

Journal of Applied Christian Leadership

Volume 5 | Number 2

Article 13

2011

The Living God and Our Living Psyche: What Christians can Learn from Carl Jung [review] / Belford, Ann and Alvin Dueck

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Recommended Citation

Garbi, Samuel (2011) "The Living God and Our Living Psyche: What Christians can Learn from Carl Jung [review] / Belford, Ann and Alvin Dueck," *Journal of Applied Christian Leadership*: Vol. 5: No. 2, 114-115.

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mation. But key questions and listening allow for effective clarification, self-discovery, and a self-motivated action plan to occur in a coaching relationship. The authors include a whole series of helpful questions.

Ogne and Roehl's significant contribution to coaching, however, is linking coaching to young leaders in the post-modern setting. They suggest that the young postmodern mindset is looking for relationships, proximity, and affinity. Authenticity, story, and experiences matter to a millennial living in a media-saturated society. The genius of coaching is that it is not a program; rather, it is a coming alongside another person to facilitate the release of God-given potential. This personal coaching offers a key to personal leadership transformation that institutional programs cannot replicate. The authors successfully argue that coaching fits exceptionally well with the young postmodern worldview.

TransforMissional Coaching would likely most benefit people above the age of 40 in understanding how to relate and link to the millennial generation. Leaders serving in urban and/or highly educated settings with concentrations of millennials would specifically resonate with Ogne and Roehl's ideas. The book's bibliography includes a number of coaching classics as well as 11 coaching websites. *TransforMissional Coaching* forms an excellent primer on coaching and deserves my highest recommendation.

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THE LIVING GOD AND OUR LIVING PSYCHE: WHAT CHRISTIANS CAN LEARN FROM CARL JUNG

*By Ann Belford Ulanov & Alvin Dueck
Grand Rapids, MI: Eerdmans (2008)
Paperback, 111 pages
Reviewed by SAMUEL GARBI*

As suggested by the title of this book by Ann Belford Ulanov and Alvin Dueck, Christians not only can, but should learn from Jung (pp. 3, 19, & 23): "Evangelicals need Jung" (p. 107, reviewer's emphasis). According to Ulanov and Dueck, this is because Jung's work functions as a needed corrective to an over-spiritualized (and therefore ineffective or dangerous) faith (p. 25). As such, Jung's work is presented as useful for leading towards genuine spiritual growth and making Christian leaders more effective. The authors see the fear some Christians have of Jung as precisely the most telling reason they would benefit from his ideas. They say Jung can [help] us to acknowledge some of the blind spots that often keep us from living out more fully our core convictions" (p. 25). I agree with the authors' views, based not only on personal experience and observation, but also on abundant biblical material that points out the special difficulty we who claim to be religious have in acknowledging our blind spots (e.g., Revelation 3:17; Jeremiah 17:9; John 1:5, 10, 11).

The body of this book is comprised of three essays that are critical to Christian growth and leadership. The second essay (pp. 51-68) contains a most helpful section on the Shadow archetype—that part of themselves which many "advanced" Christians are least aware of in themselves and which therefore most easily trips

them and their witness. The third essay (pp. 69-89) proposes wholeness as spiritual growth's goal, through comprehensive pacific inclusivity (pp. 77-82).

By linking faith to intimately personal experience, this book has potential to bring a renewal of faith to Christians who are disillusioned in, or even by, the church. Christian leaders will be guided in conceptualizing the causes of deficiencies in life and religious organizations. They will also see the nature of genuine spiritual growth, which will motivate them to promote such genuine growth rather than a mere surface Christianity that doesn't fool many anymore.

The book links outward Christian behavior with in-depth factors that either foil or enable it; any effort towards Christian behavior that does not acknowledge this link only addresses surface activity that is easily counterproductive to Christianity's stated goals. Ulanov describes problems commonly stemming from religious sectarianism: "theological bullying" (pp. 52) and threats to life (p. 51). Shadow awareness and pacific integration (p. 58) are proposed as needed alternate solutions (pp. 52-53, 55), because the end result of a "conscious dialogue" with shadow content is that things are clearer, "good is more possible and evil more avoidable" (pp. 53-54), and the world is safer.

Aptly illustrating the issues of the thesis from a treasure trove of biblical material, Ulanov uses pressing terms to warn of the dangers to Christians and to the church of refusing Jung's pacifically inclusive growth. Such refusal "always leads to catastrophe" (p. 48):

[This is] dangerous [because it leads to a] religion of words that do not incarnate . . . [and] empty exhortations . . . [and to our becoming] windbags . . . [and]

theological know-it-alls, full of what should be, [but] rejecting what is . . . [all the while] trying to force others to agree [with us] . . . on pain of death. (p. 79)

In refusing the work proposed, Ulanov sees us as failing our call and becoming moralistic, projecting our flaws unto others, and having illnesses which we either carry ourselves or pass on to our children (p. 83). "There is no future for the church without including the psyche, especially the unconscious" (p. 32). If such propositions do not catch the attention of Christian leaders whose responsibility it is to deal with the hemorrhage of the postmodern church, what will?

Based on history, even biblical history, one can be doubtful that the challenging call of this book will be responded to adequately and in a timely manner by more than a minority; instead, it will likely be opposed by many. But this should not deter readers who are determined to become part of the safe, life-giving minority who are answering the call to reclaim this eminently Christian work for the church.

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