

same thing. It is not even proper to say that they all refer to different aspects of the same thing' (p. 206). It is to be feared that such a statement is philosophically naive and betrays the temporary lack of conceptual sensitivity of one who has momentarily departed from the intellectual pattern of experience.

The above elements of criticism are not meant to deny that *Man's Condition* manifests to a great extent a competent handling of the difficult issues involved in an analysis and

interpretation of Rahner's thought. In the assurance that this book will not be William C. Shepherd's last, this review closes with a few remarks on English usage. It should be possible to find more suitable substitutes for such frequently recurring words as: impartation, instantiation, cognized, proleptic, and for the noun usage of the word dynamic. It is not an undesirable thing to show that one *can* carry on theological work in the English language.

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MAN AND HIS RELIGION, Aspects of Religious Psychology, by Giorgio Zunini. Geoffrey Chapman, London, 1969, 365 pp. 63s.

THE RELIGIOUS MAN, A psychological study of religious attitudes, by Antoine Vergote. Gill and Macmillan, Dublin, 1969, 306 pp. 60s.

Both these books set out to give a general account of *homo religiosus*. For both authors a man is religious—to paraphrase Thouless' original definition of religion—insofar as he responds to what he believes to be divine. The man whom they discuss, however, turns out to be predominantly modern, Western, and Catholic, although primitive man gets his half-chapter in both books, but perhaps this is not surprising since both authors are Catholic priests teaching at European universities, Zunini at Milan, and Vergote at Louvain. Christian Western man is equated with *homo religiosus* largely by default, since modern work on religious psychology has, by and large, been carried out in the West. It seems important to stress that comparative work needs to be done on Muslims, Hindus, Buddhists, and non-Western Christians before conclusions can be validly generalized, unless the rather dubious assumption that Christian Western man is the spearhead of the evolution of religious man is explicitly accepted.

The theme of Zunini's book is that the 'religious sense' which is 'situated in the antagonism between man's limitation and restriction to himself on the one hand and his impulse towards an immutable Unknown on the other hand' (p. 206) is a psychogenous need (a need of the whole person), like the need to know. Or, as the dust-jacket puts it, 'man is inescapably religious just as he is inescapably sexual, sociable, and power-seeking'. It follows that all men are *really* religious and that the religious power within them will drive them to create false Gods if the true God is not given them. This is 'Lord of the Flies' psychology, backed up with a wide-ranging discussion of much twentieth-century writing on religion in which

William James and Allport come out with top marks.

It is difficult to establish from the book any very clear idea of the nature of the religious sense and this is, no doubt, partly due to the fact, pointed out in the preface, that there is no English equivalent for the Italian word '*religiosità*'. However, a concept which enables its author to claim that the irreligious man is suffering from an uncultivated religious sense is bound to arouse suspicion in the Anglo-Saxon mind. The most charitable interpretation of Zunini's thesis is that he is discussing what the logotherapists call 'man's need for meaning'. That this is a universal characteristic of man, and that faith, religious and non-religious, satisfies this need is (if formulated very precisely, and preferably not in 'need' language) an arguable and much-argued thesis, but important issues are obscured if all faith is termed religious. This book contains some interesting discussion but can best be recommended to those who need an antidote to excessive doses of books about secular man who has 'come of age'.

Vergote's book on the other hand, is in refreshing contrast to the banalities of much writing on religious psychology, and can be recommended far more widely. It begins with an introduction in which Vergote discusses the nature and presuppositions of religious psychology ('a science dealing with religious facts; a science concerning the real man who responds to what he believes to be the manifestation of the divine' (p. 17)) and identifies himself as an upholder of a dynamic theory of psychology and religion: 'Man is no more religious than he is a moral or political being. He *becomes* such. True religious psychology, then, must be

genetic' (p. 18). In Part One, entitled 'From Religious Experience to Religious Attitude' he discusses the formation of the religious attitude from the point of view of 'structural genetics' with chapters on religious experience, religious motivation, the parental images that underly the image of God, tensions and structures of religious attitude, and atheism. Part Two, 'Outlines of a Genetic Religious Psychology', sets out recent empirical work on religion during childhood and adolescence.

I found the first three chapters by far the most interesting and, while reluctantly eschewing a discussion of Vergote on religious motivation, shall confine myself to a presentation of his leading ideas on religious experience, since they bring some clarity into an area where clarity is sorely needed. He draws on a wide range of authors from Freud to Eliade and on a number of empirical studies carried out under his direction in Belgium.

He is interested in what he calls pre-religious experiences, experiences which lead men to form religious attitudes, rather than with the religious experience of the man far advanced in religion. Modern man is suspicious of traditional pure mystical experience (an I-Thou encounter with God) but is open to various types of pre-religious experience. These include the experience of the cosmic sacred of the Romantics (now only found among working-

class women, rural men, and literary adolescents). Intellectual urbanites are, however, open to the experience of 'the world as a totality; (and) existence seen as something supported and penetrated by a transcendent' (p. 77). Vergote attributes the success of Teilhard de Chardin to the fact that his vision of reality is based on this type of pre-religious experience. The 'oceanic' monist experience frequently described today is termed pre-religious by Vergote because, on the Freudian view which he accepts, it involves affective regression to that period in the child's life when he did not know that he was separate from his mother.

His discussion of the formation of the deity image shows that it is more complex than either the mother or the father image and is influenced by both of them. It follows that: 'Religion, openness to the Other, can only come about by the dialectic force of the two constitutive elements of the human: harmonious and blessed plenitude in man's early life, and the reality principle of which the father is the figure' (p. 162). Normal religious development is not possible in a man lacking adequate parental images. This means that the neurotic will not find God until his own self is reconstituted—a fact that seems in line with traditional religious wisdom.

EMMA SHACKLE

THE PRIESTS WHO GO. An Analysis of fifty-two cases, by Willemien T. M. Quant, H. Scheepers, L. C. M. Meijers, C. J. B. J. Trimbos, translated by Hubert Hoskins. *Sheed and Ward*, London, 1969, 134 pp. 30s. or £1.50.

Eugene Schallert, S.J., who has just completed an American survey of priests who have left the ministry, has said, 'Those who are leaving are some of the best men in the church—some of the most intelligent, most enterprising, most charismatic. They are occupationally top men, capable of holding down really good jobs' (*Time*, 23rd February, 1970). The popular view tends to be more punitive in its approach. The most interesting finding of this Dutch analysis of the dossiers which were submitted to Rome on behalf of fifty-two priests applying for laicization in the diocese of Den Bosch from 1964 until 1967 is that these clergy in no way constitute a homogeneous group.

The data available for the analysis carried out by W. T. M. Quant and H. Scheepers includes the reasons given by priests for leaving the ministry and the statements made by witnesses (selected by the priests themselves) who provided declarations in support of the

petitions. Inevitably the material is based on a selective group: those who were not prepared to follow official procedures could not be included. (Appendices include forms for application and grant of dispensation from Holy Orders.) Most of those included in the analysis cited several reasons for leaving. A wrong decision in the first place and the decision to marry were mentioned most often as the main reason. Moreover, the authors point out, 'in the case of all these priests celibacy is the *immediate* occasion of their leaving: all of them want to marry, already have concrete plans for marriage, or hope for marriage in the future' (p. 18). Doctrinal difficulties were given as the major cause for leaving by only two of the priests. W. Quant and H. Scheepers conclude that the resignation of two-thirds of the clergy studied can best be understood in terms of failure to find satisfaction in the priestly function within the pre-