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Narrative aspect of influence of evangelistic sermon on Christ on origin and development of biblical psychology

The author considers the influence of evangelistic sermon on Christ on origin and development of biblical psychology. The narrative aspect of phenomenon was discovered and it facilitates the appeal towards spiritual constructs of Christ personality and compare them with periods existing in the history of psychology

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Unquestionable fact of influence of Christianity in its European variant on understanding of personal approach to a person becomes obvious to humanists and not only of religious orientation. Meanwhile, this statement being considered as the axiom somewhat limits any concrete definition of empirical researches in this direction. As the aim we put an examination of cultural and historical dynamic of influence of evangelistic sermon on Christ on origin and development of biblical psychology. Breadth of the problem we concretize in object and subject. As the object there served biblical, theological, philosophical and scientific texts, including psychological texts. There a character of genre is guessed, from folklore of the early evangelistic literature, apocryphas to philosophical and rhetorical and scientifically empirical genre. As the subject we have selected the narrative image of the personality of Jesus Christ as it exists in evangelistic sermon and as later on, appearing in the form of initial elements of dictionary of biblical psychology in the complex of sources of the period between I century and the beginning of IV century, develops in the complex of sources of the period between XIX and the beginning XXI centuries. Now the narrative approach to the sermon on Our Savior is admitted by theologians and psychologists. It allows us to fix transformation of thinking of an individual within the limits of a narratological resource where cultural and historical dynamics of model constructing of personality of Jesus Christ as the ideal, nonideal, historical, mythological and also psychological personality is reflected.

In our terminology it means to realize one of empirical aims of research, that is construction of ontological typology of evangelistic narrative in view of concept of written mentality of personality of V.A. Shkuratov and narradigmal regularity of development of individual narratives developed within it [1]. However, before coming to such conclusion it was made a description of scientific and religious comparisons in contemporary science. In our opinion in conformity with psychology there are four of them. 1. Value - free objectivistic science doesn't come into contact with religion directly. In native psychology such example is given in carefully and correctly con-



structured work «Psychology of sense» by D.A. Leontyev where the author managed to avoid any mention of religious contents even in theological works. He defined one of the mechanisms of generation of senses as the process of identification. "Comprehension of self by orthodox, for example ..., puts the person face to face with the system of senses produced by corresponding social group" [2, p. 135]. 2. Secular discipline of psychology of religious person describes its subject in terms of objective measurements, for example, religious activity, as psychological construct which is based on four types of religious motivating [3, p. 65]. 3. Non-confessional interpretations try to use the concept of spirituality as the bridge between two, it would seem no joinable, coasts. On the one hand they "overcome" the Old Testament concreteness of Spirit as the breath of the God (Genesis, 2, 7), the theological dogmatics of Spirit Sacred as the persons of Trinity; on the other hand the transcendental component of sense of space consciousness (A. Maslow) or aspirations for sacrificing oneself for the sake of others (E. Fromm) is increased. In native psychology they are inclined to identify spirituality with values of culture and creativity (A.A. Dergatch, E.V. Sokolov). 4. In confessionally oriented science we have made comparison of orthodox (L.F. Shehovtsova, F. Vasilyuk), catholic (Z. Danielu, J. Martinetti) and protestant (L. Stanton, R. Bultman) strategies in psychology.

Psychography of Jesus Christ definitely but ambiguously depends on the strategies that we have represented. According to the criteria of truth in definition of his personality three main models were noted (orthodox – ecumenical councils; historical – E. Renan; mythological – R. Bultman). Opinion of E. Renan and B. Bauer of fictionally narrative character of our knowledge of Jesus Christ has allowed us to define the evangelistic narrative as the object of research and to analyze its structure, basing on narratological (G. Potter, M. Waterell), social and constructive (G. Brunner, K. Gergen), narrative and semiotic (H. Hermans, M. Bal), religious and philosophical (L.I. Vasilenko), historical (K. Armstrong), theological (I. Rattsinger, O. Antonini, S. Gondetsky) works.

Empirically it has been revealed the narrative aspect of the evangelistic sermon on Christ in four texts of gospels (Mark, Matthew, Luke, John) and regularity of occurrence of initial elements of the thesaurus of biblical psychology in prescientific period of history of psychology under influence of the sermon (Clement Roman, Tertullian, Clement Alexandria). Concrete definition of the personality of Christ is achieved due to attempts of structuring it, as consisting of heaven and human nature (Origen). A Council of 325 year textually narrows psychologization of the ideal personality up to a "Godman" symbol which getting the official status of a church dogma for divinity loses the psychological nuances.

Scientific centrism of 17th century forms regularity of differentiation of religious idea in separate areas of scientific knowledge, including psychological, by returning to evangelistic narrative the status of object of research. Psychohistory of the evangelistic narradigm is situated in the system of developed tendencies of hermeneutic development which were determined by the history of philosophical hermeneutics (M. Luter, E. Rotterdamsky, F. Shleiermaher, V. Diltey). Besides, liberalistic requirements



of adapting of religious ideas to modern culture were leading in Christian idea of XIX-XX centuries. By century interest to the personality of Jesus as the person was connected with occurrence of image of the person in European culture. There appeared an artificial figure of "historical Jesus" as perfect person, teacher of morals; divine force of the world operated in him. The sin starts to be interpreted as morbidity, ignorance, therefore, from affair of rescue religion turns to therapy, as means of moral education. In the middle of XIX century studying of the heaven and human sample of human nature within the limits of unconscious (anbewusste) and conscious (bewusste) demanded understanding of nature of the Godman (F.D. Delich). In second half of XIX century with appearance of F. Nitsche's doctrine the person of Christ was defined in terms of pathology and degeneration (H. Werner). From the end of XIX century an adaptation of categorical apparatus of psychology to problems of hermeneutic in western theology takes place. Change of scientific and religious idea of the person in humanism and psychoanalysis caused by two world wars promoted usage of evangelistic narration (Z. Freud, K. Jung, E. Fromm, S. Sneyders, etc.). In eastern sacral tradition the maximum canonicity of Orthodox Church on background of ideology of atheism, the influence of the sermon on Christ transferred traditions in sphere of Russian literature (F.M. Dostoevsky, I.S. Turgenev). Being activated as much as possible in pre-revolutionary Russia, this type carried out certain mediatorial functions in mastering humanitarian attributes of the evangelistic narradigm, causing enthusiastic responses all over the world.

The Literature

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