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Abstract: INTERPERSONAL RELATIONSHIPS (according to growth) IN THE BIBLICAL
CONCEPTION OF PERSONALITY

Biblical texts give great emphasis to the value of person, considering him as a unique and unrepeatable individual included in a various network of relationships. The whole plan of salvation, identified around the figure of Christ, results to be the act of love that God (that we find in His three dimensions of Father, Son and Holy Spirit) offers to humanity. This act is visible - according to these texts - in the creatures He created in His own image. Therefore they are worthy of an inexpressible love that assures justice as well as freedom, that is the right consequences for individual choices.

In this sense, it is very important to recognize the typology of personality, outlined in biblical texts during centuries, whether you interpret texts both from a historical, literary or poetic point of view. It is clear that we should formulate a model of a constructing identity capable of handling the anxieties of freedom (we want to recall here E. Fromm, 1941, *Escape from Freedom*) and capable also to discriminate between good and evil in different societies and eras, regardless of the concept of perfection. In fact, this prerogative is described as belonging to God and not to man, even if this should be the ideal model for the latter.

A model of a four-dimensions man turns out from this study: physical, psychic, intellectual, and finally spiritual. On one side, these four dimensions are all in full relationship to form a Self that is both unique and univocal as the concept of the Trinity about God; on the other side, they are forced to interact in an integrated way in order to build a personality in progress - quoting Fromm - that encourages life, that is a pathway of growth.

Therefore, this growth is inevitably conditioned by a series of interactions that must be "constructive" (other concept we must be thankful to the very layman Fromm).

Which are the dynamic models proposed by biblical texts in order to achieve a healthy and creative personality, oriented towards good and therefore worthy of Grace? Which is the relationship between Fromm's neo-Freudian psychoanalysis and biblical psychology? Which stimuli the psychology of religion can offer to psychotherapy? This paper aims to stimulate debates on these and other topics, as a contribution of psychology of religion to the very interesting theme for the Munich meeting.