

and neural and, on the other hand, the conscious and sensitive; and it is a nice question that we need not now resolve how much this selection is effected by a Freudian censor or by the teleology of Jungian archetypes or in other fashions. Enough that we acknowledge a preconscious quasi-operator. Again, there is a higher organizing principle that in some fashion is to be thought of as above individual operations and operators. At its most intimate it is falling in love, an event more powerful and comprehensive than our anticipations expect, our planning conceives, our choosing brings about. It is an event of different kinds: the love of intimacy, the love of country, the love of God. Besides the preconscious, there also is, so to speak, a postconscious quasi-operator.

The double, or perhaps quadruple, ambivalence of which I speak has its origin and ground in this pair of quasi-operators. For what comes from one source may come, not from it, but from the other. Besides the religious man and the non-religious man without illusions, there is the possibility of the man who is not religious because he attributes his religious impulses to a non-religious source, and there is the man whose religion is aberrant because its non-religious source is mistakenly supposed to be religious. There are still further complications added when one moves to the student or investigator of religions, for the philosophy of science is not a discipline that speaks with a single voice, and those most easily heard would, perhaps, be puzzled by Roger Poole's Towards Deep Subjectivity.<sup>42</sup>

Person Today

I do not believe that Fr Schoonenberg does justice to the dogmas of the church. I do not believe that he does justice to the very conditions of possibility of man's living in a world mediated by meaning. But I have no doubt he raises a very real issue in systematic theology and a very urgent issue in pastoral theology when he asks whether one can lead a truly human life without being a human person.

With this issue we are confronted by Chalcedon for it implies that a divine person, consubstantial with the Father in his divinity, also is consubstantial with us in his humanity, similar to us in all things save sin

beauty; the final goal of the longing and striving of the world religions;

the reality of the divine is ultimate love; mercy and grace are the attributes of Yahweh; God in the gospel is outgoing and forgiving love; goodness and all-encompassing care make up the characteristics of the Tao of Laotse; the great heart of compassion is the inmost essence of the divine in Mahayana Buddhism;

the way of man to God is universally the way of sacrifice; it begins with sorrowful renunciation, resignation, ethical self-discipline, asceticism; its continuation is meditation, contemplation, prayer; and all pious men pray, partly in words, partly without words, partly in solitude and partly in the company of the faithful; and the great saints of all religions pray without ceasing;

the high religions teach not only the way to God but always and at the same time the way to the neighbor as well; they all preach brotherly love, a love on which there are no limitations, a love that is to be extended to enemies, a love that has its origin and source not in man himself but in God operating on man;

while religious experience is as manifold and various as the human condition, still the supreme way to God is love; and it is love of God that leads the high religions to conceive bliss, the highest blessedness, now as the vision of God, now as some other union with him, now as dissolving into him.<sup>41</sup>