involving the transformation of our being. The nature of our humanity enables us to participate in the saving work of Christ, to receive the transformative imprint of God. In this way Balthasar can uphold the primacy of Christ's work in our salvation, whilst incorporating what he noted in *The Theology of Karl Barth* as lacking in Barth due to his rejection of the *analogia entis*: an adequate theology of human response in the drama of our salvation.

In the case of the first part of Balthasar's trilogy, where the influence of Barth is explicit and acknowledged, Wigley's position seems safe. It is regarding the other two parts of the trilogy that deficiencies in Wigley's argument become apparent. Wigley's aim is to show more than that it is reasonable to read Balthasar's trilogy as having been shaped by Balthasar's encounter with Barth. His aim, rather, is to show that it has actually been shaped in this way, which is a more substantial claim. One obvious problem is that Wigley fails to rule out other possibilities. To be fair, it would be no mean feat to convincingly separate out the various influences on the work of a theologian like Balthasar, who drew heavily on the work of so many thinkers. Yet that is surely what Wigley must do if he is to substantiate his thesis. In particular, how is one to distinguish between the positive influence of Erich Przywara, Balthasar's former teacher and mentor and the foremost expert of the day on the theology of the *analogia entis*, and the effect of Balthasar's disagreement with Barth? Both would move Balthasar in the direction of giving centrality to the *analogia entis*. And how might the theology of Adrienne von Speyr, an enormous influence on Balthasar by the time of the writing of the trilogy, have also influenced the shape of that great work? Furthermore, sources that might have helped shed light on these problems and support Wigley's thesis, such as letters and journals, are not cited; nor is the lack of such citation remarked upon, presumably because Wigley is unaware of the problem. This suspicion is supported at a number of points where Wigley's conclusions exceed what the evidence provides. Perhaps the most telling example is where Wigley concludes his analysis of Ben Quash's work on Balthasar by stating (p.123): 'Quash's work confirms the argument of this study, that the shape of von Balthasar's theology is determined by the substance of his critical engagement with Karl Barth.' The problem here is with the word 'confirms'. Quash's work no doubt *supports* Wigley's position, but nothing Quash says goes quite so far as to confirm it. To make this point may seem pedantic, that Wigley's mistake is but a mere slip. But treating necessary conditions as sufficient conditions throughout the book, despite many illuminating insights, is enough for one to conclude that Wigley has charted much of the way without quite reaching the Promised Land.

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FR VICTOR WHITE, O. P. THE STORY OF JUNG'S 'WHITE RAVEN' by Clodagh Weldon, (*University of Scranton Press*: Scranton and London, 2007). Pp. xii+340, US $30.00.

This is the second major study to appear in the last fifteen years of the relations between C. G. Jung and the English Dominican Victor White. Theirs was a pioneering attempt to establish a rapport between analytic psychology and orthodox Catholicism. Perhaps predictably, its fruits were meagre. Both studies, Ann Conrad Lammers' work (1994) and now Clodagh Weldon's, concur in the same conclusion: Jung's way of dealing with the dynamics of the psyche could not have been further incorporated into Catholic spiritual practice without a massive re-structuring of the revealed religion on which that practice is founded. Jung was seeking a transformation of the Western God-image fundamentally incompatible with Church doctrines concerning the divine Essence, the Trinity, Christ and the

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https://doi.org/10.1111/j.1741-2005.2008.00231_5.x Published online by Cambridge University Press

Mother of the Lord. Why, then, read either of these books? Through a narrative of the tensions and traumas of this *mésalliance* the reader will learn a good deal about the non-negotiable principles of Catholic philosophy and theology. He or she may also gain some insight into soul-life. As with any seriously sustained and elaborated human enquiry, it would be foolish to suppose that nothing at all in the Jungian account of psychic dynamics is valid or plausible.

Clodagh Weldon's study began life as a doctoral thesis at Oxford, and a certain mismatch between the introduction and the substance of the book suggests that a certain amount of text has been dropped on the way. Though announcing a full survey of White's life and theology, rather than a more concentrated account of the Jung-White relation, she gives us, as her title indicates, the latter, not the former. So such themes as revelation, grace, ecumenism, on all of which White wrote in both published and unpublished papers, make only the most cursory appearance. As if to compensate, she gives us instead the most detailed narrative exposition of the development of White's attitudes to Jungianism and Jung we have, making an impressively wide use of all available sources. Her bibliography of White's publications, including reviews, appears exhaustive. She has catalogued all the White papers in the English Dominican Archives. She has spoken to a wider circle of White's students among the English Dominicans than did Lammers, who was working from an American base. Above all, she has been able to quote from and make reference to White's letters to Jung. In 1994, when Lammers published *In God's Shadow. The Collaboration of Victor White and C. G. Jung*, those letters had only just been released by the *Erbengemeinschaft* (the family trust Jung appointed to guard his private papers). Lammers had time to check that nothing in her study was incompatible with their contents, but not actively to utilize them. Writing later, Weldon has been more fortunate. (And the White-Jung correspondence has now been edited by Lammers and Adrian Cunningham.)

That said, the picture painted does not seem greatly different to the portrait in Lammers. From the very start White was conscious that the project's shaky ship might founder, though the crisis over Jung's *Answer to Job* was the crucial moment when it came to grief. Jung's Kantian or Neo-Kantian opposition to metaphysics was always going to be problematic. So was his belief that concern with a transcendent divinity is a distraction from soul-work. His insistence on an unacknowledged shadow-side (i.e. unconscious viciousness) in Jesus of Nazareth and in the God of the Bible sat uneasily with his protestations (usually on other occasions) that he was speaking merely of images in the self, not of any extra-psychic realities.

That is not to say there are no advances. Weldon's suggestion that Jung's name for his interlocutor, the 'White Raven', derives from Jung's explorations of alchemy is brilliant and convincing. In the alchemical attempt to transmute base matter into gold the black 'head of the crow' was to turn white at the key stage of this transformation. For which read: Jung hoped that White would be the means of his (Jung's) transmutation of the Church's image of the divine. That makes dramatically central what Lammers had called, in anodyne fashion, Jung's 'revisions of Christian doctrine'.

Though White learned from and profited by the theory and practice of analytic psychology, he also paid a high price for his involvement in terms of intellectual and spiritual anxiety, as well as ecclesial standing. A complex man in (then and later, if not in between) a rather straightforward institution, he would in any case have looked from time to time (as he did) to greener pastures elsewhere: a Benedictine monastery devoted to East-West reunion, or a reversion to his father's high church Anglicanism. By the theological corpus he has left us, we have been enriched. Both the book reviewed and its predecessor open some of these gifts.

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https://doi.org/10.1111/j.1741-2005.2008.00231_5.x Published online by Cambridge University Press