PSYCHOANALYTIC PARADIGM AND ITS MEANING FOR CHRISTIAN ANTHROPOLOGY

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SUMMARY

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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INTRODUCTION

Church teaching in its dialogue with the secular sciences has a long and rich tradition (Pope Pius XI. 1935), characterized by periods of agreement and disagreement on certain issues, especially in an anthropological context. Despite centuries of convergence and divergence of theoretical and methodological settings between certain psychological orientations and Catholic teaching, a significant reversal occurs during the Second Vatican Council. Conclusions regarding the relationship between theology and psychology were published in the pastoral constitution of *Gaudium et Spes* (1965) in no. 62: *In pastoral care, sufficient use must be made not only of theological principles, but also of the findings of the secular sciences, especially of psychology and sociology, so that the faithful may be brought to a more adequate and mature life of faith.* Furthermore, documents that deal with the formation of priestly candidates emphasize the importance of the contribution of psychology to priesthood formation (*OT* 1965, *PDV* 1992, *Smjernice* 2009, *RFIS* 2017).

In this paper, we will emphasize the importance of collaboration and dialogue between theology and psychology, and we will show that the „encounter" of these two autonomous disciplines is particularly fruitful within an interdisciplinary anthropology that is open to the transcendent and which views man as a complete physical, psycho-social and spiritual being. Theology teaches us that the *cristianum* realizes himself by transcending in love to God and towards one's neighbor, because the human person *cannot fully find himself except through a sincere gift of himself* (GS no. 24).

For theological and spiritual formation, psychology, especially depth psychology, which interprets human experience and behavior through unconscious dynamics, can help to a better understanding of person's psychic predispositions or preferences that condition him to be (in)consistent in what he proclaims (moral and religious values) and what he really does in his life. Insight and understanding of how psychodynamics operate can help in correcting and purifying motivation in order to encourage a person to seek God and to give himself sincerely. It is about insight on how mental phenomena operate – unconscious motivations, perceptions of reality, thoughts, emotions and intrapsychic and interpersonal conflicts.

PSYCHOANALYTIC CONTRIBUTION TO UNDERSTANDING THE HUMAN PSYCHE

According to Sigmund Freud, the founder of psychoanalytic theory, the process of mental functioning is conditioned primarily by instincts, and the basic motivation of human acting is drive discharge. Considering the person as an instinctive being in whom sexual drive or libido and the aggressive drive associated with destructive behavior are very active, from the perspective of Christian anthropology, can be defined as classical determinism. Such a view of man remains immanent and does not acknowledge the ability to self-transcend

in supernatural values. So, Freud's view of man is on line with anthropological reductionism and it is quite clear that his view is incompatible with the Christian image of man. According to the teachings of the Catholic Church, Freud's vision of man, including his view of religion (Kernberg 2000), is diametrically opposed to the ontological vocation and mission, and to an understanding of human nature that is religious in nature.

The human person as a complex and stratified being, on the one hand finite and limited: *examining his heart, man finds that he has inclinations toward evil too and is engulfed by manifold ills [...] therefore man is split within himself* (GS no. 13). On the other hand, man is open to infinity and capable of achieving greater freedom and reaching the fullness of love, because *God who created man out of love also calls him to love the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love* (KKC no. 1604). God Himself endowed man with the ability to transcend himself in theocentric love and unselfish self-giving to another, because *all men are called to one and the same goal, namely God Himself. For this reason, love for God and neighbor is the first and greatest commandment* (GS no. 24).

If a human being were above all an instinctual being, he would not be able to ascend to the heights and realize a love that goes beyond the immanent and horizontal reality by which he is limited. In order to understand the limitations that come from psychological structures and processes, it is not useful to enter into a polemic with psychoanalytic determinism, or to take an apologetic stance against anthropological reductionism, but rather to consider the positive spectrum of psychoanalytic discoveries. A psychoanalytic contribution and approach to understanding a person is not a *panacea* for all man's "illnesses" and psychological "disorders" because mentalisation, progression or regression of the self, is not only an indicator of psychological struggle, but can also be an alarm signal for spiritual turmoil. In spite of all the interdisciplinary and (neuro)psychoanalytic knowledge, the human person remains a mystery, but a mystery that can be partly understood (Imoda 2004), in order to reach and deeply establish a relationship with the Mystery.

In this paper, we will try to investigate "disorder" at the psychological level that can have a negative impact on spiritual growth. This investigation stems from the the psychoanalytic concept of the unconscious and the resistance that results from unconscious dynamics, and opposes change to the existing state. In topographic theory, Freud presented three instances of the psychic apparatus: the unconscious, the preconscious and the conscious. In the following analysis, we will explore in detail the instance of the unconscious – that is, the unconscious component of affect and its influence on one's overall psychological and spiritual functioning (Capitanio 2013). The question of the unconscious in man in recent years has become the subject of neuroscience,

which has begun to deal with unconscious emotions many years after the discovery of psychoanalysis, but its recent findings confirm the existence of the unconscious. Thus, neuropsychoanalysts identify two forms of memory: implicit (unconscious) and explicit (conscious). This clearly confirms Freud's theory of the conscious and the unconscious (Čorlukić & Škifić 2017).

Formation of unconscious need

The unconscious as a separate instance has a driving force and can influence (non)acceptance and (in)authentic living of values. Mental content related to instinctive impulses, sexual and aggressive, during the course of human development are repressed into the unconscious, and often in a masked form penetrate the consciousness with which the *ego* and s*uperego* further operate.

Knowing that unconscious dynamics are significant in human motivation and can influence the development and growth in faith (D'Alessio 2005) it is important to explore how unconscious needs are formed. First of all, it is necessary to understand how a person, through development, forms emotional attitudes, i.e. emotional habits that may lead to the strenghtening of an unconscious need. When a particular emotional attitude, that implies a readiness to act on the basis of a subjective tendency, is deeply rooted in a personality, it can have a paralyzing effect on the overall development and integration of the personality. When a particular emotional attitude (Frijda 1988) is contrary to values and ideals that the person has chosen to follow in life, the person will experience unpleasant feelings (Robins & Schriber 2009).

The greater the antagonism between a habitual emotional attitude and chosen values, the greater will be the tension within the person. In psychoanalytic vocabulary, the object or person who was the source of gratification, drive discharge, in the encounter with values, can become the source of a basic dialectic, the contradiction between what is important-for-me (subjective) and what is important-in-itself (objective). This emotional tendency to act spontaneously and automatically can present an obstacle to conscious self-transcendence, and consequently can arouse anxiety. In order to reduce anxiety within the psychic apparatus and reduce the tension created by the discrepancy between needs and values, the psyche activates defense mechanisms, in this case the emotional attitude is repressed (Lingiardi & Madeddu 2002). Thus, a repressed emotional attitude becomes an unconscious need.

Accordingly, what manifests in the conscious part of the psyche – mental processes and contents (needs, emotions, thoughts, behaviors, and symptoms) – occurs as a result of psychic processes that have their source in the unconscious part (Pally 1998). However, if we restrict ourselves to Freud's theory of psychic determinism, we must accept that man's action is „sealed" by the influence of the unconscious. The Christian view of man, in contrast to this, does not

accept such determinism, but argues that man has, among other dynamic elements, an unconscious part in himself that can condition but not determine.

The influence of the unconscious on moral development

Repression is a constituent part of human life, and it is especially significant for early development. There is a wide range of mental material that can be repressed: painful and traumatic experiences, unacceptable instincts, needs and emotions. This paper does not aim to investigate the processes, dynamics, and content of trauma that by its intensity, duration or severity may lead to psychopathological conditions. The aim is to show how unconscious needs in persons without psychopathological disorders correlate with the remaining psychic instances, and to show how unconscious needs limit or completely block the internalization of values and ideals.

Various psychologists (Etzioni 1968) have identified certain psychosocial needs that Murray has processed in his comparative analysis (Maddy 2001). According to Murray's list of psychosocial needs, among others – abasement (inferiority), succorance (the need for overt affection), aggression and sexual gratification – are the most important human needs. In addition to Murray's analysis, Rulla confirms in his research that abasement, succorance, aggression, and sexual gratification are among the most important needs in human psychodynamics (Rulla 1986). Each of these needs can become unconscious and affect the integration of personality, especially maturation in Christian values. Unconscious needs are not a passive component but a very active and strong force that influences daily functioning and behavior, and manifests itself through many activities and relationships, to oneself and to others. Accumulated affective energy, which flows from the unconscious into the conscious through various forms of impulsive and spontaneous reactions, desires, attractions and gratifications that the person interprets as irrational, can influence intellectual and moral (de)formation.

In this section we will show how the unconscious need – abasement – can have different consequences for intellectual and moral formation. A person who has abasement as an unconscious central need can defend himself in several ways: one is that he or she can act successfully on the intellectual level to cover his or her abasement. It may be easily diagnosed that a person functions at an enviable intellectual level, but his non-integrated affective world may, over time, lead to intellectual deficits, poor concentration, lack of commitment to work tasks, and a decline in intellectual quality. On the other hand, repercussions on moral development can be seen in the form of double, selective morality, or moral action, which, if viewed through early moral development according to Hoffman (1970) is motivated by hedonistic appetites. By examining Kohlberg's (2008) moral developmental stages, we can conclude that a person operates at the first two stages – the pre-conventional and the conventional levels. Moral action at both levels is motivated by personal – intrapsychic and interpersonal – wellbeing.

If we draw a parallel with Kelman's (1961) empirical research, in which he discovered the existence of three motivational mechanisms, *compliance, identification, and internalization*, then the logical conclusion is that it is about the first two mechanisms, i.e. activity that seeks to get reward and avoid punishment. While compliance is about external comfort, in the second case, identification is about accepting value because it enhances and enriches the self-concept (Zollner et al. 2007), gives a new identity or completes the deficient parts of personal identity. In both cases, it is about importance, or as Lonergan affirms, following Von Hildebrand, importance-for-me. In the context of religious maturation, identification should be a developmental phase that ends with the internalization of values, that is, the actions and behavior of a person arising from an inner belief – the value system. But still, there are situations and circumstances where this does not happen. Such situations are very common when, with the exception of the question of psychopathology, a person is conditioned by the affective unconscious.

COMPLEXITY OF PSYCHIC STRUCTURE AND SPIRITUAL GROWTH: THE UNCONSCIOUS AND VALUES

The analysis in this section focuses on the relationship between the unconscious and the value system. We will show the correlation between these two motivational instances, then the situations in which the unconscious may be dominant and thus limiting to the integration of the psychological and spiritual life. As we outlined in the previous section, different psychological processes and mechanisms influence the perception, cognition and evaluation of reality and actions, whether automatic or deliberate. These mechanisms also affect the relationship that a person establishes with God (Vergote 1998), and the quality of that relationship is evident in the person's lifestyle, which indicates whether the person is living his or her affective patrimony (conscious and unconscious) maturely or immaturely in the Christian sense. The affective unconscious component (not)integrated with the rest of the personality manifests itself in human behavior: if his affective component is in accordance with Gospel values, then it helps a person to form himself in accordance with Gospel truths; if it is not, then it alienates a person, i.e. deforms him in regard to Gospel truths. In order to explore positive and negative repercussions on Christian maturation, it is important to explore deeply the issue of motivation, that is, the influence of the unconscious on the proper formation or deformation of motivational dynamics. In this context, the basic notion of the psychoanalytic theory – the unconscious – is of great importance for understanding the ambivalent dynamics that can occur in the life of a Christian.

In this regard, we can identify three different components of the psyche in the experience of faith, and analyze growth in faith through three dimensions (Rulla 1986) characterized by polarity: virtue-sin, apparent-real good, and normality-pathology. Three dimensions can be understood as the degrees of motivational action that arise from particular structures within the value horizon. Furthermore, they support an understanding of human motivation in general and an understanding of growth in the values of the Christian vocation. To say that each of the dimensions involves a particular type of value – natural, self-transcendent, combined natural and self-transcendent values – does not mean that other values are excluded, but rather that they are not dominant. The concept of the unconscious will also be considered in two ways: the affective unconscious that occurs in persons without psychopathological limitations, and the unconscious in which severe traumas and conflicts that cause psychopathological diseases are stored. The latter division does not indicate the existence of two types of the unconscious, but serves as a theoretical concept that will clearly ilustrate the polarities in the experience of growth in Christian values (Kernberg 2000).

Unconsciously through the prism of three dimensions

The first dimension: The polarity between virtue and sin

When a person discovers the intrinsic value of moral and religious ideals, he uses all his available and free motivational abilities to realize them. At this level, the person is directed towards theocentric selftranscendence, in other words, following Lonergan, the ultimate goal of his intentional efforts is communion with God (Lonergan 1972). The maturity of this dimension is evident in the balance between what a person is and what he wants to become. In other words, following the law of gradualness the ideal self develops. The negative polarity of this dimension occurs if a person lives in sin. Since the person is conscious and freely opting for the values and ideals that he wants to realize in his life, this polarity can also be shown through an example: I want/I don't want. At the level of the first dimension, a person has *effective freedom* (Lonergan 1970), which can be defined as the ability to act in accordance with what he has chosen, to direct and determine his actions in simple and concrete situations.

The second dimension: The polarity between the real and the apparent good

Man is every day exposed to situations, events, and encounters that require action, manifestation or some form of reaction from him. In the context of the second dimension, these are situations in which natural and spiritual values are combined, and there is an interaction between self-transcending and natural values. At this level, conscious and free as well as unconscious motivational forces operate, which can influence the living of self-transcendent values. Since the person at this level is open to natural values, it may increase the *resistance* towards internaliziation of selftranscendent values, especially if there is an unconscious influence. Unconscious dynamics that are incompatible with self-transcendent values affect the conscious part that opts for the apparent good, rather than the real good. Because the person is unaware of the influence of the unconscious on his choices, there is no culpable error. This "masked" dynamic is clearly illustrated by the following example: what seems to be a moral or religious value, such as helping or serving others, can serve to get rewards, satisfy affective closeness, or achieve intimacy, all of which belong to the horizon of natural values. The influence of the unconscious in this context plays a double limiting role: what is important-for-me masks as intrinsically good, and can block the internalization of self-transcendent values. Nobody is exempt from the influence of the second dimension, and, as such it is very important in intrapersonal and interpersonal dynamics. This dimension within which we find the influence of the unconscious on the functioning of man is often forgotten in pastoral practice. Sensitizing the pastoral context to understanding the dynamics of the second dimension opens up an interdisciplinary form of pastoral work, especially to help those who experience difficulties in living the value in an effective and authentic manner, and who have dificulties in persevering in the vocational life (religious vocation, married life).

The dynamic of the second dimension supports an understanding of the person in his reality, stable instability and inauthenticity, which will help in making him aware of blind spots, and working through and integrating with the chosen vocation. Research shows that immaturity on the second dimension is the cause of difficulties in perseverance of vocation, difficulties at the social and interpersonal level, internalization of values, effective and authentic living of values (Rulla et al. 1989). In other words, the influence of the second dimension is often visible in leaving the vocation (priestly, religious, married life). *How many rebellions, even embittered, including abandoning the fundamental values or even the faith would be interpreted in the light of affectively confused relationships where control, domination, and perhaps affective exploitation were subconsciously mixed in the desire to serve and to promote* (Imoda 2004).

The importance of the second dimension, i.e., the influence of the unconscious, is also reflected in the first dimension of virtue-sin. Unconscious dynamics can undermine the overall psychological and spiritual condition in such a way that a person who has an unconscious need, for example succorance, despite conscious commitment and striving not to be possessive, but living an authentic oneness with Christ (I dimension), over time can lose zeal for the renunciation and mortification of

natural inclinations. This renunciation is important to be as free as possible for an undivided life with Christ. Because the person has a growing need to help others (affiliation) to gratify affective closeness, the more he becomes fulfilled in relationships and success through which he is able to come into contact with more people, such dynamics can diminish the need for prayer, meeting the Lord and relying on him. The deficiency of spiritual-prayer life, with accompanying influence of unconscious dynamics, can diminish the desire for self-transcendence in theocentric values and, little by little, kindle the desire for natural gratifications that are incompatible with Christian dynamics.

The third dimension:
Normality - pathology

At this level we are talking about health if a person can realize natural values. If a person is unable to live healthily at a natural level, it can be an indicator of psychopathological conditions. Here, too, the influence of the unconscious on the emergence of psychopathological conditions may be involved, but unconscious dynamics are not necessarily the trigger of the disorder. If a person can live in peace with himself and with other people, maintain more or less satisfactory interpersonal relationships, perform work responsibilities, and have developed sublimation channels (Gabbard 2005), we are talking about the maturity of the third dimension.

The unconscious as a source of potential

The unconscious in a person should not only be seen as a source of difficulty, conflict, and ambivalence, but also as a source of potential. In clinical practice, using projective or semiprojective techniques (Rorschach, Thematic Apperception Test - TAT, Rotter) often reveals many potentials that a person possesses in the unconscious.

The Rorschach projective test reveals a person's depth structure, but very often also shows trapped potential dynamics, which due to the existence of an internal depth conflict, remain neglected and of which the person may not be aware. And this is one of the reasons why persons in the pastoral context should be educated and formed to understand unconscious dynamics. Taking the example of Confession, where a penitent may have a psychological guilt over a particular sin; the same sin may be confessed for years, and even though there is moral guilt, after genuine remorse, the sin is forgiven. The consequence may be that a person neither sees nor feels a progression in the spiritual life, since psychological guilt, deeply embedded in the unconscious, often occurs and over time can become so diffuse as to induce rigid adherence to spiritual content, as a ritual that will diminish psychological pain. In some people, abandonment of spiritual practice may occur, because after intense effort, the (psychological) guilt is not resolved. On the other hand, a pastoral worker (priest) may administer penance and demand spiritual

efforts and tasks that a person is incapable of pursuing. This can lead to the disappointment of both the priest and the person he accompanies, since that person does not make any spiritual progress.

From this section, we can conclude that the education of persons who work in the pastoral area and accompany others towards growth in Christian values should also be directed to an understanding of unconscious dynamics so that they can appropriately help or eventually advise the person to seek professional help. Also, a pastoral worker will be more open to pastoral work and accompaniment if he understands that the unconscious with which he operates through transference and countertransference (Smoljo-Dobrovoljski 2019) can also be a treasure trove of potential that can help a person to grow in Christian values. In order to articulate this view of the unconscious in the context of pastoral training, the unconscious component in man should not be seen as something repulsive, equated with traumatic dynamics, but rather should be viewed as a source of opportunity, since many captured libidinal and aggressive dynamics can support growth in Christian values (Kiely 1990).

PSYCHOLOGICAL AND SPIRITUAL STRUGGLE

Before we initiate a demanding analysis of the complex question of how to direct the psychological struggle to become religious, it is important to emphasize the difference between these two areas. Spiritual or religious struggle involves the encounter of two subjects, God and man. It is not a passive encounter, but a confrontation of man with his Creator, in which all the psychological and spiritual dynamics of man are mobilized (Zollner 2004). Psychological struggle takes place on two levels, the intrapersonal and the interpersonal. A negative self-image, a deep sense of inferiority, and internal conflicts may characterize the intrapersonal struggle, while at the interpersonal level there may be a battle between the person and others who surround him. Man, through mental representations – cognitive-affective schemas about self and other/Other, family environment, and affectively attached relationships with early primary figures, forms or deforms the concept of God as well as the relationship with Him. Since that encounter and confrontation with God are mediated by human dynamics – mental representations, experiences – it is difficult to make a clear distinction in reality and draw a line between the human struggle and the spiritual struggle.

For the psychological struggle to become a spiritual struggle, it is necessary for the person to align his ideal (ideal self) with the will of God, and to be able to direct his affective world freely towards the realization of his ideal. In this endeavor, double resistance may occur. The first arises from the conscious part of the psyche when a person *consciously resists a will greater than his*

own (Imoda 2004), orienting himself to his own desires, needs, his own will; and the second arises from the unconscious desires and needs which, through development, are deeply rooted in the psychodynamics of the person. As Imod points out, these two resistances limit, and sometimes block, the transformation of the human struggle into a spiritual one. The unconscious dynamics represent much greater resistance, and they are often in the background of the hardness of the human heart, which opposes and resists the spiritual growth or evangelization of those parts of the soul that still live by the rules of the world, that is, follow a dynamic that is not Christian. In such persons, the existence of a double morality or selective acceptance of Christian truths can often be identified. Those truths that help a person to confirm a self-image are accepted, but those that have questioned the heart in order to purify it are dismissed as being too demanding or even conservative. These resistances are very often present in clinical and psychotherapy practice, as well as in spiritual-pastoral consultations. Despite the resistance, through psychological maturation and examination of motivational forces man can prepare the ground for a "dark night of the soul" and in the encounter with God and confrontion with Him, can transform his human suffering into a spiritual battle.

When a person gets to know his psychodynamics through various forms of accompaniment (psychological and/or pedagogical and/or spiritual) he attains insight on his own psychic processes, and defense mechanisms, his central unconscious needs and the process of manifesting them in relationship with others/Other. Following this it is possible to work through the discovered content. This part of the process is sometimes more painful than insight. Working through involves, among other things, learning a new patterns of behavior and ways of thinking that now have a new rational and emotional background.

In the case of an unconscious need, for example, succorance, when a person attains emotional insight, that is, gets to know what was a trigger of his great "unselfish" gifts for others, when he realizes how much his egoism, preferences and gratifications have filled him emotionally, but morally degraded or even made him like a "pharisee", and, when he understands the family context, the automatisms through which he indulges what is merely pleasurable, then the person metaphorically speaking experiences his "valley of tears". Like a tax collector who has realized his misery before God (Luke 18:9-14), being stripped of primitive and immature defenses, confronted with the apparent good that becomes clear to him, a person can enter a "dark night of the soul". There is no longer anyone to rely on, the autoreferential stronghold has lost its power. Only when one acknowledges his powerlessness and his need for God can one trust in the omnipotence of God. The dark night of the soul, broadly speaking, is a pain that is caused, on the one hand, by the renunciation of infantile gratifications and the fear of the new, the unknown, but which ultimately has a foothold and confidence in God, whose mercy is invoked. The authentic psalmic cry of a man who surrenders to the grace of God and mobilizes his capacity to pursue the ideal, creates a new identity, a spiritual man who, despite human limitations, lives his immanence and his human destiny from a transcendent perspective. There is a qualitative change that we can try to illustrate through a very simple example, but which, despite its simplicity, depicts a "qualitative leap": if a person has so far enjoyed food as a source of nourishment and flavor that feeds an emotional hunger, after an internal transformation, this food will supply the power to act as a laborer in the field of the Lord. It is about the fact that the needs that were lived as needs now assume a new quality in the spiritual struggle, in particular needs become an expression of value. In line with succorance, the example mentioned earlier, in the internal transformation the motivation has changed and takes on the following form. While *old Adam* needed others to satisfy his emotional hunger and receive encouragement, the *new Adam* brings love to others, gives himself, and witnesses to God in the world. It is not about the spiritualization of the human or about psychologizing, but rather it is about the qualitative transformation referred to by St. Paul when he wrote, "I live, no longer I, but Christ lives in me" (Galatians 2:20).

CONCLUSION

At the heart of theology is the theology of the cross through which salvation comes. But at the psychic level, the influence of unconscious dynamics with the automatic use of various defense mechanisms can affect the person so that he avoids painful experiences – the theology of the cross, which consequently obstructs spiritual progress. Psychology, especially depth psychology that deals with the unconscious, can help to understand how the dynamics of the conscious, and especially the unconscious it can condition the ground upon which the word of God falls, and expand insight on whether and how one truly accepts the word of God (Parable of the Sower, Matthew 13:1-23), and how different forms of restriction of liberty – *essential and effective* – can be an obstacle to growth in faith and interpersonal relationships.

In this sense, a psychoanalytic approach can help to deal with certain internal limitations and blockages that, on a natural level, resist the supernatural growth in evangelical values. To understand the mystery of man, we must approach him in an interdisciplinary way, and psychoanalytic contributions in this regard are part of the mosaic of a more complete understanding. Depth psychology cannot be theologized, nor can theology be psychologized, these two disciplines should not be viewed in the exclusive attitude of „or-or", or by the model of identification. Namely, these are two autonomous areas,

which in the dialogical encounter (Sochaczewski 2017) help to understand the mystery of man on his "pilgrimage journey". Just as psychology can contribute to a better understanding of a person's psychic life, thereby bringing a "refreshed" perspective to theological considerations about man, so, theology, which informs who man is and what is the ultimate goal of his life, can also offer to psychology, which is open for transcendence, the ultimate source of meaning that is in the person of Jesus Christ.

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