



## English Summaries

### Psychoanalytic Psychology of Religion

#### ESSAYS

##### **DÓRA SZABÓ: Oskar Pfister's psychoanalytic interpretation of religion**

Psychoanalysis has always paid special attention to the religious experience of modern man. A key element of this analytic tradition is the work of Oskar Pfister (1873–1956), a Swiss-born theologian, pastor and analyst. Pfister's whole career was determined by the idea of a psychoanalytically oriented pastoral care, in which psychoanalytic practice complemented by theological aspects would be an integral part of pastoral work. Therefore, the aim of this historical research is to illustrate, through Oskar Pfister's psychoanalytic interpretation of religion, some specific interactions that shaped the complex and sometimes contradictory relationship between theology and psychoanalysis.

**Keywords:** Oskar Pfister, psychoanalysis, religion, pastoral care

##### **MARCELO GOMES: An Analysis of Religious Trauma Through a Psychoanalytic Lens**

This article examines the concept of religious trauma, specifically addressing the psychological conflict that arises from ego-dystonic religious experiences during childhood or adult life. From a general and introductory perspective, the article explores the topic and provides a clinical vignette to illustrate the presented ideas. Furthermore, recent research on religious trauma is reviewed, and the findings are presented to articulate the main ideas discussed. The article also acknowledges that religious trauma can be developmental or caused by religious experiences within relational or power dynamics, whether it be between the individual and their faith community, leaders, religious tradition and beliefs, or object-relations failures.

**Keywords:** religion, trauma, object relations, faith, psychoanalysis

**MOSHE KONES: Cain’s Descendants: Those Who Play the Lyre and Pipe and Those Who Forge the Spears and Pikes – From Freud to Jung to Szondi, Make Art, Not War**

This paper explores biblical narratives through the lens of psychoanalytic theory, focusing particularly on the figures of Jubal and Tubal-Cain as symbolic representations of divergent pathways for channelling innate aggressive drives, within the Szondian framework. Integrating Freudian, Jungian, and Szondian perspectives on aggression and creativity, along with linguistic analysis of Biblical Hebrew and traditional Jewish commentary, this study examines how these ancient texts can shed light on relevant psychological mechanisms. Building on Szondi’s concept of the “Cain complex” and insights from Adam Jessep’s (2021) PhD thesis on Szondi’s work, this paper proposes that Jubal and Tubal-Cain, descendants of Cain (the first biblical murderer), embody distinct approaches to managing inherited aggression. This analysis reveals how religious narratives, interpreted through psychoanalytic frameworks, can deepen our understanding of the interplay between familial inheritance, individual agency, and the potential for psychological transformation.

**Keywords:** psychoanalysis, biblical narratives, Leopold Szondi, family unconscious, religion, Hebrew bible, Old Testament, Cain and Abel, fate analysis

**BERTALAN BALÁZS SÜTŐ – JÚLIA GYIMESI: “God exists somehow...” The God-Human Relationship in the Psychology of Religion and the Application of Mentalization Theory**

There is no doubt that the study of the representation of God is one of the most complex issues in the psychology of religion. Various theories in the psychology of religion attempt to explain the concept of God, including, among others, classical psychoanalysis, the object relations theory approach, and attachment theory. These approaches were introduced into the psychology of religion as applications of comprehensive psychological theories, in which understanding an individual’s relationship with the external world and their interpersonal relationships is a prominent element. However, when applied to the psychology of religion, those psychological concepts that capture the relationships between an individual and the external world—more specifically, interpersonal relationships—are transformed to align with the inquiries of the psychology of religion. Describing the representation of God and determining its relational nature are essential and yet unresolved tasks in the psychology of religion. However, the question arises to what extent a relationship with God can be treated as an interpersonal relationship. Exploring this issue, the article draws attention to the potential application of mentalization theory in the psychology of religion.

**Keywords:** psychology of religion, psychoanalysis, object relations theory attachment theory, mentalization, image of god, interpersonal relationship

**MARIANN ITA: New Trends in Psychoanalysis: A Comparison of Negative and Spiritually Sensitive Psychoanalysis**

The paper reviews two recently published books: *Negative Psychoanalysis for the Living Dead – Philosophical Pessimism and the Death Drive* from Julie Reshe, and Gideon Lev's *Spiritually Sensitive Psychoanalysis*. The previous one presents an explicitly atheist psychoanalytic approach, while the latter's theoretical frameworks and practical guidelines are based on certain spiritual beliefs. Although both authors trace back their arguments' foundations to Freud and Lacan, they have very different readings of them. In order to address these basic differences in interpretation, the paper shows how certain notions applied in both concepts, such as selfless ego, self-devotion, salvation, illusion, or saint, express very diverse meanings in the context of atheist and spiritually sensitive psychoanalysis. What can be the goal of psychotherapy according to these framings? How can the ideal therapist be described? What is the meaning of therapeutic intimacy? Besides the comparative examination of conceptual notions in both frameworks, the paper strives to answer the above-mentioned questions as well.