

this text are: 1) Residing in peace with God, other creations and yourself; 2) Activate main abilities of the spirit: faith, hope and love within yourself; 3) Live in the liberating truth; 4) Accept and devise in faith the inevitable suffering; 5) Strengthen the power of the spirit through trust in God, prayer and sacramental life.

Key words: diseases of the spirit - spiritual therapy - faith - hope - love - God - health - sacraments

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THE PHENOMENON OF MIRACULOUS HEALING THROUGH SUGGESTION IN THE CONTEXT OF FAITH AND MAGIC - PSYCHOLOGICAL-THEOLOGICAL APPROACH

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The example of the practices of three eighteenth and nineteenth century physicians, the author points out the importance of the profile of healers whose role (suggestion) in the healing process was more effective than their controversial methods. The following represents the impact mechanisms of suggestion (placebo effect) on the amazing healing phenomenon, indicating the possibility of the fatal consequences of suggestion in the context of (black) magic (nocebo effect), corroborating the facts stated. It warns of the frequent confusion of the fields of psychology and religion (the resuscitation of Mesalianism, the ancient misconception of confusing authentic spiritual experiences with psychological states), which has become the dominant feature of New Age self-help literature and psychology. It concludes with Christian miracle theology and features of Christian prayer for healing, suggesting guidelines useful for the pastoral and therapeutic work that has been derived from this research.

Key words: faith - magic - suggestion - miracle - healing

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PSYCHOANALYTIC PARADIGM AND ITS MEANING FOR CHRISTIAN ANTHROPOLOGY

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This paper explores the contribution of the psychoanalytic paradigm to Christian anthropology. In three thematic units, the author explores how certain classical psychoanalytic phenomena and concepts can contribute to a better understanding of growth and development in Christian maturity.

In the first part of the article, the author interprets the instance of the unconscious within the psychic apparatus, with particular emphasis on the analysis of untapped potentials, repressed abilities, and conflicts that can obstruct growth in evangelical values.

Since the imbalanced psychic structure can affect the spiritual dimension and impede its authentic growth and development, the contribution of psychoanalytic theory, which enters into deep dynamic and motivational categories, has a significant role in pastoral activities. Therefore, the second part of the paper focuses on the differential picture of the application and understanding of the psychoanalytic model of the unconscious in the pastoral context.

In the third part, from the perspective of Christian anthropology, the author elaborates through the analysis and presentation of specific clinical cases how psychological maturation, which inevitably leads to a re-examination of motivational forces, can prepare the ground for a "dark night of the soul", after which a person, with the action of grace, can experience a qualitative leap of faith, and turn a psychological struggle into a spiritual struggle.

In the concluding part, the author emphasizes the importance of integrating the natural and the supernatural dimension, and concludes that the psychoanalytic model and Christian anthropology should not be viewed from an exclusive „or-or“ perspective, or through a model of identification, but rather that these two autonomous areas should be viewed in a dialogical and cooperative relationship.

Key words: psychoanalytic paradigm - Christian anthropology - psychological and spiritual struggle - dialogue - integration

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SPIRITUALITY AND PSYCHOLOGY IN THE FACE OF SUFFERING AND ILLNESS

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This contribution aims to explore the main aspects and concerns due to suffering and illness in psychological and spiritual terms. It will be given to everyone in life to make experiences of suffering and sickness - even if for the latter not necessarily in the first person -, dramas and fundamental faces of humanity inaggrabili of our earthly pilgrimage, despite the narcissism of a society that tends to anesthetize every little human pain and suffering. In general one is never fully equipped to face suffering and illness, especially when it involves a lot of pain, and basically all possible declensions to understand them fail, at least partially, the enterprise. Without any pretension of resolving the issue, occasionally bringing it up may offer or remind us of the existence of some possibility of meaning and significance, thus contributing to greater understanding and acceptance. Appealing to the Bible and to Christ himself, and particularly to some extremely significant experiences, including the figure of Job and the experience of V. Frankl, the "nonsense" of suffering and illness could take on an unthought out meaning and face, and encounter a healing that goes beyond the purely, though important, corporal. The revisitation of the psychological and spiritual dimensions, the latter not always easily accepted, sometimes completely rejected, could thus become weapons and support in the common and often daily intrusiveness of suffering and illness. Thus, after a brief anthropological passage, these will be addressed in their main psychological and spiritual dimensions, in order to find possible ways of meaning, which often seemingly or superficially seems impossible to exist.

Key words: pain - illness - meaning - suffering - spiritual

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SPIRITUAL PRINCIPLES OF ALCOHOLICS ANONYMOUS

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Alcoholics Anonymous is, according to the Program's basic documents, a spiritual program - especially regarding Steps 2-3, 5-7, and 11-12. This paper reviews the history of the Program with emphasis on its spiritual background, as well as on the roots of the spiritual side of the program, and showing the spiritual accents in the Big Book of Alcoholics Anonymous. The paper also considers the Christian background of the movement and, more broadly, explores the connection of AA founders William (Bill) Wilson and Dr. Robert (Bob) Smith with several Catholic people, such as Edward (Ed) Dowling, SJ, and John C. Ford, SJ, and indicates some points of contact between the Program and Ignatian spirituality. The paper illustrates the pioneering role of the Alcoholics Anonymous program in integrating spirituality into the process of recovery from and treatment of addictions, an integration that just recently has been embraced by modern psychotherapy and psychiatry. The paper shows the theoretical and spiritual underpinnings of the Program in the religious context. The paper illustrates the orientation of the Program in assisting addicts to integrate into their recovery their own spirituality, a clearer image of God, and personal spiritual and religious progress.

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WHY DOES GOD ALLOW SUFFERING? REFLECTION ABOUT HUMAN AND CHRISTIAN SUFFERING IN THE THOUGHT OF KARL RAHNER

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The article deals with the problem of suffering in the world based on reflection of Karl Rahner. He observes the problem through the perspective of traditional points of view and based on the same, he puts the question about God's allowing suffering in the world and notices the inadequacy in answers given by traditional points of view. Suffering presents itself as a natural companion to the human existence from the beginning till present times. In this respect Rahner observes suffering as the consequence of created imperfect human freedom, although it is true grace given to human beings. Our author observes suffering