jung uses an image from his own important dream of going deeper and deeper into his own house by finding doors which lead to ongoing cellars.<sup>4</sup> The image is a way to express that dreams give a greater point of view than consciousness.<sup>5</sup>

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<sup>2</sup>CW 8, ¶505.

<sup>3</sup>CW 10, ¶304.

<sup>4</sup>MDR, pp. 158-159, CW 18, ¶485.

<sup>5</sup>CW 8, ¶493.

The dream is a living thing.<sup>6</sup> It touches not only the dreamer but, when it is recorded or merely recounted, it touches the lives of those who hear it and try to understand it. Somehow it also touches others who are close to the people affected by the process of dream interpretation. For example, some of the children of the Dream Seminar participants began drawing symbols which directly corresponded to the symbols discussed in the seminar.<sup>7</sup> Besides these more unusual events, dreams are generally a moving experience. Jung says "they express us and we express them."

Dreams produce symbols. A section will be devoted to the importance of symbols later in the chapter. Dreams produce symbols in order to "attempt to bring our original mind back to consciousness."<sup>8</sup> The dream experience is a way to become aware of one's individual and collective evolution. "Original" is used in this sense, i.e. one's origins. "Dreams bring up our 'original' nature, instincts and peculiar ways of thinking" as a way to compensate for our "modern" mode of consciousness.<sup>9</sup> Dreams are:

...a sort of language that acts as a bridge between the way in which we consciously express our thoughts and a more primitive, more colourful and pictorial form of expression--a language that appeals directly to feeling and emotion.<sup>10</sup>

This is why the cinematography image is so apt. But dreams are experienced as more real than movies, usually do not seem to last two hours or more and

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<sup>6</sup>Dream Seminars, 28 November 1928, p. 44. Jung first uses the word "synchronism" or later "synchronicity" to describe meaningful coincidence of physical and psychic events which in this case was the reception of a postcard on the meaning of bullfights which had been discussed in the seminar the day before.

<sup>7</sup>*Ibid.*, 27 November 1929, p. 401ff. Cf. also the example of an 8 year old boy "who dreamt the whole erotic and religious problem of his father," in CW 16, ¶106. "The father could remember no dreams at all, so for some time I analysed the father through the dreams of his eight year old son."

<sup>8</sup>CW 18, ¶591.

<sup>9</sup>*Ibid.*, ¶586.

<sup>10</sup>*Ibid.*, ¶469.

often have more purpose than entertainment. So a more appropriate image might be the holographic video, although this too has an air of science fiction unreality.

Dreams contain a wide variety of experience. These include: "ineluctable truths, philosophical pronouncement, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, telepathic visions," not to mention wish-fulfillments.<sup>11</sup> Dreams are funny and serious.<sup>12</sup> They are "a fragment of psychic and involuntary activity."<sup>13</sup>

What should people ask of their dreams? Should they ask, "Why does the dream happen?", which is the causa efficiens or the causality question, or should they ask, "To what purpose does the dream happen?", which is the causa finalis or finality question.<sup>14</sup> Jung opted for the latter because he was more interested in what effect the dream was meant to have than how the unconscious used the dreamer's memories to construct the dream.<sup>15</sup>

Jung says two essential things about dreams. First, dreams are physiological facts which are generally used to compensate conscious existence.<sup>16</sup> Second, dreams reveal things of utmost importance from the unconscious, perhaps all things of fundamental importance are dreamed of.<sup>17</sup> It then comes as no surprise for many people that dreams are their most valuable treasure.<sup>18</sup>

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<sup>11</sup>CW 16, ¶317.

<sup>12</sup>Dream Seminars, 5 December 1928, p. 59.

<sup>13</sup>CW 8, ¶532.

<sup>14</sup>CW 8, ¶456, 530.

<sup>15</sup>*ibid.*, ¶462.

<sup>16</sup>CW 16, ¶304, Dream Seminars, 7 November 1928, p. 4. Reference will be given throughout the chapter to Jung's understanding of dreams as compensatory.

<sup>17</sup>Dream Seminars, 22 May 1929, p. 224.

<sup>18</sup>*ibid.*, 25 June 1930, p. 702.

### III. The Givenness of Dreaming

Dreaming is a universal natural human phenomenon. Everyone, at some point, has remembered a dream. Dreaming, then, is a given of human existence. Whether or not one frequently remembers one's dreams is important, but is not decisive in establishing the universality of the experience.

Jung gave four reasons to one of his correspondents as to why people sometimes do not remember their dreams.<sup>19</sup> The first reason is that the dreamer has no interest in her inner mental life and therefore does not pay attention to it. The second reason for a lack of dreams is that one has not yet dealt with the conscious side of the problem enough. The third reason is that the dreams have emigrated to someone else in the personal environment, such as a family member.<sup>20</sup> The final reason can be a mental condition, in which dreams are redundant. In this case, the neurosis or psychosis says what the dreams would say. Jung also adds that light sleep is a favorable condition for remembering dreams.

If one does not remember one's dreams, then what good are they? One theory suggests dreaming is a sorting and filing of memory images, using the model of the brain as a computer.<sup>21</sup> Even if one does remember one's dreams, but cannot understand them, then what good are they? Jung suggests dreams work without conscious understanding.<sup>22</sup> Dreams can be understood in a subliminal way. In fact, that is mostly how they work. Jung says that understanding

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<sup>19</sup>Letters, Vol. 2, p. 514.

<sup>20</sup>See footnote #7 above.

<sup>21</sup>Evans, Christopher. Landscapes of the Night: How and Why We Dream. Edited by Peter Evans. New York: Viking Press, 1984. This also accounts for the widespread occurrence of dreaming within animals.

<sup>22</sup>CW 18, ¶476.

...is not an exclusively intellectual process for, as experience shows one may be influenced, and indeed convinced in the most effective way, by innumerable things of which one has no intellectual understanding.<sup>23</sup>

He says the truth of this statement is illustrated by the effectiveness of religious symbols.

So if dreams work without a person's conscious understanding of them, why bother with them at all? Most people do not bother themselves with them. Jung says, "Only when a dream is very impressive, or repeats itself often," then "interpretation and conscious understanding become desirable."<sup>24</sup> It is as optional to pay attention to one's dream as it is to pay attention to corporeal symptoms. It becomes imperative to interpret them in pathological cases.<sup>25</sup> In any case, what benefit is there in ignoring one's dreams?

#### A. Are Dreams Meaningful?

If one sees dreams as meaningless, then it makes good sense not to pursue them in any way. Jung spent over fifty years investigating natural symbols. He came to the conclusion that dreams are not stupid and meaningless. On the contrary, he found they provide people with the most interesting information if people are willing to take the time to understand their symbols.<sup>26</sup> From early on in his work, Jung made the hypothesis that "dreaming has a meaning, like everything else we do."<sup>27</sup> In the Dream Seminars he states this hypothesis as fundamental.<sup>28</sup> In the last essay he wrote on dreams, he

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<sup>23</sup>CW 8, ¶468.

<sup>24</sup>CW 18, ¶476.

<sup>25</sup>ibid.

<sup>26</sup>CW 18, ¶604.

<sup>27</sup>CW 4, ¶65.

<sup>28</sup>Dream Seminars, 14 November 1928, p. 16.

says "...there is no previous assumption [about dreams] except that they somehow make sense."<sup>29</sup> He agrees with Freud in saying:

The dream...is an autonomous and meaningful product of psychic activity, susceptible, like all other psychic functions, of a systematic analysis.<sup>30</sup>

These "spontaneous products of the psyche" can and should be investigated. For they have not only personal meaning but collective meaning as well.

Jung says "to concern ourselves with dreams is a way of reflecting on ourselves--a way of self-reflection."<sup>31</sup> By and large, dreams apply only to the individual. Nothing is more individual than a dream. But,

As individuals we are not completely unique, but are like all other people. Hence a dream with a collective meaning is valid in the first place for the dreamer, but it expresses at the same time the fact that one's momentary problem is the problem of other people.<sup>32</sup>

Jung adds the practical importance of this as recognizing that one is not alone with one's problem, but shares it along with many others. In this case, the dream often contains mythological motifs. The meaning of the dream no longer is the strict concern of the individual. In a sense it becomes "the common property of humanity."<sup>33</sup>

#### B. The Question of the Unconscious

"Dreams are the direct expression of unconscious psychic activity."<sup>34</sup> The hypothesis of the unconscious is the ground for dream analysis.<sup>35</sup> If the unconscious is denied, dreams are useless, "meaningless conglomerations of

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<sup>29</sup>CW 18, ¶444.

<sup>30</sup>CW 4, ¶65.

<sup>31</sup>CW 10, ¶318.

<sup>32</sup>ibid., ¶323.

<sup>33</sup>ibid., ¶322. It at least becomes the common property of the interpreting community.

<sup>34</sup>CW 16, ¶295.

<sup>35</sup>ibid., ¶294.

fragments left over from the day."<sup>36</sup> If the unconscious is affirmed, dreams become the avenue to this unconscious.<sup>37</sup>

Jung found in his numerous dream analyses that the contents of dreams are "peculiarly independent of our consciousness."<sup>38</sup> He notes that people's expectations are not answered in dreams nor can people influence them or invent them. Jung suggests that dreams are "objective facts" (like corporeal symptoms) which are exceedingly more valuable than conscious statements because "they cannot cheat."<sup>39</sup> These objective facts are products of an "objective psyche." The objective psyche is the unconscious. The subjective psyche is consciousness.<sup>40</sup> Jung gives a short defense of "the unconscious" or "the objective psyche:"

No matter how low one's opinion of the unconscious may be, the unconscious is at least on a level with a louse, which, after all, enjoys the honest interest of the entomologist. As to the alleged boldness of the hypothesis that an unconscious psyche exists, I must emphasize that a more modest formulation could hardly be imagined. It is so simple that it amounts to a tautology: a content of consciousness disappears and cannot be reproduced. The best we can say of it is: the thought (or whatever it was) has become unconscious, or is cut off from consciousness, so that it cannot even be remembered. Or else it may happen that we have an inkling or hunch of something which is about to break into consciousness: "something is in the air," "we smell a rat," and so on. To speak under these conditions of latent or unconscious contents is hardly a daring hypothesis.<sup>40</sup>

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<sup>36</sup>Ibid.

<sup>37</sup>Dream Seminars, 7 November 1928, p. 3.

<sup>38</sup>Ibid., p. 4.

<sup>39</sup>Ibid.

<sup>40</sup>CW 12, ¶48. See below for the distinction between the personal and collective unconscious.

<sup>40</sup>CW 18, ¶444.

The unconscious, then, is a "multitude of temporarily eclipsed contents which, as experience shows, continue to influence the conscious processes."<sup>41</sup> The unconscious is also the home of archetypes and symbols.<sup>42</sup>

Jung stresses the autonomous power of the unconscious. "The objective psyche is independent in the highest degree."<sup>43</sup> While the conscious mind allows itself to be trained like a parrot, the unconscious does not.<sup>44</sup> The unconscious remains beyond subjective control. People can listen to it, but may not meddle. The unconscious interferes with conscious living. If one is flippant in one's conscious attitude toward the unconscious, then one may get nightmares, presumably to let one know of its power.<sup>45</sup> If one is afraid of the unconscious, then it disappears and works in the dark. The trick is to have a "right appreciation" of the unconscious.<sup>46</sup>

Jung often talks about the unconscious as if it had a personality. The unconscious complexes can use people as marionettes.<sup>47</sup> He says the dream analyst and analysand is "dependent on the goodwill of the unconscious."<sup>48</sup> The unconscious is "the spirit working within us without our consciousness."<sup>49</sup> The unconscious balances the conscious attitudes of the dreamer according to the law of enantiodromia.<sup>50</sup> It manipulates those who are unaware of its presence.

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<sup>41</sup>Ibid., ¶446.

<sup>42</sup>See below, "The Experience of Unlimitedness in Dreaming."

<sup>43</sup>CW 12, ¶50.

<sup>44</sup>Ibid., ¶51.

<sup>45</sup>Dream Seminars, 15 May 1929, p. 205.

<sup>46</sup>Ibid.

<sup>47</sup>Ibid., 22 May 1929, p. 217.

<sup>48</sup>Ibid., p. 220 and CW 18, ¶541.

<sup>49</sup>Ibid., p. 223.

<sup>50</sup>Ibid., pp. 223-224.

For those who do not accept the existence of the unconscious, Jung suggests reasons why this is so:

It is easy to believe that one is master in one's own house, but, as long as we are unable to control our emotions and moods, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into our arrangements and decisions, we are certainly not the masters.<sup>51</sup>

Besides not being willing to acknowledge a lack of control, people are afraid of admitting the existence of the unconscious because it is irrational, incomprehensible, shadowy.<sup>52</sup> It alienates and isolates the dreamer. Jung accuses those who say there is no unconscious of misoneism, the fear of the new and unknown.<sup>53</sup> Many who do not accept the unconscious are those who prefer a safe persona to their real identity.<sup>54</sup>

Whatever else the unconscious may be, it is a natural phenomenon that produces symbols which prove to be meaningful.<sup>55</sup> These symbols in large part are found in dreams. The unconscious thus transmits its reaction to the conscious mind mainly through the media of dreams which are beyond the control of consciousness.<sup>56</sup>

Jung often uses images for the unconscious of an authority that guides, but says the unconscious does not advise, but "merely show things as they are, giving important information as to the inclination of one's nature."<sup>57</sup> For instance, he says the unconscious is a compass or guide or oracle.<sup>58</sup> He will use language such as "what the unconscious is surely trying to bring about is..."

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<sup>51</sup>CW 18, ¶560.

<sup>52</sup>CW 12, ¶157.

<sup>53</sup>CW 18, ¶439.

<sup>54</sup>Dream Seminars, 7 November 1928, p. 13. Persona, "in Jungian terminology is the official, professional, or social face we present to the world."

<sup>55</sup>CW 18, ¶603.

<sup>56</sup>ibid., ¶512, 603.

<sup>57</sup>Dream Seminars, 16 October 1929, p. 309. See also 15 May 1929, p. 208.

<sup>58</sup>ibid.

or "...[this is] why the unconscious is trying to bring up a new stability, a new order."<sup>59</sup> Jung even says he is able to learn the language of the patient and follow the gropings of his unconscious towards the light.<sup>60</sup> The unconscious clearly guides. Why Jung wants the unconscious to be purely neutral and information giving is not clear.<sup>61</sup>

Jung uses communication images to talk about the unconscious. The unconscious is a real communicator. Dreams are the speech of the unconscious.<sup>62</sup> The unconscious speaks an international language.<sup>63</sup> This is important, given the international character of both the dreamer's experience and the participants in the seminars. Dreams give the actual situation in the unconscious.<sup>64</sup> They are messengers sent up from the unconscious to show what is actually going on there.<sup>65</sup> The message(s) is more important than people think, because it is not a message from the ego but from the Self, from the collective unconscious which is "the unitary soul of humanity."<sup>66</sup> Dreams then are the speech of the Self.

A dream is a product of the total psyche.<sup>67</sup> Dreams, being highly spontaneous and objective, compensate the conscious situation with a totally different point of view.<sup>68</sup> The unconscious proceeds in an instinctive way that is not rational and in a poetic, not prosaic way.<sup>69</sup>

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<sup>59</sup>Ibid., 12 February 1930, pp. 471-472.

<sup>60</sup>CW 18, ¶518.

<sup>61</sup>Dream Seminars, 15 May 1929, p. 208 and CW 16, ¶329.

<sup>62</sup>CW 16, ¶317 and Dream Seminars, 29 January 1930, p. 448. Note in this context as well, "the same unconscious...leads the dreamer..."

<sup>63</sup>Dream Seminars, 12 December 1928, p. 70.

<sup>64</sup>CW 8, ¶505.

<sup>65</sup>Dream Seminars, 22 May 1929, p. 224.

<sup>66</sup>CW 10, ¶318. See below for a further discussion of the Self and the collective unconscious.

<sup>67</sup>CW 8, ¶527.

<sup>68</sup>CW 7, ¶210; CW 8, ¶482; CW 12, ¶48 and CW 8, ¶469.

<sup>69</sup>CW 18, ¶545.

Dreams have two aspects which correspond to the two sides of the unconscious. One is the personal and the other is the archetypal.<sup>70</sup> These correspond to the personal and collective unconscious. The former includes repressed personal material and infantile wishes.<sup>71</sup> The latter includes "symbolical images which we also come across in the mental history of humanity," i.e. mythological motifs or mythologems that Jung calls "archetypes."<sup>72</sup> When the archetypes are found in a dream, this indicates it is a "big" dream which means it has a collective as well as a personal application. Jung says they usually come during the critical phases of life, i.e. early youth, puberty, the onset of middle age (thirty-six to forty) and within sight of death.<sup>73</sup>

According to Jung, the unconscious is a powerful entity with which to come to terms. Whether one tries to understand or encounter it with the language of reification or personification does not matter. The important thing is to recognize its existence and power. Jung says Western people are unlikely to do so because "the recognition of the essential irrationality of the universe has not yet filtered into our Western Weltanschauung."<sup>74</sup>

#### IV. The Dream Process

##### A. The Dreaming Itself

Dreams are unconscious art. They generally prefer pictorial and picturesque language to colourless and merely rational statements.<sup>75</sup> Dream

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<sup>70</sup>ibid., ¶595.

<sup>71</sup>ibid.

<sup>72</sup>CW 8, ¶554-555.

<sup>73</sup>ibid.

<sup>74</sup>Dream Seminars, 29 January 1930, p. 448.

<sup>75</sup>CW 18, ¶464.

language uses parable, simile and similar artistic forms to convey their enigmatic messages.<sup>76</sup>

Each dream is a little drama.<sup>77</sup> It has a preamble, a dramatic situation, a catastrophe and a solution. Taken as a dream series, one can find an overall movement, a spiral movement. "One is able to get a much better impression of dream analysis when one can follow a series of the same person."<sup>78</sup> "Dreams are very marvellous. They stop just where a great artist would leave the drama."<sup>79</sup> Jung says these things about the dream series of the forty year-old businessman in the Dream Seminars, but is saying these things to teach about dreams in general.

#### 1. The Experience of Limitedness in Dreaming

Dreaming is uniquely individual.<sup>80</sup> It comes almost exclusively from the dreamer's life context. Many dreams and symbols or motifs are typical, but most are individual and atypical.<sup>81</sup> Dream images in large part come from the person's daily life. These images are used to compensate consciousness, or to teach consciousness that there are other areas of life with which to come to terms.

Jung says the unconscious uses the things which are most repugnant to the modern intellectual. It uses "illusions, childish fantasies, archaic thought forms, [and] primitive instincts."<sup>82</sup> He says it is like "...they intended to bring back all the old primitive things from which the mind freed itself in the course of its

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<sup>76</sup>CW 8, ¶474 and CW 16, ¶325.

<sup>77</sup>Dream Seminars, 9 October 1929, p. 299.

<sup>78</sup>ibid.

<sup>79</sup>ibid., 30 January 1929, p. 101.

<sup>80</sup>CW 4, ¶67.

<sup>81</sup>CW 18, ¶477.

<sup>82</sup>ibid., ¶591.

evolution..."<sup>83</sup> These would be the most likely tools used to influence the cool scientific consciousness of the modern age.

Dreams also shock the dreamer by their emotionality. They particularly shock the thinking type.<sup>84</sup> All this is intended to compensate the lopsided superior or comfortable mode of being in the world. Jung puts it this way:

Dreams seem to consider it their main task to bring back a sort of recollection of the prehistoric as well as the infantile world right down to the level of the most primitive instincts, as if such memories were a priceless treasure.<sup>85</sup>

The apparent "priceless treasure" is the ability to augment one's adult life by the recognition of one's infant life which is carried within throughout life. Jung noted that the recovery of the infantile memory gap "brings an increase in vitality and well-being."<sup>86</sup> Presumably this is because one now is more aware of the whole life process rather than small present pieces.<sup>87</sup> It is a small installment of the wholeness Jung talks about in the individuation process.

## 2. The Experience of Unlimitedness in Dreaming

Dreams contain much which is not personal memory. They contain new thoughts which have not yet become conscious.<sup>88</sup> While dreams contain much that is individual, they also contain much that is transpersonal. Powerful images are experienced as unlimitedness. The limitedness of ego consciousness is

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<sup>83</sup> *ibid.*

<sup>84</sup> Jung developed a system of personality typology which includes four basic psychological functions: thinking, feeling, intuition and sensation as well as two basic psychological attitudes: extroversion and introversion. Those unacquainted with this system should consult CW 6, Psychological Types, or any of the basic introductions to Jung's psychology, i.e. Frieda Fordham's Introduction to Jung's Psychology or Aniela Jaffé's Introduction to the Psychology of Jung.

<sup>85</sup> CW 18, ¶593.

<sup>86</sup> *ibid.*

<sup>87</sup> *ibid.*, ¶594.

<sup>88</sup> CW 18, ¶449.

surpassed in the dream reality.<sup>89</sup> Jung talks about this experience in at least five different ways. These five include the following: symbols, archetypes, the numinous, the Self and the Voice. We shall investigate these as they relate to dreaming.<sup>90</sup>

#### a. Symbols

Jung often mentions how dreams attempt to balance the lopsidedness of the conscious mind.<sup>91</sup> Dreams do not use logic to accomplish this. They stretch the dreamer's imagination and use the profound polysemy of symbols to accomplish the compensation. Unlike signs, symbols are so polysemic that their exact meaning cannot be pinned down. They work unconsciously on the person attracted by them, interested in them or committed to what they symbolize. Jung puts it this way:

What we call a symbol is a term, a name, or an image which in itself may be familiar to us, but its connotations, use, and application are specific or peculiar and hint at a hidden, vague or unknown meaning....A term or image is symbolic when it means more than it denotes or expresses. It has a "wider" unconscious aspect--an aspect that can never be precisely defined or fully explained.<sup>92</sup>

The reason it is important to understand what symbols are, or at least what they do, is that "dreams are the commonest and universally accessible source for the investigation of the human symbolizing faculty."<sup>93</sup> Dreams remain "the chief source of all our knowledge about symbolism."<sup>94</sup>

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<sup>89</sup>CW 10, ¶304f.

<sup>90</sup>These five subjects are more fully and broadly discussed in Andrew Samuels' Jung and the Post-Jungians. See particularly chapter 2 "Archetype and complex" and chapter 4 "The self and individuation."

<sup>91</sup>CW 18, ¶430.

<sup>92</sup>ibid., ¶416-417.

<sup>93</sup>ibid., ¶431. Other common sources for symbols are "psychoses, neuroses, myths and products of the various arts."

<sup>94</sup>ibid.

Jung states that symbols, unlike signs, cannot be invented. They are produced unconsciously and spontaneously in dreams. Dreams speak to the individual with collective symbols. These are found mainly in religions. They have been "the objects of careful and quite conscious elaboration and differentiation" in religious dogma.<sup>95</sup> Jung says these représentations collectives are revelations in the sense that they originate in dreams and fantasies.<sup>96</sup> With this connection to religion one can see the experience of collective symbols in dreams is often one of unlimitedness.

#### b. Archetypes

Jung's study of représentations collectives or mythological motifs, which he chose to study in order to better understand dream imagery, led him to postulate unrepresentable, inherited "primordial images" or what Freud had called "archaic remnants."<sup>97</sup> He calls these "archetypes." He postulates these entities partly on the basis of children's dreams. The dream series of a ten-year old girl contained images that could not be traced to anything the parents remembered about the child's experience.<sup>98</sup> Jung says these images are the best examples of spontaneous production of archetypal images. He says these are the images children have who live in a milieu where one can be fairly certain there is no knowledge of the tradition portrayed in the dream.

Like instincts, the archetypes, the collective thought patterns of the human mind, are innate and inherited.<sup>99</sup> They function about the same way universally in everyone. They are "primordial vessels in which you express

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<sup>95</sup>ibid., ¶481.

<sup>96</sup>ibid.

<sup>97</sup>ibid., ¶523. Archetypes are "unrepresentative" or unknowable in themselves but knowable through symbolic expression.

<sup>98</sup>ibid., ¶524ff.

<sup>99</sup>ibid., ¶539.

anything mental or psychological."<sup>100</sup> They "appear as image and emotion, the image charged with numinosity, i.e. psychic energy."<sup>101</sup> They communicate in a far more dynamic way than the conscious spoken or written word. They speak to the dreamer as if they were people within. Jung notes the autonomy of the archetypes is often felt profoundly within the dream experience as well as within neurotic behaviour.<sup>102</sup> Their "otherness" or numinosity causes many people to seek to understand the meaning of their dream experience.

### c. The Numinous

Strictly speaking, all of the phenomena in this "unlimitedness" section are numinous. Archetypes, the Self and the Voice are always numinous. Symbols are often numinous. But there is a category of numinosity which seems to be most often described by "personal deity." This personal deity or "God-image" or "God-concept" often will come in dreams to those who are not currently religious.<sup>103</sup>

Jung thinks that numinous factors cannot be dismissed on rational grounds. He does not speculate on the metaphysical entities behind the numinous experience, he only asserts the existence of the experience. He also says that the scientific mindset of the modern age is responsible for stripping "all things of their mystery and numinosity" and leaving nothing holy any longer.<sup>104</sup> Jung feels this trend is dehumanizing.<sup>105</sup> He sees the compensations for it in the dreams of his patients.

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<sup>100</sup>Dream Seminars, 20 February 1929, pp. 132-133.

<sup>101</sup>CW 18, ¶589.

<sup>102</sup>ibid., ¶546, 560.

<sup>103</sup>CW 8, ¶528.

<sup>104</sup>CW 18, ¶582.

<sup>105</sup>ibid., ¶585.

For instance, the businessman's dream series has a personal deity in it in several forms. One form comes from the archetype of the puer aeternus, or eternal child. Jung says this boy which appears in the businessman's dream is revelation from the unconscious.<sup>106</sup> He also says that this child represents the dreamer's "most devoted attempt to get at his own truth, his most devoted enterprise in the creation of his future; his greatest moral effort."<sup>107</sup> One can see Jung playing the dreamer and the unconscious against each other most acutely in these passages. On the one hand, one is totally at the mercy of the unconscious. On the other, one makes efforts to control one's destiny. According to Jung, the dreamer "has 'castrated' his God, his divine voice..." in how he reacts to the numinous in his dream.<sup>108</sup> Then he says the divine presence confronts him as a little child, as the grace of God comes in a sudden revelation, showing him the futility of all but the way of individuation, the way of psychological health.<sup>109</sup> Elsewhere Jung says:

...when despair has reached its climax, God reveals himself, which is simply a psychological truth....He [the dreamer] cannot get away from it. He confesses that he knows nothing to do about it, so he simply gives up and that is the favourable moment for the manifestation of the unconscious.<sup>110</sup>

Jung plainly says that there is another who speaks from within.<sup>111</sup> The Church, according to Jung, has long known of somnia a Deo missa, i.e. dreams sent from God.<sup>112</sup> But before Jung is condemned as a theologian let his

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<sup>106</sup>Dream Seminars, 20 March 1929, p. 186.

<sup>107</sup>Ibid., 19 June 1929, p. 279.

<sup>108</sup>Ibid.

<sup>109</sup>Ibid., 21 May 1930, p. 618; 19 March 1930, p. 549 and 7 May 1930, p. 570.

<sup>110</sup>Ibid., 18 June 1930, p. 680.

<sup>111</sup>CW 10, ¶325, my underline.

<sup>112</sup>CW 18, ¶437.

understanding of deity be made clear. He says "deity is a personification of an autonomous factor."<sup>113</sup>

Everything that is resisting us in our psyche is a god or a daemon because it does not conform to our wishes.<sup>114</sup>

Jung says people today no longer believe in authoritarian revelation. He agrees that revelation is no longer the way to go. Instead one should "rather honestly attempt to answer psychological facts with scientific devotion."<sup>115</sup> God, as the autonomous complex, can be reintegrated into the psyche.<sup>116</sup> Jung makes this clear in his Answer to Job, but he also says it as early as the Dream Seminars.<sup>117</sup>

To sum up, the numinous is there in the dream to balance the modern materialistic mindset. It comes across as deity to impress upon the dreamer the importance of listening to the unconscious. It is part of the equipment of the psyche to bring wholeness and health to the dreamer.

#### d. The Self

All the archetypes exist in part to help the individual toward wholeness.<sup>118</sup> The persona is there to remind the person not to confuse genuine identity with social role. The anima/animus is there to remind the person of their positive need of the opposite sex. The shadow is there to show those who consider themselves healthy their sickness and those who are without self-esteem their positive traits.

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<sup>113</sup>Dream Seminars, 20 March 1929, p. 180.

<sup>114</sup>*ibid.*, p. 182.

<sup>115</sup>*ibid.*, pp.183-184. Note here his optimism regarding "scientific devotion," which later cooled in the comments found in his 1961 article.

<sup>116</sup>*ibid.*, 5 February 1930, p. 462.

<sup>117</sup>*ibid.*, 7 May 1930, p. 582.

<sup>118</sup>If the reader is not familiar with the main archetypes, please consult the introductory books mentioned above.

Of all the archetypes, the one which is dedicated to wholeness is the Self. The Self is the centre of consciousness and the unconscious as the ego is the centre of consciousness.<sup>119</sup> It is the treasure in the unconscious. It is the overseer of individuation.<sup>120</sup> It is the "most supreme thing, the greatest idea" and experiencing it cannot be distinguished from what people call the experience of God.<sup>121</sup> Jung says it is humbling to realize that there are things within people that are superior to themselves, such as the Self, which is the idea of a hypothetical new centre superior to the conscious one.<sup>122</sup>

Much has been written by Jung on the significance of the Self. One can find references to it throughout the Collected Works. Volume 9/ii of the Collected Works is devoted to the Self and is called Aion: Researches into the Phenomenology of the Self (1951). In this work, Jung explains the relationship among the ego, the shadow, the syzygy of anima and animus and the Self. He also explains how Christ is the Western symbol of the Self in that he is confessed to be the exact image of God. He is the Son of God, the heroic one who lived a life of wholeness among his people, and who did not waver from his vocation, even while facing the death penalty. Although the figure of Christ has not integrated the shadow (Anti-Christ or the Devil), Jung still posits the God-man as the exemplar of the archetype of the Self. Jung then expounds upon the sign of the fish and its psychological meaning in Christianity, Alchemy and Gnosticism. This includes Jung's psychological explanation for the current

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<sup>119</sup>CW 12, ¶44.

<sup>120</sup>ibid., ¶163.

<sup>121</sup>Dream Seminars, 26 June 1929, p. 289 and CW 9/ii, ¶73.

<sup>122</sup>ibid., 5 June 1929, p. 253.

fading Christian age or aeon, the Platonic month of Pisces, the fish swimming in opposite directions.<sup>123</sup> From this comes the title of aeon or in Greek aion.

The Self reveals itself through symbols of unity and totality.<sup>124</sup> Jung found these mainly to be symbols of quaternary and mandalas. In the Dream Seminars, the Self took on the symbol of the hermaphrodite. This strange singer was interpreted to be "the intimation of a superior guiding factor, of a superior self."<sup>125</sup> The Self is the unexpected combination of opposites which forms the whole. It is the maturity of balance and the assurance of a life purpose understood and being achieved. It is radical commitment to individuality (not individualism) which deals with itself to free itself for community and global concern.

And dreams reflect the Self.<sup>126</sup> In fact, the dream context is the most suitable place for the Self to communicate. Visually, it communicates mainly through mandalas and quaternary. Audibly, it communicates through the Voice.

#### e. The Voice

Jung says that although dreams generally try to inform the dreamer and not command him, the Voice is an exception. The Voice, in a way that is final and indisputable, expresses a personal truth that is beyond all doubt.<sup>127</sup> What the authority of the Voice is or where it comes from is a big question.<sup>128</sup> Jung had many discussions with theologians, but found them most dissatisfying.<sup>129</sup>

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<sup>123</sup>In connection with this idea of the coming new age, one should note the "New Age Movement," which made international news with its "harmonic convergence" of August 16, 1987.

<sup>124</sup>CW 9/ii, ¶159.

<sup>125</sup>Dream Seminars, 14 May 1930, p. 593.

<sup>126</sup>CW 10, ¶318.

<sup>127</sup>CW 12, ¶1113.

<sup>128</sup>Dream Seminars, 5 March 1930, p. 510.

<sup>129</sup>Ibid., p. 511.

When it became clear that the dreamer from the Dream Seminars had experienced the Voice, Jung would have liked to tell him that this was the Voice of his god, but Jung was sure that the man would simply respond "Je n'ai pas besoin de cette hypothèse."<sup>130</sup> Jung said that people are "utterly disinclined to believe that anything can happen in their psychology which would amount to a superior power."<sup>131</sup>

It seems that an important part of analysis in general and particularly in dreams is a recognizing of one's personal deity, if there is one and if one has what it takes to recognize it as such. In regard to the dreamer of the Dream Seminars and probably in general as well, Jung says:

...the voice in his dream was ...the command of a superior power ...when I reach the conclusion that the voice is God's, according to all our wits, that is a pretty big statement....just as all our remote primitive ancestors have believed that the voice of dreams is the voice of God, so here the voice of God has spoken...<sup>132</sup>

If this were remotely true, one would think that the dreamer might at least pay careful attention to this Voice. But although the dreaming event was significant in itself, the interpretation of the event by the dreamer significantly thwarted any therapeutic benefit from coming about. This underlines the intersection of the experiences of the limited and the unlimited as always being central. The dream experience encompasses more than the dreaming itself.

#### B. The Recording of the Dream

Although Jung does not say anything in the Dream Seminars about the written text he obviously has before him, this text is essential to the understanding of the dream. Jung either had the dreamer's text before him or

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<sup>130</sup>ibid., p. 510, which means, "I have no need of this hypothesis."

<sup>131</sup>ibid.

<sup>132</sup>ibid., pp. 510, 505.

his own notes on the dream series. How else could he remember the details of a series of thirty dreams during the course of a seminar lasting almost three years? It is clear that Jung's notes must have contained three important things.

These three things are: an account rendered in as much detail as possible of what happened in the dreaming, any personal associations that come to the mind of the dreamer regarding any individual images or series of images within the dream, and finally, the conscious life context surrounding the dreaming. Throughout the Dream Seminars, Jung gives detailed accounts of the dreamer's dream. He then adds the dreamer's personal associations and life context to help the people in the seminar interpret the dreams.

The significance of the written recording of the dream(s) should never be underestimated. Dreams are highly personal and individual, and they speak mainly to the dreamer. Yet once they are written down, they take on a life of their own. This is a parallel to the artist's work of art taking on significance in itself. Without knowing the artist's life one can enjoy the work, but with a knowledge of the artist's life, one can often see the depths of what the work is communicating.

The text taking on a life of its own happens when the written dream is shared only with the analyst. It happens when the dream is shared with only a family member or friend. It happens when it is shared in a seminar. It happens whenever it is shared. At that moment, an interpreting community is formed with the text at the centre. This happens wherever two or more are gathered around the written text.

This is going slightly beyond Jung at this point, but it is important to note what the process is that underlies the ability to interpret the dream. It is important also to note that the limited record of the personal, individual experience of dreaming can be used in a transpersonal, unlimited way. Take,

for example, the case of the dream series recorded in the Dream Seminars. A single Swiss businessman recorded his dreams back in 1928 or before. Jung and his students, in turn, recorded them in the Dream Seminars. Thousands have gained the benefit of an interpreting community looking at those texts; or if one prefers to see the dream series as the one text, then we might use the word "text" for the whole series.

Jung would remind the reader that every human utterance has an incredible history behind it.<sup>133</sup> This is the nature of language which evolves and carries history within itself. It is also the nature of consciousness. Cave paintings and recorded dreams have a lot in common. Both lead the third party who is trying to make sense of them to reflect not only on what that other life is like, but on their own life as well. This is the only way people can communicate with each other, by trying to make parallels in their life experiences. At least one tries to imagine the other's life experience, while always being limited to what one's own life experience is. This correlation of inner and outer experience, of personal life and others' lives, is not only contemporary but historical as well. As we converse with our contemporaries and as we read of the lives of those long dead, we seek to learn from others' life experiences, to learn how different or how similar our lives are. This is the unlimited connection between the inner personal history and the outer transpersonal history of the world. This is why Jung always tried to find some movement in history which would help illuminate the inner psychological movement of the individual, particularly the dream experience. This is what led him to study the obscure areas of Alchemy, Gnosticism and other esoteric religion/philosophy. He knew all human life experience is connected.

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<sup>133</sup>Dream Seminars, 12 December 1928, p. 69.

He also knew the difference between experiencing a dream (what I have called "dreaming") and the recording/interpreting of the experience. He writes:

To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced.<sup>134</sup>

Jung's whole psychology rests on the reality of inner human experience. He knows the difference (as does everyone who remembers their dreams) between the inner reality experienced in dreams and the pale witness of the written record of the dream. The witness is a faithful report of the dreaming, yet it does not put the member of the interpreting community into the dreamer's skin. It is the best possible attempt to communicate something only the dreamer can explain. The dreaming is an experience that can only be revealed to the outside world through the volition of the dreamer. Through writing,<sup>135</sup> this witness is what becomes the centre of the interpreting community.

### C. The Dream Interpretation

This interpreting community is established and assumes one or more members has had significant experience in dream interpretation. A dreamer usually comes to an analyst, or analysts get together with each other. In the Dream Seminars, we see both analysts and lay people getting together to learn from the master.

How Jung came to be the master, in this instance, was through the sheer weight of his experience in dream interpretation. As early as 1908 he wrote to Karl Abraham to say he was analyzing dreams for two to three hours daily.<sup>136</sup>

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<sup>134</sup>CW 7, ¶199.

<sup>135</sup>Some people use tape recorders to record their dreams, but these people usually will transcribe the tape into written form for the interpreter(s).

<sup>136</sup>Letters, Vol. 1, p. 5.

Of course he had already been privately paying attention to his dreams throughout his childhood, many of his "bigger" dreams being given in Memories, Dreams and Reflections. In 1954, he wrote Calvin Hall to say he had "carefully analyzed over two thousand dreams per annum."<sup>137</sup> He was in his eightieth year of life when he wrote this. His authority came from his life experience and not his medical or academic credentials.

Jung was chary of developing a dream interpretation system or theory. He recognized the ephemeral nature of all those theories which claimed to be the interpretative key(s) to dreams, much like the dream symbol interpretation books that are still popular today. Nevertheless, he did have strong notions about what attitudes are helpful when approaching dream interpretation. He also gave some things that I would call general principles in interpreting dreams, but he might object to this label. In any case, let us look at these attitudes and principles.

First, the medical doctor should admit her inability to get the meaning of the dream and thus to admit her lack of understanding.<sup>138</sup> Jung not only knows doctors' reluctance to admit this, he also knows that the patient has a tendency to depend too heavily on the expert for the answers. Jung does not favor passivity in a patient, but rather insists that the patient (the dreamer) has the last say in the dream interpretation.<sup>139</sup> In Jung's mind, any notion of the analyst as God must be overturned.<sup>140</sup> Transference and counter-transference are significantly difficult problems to overcome as it is. And Jung surely cultivated a powerful, positive transference.

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<sup>137</sup>Ibid., Vol. 2, p. 192.

<sup>138</sup>CW 16, ¶313 and CW 8, ¶533.

<sup>139</sup>CW 16, ¶101 and CW 18, ¶123.

<sup>140</sup>Dream Seminars, 12 February 1920, pp. 464-465.

Yet he says it is essential for analysts to know their own personal context as well as that of the dreamer.<sup>141</sup> This includes a thorough understanding of one's psychological type as well as an exhaustive study of one's own dream series. The analysis of the analyst before one begins practicing helps to reduce projection and counter-transference in the analytic relationship and consequently in the dream interpretation.

Knowing the dreamer's personal context is equally as important. For instance, knowing the age of the dreamer is important.<sup>142</sup> Whether the dreamer is middle-aged or is a child or senior citizen will effect the interpretation. Whether the dreamer is established socially and materially has a great bearing on the interpretation.<sup>143</sup>

It is also important to remember that intellect is not the most important asset to have in dream interpretation. To one intellectual client Jung says the intellect is best kept as employee and not boss.<sup>144</sup> The dreamer's emotional valuing in relation to certain dream images must be considered in the whole intellectual process of interpretation, e.g. the encounter with the numinous. Imagination and intuition play an important role over and above the intellect and its capacity for application.<sup>145</sup> In fact, to produce a "readable" dream text, i.e. a reasonable dream interpretation, is an exacting task:

It needs psychological empathy, ability to coordinate, intuition, knowledge of the world and of humanity, above all a special 'canniness' which depends on wide understanding as well as on a certain "intelligence du cœur."<sup>146</sup>

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<sup>141</sup>CW 18, ¶1497.

<sup>142</sup>Dream Seminars, 7 November 1928, pp. 6-7.

<sup>143</sup>ibid., 23 January 1929, p. 85ff.

<sup>144</sup>CW 12, ¶187.

<sup>145</sup>CW 18, ¶1576.

<sup>146</sup>CW 8, ¶1543.

The problem with intuitive thinkers (as with all the other types) is that they cannot get outside of their psychological type. In this sense, there is no point of view above or outside psychology.<sup>147</sup> These depend too heavily on the intellect and consider the data from the other functions unscientific nonsense.

Another important contention is that book learning can never be considered a substitute for actual experience in dream interpretation.<sup>148</sup> Jung repeatedly said he had no theory about dreams nor a method for interpreting them. I believe he said this to try and ensure that people would not invent simple rules and authoritarian theories in his name.<sup>149</sup> He said that "there is no absolute rule in interpreting a dream, it is always relative to the patient's psychology."<sup>150</sup> In his 1934 article on dreams, he says he tries to leave theory aside as much as possible, even though it is impossible to do so, because, for instance, the contention that dreams are meaningful is a theory--a central one for Jung.<sup>151</sup> He frames hypotheses, adding: interpretation is always an hypothesis.<sup>152</sup> In general, he says:

There is no therapeutic technique or doctrine that is generally applicable, since every case in an individual is a specific condition.<sup>153</sup>

He later explains that he tries to let the material presented lead him rather than his theoretical dispositions. This approach he calls "the individual approach."<sup>154</sup>

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<sup>147</sup>CW 18, ¶495. Jung says here that this inability to get outside of one's psychological state is the central problem of the physical sciences, and, I might add, the problem of science in general.

<sup>148</sup>CW 10, ¶325.

<sup>149</sup>CW 8, ¶490, 526.

<sup>150</sup>Dream Seminars, 29 January 1930, p. 451.

<sup>151</sup>CW 16, ¶318.

<sup>152</sup>ibid. and Dream Seminars, 14 November 1928, p. 18.

<sup>153</sup>CW 18, ¶515.

<sup>154</sup>ibid., ¶518.

While he chooses this individual approach, he does give his theory as well. The best way to talk about these insights is simply to say that the following are some principles that may help in interpreting dreams.

Jung repeatedly emphasizes the need to interpret dreams in series.<sup>155</sup> "The series is the context the dreamer himself applies."<sup>156</sup> The meaning of each individual dream is shown in the context of the whole series. So in the interpretation process, one must link later dreams to previous ones.<sup>157</sup> Series can be quite long. For instance, the dream series considered for the article "Individual Dream Symbolism in Relation to Alchemy" consists of four hundred dreams.<sup>158</sup>

When one interprets dreams in series, one is more likely to correct mistakes in earlier interpretations through later interpretations.<sup>159</sup> As was said above, the dream series is like the development of a drama where each individual dream is an act complete in itself yet not as meaningful without the whole.<sup>160</sup>

Another principle is: dreams are to be regarded as physiological facts.<sup>161</sup> They are diagnostically valuable. And just like any other medical facts, these need interpretation. Dreams are as difficult to read as other physiological facts.<sup>162</sup> In the Dream Seminars, Jung presents the material of the dreamer and the group does the guessing.<sup>163</sup> He considers ordinary dreams (French,

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<sup>155</sup>Dream Seminars, 23 January 1929, p. 85 and CW 16, ¶322.

<sup>156</sup>CW 12, ¶50.

<sup>157</sup>Dream Seminars, 20 February 1929, p. 127.

<sup>158</sup>CW 12, ¶45.

<sup>159</sup>CW 16, ¶322.

<sup>160</sup>Dream Seminars, 6 March 1929, p. 150.

<sup>161</sup>CW 16, ¶304.

<sup>162</sup>Dream Seminars, 7 November 1928, p. 4.

<sup>163</sup>ibid.

«rêves») to be more valuable for instruction than extraordinary ones (French, «songes»).<sup>164</sup>

A third principle is: dreams are not deceitful or deceptive.<sup>165</sup> They may be obscure, but they do not try to hide things from the dreamer. The obscurity comes from the lack of understanding on the part of the interpreter.

Understanding is a mutual task between the analyst and analysand, or the dreamer and the larger group, in the case of workshops, seminars, lectures, courses, etc.<sup>166</sup> The process of interpretations usually confronts only two minds (the analyst's and the analysand's) and usually has validity for only these two people.<sup>167</sup> Understanding is a subjective process which requires joint reflection.<sup>168</sup> Progress can be made only if mutual agreement can be reached.<sup>169</sup> Understanding is imperative for the interpreting community as well as for the dreamer. "A dream that is not understood remains a mere occurrence; understood, it becomes a living experience."<sup>170</sup>

Other principles that Jung uses are compensation and enantiodromia. These ideas have already been mentioned above, so we will not go on too long here. The dream often converts conscious perspectives on reality into their opposites to make a point. The point is one of compensation. One should ask of the dream what conscious attitude it is intended to compensate.<sup>171</sup>

Another principle to help the interpreter is that of the deciding of whether a subjective or objective interpretation is in order.<sup>172</sup> Jung says: "One should

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<sup>164</sup> *Ibid.*

<sup>165</sup> *CW* 11, ¶41 and *CW* 7, ¶162.

<sup>166</sup> *CW* 18, ¶497.

<sup>167</sup> *CW* 8, ¶539 and *CW* 18, ¶497.

<sup>168</sup> *CW* 16, ¶314.

<sup>169</sup> *CW* 18, ¶495.

<sup>170</sup> *CW* 16, ¶252.

<sup>171</sup> *CW* 16, ¶334.

<sup>172</sup> *CW* 7, ¶130.

never forget that one dreams in the first place, and almost to the exclusion of all else, of oneself."<sup>173</sup> This interpretation on the subjective level "conceives all the figures of the dream as personified features of the dreamer's own personality."<sup>174</sup> The interpretation on the objective level, i.e. the equating of dream images with real people, should be used only when that person plays a significant role in the dreamer's everyday life.<sup>175</sup>

Another important aspect of dream interpretation is recognizing the difference between individual and collective problems. The real task in dream interpretation is to understand why the dream has chosen its own individual expression. This individual expression of an individual's problem may be a collective problem as well.<sup>176</sup> An example I would give is what a dream says about one's marriage. And in this case of the unconscious addressing a collective problem, the dream invites the dreamer to recognize that others share her predicament. This is to encourage the dreamer to not feel the isolation that comes with thinking that one's problems are unique and no one can understand them. There is a huge community of people out there who are struggling with exactly the same thing. There is also a smaller community of people who are taking the dreamer's dream seriously. These people can become the community that not only interprets the dream but also the community that "bears one another's burdens."<sup>177</sup>

Jung understands the need there is for interdisciplinary studies in order to interpret dreams properly. He says:

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<sup>173</sup>CW 10, ¶321.

<sup>174</sup>CW 8, ¶509.

<sup>175</sup>Dream Seminars, 21 November 1928, p. 29. N.B. that "subjective" and "objective" do not mean what they usually mean when we refer to the subjective interpretation or the objective interpretation of dreams. It is simply an aligning of the dream image with the dreamer (subject) or with someone else (object).

<sup>176</sup>Dream Seminars, 5 December 1928, p. 64ff.

<sup>177</sup>*ibid.*, p. 66.

In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane [sic] sciences.<sup>178</sup>

Unfortunately very few parts, if any, of the present day system of institutional education recognize interdisciplinary studies as a valid course of study.

The interpretation of symbols is perhaps the most difficult part of all dream interpretation. In many acts of interpretation, the key is to reduce polysemy to unequivocal statements. The polysemy of symbols is where their power lies, so one must endeavor to keep the fullness of meaning alive in interpretation. Indeed, the interpreter should look for the most the text could mean rather than the least. Jung says, "The attempt to understand symbols does not only bring the interpreter against the symbol itself, but up against the wholeness of the symbol producing individual."<sup>179</sup> This requires a significant knowledge of the dreamer as well as understanding of historical symbols and myths. "Many dreams present images and associations that are analogous to primitive ideas, myths and rites."<sup>180</sup> So one should learn as much about symbolism as one can. Then, Jung says, forget it all when you are analysing a dream.<sup>181</sup> For dreams have no general meaning and there is no fixed meaning of symbols.<sup>182</sup> Symbols, like parables, are meant to teach the listener.

The real task in interpreting symbols is to understand why the dream has chosen its own individual expression.<sup>183</sup> Jung attributed to the Talmud the following statement: "the dream is its own interpretation."<sup>184</sup> What he meant in quoting this is that dream symbolism does make sense to those who are willing

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<sup>178</sup>CW 8, ¶527.

<sup>179</sup>CW 18, ¶574.

<sup>180</sup>ibid., ¶469.

<sup>181</sup>ibid., ¶483.

<sup>182</sup>Dream Seminars, 5 February 1930, p. 457 and CW 8, ¶472.

<sup>183</sup>CW 18, ¶433.

<sup>184</sup>ibid., ¶569.

to work it through--both through an understanding of the dreamer's personal life and through historical studies. The dream is a gate between inner experience and the outer life of world history.

To understand dream symbols, intuition is almost indispensable.<sup>185</sup> Producing a dream interpretation that makes sense is an exacting task, but the benefits of this process are the benefits of individuation.

...the interpretation of symbols plays an important practical role; for the symbols are natural attempts to reconcile and reunite often widely separated opposites, as is apparent from the contradictory nature of many symbols.<sup>186</sup>

Jung calls this unconscious process spontaneously expressing itself in the symbolism of a long dream series "the individuation process." And individuation is the goal of Jung's psychology.

This brings up the question: do dreams provide guidance for the dreamer or not? We already addressed this question under the section called "The Question of the Unconscious." Jung felt a dream never tells what one ought to do.<sup>187</sup> It provides information which should help the dreamer to make a decision or gain insight into himself/herself in some way. He did not think morality played a part in dreams, but he did think that dreams show certain behaviour to be inadmissible for certain people.<sup>188</sup>

Finally, how can one know if a dream interpretation is right or wrong? Interpretation is an hypothesis and one can never be sure, but interpretations

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<sup>185</sup>ibid., ¶577. "Nothing is more vulnerable and ephemeral than scientific theories, which are mere tools and not everlasting truths."

<sup>186</sup>CW 18, ¶595.

<sup>187</sup>Dream Seminars, 15 May 1929, p. 208. Although later he said that there are exceptions to this rule and that the interpretation of dreams and symbols depend largely on the individual disposition of the dreamer. See CW 18, ¶519-520.

<sup>188</sup>Dream Seminars, 19 June 1929, p. 279.

seem to "click" and that puts the interpreter on the right track.<sup>189</sup> If the interpretation is wrong, it will show up in the patient like an improperly prescribed drug will show up in physiological symptoms. Elsewhere Jung says a dream analysis is on the wrong track when there is doubt and boredom in analysis, whereas when the analysis is going well the sessions are full of life.<sup>190</sup>

From this rather long discussion of dream interpretation, one can begin to see the limitedness involved in the interpretation process. Hopefully, as well, one can see the unlimited side of interpreting. To supplement the above discussion, we now present these two ways of looking at dream interpretation.

#### 1. The Experience of Limitedness in Dream Interpretation

The dream interpretation, like the dreaming itself, comes in large part by chance. The interpretation, of course, is something one can choose to do, whereas the dreaming just comes to a person. But both seem to qualify for Jung's following comments:

We never appreciate how dependent we are on lucky ideas--until we find to our distress that they do not come. A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche.<sup>191</sup>

Not only do the interpretations seem to only come by chance, they come through an extremely subjective process. The interpreters are never sure if they are right in their interpreting. They are not even sure if they have an "accurate" dream text, i.e. one that correctly or historically reflects the actual dreaming. "The only certainty is that it is always a human being who interprets, who assigns meaning."<sup>192</sup> And one does not know the depths of oneself, let alone

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<sup>189</sup>Ibid., 14 November 1928, p. 18.

<sup>190</sup>CW 7, ¶189.

<sup>191</sup>CW 10, ¶305.

<sup>192</sup>CW 16, ¶93.

the other in the analytic relationship and the symbols which come from the unconscious.<sup>193</sup>

One senses limitedness in the lack of control over one's mental life. "Certain dreams, visions and thoughts can suddenly appear and in spite of careful investigation, one cannot find out what caused them."<sup>194</sup> All there is to do is wait for some external event to come along and help explain the internal one. Manifestations of lack of control over the inner world is what motivates some people to seek analysis. In modern times, when the world seems to be "purified of all superstitious and irrational admixtures," the human inner world produces prejudices, projection and illusions. People hold scientific convictions alongside their superstitions and other strange beliefs. These are those who produce the symbols that are investigated in dream interpretation. It seems an impossible task.

## 2. The Experience of Unlimitedness in Dream Interpretation

Some of the things which seem to give one a sense of human limitedness also give one the experience of unlimitedness. For instance, recognizing the psyche is greater than myself and not in my total control gives this sense.<sup>195</sup> One also gets a sense of the limitless power of images and words which under normal circumstances are relatively empty and valueless. But the dream takes them up and the interpreter finds out about their "numinosity, their relationship to the living individual."<sup>196</sup> In spite of the Church,

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<sup>193</sup>Dream Seminars, 30 January 1929, p. 96. "We have not the faintest idea what the psyche is, we have not the faintest idea what we are, [sic] We do not know, and it is childish to say that we do."

<sup>194</sup>CW 18, ¶543.

<sup>195</sup>Dream Seminars, 5 March 1930, pp. 511-512.

<sup>196</sup>CW 18, ¶590.

"an immediate revelation" may take place.<sup>197</sup> The interpretation process may reveal the dreamer's autonomous complex(es).

Jung always was amazed at what the unconscious response would be to his declaration of not knowing what the dream interpretation could possibly be. He says:

It is a daily occurrence in analysis, that I say to my patients, "I don't know what the answer is, but we shall see what the unconscious has to say about it," and then the next dream brings a most amazing solution, as if it had submitted the whole thing to a higher supreme authority.<sup>198</sup>

This is Jung's experience of unlimitedness while interpreting dreams. He always seemed to be in awe of the whole process of how things came together, how life meaning was found and how individuals were fulfilled within the interpreting community.

## V. Deciding to Interpret Dreams

### A. The Benefits of Dream Interpretation

For the people who consciously decide to listen to and interpret their dreams, a number of benefits and costs can be cited from Jung's writings. The benefits are both psychological and medical. Doctors in antiquity and the middle ages used to use dreams as diagnostic tools.<sup>199</sup> The dream would give an archetypal image, such as seeing a limb turn to stone or seeing someone perishing in a fire. In these two instances the patients developed paralysis in the limb and the other died of pneumonia (with its high fevers). Dreams can have this anticipatory or prognostic medical value. Jung, in his near death experience, saw one of his physicians in his dream/hallucination, ("Dr. H," of the

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<sup>197</sup>CW 11, ¶132. See also here Jung's lengthy footnote about the Church's attitude toward dreams.

<sup>198</sup>Dream Seminars, 5 February 1930, p. 457.

<sup>199</sup>Dream Seminars, 20 February 1929, p. 130 and CW 18, ¶544.

hospital where he was being treated). Jung interpreted Dr. H's form in the dream to be an anticipation of Dr. H's death.<sup>200</sup> Jung did turn out to be the last patient before this doctor's death.

Dreams do prepare, announce, or warn about certain situations long before they actually happen.<sup>201</sup> Jung says this is not a miracle or precognition. He says it merely shows that "most crises or dangerous situations have a long incubation period in the unconscious."<sup>202</sup>

Besides these medical warnings, dreams provide the most effective aid there is for building up the personality.<sup>203</sup> They aid people by giving the information they need to hear from the unconscious. This gives them a bit more control over the unconscious (which is a part of themselves). When interpreted, dreams become a way of self-reflection.<sup>204</sup> Dreams should be understood as a kind of mirror to the individual as well as a window to the Self. They allow one to discover a new standpoint from which one can judge oneself by means of a newly acquired psychological function (in order to balance one's superior function).<sup>205</sup>

Dreams are there to get people out of a fix.<sup>206</sup> They are used by health care workers and others to understand neuroses and treat them.<sup>207</sup> They can give another point of view on one's problems which is the first step toward working them out.

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<sup>200</sup>MDR, p. 292ff.

<sup>201</sup>CW 18, ¶473.

<sup>202</sup>ibid.

<sup>203</sup>CW 16, ¶332.

<sup>204</sup>CW 10, ¶318.

<sup>205</sup>Dream Seminars, 28 May 1930, p. 621.

<sup>206</sup>CW 10, ¶324.

<sup>207</sup>CW 16, ¶294.

A dream is a positive, guiding idea.<sup>208</sup> In the sense that it gives an accurate view of the unconscious, it is a truth-telling oracle, just as the ancients believed.<sup>209</sup> For the ancients, dreams were inspirations, by a spirit or some other supernatural being.<sup>210</sup> Today, Jung says, the experience of the numinous in dreams is most likely to be an experience of a powerful archetype, such as the Self.

According to Jung, the goal of dreaming is individuation, i.e. the complete actualization of the whole human being.<sup>211</sup> He says this inner experience of the integration of the whole human personality cannot be distinguished from the experience of God.<sup>212</sup> Jung judges this individuation process to be the most valuable and precious thing in life. For "the really important things" within are the only things that bring lasting satisfaction.<sup>213</sup>

Dreams exist for the self-regulation of the psyche.<sup>214</sup> When interpreted, they "enrich consciousness."<sup>215</sup> This becoming more and more conscious is an essential part of individuation. It is vital for the growth of the individual as well as society. Jung thinks that every advance in humanity is connected with an advance in self-awareness.<sup>216</sup> He believes the only way to improve the world's condition is by starting with oneself. If one will not take responsibility for oneself, why would one be expected to consider the world context? Every individual represents humanity in the sense that collective need is made up of individual need. Also, the individual has lost some of the beneficial abilities of

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<sup>208</sup>CW 8, ¶491.

<sup>209</sup>ibid.

<sup>210</sup>ibid., ¶574.

<sup>211</sup>CW 16, ¶352.

<sup>212</sup>Dream Seminars, 26 June 1929, pp. 288-289.

<sup>213</sup>ibid., p. 289.

<sup>214</sup>CW 8, ¶488, 491.

<sup>215</sup>CW 18, ¶52, 474.

<sup>216</sup>CW 8, ¶523.

the primitives in their unconsciousness and needs to "relearn the language of the instincts."<sup>217</sup>

Unfortunately people today prefer to not face their own psychological state. They prefer to make themselves too busy to consider the inner life. Jung puts it this way:

People will do anything, no matter how absurd, to avoid facing their own souls...the soul has gradually been turned into a Nazareth from which nothing good can come. Therefore [these people say] let us go to the four corners of the earth to seek the far fetched and bizarre...[But on the contrary] It is worth one's while to take pains with oneself, and have something in one's soul that can grow.<sup>218</sup>

In other words, most people do not want to risk the costs of psychological exploration, even though the benefits of such an exploration far outweigh any outer explorations.

#### B. The Costs of Dream Interpretation

Psychological growth and maturity always comes at a cost. Seeking it through dream interpretation is no exception. No one becomes conscious without suffering.<sup>219</sup> Jung says the old ways of repression are much easier than the new ways of analysis and digestion.<sup>220</sup>

Being open to the new and the unknown is risky. For most, anything new and unknown causes distinct and even superstitious fear.<sup>221</sup> Some kind of obscure, spontaneous and uncontrollable truth which mainly comes at night is too much for most to swallow.<sup>222</sup> Or perhaps deciphering these signals seems to be too odious a task, one with which very few people in the civilized world

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<sup>217</sup>CW 18, ¶52, 474.

<sup>218</sup>CW 12, ¶126.

<sup>219</sup>Dream Seminars, 29 May 1929, pp. 237-238.

<sup>220</sup>ibid., 5 June 1929, p. 246.

<sup>221</sup>CW 18, ¶434.

<sup>222</sup>CW 10, ¶317.

can be bothered.<sup>223</sup> Or perhaps people are not willing to cast away cherished prejudices.<sup>224</sup> Even when people have already decided to pay attention to and interpret their dreams, these things are real problems.

Embarking on a journey of interpreting one's dreams means "acknowledging the intellectual hubris of consciousness."<sup>225</sup> It means one is forced to take account of one's projections, even though these make relationships with others much easier.<sup>226</sup> It means facing one's deepest problems, the part of oneself which is denied. It means facing the shadow.<sup>227</sup> It means finding "an orienting principle, a function besides our consciousness, which will give us warning...[so that] we get some point of view which we would not have thought of consciously."<sup>228</sup> It means choosing the individual way (which may seem absolutely wrong) and giving up the provisional life (life which always shirks its responsibility onto someone/something else).<sup>229</sup>

Jung says, "There are no longer any gods whom people can invoke to help them."<sup>230</sup> The individual alone must address the central life issues of her own life.<sup>231</sup> Yet this is not a call to become an Übermensch, because the path of dream interpretation requires listening, as well as accepting authority and intercession.

It requires listening to the silly, questionable stuff of dreams.<sup>232</sup> It requires listening to the dream describe the inner situation of the dreamer in

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<sup>223</sup>CW 18, ¶605.

<sup>224</sup>Dream Seminars, 22 January 1930, pp. 442-443.

<sup>225</sup>CW 10, ¶306.

<sup>226</sup>CW 8, ¶517-519.

<sup>227</sup>Dream Seminars, 12 June 1929, p. 255.

<sup>228</sup>ibid., 5 March 1930, p. 515.

<sup>229</sup>ibid., 9 October 1929, p. 307 and 13 March 1929, p. 166.

<sup>230</sup>CW 18, ¶598.

<sup>231</sup>ibid., ¶599.

<sup>232</sup>CW 7, ¶24 and CW 8, ¶532.

spite of the conscious mind denying it or only admitting it grudgingly.<sup>233</sup> It requires one to stoop low to consider the vox Dei.<sup>234</sup>

It means being willing to accept authority and be "dependent on 'powers' beyond one's control."<sup>235</sup> People often refuse this. They prefer the power of the human will.<sup>236</sup> Jung puts it this way:

We believe exclusively in consciousness and free will, and are no longer aware of the powers that control us to an indefinite degree, outside the narrow domain where we can be reasonable and exercise a certain amount of free choice and self-control.<sup>237</sup>

People want to be masters of their own fate, but their consciousness is too restricted and too blind.<sup>238</sup>

One simply has to admit this weakness and accept intercession. Jung states:

It has always been tremendously helpful when people could realize that just where they were the weakest and lowest; there intercession takes place.<sup>239</sup>

But this is exactly what people do not want. The businessman dreamer did not want to hear it because "talking of religion with some amounts to obscenity."<sup>240</sup> In Jung's experience scientists wanted to hear nothing of it, because they feared being condemned as "unscientific."<sup>241</sup>

So Jung told the story of the Rabbi who was asked why God was not heard today as in former days.<sup>242</sup> The Rabbi said that people are not willing to stoop so low. They would rather lose their sanity than their autonomy.

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<sup>233</sup>CW 16, ¶304.

<sup>234</sup>CW 18, ¶603.

<sup>235</sup>ibid., ¶554.

<sup>236</sup>ibid., ¶555.

<sup>237</sup>ibid., ¶559.

<sup>238</sup>Dream Seminars, 5 March 1930, p. 514.

<sup>239</sup>ibid., 26 February 1930, p. 506.

<sup>240</sup>ibid., 5 March 1930, p. 507.

<sup>241</sup>ibid., p. 508.

<sup>242</sup>CW 18, ¶600.

People want nothing to do with the voice of any autonomous complex.<sup>243</sup> Jung saw many highly educated and intelligent people who had dreams, fantasies and visions but did not know what to do with them and were shocked or frightened.<sup>244</sup> The experience of the Voice is a particularly frightening experience. So the easiest way to get around it is to interpret it as anything other than what it really is. For if it were really divine (in Jung's sense or any other), then it would call the dreamer to complete submission.<sup>245</sup> This would require the dreamer to leave all his prejudices and accept that whenever and wherever the Voice speaks, he has to submit.

"Of course, that scares people out of their wits--the idea of a fact outside of them or inside if you like, that could suddenly come up and say, "not what you want but what I want!"<sup>246</sup>

Not only is it scary because of the authority and power it would have over a person, but also because it would be "against all your cherished prejudices, against your illusions, against your wishes..."<sup>247</sup> So it is easier to either disavow the experience or interpret it away into something unimportant. Either way, the reality of the Voice proves to be too costly. As most dreamers say, "It was only a dream."

## VI. Conclusion: The Dream vs. the Dreamer

Perhaps the reader at this point is wondering how the dream can be so cut off from the dreamer. After all, isn't the dream a product of the personality of the dreamer? How then can one split off the dream from the dreamer?

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<sup>243</sup>Dream Seminars, 5 March 1930, p. 516.

<sup>244</sup>CW 18, ¶466.

<sup>245</sup>Dream Seminars, 5 March 1930, p. 513.

<sup>246</sup>ibid.

<sup>247</sup>ibid.

In some ways, one cannot. In others, one must. The dream can never be considered adequately understood without the personal context of the dreamer. And without the dreamer there would obviously be no dream. But once the dreamer tells her dream to someone else or once the dreamer records her dream, then the dream takes on a life of its own.

We have already talked about this in the section called "The Recording of the Dream." Interpreting the dream, with both its individual and collective symbols, brings it into the transpersonal context of a community. It then works on the community as the community works with it. This is a parallel to its working on the dreamer as the dreamer works with it. This whole process hopefully turns out to be a beneficial experience for all concerned.

Yet one might ask where in this whole process is the actual dream. It is definitely the event which happens during sleep. This is the actual experience. Yet when one awakens, one wonders if there has not been significant loss of detail, perhaps even a complete loss of story or image(s). One author even suggests that the drama or story of the dream happens only upon waking up and that the images during sleep were basically incoherent.<sup>248</sup> This may be. If so, it further complicates the question of locating the dream. For then the dream moves decisively into consciousness. But even if this theory is incorrect, which may be, then making sense of the dream still occurs during waking hours. The dream experience, in any case, must include its consideration or interpretation in the conscious period following sleep. Otherwise, it remains a vague memory of some incoherent images.

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<sup>248</sup>See Evans, pp. 228-229. Evans thinks that people with certain personality types tend to be able to construct narrative/drama upon waking while other types tend to leave images in their raw, disassociated state.

To properly consider a dream, it is best to catch it while it is fresh in one's memory. This involves writing it down or recording it in some manner. The recorded text now becomes a part of the dream experience, because it almost always represents what the dreamer can no longer remember off the top of his head (from his present memory).

This text then is identified as the dream and referred to as such. It is a witness to the dreaming. It is then subjected to the interpretive community, where two or more have gathered to understand it.

The results of the dream interpretation then become the practical or therapeutic benefit(s) of the dream. The dream makes sense after it is interpreted. The dreamer usually refers to these results as what "she learned from her dream."

So where is the dream? It is throughout the event, the recording of the event and the interpretation of the event. It may even continue into a type of "response to the dream" which Jung calls "active imagination."<sup>249</sup> Each part of the dream experience is essential to its existence and its human benefits. Each is important, although the event is the basis for the recording and interpretation. Without the event, no further process would take place.

Another issue concerning the split between the dream and the dreamer is the question of who or what is responsible for producing the dream. The immediate response is the dreamer. But then there is the case of the child's

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<sup>249</sup>See Letters, Vol. 1, p. 83n. "The advice given here is a summary of Jung's method of "active imagination" by which a content of the unconscious, e.g., a dream or fantasy image, is activated and amplified. It is a technique of introspection in which the stream of inner images can be observed and made to come alive by active participation in the interior drama. It was described for the first time under the concept of "The Transcendent Function," an essay written in 1916 but not published until 1957. Cf. CW 8, especially ¶166ff. Also Two Essays, (CW 7), ¶323ff., 342ff.; Mysterium Coniunctionis, (CW 14), ¶706, 753ff.; and Analytical Psychology: Its Theory and Practice (1968), pp. 190ff."

unconscious responsibility for something she has never consciously experienced and its connection to ancient and oriental mythology.<sup>250</sup> So Jung hypothesized the existence of both a personal and collective unconscious. The personal unconscious carries memories forgotten (which can be recalled by hypnosis, for example) and the collective unconscious carries racial memories. Whether this connection to the transpersonal is valid or not cannot be proved. Proof, in the case of the dream experience, is tentative at best. The question remains: Is the individual being influenced by the transpersonal through genetic or other means? In any case, it is safe enough to say that there is more to dreams than what the dreamer can account for.

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<sup>250</sup>CW 18, ¶525-539.

CHAPTER FOUR: THE WORD OF GOD EXPERIENCE FROM KARL BARTH'S  
CHURCH DOGMATICS, VOLUMES I/1 AND I/2

I. Foreword

Chapter four is written almost entirely in theological language, the kind of language which Karl Barth himself wrote. I will not however pursue a theological study of Barth's works. My intent is to get at one important twentieth century theologian's experience of the Word of God (or more specifically revelation) so that we might further understand the dream experience Jung has explored in the previous chapter. In order to hear the life experience expressed within his doctrine and theology, we must diligently listen to the primary texts.

Within these primary texts, the structure of the man's thought and experience clearly comes to the fore. The tone of his discourse is also clarified. The texture and nuance of one small part of his lifelong works comes alive as we listen to the primary texts.

The focus in chapter four (as well as the work in chapter three) has been kept almost exclusively on the primary sources. Secondary sources have been consulted and are listed in the bibliography. But because these secondary sources' goal (a theological one in Barth) were at cross purposes with my own, I have chosen to stick closely to the primary texts.

This emphasis is not uniquely mine. Geoffrey Bromiley, one of the translators of the Church Dogmatics, has also written an Introduction to the Theology of Karl Barth which attempts to use only the primary texts of Barth to introduce readers to his work. He says there are many ways to approach Barth's work:

...but the present introduction will not take any of them. Instead, it will attempt a simple presentation of what Barth is teaching and suggest some possible lines of evaluation....The aim is to give a direct summary of the material as Barth himself devised, organized

and presented it. Secondary sources will be ignored, not because they are valueless, but in order that nothing apart from the person of the introducer may stand between that which is introduced and those to whom the introduction is made.<sup>1</sup>

I will not pretend that my knowledge of Barth equals that of one of his translators. Nevertheless, I do agree completely with his methods and goals.

Those acquainted with the huge bodies of literature Barth and Jung produced also know that one must choose how much of these bodies of literature is practical or feasible to address. This presented a difficult decision for me. After some deliberation, the fifteen hundred pages of Barth's Church Dogmatics, Volumes I/1 and I/2 were chosen as a suitable chapter in Barth's thinking and experience.<sup>2</sup>

I do not propose to give a comprehensive statement of Barth's Word of God theology. Toward this end, one may consult, for example, Eberhard Jüngel's Karl Barth: A Theological Legacy (1986), and The Doctrine of the Trinity: God's Being is in Becoming (1976), Hans Küng's Justification: The Doctrine of Karl Barth and a Catholic Reflection (1964), and Hans Urs Von Balthasar's The Theology of Karl Barth (1971). Many other books and articles contribute to this central part of Barth's theological enterprise.<sup>3</sup>

I am aware that many more references to the Word of God were made later than the 1930's in which the two part-volumes of Volume I were written.

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<sup>1</sup>Introduction to the Theology of Karl Barth, p. ix.

<sup>2</sup>I am aware that the limiting of this chapter on Barth to Volumes I/1 and I/2 might cause concern for some Barth scholars. For example, Eberhard Jüngel has spoken of Volume IV of the Dogmatics as "a massive recapitulation and a thorough revision of Barth's entire dogmatics..." in Karl Barth: A Theological Legacy, p. 46. At the same time he speaks of Barth's new teaching regarding "true words... extra muros ecclesiae" and "lights in the world" as demonstrating that "his new teaching is a positive extension of his old critique of religion and not a retraction of it." (Ibid., p. 50) In other words, Barth has not essentially changed his core doctrine of the Word of God from Volume I, but rather has elaborated on it.

<sup>3</sup>Please see the Bibliography for other citations.

Particularly notable is Barth's work in Volume IV where the drama of Jesus and Jesus' reconciliation unfold.<sup>4</sup>

Still, the question of limiting as well as a thorough exposition of thought within this major section on the Word of God became my primary concern. The three-fold structure of Barth's approach to the Word of God remained as the basic cornerstone to the rest of his work. He never denied nor radically altered this basic cornerstone.<sup>5</sup> Thus chapter four has taken its present shape as an exposition of Barth's most basic building block.

Our attempt at limiting Jung's writings on the dream experience proved more difficult. Jung's style lends itself to shorter articles and passing reference to his dream theory. This is why the reader will find a large number of articles and letters referred to in chapter four. The only exception to this rule is his lengthy Dream Seminar text. Even this reads more like weekly or monthly class notes (as indeed it was).

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<sup>4</sup>Of specific interest is Volume IV/3 section §69 entitled "The Glory of the Mediator," subsection 2 entitled "The Light of Life." Here Barth discusses as nowhere before the concept of "creaturely words and truths" (p. 155 passim) which are a kind of revelation, not Revelation as Jesus Christ alone is revelation, not the Word of God as we have it recorded in Scripture, not a new form of natural theology which he consistently rejects, but "lights," even "revelations," (p. 136) "parables" (p. 112f.) and creation as the "theatrum of the gloria Dei." (p. 153) It is in this concept that Barth comes closest to allowing something like dreams to be a modern medium of God's truth(s). It is also here that a narrative form is elevated and used as nowhere else in the Dogmatics. There are many possibilities for dialogue between the dream experience and the experience of the Word of God using Jung and Barth as representatives of these experiences. I have chosen to limit my discussion to Volume I of the Dogmatics as an opening step to further dialogue. It is my hope that further research will be forthcoming in the above mentioned ways.

<sup>5</sup>See Eberhard Jüngel's Doctrine of the Trinity, p. 10, footnote 26: "And after a thorough examination of the subject matter one would scarcely be able to maintain that Barth, in the outline presented in Church Dogmatics IV, 3, has fundamentally changed his views in these questions." 'These questions' refer to Barth's formulation of his revelation theology with specific reference to an "easy double track of 'revelation' and 'primal revelation' and the revival of the Patristic teaching of the logos spermatikos."

Please note that the structure of chapters three and four have been written to parallel each other so as to foster comparisons and contrasts between the Word of God experience and the dream experience while reading. The structure of chapter five's dialogue is constructed in parallel to chapters three and four.

Please remember that the believer's experience of the Word of God and the analysand's experience of dreams is the focus of the dialogue. The success of this study depends upon the reader's (and author's) ability to listen for these experiences in the midst of doctrine, metaphysical statements and academic theories.

## II. Introduction

The concept and experience of revelation is fundamental to most religions. The immense volume of literature dedicated to the subject of revelation within Christianity witnesses to its central importance within the faith. Karl Barth chose to begin his Church Dogmatics with the doctrine of the Word of God, the doctrine of revelation. It is the foundation of his work.

But Karl Barth's revelation theology is only one among many revelation theologies. It would be impossible to do an exhaustive survey of all the revelation theologies which form the context for Barth's own writing let alone the present day theological enterprise in the Christian tradition. A step in this direction, however, has been helpfully achieved by Avery Dulles in his work Models of Revelation.

As the title suggests, Dulles has clustered a large number of revelation theologies into five types and then constructed five models. The five types are: revelation as doctrine, revelation as history, revelation as inner experience,

revelation as dialectical presence and revelation as new awareness.<sup>6</sup> He admits "the method of types does not do full justice to the complexities of individual positions, many of which cannot be neatly pigeonholed."<sup>7</sup> Nevertheless, the models do help set a context from which Barth's position may be seen.

The first model (revelation as doctrine), Dulles argues, is held by Conservative Evangelicals such as Gordon H. Clark, James I. Packer, John W. Montgomery, and Carl F. H. Henry.<sup>8</sup> This group "...maintains that supernatural revelation is given in the form of words having a clear propositional content...the revelation is identical with the prophetic-apostolic deposit committed to the Church."<sup>9</sup> In this model, these Evangelicals' doctrine of Scripture as a collection of inspired and inerrant propositions are to be accepted by implicit faith.<sup>10</sup>

Included in this first model as well are neo-Scholastic Catholics such as Reginald Garrigou-Lagrange, Christian Pesch, and Hermann Dieckmann.<sup>11</sup> On top of the preceding propositional view of Scripture, these Catholics add the magisterium of the Roman Catholic Church and focus on the decrees of Vatican I, for example.<sup>12</sup>

The second model (revelation as history) includes three movements. The first regards revelation as event and comes from Anglo-American theology.<sup>13</sup> The names associated with this movement are William Temple, G.

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<sup>6</sup>Dulles, pp. 27-28.

<sup>7</sup>ibid., pp. 25-26.

<sup>8</sup>ibid., p. 37.

<sup>9</sup>ibid., p. 45.

<sup>10</sup>ibid.

<sup>11</sup>ibid., p. 41.

<sup>12</sup>ibid., pp. 41, 45.

<sup>13</sup>ibid., p. 54f.

Ernest Wright and C. H. Dodd. In this model, God speaks with human beings "by God's acts, which are the events of history."<sup>14</sup>

The second movement is associated with Oscar Cullmann on revelation and Heilsgeschichte--the story of God's redeeming a chosen people and giving them a message for the whole world.<sup>15</sup> Cullmann includes both God's events in history and their interpretation as revelation.

The third movement is that of Wolfhart Pannenberg who "argues for a closer identification of revelation with history."<sup>16</sup> Revelation is to be found in universal history not just segments, says Pannenberg along with colleagues Rolf Rendtorff and Ulrich Wilckens.<sup>17</sup> Thus God's self-revelation in the Bible is always indirect, and partial compared to the whole of history.

The third model (revelation as inner experience) breaks with the previous two models which focused on the objective aspects of revelation.<sup>18</sup> The names of Friedrich Schleiermacher, Albrecht Ritschl, Wilhelm Hermann, Auguste Sabatier, George Tyrell, Friedrich von Hügel, Evelyn Underhill, Dean Inge, Nathan Söderblom and William E. Hocking are associated with this model.<sup>19</sup> Mystical experience which is revelatory in nature also is associated with the names of John Hick, Karl Rahner and Piet Fransen.<sup>20</sup> In this model, the experience of God, the perception of inner divine transformation is revelation.<sup>21</sup>

The fourth model (revelation as dialectical presence) includes the theology of Karl Barth.<sup>22</sup> Along with him are the names of Emil Brunner, Rudolf

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<sup>14</sup>ibid., p. 55.

<sup>15</sup>ibid., p. 56. Heilsgeschichte means "salvation-history."

<sup>16</sup>ibid., p. 58f.

<sup>17</sup>ibid., p. 59.

<sup>18</sup>ibid., p. 68f.

<sup>19</sup>ibid., p. 69.

<sup>20</sup>ibid., p. 70.

<sup>21</sup>ibid.

<sup>22</sup>ibid., p. 84f.

Bultmann as well as the "later word-theologies of Ernst Fuchs, Gerhard Ebeling and Eberhard Jüngel."<sup>23</sup>

Since revelation comes through the word, its proper form is Christ, the Word in person. ...the Bible is not revelation itself but rather the primary witness to the revelation which is Christ.<sup>24</sup>

For this fourth model, the representatives are "profoundly conscious of the (sic) divine transcendence and human sinfulness, ...God's presence and absence: and so they make affirmations and denials, paradoxical statements and counterstatements to "respect the mystery of God."<sup>25</sup> For revelation is Dei loquentis persona.<sup>26</sup>

The fifth and final model (revelation as new awareness) takes a completely different view of revelation. "According to this approach revelation is a transcendent fulfillment of the inner drive of the human spirit toward fuller consciousness."<sup>27</sup> All the other models view revelation as something coming from outside. Names associated with this model are Gregory Baum, Leslie Dewart, Gabriel Moran, Ray L. Hart, William M. Thompson and some elements of this approach in Karl Rahner and Paul Tillich.<sup>28</sup> Maurice Blondel and Teilhard de Chardin are also discussed within this model.

The form of revelation in this model is that of a breakthrough into a more advanced stage of human consciousness, such that the self is experienced as constituted and empowered by the divine presence. ...As an ongoing process, revelation has no fixed content. Its continuity is to be found in its dominant intention, which is always in the direction of greater integration, freedom, and self-possession. ...Faith, which may be equated with the new consciousness, arises from revelation in the sense that it is elicited by God's transcendent self-communication.<sup>29</sup>

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<sup>23</sup>ibid., p. 85.

<sup>24</sup>ibid., p. 92.

<sup>25</sup>ibid., p. 85.

<sup>26</sup>ibid., p. 86. Also see below, p. 142.

<sup>27</sup>ibid., p. 98.

<sup>28</sup>ibid.

<sup>29</sup>ibid., p. 109.

This type of language sounds familiar. For if I were to regard Carl Jung as a theologian he would most certainly fit in to the category of the fifth model. And if I were trying to construct a theological dialogue between Barth and Jung, then it would clearly be a dialogue between the revelation theologies of the fourth and fifth models.

But as I have stated above, I do not see Jung as a covert (or overt) theologian who masquerades as a psychologist/psychiatrist.<sup>30</sup> As stated above, the dialogue in chapter five will thus be a Psychology of Religion dialogue within the context of Religious Studies.<sup>31</sup>

Therefore the major theological questions facing the expositor of Barth who is trying to set up a dialogue with someone with opposing theological views will not be addressed. Questions such as the determining of an internal or external prolegomena, the analogia entis versus the analogia fidei, and the adequacy of human language to convey God's self-revelation will not be given the kind of attention they deserve in a purely theological work.<sup>32</sup> Hendrikus Berkhof draws a helpful distinction between the "phenomenological and the theological enterprise."<sup>33</sup>

The present work is phenomenological. This means I have chosen to use Barth's theology as part of the data of the study without accepting or denying the transcendent reality he claims (epoché). As Frank Whaling puts it:

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<sup>30</sup>See above p. 61ff.

<sup>31</sup>See above p. 12ff.

<sup>32</sup>For a discussion of the question of the internal prolegomena (which Barth chose over the external), see Hendrikus Berkhof's Christian Faith, p. 41ff. For a discussion of the analogia entis (which Barth rejects in favor of the analogia fidei), see Eberhard Jüngel's The Doctrine of the Trinity, p. 7ff. and footnotes. On these same pages are a discussion of the adequacy of God's revelation which "'commandeers' language." See particularly p. 15 in this regard.

<sup>33</sup>Berkhof, op. cit., p. 45ff.

...although doubts are raised as to the present direction and future viability of phenomenology of religion as a 'discipline,' there is tacit agreement that the phenomenological categories of epoché (suspending judgement in order to understand) and Einfühlung (empathy with the [religious] position of others) are generally helpful within the total study of religion.<sup>34</sup>

The application of these "generally helpful" categories to theological dogmatic literature is possible. The reader is encouraged to listen for the human experience in Barth's dogmatics. This means carefully attending to the details, forms and processes which comprise the theological language of the Word of God experience. This is best done with a lengthy consideration of the primary texts. Thus I arrive with the form which follows this introduction. The writing which follows in this chapter is meant to accurately present Barth within the confines of the corpus I have chosen, although my overall project is at odds with his dogmatic goals.

### III. Introduction to the Word of God Experience

Human beings experience the Word of God. This is not what Karl Barth says first about the Word of God, but he does say it. The first words on Barth's lips are Jesus Christ. He is the centre of all Barth says. Jesus Christ is the revelation event. He is the reason and the motivation for the written witness to the revelation event--the Bible. He is the reason and the motivation for proclaiming the revelation event--preaching. These three forms of the Word of God together constitute the Word of God experience. This chapter will explore the givenness, limitedness, unlimitedness and general character of each of the three forms of the Word of God. It will then show the unity and interdependence of the forms of the Word. In the last section of this chapter we will consider the human costs and benefits of this experience.

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<sup>34</sup>Whaling, Contemporary Approaches to the Study of Religion, Volume 1: The Humanities, p. 26.

"The Word of God must be understood as an event in and to the reality of human beings."<sup>35</sup> It is a human experience.<sup>36</sup> More specifically, it is a religious experience. Barth, however, rejects the term "religious" in this context because he believes it carries a lot of dangerous baggage.<sup>37</sup>

There can be no objection in principle to describing this event as "experience" and even as "religious experience." The quarrel is not with the term nor with the true and important thing the term might finally denote, namely, the supremely real and determinative entry of the Word of God into the reality of human beings. But the term is burdened--this is why we avoid it--with the underlying idea that people generally are capable of religious experience or that this capability has the critical significance of a norm.<sup>38</sup>

He sees "religious" people as those who believe they are capable of religious experience. These people come to God only wanting to talk and take rather than listen and receive a gift.<sup>39</sup> In effect, "religious" people negate grace by their own efforts.

Barth wants to stress that there is no predisposition to the Word of God; for the encounter with the Word is an authentic and definitive encounter with the

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<sup>35</sup>CD I/1, p. 193.

<sup>36</sup>The concept of "experience" in the Dogmatics is dealt with especially in the section on the "The Liberation of the Christian," sub-section 6 of section §71 in Volume IV/3, ii, p. 647ff. The experience of "liberation" is found in the experience of the Word of God. It is particularly given in being able to perceive and receive the Word. It is disclosed to them and they (the recipients) are disclosed to it. In hearing, discerning, and recognizing the Word, they become the Word's and the Word becomes theirs. Something that used to be strange and foreign becomes the basis of their personal existence. It is radically transforming. Knowing (Vernehen) includes perception, learning by hearing, reason, the knowledge of the senses (Wahrnehmen) and intellectual knowledge (denken). Barth always holds these together by attributing thinking to the body's soul and Wahrnehmen to the soul's body. In this way Barth holds the psychological, physical, spiritual, and intellectual together as a whole. Barth clearly surpasses his own thought as it is represented in Volume I of the Dogmatics. My thanks go to Dr. E. Lacelle of the University of Ottawa for these thoughts about "experience" in Barth's Church Dogmatics.

<sup>37</sup>See CD I/2, §17, p. 280ff.

<sup>38</sup>CD I/1, p. 193.

<sup>39</sup>CD I/2, pp. 302-303.

Lord of humanity.<sup>40</sup> It is "a revelation which people cannot achieve themselves, the revelation of something new which can only be told them."<sup>41</sup> God alone gives this experience to people. Believers know they have no capability to know it because its truth is grounded absolutely in itself.<sup>42</sup> God retains control over the experience at all times.

This does not mean that people do not have a religious consciousness. Barth says:

We cannot agree... that "there is " or that "a person has" a religious consciousness. But we might say that people can have a religious consciousness, or, in our own vocabulary, that the Word of God can become the ground and object of a person's consciousness.<sup>43</sup>

In other words, a person does not naturally have a religious consciousness, but can receive one through divine act and divine act alone. Barth carefully guards against any human self-determining in this respect.<sup>44</sup> Yet, in his own dialectical way, Barth claims this experience is not an elimination of self-determining nor is it a state of partial or total passivity.<sup>45</sup>

Participation in revelation does not abolish people's identity with themselves. Participation in revelation is not some kind of "possession or trance," nor is it "a magical invasion."<sup>46</sup> It is human existence confronted by something/someone outside it and over against it, by which it is determined (totally).<sup>47</sup> It is determined as the participant's act of self-determination, yet not in a way the participant will know in advance. This participation is a limitation and interruption of human existence by being a direct confrontation of the whole

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<sup>40</sup>CD I/1, p. 194.

<sup>41</sup>Ibid.

<sup>42</sup>CD I/1, pp. 196-197.

<sup>43</sup>Ibid., pp. 198-199.

<sup>44</sup>Ibid., p. 199.

<sup>45</sup>Ibid., p. 200.

<sup>46</sup>CD I/2, p. 266.

<sup>47</sup>Ibid.

person by God (what we will call the experience of transcendence or unlimitedness).<sup>48</sup>

So Barth says God is the one who determines and gives the experience, but the recipient is the one who hears it, and "hearing is self-determination, act, decision."<sup>49</sup> Significantly, Barth notes here that depth psychology cannot tell people about how to be open to the Word of God.<sup>50</sup> For the Word of God experience stands or falls with the act of its real knowledge which is not under human control.<sup>51</sup> The initial experience (as well as subsequent experiences) of it happens by grace and faith. Then subsequent experiences of it call a person to new faith, challenging the person to expect new things. "The assurance of its affirmation is the assurance of its expectation."<sup>52</sup> The participant can always look forward to new experiences of God's Word.

Knowledge of the specifics of this Word of God experience is the reality of God's grace coming to humanity. Faith makes this knowledge possible and Christ, who is the Word, is the one to whom faith refers.<sup>53</sup>

Barth says people cannot establish this experience by finding an openness in themselves but only by turning away from themselves and turning their eyes and ears to it.<sup>54</sup> He says the Word of God experience is not a human given:

We cannot say that to be a human being means to be without God. But we can and must say, negatively, that to be a human being does not mean to be with God.<sup>55</sup>

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<sup>48</sup>Ibid., pp. 266-267.

<sup>49</sup>CD I/1, p. 201.

<sup>50</sup>Ibid., p. 204.

<sup>51</sup>Ibid., p. 224.

<sup>52</sup>Ibid., p. 226.

<sup>53</sup>Ibid., pp. 228, 230.

<sup>54</sup>Ibid., pp. 236-237.

<sup>55</sup>CD I/2, p. 258.

Experience of the Word of God is not a human right. The Word of God experience is a unique experience of Jesus Christ. Other kinds of revelation exist, such as immanent revelations:

There are indeed other, immanent revelations and reconciliations accomplished within the created world; there are revelations of the spirit and revelations of nature. One can reveal oneself to another.<sup>56</sup>

Insights into life exist that are not commissioned to be proclaimed as gospel:

God may speak to us through Russian Communism, a flute concerto, a blossoming shrub, or a dead dog. We do well to listen to God if God really does. But, unless we regard ourselves as the prophets and founders of a new Church, we cannot say that we are commissioned to pass on what we heard as independent proclamation.<sup>57</sup>

The revelation of Jesus Christ, however, is the one and unique revelation which not only subordinates all other "revelations," but is so different from them that this one revelation is not to be considered "one among other revelations," but the one unique revelation of God.<sup>58</sup> Barth says we cannot enquire into revelation generally, for revelation is Jesus Christ.<sup>59</sup> Barth's concern in the Church Dogmatics, Volume I is "God's Word between the times," i.e. between the past coming and future coming of Christ, which is the subject of his dogmatics. God's Word today comes to people through preaching, says Barth, but the foundational event is the revelation of Jesus Christ. This foundational event will form the next sub-section of this chapter.

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<sup>56</sup>CD I/1, p. 424.

<sup>57</sup>ibid., p. 55.

<sup>58</sup>ibid., p. 424.

<sup>59</sup>ibid., p. 290. Even the apostle Paul's "revelations" are put under God's one revelation. Cf. CD I/2, p. 332.

#### IV. The Revelation Event

##### A. The Givenness of the Revelation Event

Barth presupposes human talk about the revelation event is given and is a given. It is given in that it exists and can be received through the witnesses to the event. It is a given in that it existed, exists and will exist. Barth starts his dogmatics with an affirmation of the validity of God-talk:

It [talk about God] is given in its own peculiar way, as Jesus Christ is given, as God in God's revelation gives God to faith. But it is given. It is complete in itself. It stands by its claim without discussion. It has the certainty which a true standard or criterion must have to be the means of serious measurement.<sup>60</sup>

Dogmatics as an enquiry presupposes that the true content of Christian talk about God can be known by people. ... it believes in Jesus Christ as the revealing and reconciling address of God to humanity.<sup>61</sup>

Barth affirms that human knowledge of revelation is a reality and therefore a possibility.<sup>62</sup> But human knowledge of the event does not ground the event. Its reality is grounded only in itself.<sup>63</sup> Note here that Barth wants to eliminate any possibility of giving glory to human beings for the existence of the revelation event. This is a major theme in Barth. He says that human knowledge of the Word of God event can consist only in its acknowledgement.<sup>64</sup> Acknowledging the Word of God becomes real only through itself. It becomes intelligible only in terms of itself. In other words, the Word calls the shots and the recipient decides whether or not to acknowledge it.

In short, the Word creates the fact that people hear the Word.<sup>65</sup> The triune God supports the threefold form of the Word of God: the Subject

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<sup>60</sup>Ibid., p. 12.

<sup>61</sup>Ibid.

<sup>62</sup>Ibid., p. 29.

<sup>63</sup>Ibid., p. 187 for this sentence and the following thought in this paragraph.

<sup>64</sup>See section VI. B. below.

<sup>65</sup>CD I/2, p. 247.

presupposed (Creator God), the revelation event (the incarnation of Jesus Christ) and the effect and goal of this event (the subjective reality and possibility of the Holy Spirit bringing this event into the human reality of its recipients).<sup>66</sup> The reality of God is as much fact to Barth as the reality of the Church; in fact, even more so.<sup>67</sup> This fact precedes interpretation. This reality ("the concretissimum") precedes possibility.<sup>68</sup> Another fact, according to Barth, is that Jesus Christ is God's revelation.<sup>69</sup> Barth even goes so far as to say that Jesus Christ is Lord because he is Lord, admitting the tautological nature of this argument.<sup>70</sup> As we can see, Barth does not have much use for apologetics or arguments for the existence of God. He merely states this as his presupposition, always acknowledging that the Word of God is "an event in and to the human reality."<sup>71</sup>

#### B. The Limitedness of the Revelation Event

Because the revelation event is in and to the human reality, it takes place within the human limits of time, space and relativity. The time is the transition between B. C. and A. D., or B. C. E. and C. E. The time is the life of Jesus of Nazareth. Barth calls it "fulfilled time."<sup>72</sup> He says God shows that God is for humanity in choosing a specific time to be with human beings. Since people are temporal to the core, God chose to be present with human beings in the person of Jesus Christ.<sup>73</sup> God's time for humanity is a time which is right,

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<sup>66</sup>ibid., p. 362.

<sup>67</sup>ibid., p. 686ff.

<sup>68</sup>ibid., p. 7.

<sup>69</sup>ibid., p. 10.

<sup>70</sup>CD I/1, p. 444.

<sup>71</sup>ibid., p. 193.

<sup>72</sup>ibid., p. 116.

<sup>73</sup>CD I/2, p. 50.

genuine and real; so Barth calls this time "real time."<sup>74</sup> All other time seems unreal or improper in comparison. In revelation, "God's genuine time takes the place of the problematic, improper time we know and have."<sup>75</sup> Barth goes so far as to say that "revelation is not a predicate of history, but history is a predicate of revelation."<sup>76</sup> The importance of God contacting humanity cannot be overstated. The time/space context is a specific one so that "the Word of God makes history in the supreme sense."<sup>77</sup> Yet the Word of God has "contingent contemporaneity."<sup>78</sup> By this, Barth means that the Word of God experience is not limited to the short life of Jesus nearly two millenia ago.

Three times there is a saying of the Word of God through human lips. But only twice, in the biblical witnesses and us, is there first a letting of it be said to us, and only once, in our case, an indirect letting of it be said to us mediated through the Bible.<sup>79</sup>

Although the Word of God experience is contingent upon the Christ event, the experience is contemporary. It happens today. Barth says that the specific revelation of God is granted to specific people today through the proclamation of other specific people by means of a specific biblical text, so that the "there and then" of the present God becomes the "here and now" of the believer.<sup>80</sup> In short, God does not act in an abstract manner in human existence. This is why Barth is so against the category of myth being used in reference to the Word of God. To be myth, according to Barth, is to deny the historicity of the narratives

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<sup>74</sup>ibid., pp. 49, 53-55.

<sup>75</sup>ibid., p. 55.

<sup>76</sup>ibid., p. 58.

<sup>77</sup>CD I/1, p. 144.

<sup>78</sup>ibid., p. 145.

<sup>79</sup>ibid.

<sup>80</sup>ibid., p. 149.

involved.<sup>81</sup> The Word of God takes place in real time and space, and therefore cannot be myth.

God meets human beings as human beings within the limits of human space. Barth says:

Revelation means the incarnation of the Word of God. But incarnation means entry into this secularity. We are in this world and are through and through secular. If God did not speak to us in secular form, God would not speak to us at all. To evade the secularity of God's Word is to evade Christ.<sup>82</sup>

In order to meet people in their human existence, God had to become human.<sup>83</sup> And this becoming human was not an abstract event. It took place in the human flesh of Jesus of Nazareth. He is the physical reality of revelation.

This is not to say that revelation is only physical. Revelation is spiritual and primarily so, but (and this is a big "but") there is no Word of God without a physical event.<sup>84</sup> Revelation is rational. By saying this, Barth opposes those who believe that communication with God is basically irrational. He merely indicates that reason speaks with reason and person with person.<sup>85</sup> He is definitely against any equation of the Word of God with Rudolf Otto's "numinous" for this very reason.

The numinous, according to Barth, is the irrational which can "no longer be differentiated from an absolutised natural force."<sup>86</sup> As we saw above, the revelation event is not to be understood as something abstract. Neither is it to be seen as something completely beyond human comprehension. For if it were, then there would be no real communication between God and humanity.

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<sup>81</sup> *Ibid.*, pp. 327-329 and *CD* I/2, p. 51. "Saga" and "legend" are legitimate concepts because they do not deny the historicity of the accounts.

<sup>82</sup> *CD* I/1, p. 168.

<sup>83</sup> *CD* I/2, p. 43.

<sup>84</sup> *CD* I/1, p. 133.

<sup>85</sup> *Ibid.*, p. 135.

<sup>86</sup> *Ibid.*

This communication is personal. The Word of God experience is one of meeting a person, not a thing, a matter or an idea. It is meeting God's speaking person. God does not send a philosophical discourse. God speaks a concretissimum in the form of the person of Jesus Christ.<sup>87</sup> The acts of God have not taken place at all times and in all places. "It is rather... an event that took place once and for all in a more or less specific time and place."<sup>88</sup> Revelation, according to Barth, is always "a concrete relation to concrete people."<sup>89</sup> "Revelation does not encounter people in any general way...."<sup>90</sup> It comes to people within the corporate context of the Church. By "Church," Barth does not mean the building, but the imperfect body of believers whom Jesus Christ has met. This is the concrete or spatial context for reception of revelation. Barth goes so far as to say that there is no reality of revelation outside the Church and can thus affirm extra ecclesiam nulla salus.<sup>91</sup> Individualistic Christianity is a contradiction in terms for Barth.

The subjective reality of revelation consists in the fact that we have our being through Christ and in the Church, that we are the recipients of the divine testimonies, and, as the real recipients of them, the children of God.<sup>92</sup>

Dependence on the Word of God is central for experiencing the reality of revelation.<sup>93</sup> This dependence does not come alone and apart from the community of believers. Dependence on the Word of God is the life of a community.<sup>94</sup> This community is the Church. Barth says the Church's life is not

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<sup>87</sup>Ibid., pp. 136-137.

<sup>88</sup>Ibid.

<sup>89</sup>Ibid., p. 325.

<sup>90</sup>CD I/2, p. 209.

<sup>91</sup>Ibid., p. 215. This means "outside of the Church there is no salvation."

<sup>92</sup>Ibid., p. 242, my underline. The Holy Spirit is the one who brings this about, therefore Barth centrally refers to the Holy Spirit as the subjective possibility and reality of revelation.

<sup>93</sup>Ibid., p. 216.

<sup>94</sup>Ibid., p. 217.

only human but divine, not only temporal but eternal, and not only visible but invisible. The Church, because of God's presence, is more than the fallible, flawed institution everyone sees, but it is this human, temporal, visible thing.<sup>95</sup> God does not stay aloof from the physical human reality of the Church. God gives definite signs in which God's revelation is subjectively real.<sup>96</sup> These signs are circumcision, the prophets, the sacraments and the Church itself. God gives signs within the spatial reality of people to show that in Christ humanity has fallen into God's hands.

God's revelation always comes immediately and mediately.<sup>97</sup> It comes immediately to the original ones who received the divine signs, and then to all those afterward who received these signs from God through human mediators. In short, when we talk about the subjective reality of revelation in the context of human space, we are talking about the sphere of the sacraments. But before we think the Word of God is guaranteed to believers in the realm of these signs (either magically or not), we should briefly look at what we call the relativity of the Word of God experience.

Barth says hearing the Word of God is never guaranteed.<sup>98</sup> In the signs that God instituted, in the context of the Church and in all the experiences that a person might expect to meet God, people can never know in advance if they will actually experience the Word of God. A glance at the life of Jesus shows that Jesus became revelation to only a few of all he met.<sup>99</sup> Not all of those he met acknowledged who he was. Even those who did acknowledge him could deny him after being with him for some time. One could even turn him over to the

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<sup>95</sup> *ibid.*, p. 219.

<sup>96</sup> *ibid.*, pp. 224-227.

<sup>97</sup> *ibid.*, p. 224.

<sup>98</sup> *CD I/1*, p. 183.

<sup>99</sup> *ibid.*, p. 323.

authorities, which meant the death penalty for him. The witnesses to God's Word must continually become God's Word.<sup>100</sup> But this enquiry into God's Word does not come instantly; it comes laboriously, from one partial insight to the next.<sup>101</sup> In any case, the decision of whether or not the expected experience becomes God's Word does not lie in human hands. This ultimately relativises human control over the Word of God experience.

### C. The Unlimitedness of the Revelation Event

God controls the revelation event. To describe the limitedness of this event is to only scratch the surface of its awesomeness. In contrast to the limits of time, space and relativity is the event of the mysterious God of grace, who is totally free and powerful yet who speaks to human beings. The quality of infinity in this event led us to use the term "unlimitedness." Other terms such as "transcendence" or "divinity" would have sufficed, except that unlimitedness satisfactorily and dialectically complements the previous use of limitedness, and these others do not. Barth, in any case, would prefer a discussion which would straightforwardly address God; thus we continue.

One of the keys to understanding the revelation event is that human beings cannot supply it themselves. They must be informed about it.<sup>102</sup> People cannot produce revelation themselves, nor can they control it.<sup>103</sup> Revelation can never be considered a human creation. It must be imparted to human beings by God or it is not revelation.<sup>104</sup> "Divine determination and revelation, and not human approval, are the criterion of what is appropriate to God and

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<sup>100</sup>ibid., p. 117.

<sup>101</sup>ibid., p. 14.

<sup>102</sup>CD I/2, pp. 29-30.

<sup>103</sup>CD I/1, pp. 305-306.

<sup>104</sup>ibid., p. 329.

salutary to us."<sup>105</sup> People may not approve of revelation, or the way revelation is carried out, but this is not critical. What is critical is whether God has the freedom and the power to do it. What is at stake is the character of God. For revelation and the Word of God is God, "uncreated reality," "superior existence," "the ground of our being beyond our being," whether people hear and obey it or not.<sup>106</sup> "God is the constant Subject of revelation."<sup>107</sup> "Revelation is God's sovereign action upon human beings or it is not revelation."<sup>108</sup> Therefore it is a mystery, as God is ultimately a mystery.

God is always a mystery and cannot be controlled or mastered by human knowledge.<sup>109</sup> Revelation and the Word of God, issuing forth from God's personhood, is also the mystery of God.<sup>110</sup> Barth says this understanding always is a theological "de-assuring" warning against theology.<sup>111</sup> Lest people think they can control God or even the knowledge of God, the mystery of God looms. Revelation is against human powers of judgment and experience. Barth says this in his criticism of "modernists" who believe "...the beginning of Christian thought and language is by no means in Christ Himself but in our own powers of judgment and our own capacity for experience."<sup>112</sup> But revelation is radically God's, so much so that its secularity is an unsuitable medium for God's

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<sup>105</sup>CD I/2, p. 5.

<sup>106</sup>CD I/1, pp. 15, 158, 444.

<sup>107</sup>CD I/2, p. 1.

<sup>108</sup>ibid., p. 295.

<sup>109</sup>CD I/1, pp. 321-322. While Barth has no problem with the mystery of God, he has real problems with "mysticism." In brief, he calls mysticism "esoteric atheism," in CD I/2, p. 322. For his other comments on mysticism, see CD I/1, pp. 178-179 and I/2, p. 314ff., especially pp. 314-315, 318-319 and 322.

<sup>110</sup>ibid., p. 164.

<sup>111</sup>ibid., pp. 164-165.

<sup>112</sup>CD I/2, p. 129.

self-presentation.<sup>113</sup> For if revelation is seriously revelation we are dealing with an "ultimate mystery;" "visible as a mystery, a miracle, an exception."<sup>114</sup>

So alongside the mystery of God is the mystery of revelation. This mystery of revelation is the mystery of free, unmerited grace.<sup>115</sup>

The truth is, however, that God veils God and that in so doing--this is why we must not try to intrude into the mystery--God unveils God... The fact that it is spoken as it is, revealing in its concealment, is a decisive indication of the truth that it has really come to us instead of our having to go to it, an attempt in which we could only fail. In its very secularity it is thus in every respect a Word of grace.<sup>116</sup>

A hidden side to God always exists, but God chooses to be revealed to human beings. This is grace. God somehow gives people an accurate view of God without compromising the limitedness of human beings or the unlimitedness of God. How this is accomplished is a mystery. That it is accomplished shows the grace of God flowing from the freedom of God.<sup>117</sup> The freedom of God's grace has created the Church:

It [the Church] is born of the omnipotent Word of grace; it would only die if it were to become or to be anything but the fulfillment of that Word. Grace holds good only where grace rules. The rule of grace which is unfailing where people are God's children for Christ's sake, the dependence of these people upon the Word of which they are reborn--this is the reality of the Church, the subjective reality of revelation. And in light of it, it is and must be true that extra ecclesiam nulla salus holds good. There is no reality of revelation apart from this dependence on the Word.<sup>118</sup>

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<sup>113</sup>CD I/1, p. 166.

<sup>114</sup>CD I/2, pp. 124, 29.

<sup>115</sup>Ibid., p. 101.

<sup>116</sup>CD I/1, p. 169.

<sup>117</sup>Ibid., p. 117. "...revelation is simply the freedom of God's grace."

<sup>118</sup>Ibid., p. 216.

In God's freedom God shows grace. God is not bound to human beings. God's revelation shows God's freedom, contradicting the contradiction of human "I-ness" which is in contradiction to the divine nature.<sup>119</sup>

Now the above assumes God has the power to do these things. God's Word implies its power to rule.<sup>120</sup> The result is that the individual who experiences the Word of God is not his or her own, but God's.<sup>121</sup> The power of revelation is absolute power, for where a person hears God, that person necessarily experiences the lordship of God.<sup>122</sup> Revelation comes not because of faith, because it happens before faith and without faith.<sup>123</sup> Revelation, in fact, is so powerful that it can find real hearers for itself by the grace of God.<sup>124</sup> Barth wants to make sure that his readers understand that the Word of God is not primarily dependent upon human beings, but upon God. This is why he will say the truth of revelation is grounded and proved solely by God.<sup>125</sup>

God is triune. God is the who (the Father), the what (the Son) and the how (the Holy Spirit).<sup>126</sup> Revelation proceeds from the Father, is objectively fulfilled in the Son and is subjectively fulfilled in the Holy Spirit.<sup>127</sup> God is veiling, unveiling and impartation; or freedom, form and historicity.<sup>128</sup> To put it another way, the Father is the revealer (subject), the Son is the revelation (predicate) and the Holy Spirit is the way of revealing (object).<sup>129</sup> Now these three concepts do not have the same importance, according to Barth. The

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<sup>119</sup>CD I/2, p. 7.

<sup>120</sup>CD I/1, p. 149.

<sup>121</sup>ibid., p. 150.

<sup>122</sup>ibid., p. 153.

<sup>123</sup>ibid., p. 154.

<sup>124</sup>CD I/2, p. 102.

<sup>125</sup>ibid., p. 103.

<sup>126</sup>ibid., p. 33.

<sup>127</sup>ibid., p. 1.

<sup>128</sup>CD I/1, p. 332.

<sup>129</sup>ibid., p. 314.

second concept, that of revelation, is foremost in the written witnesses. We will say more about this in the next sub-section. Barth says the least about the first concept, that of the Father. What he says about the Holy Spirit is that which interests us most in this discussion of unlimitedness.

Barth notes that everything human beings can say tells against the possibility of becoming a recipient of revelation.<sup>130</sup> But because the Holy Spirit is in favor of it, it happens. The taking up of human beings into the event of revelation is the Holy Spirit's work.<sup>131</sup> This Barth calls the subjective reality of revelation. "Subjective revelation is not the addition of a second revelation to objective revelation" (i.e. Jesus Christ).<sup>132</sup> "Revelation is objective only in its irruption into the subjective, in its redemptive objective assault on human beings."<sup>133</sup> Without focusing on any possible negative interpretation of Barth's choice of the word "assault," the point seems to be that the revelation comes from outside the person, goes inside the person and stays there to do its work. The Holy Spirit's work is revelation, revealing God to people. Knowledge of the Holy Spirit is knowledge of revelation.<sup>134</sup>

By God's election, calling and the hearing of the Word (through the Holy Spirit), people are distinguished as those who are participants in the Word of God experience.<sup>135</sup> In it, God is announced and is promised to the hearers.<sup>136</sup> The hidden Lord speaks.

The Word of God is God's speech to human beings and God's act on human beings which always and only occurs in God's way (i.e. in the mystery of

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<sup>130</sup>CD I/2, p. 246.

<sup>131</sup>Ibid., pp. 237-238.

<sup>132</sup>Ibid., p. 238.

<sup>133</sup>Ibid., p. 239.

<sup>134</sup>Ibid., p. 207.

<sup>135</sup>Ibid., p. 209.

<sup>136</sup>CD I/1, p. 142.

God).<sup>137</sup> It is never "a predicate of human beings."<sup>138</sup> It is something God alone must constantly tell people afresh, for there is no human knowing that corresponds to this divine telling.<sup>139</sup> God's Word means the speaking God (Dei loquentis persona), which in turn means that God's Word is not an objective reality, but the objective reality--the subjective which is God.<sup>140</sup>

God always speaks a concretissimum. But this divine concretissimum cannot as such be either anticipated or repeated. What God speaks is never known or true anywhere in abstraction from God.<sup>141</sup>

This is why the Word of God is a "thrice single voice" corresponding to the triunity of God and the threefold form of the Word--revelation, Scripture and proclamation.<sup>142</sup> When this voice has been heard and proclaimed, something takes place outside of human hermeneutical skills.<sup>143</sup> Proclamation and the Bible actually become God's Word.<sup>144</sup> Remember that while revelation is God's Word in itself, proclamation and the written witness have to become God's Word.<sup>145</sup> Revelation as such is not relative, i.e. is not referred to anything else. "To say revelation is to say 'the Word became flesh,'" i.e. Jesus Christ.<sup>146</sup> In this person, God shows God has time for humanity--the fulfilled time of Jesus.<sup>147</sup>

In short, even though people cannot "grasp God in God's unveiling and God in God's veiling and God in the dialectic of unveiling and veiling," they can

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<sup>137</sup>ibid., p. 125.

<sup>138</sup>ibid., p. 127.

<sup>139</sup>ibid., p. 132.

<sup>140</sup>ibid., p. 136.

<sup>141</sup>ibid., p. 137.

<sup>142</sup>ibid., p. 347.

<sup>143</sup>ibid., p. 147.

<sup>144</sup>ibid., p. 118.

<sup>145</sup>ibid.

<sup>146</sup>ibid., p. 119. Cf. John 1:14.

<sup>147</sup>CD I/2, p. 45.

follow God and respond to God.<sup>148</sup> This is the encounter of the person of Jesus Christ.

#### D. The Character of the Revelation Event: The Person Encountered

Revelation refers to the life of God encountering people. It is the Word of God who comes by the Holy Spirit--Jesus Christ.<sup>149</sup> He is the revelation event. All other revelation or Word of God events are completely contingent or derivative from this primary personal encounter. The way Barth describes this experience as God speaking to people, or Deus dixit.<sup>150</sup> This Deus dixit is ultimately expressed in the person of Jesus Christ, who walked among people as "God with us there and then" and who is the same one who is "God with us here and now" as the promise is received and grasped in faith.<sup>151</sup> The promise is the presence of God through the Holy Spirit who is in people as Jesus is for people.<sup>152</sup> For Barth, God's voice is heard as the Holy Spirit gives internal witness to God's Word. Barth looks into the character of people's encounter with revelation in Jesus Christ.

This encounter is with a person who is a "really free subject."<sup>153</sup> He chooses the way he comes to people. He chooses to validate the written witness to his existence, yet not to be bound and controlled by this witness. He stays free to come to people repeatedly so that they will hear what he has to say. For he has a purpose in what he says.

God's Word is directed and applied to people individually and corporately.<sup>154</sup> It stands over and against faith afresh in strict sovereignty.<sup>155</sup> It

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<sup>148</sup>CD I/1, p. 330.

<sup>149</sup>CD I/2, p. 483.

<sup>150</sup>CD I/1, p. 115.

<sup>151</sup>ibid., p. 120.

<sup>152</sup>ibid., and I/2, p. 1.

<sup>153</sup>CD I/1, p. 139.

<sup>154</sup>ibid.

is a definite word, determined not by people, but by God who aims it specifically at specific people. It is a word people could not say to themselves in any circumstances.<sup>156</sup> It always tells people something fresh they never have heard before from anyone. It is otherness, a Thou over against the human I. Barth goes so far as to say that this word so radically affects human existence not only to aim at it but even to smite it. This word applies to people as no human can.<sup>157</sup> It is the word of the Creator, Reconciler and Redeemer; recreating people, reconciling them and giving them hope for a future redemption.<sup>158</sup>

God's Word is more than a softly-spoken speech in someone's ear. It is the person and work of Jesus. He is the way reconciliation with God is accomplished.<sup>159</sup> He is truly God and truly human.<sup>160</sup> People are therefore dependent upon this person to do for them what they could not do for themselves. The human participants in this encounter do not control the encounter. They "are not the masters but the mastered."<sup>161</sup>

Once a person has encountered the Word of God, that person can no longer be in a neutral relation to revelation. Jesus Christ becomes the master, and the recipient of him becomes the "pupil, scholar, follower, adherent or servant."<sup>162</sup> The real recipient of revelation can no longer withdraw from him, for he has become that person's supreme authority.<sup>163</sup> The recipient is now subject to a command.<sup>164</sup>

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<sup>155</sup> *ibid.*, p. 141.

<sup>156</sup> *ibid.* The source of the next three sentences is the same page.

<sup>157</sup> *ibid.*, p. 142.

<sup>158</sup> *ibid.*

<sup>159</sup> *CD* I/2, p. 151.

<sup>160</sup> *ibid.*, pp. 132-171, yet he is not a third being in between the two, but a mystery which is both without violating either.

<sup>161</sup> *ibid.*, p. 172.

<sup>162</sup> *ibid.*, p. 269.

<sup>163</sup> *ibid.*, pp. 270-271.

<sup>164</sup> *ibid.*, p. 272.

We cannot add anything to the fact that we are bound. We cannot alter it. Our human self-determination is still active, but it is imposed upon us. And in this fact we are free for God. We are capable of hearing God's revelation.<sup>165</sup>

Jesus Christ as the believer's master means all of the above, but it does not mean having to be responsible for keeping him as master. Having him as master Barth says is "an ultimate and most profound irresponsibility."<sup>166</sup> He says this because the believers' participation in the Word of God does not depend on their fitness to participate. It happens in spite of their unsuitability to participate.<sup>167</sup> It happens by grace. To have Christ as master is "to be subjected to a definite formation and direction" by him and toward him.<sup>168</sup> Ultimately, the master's concerns become the follower's concerns.<sup>169</sup> Barth states:

...a central convulsion, indeed a revolution, has brought about the supplanting of our causae by the causa Dei (which does not demand our anxiety and activity but only our faith and obedience).<sup>170</sup>

Thus revelation becomes a revolution. This is true because of the revolutionary character of Jesus Christ. He is the Lord who confronts people as such.<sup>171</sup> Revelation remains identical with him, and he remains the object of Christian faith, even though he lives in Christians and they in him.<sup>172</sup>

In summary, the Word of God, as the way of dogmatic knowledge, is "the present moment of the speaking and hearing of Jesus Christ Himself, the divine creation of light in our hearts."<sup>173</sup> To be encountered by Jesus Christ is to hear

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<sup>165</sup>Ibid., p. 273.

<sup>166</sup>Ibid., p. 274.

<sup>167</sup>Ibid., p. 275.

<sup>168</sup>Ibid., p. 276.

<sup>169</sup>Ibid., p. 278.

<sup>170</sup>Ibid., pp. 278-279.

<sup>171</sup>Ibid., p. 118.

<sup>172</sup>Ibid.

<sup>173</sup>CD I/1, p. 41.

his voice. Barth emphasizes the power of the speaking and not that of the hearing. He says the revelation of God creates people who seek God and who continually testify that God has found them.<sup>174</sup> The power of God's Word is contained in the biblical image of Christ passing through closed doors.<sup>175</sup> Encountering Christ, receiving the Word of God experience is never a question of how open the recipient is. It is always God's grace.

## V. The Written Witness to the Revelation Event

### A. The Givenness of the Written Witness

The importance and power of revelation brings forth a natural product--human witness, oral and written. The written witness became what is today called the Bible. Many people today refer to the Bible as revelation. But Barth is careful to distinguish the Bible as a written witness to revelation and to always affirm Jesus Christ as the revelation of God. "Revelation engenders the Scripture which attests it..."<sup>176</sup>

The Bible is the concrete form of recollection.<sup>177</sup> It is the basis on which believers expect God's revelation in the future. It is the Canon, i.e. the accepted recollection of God's past revelation and the promise of future divine revelation.<sup>178</sup> When a person accepts its promise, i.e. the promise of God's mercy, that person becomes a believer.

These believers together form the Church. The Church's authority is God, mediated through the written witness of the Bible. The Church is no longer

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<sup>174</sup>CD I/2, p. 362. Barth would reject evangelism campaigns such as the "Here's Life, America" of Bill Bright with its "I found it" bumper stickers. Barth says, "The belief that the name of Jesus Christ is something we can choose is the radically unauthentic element in the Jesus cult of Pietism..." (Ibid., p. 351.)

<sup>175</sup>CD I/1, p. 247. See John 20:19ff.

<sup>176</sup>Ibid., p. 115 and I/2, p. 463.

<sup>177</sup>Ibid., p. 101.

<sup>178</sup>Ibid., p. 107.

the Church where it knows no higher authority than itself.<sup>179</sup> And because the Bible exists as a written sign which stands over and against all interpretations, there exists today a powerful and definite witness which is parallel to the prophets and apostles of old.<sup>180</sup> Its written nature assures its freedom over against the Church.<sup>181</sup> In other words, the Church receives freedom against itself. This is to its benefit because, according to Barth, there are no people today like the prophets and the apostles.<sup>182</sup> No one is alive today who was an immediate direct recipient of the one revelation, i.e. Jesus Christ.

Through the Scriptures, however, these men and women confront all people as living documents of that unique event of revelation.<sup>183</sup> They are distinct from us because they proclaimed revelation as they encountered it.<sup>184</sup> The impact of God's Word cannot be ignored. Those who hear it must repeat it.<sup>185</sup> The prophets and apostles are no exception. Their witness is singular and unique, for people today cannot have revelation except through these witnesses.<sup>186</sup> Barth believes people today cannot have revelation "in itself."<sup>187</sup> Once again, he says the relationship between the prophets and the apostles with their Lord is unique. In the directness of their encounter with Jesus Christ, it is impossible for them to have successors.<sup>188</sup>

The point of talking about the prophets and apostles is not so much to quarrel over their authority in churches today, but is rather to say that the Word

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<sup>179</sup>CD I/2, p. 575.

<sup>180</sup>ibid., p. 581.

<sup>181</sup>ibid., p. 582.

<sup>182</sup>ibid., p. 463.

<sup>183</sup>ibid., p. 486.

<sup>184</sup>ibid., p. 490.

<sup>185</sup>ibid., p. 491.

<sup>186</sup>ibid., pp. 495, 492.

<sup>187</sup>ibid., p. 492.

<sup>188</sup>ibid., p. 671.

of God can be, has been and will be understood and heard within the human context.<sup>189</sup> To understand the Word of God means that the attempt to speak and hear it has succeeded.

Hearing undoubtedly means perceiving revelation by the human word--understanding, investigating the humanly concrete word in the light of revelation--expounding, clarifying the word in its relation to revelation.<sup>190</sup>

The Word of God authentically enters human language in a way in which people can understand it. The written document called the Bible is the historical form of this entrance.

#### B. The Limitedness of the Written Witness

Barth says the pure Word of God needs no interpretation in itself, but he also adds then that it would not have anything to do with human beings and these would have nothing to do with it.<sup>191</sup> Barth uses the image of the light of the sun as a parallel for the clarity of the Word of God in itself. God's Word, however, is not given in abstracto but in concreto by the prophets and apostles. As such, God's Word is not only the expression of God's thought but also of these human beings.

...the Word of God is not given to us in abstracto, because it is real light, not merely in the 'for us' stratosphere of its inner existence, but also, thanks to the resurrection of Jesus Christ in the witness of the prophets and apostles, in the atmosphere of our own intellectual world.<sup>192</sup>

Even though Scripture as God's Word is necessarily limited by the human factor, it does have a singular authority. This authority is "mediate, relative and formal."<sup>193</sup> It is "mediate" because it comes within a definite time-space human

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<sup>189</sup>ibid., pp. 465-466.

<sup>190</sup>ibid., p. 466.

<sup>191</sup>ibid., p. 716.

<sup>192</sup>ibid., p. 717.

<sup>193</sup>ibid., p. 540.

context, e.g. Palestine two thousand years ago. It is "relative" because it only represents the divine authority. Appeal may be made to a true and original Word of God. It is "formal" in that Scripture is on the same level as other witnesses to revelation.

Barth wants the reader to remember that witnesses speak as ordered about that Other and it is that Other which is to be focused on and not the book.<sup>194</sup> Barth says, "We thus do the Bible poor and unwelcome honour if we equate it directly with this other, with revelation itself."<sup>195</sup> The key word here is "directly." He wants to make the point that "a witness is not absolutely identical with that to which it witnesses."<sup>196</sup> Yet Barth also wants to make a positive statement about this witness.

In this limitation [that of the concept of witness] the Bible is not distinguished from revelation. It is simply revelation as it comes to us, mediating and therefore accommodating itself to us--to us who are not ourselves prophets and apostles, and therefore not the immediate and direct recipients of the one revelation, witnesses of the resurrection of Jesus Christ.<sup>197</sup>

The paradox here is the co-existence of absolute and relative, of Creator and creature, of the gracious God and human beings.<sup>198</sup> It seems impossible that the human word of Scripture would be identified with God's Word, but "the Bible is genuine witness."<sup>199</sup> Barth says:

The people whom we hear as witnesses speak as fallible, erring people like ourselves. ...Only the miracle of faith and the Word can genuinely and seriously prevent us from taking offence at the Bible.<sup>200</sup>

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<sup>194</sup>CD I/1, pp. 111-112.

<sup>195</sup>Ibid., p. 112.

<sup>196</sup>CD I/2, p. 463.

<sup>197</sup>Ibid.

<sup>198</sup>Ibid., p. 499.

<sup>199</sup>Ibid., pp. 499, 507

<sup>200</sup>Ibid., p. 507.

The question of errors in the witnesses is an important one for the reader of the Bible. The question of historicity is a huge one for the Bible, particularly if we use modern historiographical criteria.<sup>201</sup> The most important thing, however, is the hearing or non-hearing of the story which cannot be decided by general historicity, but by its special historicity.<sup>202</sup> This is where Barth affirms the biblical stories as saga or legend but not myth. They are not myth because revelation is not a human creation.<sup>203</sup>

How is the reader to respond to these limits which the Bible clearly has? According to Barth, the reader should face the human texts with thankfulness knowing their fallibility.<sup>204</sup> People should allow the witnesses to say again here and now what they said there and then. To know which witnesses were reliable, the Canon was formed and given.<sup>205</sup>

The Canon came about in all the relativity of human knowledge.<sup>206</sup> In reference to Scripture, but also throughout the Word of God experience, human hearing of the Word of God "is not outside the possibility of error, or incapable of being improved."<sup>207</sup> This is why Barth cannot say the Canon is absolutely closed, but only relatively so:

An absolute guarantee that the history of the Canon is closed, and therefore that what we know as the Canon is also closed, cannot be given either by the Church or by individuals in the Church according to the best and most satisfactory answers to this question.<sup>208</sup>

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<sup>201</sup>CD I/1, p. 326. Barth does not believe "any genuinely 'historical' verdict can be passed on the singular historicity of the history recorded in the biblical witness." (Ibid.)

<sup>202</sup>Ibid., p. 327.

<sup>203</sup>Ibid., pp. 328-329.

<sup>204</sup>CD I/2, p. 533.

<sup>205</sup>Ibid., p. 473.

<sup>206</sup>Ibid.

<sup>207</sup>Ibid., p. 476.

<sup>208</sup>Ibid.

In any case, one should allow the Scripture to convince oneself and not just accept the Church's evaluation of Scripture.<sup>209</sup> At the same time, one should always listen to the Church, no matter what one's private judgment is.

A person cannot force revelation to come. The Bible and proclamation cannot bring revelation themselves. "They can only attest and proclaim it."<sup>210</sup> And just as revelation cannot be controlled or forced to be in a certain place at a certain time, so too the Church is not constantly or consistently the Church of Jesus Christ.<sup>211</sup> There is no such thing as a guarantee of or an appointment for the Word of God experience. No one knows whether the Bible will speak to people as God's Word, because no one can say "we beheld his glory."<sup>212</sup> All people have today is the pointer the apostles recorded--those human words which have become God's--and the ability to interpret those words.<sup>213</sup> Barth reminds people reading his dogmatics that dogma(s) is not the truth of revelation.<sup>214</sup> All witnesses must point to the central revelation event of Jesus Christ. This is why Barth calls the Old testament the time of expectation, i.e. the expectation of Christ, and the New Testament the time of recollection.<sup>215</sup>

Before finishing this section on the limitedness of the written witness, we should note the importance of the individual. Barth says that what makes the Word of God obscure and needy of interpretation is that individuals encounter it with their ideas, thoughts and convictions.<sup>216</sup> There is no way to get around

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<sup>209</sup>Ibid., p. 479.

<sup>210</sup>CD I/1, p. 120.

<sup>211</sup>Ibid., p. 261.

<sup>212</sup>Ibid., p. 263.

<sup>213</sup>Ibid.

<sup>214</sup>Ibid., p. 268.

<sup>215</sup>CD I/2, pp. 70-121.

<sup>216</sup>Ibid., p. 716.

this. For only as the Word comes to the individual, can the individual hear it as the Word which comes to the Church and others.<sup>217</sup>

...it is always the individual who is intended and reached when the Word of God calls a person to identify him or herself with the decision made about him or her.<sup>218</sup>

The individual is always within the corporate context of the Church, but is nevertheless important. For it is to this individual that the grace of the Word of God comes in a "specific, concrete, definitely challenging and self-giving form."<sup>219</sup> Barth says the individuals are asked solely about their relationship to the Word of God as it comes specially to them. It is the individual who directly hears and receives the Word of God, but not in such a way that the person can be content and satisfied with this direct hearing and receiving.<sup>220</sup> The individual must voluntarily connect themselves to the Church. Listening to those within the corporate context is as important or even more important than the individual's direct hearing and receiving of the Word of God. The individual should listen to the Church, which includes listening to the Canon, the Church Fathers and the Confessions of faith of the various denominations.<sup>221</sup> These, of course, are never to take the place of God's voice, but are rather a way to listen to what God has said to other believers in the past.

### C. The Unlimitedness of the Written Witness

Scripture mediates revelation. Those who hear Scripture hear God.<sup>222</sup> As we saw in the last section, God and human beings together constitute the

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<sup>217</sup>ibid., p. 703.

<sup>218</sup>ibid., pp. 703-704.

<sup>219</sup>ibid., p. 704.

<sup>220</sup>ibid., p. 589.

<sup>221</sup>Barth covers these three groups in CD I/2, p. 597ff, p. 603ff and p. 620ff, respectively.

<sup>222</sup>ibid., p. 538.

Word of God in Scripture. These two together produce Scripture, not as partners or workmates.<sup>223</sup> God remains sovereign. After all, Scripture points away from itself, "towards a fact, an object."<sup>224</sup> Both the New Testament and the Old Testament as witnesses point to the revelation of the hidden God.<sup>225</sup> So how does a person hold together the limitedness and the unlimitedness of the written witness? Barth says people do not and cannot know the Word of God in itself. Yet for the sake of humanity, God's Word "stepped forth out of the unapproachable mystery of its self-contained existence into the circle of things which people can know."<sup>226</sup> As a parallel to Christ, Scripture "is very God and very human, i.e. a witness of revelation which itself belongs to revelation, and historically a very human literary document," and thus does not violate God's character.<sup>227</sup> As we noted in the previous section, the presence of the Word of God is not identical with the existence of the book called the Bible. Yet lest the reader be tempted to divide the two natures of the Scripture, Barth says people "are completely absolved from differentiating in the Bible between the divine and the human...."<sup>228</sup>

The fact that the Scripture can be read and heard does not put it at the power and disposal of those who say and hear it.<sup>229</sup> God's Word, like God, will not be controlled. What is heard in the witness is more than witness. It is the very Word of God.<sup>230</sup>

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<sup>223</sup>Ibid., p. 207.

<sup>224</sup>Ibid., p. 464.

<sup>225</sup>Ibid., p. 106.

<sup>226</sup>Ibid., pp. 699-700.

<sup>227</sup>Ibid., p. 501.

<sup>228</sup>Ibid., p. 531.

<sup>229</sup>Ibid., p. 469.

<sup>230</sup>Ibid., p. 473. See also the above discussion on Scripture as witness to revelation thus being distinct from revelation. Yet at the same time it is revelation to people, given this distinction.

God makes sure this very Word, revelation, is present at all times and not just in the time of Jesus' earthly life.<sup>231</sup> God gives this revelation in the human word of Scripture and distinguishes it from every other human word by giving it "radical majesty."<sup>232</sup> The Church then hears a magisterial and ultimate word here which it cannot confuse with any other words.<sup>233</sup> People hear a human word in which God's own address to them is an event.<sup>234</sup> Barth emphasizes God's side when he says language does not grasp revelation, but revelation grasps language.<sup>235</sup>

Barth wants to make sure that people do not understand God's Word as something they can create by faith. He says revelation is determined far above the Church so that the Church "cannot seize, possess or control" the word of revelation.<sup>236</sup> "It [the Bible] does not become God's Word because we accord it faith but in the fact that it becomes revelation to us."<sup>237</sup> Elsewhere he says the inspiration of the Bible cannot be reduced to people's faith in it.<sup>238</sup> The bottom line in trying to sort out the whole doctrine of Scripture is to be "content to give the glory to God and not to ourselves."<sup>239</sup> Barth would say this in relation to any part of his dogmatics.

What is interesting in this section pertaining to the written witness is that he speaks of Scripture as a person, or more specifically as the person of the speaking God. Scripture as the present living Word of God is a "deciding, willing, guiding, governing, determining action taking place in the Church,

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<sup>231</sup> *Ibid.*, p. 573.

<sup>232</sup> *Ibid.*, p. 472.

<sup>233</sup> *CD I/1*, p. 108.

<sup>234</sup> *Ibid.*, p. 109.

<sup>235</sup> *Ibid.*, p. 340.

<sup>236</sup> *Ibid.*, p. 545.

<sup>237</sup> *CD I/1*, p. 110.

<sup>238</sup> *CD I/2*, p. 534.

<sup>239</sup> *Ibid.*, p. 537.

whose concrete subject is Scripture itself."<sup>240</sup> Elsewhere Barth states the Scripture can always find new and better readers.<sup>241</sup> He adds, in the same place, that Scripture is autonomous and independent of all that is said about it.

...the Word of God demonstrates its freedom and supremacy in the fact that it can change its own form and therefore its effect upon the world.<sup>242</sup>

Scripture should not be regarded as a "fixed, inflexible, self-contained quantity," because deeper research will bring out more meaning to God's glory.<sup>243</sup> Barth says:

It is no metaphor when we say that the Word of God speaks, acts and rules; we denote thereby the characteristic and essential feature of the whole movement called Church history.<sup>244</sup>

Scripture speaks. There is no second principle or voice beside Scripture.<sup>245</sup> The Scripture alone is to be heard as the voice of both authority and freedom, for it has a theme of ineffaceable distinctiveness and uniqueness—the revelation of God in Jesus Christ.<sup>246</sup> Scripture has the power to change lives and in fact it has changed millions. We conclude this section with Barth saying:

The whole truth is that in spite of all appearances to the contrary, Holy Scripture has more power than all the rest of the world together.<sup>247</sup>

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<sup>240</sup>ibid., p. 673.

<sup>241</sup>ibid., p. 673.

<sup>242</sup>ibid., p. 683.

<sup>243</sup>ibid.

<sup>244</sup>ibid., pp. 684-685.

<sup>245</sup>ibid., p. 672.

<sup>246</sup>ibid., pp. 672-673.

<sup>247</sup>ibid., p. 678.

#### D. The Character of the Written Witness: The Text Encountered

Jesus Christ is the power referred to above. He is the centre and unity of the New Testament (and of the whole Bible as well) and the centre and unity of history.<sup>248</sup> He is the image reflected in Scripture.<sup>249</sup>

As was said in the section on limitedness, the Scripture is for human beings. God could get along quite well without it. Once a person is encountered by the Word, how is that person to understand or research the Word? Barth starts by saying a person who confesses their acceptance of Scripture should be willing and prepared to undertake the responsibility for its interpretation and application.<sup>250</sup> Once a person does so, then the threefold process of explicatio, meditatio and applicatio begins.

Explicatio, or explanation, is the unraveling or unfolding of the scriptural word which comes to a person in a rolled-up form, thus concealing its meaning from the person.<sup>251</sup> This part of the process is the literary-historical investigation.<sup>252</sup> The task here is to allow the text to speak to the person from its own world as much as possible.<sup>253</sup> This is listening to the foreignness of the text.

Once the person has grappled with how foreign the text is, then she can begin to reflect on how their own presuppositions colour her reading of the text. This part of the process is called meditatio or reflection.<sup>254</sup> It takes place between sensus and usus, explicatio and applicatio. Since no one can objectively observe and present the text, everyone should acknowledge their

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<sup>248</sup>Ibid., pp. 11, 12, 24.

<sup>249</sup>Ibid., p. 740.

<sup>250</sup>Ibid., p. 661.

<sup>251</sup>Ibid., p. 722.

<sup>252</sup>Ibid., p. 723.

<sup>253</sup>Ibid., p. 724.

<sup>254</sup>Ibid., p. 727.

presuppositions.<sup>255</sup> Barth gives five brief guidelines for scriptural exegesis. First, a person must have a fundamental awareness of her scheme of thought.<sup>256</sup> Second, interpretation always only has the character of an hypothesis.<sup>257</sup> Third, no philosophy used can claim its own independent interest.<sup>258</sup> No one's philosophy should become an end in itself. Fourth, no scheme of thought for reflecting on Scripture is preferable to another.<sup>259</sup> While Barth says this in the one breath, he says in the next, the fifth and final point, that the scheme of thought must be controlled by the text and the object mirrored in the text.<sup>260</sup> Of course, being very aware of one's approach to Scripture is not the final word in exegesis or interpretation. The last step is applicatio.

Applicatio, or application, is the act of appropriation or assimilation.<sup>261</sup>

Barth defines assimilation in the following way:

By "assimilation" is to be understood that what is declared to us must become our very own, and indeed in such a way that now we really do become conscientes, those who in virtue of what is said to them know themselves, and can, therefore, say to themselves and to others what is said to them, those who not only reflect on it but think it themselves.<sup>262</sup>

According to Barth, the exposition of Scripture has not taken place so long as it stops short of assimilation. He then uses personified language about Scripture when he says the biblical text wills to be in communion with people.<sup>263</sup> It wills to be appropriated by people so as to master the people's thinking. In this way Barth talks about a person's encounter with the text not so much as the person

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<sup>255</sup>ibid., p. 728.

<sup>256</sup>ibid., p. 730.

<sup>257</sup>ibid.

<sup>258</sup>ibid., p. 731.

<sup>259</sup>ibid., p. 733.

<sup>260</sup>ibid., p. 734.

<sup>261</sup>ibid., p. 736.

<sup>262</sup>ibid.

<sup>263</sup>ibid., p. 737.

using the text as the text using the person. In fact, he says the Scripture itself uses us.<sup>264</sup>

Barth continually uses language which suggests that the experience of the Word of God grips the recipient more than the recipient grips the Word of God. This is certainly true of the revelation event itself. This is also true when Barth says the Bible is a sign pointing to a superior authority confronting the proclamation of the Church.<sup>265</sup>

## VI. The Proclamation of the Revelation Event

### A. The Givenness of the Proclamation

The proclamation exists world-wide. It points to God's prior utterance.<sup>266</sup> Because God has spoken, believers speak. And what is proclaimed is not just a human utterance. It can be only a human utterance, but it can also be the actual Word of God.<sup>267</sup> This actual Word of God is the Church's proclamation of Jesus Christ, the Church's sacraments and preaching today about God.<sup>268</sup> The proclamation must be commissioned by God and in the service of God's grace.<sup>269</sup> What is the specially commissioned proclamation of the Church? Barth says:

1. This proclamation is preaching, i.e., the attempt by someone called thereto in the Church, in the form of an exposition of some portion of the biblical witness to revelation, to express in his or her own words and to make intelligible to the people of his or her own generation the promise of the revelation, reconciliation and vocation of God as they are to be expected here and now.<sup>270</sup>

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<sup>264</sup>Ibid., p. 738. This is a take-off on "the usus scripturae in which scriptura is not object but subject, and the hearer and reader is not subject but object." (Ibid.)

<sup>265</sup>Ibid., p. 457.

<sup>266</sup>CD I/1, p. 52.

<sup>267</sup>Ibid.

<sup>268</sup>CD I/2, p. 743.

<sup>269</sup>Ibid., p. 743 and I/1, pp. 52-54.

<sup>270</sup>CD I/1, p. 56.

To this verbal proclamation of God in the Church, Barth adds the symbolic:

2. This proclamation is the sacrament, i.e., the symbolical act which is carried through in the Church as directed by the biblical witness of revelation in accompaniment and confirmation of preaching and which is designed as such to attest the event of divine revelation, reconciliation and vocation which does not merely fulfill but underlies the promise.<sup>271</sup>

Neither of these forms of proclamation are more important than the other. They both together form Church proclamation.

#### B. The Limitedness of the Proclamation

"Christian preaching is speaking about God in the name of Jesus Christ."<sup>272</sup> It is a human activity. "It cannot assume that it is the Word of God, that God sanctifies the human pointer to be God's own witness."<sup>273</sup> Barth notes that a person does not have to look very far to see the insipidity of the Church:

All the poverty and helplessness and confusion and impotence of Church proclamation to ourselves and others, as we think we see it in our own age and in every age; the whole sea of impure doctrine in which the Word of God seems formally to be drowned in the Church's proclamation; everything which might cause us to doubt the truth of the identification as we see the actual state of and course of things in the Church...<sup>274</sup>

All these things mitigate against people believing that God speaks the Word through Church proclamation. Human weakness seems to speak more loudly than God.

This all points to the relativity of proclamation both in content and context. "Talk about God becomes in every age specific and distinctive talk."<sup>275</sup> The huge gap between explicatio and applicatio is the one where the preacher works. This person can never guarantee the Word of God will flow forth from

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<sup>271</sup>Ibid.

<sup>272</sup>CD I/2, p. 758.

<sup>273</sup>CD I/1, p. 52.

<sup>274</sup>CD I/2, p. 751.

<sup>275</sup>CD I/1, p. 78.

her or his lips. Neither can this person guarantee that the physical elements of the sacrament will be the actual Word of God to the recipient. God alone confirms the Word.

This is why "proclamation must ever and again become proclamation," just as the Church must always and again become the Church.<sup>276</sup> Of course these entities are always there "simply and visibly," just as the sermon and bread and wine are, but whether they are there as "realities of revelation and faith" is the question.<sup>277</sup> For "the human word as such cannot be the symbol; namely, revelation, reconciliation and calling, which the Church can only believe, hope and proclaim..."<sup>278</sup>

This is why people must let revelation speak for itself, even when they speak about it.<sup>279</sup> Revelation's unlimitedness invades the limitedness of human life.

### C. The Unlimitedness of the Proclamation

Proclamation where it pleases God is God's Word.<sup>280</sup> In any of the witnesses to revelation, there is no weakening, dilution, disturbance or distortion of the actual Word of God.<sup>281</sup> This is because God's own direction "fundamentally transcends all human causation."<sup>282</sup> God's freedom and grace are at work in the proclamation as "an object over against us."<sup>283</sup> The

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<sup>276</sup>Ibid., p. 88.

<sup>277</sup>Ibid.

<sup>278</sup>Ibid., p. 61.

<sup>279</sup>Ibid., p. 347.

<sup>280</sup>CD I/1, p. 72.

<sup>281</sup>CD I/2, p. 744.

<sup>282</sup>CD I/1, p. 90.

<sup>283</sup>Ibid., p. 91.

proclamation is a person's speech about God through which God speaks about God.<sup>284</sup> Human speech becoming God's speech Barth calls "a miracle."<sup>285</sup>

In the limitedness section above we spoke of the weakness or even impotence of the proclamation, considering what we see today. Barth goes so far as to say it is impossible to say anything about God:

The human impossibility of the Church's proclamation consists simply in the impossibility of the attempt to speak of God....Of God it is impossible to speak, because God is neither a natural nor a spiritual object. If we speak of God, we are no longer speaking of God.<sup>286</sup>

Barth again emphasizes the importance of God's grace, self-disclosure and self-testimony in the bringing of the Word of God to people.<sup>287</sup> He says proclamation is not a human success but a divine victory concealed in human failure; sovereignly availing itself of human failure.<sup>288</sup> In short, God makes good what people do badly.

This does not take away responsibility from the people who are supposed to give the proclamation. Even though the Word of God cannot be anticipated nor controlled by human beings, it must constantly be heard anew.<sup>289</sup> Barth says Jesus Christ must be heard again as the Lord of the Church.<sup>290</sup> The people of God must expect a fresh hearing of this promise which is the basis of the Church. Once they have heard the word, and only then, are they to teach what they have heard. They are not to listen to just any voice, but only to the voice of Jesus Christ.<sup>291</sup> His voice is the Word of God

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<sup>284</sup> *ibid.*, p. 93.

<sup>285</sup> *ibid.*

<sup>286</sup> *CD* I/2, p. 750.

<sup>287</sup> *ibid.*, pp. 752, 756.

<sup>288</sup> *ibid.*, p. 751.

<sup>289</sup> *ibid.*, p. 806 and I/1, p. 93.

<sup>290</sup> *ibid.*

<sup>291</sup> *ibid.*, pp. 804, 806.

longing after people. "The Word of God longs after people in order that they may believe....It contains necessarily the dynamic of the viva vox, of a Gospel going forth inevitably and irresistably."<sup>292</sup> In short, God's sovereign voice may be heard in the proclamation of the Word as it must be heard to proclaim the Word.

#### D. The Character of the Proclamation: The Speech Given and Taken

The time of proclamation is the time of applying God's Word to today's situation. It is the result of the explicatio, meditatio and applicatio process as seen above in the section on the written witness. It is the gathering of the community of faith to listen to the voice of God and be reconstituted as the Church of Jesus Christ.

Given the context of numerous contemporary church scandals, many think the image of listening to a preacher apply God's Word to a modern situation is generally negative.<sup>293</sup> There does not seem to be a sense of mutually receiving from God, but rather a suspicion of what the preacher and the organisation behind the preacher is getting financially for the "proclamation." We believe Barth today would seek to respond to the negative connotation of preaching with calling the Church again to seek out and communicate "pure doctrine."

Pure doctrine is "the comprehensive term to denote the content of the service of God."<sup>294</sup> "Doctrine means teaching, instruction, edification, institutio."<sup>295</sup> Barth does not believe stating doctrine is a matter of opinion so

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<sup>292</sup>ibid., p. 849.

<sup>293</sup>Witness, for example, the scandals of the television evangelists in the first months of 1987, which the media call "pearly gate."

<sup>294</sup>CD I/2, p. 761.

<sup>295</sup>ibid., p. 763.

much as a matter of insight into the Word of God.<sup>296</sup> Stating doctrine means stating the truth, the whole truth. As an attempt to interpret revelation, it is a testimony to the truth of revelation given to the person as the person's own; thus pointing beyond itself.<sup>297</sup> He explains:

The aim of all the indirectness with which the Church in its own proper authority and freedom grasps and expounds the Word is the directness of revelation which becomes real, and the directness of faith which becomes alive, at the point where God in the authority and freedom of God has really spoken and is really heard.<sup>298</sup>

Barth's definitive statement on what it is to proclaim the Word of God is: "in obedience one must dare to say what is heard, to give out what has been received."<sup>299</sup> He directs this not only to the preacher but to the dogmatician as well. For pure doctrine is a task facing the whole Church, and particularly the dogmatician. Barth says people must question whether they are more concerned with themselves than with the subject matter, i.e. the revelation of God.<sup>300</sup> Because dogmatics concerns itself with this question and the question of pure doctrine, Barth calls dogmatics the Church's most essential task.<sup>301</sup>

#### E. Dogmatics

Dogmatics invites the teaching Church to listen again to the Word of God.<sup>302</sup> Listening is to be the norm. Dogmatics reflects upon proclamation. Dogmatic Theology takes its place in between Biblical Theology and Practical Theology as meditatio takes its place between explicatio and applicatio.<sup>303</sup> Its

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<sup>296</sup>ibid., p. 762.

<sup>297</sup>ibid., p. 763.

<sup>298</sup>ibid., pp. 763-764.

<sup>299</sup>ibid., p. 853.

<sup>300</sup>ibid., p. 773.

<sup>301</sup>ibid., p. 768.

<sup>302</sup>ibid., p. 797.

<sup>303</sup>ibid., pp. 766-767.

goal is that Church proclamation might always be said and heard as the Word of God.<sup>304</sup>

Dogmatics must listen with confidence and criticism.<sup>305</sup> It must always remind the Church that "the Lord says" is prior and above the "I say" and "the Church says."<sup>306</sup> Proclamation depends upon the prior event of Scripture and Scripture in turn upon the revelation event.<sup>307</sup>

Once the Church has heard the Word, it is to teach.<sup>308</sup> Hearing the Word of God necessarily leads to action.<sup>309</sup> Dogmatics is to remind the Church it must teach.<sup>310</sup> It must teach as a viva vox, because the Church needs daily to be newly aroused and newly sustained.<sup>311</sup>

To summarize, dogmatics demands a fresh hearing of the promise of God and summons the teaching Church to listen again to the voice of Jesus Christ.<sup>312</sup> It recognizes the theonomy of Church proclamation and therefore also of itself.<sup>313</sup> Because of this, dogmatics must risk being ecumenical.<sup>314</sup> It does not listen for the voices of the day, but for the voice of God for the day.<sup>315</sup>

Now this looking for the voice of God is "a part of the work of human knowledge."<sup>316</sup> It demands the whole person. It is done in obedience to the call

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<sup>304</sup>Ibid., p. 798.

<sup>305</sup>Ibid., p. 777.

<sup>306</sup>Ibid., p. 801.

<sup>307</sup>Ibid., p. 802.

<sup>308</sup>Ibid., p. 844.

<sup>309</sup>Ibid., p. 845. This is why Barth says dogmatics and ethics cannot be separated. (Ibid., p. 790.)

<sup>310</sup>Ibid., p. 848.

<sup>311</sup>Ibid., pp. 848, 851.

<sup>312</sup>Ibid., pp. 806, 812.

<sup>313</sup>Ibid., p. 815.

<sup>314</sup>Ibid., p. 823.

<sup>315</sup>Ibid., p. 843, my emphasis.

<sup>316</sup>CD I/1, p. 17.

of Christ, i.e. in faith.<sup>317</sup> Dogmatics, as Theology, "means rational wrestling with the mystery."<sup>318</sup>

According to Barth, dogmatics is a human effort at knowledge, just like other sciences.<sup>319</sup> He believes all the arts and sciences are important for gaining as full a perspective on human existence as possible.<sup>320</sup> What upsets Barth is the using of other academic disciplines as final standards in theological study.<sup>321</sup> One can do this, but Barth pleads that one does not call it Theology.

The other kind of theological study that upsets Barth is what we call non-theological Theology. In this kind of Theology, God is the scholar's partner.<sup>322</sup> God belongs to the sphere of the scholar's capacity and does things which one can foresee and anticipate in form and content. Barth agrees with L. Feuerbach that this is merely creating God in one's own image.<sup>323</sup> It is merely an I - I (not I - Thou) dialogue. Barth later states that any loss of the uniqueness of revelation is a sign that Theology no longer takes itself seriously as Theology.<sup>324</sup> Theology must never lose its object which in fact is its subject.

God's self-revelation is the starting point for dogmatic method.<sup>325</sup> Dogmatics is a kind of meta-study of the Word of God experience. It is an evaluation of the overall experience of and use of the Word of God. It looks at the four Loci: God, creation, reconciliation and redemption.<sup>326</sup> Dogmatics only becomes disloyal when people "try to be wiser than God, creating an image of

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<sup>317</sup> *Ibid.*

<sup>318</sup> *Ibid.*, p. 368.

<sup>319</sup> *Ibid.*, p. 275.

<sup>320</sup> *Ibid.*, pp. 283-284.

<sup>321</sup> *Ibid.*, pp. 284-285.

<sup>322</sup> *CD* I/2, p. 6.

<sup>323</sup> *Ibid.*

<sup>324</sup> *Ibid.*, pp. 294, 291.

<sup>325</sup> *Ibid.*, p. 870.

<sup>326</sup> *Ibid.*, pp. 877-878.

God according to the measure of what people call unity."<sup>327</sup> Dogmatics must remain "bound to the Word" if the Church is to venture what must be ventured.<sup>328</sup> Dogmatics must encourage the Church to think and speak God's truth against themselves.<sup>329</sup>

## VII. The Unity of the Word of God

Lest the reader think the Word of God is three disjunct experiences, Barth clearly states that God's Word is unified. "It is one in the same whether we understand it as revelation, Bible, or proclamation."<sup>330</sup> While saying this, Barth is quick to point out that revelation underlies the written witness and proclamation, but is not found abstractly apart from them.<sup>331</sup> God's Word, then, is one in three and three in one as is God in God's trinity.

God's trinity means God is unimpaired unity and unimpaired distinction as Revealer, Revelation and Revealedness.<sup>332</sup> God's revealing is identical with God's act in revelation and its effect on human beings.<sup>333</sup> God, who is called Elohim, Yahweh, El Shaddai, the Creator and the Father of Jesus Christ, is self-revealing and this is no accident.<sup>334</sup> For "it is in the event of revelation itself that we are now to seek and discern the Revealer."<sup>335</sup> God does not stop there. God is not just God but is God's self-revealing.<sup>336</sup> God is what God creates and achieves in people.<sup>337</sup> This mode of being of God is called the Holy Spirit. Now

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<sup>327</sup>Ibid., p. 878.

<sup>328</sup>Ibid., pp. 883-884.

<sup>329</sup>Ibid., p. 884.

<sup>330</sup>CD I/1, p. 120.

<sup>331</sup>Ibid., p. 121.

<sup>332</sup>Ibid., p. 295.

<sup>333</sup>Ibid., p. 296.

<sup>334</sup>Ibid., p. 297.

<sup>335</sup>Ibid., p. 298.

<sup>336</sup>Ibid., pp. 298-299.

<sup>337</sup>Ibid.

these three cannot be reduced to a synthetic fourth. The self-revealing God, the revelation, and God's being revealed are a union which exists though it is mysterious. The Word of God flows from the character of God.

Thus Barth talks about the one Word of God,

...which in these three different forms, in none of them less than in the others, in none of them diminished and weakened, but in all three remaining the selfsame Word, constituting the life and the foundation of the Church.<sup>338</sup>

So too we speak of the unity of the Word of God experience. The proclamation always bases itself, or should always base itself on the Scripture. The Scripture is not to be worshipped but is a pointer to the revelation event in which God was humanly with people. Both these witnesses point to the experience of those who were with Jesus. Jesus, through the Holy Spirit, oversees the whole experience of the Word with sovereign power. Each part of the experience is distinct and important, yet it is called the one Word of God experience. The unity of the experience is a parallel to the unity of God.

#### VIII. A Response to the Word of God

This section marks a break from Barth's own structure (the three forms and the unity of the Word of God) in approaching the Word of God. We intend to respond to Barth's ideas with an assessment of what the human costs and benefits are for those who consciously commit themselves to the Word of God. This assessment comes from the same corpus (CD I/1 & I/2) and will attempt to still be in accordance with what Barth himself would say about the experience. In good dialectical fashion, it is difficult to say which of the characteristics of the human experience of the Word of God are costly and which are beneficial. In a sense both are costly and beneficial.

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<sup>338</sup>CD I/2, p. 745.

### A. The Human Benefits of the Word of God Experience

Why would anyone want to seek out the Word of God experience after having been confronted by God in the first place? A short list of benefits might be the following: receiving identity, power, the presence of God, miracles, freedom, faith, newness, love and grace. Barth has something to say for each of these.

He explains that people are what the Word of God tells them they are.<sup>339</sup> In this experience people learn about themselves. People receive self-understanding.<sup>340</sup> In this event people become clear to themselves.<sup>341</sup> In Jesus Christ, one is revealed to oneself as the one who is received and accepted by Christ in the totality of one's existence.<sup>342</sup> A person's totality is addressed. People "are asked about themselves by the Word of God."<sup>343</sup> Through it, one acquires one's true and essential quality.<sup>344</sup>

Lest someone think the experience has been abstracted from the person of God, Barth would quickly add that the form in which the Word of God comes does not take the place of God.<sup>345</sup> God, in the form, "reveals, speaks, comforts, works and aids" the recipient of the Word.<sup>346</sup> Barth repeats the fact that the person of God is central to the experience of the Word. God's power is in the experience. So it is not surprising that God gives power to people in the midst of their weakness or powerlessness.<sup>347</sup>

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<sup>339</sup> *ibid.*, p. 40.

<sup>340</sup> *CD I/1*, p. 223.

<sup>341</sup> *CD I/2*, p. 705.

<sup>342</sup> *ibid.*, p. 707.

<sup>343</sup> *ibid.*

<sup>344</sup> *CD I/1*, p. 161.

<sup>345</sup> *ibid.*, p. 321.

<sup>346</sup> *ibid.*

<sup>347</sup> *CD I/2*, p. 333.

Revelation comes into a person's experience as the eucharist does. When it comes to people, they are to thankfully receive it and say "Amen" to what has been put in their mouths.<sup>348</sup> The Holy Spirit makes it reality for the person.<sup>349</sup> The Holy Spirit becomes the "internus doctor," a teacher of truth within ourselves" who brings coniunctio which is connectedness or wholeness in God.<sup>350</sup>

The Holy Spirit opens a person up from within.<sup>351</sup> The Spirit guarantees what people cannot--personal participation in revelation.<sup>352</sup> The Spirit gives instruction and guidance that one cannot give to oneself.<sup>353</sup> And beyond this, God is actually in people as people are in God.<sup>354</sup> God graciously gives the Holy Spirit to live within people as the inner reality of God.<sup>355</sup> The gift given to people is actually the Giver.

Because of this gift, believers themselves are revelation in their existence. Barth actually says, "Revelation now is not only Jesus Christ."<sup>356</sup> "Real revelation puts people in God's presence."<sup>357</sup> This real presence of God is the miracle of the experience of revelation--God's existence in human being's existence.<sup>358</sup>

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<sup>348</sup>ibid., p. 239.

<sup>349</sup>ibid., pp. 240-242.

<sup>350</sup>ibid., p. 242.

<sup>351</sup>CD I/1, p. 451.

<sup>352</sup>ibid., p. 453.

<sup>353</sup>ibid., p. 454.

<sup>354</sup>ibid., p. 465.

<sup>355</sup>ibid., pp. 466, 479.

<sup>356</sup>CD I/2, p. 236.

<sup>357</sup>ibid., p. 237.

<sup>358</sup>ibid., p. 64. The miracle of Jesus becoming flesh is as much a part of what is meant here as the miracle of the Spirit living in all believers. (See above for all notes on the Holy Spirit.)

Revelation frees people from themselves (i.e. expands people's reality and gives them a new center of reality) by the light of God's existence.<sup>359</sup> "This human freedom can only be a freedom created by God in the act of revelation and given to people."<sup>360</sup> Part of this freedom is the faith people receive.

Only in faith do people have real experience of the Word of God.<sup>361</sup> But this faith does not come naturally, nor is it present from birth. This faith "is loaned to people by God and loaned exclusively for use."<sup>362</sup> In this event, people are opened from above. Yet even though the Word created people's faith, it is still their experience and act.<sup>363</sup> A person is not "a block of stone" in faith but self-determining. A person remains subject yet this person's "I" as such derives only from the "Thou" of the subject God.<sup>364</sup> The possibility of knowing God's Word is God's miracle. Knowing it is an "inalienable affirmation of faith," which points to the miracle of faith, a miracle people can only recollect and for which people can hope."<sup>365</sup>

Faith comes by grace. Humanity is conditioned by the grace of revelation (and not vice versa).<sup>366</sup> God, in the act of revelation, "creates people who do not exist unless they seek God and who cannot cease to testify God has found them."<sup>367</sup> These people have not merely been retrained to become newly qualified for their new vocation, they have actually become new people (due to

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<sup>359</sup>Ibid., p. 65.

<sup>360</sup>Ibid., pp. 204-205.

<sup>361</sup>CD I/1, p. 238.

<sup>362</sup>Ibid.

<sup>363</sup>Ibid., p. 245.

<sup>364</sup>Ibid., p. 246.

<sup>365</sup>Ibid., p. 247.

<sup>366</sup>CD I/2, p. 365.

<sup>367</sup>Ibid., p. 368.

the new relationship between them and God),<sup>368</sup> Love becomes the new essence of their life.<sup>369</sup>

In bringing this new life to people, God deals with their spiritual handicaps and brings to life their senses of communication, e.g. their eyes and ears.<sup>370</sup> For the Word of God comes to people who are incapable of its service.<sup>371</sup> Yet Barth says this is not a fundamental statement about people's goodness or evil:

The question put to us by the Word about ourselves or our decision does not concern our goodness or badness, but concerns the agreement of our own decision with the decision that has been made concerning us in the Word spoken to us.<sup>372</sup>

Believers can never assume a "holier than thou" attitude because the decision made about them was never theirs first. It was a question of their agreeing with what had already been decided. Also, they must continually realize that God delivers revelation into "seriously unclean" hands.<sup>373</sup> Those who understand and experience grace will be less likely to take a haughty attitude toward others. And where the Word of God reigns, grace reigns.

There are many places where Barth speaks of the benefits of the Word of God coming into an individual or a corporate experience. Some of these have been given above. Two places, however, stand out in my research:

...we have obviously failed to understand its [the Word's] authority, and therefore its loftiness, dignity, value, validity and power, and we are not honouring it as it ought to be honoured, if we do not understand and honour it as the effectual working of Scripture as the present living Word of God in accordance with God's true and

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<sup>368</sup> *Ibid.*, p. 369.

<sup>369</sup> *Ibid.*, p. 372.

<sup>370</sup> *Ibid.*, p. 244.

<sup>371</sup> *Ibid.*, p. 701.

<sup>372</sup> *Ibid.*, p. 702.

<sup>373</sup> *Ibid.*, p. 353.

fulfilled promise, i.e., as a deciding, willing, guiding, governing, determining action taking place in the Church...<sup>374</sup>

The Word of God benefits the community with this kind of action. It also benefits the individual, as Barth says:

A person is certainly right to expect something from the Word of God--indeed, something decisive, central and fundamentally necessary for oneself and one's life: instruction and guidance, consolation and reproof, strengthening and joy.<sup>375</sup>

These are a few of the benefits of the Word of God. But we must present as well the human cost of this experience.

#### B. The Human Cost of the Word of God Experience

Most of what makes up the costly side of this experience has to do with how modern people relate to authority. Words such as "obedience," "subordination," and "lordship" seem to have quite negative connotations today. In fact, they do not even apply to the average person but to pets, military personnel and feudal times (or the remnants of feudal days in such titles as "your worship" in reference to the mayor of a municipality). All types of authority seem to be scorned today in North American society in which constitutional rights are often called upon and personal as well as corporate responsibility has to be forced upon people.

Personal autonomy is a given unless this seriously infringes upon the autonomy of someone else. Heteronomy forcefully comes into play only for the purpose of judicial arbitration. Theonomy is in large part an archaeological remnant found in things such as the mottos of Canada and Newfoundland.<sup>376</sup>

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<sup>374</sup>Ibid., pp. 672-673.

<sup>375</sup>Ibid., p. 738.

<sup>376</sup>We refer here to A mari usque ad mare meaning "from sea to sea" which comes from Psalm 72:8 (Vulgate 71:8) and Quarite ergo primum regnum Dei meaning "Seek ye first the kingdom of God" from Matthew 6:33, both verses are from the Latin version of the Bible which is called "the Vulgate."

Following the era of televangelists being shown to be hypocrites and criminals, words such as "faith," "trust" and "believe" are often followed with a question such as "what is in it for them, or me?" The miraculous ranks somewhere with sightings and encounters with UFO's.

Why mention these things? I refer to these modern insights to set the stage for what Barth teaches about the Word of God experience as we interpret what he says to be the human cost of this experience. We cannot evaluate costliness save in the context of knowing what is costly today.

Barth believes people must let something be said to them, which they cannot say to themselves.<sup>377</sup> They must listen. Revelation presupposes people's attempts to know God are futile.<sup>378</sup> In revelation, people are told that God is Lord. In saying this, revelation tells one something new which one cannot tell oneself or others.<sup>379</sup> People cannot apprehend this truth, they need to be told it and be apprehended by it.<sup>380</sup>

Barth says this is the difference between religion and revelation. In religion, a person talks, takes and grasps; while with revelation, a person listens, receives a gift and acknowledges God's intercession.<sup>381</sup> People in general and "theologians" in particular are quite "capable of dodging a Thou," and thus engaging in an I - I dialogue.<sup>382</sup> One major reason for this might be that a person's whole existence is at stake in these considerations.<sup>383</sup> Barth says, "In revelation, the whole person is addressed and challenged, judged and pardoned by God."<sup>384</sup> So people face a revolution, i.e. their causes being

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<sup>377</sup>CD I/1, p. 61.

<sup>378</sup>CD I/2, p. 301.

<sup>379</sup>ibid.

<sup>380</sup>ibid., p. 302.

<sup>381</sup>ibid., pp. 302-303.

<sup>382</sup>ibid., p. 42.

<sup>383</sup>ibid., pp. 709-710.

<sup>384</sup>ibid., p. 267.

replaced by God's causes, when they perhaps have not even figured out what their causes are.<sup>385</sup> They participate in the Word of God experience and realize they are "a riddle to themselves."<sup>386</sup>

Barth says what people need is to be open to new truth.<sup>387</sup> They need revelation because God is hidden and people are blind.<sup>388</sup> The situation insists revelation be heard. But revelation is offensive.<sup>389</sup> People take offence at revelation because they are "seekers of self and resist God."<sup>390</sup> In fact, he says, people have no possibility of acknowledging the Word on their own.<sup>391</sup> God must miraculously intercede. Paradoxically, "to become free for God people must be convinced that they are not already free."<sup>392</sup> Barth states:

It is as those who in fact and absolutely and constantly seek themselves and serve themselves and think of themselves, in this reality that we are addressed and claimed by the revelation and commandment of God....<sup>393</sup>

God shows people grace by accepting them. God also shows people the reality of their poverty, impotence and the emptiness of their being adversaries and rebels of God.<sup>394</sup> God's grace demands they trust only in grace.

The coming of God's Word to people is the knowledge of a mystery which "creates a fear and reserve."<sup>395</sup> People are really gripped, because in order to understand the Word, it wants not to be mastered by people, but to lay hold of

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<sup>385</sup> *ibid.*, pp. 278-279.

<sup>386</sup> *ibid.*, p. 267.

<sup>387</sup> *ibid.*, p. 867.

<sup>388</sup> *ibid.*, p. 29.

<sup>389</sup> *ibid.*, p. 61.

<sup>390</sup> *ibid.*, p. 62.

<sup>391</sup> *ibid.*, p. 258.

<sup>392</sup> *ibid.*

<sup>393</sup> *ibid.*, pp. 450-451.

<sup>394</sup> *ibid.*, p. 393.

<sup>395</sup> *ibid.*, p. 470.

people.<sup>396</sup> Revelation meets people as master and they become obedient to it.

Barth clearly delineates the cost of the Word of God experience:

It [the Church] stands or falls with the known and actual antithesis of the individual and revelation, which cannot be reversed, in which a person receives, learns, submits and is controlled, in which this person has a Lord and belongs to this Lord wholly and utterly.<sup>397</sup>

To put it simply, one must recognize that revelation lies beyond one's control and is something which one cannot say to oneself. If it is to be found in God, then people are to acknowledge they cannot find it in themselves. This is a faith statement.

Barth defines faith in the following ways. Faith is the "acknowledgement of our limit and acknowledgement of the fact that our hearing is bound to God...."<sup>398</sup> It is obedience.<sup>399</sup> It means clinging to God's Word. Faith does not live by its own energy because the Word of God created people's faith in the first place.<sup>400</sup> In the Word of God experience it means being willing to let the new thing happen to oneself.<sup>401</sup>

Revelation is "a new word" for a person.<sup>402</sup> Barth says, "It is a decision of being judged and accepted. ...In it, it is decided who we are."<sup>403</sup> Yet at the same time, it is a person's "own supremely responsible decision."<sup>404</sup> One can either obey or disobey, believe or not believe revelation.<sup>405</sup>

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<sup>396</sup>Ibid., p. 471.

<sup>397</sup>Ibid., p. 543.

<sup>398</sup>CD I/1, p. 176.

<sup>399</sup>CD I/2, p. 512.

<sup>400</sup>Ibid.

<sup>401</sup>Ibid., pp. 527-528.

<sup>402</sup>CD I/1, p. 161.

<sup>403</sup>Ibid.

<sup>404</sup>Ibid.

<sup>405</sup>Ibid., p. 305.

If one chooses to obey revelation, this means at the very least that the person should wish to understand the Word of God.<sup>406</sup> Obedience does not mean being overrun, overwhelmed or eliminated as a human being.<sup>407</sup> When it is toward the Word of God, it is "spontaneous and receptive," "unconditional" and "from the heart."<sup>408</sup> It means people should subordinate their ideas, thoughts and convictions to the Word of God.<sup>409</sup> It means complying as a subordinate to a superior.<sup>410</sup> It does not mean people just abandon and forget their ideas, thoughts and convictions. Nor does it mean people are eliminated as human beings and become automatons or people without a will.<sup>411</sup> It does mean surrendering one's autonomy and giving the Word of God primacy and precedence.<sup>412</sup>

If one chooses to believe revelation, it is a recognizing and knowing process, not an indeterminate feeling.<sup>413</sup> Barth says:

It is a clear hearing, apperceiving, thinking and then speaking and doing. Believing is also a free human act...which as such is conditioned and determined by an encounter, a challenge, an act of lordship which confronts people, which people cannot bring about themselves, which exists either as an event or not at all.<sup>414</sup>

This kind of knowing affects a person to the core. People who have this kind of experience "no longer exist without it, but with it."<sup>415</sup> Its truth has become their truth. "It [the Word of God] is addressed to them [people] in order that they may

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<sup>406</sup>CD I/2, p. 243.

<sup>407</sup>Ibid., p. 661.

<sup>408</sup>Ibid.

<sup>409</sup>Ibid., p. 715.

<sup>410</sup>Ibid., p. 718.

<sup>411</sup>Ibid. Here Barth says people cannot free themselves from their ideas, thoughts and convictions any more than they can free themselves from their shadows.

<sup>412</sup>Ibid., p. 721.

<sup>413</sup>Ibid., p. 506.

<sup>414</sup>Ibid.

<sup>415</sup>CD I/1, p. 188.

let it be spoken to them and that they may no longer be what they are without it, but with it."<sup>416</sup> Revelation confronts people and "shocks them to death."<sup>417</sup> This confrontation marks the end of their old time and begins a new time of grace. Believers can no longer understand their existence by itself, but only in light of the reality of revelation.<sup>418</sup>

These believers are not left to individualistic striving but are called together to listen together to God's Word. "...The Church is constituted as the Church by a common hearing and receiving of the Word of God."<sup>419</sup> Barth re-emphasizes the community of believers. He says that they would not hear and receive the Word of God if they tried to withdraw from this community.<sup>420</sup> So the cost goes beyond one's personal needs to committing oneself to a corporate structure but to explore this more deeply would sidetrack us too long.

In our research, Barth gives two lists which contain the human costs of the Word of God experience. The first of which is in the Word of God experience where:

There takes place an understanding, a personal involvement, an acceptance, an assent, an approval, a making present of remote times, an obedience, a decision, a halting before the mystery, a stimulation by the inner life, a basing of one's whole life on this mystery beyond oneself.<sup>421</sup>

In short, it calls every part of a person. Barth's second list actually precedes this pithy sentence. It is his explanation of what it means to acknowledge God's Word. He gives nine points.<sup>422</sup> First, to acknowledge God's Word means

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<sup>416</sup>ibid., p. 191.

<sup>417</sup>CD I/2, p. 67.

<sup>418</sup>ibid., p. 232.

<sup>419</sup>ibid., p. 588.

<sup>420</sup>ibid.

<sup>421</sup>CD I/1, p. 219.

<sup>422</sup>ibid., pp. 205-208.

rationally knowing God's Word.<sup>423</sup> Second, it means relationally knowing God's Word. It is the relation of one person to another. Third, it means utter inequality between God and the human being, where the human is under the control and purposes of God, both by God's grace and voluntarily. Fourth, people must respect the foreignness or the "there and then" quality of revelation while at the same time experiencing it "here and now." Fifth, it means bowing before God's power, claim, judgment and blessing. Sixth, it means deciding between faith and unbelief, obedience and disobedience. Seventh, it means halting before an enigma, a mystery. Eighth, it means letting oneself be continually led, being in movement between experiences, always taking the next step. It means listening in the midst of opposite experiences and listening to the one in the other and the other in the one. Finally, it means yielding to a new centre of reality. Barth warns the reader that even though experience of the Word of God is imperative, the Word of God is more than the experience.<sup>424</sup> He reminds the reader that the possibility of having this experience is given by God alone.<sup>425</sup> He says the experience is real and "can be established psychologically."<sup>426</sup> The human cost of this experience is real. Barth remarks, "Consciously or unconsciously, every hearer is necessarily faced with the question whether and how one can be a real hearer and doer of the Word."<sup>427</sup>

## IX. Conclusion

To conclude, we shall examine the question "Where is revelation in the Word of God experience?" We have already mentioned that the central

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<sup>423</sup>See above also our comments about what kind of knowing this is.

<sup>424</sup>*ibid.*, p. 208.

<sup>425</sup>*ibid.*, p. 211.

<sup>426</sup>*ibid.*, p. 219.

<sup>427</sup>*CD* I/2, p. 249.

revelation event is Jesus Christ.<sup>428</sup> This revelation is the main event to which all the witnesses point. This event shows people the life of God.<sup>429</sup> This event brings the Holy Spirit into the lives of believers as "revelation in them."<sup>430</sup> Jesus brings revelation to people in this way.

His life impacts the lives of those around him and especially those who chose to follow him. His followers in turn have followers. In the midst of these people, oral stories and a written corpus spring up to witness to the life of the Messiah. The written corpus gets a final form and is copied down from generation to generation. God uses this written witness today, with all its faults, to be the revelation account of Jesus' life and how that life impacts the lives of today. "Thus in the event of God's Word revelation and the Bible are indeed one, and literally so."<sup>395</sup> Encountering revelation no longer is limited to the first century but comes alive through the written witness forevermore.

Once the Holy Spirit is sent to people, revelation moves out once more. The people who receive the Holy Spirit receive the subjective reality of revelation. They themselves become revelation.<sup>431</sup> The Holy Spirit within them can now witness to all their contemporaries to the reality of God in the world. This, however, would be a misreading of what happens if it were viewed as an individualistic giving of the Spirit.

The Church is the body of Christ. It therefore is the incarnation of Christ in the world today. The Church is the reality of God's revelation for people. It is subordinate to revelation as are believers. Yet it is, in its subordination, equally revelation.<sup>432</sup>

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<sup>428</sup>CD I/1, pp. 119, 137, 230, 290; and I/2, pp. 1, 10, 151 passim.

<sup>429</sup>CD I/1, p. 15 and I/2, p. 483.

<sup>430</sup>CD I/2, p. 1.

<sup>395</sup>CD I/1, p. 113.

<sup>431</sup>CD I/2, p. 236.

<sup>432</sup>ibid., p. 221.

"Revelation now is not only Jesus Christ."<sup>433</sup> Real revelation is that which puts people in God's presence.<sup>434</sup> So revelation is more than the original event to which people today have no immediate access. Revelation takes place in the witnesses as God uses them. The Bible, the Church and believers are revelation. Proclamation as well is God's own Word when it pleases God.<sup>435</sup> These are witnesses to Jesus Christ. They are imperfect. They are not always revelation. As we mentioned above, parts of the Church are not always the Church and the Bible is not always heard as God's Word.

Barth makes it clear that preaching often does not succeed in bringing the relevance of God's Word for today. Many times it does not seem to succeed in any way. Yet the existence of the Church today together with those Christians who make it up do give witness to the reality of God's working through these fallible human institutions. According to Barth, God has chosen these human forms to reveal God to people. All the forms of the Word of God make up the Word of God experience. These witnesses are essential to revelation.

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<sup>433</sup> *ibid.*, p. 236.

<sup>434</sup> *ibid.*, p. 237.

<sup>435</sup> *CD I/1*, p. 72.

## CHAPTER 5: THE DIALOGUE

### I. Introduction

The question facing the reader after digesting the previous two chapters is how two such foreign traditions might be brought together in dialogue. The theoretical and practical limitations and advantages of dialogue have been explored in chapter one.

Some of these concepts bear repeating. The first is that the essential element of dialogue must be human experience. The basic focus of the present study has been the Jungian dream experience elaborated or interpreted by the Barthian experience of the Word of God. While keeping this focus in mind, it is also important to look at both the personal experiences of Barth and Jung as well. For it is some of their writings and experiences which provide the content of the present study.

A second important element is respect for the languages of each tradition. It is unlikely that this study will be worthwhile without respect for the human experiences that lie behind the religious and psychological languages of Barth and Jung. The language has been used in each of the preceding chapters which is most appropriate to the tradition they represented. These are: the language of Jung's psychology for the dream experience and the language of Barth's theology for the Word of God experience. Now the challenge is to combine and translate between them while respecting each tradition.

The third element is then that of critical mediation. I alone become responsible for "being between" the two traditions and within the tradition of Religious Studies. This means continuing to identify the positions of each

tradition while simultaneously establishing the third which I have called Psychology of Religion.<sup>1</sup>

A fourth and final element is the appropriation of a theological tradition for elaborating on the psychological tradition. For example, Barth's analysis of the structure of the Word of God experience in Volume I of the Church Dogmatics is fruitfully applied to the dream experience.

First let us look at the dialogue between the personal experiences of the two men.<sup>2</sup> Then we shall look at the traditions they represent which validate the experiences of the Word of God and dreams and which these men explain in great detail.

## II. A Dialogue of Personal Histories

Barth and Jung shared nationality, contemporaneity, language(s), and education. They both achieved notable status and wrote voluminously. They were both minister's sons. They grew up in a conservative Reformed church. Both fathers had earned doctorates. Both mothers were strong women. Basel formed an important backdrop to both of their lives. Neither one liked elementary school. As children, they both had creative abilities and vivid imaginations. They were both fighters in their youth. And church confirmation was an important turning point for them both. Barth's Christian faith became "exciting" at that time and Jung's was rejected.

Both men had a strong sense of vocation. Each dealt with their family experiences through experimentation. Jung put aside the conservative theology of his father and investigated the spiritualism in his family. Barth put

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<sup>1</sup>See above, chapter 1, "Different Kinds of Dialogue Between Psychology and Religion."

<sup>2</sup>It may be worthwhile for the reader to consult chapter two, section III for the sources of the details considered.

aside the conservative theology of his father and committed himself to a socialism which might help the workers in the district of his first pastorate.

Both Jung and Barth stayed home while going to university as was then common there. Jung wrote a doctoral dissertation. Barth never did. Both were influential members of the same fraternity. Both were disillusioned with their mentors. As teachers, both men seemed to be exceptionally available to their students. Both kept up voluminous correspondences.

Both served in the Swiss military. Both were introverted, although Jung was more so. Both had serious disagreements with friends. Barth seemed to overcome this while Jung did not.

Jung was much more of a world traveler than Barth, although Barth did finally cross the Atlantic. Both men were married only once and had five children. Both had controversial women associates. Both smoked pipes and enjoyed alcoholic beverage. Both lived into their eighties.

Both had experiences of visions and dreams, although Jung seem to have more of them. Both men said they did not want followers bearing their name.

Now all of these details of their lives do not mean they perceived life in the same way. Nothing could be further from the truth. At least from the time of their confirmations, Jung began to establish his own individual way outside of his family's and father's tradition while Barth began to establish his own individual way within his family's and father's tradition.

Barth's writings stayed resolutely within the tradition of Theology while Jung's writings strayed far and wide of both Medicine and Psychology. Jung had considerable antipathy for most theologians and Barth had considerable antipathy for most psychologists (at least those who made statements about Christian experience and doctrine).

They both claimed the basic building blocks of their work was science. But science was understood entirely differently. Jung claims to have only made empirical, not metaphysical and certainly not theological statements. This has been challenged time and time again by his critics and followers alike. Barth claims to have done his science in service to the theological basis which undergirded it. Most would say this is not science at all.

Jung suggests four meeting points between Psychology and Theology. The first is the experiences of the indefinable being called God. The second is "the empirical psyche of the individual." The third is a mutual responsibility for cura animarum or "spiritual" care. And the fourth is the necessity of moving from unconsciousness to consciousness.

I assert that Barth would reject placing individual human experiences of God in a superior position to that of the self-revelation of God in Jesus Christ. He rejects the "watering down" of the character of Jesus and of the biblical texts in general by psychologizing them. He rejects the splitting off of the psychological from the theological to assert psychological truth as pre-eminent. Nevertheless, Barth says the Word of God can be experienced and established psychologically. He says revelation may be grasped psychologically in so far as it is a human phenomenon. He even encourages fellow theologians to become familiar with current psychological thought.

But if Barth's comment on Answer to Job is any indication of his openness to Jung's psychology, then he is clearly closed to it. Barth consistently holds to the pre-eminence of Theology in a Psychology-Theology discussion.

And although Jung seems much more open to read and discuss theological questions, the pre-eminence of his "empirical psychology" still dominates any interdisciplinary discussion. While Barth dismisses Jung on the

subject of Job, Jung dismisses Barth as being unconsciously possessed by some (psychological) demon.

So now that each has dismissed the other, where does that lead me as a dialogist. It is clear that each man would have defended his own academic territory and would not have allowed the other to gain advantage by conceding either the unconscious or the metaphysical existence of the Christian God.

This leads me once again back to the human experience behind the thought of both men. Barth would not want us to look at the human experience without giving pre-eminence to God and Jesus Christ and the accounts of them recorded in the Christian scriptures. Jung would not want us to look at the religious experience of the Word of God without analysing it into the appropriate categories of empirical psychology.

In spite of their similar backgrounds and lives in general, Barth and Jung did not respect the other's work nor seek to understand each other from an empathetic point of view. Both men had each other boxed and dismissed.

But I submit that each man represents a significant tradition of human experience which bears studying and mutual interaction. For it is in the mutual interaction, in the dynamic of the between, that new insights can be achieved. As a result of comparing and contrasting the two human experiences, I believe a mediating concept may be found.

### III. Comparing the Dream and Word of God Experiences

Thus far in the study, I have applied Barth's three-fold structure of the Word not only to the Word of God experience but also to the dream experience. In so doing, I posit experiential parallels which those who have these experiences claim. These claims then are mediated through the writings of Barth and Jung. Thus the following section is intended to be an experiential

dialogue rather than a dialogue between two men who would not have been able to enter into dialogue with each other (as per my reasons stated above).

#### A. The Event

The givenness of the human experiences of both dreams and the Word of God manifests itself as important if for no other reason than the widespread nature of the phenomena. People report experiences to which they attach the labels of the experiential categories called "dreams" or "the Word of God." As well as acknowledging the importance of what happens to those who have such experiences, they also report the character of such experiences. The following are parallels I have found in the writings of Barth and Jung between these two experiential categories.

Reception and Receptivity. Those who experience dreams and the Word of God say that these experiences are received. The recipient for the most part is not looking for the experience. She receives the experience as a gift which cannot be produced or controlled by her. Some "other" entity (whether interior or exterior) gives the experience to the recipient.

This does not mean the recipient is totally passive. In order to understand and interpret the experience after it has happened, it must be recorded in some way. This act of recording necessitates active participation on the part of the recipient. It is the act of establishing a written witness.

The recipient of this experience suggests that she cannot supply the event itself. Receiving the experience is never guaranteed. The whole event is grounded in the whim or generosity of the "other." This "other" creates the situation for hearing which in turn creates the community context.

Remote yet present. According to those who have received the experience, the dreaming event and the revelation event form the centre of the

experiences. To them, both events seem personally remote ("the there and then"), and often far away from present consciousness ("the here and now"). Perception of time and space is often perceived as having collapsed. An event from long ago (whether it be from personal history or from world history) may seem near and present. Conversely, some event which happened relatively recently in one's personal history may be relocated back into the distance past.

For example, the dream experience may transport the recipient back into a story several thousand years old where she will encounter ancient beings and situations. Similarly, the Word of God experience may transport the recipient back into the life and times of Jesus, perhaps, for example, to the crucifixion at Good Friday. The emotional transport is similar although the experience itself is different due to being physically conscious or unconscious. And the emotional force is what lives on and often re-surfaces in the recipient.

Both events shock the recipient with emotional force although the intellect is involved in the follow-up process. The numinous power of encountering Christ (the Word of God event) and encountering some images and situations while dreaming certain dreams appears to be parallel. According to those who have received these experiences, the recipient is gripped by the event in such a way as to profoundly change her. It is reported that neutrality to the experience is difficult if not personally impossible to establish. They say: "Their cause is supplanted by 'another's.'"

Memory of the event. These experiences do not appear to be continual or even necessarily ongoing. Memory of them, therefore, becomes as important or more important to the recipient than the event itself. The Word of God experience called "reception of Jesus (the event) as Lord and Saviour" in many Christian communities is recalled often and has considerable numinous power over the individual. The dream experience of encountering a symbol of the Self

(the event) also can have a considerable numinous power over the individual. Barth, of course, records the former and Jung the latter.

This reported power is linked to symbolic audio-visual images from the narrative event, whether that event takes place during a physically conscious situation or whether it takes place during a physically unconscious situation. As they are related by Barth and Jung, they may come during sleep or during Christian preaching. I might add that a combination of the two might be likely as well. In any case, the personal impact on the recipient appears to be parallel.

World view formation. Recipients claim the collective symbols which form the experiences of the Word of God and dreams become foundational to their self-understanding and world view. They say the energy received from these experiences motivates them in their daily personal behaviour. The way they interpret the symbols becomes their point of reference in the world. In the Word of God experience, the central image of Christ becomes their focus for identity and wholeness. In the dream experience, a central symbol of the Self becomes their focus for identity and wholeness.

The guidance of the "other" within. After receiving either experience, the recipient looks to this "other," which is also "within" either in the unconscious (according to Jung) or the Holy Spirit (according to Barth) for insight and life vocation. This unconscious or spiritual force then reportedly leads the recipient through a series of teachings to inculcate a point of view superior to the individual's present understanding. I suggest the parallels between the two are in the acts of dreaming and praying (a direct encounter with the event in a physically unconscious and conscious way respectively) and in the acts of dream analysis and scripture study (interpreting the recorded witnesses to the

event).<sup>3</sup> Neither tradition is likely to be happy with this particular connection, but it seems to be experientially parallel as Barth and Jung report the experience of the event and the interpretation of the recorded witnesses to the event.

Both events are said to challenge individuals to the core of who they are. The truth of the communication is said to be expressed in such a way that it is received as final and indisputable personal truth. Other people involved in the process of helping the recipient interpret the experience are said to never affect the individual to the depth or degree which this inner process does. Others' arguments mean nothing to the recipient unless an inner receptivity exists according to both Barth and Jung. They say this receptivity, just like the experience itself, is freely given and cannot be mustered. The recipient is not in control of the experience. But at the same time she is always free to disregard or repudiate the experience, to say "No" to it.<sup>4</sup>

## B. The Written Witness

Recording the event. According to Jung and Barth, the way recipients remember the event is by referring to a written witness to it. They say the power of the event usually causes a response. The most natural response is writing it down from one's memory of it. People do this with their dreams. People also did this to record the life of Jesus and the early church. Of course the compilation of the Christian scriptures is a much more complex and lengthy process than an individual recording her dream(s). The point is that both communities (the ones formed by the Word of God and dream experiences) have an authoritative text which is central to the formation of the community.

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<sup>3</sup>See below.

<sup>4</sup>Barth calls saying "No" to the grace of God "the impossible possibility." See CD, III/3, p. 35. Jung expresses regret when the Swiss businessman of the dream seminar refuses to listen to his personal god. Jung notes that many people prefer to say "Je n'ai pas besoin de cette hypothèse." See above, p. 95.

This text then becomes more than a memory aid. It becomes the central focus of a community dedicated to understanding it.

A canon for remembering. The written witness is the concrete form of recollection. Recipients claim it is the basis for expecting or at least hoping for future experiences. The accepted written series of recollections of past experiences becomes the canon. For Jung this is a personal canon, for Barth it is the community canon of scripture. For Jung and Barth, trusting the canon (as a witness to the original event) to bring personal application makes a person a believer (or knower). Believers (or knowers) together form a community. Again, I think this happens with dream series in Jungian circles and with scripture studies in Christian circles.

The meaning of community. What community means for Jungians and Christians is comparable. For many Jungians, community primarily means the analyst, the analysand and the dreams. Secondly, Jungians rely on Jungian gatherings for support and comradeship not to mention some academic teaching. Such gatherings occur as Jung Society meetings, seminars (such as the Dream Seminars and their contemporary equivalents), workshops and lectures. Also, the reading of Jung's Collected Works forms a kind of dispersed community unified through reading the same texts.

For many Christians, community primarily means a spiritual director (such as a priest, a pastor, a counsellor or a friend), the believer and the Scriptures. Secondly, Christians depend on their larger gatherings for support and comradeship. Such gatherings include weekly worship, small group studies, seminars, workshops and lectures. Also, individual reading of the sacred texts of Scripture forms a kind of dispersed community unified through reading the same texts. For Christians, community is formed wherever two or three are gathered in Jesus' name (see Matthew 18: 20).

The authority of the text. For recipients of these experiences, the written texts have singular authority. They report that the key to understanding them exists primarily in listening to them irregardless of interpretation. They say the hearing or the non-hearing of the story is what is decisive. The goal for both experiences is to allow the text to speak. Both Jung and Barth report that the written witness does not always bring forth the insights and powerful experiences of understanding and guidance that the recipient expects. This emphasizes the importance of the community.

The individual is important because it is the individual who receives the experience, but do not lose sight of the corporate context of the community of recipients of which the individual recipient is a part. Both Jung and Barth counsel the recipient to listen to the community but to not let the community take the place of directly hearing or experiencing the event. They say the source of the experience is autonomous and mysterious. The text reflects this source. But both concur that the event remains autonomous and independent of what is said about it. In this way, the text uses the person as the person uses the text.

The life of the text in the life of the community. Another way to say the above is to say the text takes on a life of its own. This brings Paul Ricoeur's thinking to mind:

Hermeneutics...does not submit interpretation to the finite capacities of understanding of a given reader; it does not put the meaning of the text under the power of the subject who interprets.<sup>5</sup>

The text itself is powerful as Barth says and as Jung practices in the midst of his dream analysis. Not only is the recipient of the event impacted by it, but also everyone who reads about the event as it is recorded in the text. "...The reader is consequently enlarged in her capacity of self-projection by receiving a new

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<sup>5</sup>Reagan, Charles E. and Stewart, David. The Philosophy of Paul Ricoeur, p. 145.

mode of being from the text itself."<sup>6</sup> This may be said of all texts but is particularly relevant to those which represent powerful human experiences like dreams and the Word of God. This "enlarged capacity" and "new mode of being" are what recipients of the two experiences try to communicate to those who have not had the experience.

From what I can deduce from the accounts Jung and Barth give, the life of the text impacts the lives of the community. The community is formed by sharing the dream or the revelation with someone else. In the case of dreams this happens most often with a Jungian analyst and sometimes a Jungian friend or in the context of a Jung society function. In the case of revelation, it is other believers. In both, I would say it is often a friend, family member or other close person who might be willing to listen. The community is formed wherever two or more gather around the recorded (usually written) text. This interpreting community is often the central support group for the recipient.

Personal application of the text. The text is interwoven with personal and collective symbols because of the nature of the interpretive exercise. In the case of dreams the recipient's personal past is directly evident, and the collective has to be brought to light (often by another person such as an analyst) in order to show the meaning of the text. In the case of revelation the distant collective past is directly evident and the personal has to be brought to light (often by a another person such as a biblical scholar or teacher) to show the meaning of the text. In both cases, recipients desire personal application. That is why a person seeks out dream analysis and why a Christian seeks to understand their scriptures. The Jungian community and the Christian community exist in part to help recipients understand their experiences.

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<sup>6</sup>ibid.

### C. The Exposition of the Written Witness

Both Barth and Jung say that accepting the text implies undertaking its interpretation. They say this interpretation takes both verbal and non-verbal forms. In the Christian tradition, these forms are called preaching/teaching and the sacraments. In the Jungian tradition, they are verbal analyses of the dream text and active imagination.

Fallible interpretations. For both men, the fallibility of expositions and interpretations is a given. Yet in the unity of the overall experience, the exposition becomes the meaning of the event. The interpretation of the dream becomes the importance of the dream experience for the recipient and community members. The exposition of the scriptures become the meaning of the scriptures for the community members. Both men say that the fallibility of interpreters means the community must listen beyond the community to the viva vox which gathered the community in the first place. This viva vox may refer to the Voice in the dream experience and listening to God through the scriptures and other believers' exposition of it in the Word of God experience.

Continually interpreting. Barth and Jung agree that the community must be aroused and sustained by continually interpreting the events of the text. From each of their writings, a fresh hearing of God or of the Self demands the whole person. Interpretation is rational wrestling with a mystery. This wrestling is not only individual but communal. Both men agree that the community is to speak the truth against itself.

To do this, the community uses personal associations (such as in sermon illustrations) and conscious life context to interpret the experience. This is using Jung's dream interpretation to interpret Barth's Word of God experience. The community also notes the foreignness of the dream (explicatio), brings to light

personal presuppositions (meditatio), and seeks to appropriate or assimilate the experience of the witness to the event into present life (applicatio). This is using Barth's interpretation of the Word of God to interpret Jung's dream experience. Both men agree that the goal of the community is becoming conscientie.

Applied obscurity. In the case of the Dream Seminars, Jung took the limited record of the dream experience of one historical individual and explicated from it a way of approaching every seminar member's life. In the Christian community, teachers take the limited historical record of the writers of scripture and explicate from them a way of approaching each community member's life. A relatively obscure Swiss businessman gave a legacy to the Jungian community. The obscure writers of Scripture give a legacy to the Christian community. All of them speak of their numinous experiences. With Jung, they are powerful unconscious experiences. With Barth, they are powerful spiritual experiences.

The texts lead the interpreter-recipient to reflect not only on the lives in the narratives, but on her life as well. In the dream experience, recipients unconsciously make parallels in life experiences across time and space barriers. Scripture texts reportedly lead believers to do the same. The imperative connections are made between inner personal history and outer transpersonal history. Without these connections, the two experiences become empty images and dead stories. But when they are made, both men say respectively that the strange characters in dreams as well as the strange characters of the scriptures become helpful tools for self-reflection and community reflection.

The threefold process. In the threefold process of event, written witness to the event and exposition of the written witness, Barth says the event must be distinguished from the recording/interpreting of the event. This applies to the

dream experience as well. The event is a given which is known only through the witness to it so that the witness practically becomes the event in present experience. This insight of Barth's also relates to the dream experience. The event is relatively short-lived compared to the vast amount of time spent interpreting the witness. This too is applicable to dreams. Even the recording and passing down of the witness seems small in comparison to the countless number of lives devoted to interpreting and understanding it. This is true for the Christian scriptures as well as for the recording of the dream series in the Dream Seminars.

Hermeneutical commonality. Deciding how to interpret the details of the dream experience and the Word of God experience is the most difficult exercise in which recipients may engage. What most of the above dialogue has shown is that there is hermeneutical commonality between them. This means, for example, that Barth's five tips for meditatio are validly applied to the dream experience.<sup>7</sup> Barth and Jung agree that interpreters should be made aware of their thoughts (tip #1 from Barth on meditatio). Interpretations are always hypotheses (tip #2 from Barth on meditatio). They agree (at least in theory even if their practice does not line up with their theory) that no one scheme of thought for reflecting on the text is preferable to another (tip #4 from Barth on meditatio). The interpreter's thought must be controlled by the text (tip #5 from Barth on meditatio). Interpreters should admit their lack of understanding and the limits of the intellect (Jung's suggestion for those approaching dream texts). They agree that the text addresses the whole person. They also agree that the text does not intend to deceive the interpreter (Jung's insight into the purpose of dreams). Obscurity comes from a lack of understanding on the part of the

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<sup>7</sup>See above, p. 157ff.

interpreter (suggested by Jung regarding dreams but may be equally applied to Barth's understanding of the exegetical process).

Jung suggests the following when approaching the text to exposit it and I believe Barth would agree: Understanding is a mutual [community] task, a joint reflection, a mutual agreement. This understanding of understanding is imperative for the community and the recipient of the experience. Interpreting symbols is most difficult. They have no fixed meaning. One should ask: "Why has this particular expression been chosen?" Interpreters use their intuition. They say that they let the text guide them. They let it help them gain insight into themselves. Both men say that when the interpretation is right lively sessions occur which impart life to the participants.

Here again are some insights from both Barth and Jung on the interpretive journey with which I believe they would both agree pertains to their understanding of the Word of God experience and the dream experience respectively: The historical accuracy of the text can never be assured using modern historiographical methods (Barth). But one certainty facing the text are the interpreters themselves (Jung). They assign present meaning, although they are in need of learning about themselves (Jung). They cannot control insights, visions and thoughts (Jung). These things just come into consciousness with no cause in sight (Jung). When these things are particularly disturbing they seek other people's help (Jung). Both men agree that dealing with dreams and with the Word of God confronts the interpreter's prejudices, superstitions and strange beliefs.

The autonomy of the "other". The strange thing recipients report about both experiences is that the power of images and words normally powerless become extraordinarily powerful. They say this autonomous "other" calls and directs the recipient. It is human existence confronted by something or

someone outside it and over against it, by which it is determined (Barth). This may be labeled "self-transcendence." Whether such transcendence comes about through an autonomous complex or a metaphysical god is not a subject for debate within this context. The point is the reality of the experience within the communities represented by Barth and Jung.

Both men stress that the experience is a gift, a charisma given to the recipient which she cannot muster herself.<sup>8</sup> Both Jung and Barth tell those within their communities, "Let's see what this "other" has to say about your problem or question." In effect, the interpreter submits the whole thing to a higher, supreme authority (Jung).

Jung marveled at how the whole process seemed to fall into place. Things came together for him as an analyst and people were fulfilled in the interpreting community. Barth talked about how generous God was to people through the church. Now Jung would never have agreed with Barth's statement about the church nor would Barth have agreed that Jung was doing the right thing with dreams because he left the Triune Christian God out of it. Neither man would have liked his insights applied to the other's experience, but I contend the hermeneutical and experiential parallels of the autonomous, authoritative "other" are there anyway.

#### D. The Unity of Both Experiences

The unity of both experiences shows that each of the three categories explored above (the event, the written witness and the exposition of the witness) cannot be severed one from the other. Through the practice of Jung and the

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<sup>8</sup>For Jung, see his statement in CW 5, p. 342 on "faith" and for Barth, see his statement which shows that the Word of God experience is not a human given in CD 1/2, p. 258.

theory of Barth it is clear they agree that the event has no staying power beyond the witnesses of the written record and the expositions of that record. The witnesses would not have come about except by the power of the original experiences. Without the interpretations, there would be no bridging between the there and then of the event and the here and now of the interpreting community members. In short, they say there would be no contemporary meaning of the event to influence personal and community living. For both men, all three parts of the process depend on one another for continuing conscious consideration of the Word of God and dreams.

#### E. Human Benefits and Costs

Recipients of these experiences claim they receive great benefits through their experiences. They speak of how they receive their personal as well as community identity and self-understanding. They say they enter a process of becoming clearer about their relation to the world and receive a broader vision for it. They claim they have started a journey toward understanding their true and essential quality. They say they receive power, freedom, newness, as well as instruction, guidance, consolation, reproof, strength and joy.

Recipients of both experiences claim these experiences have prepared, announced or warned them before some situations happen. They say these experiences present positive, guiding ideas which tell the truth about life.

But these same recipients quickly point out that with the benefits come the costs. They speak of the difficulties involved: in listening, in being apprehended and opened up to something or someone else's truth, in being addressed and challenged when it is unexpected, in being revolutionized, in being gripped and mastered by this "other," in being made subordinate to a superior and in being given a community which might not be one's idea of an

ideal group of people. Recipients have to receive, learn and submit to what is beyond their control. This "other" decides who the recipient is and gives her her identity. The recipient says she is required to rationally and relationally acknowledge this "other" and her utter inequality with that "other." Listening to this other may require difficult decisions of the recipient.

Barth and Jung say that these experiences may cost the recipient suffering. According to them, it is part of being open to the new and unknown, facing one's fear of the obscure, spontaneous, uncontrollable and possibly dangerous truth. Both agree that having one's personal prejudices brought out into the open is an unsettling experience. Both agree that facing the shadowy, broken side of oneself takes courage (whether it be sin in Barth's view or the shadow in Jung's view).

Both agree that having to listen to silly stuff, accepting authority, being dependent on powers beyond one's control, accepting intercession and admitting weakness are all repugnant to the modern mindset. For some, facing a frightening voice or a call to submission brings up a whole gamut of authority and power issues.

In comparing the two experiences, some major themes have arisen. Both experiences involve: reception of authoritative communication, which discloses something about the recipient not before realized; which is powerful, mysterious, uncontrollable; which needs interpretation and brings benefits at a cost.

#### IV. Contrasting Barth and Jung

In the previous section, many comparisons and parallels were made between the comments made by Barth on the Word of God experience and Jung on the dream experience. To make clear how different the traditions are

which they represent it is important for us to look at the contrasts between their ways of thinking and believing. A number of topics have been chosen to bring this contrast clearly into focus.

#### A. The Source(s) of the Experience

Barth makes it clear that the one true source of the Word of God is the transcendent, triune God who has been manifested in the God-man Jesus Christ. This God is the creator of the universe, the redeemer of humanity and the sustainer of believers. Revelation comes from this Other who is within in the presence of the transcendent Holy Spirit. Reception of this experience is not a natural, human given, but a supernatural work of grace.

Jung clearly states that the source of dreams is the personal and collective unconscious, or the subjective and objective psyche. This source is thoroughly human both in its collectivity and individuality. Any reference to God or the divine in Jung is always interpreted by Jung as never meaning the metaphysical, transcendent God. The archetypes and symbols are a collective, human production. Reception of this experience is a natural, human given.

Dreams are a part of the recipient. The recipient expresses them and they express the recipient. They originate in the human organism and change those who listen to them. They constitute an extremely subjective process. They literally come to recipients in their sleep.

#### B. Verification of the Experience

For Barth, the Word of God experience is real apart from what people think or believe. Only God can verify the experience. God touches the individual and the community by going beyond human hermeneutical skills to confirm God's Word. Barth says human language becomes something more

than human because of the incarnation. God's Word in the written witness is a magisterial and ultimate word which cannot be confused with other words. Its distinct, unique power makes it independent of all that is said about it. Both Scripture and proclamation actually being God's Word is literally a miracle. This theonomy of the Word allows the recipient to hear the thrice single voice.

Revelation is basically rational although it is dialectical and paradoxical. God's reason meets human reason, person to person. The content of revelation has been fixed through the historical process of deciding what canon is. This canon depends first and foremost on the immediate experience of God by the prophets and apostles of Scripture.

For Jung, the recipient has the final say as to the meaning and relevance of his/her dreams. Contemporary individual experience is primarily the context for his/her content and interpretation. Chance and luck figure largely in finding satisfying interpretations of the experience. Jung thought people no longer believed in authoritative revelation. This he considered to be positive human evolution. The individual alone is left responsible for deciding what is authoritative and personally meaningful.

### C. The Goal of the Experience

Barth says the goal of the Word of God is spiritual. It opens up a relationship between the Creator and the creature because the creature cannot establish it. God loans faith to people to use it. In this way, people are freed from themselves to seek God. This offensive recognition of need is mandatory for receiving the call of God. The goal of the experience is thus obedience and subordination to the triune God.

Jung says dreams are there for natural, instinctual reasons. They compensate the conscious life in an instinctual way. They teach the language

of the instincts. This is in line with the principle of enantiodromia. Dreams bring about the self-regulation of the psyche. They are there to help individuals take responsibility for themselves, to choose the individual way rather than the mass-minded way. This is the challenge to give up the provisional life which always depends on others to make decisions for the individual.

#### D. Individual Versus Collective Aspects of the Experience

Barth notes that both the individual and the community are important. But when it comes to authority, the historic community called the Church is the clear authority over questions of canon and interpretation of that canon. The Church is not infallible and it must continually be listening to God's voice as the individual should be as well. The Church can lose its status of Church if it stops listening to Jesus Christ. But the Church community is not to be deserted or contradicted lightly. God has entrusted the proclamation to the community.

For Jung the dream experience is an invitation inward to personal inner life. Dreams primarily use the individual's personal, uniquely individual context of everyday life. They use many images including personally repugnant stuff. In the experience of the Voice, personal, not collective truth is revealed. A personal, not universal deity speaks. In short, dreams make up an individual canon while the Word of God is a corporate one. In dreams, as we have mentioned before, the individual has the final say, not the corporate body.

When it comes time to interpret them, the interpreter is to make the dream text mean the most it can. Unlike the Christian canon, there is no fixed meaning of symbols. Nor is morality an important factor in dreams. In the Voice, the only things warned against are personally destructive stuff. Jung says there are no gods left to invoke, so the individual is left totally responsible. This is not to say that the experience is totally individualistic. I have already mentioned above the

importance of the interpretive community. Dreams have both personal and collective origins. But the accent in Jung regarding the handling of dreams is put on the individual.

#### E. The Universality of the Experience

Barth says the experience is not a human given. The prophets had an immediate experience of God. Only the apostles had an immediate experience of God as incarnated in Jesus Christ. Since all these are dead, we only have mediate experience of God. It appears that only a few have been given the privilege of this immediate experience of God. These then have given written accounts of this experience. The rest of humanity depends upon these written accounts for their understanding of God. This is why Barth distinguishes carefully between religion and revelation. Religion is any human effort to understand or get to know God. Revelation is the other way around. God decides to contact a certain individual or people and then these become the recipients of revelation for all humanity.

Jung says the experience is a universal one. It occurs in everyone at least during Rapid Eye Movement sleep. Dreams are given to peoples of all cultures, races and sexes. They all point to a single goal of wholeness for individuals and thus for humanity. All those who dream and wish to listen to their dreams are invited to seek this wholeness.

#### F. Time-Space Specificity

Barth says that Jesus Christ, one hundred percent God and one hundred percent human, is the real, physical embodiment of revelation. He is an historical person and so any reference to Scripture as myth (a denial of history) regarding Jesus is a denial of him as an historical person. The truth and validity

of the Word of God experience rests solely on the revelation event in Jesus Christ, having been foreshadowed by the signs of God in the Hebrew Scriptures. Jesus Christ is the centre of world history.

Jung's comments on the dream experience do not funnel the validity of the experience through one historical person. The experience of Christ is one which is parallel to other religions' experiences of their religious founders/leaders. Each one is a symbol of the Self. The experience of God world-wide cannot be distinguished from the experience of the Self. Other central symbols of the Self are mandalas, quaternity and hermaphrodites.

#### G. The Human and the Divine

In the human experience of the Word of God Barth says God is truly transcendent, metaphysical and other. God is not humanity in disguise. God precedes the human. God is the Creator. The incarnation is real. The Holy Spirit is real. Revelation to human beings is actually from the God who owns history. God's freedom and power take priority in the experience. God is a non-negotiable Trinity. The recipients must realize their utter inequality to God.

The human dream experience also has an "other" in it. But this "other" is the unconscious, a natural spirit working within the recipient. This "other" is irrational and shadowy, not Barth's God of Light. The "other" in Jung is incapable of the contamination of opposites, of light and darkness. For Jung, the deity is a personification of an autonomous factor. If it resists the recipient, it is regarded either as a god or a demon. God is a balance or compensation for the materialism of the day. God cannot be distinguished from the archetype of the Self. Instead of talking about inspiration by a god, Jung would prefer to withdraw the projection of God and call it a powerful archetype. The divine,

then, is a category of the human. Dreams are human facts that need interpretation like other medical symptoms.

In summary, Jung is not a theologian in disguise and Barth is not a psychologist in disguise. Each one has sought within their own fields of enquiry to address the major questions facing their communities. For Barth, this was the relating of God through Jesus Christ to form a comprehensive Christian world view. For Jung, this was the quest to bring wholeness to both individuals and communities (such as the Church<sup>9</sup>) by using such everyday experiences as dreams. Yet a commonality between the two still remains. What common ground intersects both authors is an underlying human search we call "narrative therapy."

#### V. Toward Understanding How Mediation Can Occur Between Foreign Traditions

The possibility of mediating the foreign traditions of the Jungian and Barthian camps only takes place as the reader focuses on the human experiences of dreams and the Word of God. Any other focus than an experiential one dooms the attempt of mediation from the beginning.

In our study, a three-fold structure has been fruitfully applied to both experiences. Similar human benefits and cost to the individuals and their communities have been noted. Yet these two traditions remain foreign to one another.

What commonality has been found points to a common language of experience. Such experience lies in the reception of symbolic images and stories which bring quests, often life-long quests for health and wholeness. These quests use psychological and religious languages respectively.

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<sup>9</sup>See Stein's Jung's Treatment of Christianity: The Psychotherapy of a Religious Tradition.

These dreams and stories become a way of sorting and prioritizing the massive volume of experiences. Salvation/sanctification becomes the focal testimony of the Christian devotee while Jungians find their centre in consciousness/individuation. None of these words mean anything unless a person has had the event experience which comes differently to those in these foreign traditions. But once that experience or set of experiences happens, a centre of gravity is said to be created. The recipient contends she is radically changed. And may exhibit behaviour in line with this conviction.

These dreams and stories become a way of insight into personal reality by distancing and bringing close. Strange and "unrealistic" dreams like strange and "unrealistic" religious stories have a built-in distance between them and twentieth century human beings. Even if the contemporary recipient receives these experiences as truth, they are still considered odd images and stories. Most ancient Scriptures and most present day dreams have peculiarity in common. Thus a distance exists between the recipient and that received.

Yet in the midst of this distance a paradoxical closeness takes place as the images and stories are received as transforming truth. Such images/stories are received by the devotee as a symbolic capsule of a significant perspective on life. These images/stories become the prime carriers of her world view.

Such a distance/closeness paradox underlines the significance of symbolic transference of the recipient's reality onto the image/story. To illustrate this process, we may say it is similar to asking a sick child how her teddy bear is doing. The young child will show an excellent reflective ability to explain her ailment. But if she is asked how she feels and what is troubling her, she often will be unable to explain it in the midst of her self-consciousness. The teddy

bear frees her to give her self-perspective. The bear is symbolic of the image/story received.<sup>10</sup>

Communicating one's interpretation of personal reality almost always comes in a linguistic form.<sup>11</sup> Visual images might be conveyed through painting, sculpting or some other artistic media. But the interpretation of that artwork remains a linguistic endeavor just as the interpretation of all human experience comes in linguistic forms.

The certitude of the event in dreaming and revelation cannot be realized without linguistic follow-up: a written text and an exposition of the text. Experience shapes language and vice-versa. But a certain linguistic structure appears basic to these experiences as interpretations of personal reality. This linguistic structure is narrative.

Even free association in therapy gravitates toward a narrative shape. Fantasy derived from religious stories does the same. Human memory and the interpretation of experience mesh particularly well with narrative structure.

Personal history is nearly impossible to convey without the use of narrative. Thus narrative structure is the sine qua non of communicating and interpreting personal reality.

Recipients relate that the events of dreaming and revelation have their power in non-linguistic experience the totality of which is difficult to convey to others. Dream images are real and often powerful but linguistic abilities often feel inadequate to the task. Devotees tell us that accepting religious revelation also has a non-linguistic, non-rational quality to it. Words often fail a recipient in describing or analyzing why and how his/her religious conversion took place.

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<sup>10</sup>See Richard Gardner's Therapeutic Communication With Children: The Mutual Storytelling Technique.

<sup>11</sup>The only exception might be some form of children's play therapy.

Some devotees state that apologetic, rationalistic arguments to win others to the faith seem hollow compared to the non-linguistic, mystical aspects of the religious experience.

Yet linguistic interpretations of these experiences do take place inevitably in narrative form. Controversy exists over whether narrative form is imposed on dreaming upon waking or whether it is inherent in the dreaming itself.<sup>12</sup> Controversy also exists regarding the nature and history of the real Jesus of Nazareth (the traditional narrative forms imposed on Jesus images and/or the experiences of Jesus).<sup>13</sup> In both cases, stories abound as people continue to experience dreaming and the Word of God.

Wholeness is sought through these experiences and the stories they engender and the experiences of the stories themselves. Specific "big" dreams and specific "grand" religious stories become the central motif in a mosaic of experiences/stories. Dreams of individuation for the Jungian and the Christ pro nobis for the Christian become the organizing matrix for personal experience. The mosaic image is a better interpretation of the experience because such interpretation is rarely as precise as a mathematical construct.

The point here is the gathering together of life experience under one central priority experience. This gathering together of the pieces of life is the bringing of wholeness or health. Whether such wholeness or health is actually achieved in any particular individual is as elusive a question as health and wholeness itself. Some recipients will always claim to have attained it.

Nevertheless, recipients claim the experiences of powerful dreams and of life changing religious experiences of the Word continue daily in communities

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<sup>12</sup>See Christopher Evans' Landscapes of the Night: How and Why We Dream.

<sup>13</sup>See, for example, Gerhard Hasel's New Testament Theology: Basic Issues in the Current Debate, particularly the section entitled: "The Existentialist Approach," p. 82ff. for an overview of this subject.

of believers--be they Jungian or Christian. What then might underlie the therapeutic benefits of these experiences?

Narrative therapy is the term I have developed to capture both the linguistic form and healing or wholeness gained through both dreaming and revelation. It is the mediating concept between the Word of God and dream experiences. Narrative therapy is not a therapy or therapeutic school. It is a proto-therapy, a theoretical construct with parallels to the proto-language theories of linguistics.<sup>14</sup>

By studying dozens of actual languages extant in the world today, linguists have developed theories about language families and their common ancestors. This process is called "comparative reconstruction." This has led to the discovery of, for example, an Indo-European language family and a possible common first language spoken long ago called Indo-European. Whether such a language actually existed thousands of years ago is highly debatable. But the common characteristics of many language families point strongly to an ancient ancestor.

The ancient ancestor of modern therapies is narrative therapy. Stories have been used throughout human history to bring about healing. The majority of these stories were religious. Human experiences were gathered together by central religious myths and sagas. Today the same function takes place through modern therapies such as Jungian analysis. And religious stories continue to abound in the post-modern era in continuity with ancient religious healing practices.

Narrative therapy occurs as devotees tell their stories and as their communities offer them interpretation through the priest, analyst, guide, friend or

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<sup>14</sup>See Jeffers and Lehiste's Principles and Methods for Historical Linguistics, p. 17ff. or Antilla's Historical and Comparative Linguistics, p. 229ff.

small group. Diverse therapies bring the pieces together using diverse ontologies, theologies, philosophies and theoretical constructs. But narrative therapy acts as the common thread in each to bring about the necessary gathering or motif making imperative of wholeness and health. Experientially, this is the aha-experience or the clicking of some large symbolic story or interpretation of a story by the recipient. Recipients claim this happens both in dream analysis and in Christian experiences of the three-fold Word.

In terms of interpretation theory, the commonality exists between the dream experience and the Word of God experience minimally as a hermeneutic of personal experience. Remembering significant dreams and religious stories form an important part of that personal experience for the devotee.

If we return to the image of the storage of experiences as a matrix, then both dreaming and revelation seem to have a special function for their recipients. If we expand our image to that of a computer matrix, then in these events, a kind of sorting programme is activated which sorts perceptions and memories in a different order. That ordering process may be what is interrupted upon waking from which dream images and narratives are formed. In the Word of God experience, if what recipients tell us is what has happened to them, then the Christ event re-prioritizes perceptions and re-aligns commitments (at least emotional ones) so that the confession of "Jesus as Lord" comes from this shuffling of priorities. The interior sorting happens in advance of any public communication. These, of course, are speculations based upon a "computer theory" of dreams and the brain.<sup>15</sup>

What commonality might exist to explain the experiential parallels between dreaming and revelation is the motivation for these speculations. A

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<sup>15</sup>See Evans, op. cit., pp. 135ff.

mystery stills exists in why some people remember extraordinarily vivid dreams and why others remember little or nothing. Similarly, some people claim to receive religious experiences while others have none.

The challenge is to formulate hypotheses which might get at what we do know is common to those who receive experiences of dreams and the Word of God. Narrative therapy as a historical phenomenon or "proto-therapy" and as a hermeneutic of personal experiences is one such hypothesis.

I believe it can be seen in various traditional therapies such as those of Eric Berne, Sigmund Freud, Ira Progoff, Bruno Bettelheim and James Hillman<sup>16</sup> (see below). Before proceeding to these therapies, it is helpful to further explore the concept and meaning of "story."

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<sup>16</sup>See below, chapter 6.

## CHAPTER SIX: THE MEDIATING TERM: NARRATIVE THERAPY

## I. Introduction

To reach the common ground between the experiential traditions represented by the names of Barth and Jung in this study, I apply the concept of "story" to the above dialogue. For the Christian tradition, the canon is made up of a number of stories which constitute the text of the faith. Devotees through history collect these stories into one story called the Christian story. For the Jungian tradition, the individual canon affirmed by Jung is in part made up of a number of dream stories which constitute the text trusted to bring health. Jungians collect these stories into one story for each individual called the story of individuation.

The use of story is the essence of narrative therapy. To understand what "story" means, let us look at the term both semantically and syntactically. The simplest semantic investigation leads us to the dictionary. Webster says:

**story**, [A.Fr. *storie*, *estorie*, O.Fr. *estoire* (Fr. *histoire*), < L. *historia*, history, story.] A narrative, either true or fictitious, in prose or verse, designed to interest or amuse the hearer or reader; a tale; a fictitious tale, shorter and less elaborate than a novel; such narratives or tales as a branch of literature; as, a character famous in *story* and song; the plot, or succession of incidents, of a novel, poem, drama, or the like; a narration of a series of events, or a series of events that are or may be narrated; a real or fictitious incident related to interest, amuse, or illustrate some point; an anecdote; a narration of the events in the life of a person or the existence of a thing or such events, as a subject for narration; a report, account, or rumor of a matter; a statement of allegation; *journal.* an account of something, as of some item of news, in a newspaper; *colloq.* a falsehood or lie. A history, legend or romance.<sup>1</sup>

Two things should be noted in this definition. One is the breadth of usage of the term. The other is the etymological connection to "history" which is explicit in

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<sup>1</sup>The Living Webster Encyclopedic Dictionary of the English Language (1975), p. 965.

the French language. The basic way to read history is in narrative form. Stories connect devotees to their personal and corporate historical tradition(s). They say stories help them know their historical position in the world, thereby relating and connecting them to the whole of human existence. This knowing and connecting is a part of the etymology of "narrative." Also according to Webster, "narrative" is the technique or art of narrating in speech or writing. "Narrate" is from the Latin narro, narratum, to relate which in turn is from the Indo-European root gna, seen also in the English word "know." To narrate is "to tell, to relate, as in a story."<sup>2</sup> Verbalizing personal and corporate human connections is a central part of narrative therapy.

In order to further our investigation of "story," it is important to note the syntactic aspects of story as well as the semantic ones. J. M. Mandler has neatly summarized the basics of "story grammar." It is worthwhile to quote her lengthy paragraph:

Traditional stories begin with a setting, which introduces a protagonist and other characters, and often includes statements about the time and locale of the story. The setting is followed by one or more episodes that form the overall plot structure of the story. No matter how many episodes, however, each one has a similar underlying structure. An episode has a beginning constituent, consisting of one or more events. This constituent is followed by a development, which in turn has several parts. Within the development the first thing that happens is that the protagonist reacts in some way to the events of the beginning. Occasionally this response is merely a simple reaction (anger, fear, or some other emotion) that causes the protagonist to perform some action. More typically, however, a complex reaction occurs; that is, the simple reaction causes the protagonist to set up a goal to do something about the beginning event(s). There follows a goal path, which consists of an attempt to reach the goal and the outcome of that attempt (either success or failure). The episode comes to a close with an ending constituent, which provides some kind of commentary on the preceding events. Sometimes it consists of a statement about the long-range consequences of the

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<sup>2</sup>Ibid., pp. 633-634.

episode; or the protagonist or other character may react to the events that have taken place. If it is the final ending of the story it may include an emphatic statement of the type: "They lived happily ever after."<sup>3</sup>

From this quote, story structure may sound complicated. Yet it is one of the easiest structures to remember. This is why conversation often consists of trading one's daily story with another person. This is also why telling one's personal story (or parts of it) is important in therapy. The story is usually easy to remember and it conveys an historical framework from which the therapist and patient can work.

"Therapy" is the process one enters to gain greater health. The word's etymology is from the Greek therapeuein, which means "healing." People with a health problem, be it mental or physical, entrust themselves to a helping professional, usually a medical doctor. They trust the doctor to do what is necessary for their health.

Devotees of the Jungian and Christian traditions trust stories like patients trust their physicians. Many of them are not aware that their basic stories structure their perception of reality. Discovering these stories often comes through dream experiences and religious experiences. Bringing these stories to awareness is one of the goals of narrative therapy. Why these stories are so central to the way recipients live is part of the mystery and power of the connection between the narrative form and the structure of human consciousness.

## II. Selected Literature on the Subject of "Story"

Stephen Crites argues that "the formal quality of experience through time is inherently narrative."<sup>4</sup> The main way devotees sort through the image stream

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<sup>3</sup>Stories, Scripts, and Scenes: Aspects of Schema Theory, p. 22.

<sup>4</sup>See "The Narrative Quality of Experience," p. 291.

of consciousness is through stories. These stories are not all alike. Some are more basic than others. Crites calls the basic stories, or fundamental narrative forms, "sacred stories." He calls them sacred "not so much because gods are commonly celebrated in them, but because one's sense of self and world is created through them."<sup>5</sup> These stories are found in religious revelation and significant dreams or dream series.

All the other stories in a person's life he calls "mundane."<sup>6</sup> This term is not meant to deprecate these stories. It simply indicates that these stories are placed within the framework of the world (mundus) created by sacred stories. He says a story has to have a world to be set within to be told. Sacred stories are that world. They

...are the stories that orient the life of people through time, their lifetime, their individual and corporate experience and their sense of style, to the great powers that establish the reality of their world.<sup>7</sup>

Identifying these stories is central to narrative therapy. Narrative therapy is a concept to name what happens when devotees are consciously or unconsciously connected to their stories, their world. For the sacred stories are so basic to their lives, that they cannot change them by conscious reflection. This is because "they form the very consciousness that projects a total world horizon and therefore informs the intentions by which actions are projected onto that world."<sup>8</sup> The naming of this world is always an approximation for this same reason. Scriptures and the dream canon are secondary, written expressions of the sacred story. The importance of these stories should not be underestimated.

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<sup>5</sup>ibid., p. 295.

<sup>6</sup>ibid., p. 296.

<sup>7</sup>ibid., p. 295.

<sup>8</sup>ibid., p. 296.

Other people have written about the literal experience of storytelling and storylistening. Anne Pellowski has written a work entitled The World of Storytelling. Part of her establishing the allure of the experience is correlating the origins of storytelling to some basic human needs.<sup>9</sup> She says storytelling grew out of a playful, self-entertainment need. It satisfied the need to explain the surrounding physical world. Storytelling arose because of an intrinsic religious need. It evolved from the need to communicate experience to other human beings. It fulfilled an aesthetic need. It stemmed from a desire to commemorate one's ancestors and so also oneself.

The desire to be entertained, to provide explanation, to communicate with others, and to create are basic human needs met in the act of storytelling. It also is an exploration of one's physical and metaphysical roots. These desires are also addressed in the stories received through the dream and Word of God experiences.

William Bausch notes the appeal of storytelling not only for the ancients but for modern (or post-modern) people as well.<sup>10</sup> Stories provoke curiosity and compel repetition. He says they unite devotees in a holistic way to nature, the common stuff of existence. They are a bridge to one's culture. They bind recipients to all of humankind, to the universal, human family. They help them to remember. For these people, he says they restore the power of words and provide escape. They invoke in them right brain imagination, tenderness and therefore wholeness. They promote healing. He claims that these stories provide a basis for hope and morality.

He also states that the story does much more than entertain. It provides fundamental insights into humanness. He says the narrative form is somehow

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<sup>9</sup>The World of Storytelling, p. 10.

<sup>10</sup>William Bausch Storytelling: Imagination and Faith, chapters 2 and 3.

well suited to the format of their human consciousness. Narrative therapy puts recipients into a discovery process which leads to self-identification and world identification. This discovery process takes place in a variety of ways. It takes place in the dream and Word of God experiences.

### III. Narrative Therapy in Traditional Therapies

Another one of these ways is through traditional therapies. John Hoffman's work, Law, Freedom and Story: The Role of Narrative in Therapy, Society and Faith, explores a number of these therapies.<sup>11</sup> Narrative therapy operates within the therapies of Eric Berne, Sigmund Freud, Ira Progoff, Bruno Bettelheim, and James Hillman, to name a few.

Each of the following therapies involves conscious and unconscious material. In all cases, the narrative form is evident and a powerful aspect of the therapy.

Berne's transactional analysis is full of narrative forms. Berne recognized the power of narrative and used it to therapeutic ends. This may be seen in his choice of analytic terms. Hoffman notes:

Berne initiated the use of a variety of everyday terms to identify psychiatric realities. Particular neurotic or dysfunctional behaviour patterns he called "games" and the constellation of games or "behaviours which make up one's lifestyle he termed a 'script.' Script theory is based on the belief that people make conscious life plans in childhood or early adolescence which influence and make predictable the rest of their lives."<sup>12</sup>

Berne would then attempt to identify these scripts and games and free the patient from destructive patterns. Berne wanted to "close the show and put a better one on the road."<sup>13</sup> Hoffman says, "Adopting the language focus of this

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<sup>11</sup>See particularly chapter 3, "Story and Fantasy in Psychotherapy," p. 39ff.

<sup>12</sup>Ibid., p. 43. Hoffman quotes from Claude Steiner's Scripts People Live (New York: Grove Press, 1974), p. 2.

<sup>13</sup>Ibid., p. 44.

study, we could say that this means to choose to understand oneself and live according to a different story."<sup>14</sup>

Freud also uses narrative therapy in his choice of a Greek myth as a central part of his psychoanalytic practice. The story of Oedipus is used by Freud to bring about creative therapeutic interpretations. Consequent therapists used this Greek classic to therapeutic ends, but Freud was probably the first person in twentieth century Psychology to use the story so fruitfully. Hoffman notes, "Such diversity of interpretation may suggest part of the healing power of story; namely, its openness to convey multiple levels of meaning."<sup>15</sup> Narrative therapy, we might add, is not bound only to the Greek classics or to the classics of other cultures. It may also be found as well in popular and ordinary, everyday stories.

Both the conscious and unconscious use of stories and myths is parallel to what happens in the dream and Word of God experiences. The parallel is encapsulated in the concept of narrative therapy. In narrative therapy, the recipient becomes aware of her personal story and how it relates to the community or corporate stories of which she is a part.

Becoming aware of one's personal story is central to Ira Progoff's journaling process. His "intensive journal technique" encourages his clients to record in writing and reflect on this record. He says:

Working in our life history is progressive. Its cumulative effect is to draw our life into focus so that we have a basis for making decisions that are pressing at the moment, and also to give us a perspective of the pattern and context of our life as a whole. We work in our life history not because it contains our past experiences, but because our life history is our unique life story, and it is continuing to unfold in our present experiences. Working in it by means of our journal experiences enables us to have an

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<sup>14</sup>ibid.

<sup>15</sup>ibid., p. 46.

inner perspective of the movement of our life, and thus we can eventually have a dialogue relationship with our future.<sup>16</sup>

Progoff uses narrative therapy by encouraging his clients to become historians of their own story. Life recollections are the portable data an individual keeps by way of her memory. Again this conscious reception of insights parallels what happens to recipients of the dream and Word of God experiences.

Bruno Bettelheim uses stories, particularly fairy tales, in his work The Uses of Enchantment to offer insights into personal and archetypal experience. Hoffman quotes him to show how a narrative therapy might be used on common fairy tales to help children:

Though the fairy tale offers fantastic symbolic images for the solution of problems, the problems presented in them are ordinary ones: a child's suffering, from jealousy and discrimination of his siblings, as is true for Cinderella [for example].<sup>17</sup>

...the wolf is not just the male seducer, he also represents all the asocial, animalistic tendencies within ourselves. By giving up the school-age child's virtues of "walking single-mindedly," as her task demands, Little Red Cap [or, Little Red Riding Hood] reverts to the pleasure seeking oedipal child...only to see that Little Red Cap's unconscious is working overtime to give Grandmother away.<sup>18</sup>

Stories are used to gain insight into the lives of children as well as to the devotees who are central in the present study. Paradoxically, stories speak more directly to the human condition through the imaginative forms of narrative. This is probably the reason why people such as Jean-Paul Sartre and Albert Camus used the theatre and the novel to express their existentialist philosophy. Hoffman says, "Given the narrative character of self-understanding and the human experiential meaning expressed in literature, it is not surprising that a

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<sup>16</sup>ibid., p. 45, where Hoffman quotes Progoff in At a Journal Workshop (New York: Dialogue House Library, 1975), pp. 98-99.

<sup>17</sup>ibid., p. 46, where Hoffman quotes Bettelheim's The Uses of Enchantment (New York: Vintage Books, 1977), p. 40.

<sup>18</sup>ibid.

developed sense of narrative can be psychologically creative."<sup>19</sup> Developing a personal sense of narrative is fostered particularly in the devotee's encounter with dream texts and scripture texts.

Hoffman also often makes reference to James Hillmans' work called Loose Ends. These quotes give aphoristic insight into narrative therapy:

...I see that those who have a connection with story are in better shape and have a better prognosis than those to whom story must be introduced....To have 'story-awareness' is per se psychologically therapeutic.<sup>20</sup>

[s]ome [sic] of the healing that goes on in psychotherapy, maybe even the essence of it, is this collaborative fiction, this putting all the chaotic and traumatic events of a life into a new story.<sup>21</sup>

One integrates life as a story because one has stories in the back of the mind (unconscious) as containers for organizing events into meaningful experiences. The stories are means of telling oneself into events that might not otherwise make psychological sense at all.<sup>22</sup>

According to Hillman, story is both the descriptor and the vessel of personal reality. It is the means by which devotees receive unconscious as well as conscious counselling.

#### IV. Narrative Therapy Because of Crisis Experiences

As shown above, traditional therapies do use narrative therapy as an important part of their programme. But traditional therapies are not the only way into narrative therapy. Crisis experiences also point the way to narrative therapy.

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<sup>19</sup>ibid., p. 47.

<sup>20</sup>ibid, p. 40 where Hoffman quotes Hillman's Loose Ends (Zurich: Spring Publications, 1975), p. 1.

<sup>21</sup>ibid., p. 45.

<sup>22</sup>ibid., p. 47.

A crisis experience leads one back to one's basic story. The death of a loved one, the failure of an important project or the experience of suffering all lead the devotee to reconsider basic life meaning. Whereas before the crisis, things in the recipient's life were more or less "together," now disconnectedness reigns. John Dunne, in his work Time and Myth, brings out the fact that the root sense of the Greek word krisis is a "separation."<sup>23</sup> Life seems to be falling apart in a particularly deep crisis. When an individual sinks deeply enough, she often will seek therapy.

This is the crisis space where most people came to Jung. Jung found that many people experienced this crisis in mid-life, around thirty-five years of age. Their physical health might be good, their careers might be stable, but some experience snapped something in their psyches. Jung then would often guide them into finding a personal myth, a vocation to live by beyond their routine. Jung used a form of narrative therapy.

Viktor Frankl also found many of his patients in crisis. He formed his logotherapy in the midst of the crisis of the Nazi concentration camp. Many people had given up their personal and corporate stories in the midst of the atrocities of the concentration camp. These people apparently had lost the "will to meaning."<sup>24</sup> To restore this will to meaning and personal health, Frankl would use a form of narrative therapy to grip those things held to be most important to the client. He would help the people who came to him to see that they do have a story which will carry them into the future and not just death and despair.

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<sup>23</sup>Time and Myth: A Meditation on Storytelling as an Exploration of Life and Death, p. 92.

<sup>24</sup>See Viktor Frankl's Man's Search For Meaning: An Introduction to Logotherapy (New York: Washington Square Press, 1963), p. xi.

Crisis experiences also come in the form of frightening dreams and religious conversions. These may be indications of shifts in the basic stories of the individual. Crites says a conversion or social revolution actually transforms consciousness and requires a traumatic change in a person's story.<sup>25</sup> In this situation, particularly when the individual is without the interpreting community, the devotee often feels fragmented and in desperate need of help. The self-understanding which comes from a narrative therapy begins the process of renewing and revitalizing the recipient.

#### V. The Process of Narrative Therapy

Narrative therapy involves comparing and contrasting the recipient's personal and corporate story with other stories encountered in the world in order to clarify and develop her world (view). Her personal world is structured by her sacred stories and filled with mundane stories. She lives in this world without questioning it until the need arises to question it or at least explore it.

One category of needs which motivates a personal world exploration is unconscious and conscious deficiency needs.<sup>26</sup> These include experiencing various neuroses, crisis experiences, interpersonal conflicts, mental illness, etc. These are the usual reasons the recipient will seek out counsellors and therapists. The person will come to a helping professional with a presenting problem or issue. The helping professional will then seek to address this problem and any more basic or root problems which might be causing the presenting problem. The depth of the exploration is in large part determined by

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<sup>25</sup>Crites, op. cit., p. 307.

<sup>26</sup>See Abraham Maslow's discussion of growth versus deficiency needs in his work Toward A Psychology of Being (New York: Van Nostrand Reinhold, 1968), p. 21ff.

the depth of need perceived by the client. Narrative therapy also proceeds in this way.

The other kind of motivation that moves a person into narrative therapy is growth motivation, or being-cognition.<sup>27</sup> This motivation is not dependent upon crises and serious disease to enter therapy. A devotee comes into narrative therapy in order to gain meaning, insight and understanding. Seeking self-transcendence motivates the person to go beyond herself to greater corporate concerns.

Dreams and the Word of God might fall into either category of motivation, depending upon the circumstances. An experience of the "Voice" in dreams would be classified as a crisis experience, whereas everyday dream recording and analysis may fall into the being-cognition category. In the Word of God experience, weekly Bible study would be classified as growth motivated whereas a conversion experience may be considered a crisis experience.

The two motivations are equally valid. Neither motivation is superior to the other. Deficiency and growth motivations both move the devotee into a therapy which promises greater health. This is their importance.

The medium for addressing these needs in a formal therapy setting is anamnesis. A client must tell parts of his or her personal story. This is absolutely basic to therapy. Without this information, no verbal therapy can begin. Once a piece of the client's story is revealed, then the therapist can begin to bring their listening/helping skills to bear upon the presenting issue and more basic issues.

The process for resolving an issue is a cyclical, dialogical one. In each session, the client reveals a part of her personal story and corporate tradition.

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<sup>27</sup>Ibid., p. 21ff. and p. 71ff.

The client acts as storyteller telling her own story. The therapist then responds by listening carefully and brings her own therapeutic tradition(s) and to a certain degree her own personal story to bear upon the client's story. The therapist acts as storyhearer. Having heard the client, the therapist offers a response which aims to enable the client to better understand her personal story and act responsibly out of the rootedness or connectedness which this story brings. The therapist acts as storyteller of the client's story. The client then listens to another version of or another perspective on the client's story. This new version has enough critical distance from the old to bring the new insight necessary for growth and/or change. The client acts as storyhearer. Then the cycle repeats with the client once again becoming the storyteller.

The cycle looks like this:

- the client as storyteller - personal story revealed
- the therapist as storyhearer - client's story heard
  - integration of therapeutic tradition(s)
  - with the client's story
- the therapist as storyteller - a new version of the client's story is offered to the client
- the client as storyhearer - personal story reconsidered

The reader should note that it is always left to the client to personally integrate the insights offered to them from another world. The therapist is depended upon, but does not have the final say.

The above process also applies to a group setting. The cycle above would then be read by replacing "the therapist" with "the therapeutic group." In either case, the interpreting person/community uses Rogerian-type listening skills<sup>28</sup> as well as with whatever other therapeutic traditions they are familiar. The client's story must be heard to be properly interpreted.

The re-presentation or "new version" of the client's story is then presented to the client. The hope is that there is enough critical distance

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<sup>28</sup>The standard text in listening skills is called The Skilled Helper by G. Egan.

between the therapist's version and the client's version. There has to be enough difference to compare and contrast the two. At the same time, the client's story must be faithfully represented to her.

In comparing and contrasting the two stories, the client gains the insight necessary to cope with and respond to the issue at hand. The therapist can indicate to the client the distance between the stories when the client does not apparently see it well enough for it to be helpful. Enabling the client to see the new insights for herself, however, is still a goal at which to aim.

The reader should also note that storytelling is one way. One person tells while another (or a group) listens. This is unlike dialogue where more give and take occurs. Dialogue is two way with both parties benefitting from the exchange. Conversation also is a trading of stories, but the benefits of conversation are not consistently beneficial to both parties, as in dialogue.

Therapy, in contrast to the above, is a concentration on one personal story by two (or more) people in order to help the one person. In narrative therapy, it does not matter whether the other person is an expert or not. Anyone intending to help can do so. In fact, narrative therapy can take place with only another person's creative work to provide the "other" story to compare and contrast with our story. This is the case when an individual reflects on television, movies, songs, magazines, novels etc. and even when she does not reflect on them.

Narrative therapy occurs even when we do not know it is happening. This is analogous to the work of dreams in the unconscious. Other stories interact with the devotee's story and make an impression upon her. This impression can become a source of greater health. This, of course, is not always true. It depends a great deal on the content of the stories. I believe in the existence of both constructive and destructive stories.

Narrative therapy is the process of telling and re-telling personal stories by comparing and contrasting them with other stories. This process has been literally used in a children's therapy called the "mutual storytelling technique."<sup>29</sup> Richard Gardner developed a technique of dealing with children's traumatic (and ordinary) problems. In this technique, he encourages the child client to make up a story about almost anything. Gardner sets the context by creating a make believe television show in which the child is the storyteller. In this process, Gardner finds the children's problem clearly stated in their projections onto an animal, for example, in the created story of the child. In this way, the child experiences enough distance from the problem to talk about it. For example, the baby elephant is angry and feels like an orphan because his father is away on sales trips three weeks out of four in the world of make believe. Gardner will then enter the story world of the child by suggesting that the elephant could show his anger in these situations and not expect to be hurt. In this way both therapist and client experience personal truths through the mediative distance of creative stories. This is not quite the same as narrative therapy, since the client is not directly sharing her personal story, but it is related to narrative therapy.

Narrative therapy is the process of telling and re-telling personal stories by comparing and contrasting them with other stories. This is exactly what happens in the process of interpreting the Word of God and dream experiences. A myth or story is received and the recipient brings this narrative form to the interpreting community. The community then engages the text with imaginative

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<sup>29</sup>See Richard Gardner's Therapeutic Communication With Children: The Mutual Storytelling Technique. See also Lee Wallas' Stories for the Third Ear where fictional stories are used to help people with paranoia, phobias, obsessive-compulsive disorders, passive-aggressive disorders, separation anxieties, depressive neuroses, anorexia nervosa, bulimia and substance abuse, to name a few.

ability and practical intent. This imaginative work is part of the reception, formation and reformation of the devotees' worlds. Narrative therapy not only helps the client in his/her identity formation, it provides an avenue for personal development.

## VI. Conclusion

In both the dream experience and the Word of God experience personality development occurs in the recipients. Their questions such as "What am I becoming?" and/or "What should I become?" are addressed. The creative symbolic answers are unique to the individual and the tradition.

Similarly, identity formation occurs in the midst of both experiences. Dream symbolism and Christian symbolism provide a vehicle for answering the "Who am I?" question for recipients.

Another major experiential theme which occurs in the midst of the narrative therapy of both experiences is congruity. The devotee's question: "Does my perception fit with the reality I live?" can also be vividly portrayed within both the dream experience and the Word of God experience.

The issue of vocation is brought up in both experiences. "Am I doing what a higher authority calls me to do?" Whether that authority be an autonomous complex or whether literally God is not the point of contention. The issue is whether the individual feels she is on the right track set before her.

A social context is also created by these experiences, even if it is only a context of two or three individuals. Through these experiences, the recipient questions "With whom am I?" and "With whom should I be?" are explored. The experiences and the perceptions which flow from the experiences form communities.

Finally, the question of personal fulfillment is addressed. Wholeness or individuation or holiness or Christ-likeness become the greater issues of life through these experiences. The issues raised in dreaming and revelation are not petty by definition. They are core issues vital to the recipient's existence.

Narrative therapy cuts to the centre of what is important to the devotee. This is why dreams and the Word of God often become the most valuable possessions the recipients acquire in spite of their being often obscure and difficult to understand.

## CHAPTER SEVEN: CONCLUSION

### I. General Remarks

Two foreign traditions represented by the names of Karl Barth and Carl Jung have been presented to show how a dialogue proceeds between Psychology and Theology in the context of Religious Studies. Each of these traditions represent communities of human experience. A central experience within both traditions was chosen: for Barth, the Word of God experience; and for Jung, the dream experience.

Each community's knowledge and understanding of its experience is expressed in the writings of Barth and Jung. I therefore took the primary sources of each and presented a summary of each author's work in chapters three and four. The structure of these chapters was taken from Barth's three-fold Word of God in consonance with the method described as Psychology of Religion in chapter one. This is neither Psychology nor Theology but a method developed for interdisciplinary study within the tradition of Religious Studies.

Once the method and discipline is understood, then the search is to find out what experiential commonality exists between dreams and the Word of God. Prior to writing the thesis, I noted while reading Barth's theology of Christian revelation, how well his insights into revelation might be used to give a new and fruitful ensemble of reflections into the dream process, e.g. Word as event, the written Word and the Word proclaimed. At the same time, I have become quite conscious of the great philosophical and theological differences between the two traditions. This led me to consider parallels in the human experiences of both traditions as opposed to simply dismissing them on the basis of the truth claims they make.

Experiential parallels as opposed to philosophical parallels require an intellectual understanding and a certain amount of experience with or within the tradition to make the necessary connections. My participation within the Christian community as well as my experience of dreams and Jungians gives me the ability to see such connections. I am convinced that readers both with and without my background are able to see these parallels as well and thus the dialogue between the two foreign traditions has succeeded. There is however always the risk that the communication of religious and psychological experiences will not be understood because communication is based on common human experience and imagination. But I believe what is lacking in the former is compensated by the latter.

An important part of the dialogue between these two foreign traditions has been to ask the question, "What kind of language, structure or mediating term could be used to describe the common features of the two experiences?" The findings of this study led to a concept I refer to as "narrative therapy." This is neither a school of Psychology nor a therapeutic school. Instead it is a term to describe the hermeneutics of personal experience involved in the recipients' reception of the dream and Word of God experiences. Historically for recipients of these experiences, it is also a tradition within ancient religions and healing methods which I call a "proto-therapy."<sup>1</sup> The reason for choosing the term "narrative therapy" is its narrative structure and therapeutic quality.

It is, of course, a hypothesis which is debatable. It is broad in its application and sweeping in its importance. Yet there is something in the fit between narrative and the structure of consciousness as well as the claimed therapeutic value both of dreams and religious experiences which warrants the

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<sup>1</sup>See chapter 5, p. 210f. for a description of this.

suggestion of its existence at least in recipients of these experiences. The proof of it is as difficult as the proof of the human benefits of the two experiences before us.

Yet millions of people claim these experiences are more than notable, they involve personal and corporate radical change. For them, these experiences become critical moments, interpretive foci for personal and corporate life. Devotees claim that insights received in these experiences have not been duplicated in any other. For example, they say the experience of God, archetypes, Christ, or the shadow has an earthquake-type impact in a world view. They claim these experiences to be that of a personal radical reformation.

These recipients believe that what is received is often superior insight, an authoritative message, even though that message might be symbolically complex and/or cryptic. The interpretive community listens, helps, directs and guides.

These two experiences are unique. The dreamer and the recipient of the Word of God may not understand each other's experiences. Yet the human benefits, costs and interpretation processes are parallel.

Perhaps the dream experience was the genesis of religious revelation. Perhaps interpreting the religious vision gave rise to the interpretation of dreams. These are speculations. What seems clearer in the history of consciousness is that these two experiences overlapped and influenced each other. The ancients describe many of their dreams as revelation. They also describe revelation in terms of visions and dreams.

Many modern (or post-modern) people continue to dream and be deeply influenced by their dreams. Many also choose to trust the religious experiences they have. They even choose to commit their lives to the source(s) of these experiences. They claim they are moved by the narrative power of the

ancient symbols and scriptures. The truth of their claims has not been the focus of this study, but the powerful experiences behind their words have been.

Now let us consider the benefits of this study for the psychological community, the Religious Studies community and the Christian community.

## II. For the Psychological Community

For the psychological community, the legitimization of the experiences of dreams and the Word of God is not a given by any means. For many schools of Psychology and for many therapies, these experiences are not worth pursuing in any depth. But I would encourage psychologists and therapists to reconsider these as legitimate, even therapeutic experiences in need of interpretation.

Whatever therapeutic school(s) the psychotherapist is trained in, it is likely she uses a form of narrative therapy to get at the personal and corporate traditions of the client. Heightened awareness of these narrative forms and how stories (particularly those whose source is in dreams and the Word of God experiences) figure into the therapeutic process is well worth consideration within Psychology and therapeutic training.

In order to reflect upon the use of narrative in therapy, it would be advantageous to look into Richard Gardner's work in the context of children and Lee Wallas' work in the context of adults. Each of these therapists use stories as a central part of their therapy. Some may wish to reconsider their practice in light of this work:

...stories "work" with my clients. They bring the story into the framework of their own experience. They try to make sense of it as it would apply to them. And although the content of the story is a metaphor which evokes but does not literally reproduce the actual circumstances of clients' lives, they can accept what the story

seems to imply about their problems and consider new solutions within the framework of their own lives.<sup>2</sup>

Storytelling can become a central part of therapy. It can also be a way of understanding how different therapies work.

No matter which therapeutic tradition one chooses, dream texts and religious texts provide people with important and even central life stories. Going through an interpretative process with them to see how they use these texts and how these texts use them may be central to their therapy. The language of dreams and religious language should be accepted and translated for clients to gain another perspective on their life experience. Any wholesale rejection of these languages misses the therapeutic opportunity hidden in myth and symbol. The religious tradition(s) and prejudices of the client should be respected and addressed.

Even theological works can bring psychological insights. It is hoped that the dialogue with Barth included in the present study may encourage others to look beyond the psychological community for dialogue partners. In Psychology, as in most academic traditions, it is easy to find those who agree with one's presuppositions in research. The challenge is to go across traditional boundaries to gain new understanding and perspective.

### III. For the Religious Studies Community

Religious Studies devotes itself to a serious social scientific research of religion and religious experience. This vital area of human activity should be taken up with due respect to the people involved. Those engaged in interpreting a religious tradition should endeavor to present some of their results to the people of that tradition. The religionists' audience should go beyond those interested in Religious Studies.

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<sup>2</sup>Wallas, Stories for the Third Ear, p. 5.

Another attribute of Religious Studies is its status as a forum for a number of approaches to religion. Within Religious Studies we find people using Anthropology, Sociology, Psychology, History and other social sciences in order to interpret or translate religious language and experience. These studies often lead to new insights. They further the frontier of knowledge.

They also acquaint the reader with numerous religious traditions that they may not know or understand. The present study is intended to give the reader a significant overview of the Word of God experience in the Christian tradition as presented by one of the foremost Protestant theologians of this century.

In so doing, I have chosen to enter into a dialogue between Christian Theology and Jungian Psychology. Religious Studies has had an uneasy relationship with Theology since its inception. In endeavoring to establish itself as a science (social science or human science), it has distanced itself from Theology and the faith claims of Theology.<sup>3</sup>

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<sup>3</sup>The history of Religious Studies as a science and the relationship of Religious Studies to Theology is a book-length discussion in itself. At the centre of the discussion in Canada in the mid-1980's is Donald Wiebe. His polemic way of arguing for a truly scientific study of religion has invited much debate. See, for example, "The Failure of Nerve in the Academic Study of Religion," Studies in Religion [hereafter SR] 13 (1984): 401-422; and the responses by Charles Davis in "Wherein There is No Ecstasy," SR 13 (1984): 393-400 and Peter Slater's "Comment on Wiebe," SR 13 (1984): 489-490 and then the analysis of the exchange in Lorne Dawson's "Neither Nerve Nor Ecstasy: Comment on the Wiebe-Davis Exchange," SR 15 (1986): 145-151 and Bruce Alton's "Method and Reduction in the Study of Religion," SR 15 (1986): 153-164. Then came the second round of polemic statements and denials in Donald Wiebe's "The 'Academic Naturalization' of Religious Studies: Intent or Pretence?" SR 15 (1986): 191-196. Wiebe argues in the 1984 articles against the use of epoché to espouse a hidden (sometimes unconscious) theological agenda or religious apologetic (p. 412). His concern is "an objective, detached, scientific understanding of religion wholly uninfected by any sentiment of religiosity." (Ibid.) Davis in his 1984 article ridicules and questions Wiebe's ability to achieve his own goal. Davis wonders what religious agenda/issues are in Wiebe (and other scholars?) which have not been appropriately resolved (p. 395). Having heard Donald Wiebe at the Canadian Society for the Study of

In the present study I have tried to show that Theology, like any other academic study relies on human experience. Its truth claims have been bracketed and its human side has been emphasized. At the same time, I am not ashamed to present its claims and language. Indeed, the Religious Studies scholar should enter into the hearts and minds of the devotees with as much empathy as possible. The study of the tradition's theology is the key to its self-understanding.

In presenting the method used in the present work, I hope others will be able to benefit from and use a similar structure. Several observations are appropriate here. First, one must endeavor to bring separate treatments, which are able to stand on their own, of 1) the religious tradition and 2) the social science discipline used to interpret that tradition. In our case, we presented a chapter which could stand alone as a summary of Barth's doctrine of the Word of God as it is found in the Church Dogmatics, volumes I/1 and I/2. The third chapter could stand alone as a treatment of Jung's dream psychology.

Second, one must try to bring as much as possible of the life or lives of the major exponents of these traditions into the study. This is why we gave a

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Religion meeting in Winnipeg June 5, 1986 read a paper called "Postulations for Safeguarding Preconceptions: The Case of the Scientific Religionist," I too wonder how "uninfected" by religiosity he himself is. In his paper he compared the practice of Religious Studies having anything to do with Theology as tantamount to its being classed with "scientific creationism," and therefore being unworthy of being a viable department of an accredited university. In his paper and writings Wiebe seems to hold very little respect for religious devotees and even less respect for devotee-scholars. It is unlikely he would agree with the approach of the present study due to the premises that (1) the Word of God experience is to be treated with respect as a human experience and (2) the theology which describes that experience can be translated and put into dialogue with a psychology of dreaming. I presume he would assert that this would somehow validate the religious experience, its metaphysical assertions and therefore invalidate the study and its approach within Religious Studies. The proper use of epoché and the possibility of reading a theology for the human experience contained in it would be my only response.

brief biographical introduction to Barth and Jung. Their lives interpret their work from another angle.

Third, one should explicitly state one's method and review literature relevant to the study in light of that method. The last part of chapter one is dedicated to this.

Fourth, one should allow the religious tradition chapter of the work to structure and bring insight to the social science chapter. In dialogue, interpretation tends to be mutual if allowed to be so. This is why religious language can shed light on social scientific language just as social scientific language can shed light on religious language. In terms of structure, one can either impose the structure of the social science tradition onto the study or one can impose the structure of the religious tradition onto the study. This is the difference between Psychology of Religion and Psychology of Religion.

Finally, one looks for common ground on the basis of human experience. While the researcher may not agree with or accept the story of the religious tradition, aspects of human experience and fulfilled human needs can usually be found. Seeking the human side of the religious experience and presenting this in written form is beneficial not only to the academic community but to the religious community as well.

Religious Studies can be a meeting place for scholars from all the academic disciplines and religious people. It can be a haven for interdisciplinary studies, a vanguard for encouraging scholarly studies across traditional academic boundaries. This kind of connecting and pooling of resources must benefit all involved. We should note that the biggest danger in interdisciplinary studies is low competence in each discipline rather than a higher competence in one speciality. I believe the new insights that can come from across traditional boundaries are worth risking this danger.

#### IV. For the Christian Community

Christians should welcome a study which looks at the human side of spiritual experience. Few books in the Christian tradition have attempted to look at the human benefits of Christianity. Many are willing to expound the human costs and the eschatological benefits, but few look at general human health and how Christianity affects this psychosomatic health. Part of the present study is devoted to delineating the human benefits of the Word of God, with the help of Jung. Barth, like many Christians, thought that an approach to the Word of God only or mainly from the human side would skew the Christian message. I think this is true only when the author has not explicitly made clear her intentions.

Part of reconsidering the human side of Christianity is taking account of everyday human experiences, such as dreams. Most ancient people took their dreams very seriously. While modern people care little about their dreams, the people in the Bible received revelation in their dreams. They grew closer to their God and received guidance. Modern Christians can as well. This is why Christians need to look into psychologies which take dreams seriously. Christians need to once again take up the serious work of dream interpretation. One such psychology is that of Jung. The present study attempts to interest the reader in reconsidering her life through dream texts and Scripture texts.

Dream texts provide the recipient with personal stories available only in the inner library of the psyche/soul. To seriously research the material which comes to the recipient in dreams is to take one's life story seriously including both the pleasant light side as well as the dark shadowy side. Dream texts will encourage the recipient to reconsider their maleness or femaleness and bring up the question of God's calling in a unique audio-visual way.

In all these areas, Christians look to Scripture for answers, guidance and general help. Scripture does bring the Christian tradition's stories to bear on individual questions and problems. There is no substitute for the Scriptures. The Scriptures are the story of the Christian faith. Yet when we look at the people in those Scriptures, we find them attending their dreams and receiving them as from God. To listen to God both in the Scriptures and in one's dreams and visions is as valid now as it was then. Thus the believer combines the best of corporate and individual stories.

In reality, everyone combines individual and corporate stories. The question is: Which of the stories we live by are our basic or sacred stories? An honest answer to this question is a difficult one. For if the Christian story is not the sacred story of the individual Christian, what story/stories are taking its place? I believe many stories take precedence over the Christian story in the lives of many Christians, whether they be political, economic, social, religious or any other kind.

A return to storytelling and its harmony with human consciousness and memory is a good thing for the Christian tradition. It would also be a good thing for educational institutions to investigate. The communication of meaning is a central task for educators as well as the Christian Church. Such communication has always been used in religious texts and dream texts. The Christian tradition should learn again from the form and content of these experiences.

APPENDIX: Abstract of "Dreams and Revelation: A Jungian-Barthian Dialogue"

Two human experiences, one religious and one non-religious, provide the content of this dissertation. These are: the Word of God experience as interpreted by Karl Barth in Church Dogmatics, volume I and the dream experience as interpreted by Carl Jung. Both men represent foreign theological and philosophical traditions yet the human experience beyond their truth claims is comparable. This thesis is neither a psychological nor a theological study but an interdisciplinary Psychology of Religion study which falls within the tradition of Religious Studies. Truth claims are not addressed.

The point of the author's research is to show that Jung's insights into the dream experience may be fruitfully interpreted by Barth's insights into the Word of God experience. Such a non-theological use of Barth is employed to explore the psychological experience of the numinous, for example, in both dreams and revelation.

In seeking to find the commonality between the dream and Word of God experiences I posit the existence of "narrative therapy," i.e. personal and corporate stories are used to seek mental health through life meaning. Narrative therapy is a concept to describe both an individual and historical hermeneutic of personal experience.

The dissertation proceeds in the following order. Chapter one states the author's method and includes a review of the English language literature which makes up the Jungian-Christian dialogue. Chapter two begins with brief introductory statements about dreams and myth and ends with a comparative biography of Jung and Barth as well as a comparison of their ideas on Psychology and Theology. Chapters three and four acquaint the reader with

Jung's thoughts on the dream experience and Barth's thoughts on the Word of God experience. Chapter five dialogizes or synthesizes their thought to show the point of the author's research. Chapter six explores the mediating term between both experiences: "narrative therapy." Chapter seven briefly shows the benefits of this study for psychologists, religionists and the Christian community.

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