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**GIACOMO DACQUINO -
PRECURSOR OF PASTORAL
PSYCHANALYSIS
IN THE ITALIAN SPACE**

**PHD THESIS
– summary –**

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GIACOMO DACQUINO – PRECURSOR OF THE PASTORAL PSYCHANALISES IN THE ITALIAN SPACE

Keywords: *pastoral theology, psychoteraphy, psychanalysis, pastoral activity, Giacomo Dacquino, religiosity, spirituality, conscious, under-conscious, inconscious, maturity, pastoral psychanalysis, symptom.*

SUMMARY

The work is structured in **5 chapters**, accompanied by a **Introduction** and ended with **conclusions**. The **bibliographic** sources are presented before the appendix that ends the work.

INTRODUCTION

Motivation of the choice of the research topic

The study of the work and activity of the Christian psychoanalyst¹ Giacomo Dacquino as a brand representative of pastoral psychoanalysis in Italy, was necessary in the context of the involvement of a growing number of Orthodox theologians in the study of this branch of psychoanalysis, the clinical and didactic experience safety an important source of information.

The importance and actuality topicality of the topic

The importance and the actuality of the theme lies in the contemporary sociocultural context, subject to an accentuated secularization on the one hand, and spiritual disorientation, on the other. This framework is complemented by an almost instinctive search for balance, and the Church must follow her mission as a doctor of souls. In the situation in which psychology, as a modern, relatively new science,² is equally

¹ By the phrase "Christian psychoanalyst" attributed to Giacomo Dacquino, it should not be understood that his psychotherapeutic activity and especially his psychoanalytic research are a priori positioned in the sphere of Christian psychoanalysis, because it would be inconsistent with reality. His sphere of analysis is much wider, and his preoccupations have no pastoral connotations, as in the case of Orthodox psychoanalysis. The attribute "Christian psychoanalyst" defines here the status of Giacomo Dacquino as a believer, a fact that will be shown throughout the work that it results from his writings, even if he is discreet in direct statements.

² The date of birth of psychology as a science is considered to be 1879, with the establishment in Leipzig by Wilhelm Wundt of the Laboratory of Experimental Psychology.

involved in the noble desideratum of spiritual thaumaturgy, with notable analytical results, Pastoral Theology in particular cannot afford to stay away from them. Therefore, a branch tangent to both spheres of concern, theological and psychological, called pastoral psychoanalysis, is outlined in the didactic space. Giacomo Dacquino is particularly interested in deepening this new concern, and through his studies, he manages to create a real bridge between theology and psychology.³ His work provides the person involved in pastoral care with thematic information of great importance.

The logic of the research topic in the area of the discipline Pastoral Theology

Giacomo Dacquino's psychoanalytic studies confirm the fact that *religiosity is a component element of the human psyche*, and justify the pastoral concerns manifested in the development and support of the phenomenon of religiosity in society.

On the other hand, it justifies *pastoral concerns regarding certain spiritual dysfunctions*, identified as psychological problems and by psychoanalysis.

In other words, the development of the theme proposed in this paper brings into discussion topics of pastoral interest with profound influences *on spirituality in general, but especially on the spiritual craft of confession*.

Finally, Dacquinian psychoanalysis confirms *the thaumaturgical character of virtues*, valuing attitudes distant or even stigmatized by contemporary society, such as accepting pain and loneliness, love, forgiveness, chastity, faith, prayer, oblativity, hope and more.

The scientific objectives assumed in the research

The general objective of this research is to *study the work of Giacomo Dacquino, as a researcher in the psychoanalytic and psychotherapeutic scientific space, as a provider of effective pastoral strategies harmonized with the discoveries of contemporary psychoanalysis and as a craftsman of its openness to religion and religiosity*.

³ Silvano Arieti, Giacomo Dacquino's mentor who guided him to deepen psychoanalysis, pertinently remarks that, through religiosity and psychoanalysis: "Dacquino manages to build a bridge between psychoanalysis and theology. The psychoanalyst is now able to cross this bridge in one direction, and the theologian in another. The reader, who is neither a psychoanalyst nor a theologian, will now cross this bridge easily, and repeatedly, and will be able to explore ever wider inner horizons." cf. Giacomo DACQUINO, *Religiosità e psicoanalisi. Introduzione alla psicologia e alla psicopatologia religiosa*, Editura SEI, Torino, 1980, p. 9.

The specific objectives are the following: *knowledge of the work and scientific activity of Giacomo Dacquino, identification in the Dacquinian work of the elements of psychoanalytic support of religious values, promotion of the relationship religiosity-psychoanalysis, and synthesis of pastoral principles and strategies, inspired by his therapeutic results.*

The current state of research

The relationship between Psychoanalysis and Theology, especially Pastoral Theology, has been analyzed by many Orthodox theologians of recent decades. Among them are Simeon Kraiopulos, Hierotheos Vlachos, Filothei Faros, Jean Claude Larchet, Yuri Zenco, Dmitri Avdeev, Konstantin Zorin and many others, positioned at the congruence of theology with psychoanalysis through what is generically called orthodox psychotherapy.⁴

In the field of Romanian Orthodox theology, Father Prof. Univ. Dr. Archimandrite Teofil Tia, head of the Department of Pastoral Theology at the Faculty of Orthodox Theology in Cluj-Napoca, has conducted a series of interdisciplinary studies on the relationship Theology - Psychology - Psychoanalysis, with notable results in dozens of volumes and thematic articles.

The personality and work of Giacomo Dacquino, however, have not been the subject of scientific research until now.

Research methodology

Regarding the research methodology approached during the preparation of the paper, it consists primarily in the *in-depth study of the work of Giacomo Dacquino*. Also, an important role was played by the *interviews and correspondence with him, consulting the works of Orthodox Psychotherapy, studying a series of works on the history of psychoanalysis, consulting the works of Pastoral Theology*, which expose the pastoral principles specific to Orthodoxy and ways to involve the priest. in the development of the spiritual skills of the believers, the *analysis and interpretation* of the data from the documentary sources and the bibliography related to the topic, as well as the realization of *a logical connection between the thematic elements of the research topic*.

⁴ The phrase belongs to Metropolitan Hierotheos Vlachos, who means "promoting the art of healing the soul through the teaching of the Holy Fathers." cf. Mitropolit Hierotheos VLACHOS, *Psihologia ezistențialistă și psihoterapia ortodoxă*, traducere din limba greacă de Nicușor Deciu, Editura Doxologia, Iași, 2011, p.9

The stakes of researching the work of Giacomo Dacquino and its impact on pastoral activity

This research has an impact on Orthodox Psychotherapy on the one hand, on people involved in pastoral care, on the other, and on the Faculty of Orthodox Theology, both through the information provided and through the introduction of Giacomo Dacquino among authors of pastoral psychoanalysis studies accessible to readers. of Romanian language in the sphere of orthodox psychotherapy.

CHAPTER I. GIACOMO DACQUINO, CHRISTIAN PSYCHIATRIST AND PSYCHANALIST

The first chapter of the paper contains two parts, one with biographical references and one detailing the psychoanalytic work of Giacomo Dacquino, exposed in twenty-one psychoanalytic volumes and hundreds of thematic articles. For the presentation of the biography I used three main sources: the references from the online environment, the interviews that Professor Dacquino gave me and the correspondence with him. The most important aspects of his life and teaching activity are detailed, from his birth in Bistagno - Alexandria province- on June 11, 1930, to his transition to the Lord on January 31, 2021. The most important moments of his life are related of Medicine and Surgery at the University of Turin, collaboration with Silvano Arieti⁵ at his clinic in New York and teaching, at important departments such as Psychology of Religiosity at the Theological Faculty of Turin, Affective Sexual Anthropology at the Pontifical Salesian University and the University of Turin. Psychosexology at the Faculty of Medicine and Surgery of the University of Pavia. A special place in this structural element of the paper is occupied by the interview that Professor Dacquino gave me in his office in Turin, on 15.11.2018.

The second part of the first chapter includes an exposition of Professor Dacquino's book, with an emphasis on the twenty-one volumes of psychoanalysis. The thematic content is highlighted as well as special aspects of the author's collaboration with various Italian and international publishing houses, between 1970 and 2017, respectively the first and last editorial appearance signed by Giacomo Dacquino. Thus, his vast work can be divided into three distinct periods, depending on the publishing house where the writings

⁵ Silvano Arieti was an Italian scientist of Jewish descent who worked most of his life in the United States. Famous in the world of medicine for his discoveries about schizophrenia, he is deeply concerned with psychiatry, neurology, psychology and psychoanalysis. His main theories, which outline his personality in the field, are related to psychodynamic care, psychotherapeutic technique based on the quality of the interpersonal relationship, or psychiatry based on the centrality of the inter-human relationship. (Cf. *Silvano Arieti* available online at: https://en.wikipedia.org/wiki/Silvano_Arieti, accessed at 17.01.2016).

appeared. The most important of these - taking into account the volume of Dacquian books published - is Mondadori, a Milanese publishing house founded in 1907. The period before Mondadori is marked by the appearance of the first 8 Dacquian works. The Mondadori period is characterized by the launch of extensive works with the theme of love as their common denominator. Finally, the post-Mondadori period, recently, includes only two works, the last of the twenty-one.

From a thematic point of view, Giacomo Dacquino's work pilots around psycho-affective maturation in all its aspects. I go through his analysis, broad issues such as religiosity, spirituality, sexology, secularism with its characteristics, family, aging, education and many, many more. Structurally, its volumes can be divided into three categories. The first is the theoretical volumes, which can be considered true textbooks of psychoanalysis, and includes the following sections: *Educazione psicoaffettiva (Psychoaffective Education)*, *Religiosità e psicoanalisi (Religiosity and psychoanalysis)*, *Vivere il piacere (Pleasure of pleasure)*, *Psicologia dell'automobilista motorist*, *Libertà di invecchiare (Freedom to grow old)* and *Guarire l'amore (Healing of love)*. A second category in Dacquino's works is represented by psychobiographical volumes, namely *Diario di un omosessuale (The Diary of a Homosexual)*, *Cartella F / 46. Diary of a neurosis (card F / 46. Journal of a neurosis)*, *Psychology of Don Bosco (Psychology of Don Bosco)* and *Psychology of Pope Francis (Psychology of Pope Francis)*.

A constant of Dacquino's work is his concern to make himself understood by all readers. Its intention is not to create a deeply scientific work, intended for professionals in the field of psychoanalysis, but to contribute to the psycho-affective maturation of the reader, in any sphere of society. "I wrote not as a clinic for other clinics, but as a human being for other human beings."⁶

CHAPTER II. THE RELIGIOUS PHENOMENON IN GIACOMO DACQUINO'S THOUGHT

The second chapter of the paper is structured in four subchapters. During them, a brief synthesis of the reporting of psychology to the religious phenomenon in the nineteenth and twentieth centuries, through prominent representatives such as William James, Gordon Allport, Gustav Jung, Sigmund Freud, Fromm - Reichmann Frieda, Viktor Frank, Arthur Jores, Eugène Minkowsky, Medard Boss, Ludwig Binswanger, Pierre Bovet, Antoine Vergote and others, to then express Dacquino's critical opinion on these reports.

⁶ Giacomo DACQUINO, *Libertà di invecchiare*, Editura SEI, Torino, 1992, p. 1.

Through his own theorizing of the religious phenomenon, Dacquino is among the natives, thus delimiting himself from Freud's theories on religion. Given the fact that in the psychoanalytic environment the germs of theorizing the religious phenomenon are located in the studies of Freud and Jung, Giacomo Dacquino explicitly positions his own ideas on this topic mainly compared to them. Thus, he proposes competently and argued, a new type of approach to the topic, not without identifying the mistakes made by the researchers who preceded him. In this sense, he advises his readers on the fact that religion should not be confused with religiosity, because sometimes they agree with each other, sometimes not. He finds that man lives continuously in the tension between conscious and unconscious, pleasure and duty, freedom and responsibility and that especially in contemporary multiethnic society there is a confusion between atheism and secularism respectively between religiosity and religion.⁷ *Religiosity*, he says, is an intrinsic phenomenon of the human being, which can differ from one person to another, depending on his psycho-affective maturity, the belief he has or not and his religious experience. Religion, on the other hand, is considered to be a phenomenon extrinsic to the personality, extrapsychic, generated by external factors, and corresponds to a community social institution characterized by a specific unitary belief in an absolute value. If religiosity is attached to the unconscious, religion is part of the conscious, and is materialized by voluntary adherence to a particular faith, to a ritual practice corresponding to it, and by recognizing a coordinating hierarchy.

A topic of utmost importance for understanding Dacquino's position on the religious phenomenon is the origin, structuring and evolution of religiosity in its maturation process. Thus, according to Dacquino, the origin of religiosity is identified in a religious availability of subconscious origin, which the child possesses from birth. Religiosity is then structured during the evolutionary stages, influenced by a multitude of intrapsychic and extrapsychic factors. Depending on their impact, religiosity can be immature, characterized by authoritarianism, egocentrism, imitativeness, anthropomorphism, emotion, magic, animism, ritualism, verbalism, utilitarianism, opportunism and superstition, or mature, when based on a mature psychological condition and it does not refer to believing or not believing, but to how one believes and how one does not believe.

In parallel with the analysis of religious maturity, Dacquino refers to spiritual maturity, and distinguishes between religiosity and spirituality, as the first refers to the

⁷IDEM, *Credere e amare*, Editura Mondadori, Milano, 2000, p. 8.

relationship with the divine world while the second defines the spirit as an immaterial principle, distinct from matter.

CHAPTER III. SPIRITUAL PATHOLOGY AND TUMATURGY IN THE PSYCHANALYTICAL PRACTICE OF GIACOMO DACQUINO

A special focus of Giacomo Dacquino's psychoanalytic studies is directed on religious psychopathologies. In general, they can be divided according to the object into three categories: religious pathologies of the relationship with God,⁸ with the self and with the neighbor.

In the first category, Dacquino analyzes a series of religious neuroses that he attributes to the Oedipus complex,⁹ and defines them according to content: *narcissistic religiosity, dependent religiosity, gratifying religiosity, substitute religiosity, fear religiosity, masochistic religiosity, hypomanic religiosity, obsessive religiosity, neurotic atheism, and neurotic religious conversion.*

It is important to emphasize that by the phrase religious neurosis Dacquino does not intend to say that religiosity itself would be pathological, categorically delimiting itself from Freud's theories on religion. He emphasizes in this sense that “the religious aspect is not the cause but only the consequence of the mental illness and the connection between religion and psychopathy is only accidental. It is necessary to specify that despite the fact that the psychoneurotic almost always has an immature religiosity, one can still find in him, an authentic faith.”¹⁰ Directly, referring to the terminology, Dacquino considers that it would be appropriate to replace the phrase religious neurosis with the expression religious dimension of psychoneurosis “either because any psychopathology also concerns religiosity, or to avoid any ambiguity to attribute a pathological character to religious in itself.”¹¹

The religious pathologies of the relationship with the self are included by Dacquino in the sphere of pathological pleasures. *Homosexuality, autoeroticism, intersexuality, transsexuality, gender identity, prostitution, narcissism, gambling and secularized*

⁸ To understand the "self" in this context as a reflexive pronoun, not as a psychic instance.

⁹ The Oedipus complex is the specific theme of Freudian psychoanalysis, which defines the relationship that any child between the ages of 3 and 6, lives with their parents. It is about a strong affective-sexual attachment to the parent of the opposite sex, accompanied by a feeling of rivalry and even hatred, mixed with fear, towards the parent of the same sex. https://ro.wikipedia.org/wiki/Complexul_Oedip, accessed 12. 04. 2021.

¹⁰ Giacomo DACQUINO, *Religiosità e psicoanalisi. Introduzione alla psicologia e alla psicopatologia religiosa*, Editura SEI, Torino, 1980, p. 145).

¹¹ *Ibidem*, p. 148.

materialism are analyzed in turn by the Turin professor, based on therapeutic experience, throughout a series of thematic volumes in which he exemplifies through clinical cases, religious pathologies of the relationship with the self.

Given that Giacomo Dacquino's main psychoanalytic concern is related to human affectivity, the relationships built on it and its proper functioning, most communication problems, resulting from his therapy, are related to mature or immature manifestations of love. Thus, various aspects of the affective manifestations in the contemporary society are included among the analyzed issues. The most important of these are related to the functioning of intra-family relationships, such as *formalization of marriage, cohabitation, cohabitation or divorce*, and the validity of innovative social choices in the field of what is called bioethics, such as *artificial insemination, contraception and abortion*. All these are set out in the last part of chapter three of this thesis.

CHAPTER IV. HEALING TECHNIQUES IN THE FRAMEWORK OF RELIGIOUS PATHOLOGIES

Chapter IV contains Dacquino's therapeutic proposals for solving psychological problems with manifestations in the sphere of religiosity. In general, the lines indicated by Dacquino are two: healing through education and healing through the practice of virtue.

Healing through education also has two directions to follow: the education of psychoaffectivity and the education of psychosexuality, both taking place in a family and social environment. Dacquino analyzes both family and social education, identifying a number of positive and negative aspects. If in both cases, the foundation of education must be love, Dacquino warns that the true education in love is education in psychological freedom, and this corresponds to the lack of internal neurotic constraints.¹² That is why in any educational community, family, school or Church, the relationship must not be marked by exaggerated bureaucracy and authoritarianism, because the abuse of power destroys emotional relationships and gives rise to aggressive reactions.

Dacquino shows accentuated preoccupations in the field of psychosexuality education, analyzing in wide spaces all the functions of human sexuality: *hedonistic, procreative, identifying and relational*. For the good integration of these functions, however, Dacquino believes that there is a need for an education of sexuality, for which they are responsible as in the case of psycho-affective, both family and society, through its

¹²Giacomo DACQUINO, *Psicologia di don Bosco*, Editura SEI, Torino, 1988, p. 148.

educational institutions, such as school or church, emphasizing repeatedly that in this type of education one must distinguish between sexuality and genitality because “a good sexuality is lived with the mind, with the body and with the heart. It is not equivalent only to satisfied lust, because it is the difference between love and sex, between *sexuality and genitality*. Love is an art, because it is the daughter of the unconscious, it is a private, non-community psychological state. Sexuality is humanity, that is, the union of two people with their biological and mental problems; *genitality is an organic*, instinctive fact and therefore can be community. Sexuality without affectivity is therefore genitality.”¹³

The second line indicated by Dacquino for achieving psycho-affective and religious maturity is living in virtue manifested in various forms such as *acceptance of pain and loneliness, love, forgiveness, prayer, chastity, freedom, faith, oblativity, sincerity, serenity and hope*.

CHAPTER V. METHODOLOGY FOR MAKING THE MEETING BETWEEN THEOLOGY AND PSYCHANALYSIS

The first part of the chapter presents the results of Dacquinian research on the relationship between psychoneurosis and mystical phenomena, and their correct identification. In Dacquino's opinion, “it is necessary to distinguish between the religious background symptoms of psychoneurotics, and the authentic manifestations from which the great mystics of the Christian tradition were born. In the hagiographic literature we find examples of telepathy, levitation, bilocation, stigmas, xenoglossia, luminosity, odorous emanations, incorruptibility of the body after death. In some cases, these phenomena can be scientifically explained, but in many others there is still no explanation beyond superior intervention. We must therefore conclude that these are phenomena that transcend natural laws, and that the more inexplicable they are, the more impossible they are to deny.”¹⁴ In this way, phenomena such as *visionaryism and premonition, real and false miracles, witchcraft, and demonopathy* are analyzed, as well as pathologized feelings such as *thanatophobia and hypochondria*.

The second part of the chapter offers psychoanalytic solutions for solving religious problems with pathological connotations. Operating therapeutically in the sphere of religious neuroses and psychoses, Dacquino shares with the reader through his works, his

¹³IDEM, *Che cos'è l'amore. L'affetto e la sessualità nel rapporto di coppia*, Editura Mondadori, Milano, 1994, p. 224

¹⁴*Ibidem*.

vast experience in the psychotherapy of religious psychopathology. The operating model he uses is supported by Freud's theory of intrapsychic dynamics. In contrast, however, with regard to psychoneurosis, Dacquino argues that it is not religious life that causes psychoneurosis, but the psychoneurotic is the one who provides his psychopathology with important religious content, channeling his own mental dysfunctions to religion, which thus becomes a narrow expression of its pathologies. In this way, the psychoneurotic's religiosity will always be immature, because his psychological immaturity prevents him from acquiring a mature religiosity.

The last subchapter of the paper highlights the relationship between Pastoral Theology and Psychoanalysis in the work of Giacomo Dacquino. The basic idea from which his theories on the binomial theology - psychology start is that the psychological sciences only manage to know the mental origins of religious and spiritual needs, limiting themselves to the perception of earthly reality. But ultra-earthly motivations, such as God or faith, cannot be explained. Science will never be able to prove the existence of God, nor to confirm its non-existence, for the simple fact that divinity is transcendent and science immanent.¹⁵

The relationship of Pastoral Theology with Classical Psychoanalysis is exposed by Dacquino on two levels: psychoanalysis - pastoral care and psychoanalysis - confession, both synthesized in this part of the paper. Regarding the relationship between psychoanalysis and pastoral care, the essence of Dacquini's theories is outlined by the reasoning that in pastoral care the dynamics of the human subconscious must be taken into account in order to understand the various attitudes of the person. For this it is necessary for the person involved in pastoral care to be psychologically mature because otherwise, even unconsciously and involuntarily, he will have a conflicting pastoral behavior that instead of offering help to the believer, will create confusion and aggravate the situation.

Dacquini's theories on the relationship between psychoanalysis and confession, in turn, are set out in the last part of the paper. It should be noted that Dacquino, as one who comes from a strong Catholic environment marked by catechetical and social activities supported by volunteering, clearly distinguishes between pastoral care and spirituality. Pastoral care can be supported by anyone involved in the process of catechesis or social assistance in the church environment, while spirituality is closely **linked to confession**. Regarding this, based on the psychotherapy-confession dialogue, Dacquino develops the idea that the psychoanalyst and the confessor priest have different roles in the relationship

¹⁵*Ibidem*, p. 98.

with their interlocutor. The first specializes in the dynamics of the subconscious, having a therapeutic function, while the second secretly mediates between man and God. The first has the role of collaborating with the patient for his psychic healing, the second is meant as a spiritual guide for the Christian who confesses his sins. The psychoanalyst deals with unconscious states of guilt, pathological states whose origin the patient cannot identify, while the confessor priest deals with the conscious feeling of guilt, whose origins are identified by the penitent. This difference in roles, operative lines and even object, is fundamental so as not to confuse psychoanalysis with sacramental confession. "*Whoever wrote that confession is the psychoanalyst of God or that confession is the psychoanalysis of the poor while psychoanalysis is the confession of the rich, made erroneous statements, because psychoanalytic analysis is not really a secular version of confession, much less confession a more spiritual therapeutic session.*"¹⁶ The main idea that emerges from the Dacquino study on the theology-psychoanalysis relationship, respectively confessor-psychoanalyst, is that the distinction between symptom and sin, between patient and penitent, between sinner and psychoneurotic must be made very clearly, in order to avoid confusing crises. psychoneurotic, with the spiritual ones. Precisely for the success of this approach, Dacquino thinks, and in order not to be confused with pastoral care and the psychotherapeutic relationship, a religious psychology is possible, even necessary, for the study of man's relationship with the sacred, ie man's attitude towards God, and a psychology. pastoral care to deal with the psychological problems faced by those who carry out a pastoral activity.

CONCLUSIONS

The research of Giacomo Dacquino's personality, of his work and activity in the field of psychoanalysis and psychotherapy, generates a whole series of conclusions whose content is of major interest for Pastoral Theology.

First of all, Dacquino achieves a necessary conciliation between *Psychoanalysis and Theology, through the detailed study of religion and religiosity, which he values from a psychological perspective.*

Another pastoral benefit resulting from the research of Dacquino's work is the fact that it supports and demonstrates the positive aspect of virtue, through *therapeutic influences on the human psyche.*

¹⁶*Ibidem*, p. 290.

In the contemporary socio-cultural context, the pastoral efforts of clergy and catechists are constantly blocked by educational liberalism, especially in terms of sexuality. *Giacomo Dacquino's psychoanalysis offers in this sense a whole series of information that can constitute solid arguments in the pastoral struggle with this educational liberalism.* Dacquino supports psychosexual education but under certain conditions related to the psycho-affective maturity of the educator and the nature of the information provided, which must be related to sexuality, not sex and genitality.¹⁷

In the writings of Giacomo Dacquino one can identify two spheres with information of pastoral interest, which give special value to his work, from the perspective of its pastoral applicability. *On the one hand*, are those psychoanalytic findings expressed beyond the intention of establishing an interdisciplinary relationship, psychoanalysis - theology, but which can be used in pastoral care because it argues with psychoanalytic information some pastoral theories. *On the other hand*, there is the information brought directly by Dacquino's preoccupations on the relationship between Psychoanalysis and Theology in the area of interference between them. Dacquino is very concerned about the relationship Psychoanalysis - Theology, not only from the perspective of his own faith, or from a passion generated by it subjectively.¹⁸ His interdisciplinary approach is objective, and is based on the conviction - born from the experience of psychotherapist and psychoanalyst- that religiosity is a component part of the human psyche, present in both believers and non-believers,¹⁹ which influences the psycho-affective maturity.

In the same spirit of direct interdisciplinary concern, Dacquino intervenes concretely on the relationship between psychoanalysis and spirituality, respectively psychoanalysis and confession.²⁰ Although there are affinities between them, the

¹⁷ Dacquino's entire work revolves around the theme of love. Eros and Thanatos as component parts of the Self -according to the paradigm of Freudian psychoanalysis- (Cf. *Religiosità e psicoanalisi. Introduzione alla psicologia e alla psicopatologia religiosa*, Editura SEI, Torino, 1980, p. 44) are the basic topics on which the whole research is based. dacquinian. In the sphere of Eros, the process of sublimation and all its phases, from genitality to mature sexuality, are carefully analyzed throughout his work, and the main idea is that psychological maturity and serenity can not be achieved in the absence of mature sexuality, manifested relational or cast.

¹⁸ One of his worries is to emphasize the importance of detaching the psychoanalyst from the specific belief of the person being analyzed, because it is not religion but religiosity that must be studied by the psychoanalyst. (Cf. *Religiosità e psicoanalisi. Introduzione alla psicologia e alla psicopatologia religiosa*, Editura SEI, Torino, 1980, p. 270).

¹⁹ In *Religiosità e psicoanalisi*, he constantly argues that themes with religious or anti-religious content are found in every person analyzed. (Cf. *Religiosità e psicoanalisi. Introduzione alla psicologia e alla psicopatologia religiosa*, Editura SEI, Torino, 1980, p. 270).

²⁰ Dacquino distinguishes between spiritual healing and confession. By spiritual healing means that part of the pastoral activity carried out outside the Holy Sacrament of Confession, which has as its objective not the forgiveness of sins but the guidance of the believer on the right path of faith. I considered as a linguistic

purposes are diverse. Psychoanalysis aims at the psychoaffective maturation of man, while spirituality, its religious maturation in a supernatural dimension, as a perspective of salvation.

Through all these approaches of direct or indirect pastoral interest, Dacquino outlines a decent self-portrait of a supporter of religious values and a pacifist activist of the relationship Psychoanalysis - Theology, increasingly present in contemporary society.

APPENDIX

The paper ends with a series of appendices that reflect the psychoanalytic activity of Giacomo Dacquino. These are, in order: covers of Dacquini's works in various editions, autographs on various works, photographs of television appearances at conferences and shows, various photographs of his work, and photocopies of articles in magazines.

correspondent of the phrase “spiritual cure” the Romanian noun “spirituality”, in the sense of spiritual guidance beyond confession.

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VI. ARHIVA PERSONALĂ:

a. Interviuri:

Interviu cu Giacomo Dacquino, realizat la Torino, în data de 15.11.2018, arhiva personală.

b. Înregistrări video:

Înregistrare video cu Giacomo Dacquino din data de 15.11.2018, realizată în localitatea Torino.