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## Religious deception and the role of Spiritism in healing the sacred hurt

This article delves into the analysis of SIDRI (*Síndrome da Decepção Religiosa Ideológica* - Ideological Religious Deception Syndrome), exploring its psychological effects and the role of Spiritists in caring for the

dislike of images, temples, books or practices that they used to keep, but after the disappointing crisis they do not feel interested in anything that represents contact with their previous beliefs.

They may show symptoms of hidden or sporadic sadness. Also, it is common a behaviour

characterized by frequent complaints

regarding religion. They may display aversive verbal behaviour towards religious groups, religion, or certain religious practices. Could demonstrate a very intense sense of self-criticism with verbal expressions of hopelessness about themselves and life.

The causes of SIDRI are multifactorial, considering the history of family life in religion, the

psychological interaction with religion, the emotional intensity deposited in religious ideology or in the image of religious people. Some typical feelings of the syndrome are disappointment, guilt, feeling of having been deceived, apathy, anger, abandonment, and disbelief.

In *Posthumous Works*, Allan Kardec is enlightened by the Spirit of Truth about the difference between believing in God and believing in fallible humanity. He asks: **"What causes could determine my failure? Is it the insufficiency of my abilities?"** Answer: *No, but the mission of the reformers is full of pitfalls and dangers. I warn you that yours is a rough one, because it*

*Involves shaking up and transforming the whole world. Do not assume that it is enough for you to publish one book, two books, ten books, and then stay quietly at home. You must expose yourself... "In order to please God, we must first be humble, modest and selfless, because he strikes down the proud, the arrogant and the ambitious."*

It was challenging for Allan Kardec himself to deal with the religious people of his time, attacked for his innovative views that transcended the obstacles of established dogma. His faith in reason and the lucid revelation of the Spirits prevented him from SIDRI (Ideological Religious Deception Syndrome), showing us all the duty to trust God more than religious leaders.

Spiritists play a vital role in spiritual recovery, fostering a welcoming environment where individual experiences are respected. By seeking the truth and showing compassion for the challenges faced by the disillusioned, they contribute to building a more resilient and meaningful spirituality.

Allan Kardec's resilience in the face of adversity highlights the importance of maintaining faith in reason and spiritual guidance. His example transcends time, encouraging individuals to trust in the Divine Laws and persist in their search for authentic spirituality. I think a question of self-responsibility is valid. Is SIDRI also present among us, Spiritists? What is the consequence for us as followers of the "Promised Comforter" if we make the same mistakes as before, hurting people's faith as a result of our attitudes? This deserves further reflection.

**Afro Stefanini II**

**Psychologist**



dimension of the sacred in the human being.

SIDRI is a syndrome that affects people who have suffered a strong disappointment in their system of ideas regarding the convictions they held about the foundations of their religion or according to the ideas they held about the image of their religious references as people in a position relevant to them. The religious person (Pe. R) who suffers from SIDRI is unable to sustain their religious beliefs over the impact of the painful experience, as they feel immensely disappointed in their own convictions.

One of the peculiar symptoms is a sudden rejection of all the elements that represented a link with the religion that had been taught. This can be represented by a

## Resilience and spirituality in the light of the science of Religion

In its deepest belief, the role of religion is to establish itself as a tool for connecting creatures with their divine essence. Certainly, each religion has its own uniqueness, some with specific rituals, values, beliefs and teachings. Unfortunately, some religious convictions have closed their doors to Science and Philosophy, slipping into the danger of fanaticism and fundamentalism, which are so harmful to lucidity and common sense. Realising this, Kardec was very perceptive when he

proposed that these bases, together with Religion, should form a "tripod" on which Spiritism would be sustained, so as not to run the risk of becoming obsolete and at the same time leading its adherents into obscurantism.

level of consciousness so that they can live their totality. Resilience, on the other hand, is established as something that enables individuals to find the strength and develop the means to deal with life's challenges and setbacks, which are natural at the current stage of humanity. The term was adapted from physics, originally designating the ability of materials to return to their original form after being subjected to adverse conditions. In the field

of human behaviour, it becomes a fundamental value for dealing with suffering, enabling those who experience it not to identify with the experience. This is where the Science of Religion comes in, which should not only seek to study the causes of human suffering, but also provide the development of strengths and abilities to those who are linked to it, in its various expressions, making it possible to pass through adverse conditions without suffering greater damage and without losing hope and faith.

Nowadays, it is even more urgent for religions to return to the foundations of lucidity, providing their participants with the resilience to face these challenging times with awareness.

**Cláudio Sinoti**

*Junian Therapist*

## Diversity in religiosity

In the book *Personal Triumph*, the Spirit Joanna de Ângelis, psychographed by Divaldo Franco, says: "Human beings are essentially religious animals because of where they come from. Even in the most modest habits, as well as in conventional ones, we find the atavisms of the religiosity that is innate in them."

Religiosity is the manifestation of the sacred in us. This is why it is possible to identify the presence in society of freedom, love of neighbour, respect and education, because these values represent the religiosity that is intrinsic in human beings.

The way in which it is expressed varies and depends on what each person wants and feels good about. The state of consciousness defines the assertive, useful and effective way in which the divine manifests itself in human beings.

The more we live what we learn theoretically, the more real the religious purposes that move us are, because we understand the true meaning of living together.

In this way, the healthy exchange between the different manifestations of religiosity brings peace and respect. The maturing of coexistence leads to the joining of forces to achieve the same goal. It is everyone doing their part, living their religiosity and, within their beliefs and paths to happiness, contributing to the common good and peace for all, always at the service of God.

That's why Jesus said: "Blessed is he who comes in the name of the Lord" (MT 23:39).

**Lusiane Bahia**

*Lawyer*



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### Universal brotherhood

Looking around us and in our hearts, we often perceive immense sadness associated with pessimism, both children of the intolerance we nurture in our daily lives. We want to free ourselves from the ties that bind us to inferiority without remodelling the way we look at our brothers and sisters. We believe that this pessimistic view of the world is normal, and we forget to seek help in prayer and in understanding the mechanisms that govern life to resist attacks from the darkness.

The search to experience love, as Jesus taught us through the cultivation of fraternity, is an immediate need that we all have if we really want to relieve our hearts of the weight that the anguish fuelled by darkness causes us. However, it is not enough to have the word "fraternity" on our lips if our hearts are still full of anger. We need to seek to really experience fraternity, feeling its purest vibrations in our souls.

In the Gospel according to John 13:25, Jesus taught us that *"by this shall all men know that you are my disciples, if you have love one to another"*. So, let us try to see the essence that resides in each being. In this way, we will be able to understand what Emmanuel said through the hands of Chico Xavier in the book *Fonte Viva*, in a text entitled *"Love one another"*, when he taught us that *"the universe is our home. Humanity is our family"*. And by seeking to live universal fraternity, our hearts will certainly be closer to experiencing the renewal we so desire.

**Dr. Livia Poli**

**Doctor**



### The currentness of Jesus' presence

I had a dream. When I woke up, I had the feeling that I had lived the experience intensely, because I still felt the emotion of what I had experienced.

I was inside a huge hall full of people. I felt like I should be there to meet someone. The atmosphere was festive, people were smiling, and many were chatting animatedly. As it was close to Christmas, I thought: *could it be some kind of Secret Santa?*

wanted to get down on our knees, never stop crying and just admire that welcoming, understanding gaze, full of compassion and mercy. He looked at each one of us, as if he knew us intimately. Then from his mouth we heard his voice speak:

- My children, in the Old Galilee, on the banks of the Tiberias, my voice echoed and divided the times. As before, I come to reaffirm my hope and remind you that, once



Suddenly, soft music began to play and white flower petals fell from above, crumbling as they touched our bodies.

A door in front of us slowly began to open. I thought *finally, I am going to find out what this is all about*.

There was a great silence in the room. I could even hear the breathing of the person next to me.

A person appeared in the doorway. It was a tall man covered in an intense light that radiated throughout the room. *Who was it?* Suddenly I recognised him. My God, I started to cry, I could not hold back the tears and my whole body shook with emotion, I was standing in front of Jesus. He smiled, looked at us with gentleness, with a love of immense purity that overwhelmed us. We

again, the times will be divided.

Jesus looked at the crowd in front of him and repeated:

- Look at the birds of the air and the lilies of the field. The birds do not sow, but our Father feeds them and clothes the lilies of the field with beauty. Why do you look after tomorrow with such zeal? Why put material things and purely human desires above my Kingdom of Love? The regenerated world will not be consolidated without your sweat, so do not forget to share the wealth of your generosity with the poor, the hallucinated and the sick. Only the peacemakers and the merciful will be blessed; only these will inherit the Earth.

**Davidson Lemela**

**Neuropsychologist**



## Spirituality and self-realisation

It is increasingly clear from complaints and social behaviour that humanity is facing the disturbing contents of fear, anger, resentment, bitterness, uncertainty about the future, excessive attachment to the past, panic attacks and a list of countless worries due to mental and emotional fixation on earthly and illusory spheres. We say this because the purpose of earthly life is experimentation so that the individual gains more and more security to reach new challenges and move towards a crescendo of spiritual expansion. However, the great mass of humanity has interpreted the temporary reality as if it were its greater purpose and feels consumed by the energies and difficulties that the former, based on the illusion of "enjoying life", has increasingly distressed them with.

Due to the materialism that is increasingly present in the lives of families, they have been weakened, often turning to violence, the valorisation of pride and selfishness, so that they use their gradually decreasing time in the exaggerated pursuit of material goods, offering comforts that they do not enjoy at all, providing a variety of stimuli such as trips, depressing entertainment with little or no use, which at the end of the day make them feel tired and empty.

The absence of God in domestic discussions, the lack of spirituality in behaviour, is a disturbing factor that results in a feeling of confusion, insecurity and loneliness, where the most fragile seek to escape through

the moral vices and drug addiction, in order to anaesthetise what they cannot even name, or even flee to the pleasures of consumerism, sexuality or the unfortunate act of suicide.

The great goal of life is to love, loving oneself and promoting self-encounter, self-realisation, acquiring a taste for self-overcoming, the acquisition of ethical and moral values, culminating in the encounter with others and with God.

Through the cultivation of spirituality, human beings weaken their disturbing tendencies, so that they gradually lose the desire to fixate on them, and through self-conquest, they broaden their self-awareness, moving from their current place to a new perspective on the earthly stage.

Joanna de Ângelis em *O Despertar do Espírito*, destaca a importância do esforço para desenvolver a vontade real, que para ela é fundamental em qualquer atividade que se pretenda executar, sobretudo no processo de autorrealização.

Para tanto, necessário uma análise daquilo que o aturde comparando com os próprios comportamentos, numa honesta avaliação se o que tem se queixado, não está sendo costumeiramente repetido nas escolhas diárias sobre o que fazer ou o que deixar de fazer, a partir da compreensão de que toda ação traz seu consequente resultado. Um exemplo disso, é a reclamação que permeia os discursos de muitos que é a falta de tempo para a autorrealização, o qual não observado, pode conduzir

o indivíduo às psicopatologias, insatisfações de toda ordem e paulatinamente mais distanciado de si e de suas verdades.

Deste modo a benfeitora Joanna de Ângelis recomenda reservar um tempo mental e físico para que se abra espaço para a serenidade, o discernimento e alternativas para enfrentar a todos sem rebeldia e sem culpa.

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