

nesses of man onto himself; he instead removes them through his power as the saviour. By using the quote from the book of the prophet Isaiah 53:4 freely, Matthew does not attribute it to the suffering of Jesus, but instead to his miraculous healings. By replacing the noun hamartias »sins«, with the noun hasteneias »weaknesses«, and the verb ferô »to bear«, with the verb lambanô »to take away«, Matthew recognises the Messiah in Jesus, who removes the weaknesses and diseases of men in his power as the saviour; a Messiah who is in solidarity with the weaknesses of men; a Messiah who heals and saves with his solidarity, by giving the weakest and the marginalised back the dignity of the sons of God. Therefore, Matthew recognises the messianic actions in Jesus's miraculous healings, which is realised in the suffering of Christ, which is the obedience to the intent of the God Saviour and solidarity with the rejected: lepers, heathens, and women.

Key words: Matthew - miraculous healing - Messiah - solidarity - salvation

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"THERAPEUTIC EFFECTS" OF THE SACRAMENT OF ANOINTMENT

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The first part of this paper provides a theological and anthropological insight into Christian understanding of the relations between illness, sin, death and Christian salvation idea. The second part of the paper explains the foundation of the present sacramental Church practice with regard to the Jesus's relation to the sick and with regard to the actions taken by the Apostolic Church, as testified in the New Testament, especially in the Epistle of James (Jam 5, 14-15) and as expressed in the teaching of the Church. The third part of the paper emphasizes the therapeutic significance of the Sacrament of Anointing which is analysed through the speech on the sacrament effects which are: relief and spiritual strengthening, forgiveness of sins and preparation for death. In order to realize this "sacramental therapy" in pastoral practice, a certain type of diagnosis of the patient's spiritual condition is needed. Suitable preparation for the sacramental therapy, unified with faith and prayers, is needed as well.

Key words: patient anointing - spiritual relief and care - forgiveness of sins - preparation for death

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FAITH IN HAGIOTHERAPY

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Background: If vegetative life carries a vegetative soul, and rational life a rational soul, what does spiritual life carry? What are the differences between a spiritual and rational soul? Can a spiritual soul somehow touch and see, can it be subjected to scientific experiments? What is hagiotherapy? Why is lack of faith a defect in spiritual terms? What happens in people who believe? The aim of this paper is to answer these questions and also explain spiritual abilities or power - faith in terms of hagiotherapy, how it affects a person's life and work, and also society.

Cases and methods: We will be relying on the most important and recently published scientific books from the founder of hagiotherapy, Tomislav Ivančić, PhD, titled Hagiotherapy Encountering Man, Man's Total Woundedness, Hagiotherapeutic Anthropology, but also an older booklet titled "Spiritual Life in the Prayer and Word Community".

Results: We will discover the meaning of hagiotherapy in this paper - therapy for that part of a person which has not been previously therapeutically investigated and which poses a challenge to the contemporary world. We have found that the spiritual soul, specifically a person's specificity, carries in it a mechanism affecting the brain's functioning, and also a person's complete psychophysical existence. The investigation reveals that a person who has faith, where faith is a power or ability of the spiritual soul in terms of hagiotherapy, acquires an amazing perspective, develops entirely and expects goodness, creates projects for the future and is directed with great reverence to creating a spiritual reality in the psychophysical world. Not believing means being broken, void of strength and will power, tied to the "now", and depressed.

Conclusion: Based on this research, it seems that hagiotherapy offers new perspectives in resolving the difficulties of human existence, on a personal and global level. The person who believes, always moves

forward, discovers new worlds, is ahead of their time and a leader of their generation. Hagiotherapy evidently wants to be a return to a person's true values and a proven path towards a good future.

Key words: hagiotherapy essence - person/man - spiritual soul - faith

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GRATITUDE, RELIGIOUSNESS AND WELL-BEING

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Background: Previous researches have identified the positive effects of gratitude on happiness and well-being. It has been found that spirituality can enhance gratitude and well-being. Our study aimed to examine the link between gratitude and subjective well-being among religious and non-religious people. Furthermore we tested if a 4-week long gratitude diary has a positive effect on subjective well-being.

Subjects and methods: In our online, qualitative investigation the sample consisted of 54 males and 169 females (mean age = 39.13, SD=15.90). 54.1% of respondents regarded themselves as "religious with a given religion", 24.8% as "religious on my own way" and 21.2% as "non-religious". The experimental group (leading a gratitude diary for 4 weeks) with 103 individuals and a control group with 120 individuals with no differences in age, gender and religiousness. We compared the questionnaires' results (filled out both before and after the intervention) of the experimental group (n=103) with the results of the control group (n=120) similarly filled out on two different occasions. We applied Gratitude Resentment and Appreciation Test and Subjective Well-being Scale.

Results: Our results showed that religious people showed elevated level of gratitude ($F(2, 219)=23.66$, $p<0.001$) but same well-being ($F(2, 219)=1.97$, $p=0.142$) compared to non-religious groups. In the experiment group the gratitude and the subjective well-being both increased ($p<0.01$), and there was no significant changes in control group. 2x2 ANOVA showed significant interaction effect (Subjective well-being: $F(1, 221)=13.32$, $p<0.001$); Gratitude: $F(1, 221)=12.43$, $p<0.001$).

Conclusion: Religiousness is linked to higher gratitude and an increase in gratitude can result in an increase in subjective well-being. The importance of gratitude diary both among religious and non-religious people will be discussed.

Key words: religious - non-religious - gratitude - gratitude diary - subjective-well-being

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RELATIONS BETWEEN GOD-IMAGES AND EARLY MALADAPTIVE SCHEMAS

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Introduction: Research has shown that early attachment is linked to the attachment to God. We aimed to test if early maladaptive schemas (Young & Brown 1994) can be linked to loving and controlling God images. We aimed to examine relations between the Image of God, religiousness, and Defectiveness and Punitiveness Schema.

Method: We administered the Loving and Controlling God Scale (LCGS, Benson & Spilka 1973), two subscales (Defectiveness and Punitiveness) of Young Schema Questionnaire (Young & Brown 1994), and the INSPIRIT Religiousness Scale (Index of Core Spiritual Experience, Kass et al. 1991). Our sample consisted of 181 individuals (mean age 32.01, SD=12.75). We applied the rank correlations.

Results: Our results revealed that religiousness was not linked to either schema, but Loving GodImage was significantly (and negatively) linked to Punitiveness ($\rho=-0.230$, $p=0.003$), and Controlling God-Image