

**Mario Aletti** was born in Varese (Italy) in 1946 and trained both as a psychologist and psychoanalyst. He has been running a private practice in his home town for the last four decades. He has taught Dynamic Psychology and Psychology of Religion for forty years, first at the Salesian University in Rome and then at the University of Pavia (Faculty of Medicine), and, since the mid-1980s, at the Catholic University and the Northern Italian Theological Faculty, both in Milan. A founding member and president of the Italian Society for the Psychology of Religion from 1995 to 2000, he is now its Honorary Member and editor-in-chief of the *Psicologia della Religione-news*, which he founded in 1995. He has organised the annual conferences of the Società Italiana di Psicologia della Religione (SIPR) and edited their proceedings in the series *Psicologia della Religione* (Centro Scientifico Editore).

Internationally known among the leading experts in the discipline, from 2006 to 2015, Professor Aletti served as a member of the Board of the International Association for the Psychology of Religion (IAPR), chairing its world congress in Bari (2011). He is also a member of the APA-American Psychological Association Div. 36, Society for the Psychology of Religion and Spirituality and a fellow of the International Society for Science & Religion (ISSR) (Cambridge, UK). He is a member of the editorial board of the *International Journal for the Psychology of Religion* as well as the *Archiv für Religionspsychologie/Archive for the Psychology of Religion*.

Prof. Aletti has published about one hundred articles in international scientific journals and several volumes. His earliest book was the very first Italian handbook in this discipline, *Psicologia della Religione* (with G. Milanesi, 1973), followed by the *Psicologia, Psicoanalisi e Religione. Studi e Ricerche* (Dehoniane, 1992), then *Percorsi di Psicologia della religione alla Luce della Psicoanalisi* (Aracne, 2010) and *Preti Pedofili?. La questione degli abusi sessuali nella Chiesa* (Cittadella, 2011). He recently presented, in a new clarifying light, the works of one of the founding fathers of the psychology of religion, *Théodore Flournoy, la psicologia della religione. Principi, ricerche, prospettive* (Frano Angel, 2021).

Among his most recent contributions as part of collected works, are: "Psicologia, persona, religione. Una prospettiva psicomica", in M. Caputo (Ed.), *Oltre i "paradigmi del sospetto"? Religiosità e scienze umane*, (Franco Angeli, 2018); "Psicologia della religione", in G. Filoramo, M. C. Giorda, & N. Spineto (eds.), *Manuale di Scienze della religione* (Morcelliana, 2019); "Psicologia/Psicoanalisi/Teologia", in *Nuovo Dizionario Teologico Interdisciplinare* (Dehoniane, 2020), and "Ripartire da Vergote: che cosa è la psicologia della religione. Prefazione". In P. Varasio, *La psicologia della religione in Antoine Vergote* (Glossa, 2022). In the psychoanalytic field, as well as his clinical contributions, Prof. Aletti has published essays on Freud, Winnicott, Vergote, Rizzuto and Lou Andreas Salomé. Among the most recent ones, there are: "Percorsi dell'Oltre. Erotismo, arte e religione in Lou Salomé", in A. Cusin et al (Eds), *Oltre. Il senso di Infinito a partire dal "Sentimento Oceanico"* (Alpes, 2018); and "Religione e fede tra percorsi e derive: una prospettiva winnicottiana", in L. Fattori, & G. Vandì (Eds.), *Derive della fede* (Guaraldi, 2019); "Becoming a believer, becoming an unbeliever. The contribution of Ana-María Rizzuto to the psychology of religion in the light of clinical practice", in M. J. Reineke & D. M. Goodman (Eds.), *Ana-María Rizzuto and the psychoanalysis of religion. The road to the living God*. (Rowman & Littlefield, 2017).

Prof. Aletti emphasises the specificity of his epistemological and methodological approach in the essay "My concern with psychology of religion: defending psychology, respecting religion," in J. A. Belzen (Ed.), *Psychology of Religion: Autobiographical Accounts* (Springer, 2012). He considers religiosity as a psychic phenomenon of paramount relevance for the believer, regardless of the truth of the content of beliefs. He continually investigates the psychodynamic foundation of religiosity in the affective dimensions of 'lack' and 'desire'. In addition to psychoanalytic interpretation, other approaches that have derived from neuropsychology, cultural psychology, and attachment theory are also part of Prof. Aletti's contribution. His studies and research also include other noteworthy topics: the relationships between the person's orthogenesis and religious identity, rituals and liturgy, guilt and forgiveness, mysticism and sectarian visionaries, and fundamentalism versus religious pluralism.