

# The Journal of Psychological Studies

Science, Philosophy and Religion

## The Challenges of Modern Society

In today's intellectual knowledge, as much as the human mind wonders about life, it is challenging to find appropriate answers to grasp its full meaning and significance.

Joanna de Ângelis, in the book *Jesus and Actuality* points out that "the actuality of Jesus' thought

of gauging values - material and spiritual - offered an excellent opportunity for mental awakening with regard to life and the consequent living experience in an atmosphere of intimate harmony, with an identification between the possibilities and the existential circumstances".

In the book *LIFE: Challenges and Solutions*, Joanna de Ângelis clarifies, "regarding human life itself, we detect its genesis in the Divine Psychism, which conceived it and inspires it, providing it with the energy from which it is nourished, which propels it towards growth through the different reincarnations of the immortal Spirit..."

Living is a sublime challenge, and to carry it out with wisdom is a blessedness which is available to anyone who resolutely decides to go forward, to overcome

himself and to reach closeness with God...

All the proposals and solutions to life's existential challenges depend on each person, their effort, perseverance and trusting action."

Materialism continues to be the great inhibitor of the potentialities of the human spirit, by stimulating in the individual selfishness and pride, causes of all the afflictions, perturbations existing in modern society. Therefore, we live a turbulent social moment, of lack of ethics, of disrespect, of lies, spreading hatred, falsehood; reflecting the immaturity, insecurity of individuals, who are reluctant to work for the Social Good.

The lie must be fought with the

Universal truth, due to the moral damage it stimulates, leading to gossip, slander, among other psychological and ethical disorders in social behaviour, resulting in irresponsibility, violence. Rollo May, in the book *The Man in Search of Himself*, says that "the loss of the effectiveness of language... is a symptom of a troubled age." Whereas, Léon Denis says that "honesty is the essence of the moral person."

It is fundamental to spread education based on the ethics of love, announced by Jesus, where the great commandment of Life is clarified: to love. To love oneself, others and God.

In the promotion of values focused on the experience of humility, respect, tolerance, affection... it will be possible to build a more human world and to live fraternally, which means to live in cooperation. Cooperation is an ethical attitude in the new paradigm of coexistence. To cooperate is to break with competitive individualism, allowing the blossoming of more humanized and solidary relationships.

Considering the immortality of the being, Allan Kardec, in the book *Posthumous Works*, clarifies that, "solidarity is a true social bond, not only of the present but also in relation to the past and the future." Solidarity is an inner commitment assumed freely and spontaneously, expressing itself in affection. "Men cannot be happy, if they do not live in peace, that is, if a feeling of benevolence, indulgence and reciprocal complacency does not animate them."

A loving attitude overcomes intransigence and respects the coexistence of different races, beliefs, cultures, and knowledge. Peace in the world depends on the peace of everyone!

**Evânise M Zwirtes**

**Transpersonal Psychotherapist**



surprises the most sceptic scholars of the human problematic, always complex and challenging...

Roberto Assagioli, with his psychosynthesis, has penetrated into the causes of illnesses, relying on the transpersonal reality of the being as their triggering factor.

Groff, relating the mind to the brain ... confronts the immortal being as the agent of numerous psychopathologies.

Melanie Klein and Carl Johnson, of Freudian basis, propose therapies for schizophrenics based on love, charity and Christian forgiveness as being the most effective, although they recognise themselves as not being religious...

Jesus' outstanding personality identified with God, in His proposal

### Commitment to the collective good

For goodness to become an irresistible force capable of profound change, we need to believe in it. Otherwise, it will only be an unproductive belief.

On one occasion, a wealthy businessman contacted Chico Xavier because he needed some guidance. Since they were friends and enjoyed a certain closeness, the visitor felt free to say that he had been discouraged and sad. Apparently,

Rivers do not drink their own water; trees do not eat their own fruit. The sun does not shine for itself, and flowers do not spread their fragrance for themselves. To live for others is a rule of nature.

The lack of perspective and life goals, together with selfish indifference, block any true and important change towards the collective good, feeding the unhappiness

that spreads disease and pain.

The practice of good creates an internal environment so that you become immune to sadness and Depression. The search for the legitimate joy in the practice of good, the true faith, the liberating tolerance and the humility are attitudes that will make you a better creature, because these are the true antidotes against suicide and madness.

The state of good mood and pleasurable activities, such as dancing, singing, doing good to yourself and others, exercising and being with friends, secrete hormones that carry peace. Therefore, do not pollute the world with your grumpiness, clean the dirt from your soul with hope. There are no more effective antidotes to keep sadness away.

It is great when you see someone happy, but it is much better when the other person is happy because of you.

Live for the collective, believe in the good.

**Davidson Lemela**

*Neuropsychologist*

### Ethical autonomy

Since Ancient Philosophy, as well as religions, we see attempts to establish principles and values to guide human behaviour. Ethics, as defined by some philosophers, is the set of these values and principles, and morality is the practical exercise, what we materialise as behaviour in everyday life. Bringing with it the ability to discern between "good and evil", the human being is considered the "only ethical animal".

Nevertheless, observing the crises of ethical order that are spreading all over the planet, becoming evident in institutions and collectivities, in poverty and misery, in the innumerable wars of extermination and in intolerance at various levels, among other manifestations, it can be seen that we have a lot to evolve in order to reach a degree of ethical autonomy, when values are so deeply rooted in individuals that coercive measures are unnecessary for harmonious living in society.

It happens that ethical conscience is not something that comes ready-made, it needs to be exercised and improved through one's own commitment. This can only be achieved through self-knowledge, which, as Joanna de Ângelis says, "provides the acquisition of values that enable one to have a sense of freedom in choosing the experiences he should live.

Questions such as: "Do I want?", "Can I?", "What will be the consequences, personal and collective?", "Should I?", "Is this the Moment?", among others, help to assess the impact of our choices, establishing an important exercise for ethical autonomy.

**Cláudio Sinoti**

*Junian Therapist*



there was no justification for feeling this way. He had a loving family, respectful children and a stable financial life, but that feeling of emptiness persisted, despite everything.

Chico, with his luminous gaze, penetrated deep into the soul of his companion and said: what you lack is the joy of others. It could be that the man was an honest businessman, a good father, a caring and faithful husband. However, as Chico explained, that is not enough. We need to do more and not just our obligation or duty. Good is a dynamic attitude that demands action, because to do evil it is enough to do nothing or only one's duty.

Remembering Pope Francis' phrase:



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### Trust in Change

"Trust in your efforts and in Divine Providence, which is always vigilant and ready to help all those who entrust themselves to it. So advises the Spirit Joanna de Ângelis, in the first chapter of her book "Vida Plena" (Full Life), psychographed by the medium Divaldo Franco.

Every change requires personal effort, combined with God's plans!

It is a great challenge to identify the potentialities of the being, the levers of the soul to propel progress and achieve the long-awaited and dreamed happiness, exercising faith in oneself and in the Greater Father!

There is no room for weakening or procrastination. Unfortunate behaviours that are repeated generate unwanted consequences that multiply.

"Every time you make a mistake, smile and repeat the experience. Learning requires repetition, to become fixed in the delicate and complex panels of the struggling Spirit", says the Benefactress, in her newest book "Mundo Regenerado" (Regenerated World).

Repeat, but not in the same way! For new results, new causes are indispensable.

Every change requires renewed attitude and confidence! Determination and perseverance will be exponents of collaboration for the success of the undertaking, and indispensable characteristics of the struggle and overcoming in relation to oneself.

To decide for transformation is to take firm steps that will determine one's own regeneration.

Therefore, when faced with life's obstacles, he prays and follows through. He fills his heart with faith, trusting in the power of modifying action that he possesses, linked to the Divine Mercy that never ceases.

**Lusiane Bahia**

**Lawyer**



### Resilience in the emerging society

The collective shadow that emerges from the psychosphere we inhabit expresses itself in the low maturity of the moral sense. The existential logic of this level of individual and collective maturity relates to life from an experience of enjoy-

image of itself, shrunken of the spiritual values which characterise its immaturity of moral sense.

Resilience, the level of awakened consciousness proposed by Jesus, expresses itself in a capacity to understand the spiritual



ment and exaltation as a compensatory process of denial of pain, paralyzing the self-encounter and guaranteeing a momentary escape from oneself. This hedonistic logic believes that pain must be avoided, avoided not by the conquest of real values based on love that make it an election, characteristic of self-encounter, but rather as an escape from a pain that, in the divine economy, has no purpose, and is nothing but an interruption of moments of enjoyment and pleasure that characterise an instinctive consciousness.

In this instinctive automatic logic, the escape mechanisms of the ego come into action to guarantee the evasion of the Soul from the movement of self-encounter and awakening. Once one wishes to amputate pain from the logic of life, pain, the universal mechanism of evolution of existence, returns before the failure of the repressions and, presenting itself as neurotic, empties itself of existential meaning, presenting the soul with an shrunken

goals of existence, without excluding pain as an evolutionary mechanism, making the acceptance of suffering less harsh within a logic of dynamic resignation, understanding in a profound way the need to encounter pain in the most original ranges of the evolutionary mechanism. The resilient Soul is endowed with creative potentials that allow the spirit to reflect suffering and filter it; to find meaning in suffering; to re-signify suffering; to adapt, relativising pain; and, when granted by cosmic consciousness, to overcome suffering. In resilience, the Soul equips itself with spiritual values and filters the evolutionary mechanisms of existence without despair and bitterness, revolt or indifference, unhappiness and pessimism, guilt, masochism and stagnation, exercising the proposal of Jesus obstacle by obstacle.

**Daniel C. Cavalcante**

**Psychologist**



### The new man building the new society

"The times appointed by God are come... where great events will be fulfilled for the regeneration of humanity." Allan Kardec. The Genesis.

Day after day we nourish the hope of living serenely in a regenerated world, where peace prevails among the peoples, where love is above the misunderstandings, where the sensation of plenitude floods the being. However, the reality in which we live still shows us armed hearts, constantly fighting to defend themselves from an enemy that, many times, we do not even know for sure who it is, generating in us immense agony and loss of hope along the way.

Nevertheless, Allan Kardec in the book "The Genesis", in a chapter entitled "The times are come", tells us that "The regeneration of Humanity has, therefore, no absolute necessity of the integral renewal of the Spirits: a modification in their moral willingness is enough..."

We realise then that the only enemy to be feared is our unbalanced feelings, that for the emergence of the "new society" the birth of the "new man" is necessary within our hearts.

The emergence of the new society goes hand in hand with the engagement of each one of us in a campaign against violence, but not in the way we are often used to seeing, with brothers and sisters trying to extinguish hatred by making even more hate-filled speeches.

The campaign against violence must begin inside each one of us,

in our homes, exercising tolerance, patience, good will; in society, trying to serve it more than to be served, with a heart full of hope, joy, optimism and aware of our reality as immortal spirits in evolution, still susceptible to error. We are all in a process of growth, of improvement, often painful, but through the awakening of consciousness and the redirection of our attitudes, we will also be able to pick flowers along the way.

We need to understand that the true miracle that we expect to happen bringing about the renewal of society must occur within each one of us, not as something magical, but through the constant search for the modification of our being, the conquest of real virtues and not just simulated virtues. To feel our hearts warmed each day and, despite the difficulties along the way, to have our hearts filled with gratitude.

To reach this goal, it is very important that we start working on self-love. According to Joanna de Ângelis, through the psychography of Divaldo Pereira Franco, in the book "Existential Conflicts", in the chapter entitled "Love", it is essential to have this search and acceptance of the "I". According to the benefactress, "By loving oneself, the individual matures the feelings of understanding life, of duties towards self-enlightenment, of moral and spiritual growth". To love our neighbour well, we need to start working on our self-love.

The lack of self-love often leads the individual to point out defects

in his neighbour which he carries in himself and which, in an attempt to hide them, he projects onto the other person, causing disagreements. Self-love helps us to accept our difficulties, without the need to hide them, but with the purpose of working on them and transforming them in our interior, making it possible for new virtues to blossom.

Yet, to carry this out, it is necessary to search for courage. Joanna de Ângelis, in the same book, in the chapter entitled "Courage", says that "courage presents itself... equipping the being in search of personal realization, by means of the selection of values which he must equip himself with in order to follow in the direction of the goals he will elect in the succession of time". We understand then that true courage is not in the one who throws the first stone but in the one who has the greatness to work to tame his evil inclinations and do his best at that moment.

When we unite to love the courage to seek with all our strength the birth of the new individual in our being, we will certainly be opening the doors of the regenerated society that we all long for, consciously assuming our position before life as brothers, co-creators, true children of God.

*Dr. Livia Poli*

*Doctor*