

CLINICAL PSYCHOANALYSIS IN THE PASTORAL OFFICE

Area of Concentration: Therapeutic Listening

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ABSTRACT

Clinical psychoanalysis in recent years, especially in this last decade, has become an important tool in the pastoral office, concerning human behavior, as much as the anthropological, philosophical, psychological, sociological and pedagogical sciences, among others. The mind of the human being is the focus of study of Freudian psychoanalytic theories. It is a treatment of the things of the unconscious, which aims to help the patient understand his attitudes, his fears, his dreams, his failures and his anguish. Religion does not refuse to accept other sciences, and even less can the conductor of counseling remain apart from what is already known about the psychic needs of the human being. The search for an interdisciplinary dialog is healthy and maintains the communication path that favors the patient and brings him closer to the ideal treatment. The limits between what happens in the pastoral office and psychoanalysis should not diminish the importance of the latter for the knowledge about the human mind. By the way, this work does not aim to discuss the belief regarding the way of salvation (Soteriology), but the human being as a citizen in society and in his individuality.

Keywords: religion, psychoanalysis, society, soul



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INTRODUCTION

This study seeks to produce in the readers as a primary objective the understanding necessary for the correct use of clinical psychoanalysis in the pastoral office, without the counselor in the role of psychoanalyst not losing his vision of faith in the belief that sustains him in life and among his own.

In dealing with the discomforts that bring many people to his office, the pastor is sometimes faced with distressing situations that require a faithful enablement of many principles, beginning with what he believes to be an effective tool for resolving a problem of a more unconscious order on the part of the patient, than he claims to be conscious.

To listen to such a patient with clarity and patience requires skill beyond the natural and perception of behavior that is psychoanalytically out of the ordinary, but which is sometimes beyond the patient's understanding, without outside help.

What is the good, pleasant and perfect will for a patient? The pastoral office is an embryo, like a clinical psychoanalytic office in a state of continuous use and transformation. It is necessary to listen to the patient, to know what in his view is considered good, what in his view he finds pleasing. And sometimes the patient knows that it is not pleasant - but continues to take attitudes that lead to more and more suffering.

We will do this work distributed in nine main topics, where we will briefly present psychoanalysis for the pastoral office, although it is necessary to distinguish the issues of friction that exist between science and theology as any other area of life, but maturely taking advantage of the therapeutic methods that contribute to people's growth. We will take into consideration the expectations of various factors that act to our understanding, especially therapeutic listening, the effects of modern life, marked by the existential emptiness of the human being.

There is no greater challenge than to live what is good for oneself. Overcoming the damaging effects of modern life as a result of a life lived since childhood that is wrong, mistaken, and that keeps psychic health trapped in its own mind. The faulty acts, the almosts, the gestures, the orbital movements, the olfactory sensitivities and the gustatory expressions, these are examples of those who are trying to convey the discomfort of their soul (life).



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What is psychoanalysis

Psychoanalysis is a method of treating mental disorders, shaped by psychoanalytic theory, founded by Sigmund Freud (1856-1939), which seeks to show the unconscious mental faces. Psychoanalysis is a "depth psychology" that aims at the patient's emotional awareness, mapping the unconscious, maladaptive, and habitually recurring emotional processes.

What Freud thought

Freud titled psychoanalysis as the theory that sought to explain the workings of the human mind, which was aimed at treating a wide variety of mental disorders.

He separated the foundations of psychoanalysis into unconscious psychic processes, where consciousness is but a small fraction of our total psychic life.

In treating a patient using psychoanalysis, Freud talked and from what he heard and interpreted the phenomena that could lead the man to identify the origins of his problem, which he classified as the first steps toward cure.

In 1923, in the book "The Ego and the Id", Freud presented the mind divided into three parts, which he called:

- 1) the "ego" which is responsible for identifying to our consciousness;
- 2) the "superego", which identifies our moral conscience, within the social foundation and the prohibitions that are introduced to us in the first years of life and that accompany us unconsciously our entire life;
- 3) and the "id", which are our personal identification of our multiple libido impulses, always directed towards pleasure.

Other icons of psychoanalysis

There are many men and women who contributed to the expansion of the Freudian matrix, which reached its apogee of understanding in the lines of thought and methods defined between the 1950s and 1960s. We can mention C. G. Jung and Alfred Adler, who were active and voracious in studies in the early 20th century.



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Anna Freud (1895-1982)	Jacques Lacan
Carl Gustav Jung (1875-1961)	(1901-1981)
Donald Winnicott (1896-1971)	Jacques-Alain Miller (1944)
Ernest Jones (1879-1958)	Jean-Bertrand Pontalis (1924-2013)
Erik Erikson (1902-1994)	Melanie Klein (1882-1960)
Félix Guattari (1930-1992)	Sigmund Freud (1856-1939)
Françoise Dolto (1908-1988)	Sandor Ferenczi (1873-1933)
Hermann Rorschach (1884-1922)	Slavoj Žižek (1949)
Karl Abraham (1877-1925)	Wilfred Bion (1897-1979)
Jean Laplanche (1924-2012)	Wilhelm Reich (1897-1957)

What does psychoanalysis contribute?

Introduced to those who have studied methods to deal with the mind of man in its unconsciousness, let's bring below some lines that point to the immense contribution of psychoanalysis that aims to contribute in the exercise of the pastoral office. It is necessary to effectively use Freudian methods on the psychic apparatus. Every process carried out in good patient care requires knowing how to listen and how to speak, and it is perfect to apply knowledge that drives inner healing. Thus, it is important to emphasize that many times the failure in attending a patient in the pastoral office is also related to the lack of psychoanalytic technical knowledge, due to the myth that mental disorders are the fruits and works of sin or non-organic mental illnesses, produced by the lack of some chemical component necessary to the human body.

Each patient needs to understand what motivates and drives their errors and failures. It is the continuous wrong behavioral attitudes that afflict him in his unconscious. When he is



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attracting these attitudes to himself, he allows the consummation of innumerable consequences arising from his faulty acts, which are often unconscious. The psychoanalyst in his function needs to listen to him, and from there produce ways for him to understand where his frustrations begin.

The Freudian psychic apparatus

For Freud, the word "apparatus" is used to state the characteristics of a psychic organization divided into psychic instances, if they are interconnected somewhere in the human mind.

We do not intend to delve into this Freudian theme, but we do consider a glimpse of the human psychic structure, which permeates the theory of personality, which is determined, according to Freud, in "a sense of direction" that is positioned at the sensory end in motor activities, which allows us to have sensory perceptions that register reflexive acts throughout a person's existence.

It is evident in various literatures and documents left by Freud, that there was no exact determination where he specifically located the psychic instances. He only modeled descriptive topics of unconscious formation, lest it become more complex than he anticipated.

He analyzed the Topics of dreams and hysteria first, and created the presentation of the system that makes up the psychic apparatus and personality: the unconscious, the preconscious, and the conscious.

The unconscious (das Unbewusst, unbewusst)

For Freud, "the unconscious is a small part of what we call the human mind", this statement seems very simple to us if he had not implemented it as follows: The unconscious comprises, on the one hand, acts that are merely latent, temporarily unconscious, but which in no other respect differ from conscious acts, and, on the other hand, it comprises processes such as the repressed, which, were they to become conscious, would be prone to stand out in a grosser contrast to the rest of the conscious processes.



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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The presupposition of psychoanalysis is the differentiation of the psychic into conscious and unconscious, because they are aligned in the form of registers that need to become conscious in order to assess the real personality, but which needs to be known through drives and institutes.

The human mind only wishes to make conscious that which causes it some kind of pleasure, and vehemently represses that which brings it suffering, and for that reason hides it.

The patient's dilemma is to talk, to open up, to confess his failures, his difficulties and attempts. There are many censored or repressed emotional forces that sometimes prevent him from bringing to the outside world, without feeling mutilated, undressed, that when a trustworthy ear is found, it allows to untie the unconscious knots and links that may close a disease that is in the mind.

We already know that the unconscious is neither apathetic nor inert. There is a dynamic activity present even if it seems forgotten, yet it is not lost, even if it is not remembered. Thought continues to receive stimuli, even if indirectly. According to Freud, the unconscious is constituted by dreams, forgetfulness of words or names, lapses, failure acts in general, and chistes, expressing itself through these means.

Let's see that the unconscious system is not in logical time, being, according to Freud, a timeless unconscious process, without chronological order, and does not allow itself to be modified by the passage of time.

In the pastoral office, as the psychoanalyst knows these structures that make up the psychic apparatus, he becomes effective by allowing the patient to travel along non-verbal paths, such as gestures, breathing, gaze, perspiration, and others. The existential psychic discomfort of the patient allows us to value him/her more, giving the proper attention to his/her case and to his/her needs in a humanized way.

The Pre-conscious (das vorbewusste, vorbewusst)

The preconscious is the part of the unconscious that wishes to become conscious, it is where the memories for proper mental functioning are developed, such as identifying names, places frequented, dates, favorite foods, fragrances, aromas, and various past experiences.



The conscious (bewusst)

As already explained by Freud, it is a fraction of our mental activity, which materializes momentary historical data, which are generated by pre-conscious stimuli, which allow us to make present and future decisions.

For Freud, "consciousness is not a permanent state, but a transitory one".

Psychoanalytic listening

We can see that the understanding of the psychic apparatus and the structuring of the unconscious deserves attention for a successful follow-up of a patient in the pastoral office, when the most positive aspects are taken advantage of.

Freud wrote a letter to Oscar Pfister on February 9, 1909 that said: "Psychoanalysis in itself is neither religious nor anti-religious, but a non-partisan instrument that both the religious and the secular can use, as long as it only serves the liberation of the suffering".

The theology-psychoanalysis relationship, according to Tillich, "shows itself to be closely linked to the existentialist movement of the 20th century", when he says that "the two disciplines do not walk in separate paths, but interpenetrate each other".

The obvious psychoanalytic theories and the theological robustness have as their object of research something that transcends them. For theology, man is situated beyond the physical and is systematically sustained in the catalogued historical sources; and psychoanalysis draws on the manifestations of the unconscious, which present themselves in the failed acts.

Relating psychoanalysis in the pastoral office can contribute to the better quality of listening during the pastoral counseling session, as both therapeutic methods are interested in eliminating or at least minimizing the uneasiness of the counseled.

The feelings or memories of the human being need to be listened to with necessary dignity, so that the discomforts and anguish inherent in his living are irrelevant and extirpated from daily events, so that he has a high standard of mental and psychic health. Better listening and better interpretation, using the model of therapy studied and developed by Freud enables with great excellence the most diverse needs that occur inside a pastoral office in its counseling sessions.



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Therefore, each person is a patient that needs to be heard without any kind of prejudice barrier, aiming at their healing in all senses for a good, pleasant, and perfect life.

Knowing how to listen

Knowing how to listen is an art. To skilfully analyze the verbalization of the human mind is a very special talent, which is why the two verbs seem similar to us: to listen and to hear. However, according to the dictionary, to listen is "to perceive (sound, word) by the sense of hearing, while the sense of listening is "to be conscious of what one is hearing, to be attentive to what one hears, that is, to pay attention to.

Within a pastoral psychoanalytic session, it is proper to the quality of the service if the analyst is deeply conscious of what he is listening to. The patient may unconsciously be at various times narrating many of the same stories and facts, without realizing what he is doing and why he is doing it. This behavior needs a neutral listener, to gather information in the unspoken words or the untruth of what is said, evidenced in the gap of the speech, which is accompanied by restrictions, redundancies, forgetfulness, and other symptoms.

It is true that it is unwise to interrupt the patient's speech, creating an individualized environment free of interruptions, so that the patient gains confidence and expresses his discomforts without barriers. To be understanding and objective in the treatment of this or that person who verbalizes his or her discomforts is the opportunity for neighborly love that saves a soul and helps through confrontation, interpretation, and reconstruction. You listen to the patient's true self, which reveals through unconscious speech its desires, thoughts, repressed attitudes, and memories thought to be mortified, which dwell inside an ancient mind. It is necessary to be responsible and impartial when conducting this process, which if not very well conducted can create psychically irreversible situations.

Knowing how to listen to the patient and lead him/her to healing is possible. Avoid a traumatic training for those who are submitted to the pastoral office that exterminates the impressions that may provoke fear, fright, painful affections, or shame that are symptomized by the psychic system that will have difficulties in unraveling these complaints. Eliminate the elements that cause suffering and rebuild exits that prevent the damage and sequels that bring diseases and endemics.



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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Listening knowing

The communication of the post-modern world has created imaginary elements that seduce eyes and ears, that in the midst of the daily rush of the 21st century, man has not noticed that in a cunning way the great masses of communication have cluttered the unconscious.

It is in the hand of the analyst of the human mind the opportunity to create in the patient an intimate relationship that implies understanding and passing on the truth in the manifestations of the conflicts within man, giving him what is known, and what is correct. To work on the perspective and expectation of healing is to give hope to those who knock on your door, longing for a new life. To stimulate the winner by nature, who until then did not know and did not know the truth about himself, is to produce faith in what for him was often impossible, and this is strongly linked to the activity of those who enter a pastoral office.

Many patients have their unconscious tied to sacred symbols, which in a sacred way cannot be changed without provoking or demanding a psychotic crisis, hence the responsibility of the pastor with psychoanalytic skills to demystify myths and limits that lead to a new life and true faith, devoid of rituals that do not offer mental comfort nor bring eternal salvation.

Listening, in this case, comes to involve elements that go beyond the limits of verbal expressions, but of what is observed between the lines of a patient's life. We can say that "mental pathology requires different methods of analysis from those of organic pathology, and that it is only by an artifice of language that one can lend the same meaning to the 'diseases of the body' and the 'diseases of the spirit'".165 163 BROWNING, 1975, p. 131.

Psychoanalysis is in favor

It is not wise to say that Psychoanalysis puts morality be it theological or social in an undesirable bag, by virtue of giving the instance of the superego the reasons for the product of the most diverse kinds of disorders. There is no collective stagnation of good moral practices and customs, since in the use of psychotherapy Freud established a personalized individualized clinic to treat his patients in their discomforts. The treatment here is of the discomfort of the individual, not the masses.

The pastoral office is a therapeutic environment that if well worked out psychoanalytically provides more quality of life to the patient, when he expresses without fear and shame his



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
ISSN Number: (2965-0607)



discomforts, when he finds himself in front of an analyst correctly knowledgeable in practices that include the biblical instructions and psychoanalytic methods, which make valuable keys to healing. To discuss the subject is to create approach therapy by means of a majestic gesture, when verbs are sounded that can be overcome and forgotten in a healthy way. Such is that the place and the person who is conducting the process interfere with the results of the therapy.

The Eclectic Method

Many pastoral offices use focused techniques that have had satisfactory results in different cases, where directive, non-directive, interpretive, cathartic, supportive, and suggestive techniques can be used, simultaneously or not, according to the nature of the problem and the limits of the patient.

Psychoanalytical method in the pastoral cabinet

Yes, it is possible to psychoanalyze in the pastoral cabinet, without, however, mixing faith (that which one believes in a superior God, who saves in eternity) and the care of mental health that one needs, which requires the limits imposed in psychoanalysis with good practices that allow us to love people more, helping them to overcome the ills that afflict them. There is a huge way to go when it comes to knowing the human mind, but psychoanalytic methods have been contributing a lot in the surroundings of a huge amount of concepts, discoveries, therapies, and such antagonistic manifestations of religiosity in people. This antagonism has its origin in various cults and sacred forms that a patient may have experienced from his or her earliest ages, which now clamors to standardize their thoughts and attitudes, which they cannot achieve without effective help.

Let's see some examples of cases that come to the pastoral office, which without the proper qualification gets lost in the mistaken identification of pictures already defined in psychoanalysis:

- 1 - A patient comes in with symptoms representing confused reality, a picture of fantasies, delusions and recurrent hallucinations.
- 2 - Another patient comes in manifesting a state of phobias, obsessions and compulsions, apparently showing amnesia and initial or developing depression.



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
ISSN Number: (2965-0607)



Is this a spiritual case?

There will be "only" intense praying and clamoring due to the typical and similar symptoms in the religious understanding is of an "evil possession", which is initially nothing more than a severe mental disorder or not, affecting the patient's emotional and social relationship, which is marked by the disorganization of his personality.

Psychoanalysis differentiates the two cases by the intensity of the symptoms and the motor incapacity that prevents these patients from managing their activities, the former being diagnosed as psychotic and the latter as neurotic.

In the case of neurosis, it is observed in the patient that he has some internal conflict that needs to be investigated, which may be accompanied by sexual impulses and acute anxiety.

Fact is that these cases are examples of the so-called "anxiety disorders", which have in this group varied symptoms, highlighting the state of apprehension, the fear of uncertainty regarding a real situation or not, shortness of breath, palpitations, accelerated heartbeat, sweating, and trembling.

The pastoral office is a consulting room that if psychologically acting recognizing some pathologies that affect a patient in the mental field, progresses very well.

Prayers and cries are necessary, because believing in God is essential for healing, but God is also interested in restoring man totally and therefore investigating, refining and purifying the patient is part of healing, which occurs in the final stage after all the therapeutic stages are fulfilled. Otherwise, what we see are people who receive only the prayer, and when they leave the office, they have the same behavior again, because the root of the evil that afflicts them is still installed, and we know that man's greatest war is with himself, with his soul.

Let's look at the most diverse lines of the "Disorders" sub-groups:

1 - Phobias

Among the most common types of existing phobias is agoraphobia, which leads the patient to have a persistent and irrational fear of leaving home.



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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2 - Obsessive-Compulsive Disorders (OCD)

Huge obsessions are achieved in a patient who becomes violent, acting aggressively, or on another end develops the habit of unnecessary and repetitive counting, such as (counting events, pictures, wallpaper, or steps), washing hands, or touching objects (all the items in a closet or all the furniture in a room).

3 - TEDP

It is the albeit delayed manifestation of some traumatic context that the patient experienced at some time in his or her life. A great stress arises, bringing upsets to their day, very common among people who have experienced the horrors of wars, earthquakes, drowning, kidnappings, and other traumas that need to be heard from the patient.

4 - Generalized Anxiety Disorders

In general, the patient manifests persistent anxiety, with symptoms that are abnormal to her daily life, such as lack of attention, emotional instability, fear, dry mouth, sweating, and insomnia.

5 - Panic disorder [paroxysmal episodic anxiety]

The patient experiences recurrent severe anxiety (panic attacks), unrelated to a given situation or circumstance, not too unpredictable. Chest pain, choking palpitations, dizziness, and unreal feelings (depersonalization or derealization) occur. Sometimes with some frequency there is fear of dying, going crazy, or losing control of things.

6 - Mixed Anxiety and Depression Disorders

A mixture of anxiety and depression, without predominance and intensity of these symptoms that allow an isolated diagnosis.

7 - Dissociative amnesia

One of the strongest characteristics of this disorder is the loss of memory of important recent events in the patient's life, which is related to the expression of forgetfulness or fatigue. This disorder usually has to do with traumas related to an accident or unforeseen bereavement.

8 - Dissociative Fugue

This has in common the characteristics of a dissociative amnesia: it leads the patient to a motivated displacement larger than the natural range of displacement of his everyday life. Although in a state of amnesia during this escape, his behavior does not raise suspicion to uninformed observers.

9 - Dissociative convulsions

Dissociative convulsions have consciousness preserved or replaced by a state of trance or stupor, and have movements similar to those of epileptic seizures, from tongue biting, fall injuries, and urinary incontinence are rare.

10 - Depersonalization-Derealization Syndromes

The patient has complaints of emotional loss and a sense of strangeness or disconnection with respect to their thoughts, their body, or with the real world and their living environment, perceived as distant, unreal or "robotic."

And now:

As we can see there are many possibilities that can enter the pastoral office with pictures that superficially take as a demonic spiritual manifestation, but which have consistency and neurotic form of affliction, such as depression.

Depression, by the way, afflicts the modern masses that shorten the individual's fullness of life, that are driven by high consumerism, by the pressures of professional career, age, marriage, children, and other immediate anxieties. It is a frontier to be crossed in the human institution without losing the divine perspectives, because the zeal for the best that man wishes for himself must not conflict with what he believes in.



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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The maturity of the psychoanalyst, who is in turn a counselor, must be a catalyst of well-being, who has the strength of words when he or she guides, or the strength of ears when he or she listens to the patient, in his or her questions and discomforts that relate to the past and the present of his or her existence.

A Freudian analysis

It is important to note what Freud explained about the functioning of the human mind, when he created the concepts of Id, Ego, and Superego. It is important to consider that these three parts are located in the conscious and unconscious spheres in an integrated, joint, and coordinated way.



The Id is the pure desire of Man - it is the deep drive of libido - located in the unconscious mind.

The ego is the heart of Man - it is thought, feeling, memory, perception - it interacts with the reality of things by weighing moral and ethical lines.

The superego is Man's handbrake - it makes the judgment of intentions, acting according to its belief and acquired personality.



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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Given the succinct idea of these very basic concepts of Freud, we return to the relationship with the pastoral office, in its daily practice and exclusive of his theological training:

The Bible states that after the fall of man, much changed. Man's natural state ceased to exist, as God determined some conditions for existence and pre-established some norms to keep life as reasonable as possible, until its perfect restoration.

In the Garden of Eden, man had dominion over everything, and amazingly there is the report that all the existing animals were named after "Adam". With these statements, we outline a very perfect human being, competent in everything and free from conflict - disorders had no position. We cannot claim for this Man of the Garden of Eden the full activity of three parts of the Freudian personality concept. But only in the fall of Man, there is a change determined by the one who created all things. Psalms^{139:13} Tu You created the depths of my being and wove me into my mother's womb. Did Freud make a mistake in the formulation of ID, Ego and Superego? No!

They were always written in the language of the time by biblical men: Genesis^{4:7b} However, if you do not know that sin (desire) lurks (impulses) at your door and wishes to destroy you (succumb to the conscious); it is up to you to overcome it! (Repress it or not).

Freud explains that the Id, is the source of libido, of everything that seeks pleasure, without caring about ethics, acting with instincts of amoral characteristics.


Let's see the list of things that in some way are amoral to the cultural standards of many societies regardless of religion (Galatians^{5:19-21}), but which is a source of enormous pleasure when practiced:



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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<ol style="list-style-type: none"> 1. adultery, 2. fornication, 3. lasciviousness, 4. porphilia, 5. emulations, 6. wrath, 7. dissensions, 8. murder, 9. drunkenness, 10. gluttony 	
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Source: Rondineli da Silva Souza

In the Garden of Eden, man had his first desire satisfied. The "Ego" was not able to paralyze the impulse that was repressed in the ID. We can notice the way the couple reacts when they learn that the one who was the author of life, was following them, Genesis^{3:10} ... I heard your voice in the garden, and I was afraid, for I was naked; and I hid myself... (Hide/fear)

Freud shows in his structure that the ID does not deal well with frustration and for this reason wants instant solutions to the problem in view of the lack of reason and accepted moral values.

For psychoanalysis, psychological disorders have their origin in the structure of conflicts caused by these three icons, called ID, ego, and superego.

The tripartite vision of man

For Henri de Lubac (1896-1991), when he published *Théologie dans l'Histoire* [Theology in History], there are three substances or three faculties existing in man called body, soul and spirit, as a zone of activity, which deserves further and deeper study.



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

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Nowadays specialists in human behavior understand very well that our actions are related to the biology of our consciousness and mental processes in relation to our nervous system that control our behavior, voluntary (Ego) and involuntary (ID), that is, what I don't want to do, but do.

The body here is the pathway through which the impulses released by the mind go to explore the universe that lives.

In my ID, the libido of lasciviousness begins, but it will be in the body that I will express the intensity of this desire, with a promiscuous life, without lasting and reliable relationships, and even with illnesses related to the lack of care for a sexual partner.

The subject with these characteristics has a fixation in the phallic phase, which had for some factors difficulties in the constitution of his superego (accepted social rules), among others, the sexual role and his identity compromised his personality, creating or not sexual inhibition, sexual promiscuity and even homosexuality.

The phallic phase proposes that the lack of a suitable environment is conducive to castration anxiety, especially in homosexuals, although social issues may influence the development of sexual preferences. But here we don't claim to be a born state. So the Id will always want to advance the signal, which occurs in early childhood, when the Superego is created, "gathers" (Lucas^{6:45} and Matthew^{6:21}) in the unconscious which will awaken in the following phases, with a personal choice that goes in favor or against what is pre-determined or accepted as normal (superego).

Observe a two or four year old child, who "involuntarily", that is, unconsciously, already "pats" his mother and father on the face, or pushes his classmate on the floor in the nursery...

The Bible will speak of the natural man (I Corinthians^{2:14}). Man is in fact rational (Ego), since the human being's psychic reasoning is not structured to know the totality of God, nor the intensity of things (Ecclesiastics).^{3:11}) which aims to balance us (Superego).



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

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The ego or soul is then the center of man's emotions, of thought. And the superego is the spirit acting in man; not everyone has this well formed, it is a fact.

For theology, the soul is man's consciousness. It is through the soul that personality exists in man. The life of the soul in the Bible in the original Greek means bios, psyché and zoe, although with different connotations.

Freud did not write it that way! But also based on his own concept, we can infer that "unconsciously" he learned from his parents who were Jewish, traditional religious people, who somehow passed on knowledge to him that expanded in his adulthood. Soon the Freudian theories reflect the psychosexual phases fixed or not in the religious environment projected by his parents when he was also a child.

Repairing Man

In biblical theology spirit and soul are two distinct things, to be observed from an independent point of view, but interconnected by what one represents to the other. The ego (soul) is a voice that wants to do what is right, which opposes the voice of the Id, which wants to do whatever is right or wrong, as long as it offers intense pleasure.

The superego is something special, it is the eternity of God in man, even if the Oedipus complex was well observed or not in the phallic phase, since it is the motor of the psychic organization of the human being. Independent of class, economic or racial conditions, man is born with a common sense, that of wanting justice, peace and joy. But that is where the harmony between psychoanalysis and theology is found.

To be heard by someone

In the spiritual context, there is someone special who hears us (Isaiah^{59:1b}) and in the practical, personal context, the pastoral office always has a person to listen on behalf of God. When we are heard by someone, Freud says we are healed, just as we are cared for (Psalms^{18:6}).

When there is listening, the environment becomes transcendent, unusual, above the limits of human understanding, which allows the psychic to be healed by something superior and



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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unmovable. Geography here is not presumed, as were the miracles performed by Jesus in his earthly ministry (Matthew^{17:20}). Thus, psychoanalytic theories cannot determine the speed and intensity of a treatment, because this is something that is in the divine plan for each man.

What some people think about the use of psychoanalysis in the church:

1) To associate Psychology or Psychoanalysis with "pagan methods" is extremely incoherent. Specifically, Psychoanalysis is neither religious nor anti-religious; Psychology is science, and thus does not have a faith confession (...);

2) The Philosophical Basis of Psychoanalysis/Psychology - The criticism made about the theoretical foundations is true, however it is not an exclusive characteristic, but common in the areas of health sciences, exact and human sciences. To disqualify or demerit the relevance or benefits of Psychoanalysis/Psychology by such an argument would be the same argument that would apply to several areas of knowledge, because the secular world is like that, with philosophical bases that are distant or "indifferent" and sometimes to Christianity. A world where sciences, techniques and arts are "Christianized" or confessional is not real (at present, and I very much doubt that it ever will be). Governments are not theocratic, doctors are not Christian, medicines are not prayers, and even if food for the body does not satisfy man's hunger for God we need to buy food made by ungodly people and sold by ungodly people, otherwise we will die. In short, the implications of such an argument are endless. However, something needs to be said, even if the philosophical bases are not Christian, the practice of Psychoanalysis is not anti-Christian, as we can see in Freud's words, in correspondence with his friend Oskar Pfister (a Protestant pastor): "Psychoanalysis itself is neither religious nor anti-religious, but a non-partisan instrument which both the religious and the secular can make use of, provided it is only in the service of the liberation of the suffering. I am astonished that I myself have not remembered how great an aid the psychoanalytic method can provide to the healing of souls, but this must have been because a bad heretic like myself is far removed from that sphere of ideas." (Freud to Pfister, on 09/02/1909) [Letters between Freud & Pfister, a dialogue between psychoanalysis and the Christian faith, Ultimatum: 2009];



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3) Denies the existence of the soul - Psychoanalysis/Psychology does not deny the existence of the soul, on the contrary it brings since its etymology and history the concept of soul, some could say that it is precisely in the soul where we find the core of the studies of these two areas of knowledge. However, we need to recognize that the concept of soul is not the same as we find in Christianity. There is not one Psychology, but psychologies, and each of them has a peculiar way of understanding the complexity of the human being, and this also concerns the concept of the soul. Not even this could be taken as a derogatory point for Psychoanalysis or Psychology, which places itself as a science, since even in theology we will find distinct and/or different perspectives of the dimensions of the human being, some defend the trichotomy and others the dichotomy, and this directly concerns the concept of soul;

4) It doesn't deal with man's sin, but softens his suffering - The Psychoanalysis approach doesn't have a Christian proposal in itself, this is an undeniable fact; therefore, there is no treatment concerning sin in Psychoanalysis and Psychology (just as there isn't in other health knowledge areas, such as medicine, dentistry, physiotherapy, etc.). However, even if it doesn't have this proposal, aiming at the well being of a person, and taking care of his/her health is something good, and for this very reason, we can consider it as something praiseworthy for Christianity. Although it is not treated under the "sinful" terms, in therapy one of the elements analyzed by Psychoanalysis is guilt, and for this it is necessary to take a look at the patient's history. The act of listening to those who suffer and are distressed is not wrong, on the contrary. There are many more convergent elements in Psychoanalysis and Christianity (I mean the treatment, the care, the method intended to help someone, specifically in the mentioned issues...) than divergent ones, either directly or indirectly.

CONCLUSION

The most coherent and wise vocation of a human being is to help his neighbor!

To leave the past, the darkness, and open doors to a future is glorious with the psychoanalytic methods valid in the pastoral office, when the challenges are overcome, and the quality of life is improved for the patients, who somehow want an answer to their pain, their affliction, their anguish, and their fears.

To accept to contribute to the well being of the patient is to take off the weight of the chains that tie his soul, in his thoughts and in the depth of his unconscious. Knowing how to take advantage of the techniques of psychoanalysis to use them in the pastoral office is an



Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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important step in the practical enrichment of therapeutic listening, which provides and instrumentalizes the environment with noble and efficient resources in its totality, facing all adversity and risks of successful or unsuccessful treatments, when they embrace the transferences or the patient's resistances.

Knowing how to identify the groups to which the patient belongs will bring a range of possibilities in the treatment capable of satiating the existential vacuum of man, if well guided on dislodging reflexive behaviors of an unconscious linked to tradition said to be modern, which has accelerated the loss of precious referentials, at the very least confusing his identity.

Therapeutic listening in the pastoral office can fill these gaps, which progressively define the best in man, without ever abandoning faith in God, according to his belief.

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Multidisciplinary Scientific Journal of Biology, Pharmacy and Health

www.biofarma.med.br
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Bible reference tables used (NTLH - New Translation in the Language of Today)

Psalms 139:13 - You created every part of my body; you formed me in my mother's belly.

Genesis 4:7 - If you had done what is right, you would be smiling; but you have acted wrong, and so sin is at the door, waiting for you. It wants to overpower you, but you need to overcome it.

Galatians 5:19-21 - The things that human nature produces are well known. They are: sexual immorality, impurity, indecent actions, idol worship, witchcraft, enmity, strife, jealousy, anger, selfish ambition, disunity, divisions, envy, drunkenness, revelry, and other such things. I repeat what I have already said: those who do these things will not receive the Kingdom of God.

Genesis 3:10 - The man answered, "I heard your voice when you were walking in the garden, and I was afraid because I was naked. So I hid myself.

Luke 6:45 - The good person draws good from the storehouse of good things in his heart. And the bad person draws evil from his storehouse of bad things. For the mouth speaks what the heart is full of.

Matthew 6:21 - For where your riches are, there your heart will be.

I Corinthians 2:14 - But he who does not have the Spirit of God cannot receive the gifts that come from the Spirit, and indeed cannot even understand them. These truths are foolishness to such a person because the meaning of them can only be understood in a spiritual way.

Ecclesiastes 3:11 - God has set the right time for each thing. He has given us the desire to understand the things that have already happened and the things that are yet to happen, but He doesn't let us fully understand what He does.

Isaiah 59:1 - Do you think that the LORD has lost his power and cannot save us? Or do you think that he is deaf and cannot hear us?

Psalms 18:6 - In my despair I cried to the LORD and asked him to help me. From his temple in heaven the LORD heard my voice, he listened to my cry for help.

Matthew 17:20 - Jesus answered, "It was because you don't have enough faith. I tell you the truth, if you had faith, even as small as a mustard seed, you could say to this mountain, "Get out of here and go over there," and it would go. And you would have the power to do anything!



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