Abstract

The subject of this thesis is to summarize and interpret Jung’s relationship towards Christianity in its ambivalent manifestations. First, the very psychological concept of ambivalence is discussed, as it was relatively new in Jung’s time. The starting points to the interpretation of Jung’s relations toward Christianity are both his theoretical works and personal memories, most prominently from childhood, when his stance toward Christianity was formed. Presented material is then assessed on the psychological and theological-philosophical levels. It turns out that the psychological assessment cannot be, in Jung’s case, clearly separated from his theoretical opinions, inasmuch some theorist conjecture that all the Jung’s theory of the spiritual development is implicitly motivated by his psychological need to cope with his traumatic childhood. For this purpose, several distinct interpretations of Jung’s memories from different psychological and religionistic-psychological stances are reviewed. Jung’s ambivalent relationship toward Christianity appears to be based in his ambivalent relationship with his parents. On the theological-philosophical level, a tension between his high admirations of Christian tradition on one side, with simultaneous struggle to reform this tradition, often so radically that it would be unacceptable to the authentic orthodox bearers of this tradition, on the other side, is put under closer scrutiny.