

sont une force créatrice, favorisant le plein épanouissement de l'homme. La personne ne peut atteindre la plénitude humaine, plénitude réelle et parfaite qu'en s'ouvrant au toi humain et au Toi absolu.

En conclusion générale, Dec constate que ces deux théories de l'homme sont complémentaires. Saint Thomas d'Aquin, en montrant la structure ontique de l'être humain, présente une métaphysique de l'homme. Cette métaphysique de l'être humain peut être bien complétée par la phénoménologie existentielle de Gabriel Marcel.

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Stanisław GŁAZ SJ, *Intensywność doświadczenia religijnego a koncepcja siebie* [Intensity of Religious Experience and Self-Concept], Kraków 1996, Pontifical Academy of Theology, A4, 372 pages. Summary, p. 366-372.

The attempts of the psychological interpretation of religious experience have started at the end of the 19th century. They were undertaken by F. Schleiermacher, E. Starbuck and W. James, followers of the subjective conception of religion and religious experience. They reduced religion only to subject-empiristic sphere, but for them religion is still a kind of experience of contact with something that could be called „Divine”.

There were a lot of experimental researches of the problem of religiosity of an individual during last years (e.g. by G. Allport, D. Brown, J. Bazylak, Z. Chlewiński, V. French, A. Godin, H. Glock, D. Hay, R. Hood, H. McKenny, W. Prężyna, G. Stanley). They were mainly concentrated on the connection between intensity of religious attitude and the aspects of the personality. There were also attempts to describe the frequency of religious experience, the range of the conscious experiencing of the presence of God (Chapter IV). Unfortunately, there is still a lack of empirical researches of the structure of religious experience and of the connection between the aspects of personality and the intensity of religious experience.

In his book the author will refer to the empirical researches on the following subjects:

- I. Analysis of religious experience: experience of „God's presence” and „God's absence”.
- II. Settlement of connections (interrelation) between intensity of religious experience and the aspects of the personality.
- III. Description of the component of religious experience.
- IV. Analysis of difficulties and boundaries in religious experience.

The first part of this book is rather theoretical: it introduces the problem of religious experience, describes various ways of this experience and presents researches on this topic.

The first chapter includes the presentation of views of Christian thinkers (theologians and philosophers) about religious experience. It also contains some examples of mystical experience: the contemplative mysticism of Saint John of the Cross, the apostolic mysticism of Saint Ignatius of Loyola, and a very specific kind of mystical experience: the mysticism of passion of Saint Paul of the Cross.

In the second chapter of his book, the author tries to describe the varieties of religious experience in non-Christian religions. However, he describes only Hinduistic and Buddhist way of understanding religious experience and its values, and he concentrates mainly on monotheistic religions such as Judaism and Islam and their characteristics of religious experience.

The third chapter describes some more important ways of understanding religious experience in psychology. The chapter contains description of the main doctrinal premises of religious experience, defines its kinds, structure and course. It describes W. James' view on religious experience, later S. Freud's and C. G. Jung's psychoanalytic view on this matter, and, finally, humanistic and existentialist views about it.

The fourth chapter describes the empirical material chosen from psychological publications concerning the dependencies between personality aspects, intensity of religious life, and consciousness of experience of God's presence.

In the second part of the book the author describes methodological presumptions of the experiments and the results of researches.

The fifth chapter contains description and construction of measurement methods: of the structure of religious experience, the difficulties in religious experience, intensity of religious experience and aspects of personality. The author describes statistical methods used to explain empirical data.

The sixth chapter presents the empirical data concerning the problem of subjective experience of divine „presence” and its „absence” and the difficulties in the experience of God.

The seventh chapter deals with the differences of personality aspects of men and women with high and low intensity of religious experience.

The eighth chapter describes the factor analysis of the component of religious experience.

The ninth chapter describes psychological character of religious difficulties experienced by people chosen on the basis of non-hierarchical cluster analysis.

Epilogue deals with the results of researches and presents some conclusions.

The method and the experimental groups

1. To describe and to analyze religious experience, experience of „God’s presence” and „God’s absence”, to define its causes, contents, frequency, and difficulties, and to define its intensity the author used his own methods:

- a. *Religious Experience Structure Questionnaire (RESQ)*.
- b. *Religious Difficulties Questionnaire (RDQ)*.
- c. *The Scale of Religious Experience (SRE)*.

2. *The Factor Analysis* and *The Cluster Analysis* were used to define the component of religious experience and for grouping persons with similar aspects.

3. To define and to measure personality aspects the Gough’s *Adjective Check List (ACL)* was used. It examines the real and the ideal image of oneself.

4. The intensity of religious experience was tested according to the *Scale of Religious Experience (SRE)*. By means of the scale the intensity can be measured on the seven points continuum. According to the scale four experimental groups were distinguished:

- a group of men with high intensity religious experience,
- a group of women with high intensity religious experience,
- a group of men with low intensity religious experience,
- a group of women with low intensity religious experience.

The tests were carried out anonymously in several selected Polish cities. The age of the respondents ranged from 20 to 24, the social background of the informants was: intelligentsia, workmen, countrymen.

Results

The analysis of empirical material proves that a man often experiences „the God’s presence” in his life. One can say that this fact concerns more „pious” people (than less pious ones). Prayer and sacramental life are more prosperous to the „God’s presence”, without it one can rarely experience „His presence”. The religious experience phenomenon touches all the personality. Such a personality accepts it as something extraordinary, hard to define, inexpressible by words. More often one can feel it as a spiritual state, which is remarkable thanks to sentimental-spiritual sphere. During the moment of experiencing „God’s presence” personality is accompanied by spiritual feelings such as joy, admiration, ecstasy. The change in spiritual and moral spheres of human life is a usual consequence of „God’s presence”. One experiences his own identity, changes his own vision of himself, his

own life, world, and vision of other people. The religious people find a feeling of gratitude for God and nature.

Empirical tests prove that a man can also experience the „God's absence” in his life. This does not depend on one's being more or less „pious”. Such a state concerns everybody no matter whether the intensity of his religious life and experiencing „God's presence” is high or low. This phenomenon is often accepted by a personality as an ugly state of soul, which can be seen in lonely, interior spiritual emptiness and even as a feeling of being abandoned by God, which causes depression.

The processes of religious life development and religious experiences are accompanied by difficulties which are defined as religious „crises”, „hesitation” period, „souls suffering”, and „acridness”. These tests prove that difficulties connected with religious experiences concern most people, independently of the sex and religious life intensity.

Persons with high and middle religious intensity (cluster II) felt „a lack of God” in some moments of their lives and they hesitated about their faith more than persons with a low religious intensity (cluster I). These states were seldom experienced by young people. And people with low intensity of religious experience often felt „God's absence” during this test and religious crises accompanied them more seldom than persons with high and middle intensity of religious experience.

The question arises whether the persons with high intensity of religious experience differ from the ones with low intensity and in what do they differ? We are interested in differences between personality of persons with high intensity of religious experience and personality of persons with the low one.

The researches acknowledge that mature religiousness, religious values, religious attitude, and religious believes in a positive way influence the development of healthy personality and its integration. Similarly, integrated, healthy, authentic and open personality is favourable to straight development of person's religiousness.

It is much more difficult to say to what extent religious experience may and does accomplish a constructive function in one's religious life.

First, an „event” of religious phenomenon, which means an experience of God, is very subjective and personal, and its effects are too subtle and too hard to catch and describe.

Secondly, experience of God is in a way mysterious, as the researches confirm. One is not able to explain it fully. It is a kind of mystery, a mysterious meeting of God and man. This meeting is a God's gift. Man cannot experience God' presence, but Got himself allows man to experience His „presence” or „absence”. God is always the first. Man frequently can only wait in solitude and faith for experience of His infinity.

So, psychology cannot say all about this intimate, personal meeting of God and man. Its competence has limits. But it can say more about personality of an individual and his reactions to meetings with God and also about ways of person's experience of it.

The results of examinations indicate the profound differences in the traits of personality (real/ideal image of oneself) in groups with high or low intensity of religious experience.

In the first four scales of needs the people with high intensity of religious experience more than persons with low intensity have: high level of achievement (Ach), dominance (Dom), and perseverance and responsibility (End). Persons with low intensity of religious experience more than persons with high intensity are not satisfied with themselves and they stress the need of striving for perfection (Ach), domination (Dom). They have tendency to greater effort, perseverance and responsibility (End) and they accept high level of order (Ord).

In the group of needs which are expressed by correct interpersonal contacts persons with high level of intensity of religious experience, more than persons with low level of intensity, reveal: high level of self-understanding and inter-understanding (Int), and movement toward self-occupying by price of lesser care and help for others (Nur). In other words, persons with low intensity of religious experience more than ones with high intensity reveal: lesser need of acting by price of bigger wish of self-understanding and inter-understanding (Int), high level of needful support by a side of another (Suc), and there is a certain lack of trying to gain a friendship of another (Aff).

In a third group of needs, persons with high religious intensity more than ones with the low one reveal: low level of autonomy (Aut), low level of aggressive behaviour (Agg), low tendency to search for new experiences and needs of change (Cha), movement to force one's own will to the others by a price of resignation from one's own submission (Def). However, persons with low intensity of religious experiences more than ones with the high one reveal: high level of autonomy (Aut), high level of aggression, movement toward bigger stability by a price of lesser need of changes, movement toward bigger self-recognition by resignation from submission (Aba), high level of dominance and ability to force others to do what one wants (Def).

In the subject scale persons with high intensity of religious experience more than ones with the low one reveal: movement toward bigger self-confidence and also readiness to resign from this state for the sake of others (Crs), high level of self-control (S-Cn), movement toward stillness and contemplation, resignation from extra activity (S-Cfd). Another way of reactions reveal persons with low intensity of religious experience: high level of self-confidence in one's own forces (Crs), low

level of self-control (S-Cn), movement toward bigger activity and self-recognition (S-Cfd).

The religious experiences transfigure, heal, enrich a religious and personal life, but one's subjectivity and unexpressiveness often complicate unanimous answer: which constitutes the correlation between such intensity and personality structure and which plays a significant role in a religious life of personality.

The tests results empirically proved and presented in this book throw another light on this problem. One can find answers for certain questions, but at the same time one can find more and more questions. The relation between religious experience and its intensity and the personality structure was confirmed. It would be good to accept that these empirical tests and their analyse allow us to confirm a positive role of religiosity, and in this case also of a religious experience seen as a process of development of mature personality.

Deepening this problem needs further search using psychological methods which reveal different aspects of personality structure and empirically proved tests made in different ambiance.

It would also be good to continue these tests in the future for appreciation of a personality's change dynamics during its development, paying attention to experiences of personality and influence of religious experience on it.

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Stanisław GŁAZ SJ, *Zagadnienie doświadczenia religijnego (Próba syntezy)* [The Problem of Religious Experience. Attempt of synthesis], Kraków 1995, Jesuit Faculty of Philosophy, A4, 282 pages. Summary, p. 278-282.

We are taught by history and our life experience that many people, of different denominations and various races, naturally and spontaneously seek for an ideal for their lives and an absolute value, which could provide meaning for their existence. This search is very often caused by a kind of longing for something mysterious. And man's aiming at an ideal and his identification with it to some extent is natural. Man, therefore, in his earthly journey can pause to look at some value in a special way, regard it as his ideal fulfilling his expectations, to live for this value in a way, organise his life around it and take advantages of this value.

Therefore man has often asked the question, what is that highest value and at the same time the meaning of human life? Is there such a value, which might satisfy human longing, fill man's heart with grace,