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Latest Scientific Evidence for Life After Death

by Dr. Elaine Vieira and Dr. Mado velasquez

The Power of Kindness

by Divaldo Franco

Formation of Spiritist Groups

by Allan Kardec

Encounter with the Shadow

by Drs. Iris and Dr. Claudio Sinotti

Troubleshooting The Spiritist Center

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Marcelo Falcao

God Knows

> Emmanuel (Spirit) / Chico Xavier (Medium)

In reality, God knows all sufferers.

Do not accuse anyone for the suffering that exists in the streets.

Do not worsen the struggle of the children without home.

Do not blame anyone.

What Heavens want to know is what you are doing in goodness.

Do not condemn.

Help.

God believes in you.

Troubleshooting The Spiritist Center

“The first condition is to form a group of serious people,”¹ stated Kardec in one of his memorable speeches in 1862, while travelling to several Spiritist groups to give instructions and share encouragement. For someone who is not provided with a deeper understanding of human nature it would seem strange that a philosophy that teaches love and charity would not need rules and regulations to form groups, centers, or societies that want to study and practice it. However we will find in the very Spiritist philosophy the underpinnings on the reasons why order is much needed to assure human progress. Thus, “order is the basis of charity”² requiring from members of each Spiritist center engagement, reverence and respect to its constituted rules and regulations. However, Spiritism does not include secular hierarchy or even papacy. There is neither jurisdiction nor orthodox supervision. In reality, there is need of unity with fraternal respect for the differences without the capital mistake of uniformization, whether in the Spiritist center or in its largest extension, the Spiritist movement.

The most accomplished Spiritist mediums and scholars are true benefactors of humanity who often underwent much affliction in their pathway due to incomprehension and animosity. Much like the first true Christians, they are visionaries of the heart whose cutting-edge actions were not only misunderstood by non-Spiritists, but also by Spiritist colleagues. Such is the case of the loving Chico Xavier in several occasions, including when he published Andre Luiz’s book *Nosso Lar: Our Spiritual Home*, leaving some Spiritist fellows dumbfounded with the thorough information on the afterlife, dismissing it at first. It was no different with Divaldo Franco, the greatest Spiritist speaker of all times, who was also subject of scorn by those who thought of his initiative in founding the Mansion of the Way an absurdity. Sixty years later, the medium Divaldo Franco, together with his cousin Nilson Pereira, is crowned with the success of having never stopped reaching out to others in and outside of his foundation of generous giving to all. However, these facts were not strange to the Codifier himself. Allan Kardec also suffered indifference by some and distrust by others in his own Parisian Spiritist Society.

Competition, envy and jealousy are common themes in human organizations. Jesus’ disciples experienced some features of these ignorant feelings to find later that the greatest would be the one who serves all. Nature itself gives compelling evidence on the power of cooperation, otherwise the diversity of our cells would not sustain the unified anatomy of our bodies.

Many questions may remain to troubleshoot the Spiritist center. Mostly three questions open up: “Why do Spiritist centers undergo challenges?” “Can we prevent them?” “Is there a remedy for them?” Though the answers to these questions and many others can be found in this issue of *The Spiritist Magazine*, dear reader, we can almost summarize it in the recipe given by Chico Xavier’s mentor Emmanuel “Discipline, discipline, discipline.” This is most certainly the recipe for success in the Spiritist practice since the beloved medium and benefactor of humanity followed it religiously while unfolding his unforgettable legacy of love.

A coherent attitude is certainly the saving grace for Spiritist organizations in which personal opinion is ruled out when it lacks a congruent action with the Spiritist teachings, leaving no room for the “tiny creatures” of excessive sensitivity. Actually, it is in true heartfelt kindness the trademark of its members knowing that no organization is founded by chance, since chance does not exist. On the contrary, we are under the loving guidance of Divine messengers who carefully helped us plan our reincarnatory pathway and the encounter of one another for each other’s own redemption.

Such coherence reaches its climax when it rids Spiritist circles off of any trace of sectarianism, since the Governor of our planet, the all-embracing Christ Jesus, prepared His messengers to come ***“In the arts and sciences, where they planted new concepts of detachment of the world and of the beauties of heaven. And, within the most varied religions of the Earth, where they continue to reveal the desire of the Christ, which is of unity and of love, of brotherhood and of harmony.”*** Now it is on us to be the very yeast of the New Times since Heavens await our sincere contribution of fraternity for the Earth needs coherent and kind Spiritist centers as its true cells of transformation in this current planetary transition.

Vanessa Anseloni, PsyD, PhD
Editor-in-chief

[1] *Viagem Espirita em 1862*, Allan Kardec, chapter 10.

[2] *Action and Reaction*, Andre Luiz (Spirit)/Chico Xavier (Medium), chapter 2.



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EDITOR-IN-CHIEF (ENGLISH EDITION):

Vanessa Anseloni, PsyD, PhD

ASSOCIATE EDITOR

Daniel Santos, PharmD, PhD

CORRESPONDENTS

Franziska Kranz
Luiz Salazar

COPY EDITOR

Chris Walney

DESIGN

Ricardo Costa

COLLABORATORS

Carlos Dias
Aloisio Correia
Dione Correia
Pamella Falcao
John Falcao Neto
Lisi Costi
Pat Petrlík
Victor Wancelotti

ADDRESS:

International Spiritist Council
General Secretariat
SGAN - Q,603 - Conj. F
70530-030 - Brasilia - Brazil
spiritist@spiritist.org
* * *

The Spiritist Magazine
4280 Henninger Court – Suite I
Chantilly, VA 20151 – USA
info@thespiritistmagazine.com

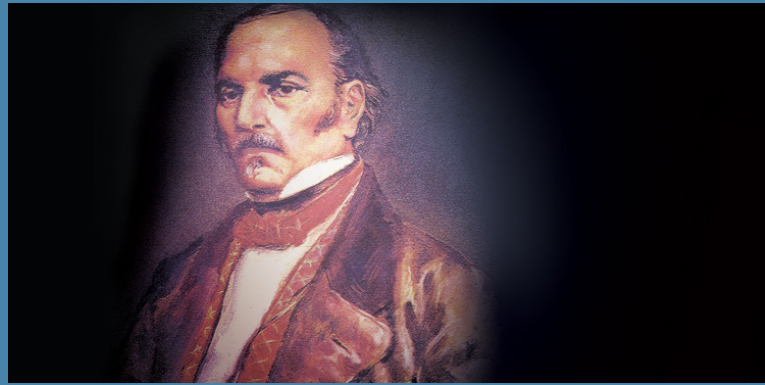
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The Spiritist Magazine N. 19
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TABLE OF CONTENTS



SPIRIT MESSAGE

“If the equality of the rights of a woman need be recognized, it must surely be among Spiritists.”

Allan Kardec in *Viagem Espírita*, 1862, FEB

06

DIALOGUE BETWEEN SCIENCE AND SPIRITISM

Latest Scientific Evidence for Life After Death
by Dr. Elaine Vieira and Dr. Mado Velasquez

14

REFLECTION

Kardec Last Days
by Chico Xavier

16

LA REVUE SPIRITE

The Vision of God
by Anonymus Spirit

18

ESSENTIAL

Formation of Spiritist Groups
by Allan Kardec

20

SPIRITIST MOVEMENT

Important Alert for Spiritists
by Vianna de Carvalho (Spirit) / Divaldo Franco (Medium)



22

CURRENT

Marcos Falcao: Art & Charity
by TSM Editor



24

CHRIST CONSCIOUSNESS

The Five Hundred of Galilee
by Humberto de Campos (Spirit) / Chico Xavier (Medium)



28

DISCOVERING THE REAL WORLD WITH DIVALDO FRANCO

The Power of Kindness
by Divaldo Franco



32

INSIGHT

Tiny Creatures
by Humberto de Campos (Spirit) / Chico Xavier (Medium)



36

SPIRITISM FOR CHILDREN AND YOUTH

Teaching Children about Reincarnation
by Bernadete Leal, M.Ed.



38

WISDOM

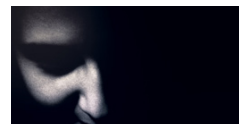
Spiritist Conduct Before Mediumship
by Andre Luiz



40

JOANNA DE ANGELIS' SPIRITIST PSYCHOLOGY

Encounter with the Shadow
by Dr. Claudio Sinotti and Dr. Iris Sinotti



42

CODIFIER

Allan Kardec: Surviving the times
by Luiz Salazar



46

MUSIC

You've Got to Be Born Again
by James Marotta



52

DESTRUCTIVE VIRUS

by Joanna de Angelis



Latest scientific evidence for life after death

Illustration by Ricardo Costa

> Elaine Vieira and Mado Martínez

For many years human beings have wondered if there is something beyond life. Many cultures, religions, and systems have been based on the belief that the dead are raised up in another world, going to paradise or reincarnate... But what if science was giving evidence that there is life after death? Several scientists from various universities around the world are revolutionizing the 21st century paradigm providing evidence that consciousness indeed survives the physical death.

Mediumship in the laboratory

The mediums claim that they can somehow feel the spirits of deceased people. According to the spiritist terminology, they are called “discarnated”. The famous Brazilian medium Chico Xavier, who died in 2002, wrote more than 400 books by 600 spiritual

authors but never took the credit for being the author of any of them. Following the Spiritist doctrine of the 19th-century French Spiritist Allan Kardec, Xavier affirmed that his hand was guided by spirits who dictated to him. An estimated 50 million copies of his books have been sold, and all the profits from these sales have been channeled into charity work. In 1981 and 1982, Chico Xavier was nominated for the Nobel Peace Prize. Furthermore, he attended to, free of charge, around 60 people per day in his modest home in the city of Uberaba. Apart from books, Xavier wrote letters from deceased people whose family members were visiting him.

In 1991, Chico Xavier’s mediumship was investigated by Dr. Paulo Rossi. His study confirmed that 93,3 per cent of the people who visited Chico

Xavier did not know him beforehand. Information from the letters received through Xavier contained so many details about the deceased and their families as to make fraud impossible. Around 62,2 per cent of the messages showed more than six relevant facts each and 71,1 per cent had detailed information about the deceased people which was subsequently confirmed by their families. Dr. Rossi concluded that the information revealed by Chico Xavier actually came from spirits of dead people and was not the result of any kind of fraud.

In 2004, Alexander
Moreira de Almeida
got his PhD
degree
from

the
University
of São Paulo,
Brazil, with his research
focus on mediumship experiences. Almeida
studied 115 Spiritist mediums with an aim of building
their socio-demographic profiles and checking their
mental health. His study was based solely on Spiritist
mediums who follow the doctrine founded by Allan
Kardec, because they only use their mediumship free
of charge to help the spirits. It is important to mention
that Alexander and his team chose these mediums
because the Spiritism founded by Allan Kardec is well
known worldwide for its seriousness in the study of
the relationship between the spirit world and human
nature. The researchers concluded that the majority
of the mediums developed their mediumship during
childhood and that they also showed a high socio-
educational level. In addition, they found only a very
low level of psychiatric disorders among the mediums.

Thus, the mediums that have so often been labelled as
“crazy” turn out to be people without any psychological
problems and a very high level of education.

During 2001-2008, Professor Gary Schwartz
and colleagues from the University of Arizona
conducted detailed research into the authenticity of
the mediumship. They investigate the well known
mediums George Anderson and John Edward, and
other mediums such as Suzane Northrop, Laurie
Campbell y Anne Gehman. Their studies confirmed that
all the mediums were very precise, and their degree
of success was very high compared to the probability.
Factors such as fraud, error and coincidence were
considered and eliminated.

At the Windbridge Institute in Tucson, Arizona,
USA, Dr. Julie Beischel has been conducting fascinating
research with mediums to demonstrate that there
is life after death. Basically, she uses three methods
to study the phenomenon of mediumship: proof-
focused research involving tests to verify whether
the mediums are giving accurate information;
process-focused research which studies the
experience of the mediums during their spiritual
communications; and applied research,
which examines how the information can
benefit the society in general. The mediums
studied by Dr. Beischel have given accurate
information about deceased people which
was subsequently verified. Dr. Beischel’s
results confirmed the hypothesis that the
spirit survives death. We got in touch with Dr.

Julie Beischel in August 2001 to ask more about
the scientific method which she applies in these
investigations. She said that she uses strict controls to
investigate the phenomenon of mediumship through a
scientific program that contains a great amount of data:

“At the Windbridge Institute, we are primarily
interested in mediumship, ITC (instrumental
transcommunication) and haunting-related occurrences.
We use the scientific method and strict controls to
investigate these phenomena, and the mediumship
research program involves the largest amount of robust
data. Through our unique quintuple-blinded readings
with Windbridge certified research mediums (WCRMs)
we can demonstrate a phenomenon called “anomalous
information reception” (AIR), which involves mediums
reporting accurate and specific information about
deceased loved ones (termed discarnates) of living
people (termed sitters) without any prior knowledge
about the discarnates or sitters, in the absence of any
feedback and without using deceptive means. Based
on the intensive testing procedure we use to screen
prospective WCRMs and the subsequent studies in
which they participate, we can confidently state that



Illustration by Ricardo Costa

certain mediums are capable of AIR". In addition, Dr Beischel said: "This research paradigm is ideal in that the phenomenon is easily replicable and occurs on demand. We do not need to try to catch spontaneous events or experiences as they occur; we can bring the mediumship phenomenon into the laboratory and study it controlled conditions and on a schedule that is convenient for all of the participants".

In her study of mediumship, Dr. Beischel is very strict and accurate, applying a quintuple-blind scientific method, i.e., involving five elements. Compare this with the double-blind study, a very well known scientific method that is used in experiments with the aim of avoiding bias in the results induced by two elements: the placebo effect and the researcher. It is called "double blind" because the subjects in the study do not know to which experimental group they belong. In a triple-blind study, a third element is included with the aim of avoiding even more bias. For instance, the third element could be a statistician who interprets the data without knowing the type of experiment that was performed, or a scientist who works on the project but does not know the experimental group. Dr. Beischel's research demonstrates that the anomalous information reception phenomenon is indeed authentic.

The Pineal Gland and Mediumship

Neuroscientist Dr. Sérgio Felipe de Oliveira from São Paulo University, Brazil, investigates the relationship between the pineal gland and mediumship. In performing his research, he uses techniques such as X-ray diffraction, computed tomography and magnetic resonance imaging. Comparing the brain sand (calcified structures in the brain) of mediums and non-mediums, he showed that mediums (who have the type of

mediumship called incorporation mediumship) have a higher amount of brain sand in the pineal gland than non-mediums. In addition, he demonstrated that during the spiritual communication, the mediums have higher brain activity and increased blood flow in the region of the pineal gland compared to the control group. Dr. Felipe de Oliveira hypothesizes that the pineal gland is the sensorial organ of mediumship. For instance, the gland would be like a mobile phone that captures the electromagnetic waves coming from the spirit world. Once the waves reach the pineal gland, they bounce off the brain sand, sequestering the electromagnetic field and transmitting the information to the cerebral cortex for the interpretation of the message. In October 2010 during the World Spiritist Congress in Valencia, Spain, I (Martínez) conducted an interview with Dr. Sergio Felipe de Oliveira, who showed images from his magnetic resonance experiments and pointed out these differences in the level of brain sand in the pineal gland that are related with the extrasensory abilities.

Research into near-death experiences

At King's College London there is a revolution going on in the world of Thanatology, the scientific study of death. The researcher, Peter Fenwick, MD, is performing detailed experiments on the phenomenon that takes place between the 24 and the 48 hours before and after death and also in the moment of death. He concentrates on visions from people who are lying in bed and spoke with deceased family members who came to receive them. He also investigates coincidences involving deceased people who contacted someone just to tell them that she/he has died. In addition, he studies family members who saw shadows around the bed of the deceased and observed that the room became a lot of brighter at the time of the person's death. These occurrences happen in a very high percentage of cases, he concludes. Dr. Fenwick also insists that the soul is different from the brain.

The term near-death experience (NDE) refers to broad range of personal experiences associated with impending death. These can encompass multiple possible sensations including: detachment from the body; feelings of levitation; extreme fear; total serenity, security, warmth or absolute dissolution; and the presence of a light. These phenomena are usually reported after an individual has been pronounced clinically dead and then come back to life. Since psychologist Raymond Moody, Jr, MD, wrote his book: *Life after Life* (1975) and Elisabeth Kübler-Ross, MD (the now-deceased eminent researcher who received a score of honorary awards from universities around the world) compiled hundreds of stunning testimonies and wrote some of the most powerful books concerning

NDEs, scientists have become very attracted to this phenomenon.

Dr Kenneth Ring, then based at the University of Connecticut, and Sharon Cooper, then a PhD candidate from the University of New York, performed a two-year study of near-death experiences in the blind, with amazing results. These were published in their book *Mindsight* (1999), which provided strong evidence from 31 blind people who describe the experience of seeing for the first time in their lives, giving details of medical procedures on the operating table, for instance. Jeffrey Long, MD, an oncologist, directs the Near Death Experience Research Foundation (<http://www.nderf.org>), which has collected more than 2,500 case studies worldwide of people who have had near-death experiences. Because Dr Long applies the scientific method in his research, we decided to contact him to find out more about his work. In our email interview with him in August 2011, he stated: "My area of expertise is in near-death experiences. NDEs provide, in my opinion, the strongest scientific evidence of life after death." In his book *Evidence of the Afterlife: The Science of Near-Death Experiences* (2010), Dr Long gives a summary of the nine lines of evidence that point to the reality of NDEs and their consistent message of an afterlife:

1. Crystal Clear Consciousness

The level of consciousness and alertness during near-death experiences is usually even greater than that experienced in everyday life, even though NDEs generally occur when a person is unconscious or clinically dead. This high level of consciousness while physically unconscious is medically inexplicable. Additionally, the elements in NDEs generally follow the same consistent and logical order in all age groups and around the world, which refutes the possibility that NDEs have any relation to dreams or hallucinations.

2. Realistic Out-of-Body Experiences

Out-of-body experiences (OBEs) are one of the most common elements of NDEs. What "NDErs" see and hear of earthly events in the out-of-body state is almost always realistic. When the NDEr or others later seek to verify what was observed or heard during the NDE, the OBE observations are almost always confirmed as completely accurate. Even if the OBE observations during the NDE included events far from the physical body and far from any possible sensory awareness of the NDEr, the OBE observations are still almost always confirmed as completely accurate. This fact alone rules out the possibility that near-death experiences are related to any known brain functioning or sensory awareness. This also refutes the possibility that NDEs

are unrealistic fragments of memory from the brain.

3. Heightened Senses

Not only are heightened senses reported by most who have experienced NDEs, but normal or supernormal vision has occurred in those with significantly impaired vision and even legal blindness. Several people who have been totally blind since birth have reported highly visual near-death experiences. This is medically inexplicable.

4. Consciousness During Anesthesia

Many NDEs occur while under general anesthesia at a time when any conscious experience should be impossible. While some skeptics claim that these NDEs may be the result of too little anesthesia, this ignores the fact that some NDEs result from anesthesia overdose. Additionally, the description of an NDE differs greatly from that of one who experiences "anesthetic awareness". The content of NDEs that occur under general anesthesia is essentially indistinguishable from NDEs that did not occur under general anesthesia. This is further strong evidence that NDEs are occurring completely independently from the functioning of the physical brain.

5. Perfect Playback

Life reviews in near-death experiences include real events that previously took place in the lives of those having the experience; even if the events were forgotten or happened before they were old enough to remember.

6. Family Reunions

During an NDE, the people encountered are virtually always deceased and are usually relatives of the person having the experience; sometimes they are even relatives who died before the NDEr was born. Were the NDE only a product of memory fragments, it would almost certainly include far more living people, including those with whom the NDEr had interacted more recently.

7. Children's Experiences

The near-death experiences of children, including very young children who are too young to have developed concepts of death, religion or near-death experiences are essentially identical to those of older children and adults. This refutes the possibility that the content of NDEs is produced by preexisting beliefs or cultural conditioning.

8. Worldwide Consistency

Near-death experiences appear remarkably

consistent around the world and across many different religions and cultures. NDEs from non-western countries are incredibly similar to those that occur in people in western countries.

9. Aftereffects

It is common for people to experience major life changes after having near-death experiences. These after effects are often powerful, lasting and life enhancing, and the changes generally follow a consistent pattern. As the NDErs themselves almost always believe, near-death experiences are, in a word, real.

Past-Life Regression Therapy

The research on past-life regression consists of practices and evidence based approaches. The results come from questionnaires completed before and after the therapy with a large number of individuals with a specific type of problem, including a control group to demonstrate their effectiveness (the double-blind scientific method). Between 1985 and 1992, Dr Hazel Denning (now deceased), founder of the International Association for Regression Research and Therapies (<http://www.iarrt.org>), studied the results of eight regression therapists with about 1,000 patients. The results were measured immediately after the therapy, with follow-ups six months, one year, two years and five years afterwards. From the 450 patients who could be traced after five years, 24 per cent reported that their symptoms had completely disappeared, 23 per cent reported a significant improvement, 17 per cent reported an improvement, and 36 per cent reported no improvement. Overall, this makes a positive balance of 64 per cent. In 2006, Ron van der Maesen obtained his PhD in the research area of past-life therapy from Utrecht University in the Netherlands. His doctoral thesis was based on different studies with people who underwent treatment with past-life therapy. The studies included one in Suriname, one with the Dutch Association of Reincarnation Therapists and another with patients with Tourette syndrome. The studies showed that the past life treatments had statistically significant beneficial results in patients compared with the controls (with no health problems). The level of satisfaction among the patients who had improvements with past-life therapy was very high. Psychologist Dr Helen Wambach, who carried out past-life research from the mid-1960s until her death in 1985, conducted a 10-year survey of past-life recollection and reincarnation. She performed her main study with 26 regression therapists who had worked with a total of 17,350 patients. Among those, 63 per cent reported an improvement in physical symptoms whereas 40 per cent reported an improvement in their interpersonal

relationships. Dr Wambach had very specific questions about the time periods in which people lived other lives, the types of clothes and shoes they wore, the kinds of utensils and money they used, the style of house they lived in, and so on. She concluded that the results were very accurate, and that fantasy and genetic memory could not account for the patterns that emerged from the results. With the exception of reports from 11 subjects, all descriptions of clothing, footwear, utensils, housing and so on were consistent with historical records. Evidence for Reincarnation Psychotherapist Brian Weiss, MD, is Chairman Emeritus of Psychiatry at the Mount Sinai Medical Center in Miami. One day he found that one of his patients started to recall past life traumas in recurring nightmares and began to give astonishing details about Weiss's family and his dead son. Although at the beginning he was very skeptical, he decided to do some in-depth research. He has since published several books where he describes his investigations of past lives. In *Many Lives, Many Masters* (1988), Dr Weiss explains the reality of reincarnation and the spirit world from the psychiatric perspective. Ian Stevenson, MD, who died in 2007, was one of the most well known researchers to have provided strong evidence for the reality of reincarnation. From 1957, at the University of Virginia, he headed the Department of Psychiatry and later the Division of Perceptual Studies until his 2002 retirement. He did not use the method of hypnosis to verify whether a person had a recollection of a previous life; instead, he studied thousands of cases in children in the USA, England, Thailand, Burma, Turkey, Lebanon, Canada, India and other countries who had spontaneous memories about their previous lives. First, he verified all the information from a child about their previous life. Next, he identified the deceased person whom that child claimed to be in their previous life. Later, he verified the facts of the past life of the deceased person that coincided with the memories of the child. He also compared and verified body marks and birth defects with wounds and scars of the deceased, all of them confirmed by medical records. A good example of a birthmark case involved Ravi Shankar. This child remembered being decapitated in his previous childhood by a family member who was hoping for a patrimony from the child's father. Ravi Shankar had a birthmark around his neck. When Dr Stevenson investigated this case, he was able to confirm that the child whom Shankar told him about from his past life had in fact been decapitated. It was Jim Tucker, MD, who took over Dr Stevenson's research. At the University of Virginia, Dr Tucker is currently Medical Director of the Child and Family Psychiatry Clinic as well as Associate Professor of Psychiatry and Neurobehavioral Sciences. His book *Life before Life:*

You are specially invited!

The Spiritist View on Cancer and Healing

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KEYNOTE SPEAKER



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- Coordinates Spiritist activities for children and youth
- Resident and scientist at the University of Toronto, Canada.
- Member of the Toronto Spiritist Society



The Healing Christ by Haroldo Dutra Dias, JD

- Internationally-acclaimed Spiritist speaker and scholar
- Official translator of the New Testament from Ancient Greek to Portuguese published by EDICEI
- Author of the book Jesus' Parables
- Doctor of Jurisprudence in Brazil



Emotional Component of Health by Vanessa Anseloni, PsyD, PhD

- President-Founder of the SSB and SSVA
- The Spiritist Magazine Editor-in-Chief
- Kardec Radio Founder
- Neuroscientist and Psychologist
- Co-author of the book The New Generation

Spiritist Music & Art Festival



Musical Performances by

- Stephen Shepard (SSB, USA)
- Marco Magalhaes (TSS, Canada)
- Sonia Azul (BFSS, USA)
- Campeao (GETUH, USA)



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- Marcos Falcao (KSSF, USA)
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*This event is a special
tribute to our dearest
Selenia Shepard.*

a Scientific Investigation of Children's Memories of Previous Lives (2005) summarizes the 40 years of investigation of reincarnation which Dr Stevenson performed during his career. In August 2011, we conducted an email interview with Dr Tucker about the scientific evidence for life after death. He responded: "As to your questions, the most important evidence for life after death, other than near death experiences, includes controlled mediumship studies, carefully studied reports of apparitions, and verified claims by children of past-life memories. The most important evidence of reincarnation is this last phenomenon: children's reports of past-life memories. Ian Stevenson spent 40 years studying such cases, documenting them as carefully as he could. Most of his cases came from cultures with a belief in reincarnation. I've been focusing on western cases, and I'm finding that the phenomenon is essentially the same here as it is in Asia. At this point, we certainly don't have as many really strong cases here as Ian found in Asia, but we do have some interesting ones." The Science of the Afterlife Australian lawyer turned full-time researcher/writer Victor Zammit has investigated the afterlife from the judicial point of view. He thinks that the evidence he has gathered for the existence of life after death is strong enough to be accepted in any court of law (<http://www.victorzammit.com>). In his book *A Lawyer Presents the Case for the Afterlife* (2006, 4th ed.), Zammit showed 23 different areas that demonstrate the existence of life after death. He has put out a challenge to scientists to provide evidence that there is no life after death, promising to pay \$1,000,000 if they do. The pioneering research of Dr Raymond Moody and Dr Elisabeth Kübler-Ross has contributed to the development of this discipline. Now there are numerous studies being conducted in the area of spirituality and life after death, utilising the latest technologies and scientific methods. Over the years, significant research has been carried out by such luminaries as Dr Erlendur Haraldsson of Iceland University, past-life therapist Dr Morris Netherton, psychologist Dr Peter Ramster, psychotherapist Andy Tomlinson, cardiologist Pim van Lommel, MD, and many others. Is the quest progressing towards a final answer? Probably never: the more answers unveiled, the more questions revealed. Professor Lisa Randall is a theoretical physicist at Harvard University, a leading expert on particle physics and cosmology, and a member of the scientific staff at CERN. She theorizes that our universe exists within a universe of many higher and unseen dimensions, and that the laws of nature may be very different in different regions of this so-called multiverse. Then, if this is so, the larger hidden dimensions in which our universe exists may influence our own three-dimensional space-

time world and its laws of nature. But what is consciousness, one of the most vibrant areas of study in science today? According to Professor Randall (Discover, 29 July 2006): "Neuroscience is exciting. Understanding how thoughts work, how connections are made, how the memory works, how we process information, how information is stored—it's all fascinating. Experimentally, though, we're still rather limited in what we can do. I don't even know what consciousness is. I'd like someone to define consciousness." Right. So if we want to know more about the possibility of the survival of consciousness after death, maybe we need more accurate studies which consider consciousness itself. In the meantime, some scientists are finding impressive evidence to suggest that there is life after death, or at least survival of consciousness, although they don't know yet how it works. This is the reason why the key is in the brilliant confession of Professor Lisa Randall, one of the most influential scientists in the world: "I don't even know what consciousness is. I'd like someone to define consciousness." Yes, sometimes science works like that; for example, astronomers and astrophysicists can identify a relationship between the activity cycles of the Sun and the weather on Earth, so they assume that this relationship exists although they don't know how it works. Yet, as Professor Sami Solanki, of the Max Planck Institute for Solar System Research in Germany, has stated (<http://tinyurl.com/77taz9c>): "The correlation between solar cycles and terrestrial weather has not been demonstrated." Then why do they study this "correlation" if it has not been demonstrated that it really exists? The answer is simple: it is because they have observed evidence which suggests that it may be that way...Well, it seems that we are in a very similar situation with studies about the afterlife. Scientists have observed evidence which suggests that there may be life after death, but they don't know what the process is or what consciousness is, and they can't say that life after death can be real in case it really is real!

Dr Mado Martínez is a philologist who is currently studying and working in the anthropological field at the National University of Distance Education (UNED), Spain. She completed her PhD studies in language and literature at the University of Seville, and is soon to finish her PhD studies in cultures and traditions at the University of Alicante, Spain. She is a well-known writer and the author of eight books (essays, thriller novels, etc.) and dozens of articles for magazines all over the world. She is presently working on her upcoming new books. Visit her website: <http://www.madamartinez.com>.

Dr Elaine Vieira is a researcher working in the field of obesity and diabetes. She received her PhD in Uppsala University in Sweden. Dr Vieira is presently a researcher in Barcelona, Spain.



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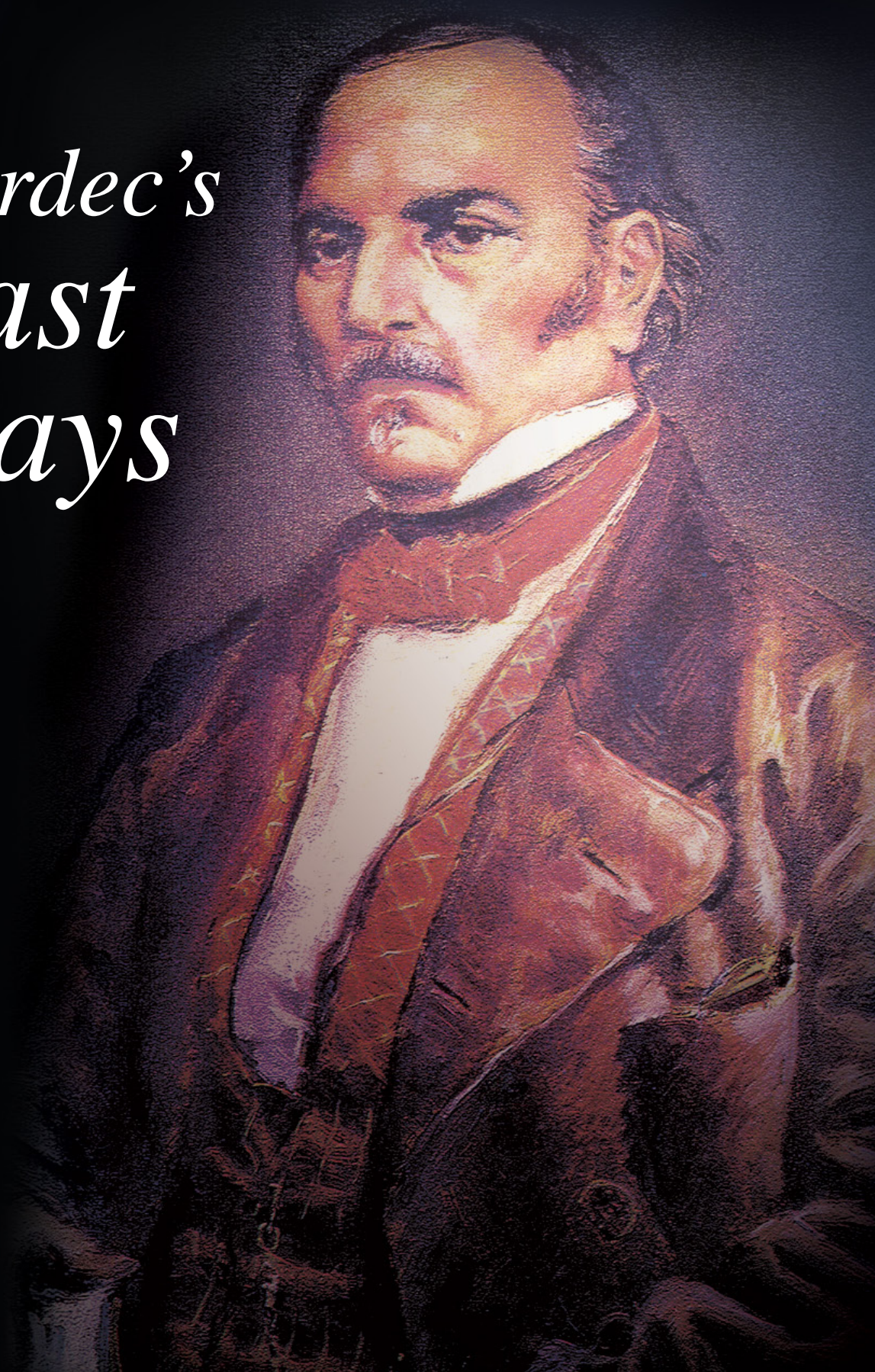
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NO LIVE WEBCAST

*Kardec's
Last
Days*

REFLECTION



We hear in the traditions that Kardec was beloved in the literary environment... He left many books and embraced the foundation of Spiritism for 12 years nonstop... To give us an idea of the wonders that he left us we include the Spiritist Magazine, his wonderful correspondence, his network, his dialogues, his Spiritist trips... This man had a hard-working life!

At the beginning of the year 1869, Kardec planned on founding the world's first Spiritist Bookstore in Paris. Today, by circumstance of life, the bookstore does not exist anymore... Its purpose was to divulge the Spiritist literature.

Allan Kardec worked with his group on planning the bookstore for three months. During the last ten days of March, he started feeling the so-called precordial pain, which was not treatable of the 1869.

His wife, Ms Gaby, about four days before the death of the Codifier, heard Kardec say, "Gaby, I am not feeling well, with lots of chest pain, but the inauguration of the bookstore is scheduled to April 1st. We have five days to set up an inauguration as distinct as possible. I do not feel well but on the 1st I must do it."

She then replied, "But if the pain is increasing we can postpone for another week, perhaps in fifteen days." Gaby was nine years his senior and had maternal care for Kardec as well...

At that time, travelling was not easy. All the friends who were helping in the inauguration were on their way to Paris, or almost ready to travel to Paris. The trip was done by horse, and horses had to be changed during each season.

And the two continued talking, "We may have more than 50 colleagues coming from all over France, from Belgium. I cannot miss it, with or without pain I must go..."

"But, as your wife, I disagree."

"But I have to think about the money they are spending to be here."

"Nevertheless, I advise you to postpone it..."

"You advise me to postpone it, but, if I am very ill, on April 1st, even if I am discarnated, since this is a charitable Doctrine, what would you do for me, if I am not capable to go to the bookstore, once the inauguration is set for 10AM? We cannot let them wait. To commit is also charitable."

"Since your decision was made, in that case, if you get worse..."

"You mean, if I discarnate?"

"In this case, if you get worse or discarnate, I will go in your place," said Gaby.

On March 31st, 1969 Kardec discarnated due to an aneurysm. It was sudden. Their friends arrived at their home later in the evening.

Someone then asked, "Should we postpone the inauguration?"

And Gaby answered, "No, my husband and I talked about it. Tomorrow is the first day of his viewing, but at 10 AM I will meet his promise; in the name of the Doctrine of Charity I will represent him..."

In the morning of April 1st at 8 AM, Gaby said goodbye to Kardec and told him she would fulfill her obligation. She excused herself and went to the inauguration...

Gaby inaugurated the bookstore without tears or lamentation. She naturally had her heart broken, but she fulfilled her promise.

During two hours, Kardec's wife gave some interviews and speeches. Soon after, she returned to her husband's viewing. The newspapers reported her courage and loyalty.

As we see, this is a doctrine that even death does not prevent us from fulfilling our obligations.

The Vision of God

> Anonymus Spirit

You ask how it is possible to the human creature, finite and limited, to see the Creator, since He is infinite and does not have a visible form.

Brothers and sisters, the vision of God does not consist in seeing with the physical eye, as you can now imagine or understand; therefore one has to understand the sight of the spirit or its intelligence. It is a vision without an image; it is a perception, an acknowledgment, and an expansion of irresistible love; it is the real vision of magnificent and indescribable manifestations of the Divinity, the delightful certainty of the infinite presence and love of God, instead of a vision of a determinate form that, consequently, would be finite and could not be then, God.

As a matter of fact, all visible things get to be known and analyzed in depth because they are limited and consequently, they cannot be a source of the eternal and infinite goodness.

In this way of representing God's vision, we go forcefully back to the less intelligent and retrograde ideas as well as to the belief of immobility of the blessed souls, who would be stagnated forever in paradise. For those who exhausted their transitory lives test they would have arrived at the top of the spirit escalation without stopping their activities. As the spirit purifies and approaches God, it participates more often in the divine perfections; and, because God is the center and the focus of the eternal activity of life, it means that the pure spirits act incessantly to contribute with all their freedom

and all their power for the fulfillment of the Divine's will. They feel that the focus of the infinite charity involves them and the light that emanates or beams from God's face enlightens them. They also know that the omniscience of the Lord opens His treasures for the creatures, and the All-Powerful God turns them free and strong to dominate the elements and guide that vital power to influence on the intelligence of the evolved spirits, despite not yet being at a very high top level, contributing eternally for the maintenance of the harmony of Creation.

The words of Paul, the apostle: "Videbimus Deum facie ad faciem" and "videbimus Deum sicuti est" may not be taken literally because we, human beings, cannot limit God to our measurements or become infinite beings. On the contrary, we should understand that the pure Spirits will always have a more perfect idea of God according to their own evolution; mistakes would no longer jeopardize their understanding; also, that the love the benefits of this wellness and harmonious beauty without limits will be provided century after century, but without imposition to Divinity limits, forms of images more or less analogous to the ones created by the imagination of the terrestrial man.

Goodbye. Work with courage because by working and by practicing the abilities that God gave you, you will not do in the present with difficulties, but what you will do in another way with endless pleasures, for all the eternity, when all these same abilities will have received the necessary development.

> Source: This message is from an anonymous spirit-author published in La Revue Spirite by Allan Kardec, September 1869.



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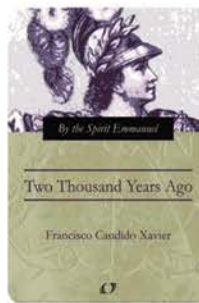
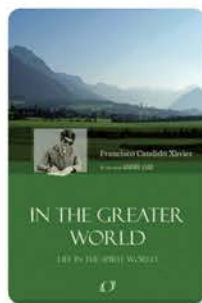
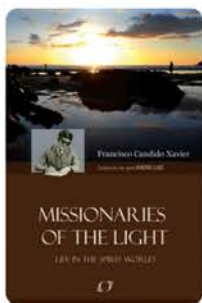
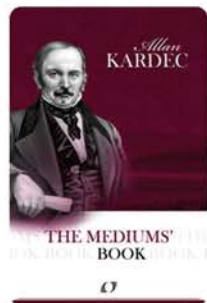
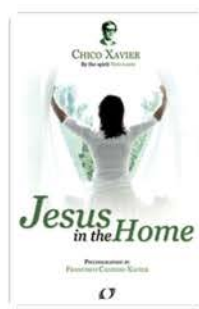
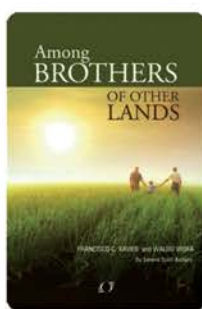
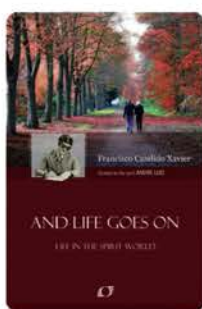
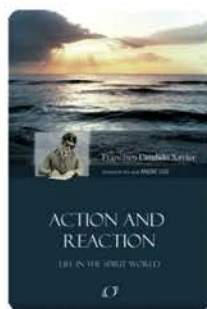
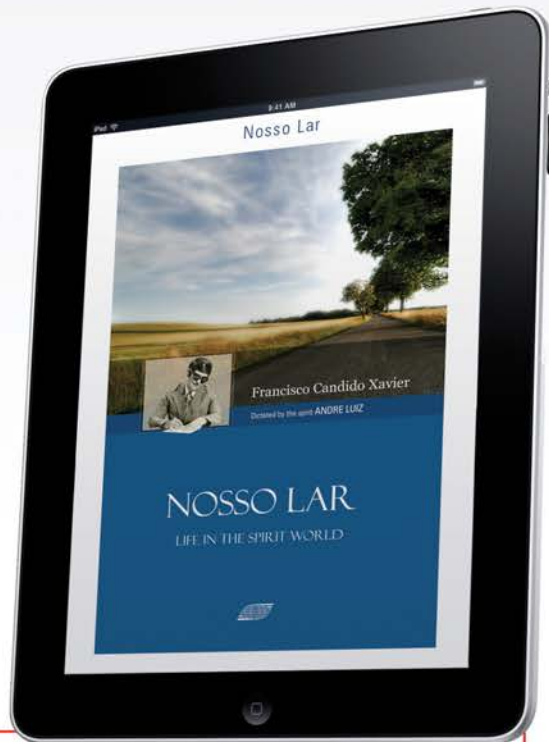
The International Spiritist Council (ISC) and the Brazilian Spiritist Federation (BSF) established a collaboration to consolidate pioneering efforts in the world market to launch the Spiritist books in digital format (eBook). This year we plan convert more than 500 titles copyrighted by The BSF. Amongst them are authors such as Allan Kardec, Francisco Cândido Xavier and Yvonne Pereira, and many others. Every month, we are negotiating new agreements to broaden the commercialization of them.

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Formation of Spiritist Groups and Societies

> Allan Kardec

In various locations, I have been asked for advice on the formation of Spiritist groups. I have little to say on the subject, except for the instructions listed in *The Medium's Book*. I will add only a few in my own words.

The first condition is to form a group of serious people, regardless of how small this group is. Five or six more enlightened members, sincere, infused with the truths of the doctrine and united by the same intention, are worth a hundred times more than the inclusion, in this group, of the curious and indifferent. Secondly, these founding members should establish rules and regulations that will be the equivalent of law for the new adherents.

These rules and regulations are very simple, and are almost only inclusive of measures of internal discipline, because they do not require the same details that would be needed for a large society [or group]. Each of these groups can, therefore, establish themselves as they see fit. However, for greater ease and uniformity, I will state a model at the end of this book¹, which can be changed

as per the circumstances and requirements of the location.

In any case, the essential objective of these regulations encompasses the need of concentration, maintenance of the most perfect order, and the distancing of any person that does not have serious intentions which could turn into disturbance. This is why you can never be too severe when admitting new elements into the group. Do not fear that this severity damages the spread of Spiritism. In reality, serious meetings are those that create the most adherents. Frivolous meetings, those that are not conducted with order and dignity, in which the first curious person to appear can leave their fanciful comments, do not inspire any attention or respect and from them those that do not believe leave less convinced than when they entered. These meetings cause joy to the enemies of Spiritism, in contrast with serious ones which are their nightmares and I know of many people that would see their multiplication in a good light so long as the others disappear. Thankfully, the opposite is what occurs. It is necessary to persuade ourselves that the wish to be part of the more serious meeting increases with the degree of challenges. When speaking of propaganda, it is certainly done more by preliminary study and the conduct of

the member outside of meetings than by the number of assistants that one or two meetings cannot convince.

The exclusion of women would be to abuse their capacity of judgement which, and let it be said without flattery, many times is greater than that of men and even above those of some illustrious critics. The presence of women requires a more rigorous observation of the laws of courtesy and removal of the common negligence present in meetings composed solely by men. Also, why keep them from the moralizing influence of Spiritism? A sincerely Spiritist woman can only be a good daughter, a good wife, and a good mother. Due to their position, often women have more need than anyone else of the sublime consolations of Spiritism which shall make her stronger and more resigned in the tests of life. Moreover, is it not known that spirits only have a gender for their incarnations? If the equality of the rights of a woman need be recognized, it must surely be among Spiritists. And the propagation of Spiritism will unflinchingly hasten the abolition of the privileges that men have given themselves through the law of the most powerful. The advent of Spiritism will mark the era of the legal emancipation of women.

Nor should you fear the admission of the young. The seriousness of the Spiritist assembly will reflect in their character; and, at their proper time, they will become more serious and will from this early age draw on, through the teachings of good Spirits, this living faith in God and in the future, this sentiment of familial duty, that will make them more docile, more respecting, and will moderate their passions.

When speaking of legal formalities, there are not in France, any to speak of for meetings that do not exceed twenty people. Above this number, regular and periodic meetings should be authorized, unless a tolerance, that cannot be seen as a right, of which the great majority of Spiritist groups enjoy, due to their peaceful character, exclusively moral, and also, because they do not constitute affiliations or associations. In any circumstance, Spiritists need be the first to give example of submission to the laws, should their application be required.

Recently there has been the formation of special groups, whose multiplication we will never cease to encourage: they are the so-called study groups. In these, they occupy themselves little or nothing with spirit manifestations, but instead with the reading and explanation of *The Spirits' Book*, *The Mediums' Book*, and some articles from the *Spiritist Magazine*. Some devoted people bring together this objective and a certain number of listeners in order to lessen their difficulties of reading and studying individually. We applaud with all our hearts this initiative which, we hope, will be emulated and cannot, throughout

its development, stop producing the happiest results. In these groups, there is no necessity of being an orator or professor. These meetings encompass of reading passages, like in a family setting, followed by explanations without pretensions of eloquence, and are within the reach of all people.

Without making this the exclusive objective of their occupation many groups have the habit of initiating sessions with the reading of passages from *The Spirits' Book* or *The Mediums' Book*. We would be happy if we saw this practice, whose efficacy is to call attention to certain principles that could be misunderstood or skimmed over, by all groups. In this case, it is useful for the leader or president of these groups to prepare the passages that will construct the objective of the lesson beforehand, in order to tailor this choice to the circumstances.

I hope that you do not think it bad that I indicate these works as foundations for learning, being as they are unique in that Spiritist science is developed in all its parts and in a methodical fashion; but, they would incur me in error those that would judge me exclusive to the point of dismissing other works, in which, many, surely, deserve the sympathy of all good Spiritists. Moreover, in a complete study, it is necessary to examine everything, even that which is bad. I also consider the reading of criticisms to be very useful, for they highlight the emptiness and the lack of logic; certainly they do not contain even a single one capable of shaking the faith of a sincere Spiritist. It cannot but strengthen it, as they have fostered in many disbelievers that have compared them. The same can be said of certain works, that despite being created with a serious purpose, still contain manifest errors and eccentricities, which must be highlighted.

There is another habit whose adoption is no less useful. It is essential that each group collect and review received spirit communications, so that they may be more easily accessed as needed. The Spirits that see their instructions ignored will quickly abandon the meetings; but it is necessary, above all, that a separate special collection be created, organized and clear, of the spirit communications that are the most beautiful and instructive, and read again some of them during each session, so as to utilize them better.

> Source: *Viagem Espirita* (Spiritist Journey) em 1862 by Allan Kardec, published by the Brazilian Spiritist Federation. This book is a great source of information for all serious Spiritists as it contains Kardec's recommendations and instructions for Spiritist groups and centers.

[1] The book mentioned and authored by Allan Kardec is *Viagem Espirita* em 1862 published by the Brazilian Spiritist Federation.



Important Alert for Spiritists

> Vianna de Carvalho (Spirit) / Divaldo Franco (Medium)

Nearly all idealistic proposals lose in depth what they profit in appearance once they become known.

The same happens to the Spiritist movement whose dissemination deserves going deeper into the doctrinal concepts in order to offer valuable information to the beginners and those interested in getting to know the doctrine that liberates us from the spiritual ignorance of life in its legitimate reality.

In view of the popularity of the noble philosophical contents, unscrupulous people suddenly become alleged speakers of the Spiritist thought introducing their own ideas due to their almost complete lack of Spiritist knowledge.

Quite often vain and arrogant, they create burlesque directives and odd theories claiming that they come from the spiritual world to complement what Allan Kardec did not manage to finish.

In this regard, movements arise which consider themselves to be one step ahead of what is established in the Codification, as a result of perfectly compatible information with the achievements of modern science.

Other individuals, who carry psychological conflicts, project their hardships onto the vast unprepared clientele and present themselves as bearers of special mediumship characterized by expressive clairvoyance which lets them foresee the future, detect the present, formulate diagnoses of serious illnesses and sort people out by identifying perverse obsessions, and future

misfortunes... Furthermore, they use the illumination that they attribute to themselves to present forms of salvation and suggest behaviors that are incompatible to the common sense and the doctrinal logic.

It is a shame that this kind of phenomenon occurs in a movement that intends to translate the greatness of the thoughts of the Immortals which contains simplicity and logic despite their magnificent and complex intrinsic structure.

What happens is that the torments of vanity and pride, which still predominate in human nature as heritage of its anthropological evolutionary process, impede or make it more difficult for the individuals to mold their moral character to the new proposal of illumination. Instead, vanity and pride make it easier to keep to individuals in their old way of being.

At the beginning, great enthusiasm takes over these unprepared individuals who let themselves be touched by the significant immortalist contribution. However, as soon as they get used to these valuable information – since they need novelties - they create currents of thought that project their ego once they are fascinated by their own reasoning. This promotes a disservice to the healthy and correct dissemination of Spiritism.

It is always valuable to remember John, the Baptist, when he said about Jesus, “He has to become greater I must become less.”¹ He thus acted correctly because his ministry was to prepare Jesus’ way diminishing the harshness that was difficult to be overcome, however John, the Baptist did the best he could.

To the Spiritists, whether beginners or militants, may you do everything so that the doctrine grows and they diminish in the way that they fulfill the task that belongs to you. Do it without the boosterism of being innovators, special mediums and revealers, finishers of the work of the Codifier or clarifiers of the directives given by the Spirits. These mentioned traits unveils folly and presumption, demonstrating that if it were not for them it would not be possible to understand the Spiritist Revelation, which is however simple and profound.

Also, the defenders of Spiritism appear always worried about the external form and not with their inner experience much like the Pharisees in the past who were always vigilant to denounce, to attack others and to show up with the flag of salvation as if this were necessary. They forget that their terrestrial journey is always short. If Spiritism would need them for that purpose, its philosophy and moral ethics would be very poor because it would depend on their defense. As happens to all who have this attitude, they believe that with their discarnation, which is inevitable, the Spiritist teachings would become orphan and would then disappear.

What a deception since death snatches away everybody and does not diminish the impact and strength of the Third Revelation which comes from the Heavens to Earth, the opposite of what some may think...

The most vigorous and proper way for the dissemination of Spiritism is the exposition of its teachings as they are in the Codification while naturally presenting converging contemporary contributions without boasting or sensationalism, since the Mentors of humanity proceed with vigilance so that nothing will be missing and Spiritism will be known and put into practice soon.

Therefore it is of equal and of great importance to live the day-to-day life focused on the program

created by the Promised Consoler, showing the joy of participating in this moment with faithfulness to love and charity living with a healthy moral conduct, while becoming a living letter of the Gospel so that everyone can see in their behavior the profound and challenging collaboration that provides happiness and peace.

In the Spiritist movement, therefore, there is no room for phenomenon-people, for occasional gurus, for extravagant revealers, for pompous messages, for terrifying information, in order to attract followers who are fearful of the end of the world, of the final judgment, of the lower zones, of the necessity of being charitable to avoid suffering and afflictions...

Spiritism illuminates consciousness by freeing sentiments of emotional prisons, of the dependence of feverish thoughts, thus granting its followers the responsibility of their own acts, always causing compatible consequences with their deeds.

Spiritism is doctrine of joy. It is neither of partying nor it can it be transformed into an oasis of fantasies for amusement or frivolity.

Spiritism is simple yet serious science that is intended for responsible and hard-working people who contribute to a society which shows more solidarity and fraternity.

Every investment of devotion and care, responsibility and love in the experience of the Spiritist postulates - carried by the movement of human beings - needs to be acknowledged so that Spiritism reaches its purpose for which it was sent by the Master, the true construction of the kingdom of God in our hearts.

> Source: This message was psychographed by Divaldo Pereira Franco on March 5th 2012 in Miami Beach, Florida, USA.

[1] John 3:30



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Marcos Falcao: Art & Charity

CURRENT



> TSM Editor

He draws and paints portraits of renowned Spiritist such as Allan Kardec and Chico Xavier, while donating them to Spiritist organizations in the United States to help them fundraise. He is Marcos Falcão. Who is this charitable heart?

Falcão was born in the city of Sape, in the State of Paraíba, Brazil, on December 2, 1953. He has been living in the United States with his adorable wife Maria José and his adult children Pamella and John Netto for the last 10 years.

His interest and dedication to the Spiritist cause started 15 years ago. Currently, he is affiliated with the Kardecian Spiritist Society of Florida. Through his artistic skills, which came about since childhood, Falcão has been pencil drawing great names in Spiritism for the last two years. He says, "The art comes from inspiration."

Besides Spiritist names, Falcão paints great names of

Christian religious circles. His most famous canvas are of Jesus, Joanna de Angelis, Francis of Assisi, Mother Tereza of Calcuta, Divaldo Franco, Sister Dulce, Emmanuel, Andre Luiz, Meimei, Sister Sheila, Allan Kardec, Mesmer and Mother Maria.

On of the highlights of his artistic production is his goal of reaching out to Spiritist centers in south Florida as well as others in Maryland and Virginia. Most recently, he kindly custom-draw the last cover for The Spiritist Magazine (issue 18). Knowing how important and vital the Spiritist message is for him and his family, Falcão has been producing amazing paintings with the sole ideal of supporting the dissemination of the Spiritist teachings. In his own words, he "hopes that our dear readers of the Spiritist Magazine keep always supporting the good reading while applying the teachings of the teachers portrayed through my pencil."

> For more information on Marcos Falcão and his pencil drawings, please go to <http://mfencilportrait.wordpress.com/>. The cover of the current issue was produced by Marcos Falcão who kindly allowed us to publish it as its cover once again.

4th Spiritist Forum of New York



**The Spiritist Center
as a Doorway to a
Healthy Family**

Objective
**To foster a greater
value in the family**

Discussion Topics and speakers

**“Spiritist center
Promoting a health Family”**
Eduardo Guimarães

**“Spiritist Center
Support When sickness
touches our family”**
Mara Brandão

**“Spiritist Center
Preventing suicide”**
Jussara Korngold

**“Spiritist Center
Preventing substance
Abuse in the Family”**
Adriano Barbo

Location
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5 South Fifth Avenue - 2nd Floor
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Date
Sunday - September 23th

Opening Event
10:30 am

Fundraise lunch
12:25 to 1.10 pm

Closing event
2:50 pm

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After the Calvary, the first manifestations of Jesus in the unassuming cenacle in Jerusalem were verified. However, nostalgia took over all the sincere friends of the Messiah. They missed His words and His companionship. Most of the people were attached to His disciples as if willing to retain the last expressions of His caring and immortal message.

The environment was a vast repository of lovely memories. Those who were graced with the visions of the Master felt overflowing of the purest joys. The close and inseparable companions entertained on long talks about His inerasable reminiscences.

Then, Simon Peter and some others stressed the need to return the Capernaum, to the necessary labors of life.

In brief days, the old fishnets were again immersed in the Tiberias amongst the rustic chants of the fishermen.

Each wider wave and every detail of the labor triggered recollections always vivid in time. The alfresco reminded the delight of Jesus while sharing the bread. The more intense the work, Peter would bring back Jesus' recommendation of good cheer. The silent night claimed His friendly blessing.

Soaked in the poetry of Nature, the Apostles organized the most elevated projects regarding the future of the Gospel. According to the traditions of the primitive teachings, the modest residence of Cephas continued to be the friendly parliament, where each exposed their principles and their most intimate confidences. But, at the foothills of the mount where Christ was heard sometimes, praising the beauties of God's Kingdom and His righteousness, were invariably reunited all old faithful followers, who were accustomed to the sweet nourishment of His unforgettable Words. The disciples were not strangers to these warm recollections. And, early in the afternoon, they would accompany the small popular stream in the affectionate recollections.

There was a vague talk that the master would return to the mount to say goodbye. Some of the Apostles alluded to the visions in which the Lord promised to have His words heard once again in one of the favorite places of His sermons.

In an afternoon of deep blue sky, the small community of friends of the Messiah, sided by the small crowd, gathered in prayers in the lonely site. John mentioned the promises of the Gospel, while on the slope piled the assembly of the faithful followers



> Humberto de Campos (Spirit) / Francisco C. Xav

of the Master. There were some hundreds of flushed and anxious faces. They were Romans mixed with unknown Jews, humble women leading their poor and barefoot children, reputable elders, whose grey hair was the result of the repeated winters of life.

On that day, the ancient atmosphere was felt most strongly. By instinct, everyone had the impression that the Master would come back to teach the celestial beatitudes. The breeze exhaled a soft perfume bringing the harmonies of the nearby Lake. From

Five red of ilee



Ascension by Rembrandt, 1638

ier (Medium)

bowed on their knees. Some sobbed of jubilation, trapped in the most beautiful emotions of their lives. The hands of the master took the position of blessing, while a divine silence seemed to penetrate the soul of things. Articulated word did not take part in that intangible feast of immaterial light. However, everyone noticed the loving farewell and, in the most intimate part of the soul, they heard the magnanimous and profound exhortation,

“Beloved,” each one heard in their secret chamber of the heart, “behold, I am returning to life in my Father to retake the light of my Kingdom! ... I sent my disciples like sheep amongst wolves and I recommend you to follow their steps in the scabrous pathway. After them, it is to you that I trust the sublime task of redemption by the truths of the Gospel.

“They will be the sowers, you shall be the divine yeast. I give you the first workers, the initial heirs of the divine assets. To come into possession of the heavenly treasure, many times you will experience the martyrdom of the cross and the gall of ingratitude... In permanent conflict with the world, you will be on Earth outside of its unforgiving and selfish laws, so that the foundations of my Kingdom of harmony and justice can be established in the souls of creatures. Deny yourselves, as I denied my own will in the implementation of God’s designs. Take your cross to follow me.

“Centuries of struggle await you in the universal road. You must immunize the heart against all illusions of transient life to achieve the sovereign grandeur of immortal life. Your paths will be filled with ghosts of annihilation and visions of death. The whole world will rise against you in obedience to the dark forces of evil, which still dominates its frontiers. You will be teased and apparently abandoned. Pain will strike your deepest hopes. You will be forgotten on Earth in supreme abandonment of the heart. You will not be part of the poisonous banquet of material possessions. You will suffer persecution and terror, and you will have your heart covered in scars and outrages. The festering wound is your trademark. The crown of thorns is your symbol. The cross is the blissful redemption. Your voice will be that of the desert, often causing the scorn and denial on the part of those who dominate in the material and perishable body.

“But, in the course of the battles of the heart, when all horizons are muffled by the shadows of cruelty, I will give you my peace, which represents the living water. In existence or in death of the body, you will be united to my Kingdom. The world will cover you with terrible and destructible blows, but from each one of your wounds, I will retrieve the luminous wheat for the infinite barns of grace, designated to the livelihood of the most insignificant creatures!...

the blue sky, so blue as if celebrating to receive the light of the first stars, it seemed to bring an immense peace involving all things. It was in that moment of unspeakable grandeur that the figure of Christ on the summit loomed illuminated by the last rays of the Sun.

It was Him.

His smile blossomed with such gentleness like in the glorious time of His first sermons. But his entire figure radiated light so intense that the strongest

Until my Kingdom is established on Earth, you will not know love in the world. However, I will fill your loneliness with my incessant blessing.

"I will rejoice in you, as you will rejoice in me, the heavenly jubilation of faithful implementation of God's resolutions. When you fall under the attack of men who are still poor and unhappy, I will raise you in the silence of the path with my hands dedicated to your welfare. You will be the union where there is separation; sacrifice where false joy exists; light where darkness is found; a friendly port built on the rock of living faith where there are threats from the shadows of disorientation. You are my refuge in the strangest churches of the Earth; my hope among human madness; my truth where the incomplete science of the world is disturbed! ...

"Beloved, behold, because I send you like sheep to the dark and difficult paths. However, fear nothing! Be faithful to my heart, as I am loyal to you, and good cheer will be your star! Go to the world, where we will have to overcome evil! Let us improve our millennial school where we can interpret and put into practice Our Father's law of love, in obedience to His sublime desire!"

A sacred emotion took over the souls in ecstasy of happiness. It was when they observed the Master surrounded by light as if ascending to heaven in direction to His glorious realm of infinity.

The first stars of the night lit up in the skies as radiant flowers from Paradise. At the mount Galilee, five hundred hearts palpitated raptured by unspeakable jubilation. Tremulous and wrinkled elders arrived to the hillside, united to each other in eternal solidarity in the same work of imperishable greatness.

Elderly women of halting step, crowned by snow of life experiences, embraced their daughters and granddaughters, young and blissful, taken by indefinable inebriation of their souls.

Romans and Jews, rich and poor happily fraternized while acknowledging the need for cooperation in the holy task. The old disciples, surrounding the figure of Simon Peter, wept of

contentment and hope.

In that night of imperishable memory, the five hundred of Galilee were entrusted with the glorious task of bringing the Gospel to the communities on the Earth under the inspiration of Jesus-Christ. Little did they know, in their pitiful human condition, that the Master's word would reach centuries to come. And so it was that, representing the renewal yeast of the world, **the five hundred of Galilee reincarnated in all times, in the most diverse religious and political climates on the planet, teaching the truth and opening new paths of light through the eternal backstage of Time.**

They were the first ones to transmit the sacred vibration of courage and confidence to those who perished in the fields of martyrdom, sowing faith in the perverted hearts of the creatures. In the circuses of human vanity, in the bonfires and in torture, they taught the lesson of Jesus with resigned heroism. **In the arts and sciences, they planted new concepts of detachment of the world and of the beauties of heaven. And, within the most varied religions of the Earth, they continue to reveal the desire of the Christ, which is of unity and of love, of brotherhood and of harmony.**

As sincere and well-beloved disciples, they descended to the darkest depths, redeeming evil with their purifying sacrifices. With the lights of the Gospel, they converted the most hardened spirits to the current of redemption.

Abandoned and lacking protection on Earth, they are silently building the magnificence of God's Kingdom in the country of people's hearts. Multiplying the notes of their chant of glory amongst those who are sincere instruments of goodness with Jesus Christ, they form the sublime caravan that will never be dissolved.

> Source: Book *Boa Nova* (Good News) by Humberto de Campos through Francisco C. Xavier's psychography, FEB.



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The Power of Kindness

> Divaldo Franco

TSM - "BE PERFECT, THEREFORE, AS YOUR HEAVENLY FATHER IS PERFECT,"¹ RECOMMENDED JESUS. ALSO, THE GOSPEL ACCORDING TO SPIRITISM EXPLAINS THAT "THE GOOD MAN IS GOOD, HUMANE AND BENEVOLENT TO ALL". IN THIS WAY, KINDNESS WOULD BE A NATURAL PART OF THIS GOOD, HUMANE AND BENEVOLENT BEING BECAUSE THE DEFINITION OF KINDNESS ESSENTIALLY PERMEATES BEING KIND, GENTLE, FRIENDLY. COULD WE SAY THAT BEING KIND IS INDISPENSABLE TO BE THE INTEGRAL BEING? WHAT WOULD BE THE SPIRITIST VISION ON KINDNESS?

DF - Your Holiness, the Dalai Lama says that kindness is his religion. Also, Aldous Huxley, the English scientist and writer, who left a great cultural contribution, including of human paranormal research, almost at the end of his existence he elucidated, "It is a bit embarrassing to have been concerned with the human problem all one's life and find at the end that one has no more to offer by way of advice than 'try to be a little kinder.'"

And Buddha reported that the kind person "sleeps better, wakes up with ease, has pleasant dreams, will be loved by people, her face will be radiant, her mind peaceful..."

The true Spiritist is a good man, therefore, a kind man, who does not condone evil, remaining peaceful and noble in all circumstances.

The Spiritist view on kindness proposes an affable conduct due to the immense joy of finding the path of self-illumination, thereby contributing to



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UNDERSTANDING FOR ALL.” IN THE CURRENT WORLD IN WHICH EVERYTHING OCCURS AT HIGH SPEED AND IS FULL OF DISTRACTIONS, HOW CAN WE GAIN MASTER AND EXTERNALIZE KINDNESS?

DF - Kindness enriches all the small gestures of respect for life: a smile, a handshake, a non-reactive attitude, simple uplifting conversation, a generous response.

Kindness, however, encompasses honesty so it won't either turn into hypocrisy or use psychological canes (designer clothes, iPhone, social positions, external beauty and other gestures or similar things that impress), in order to win people over.

Kindness is spontaneous and delicate, always imprinting in others positively.

Kindness is very much needed, even among those who call themselves Christians, but live roughly, aggressively, cultivating violence and suspicion, disputing in unhealthy and egotistical competition.

Kindness is a polite way of bringing back the magic words nowadays forgotten: good day, thank you, excuse me, please...

Kindness is also a way to resume the position of human being as defined by the psychiatrist Alberto Alberti, “love that does not express itself turns into hatred; joy that we do not live becomes depression. Yes, we were made to be kind.”

Honest actions marked by goodness are also kindness.

Therefore, the Apostle of the Gentiles proposed that we become living letters of The Gospel.

TSM - THE SPIRIT-AUTHOR MARCO PRISCO WROTE THROUGH YOUR BLESSED HANDS THE MESSAGE *GENTILEZAS SALVADORAS* (KINDNESSES THAT RESCUES). COULD YOU EXPAND THE CONCEPT SO WE CAN DEEPEN THE UNDERSTANDING OF THIS KINDNESS THAT SAVES?

DF - When we face a rough and perverse person that offends us, we are taken by an equivalent reaction of adrenalin that the adrenal glands send to the bloodstream and rage takes control of our behavior... Fortunately, soon comes a dose of cortisol and we go back to normal... This is the kindness of our body in a psychophysiological action-reaction that can possibly save our lives, when we tune in with the sick waves of our aggressor. If we succeed smiling and divert the theme of aggression, it is possible that we turn the violent person into a sympathizer and we calm him down.

the edification of an equitable, noble and generous society.

TSM - PAUL, THE APOSTLE, INSPIRED BY THE MASTER OF MASTERS, JESUS-CHRIST, RECOMMENDED THAT WE BEHAVE AS CHILDREN OF LIGHT². UNFOLDING THE CONCEPT, THE SPIRIT ANDRE LUIZ RECOMMENDS IN THE BOOK *CONDUTA ESPIRITA* (SPIRITIST CONDUCT) THAT WE MUST “EXPRESS KINDNESS AND

Unfortunately, we are brought up to triumph by masking and conquering higher levels at any price. However, Spiritism teaches us that we should be raised to live with kindness winning over evil inclinations and leaving a trail of light wherever we go.

There is kindness in a glass of water that we offer without being asked; in an apology that we give though not requested; in spontaneously helping someone. This is the kindness that can save lives on the edge of madness, suicide, depression, for feeling abandoned, devoid of meaning, excluded.

TSM - THE VENERABLE JOANNA DE ANGELIS REPORTS THAT "THE KIND ATTITUDE IS A STEP THAT OFTEN CAN MODIFY A RISING ANIMOSITY, A GROUNDLESS SUSPICION, A NEGATIVE INSPIRATION AND OPEN NEW HORIZONS TO BETTER UNDERSTANDING AND BROADER OUTCOMES."³ WOULD THAT BE THE TRUE POWER OF KINDNESS?

DF - Kindness is a feeling that springs from the heart. The American immunologist Paul Pearsall, PhD, states that "the heart thinks" and Jesus said that from the heart, good or bad words may come out (feelings).

When exercising kindness our existence becomes milder and life acquires beauty and harmony, generating sympathy and tenderness, which disarm negative and disruptive intentions of the perpetrators, making friends of them.

With kindness, the vision of solidarity extends and tenderer become the actions of goodness, giving joy to whom receives it and peace to the one that offers it.

TSM - WITHIN THE FAMILY, KINDNESS OFTEN GETS LOST IN THE INFORMALITY OF

INTERPERSONAL RELATIONSHIPS THAT LOSE ITS BOUNDARIES. HOW TO REDEEM THE KINDNESS BETWEEN PARENTS AND CHILDREN, SPOUSES, AND SIBLINGS?

DF - When the individuals are psychologically immature, they let themselves in emotional wear and tear with their prolonged coexistence. The initial enchantment that sparks in the interpersonal interaction becomes indifference, boredom, monotony...

In the family and in marital relationships, this phenomenon becomes almost natural, because the ego does not need a mask to maintain the affection, providing the disregard, the impudence, the vulgarity, that they always preserve when they want to conquer someone else.

Unconsciously, individuals know that others know them, that their feelings are identified thus they do not feel encouraged to behave kindly, since it would seem hypocritical, which generates major domestic conflicts.

Buddha said that we must love all individuals as if they were our own mother even if she has been unworthy of such designation, however always creditor of respect for not aborting us...

Small exercises of patience with a family member by either postponing a rough answer or ignoring the aggressiveness and demonstrating friendship, can redeem kindness in the family clan.

TSM - IT SEEMS THAT WE ALSO NEED TO RECOVER THE PRACTICE OF KINDNESS IN THE SPIRITIST MOVEMENT. FELLOW SPIRITISTS OFTEN ASSUME THAT SPEAKERS HAVE THE OBLIGATION TO ACCEPT ALL INVITATIONS AND ACCEPT ANY CONDITIONS IMPOSED FOR THE SAME. THEY JUSTIFY THAT THE SPIRITIST SPEAKERS MUST



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AGREE WITH THE INVITATIONS WITHOUT ANY CONDITION AS A WAY OF EXPRESSING CHARITY. WOULD THIS WAY OF THINKING BE AN ABUSE OF OTHERS? WOULD KINDNESS BE THE GREAT OPPORTUNITY TO PREVENT SUCH ABUSES?

DF - Charity is often confused with subservience. Jesus is the example of love and charity, however, He did not neglect the discipline before the Mission, nor surrendered to the whims of the disciples, or those who sought Him, and where from the most diverse social, political and religious segments, including the needy masses. He was in the service of the Father and not of human passions and their woes. For this reason, after the afflicted, He recommended that the healed one did not return to the bondage of sin, compromising with evil, allowing the diversion of their duties.

When conditions are imposed, the guest has the right to accept them or not, according to the conveniences and possibilities that it offers.

Kindness is not an accomplice of arbitrariness, and is always sincere, although devoid of rigidity and violence.

Besides the volunteering commitment to disseminate Spiritism, Spiritist speakers also have family obligations, work to honestly acquire their daily bread, social and personal obligations. Thus they should not be subject to the whims of whoever it may be.

Freedom of conscience and behavior is fundamental in the Spiritist conduct since each individual is responsible for his thoughts, words and deeds.

TSM - WE RECEIVED THE NEWS THAT YOU ARE LEADING THE MOVEMENT "WEEK OF KINDNESS" IN SALVADOR AND OTHER CITIES OF BRAZIL.

WHAT IS IT? HOW DOES IT WORK? HOW COULD OTHER COUNTRIES PROMOTE THE MOVEMENT?

DF – We proposed in the city of Salvador, Bahia (Brazil) that we dedicate the last week of July to the "week of kindness". And it was an accomplishment! Since I was travelling to Colombia, we extended it to another week, when I gave a speech to the audience in that city. We created the "Wall of Kindness". In this wall / board, people posted their reflections as a result of the experience of being kind. The achievement was so successful that we extended it for two more weeks (until August 15), when the Mansion of the Way completed 60 years of activities, kind activities.

The idea has been getting shape, and we taped, for several radio stations and TVCEI, segments proposing the return to kindness that we will spread in the state of Bahia. Because, at the present moment, I find myself currently in Spiritist activities in Rio de Janeiro at the Andre Luis Spiritist Group, we intend to launch the movement in this city. Also, as I give a talk at the large auditorium Ribalta (capacity for 3,200 people) located in Barra da Tijuca, Rio de Janeiro, we plan on proposing the practice of kindness in which we shall be kinder, thus returning to the divine origins from which we come.

> This interview was done in the month of August of this year while he was tour-lecturing in the State and city of Rio de Janeiro for a month.

[1] Matthew 5:48

[2] Ephesus 5: 8

[3] Book *Celeiro de Bençãos* by Joanna de Angelis (Medium) / Divaldo Franco (Spirit), LEAL Editora.



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INSIGHT

Tiny Creatures

> Humberto de Campos (Spirit) / Chico Xavier (Medium)



You find yourself exhausted with the internal conflicts of the Spiritist institution that you have become a devoted server, and now, you are desperately looking for a solution to the problem that is tormenting the old house of faith.

Conflicts between companions and constant hostilities have undermined the altar of the temple where you have observed the manifestation of Divine Providence through messengers of light, and today, instead of fraternity and confidence, of enthusiasm and joy, only discord and doubt, discouragement and sadness remain in the sanctuary.

You asked us for guidance. So, considering this matter, I brought back my memories of an old and valuable tree that I found in my early childhood. The tree was green and strong. It looked like a cathedral in the wonderful work of Nature.

Full of nests, the tree was the favorite palace of songbirds that would warble happy from the fronds of the tree. Exhausted drovers used the shadow of the tree that offered protection, comfort, peace, rest, and shelter.

From time to time, woodcutters would cut parts of the tree. Also, ungrateful pilgrims would take the tree's precious branches which had different utilities.

Annually, terrible storms fell on the tree causing damage to it. However, it seemed like the tree was able to fix itself because the tree used to come back more beautiful than ever.

The tree was reached by lightning in different occasions, but the strong tree always reappeared. Periodically, furious winds tilted its crown, cutting its vigorous branches. The drought used to make the tree really thirsty, and the flood used to surround the tree with heavy debris. The three-trunk, however, which was always adorned with thousands and thousands of sap leaves, seemed to be unflinching and invincible.

One day, however, tiny creatures started to take over the tree. Nobody paid attention to it.

Intangible almost colorless microscopic, how could they cause any harm to the giant on the ground? Travelers and servers of the

field did not notice the presence of the tiny creatures.

But the tiny creatures multiplied indefinitely. They reached its roots, and took over the heart of the vigorous tree, devouring it little by little.

And the plant that overcame the threats of the sky and the temptations of the Earth, in a short period of time, sad and wilted started to turn into dry wood for the fire.

So, my friend, the same happens to a lot of respectable associations that do not take precautions against the dangers that do not seem to be important. They are admirable in charity and in the resistance of external scams. They support with heroism and serenity the strange trials and challenges for which they are tested. They are brave before slander and wrong, persecution and public scorn. All of this is done with unalterable patience and indefinable moral strength.

However, when visited by the invisible worm of envy or jealousy, misunderstanding or suspicion, they quickly feel disrupted and dismantled, unable to recognize that personal sensitivities are destructive parasites in the best organizations of the spirit.

When the institution is invaded by gossip, the devil of intrigue is in charge of a plot to blur the living water of understanding and harmony, wiping out all the divine seeds of decent work and spiritual improvement.

You may ask hopelessly, "What should we do?"

In my new condition, I just know one solution: our individual and collective adaptation to the actual practice to the Gospel of Christ.

To protect us against the corrosive tiny creatures of degrading selfishness, let us use the antiseptic called Good News.

"If anyone wants to become my follower, he must deny himself, take up his cross daily, and follow me."¹

When we walk this journey forgetting our sensibilities, we will be out of reach of the sinister microbes of darkness. We will be immunized and we will find peace in our own hearts.

> Source: Book *Cartas e Crônicas* by Humberto de Campos (Spirit) / Francisco C. Xavier (Merium), published by FEB.

[1] Luke 9:23



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Teaching Children about

Reincarnation

> Bernadete Leal, M.Ed.

1 . My teenager child always says that he did not ask to be born. What should I do about that?

A very helpful thing you can do for your child is to understand what he is going through at his age. Teenagers live in an emotional rollercoaster due to their hormones, trying to figure out who they are, their identity, as they become more independent. They want to be in control of their lives but lack the maturity to handle stressful situations, coming back later to their parents for guidance when they feel lost or are in need of protection. Therefore, learning about your child's age development or

taking some parenting classes is very helpful. You and your child will benefit greatly from that. This current teenager's generation is very different from the time when we, adults, were growing up. So, not only is it beneficial to learn about the psychological, emotional, cognitive, and social development of your child but also to become familiar with the type of pressure and issues that he faces nowadays in order to better help him.

When your son says, "I did not ask to be born", it means that he is frustrated and he does not want to take responsibility for his actions, blaming you, parent, for what is going on in his life. He is trying to justify his behavior by putting the problem in someone else's hand, as if he was saying to you, "it is

not my fault, but yours!" Most teenagers have a strong conflict inside because even though they want to be independent and show that they have grown up, they avoid embracing an important part of maturing, which is to take responsibility for their own actions.

So, try not to be upset or mad when you hear your child saying that he didn't ask to be born. Often it is not personal. A positive approach of handling this situation lies in acknowledging your child's feelings by calmly saying "I understand that you feel this way because you are upset and frustrated right now, but I do think differently." Do not try to teach him the spiritual explanation why he was born in such family. He probably will not listen. This is not the right time. His spirit needs to be open to listen about spiritual matters. So do not engage in any discussion that may trigger an argument. And we definitely encourage you to pray. Prayer is a powerful tool that can amazingly calm people's heart and raise confidence in your parental skills, after all God trusts your parenting potential.

2. How can I explain to my child about his past life connections with the members of his family?

Well, before you start talking about why your child was born in such family and how he asked to be born (conscious or unconsciously) while in the spiritual realm, it is important to give him the foundation, which means, talk to him about reincarnation. After that, you can talk about family ties. Chapter 14 of the Gospel According to Spiritism has great teachings about this topic.

One easy way to introduce the concept of reincarnation to a child or teenager is through stories. Do not initiate the conversation with the definition of reincarnation and how it works. This is not a very effective way to use with our young ones. The goal is to help your child to see the reason behind the concept of reincarnation, helping him to come to that conclusion of its purpose instead of us just telling them. Stories are wonderful tools to illustrate examples and help to achieve that goal.

Start with a simple story. You may create your own or you may find one story from a Spiritist book or online text. The story may be sad, but it is important that your child relates to it and that it touches his heart. Here's an example of a story we created.

"Mike was a boy who had an older brother named Sam. Mike was very jealous of his brother because he wanted all his parents' attention and did not like to share his room with him. In his mind, he wished he was the only child. One day, Mike and his brother got into a big fight. Mike got very angry and pushed his older brother against the wall. Sam fell hitting his

head on the concrete floor and had a fatal accident, dying. Mike could not believe what happened and he felt horrible knowing that he had caused that sad accident. He cried because deep in his heart he did not want his brother to die. Mike realized he loved his older brother, even though they fought once in a while, and he was mean to him. But Mike thought it was too late now and there was nothing he could do as his brother was no longer alive. In his heart, all he wanted was another chance, and he prayed to God for an opportunity to say to his brother he loved him, and that he was sorry. He wished that somehow he could make it up to his older brother."

3. How can this story help my child to understand about reincarnation?

We are using the cognitive bottom-up learning process. The story builds a foundation to support the teaching of a more elaborated topic, which is reincarnation. It helps the child to connect with the character, his problem, and empathize with him as you ask the following questions: "How would you feel if you were in Mike's shoes? Would like to have another chance? Is there a way that Mike could make it up to his brother, who no longer lives in the physical world?" If you have noticed, in any moment we mentioned the word reincarnation in the story because we want the child first to reflect a little bit about what happened. And then slowly, through a logic sequence of questions and answers, lead the child to think of ways, which would be possible for Mike to be with his brother again, and make it up to him. When you feel the child is ready, introduce the solution for the problem mentioning reincarnation, and explain it in a simple way relating to the story.

The word and the concept of reincarnation come up only at the end after the child reflects upon. Then connect it to God's love and His justice in allowing us to reincarnate. This simple and short story has wonderful lessons in which you can explore not only the topic of reincarnation, but the immortality of soul, forgiveness, and how our poor actions and choices can have serious consequences, as well.

Dear reader, let's teach our children the blessings of reincarnation. Question 171 of The Spirits' Book by Allan Kardec, explains that reincarnation is the justness of God. Yes, we are all God's children and therefore God does not punish us but gives the opportunity to correct a wrong-doing and learn from many corporeal existences.

> You may also listen to this and other segments produced by the author as they are broadcast every Saturday and on-demand at iTunes through Kardec Radio channel www.kardecradio.com

In Regard to Mediumship

> Andre Luiz

Suppress any initiative to mark mediumship, mediums or mediumistic facts as extraordinary or mystical.

Mediumistic exchange is a natural event and mediums are human beings like any other.

Assure that the natural exercise of mediumship does not exempt mediums from fulfilling their obligation regarding their honest profession in the society which they belong.

There can be no dignified assistance where duty is not worthily fulfilled.

Guard against inappropriate petitions regarding mediumship.

Mediums are ordinary companions who must normally live the experiences and events that suit them.

Irrespective of any reason, avoid praising mediums for the results obtained through them. Always remember that it is always possible to thank without flattery.

For us, all pure and noble goodness comes from Jesus Christ, our Master and Lord.

Even pressed for extensive difficulties put the exercise of mediumship above limited and ephemeral events that constantly sweep the social and religious panoramas of the Earth.

Mediumship will never be a talent to be buried in the soil of convenience (comodismo).

Talk about mediumistic phenomena and Spiritist principles only in receptive environments.

There are lands that are not yet ready for seeding.

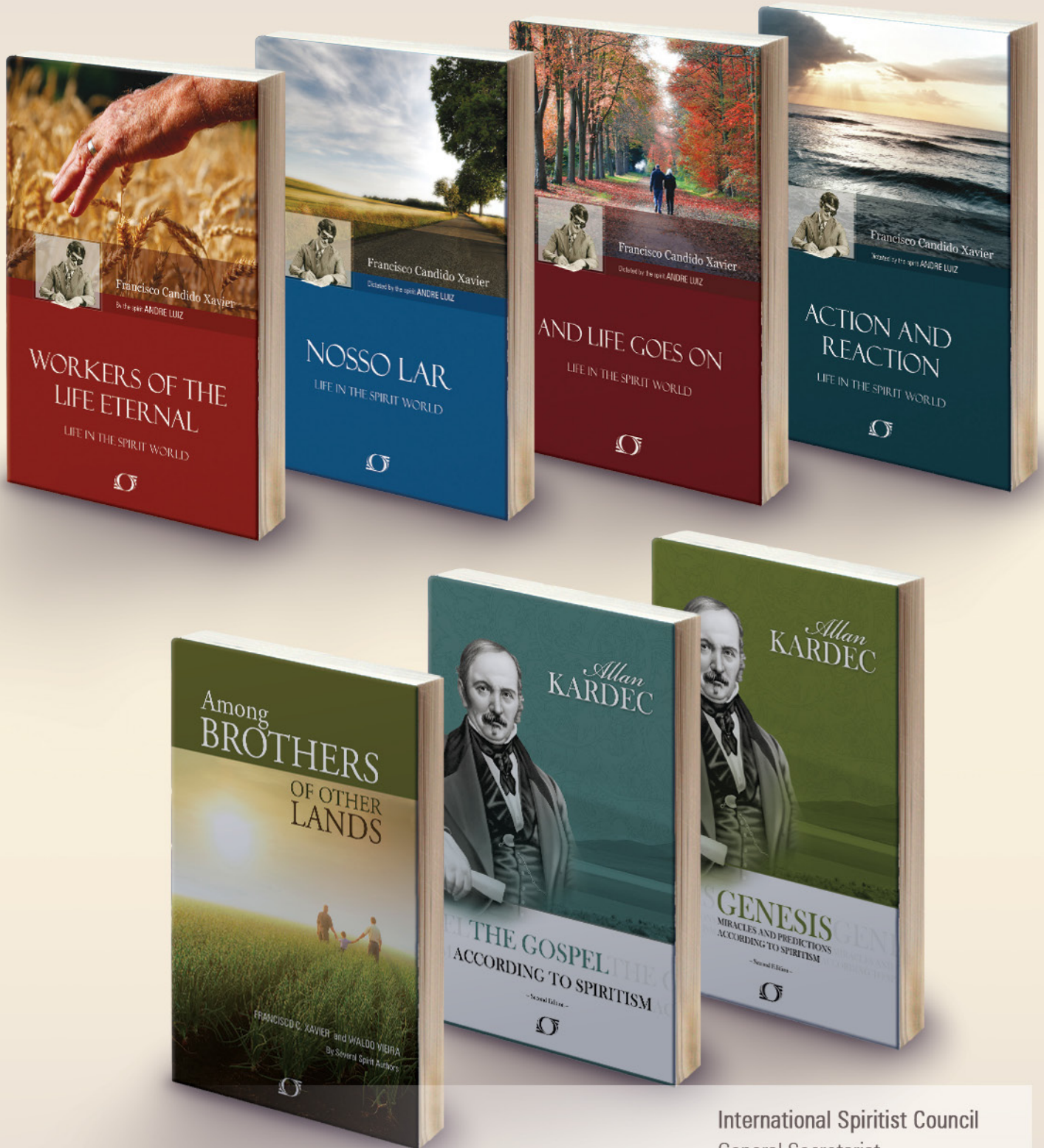
Proceed without hesitation in the consolation and enlightenment of souls, forgetting thorns and stones in the human valley in order to conquer the light of immortality that shines in the heights of life.

Someone who develops mediumistically to the welfare of others is ascending in spirituality.

"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams." (Acts 2:17)

> Source: Book *Conduta Espirita* by Andre Luiz (Spirit) / Waldo Vieira (Medium)

New Release



International Spiritist Council
General Secretariat
SGAN - Q.603 - Conj. F
70530-030 - Brasilia - Brazil
spiritist@spiritist.org

Encounter With The Shadow

> Dr. Cláudio Sinoti and Dr. Iris Sinoti

A major challenge in the process of self-knowledge is the encounter with the Shadow. Psychology used the concept that comes from Physics that understands shadow as the dark region formed by the partial absence of light to build a parallel with what happens in the psyche. Carl Gustav Jung defined it as the part that *“the individual refuses to know or admit and which, however, always requires it, directly or indirectly, such as the inferior traits of character and other incompatible tendencies...”*

To form a symbolic image of the shadow, let us imagine living in a very large house with many rooms and floors, underground and above, in addition to outside areas. To neglect the shadow would be like only taking care of the ground floor, forgetting the basement and other important parts of the house, which besides being able to shake the structure of the house as a whole it either does not use or embellishes the property to its full potential.

In Joanna de Angelis' analysis, the unawareness of the shadow fragments the psyche into “two selves,” and the role of the ego will be “structured to become conscious of its reality without conflict with the Self that actually directs it, which is the only way to free the shadow. In this perspective, the shadow should not be destroyed, but integrated to the personality.

One of the problems is that, in general, we correlate the shadow with the evil that is in us. But the shadow is not evil, although its manifestation is understood as such. In fact, the shadow is a source of possibilities and qualities that, for several reasons, we do not use or we neglect. The fear of dealing with some parts of our personality, the castrating education castrating as well as certain aspects of ourselves that are not culturally accepted, tend to

feed the formation of the shadow.

To illustrate, let us imagine a culture that does not accept that “men weep,” as we commonly verify. With this false truth, we nourish in the masculine shadow a lot of emotional manifestations, which become repressed or even denied. The result is machismo, authoritarianism, brutality and violence, due to repression in the shadow the expressions that are perfectly natural and healthy of the personality.

We can mention other consequences of our unawareness of the shadow, some truly disastrous:

1st. When the shadow remains unconscious, it makes choices for us. Due to the fact that it pressures the ego, this important part of our personality influences our attitudes. It can influence the choice of our profession, of our relationships and of our existential journey as a whole. With its limited vision, the ego desires whatever brings immediate benefit, and it does not necessarily bring what fits. It chooses the appearance while the essence is forgotten. We give our lives to the day-to-day whirlwind, and we are thrown from one side to the other without control of our actions, believing ourselves victims of fate and chance;

2nd. We project out all the negative characteristics that we find. The problem is that we do not notice and it is hard for us to believe that these aspects are part of our own personality, which we easily recognize the same in others. Once we consider it the defect “of others,” we fall into the illusion to think that we are resolved, and the others are the ones that must change their attitude and behavior. This also happens with our positive aspects. We tend to project “our light” onto gurus, masters and mediums, who are also humans, no matter how truly balanced they may be, and thus they also possess a dense shadow. This causes many frustrations we have with people, because we expect others to be as we projected them to be, and we not accept them as they effectively are;

3rd. We identify with the shadow in its most negative aspects, and we surrender to them without being able of self-criticism or evaluation of the consequences of our actions. Some call it “Gabriela’s complex”, immortalized in the beautiful voice [of the Brazilian singer] Gal Costa: “I was born this way. I grew up this way, and I’ll die like this.” We settled in a limited perspective of ourselves and take life as a draft without seizing what is best and without knowing our qualities.

However, it is possible to maturely deal with the

shadow, and enjoy what it has of best and of more valuable to the personality. As observed by Joanna de Angelis, “In this apparent dichotomy of the two selves, the occurrence happens because one is not aware of the another and they may even deny each other. However, the Self is unique, indivisible, manifesting itself in different expressions of consciousness and self-realization.” And to take note of this “other self” we can do the following exercises:

1. Stay tuned to our projections, in its aspects that we consider positive and negative, especially when the attitude and behaviors of others come to our attention or disturb us more frequently. We need to assess how these aspects are within us by changing the behavior and perception of what we think negative and expanding the possibilities of exercising the values we recognize in others easily, and that we do not recognize in us yet;

2. Review our history and evaluate our choices, seeking to understand what beliefs influenced and led us to them. Could we have done differently? This should not be done to punish or blame ourselves, but to allow that the choices of the present and the future be made more consciously.

3. Observe the assessments made about us, though they are not the only ones to be considered since self-analysis is essential. But we must recognize that often things go unnoticed by our eyes and are more visible to us.

4. Admit that what keeps us uncomfortable is, after all, ours, and that we can grow in our ability to work with this energy and assimilate it consciously. Thus, we will become better today than yesterday and better tomorrow than today, as proposed by the Spiritism.

The encounter with what we believe to be our “worst characteristics” is the way to access the best that we have. Facing our evil is an effective way to improve humanity. We must understand that to be “perfect”, we cannot live “partially”. Since the shadow is part of the personality, we will achieve fullness when we integrate it.

Therefore, we need courage to look in the mirror and see our greatest enemy - ourselves. But we need to look even deeper to recognize our greatest treasure - OURSELVES. Our true Self patiently awaits our permission to live our greater reality as children of God.

*Allan
Kardec:
Surviving
the Times*

The biography of the educator and researcher Hyppolite Leon Denizard Rivail, from Lyon, France is widely known. It tells of the precocious student of Pestalozzy, the accountant, the magnetizer, and the scientific researcher that used a positivist approach; the tutor, in mathematics, physics, chemistry, astronomy, physiology, comparative anatomy and French for underprivileged youth in Paris.

The first 50 years of his existence are filled with success and recognition. Mr. Rivail enjoyed participating in many groups and societies. He was a member of several learned societies; among others, the Royal Society of Arras. He was Secretary of the Phrenological Society of Paris for several years and took an active part in the labors of the Society of Magnetism, giving much time to the practical investigation of somnambulism, trance, clairvoyance, and various other phenomena related to the mesmeric action.

As Mr. Rivail would delve into the study of the messages received by mediums of his total confidence and his interest would increase by the magnificence of the knowledge transmitted by the spirits, Hyppolite Leon Denizard Rivail would disappear to give way to Allan Kardec; the name the spirits suggested he sign his books with from then on. It is Allan Kardec, the man who through the life of Hyppolite Leon Denizard Rivail collected and developed pedagogical methods, thought critically, and enjoyed the power of reason. Allan Kardec with the intellectual abilities of Hyppolite would become the codifier of the third revelation to humanity, a body of teachings, he named Spiritism.

Many Spiritualists at the time of Kardec considered dogmatic his position in regard to the issue of reincarnation. Furthermore, it is said that his categorical views on reincarnation caused him to disparage the practice of physical mediumship, which, for some reason, tended not to promote this doctrine of the Spirit. A rift came about between him and the famous medium, D. D. Home, because Mr. Home denied the doctrine of reincarnation.

As the work of Allan Kardec started being translated to English by Anna Blackwell, the Hon. Alexander Aksakof felt compelled to write an article

trying to explain the origin of the “misguided” message about reincarnation. Aksakof supplies the names of the mediums at Allan Kardec’s circle with an account of them. He also points out that a belief in the idea of reincarnation was strongly held in France at that time, as can be seen from M. Pezzani’s work, “The Plurality of Existences,” and others. Aksakof wrote,

“That the propagation of this doctrine by Kardec was a matter of strong predilection is clear; from the beginning Reincarnation has not been presented as an object of study, but as a dogma. To sustain it he has always had recourse to writing mediums, who, it is well known, pass so easily under the psychological influence of preconceived ideas; and Spiritism has engendered such in profusion; whereas through physical mediums the communications are not only more objective, but always contrary to the doctrine of Reincarnation. Kardec adopted the plan of always disparaging this kind of mediumship, alleging as a pretext its moral inferiority. Thus the experimental method is altogether unknown in Spiritism; for twenty years it has not made the slightest intrinsic progress, and it has remained in total ignorance of Anglo-American Spiritualism! The few French physical mediums who developed their powers in spite of Kardec were never mentioned by him in the “Revue”; they remained almost unknown to Spiritists, and only because their spirits did not support the doctrine of Reincarnation.”

Aksakof adds that his remarks do not affect the question of reincarnation in the abstract, but only have to do with its propagation under the name of Spiritism.

D. D. Home commented on Aksakof’s article in which he has a thrust at a phase of the belief in reincarnation. Home said, “I meet many who are reincarnationists, and I have had the pleasure of meeting at least twelve who were Marie Antoinette, six or seven Mary Queen of Scots, a whole host of Louis and other kings, about twenty Alexander the Greats, but it remains for me yet to meet a plain John Smith, and I beg of you, if you meet one, cage him as a curiosity.”¹

Besides the criticism that surrounded him, Allan Kardec’s contribution to the cause of Spiritualism was magnificent. He helped bring forth some of the most profound and insightful teachings concerning Spirits and Spirit communication.

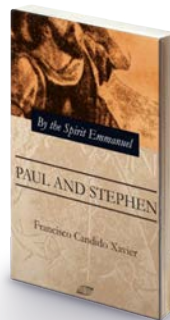
Miss Anna Blackwell, who has translated Allan Kardec’s works into English, thus described him,

“In person, Allan Kardec was somewhat under

middle height. Strongly built, with a large, round, massive head, well-marked features, and clear, grey eyes, he looked more like a German than a Frenchman. Energetic and persevering, but of a temperament that was calm, cautious, and unimaginative almost to coldness, incredulous by nature and by education, a close, logical reasoner, and eminently practical in thought and deed; he was equally free from mysticism and from enthusiasm. Grave, slow of speech, unassuming in manner, yet not without a certain quiet dignity resulting from the earnestness and single-mindedness which were the distinguishing traits of his character; neither courting nor avoiding discussion, but never volunteering any remark upon the subject to which he had devoted his life, he received with affability the innumerable visitors from every part of the world who came to converse with him in regard to the views of which he was the recognized exponent, answering questions and objections, explaining difficulties, and giving information to all serious inquirers, with whom he talked with freedom and animation, his face occasionally lighting up with a genial and pleasant smile, though such was his habitual sobriety that he was never known to laugh. Among the thousands by whom he was thus visited were many of high rank in the social, literary, artistic, and scientific worlds. The Emperor Napoleon III, the fact of whose interest in Spiritist phenomena was no mystery, sent for him several times, and held long conversations with him at the Tuileries upon the doctrines of "The Spirits' Book."

Allan Kardec stood up to critics, materialists that would connect Spiritism to mental health. He stood up to Spiritualists to whom reincarnation was a foreign, illogical, and absurd idea, over all, not investigated enough. Allan Kardec's position made him the target of many attacks. Emma Hardinge Britten in her book *Nineteenth Century Miracles* explained, "It must be remarked that the Doctrines of reincarnationists, although defended with great ability by their propagandists, who included many of the most capable minds in France, were not suffered to pass without severe castigation on the part of their English neighbors"

The Daily News of London also published a note, "The other day a solemn conclave met in Paris to do honor to a name which, although a borrow one, has in the space of less than twenty years, made the circuit of the globe, and founded a school of religious philosophy in which its adepts seen to find the meeting point of Mysticism and Methodism.



Allan Kardec, whose imposing tomb at Père La Chaise cannot fail to attract the attention of the most careless visitor to that city of the dead."

"Il a soulevé des rivalités; il a fait école sous une forme un peu personnelle ; il y a encore quelque division entre les «spiritualistes» et les «spirites». Désormais, Messieurs (tel est, du moins, le voeu des amis de la vérité), nous devons être tous réunis par une solidarité confraternelle, par les mêmes efforts vers l'élucidation du problème, par le désir général et impersonnel du vrai et du bien." Excerpt of the eulogy at the tomb of Allan Kardec by Camille Flammarion

"He raised rivalries; made school under a somewhat personal, there are still some division between the "Spiritualist" and "Spiritist". Henceforth, gentlemen, (this is at least the vote of the friends of truth), we should all be united by solidarity confraternal, the same efforts to elucidate the problem, the general desire of the impersonal and true and good." Excerpt of the eulogy at the tomb of Allan Kardec by Camille Flammarion.

It was felt that this speech marked an important date in the history of Spiritism. The Board offered Flammarion to succeed Kardec in the direction of the Parisian Society of Spiritist Studies, but he declined the offer citing his belief that many of the followers continue to believe, even for a long time, in a religion rather than a science, a position that was far from his.

When studying Spiritism, too often we find authors that point out that part of the eulogy to Allan Kardec from Camille Flammarion to prove how little Camille Flammarion understood Kardec's work, his mission, and many of the decisions Kardec made. But when we look at the state of things at the time, we can understand that Camille Flammarion was just pointing out a common feeling around spiritualists within and outside of France. Kardec's convictions about the certainty of the information received and his methods caused the rivalries mentioned by Flammarion, concluding that portion of the speech with a call for unity and solidarity between all the friends of the truth.

According to Dr. Alexander Moreira-Almeida: "Allan Kardec was one of the first scholars to propose a scientific investigation of psychic phenomena but details of his life and his research works are not well known and have been misrepresented.

Despite the fact that Kardec's books continue to be very popular, selling millions of copies, his research work and methods are still poorly known by both Spiritists and parapsychologists. In both fields

there is imprecise information and misunderstandings concerning his work with psychic experiences.” (Fodor, 1966; Melton, 1966)

The greatness of Allan Kardec wasn't always either appreciated in his own country or in other places especially in English-speaking spiritualists' circles. People close to him grew frustrated by his ways. Perceived by many as arrogant, Kardec himself admits he “never asked a person to come back to his circle.” He blames the little time available, his many occupations and over all he says to avoid giving people more importance than they really had. Mediums who worked at circles where Kardec would attend criticized him for the little or no credit he would offer them.

Allan Kardec arrives at the 21st century hand-in-hand with times. Spiritist Centers are spreading around the world and following what is now called the Basic books of Spiritism: The Spirits' Book, the

Mediums' Book, the Gospel According to Spiritism, Genesis and, Heaven and Hell. All of them have been transferred to digital formats for free and easy reading through the worldwide web. Thousands of web sites and online communities discuss Spiritism as presented by Allan Kardec. He continues offering a secure path for the development of mediums. He continues offering comfort through the Gospel and a message from the Spirits compiled in those books. He continues challenging science through The Spirits' Book and Genesis. Allan Kardec continues being what he always was, an educator of souls, an instrument of the higher planes to bring some light into our obscure lives.

[1] THE SPIRITUALIST, Vol. 7, p. 165.



Rue de Montpensier

Passage Saint Anne

You've Gotta Be Born Again

> James Marotta

So many times
We've praised the Lord
For being merciful, for being fair
We say He'll always be there
At anytime and anywhere

But then again we just forget
Perfection's not a one-day task
It makes no sense to even think
We could make it so fast

Some people live for just a day
Some people have a century
His Holy Son pronounced the words
That just made it so clear

You've gotta be born again
It's easy to understand
The footprints you follow in the sand
Are your own footprints
You've gotta be born
It's easy to understand
The footprints you follow in the sand
Are your own footprints again

Which of us would reach perfection
Which of us would be so fast
if this short small existence
were the first one and the last?

Some people live for just a day
Some people have a century
His Holy Son pronounced the words
That just made it so clear

You've gotta be born again
It's easy to understand
The footprints you follow in the sand
Are your own footprints
You've gotta be born
It's easy to understand
The footprints you follow in the sand
Are your own footprints again

70 YEARS OF PAUL AND STEPHEN

On June 30, a special event was held at the headquarters of the Brazilian Spiritist Federation to pay tribute to ten years of Chico Xavier's discarnation and commemorate 70 years of the release of his bestseller 'Paul and Stephen', a historic novel giving the account of the transformation of Paul of Tarsus and the life of the first Christians.

EXECUTIVE MEETING OF THE INTERNATIONAL SPIRITIST COUNCIL (ISC)

On August 16-18, the Executive Committee of the ISC met in its headquarters, in Brasilia, Brazil. During those days the committee visited the ISC sectors including its publisher EDICEI, TVCEI, and the Administrative Headquarters. It also included a visit at the headquarters of the Brazilian Spiritist Federation, where part of the meeting also took place.

The meeting encompassed the following:

1. Reports on the ISC activities around the world;
2. Analysis and definition of the ISC Action Plan and Activities;
3. Information on the 7th World Spiritist Congress;
4. Restructuring of the ISC Administrative Headquarters with formation of a committee responsible for its management and its general issues.

The meeting was chaired by the acting Secretary-General Charles Kempf (France). Other ISC members therein present Antonio Perri Cesar de Carvalho (Brazil) Eduardo dos Santos (Uruguay), Genaro Bravo Edwin Marroquin (Guatemala), Elsa Rossi (UK), Fabio R. Villarraga Benavides (Colombia), Jean Paul Evrard (Belgium), Jussara Korngold (USA), Ricardo Lequerica (Colombia), Victor Mora Feria (Portugal). For more information, please go to www.intercei.com.

AND LIFE GOES ON – THE MOVIE OF THE YEAR

Another Spiritist blockbuster reached the movie theaters in Brazil. And Life Goes On is the movie based on the book - under the same name - authored by the Spirit Andre Luiz and psychographed by the renowned Chico Xavier. Directed by the famous Paulo Figueiredo and also produced by Oceano Vieira (Versatil), the movie was launched on September 14 enchanting the hearts and minds of the public. It is expected that the movie will be released in DVD format in February of 2013. More information, please go to www.eavidacontinuaofilme.com.br.



FOURTH SPIRITIST EDUCATORS WORKSHOP

PAST NEWS

The Allam Kardec Spiritist Center of Danbury organized its Fourth Spiritist Educators Workshop on September 8-9. The theme was “Educating the Spiritist Educator” and was held in coordination by the guest speaker Bernadete Leal. More information, please contact cabraltu@yahoo.com

FOURTH U.S. SPIRITIST MEDICAL MEETING

The 4th U.S. Spiritist Medical Congress was held in Washington, DC on September 8-9. Organized by U.S. Spiritist Medical Association, the event featured great names in the field of scientific and spiritual research such as Dr. Gary Schwartz and Dr. Marlene Nobre. The event happened in the Jack Morton auditorium at George Washington University. For more information, please go to www.sma-us.org.



FUTURE NEWS

2ND TEXAS SPIRITIST SYMPOSIUM

On October 13, there will happen the Second Texas Spiritist Symposium at the Holiday Inn Arboretum in Austin, Texas. The theme of the event is Mediumship: Tool for Spiritual Growth. For more information, please visit the website www.txspiritistsymposium.org.

New Campaign



my parents™

In a joint initiative, the Spiritist Society of Baltimore, the Spiritist Society of Virginia, and Kardec Radio launched on March 10-11 the new campaign I Honor My Parents. The main goal of the campaign is to help the new generation gain awareness on the importance of respecting and honoring those who care for them. The campaign is also an opportunity to empower parents and educators in their missionary role. The SSB and the SSSA have put together a monthly support group for parents and educators in which they will cover family topics according to the Spiritist view. Kardec Radio is then promoting monthly shows on Empowering Parents and Educators.

Declaration of True Civilization

- Time has come when all needs to resume its order.
- Society needs family and family needs parents.
- Healthy parents, healthy children.
- No more disrespect.
- Let us rescue the concept of respect, deference, reverence to one another and especially to parents.
- Children's rights are most certainly a natural law of civilized society. But no true civilization exists without the self-evident familial foundation of honoring our parents.

This is the foundation of the much needed campaign "I honor my parents". Neither parents are perfect, nor their children. Thus no perfection can be demanded, but respect for each other's rights and honor for others' roles.

> The author of the Declaration of True Civilization is Joseph (Spirit). Message psychographed by Vanessa Anseloni. More information at <http://campaign.ssbaltimore.org>.





Members of the ISC

INTERNATIONAL SPIRITIST COUNCIL

SGAN 909 Conj. F

70790-090 - Brasilia - DF - Brazil

Tel: 00 55 (0) 61 3038 8400

www.spiritist.org

spiritist@spiritist.org

1 – ANGOLA

Sociedade Espírita Allan Kardec de Angola
Rua Amílcar Cabral, 29 - 4.º B
LUANDA - ANGOLA
Tel/Fax: 00 2 442 334 030
seakaangola@hotmail.com
www.seaka.org

2 – ARGENTINA

Confederación Espiritista Argentina
Sanchez de Bustamante 463
Buenos Aires
Tel. (54) 11 4 8626314
confespiarg@speedy.com.ar
www.spiritist.org/argentina

3 – AUSTRALIA

Franciscans Spiritist House
1 Lister Ave. – Rodkdale 2216 – Sydney – NSW
Gloria Collaroy (02) 9597 6585
info@joanadecusa.org.au
www.joanadecusa.org.au

4 – BELGIUM

Union Spirite Belge
43 Rue Maghin, B-4000 LIEGE
BELGIQUE (BÉLGICA)
Tel: 00 32 (04) 227-6076
www.spirites.be
e-mail: usb@skynet.be

5 – BOLIVIA

Federación Espírita Boliviana
(FEBOL)
Calle Libertad 382
Santa Cruz de la Sierra
Tel. (591) 3337 6060
febol@entelnet.bo
www.febol.org

6 – BRAZIL

Federação Espírita Brasileira
Av. L2 Norte - Quadra 603 - Conj.F - Asa Norte
70830-030 – BRASÍLIA - DF - BRAZIL
Tel: 00 55 (0) 61 321-1767
www.febnet.org.br
febnet@febnet.org.br

7 – CANADA

Canadian Spiritist Council
1357 B Dundas Street West
Toronto, ON - M6J 1Y3
+1-456-532-7896
e-mail: csc-info@joannadangelis.ca

8 – CHILE

Centro de Estudios Espíritas Buena Nueva
Calle Nelson, 1721 – Ñuñoa – Santiago.
SANTIAGO - CHILE
centroespirita_buenanueva@yahoo.com.ar
www.consejoespirita.com/chile

9 – COLOMBIA

Confederación Espírita Colombiana (CONFECOL)
Calle 73, 20B-08
Bogotá D.C.
Tel. (571) 2551417 , Fax (571) 21719565
confecol@confecol.org
www.confecol.org

10 – CUBA

Sociedade Amor y Caridad Universal
Ave 37 No. 3019 entre 30 y 34 bajos, Playa,
Ciudad Habana - CUBA
Tel: 209-6833
carmen.agramonte@infomed.sld.cu
www.josedeluz.com

11 – ECUADOR

Federación Espírita del Ecuador
 Dirección: Cda. Huancavilca Mz. D-1 Villa 1
 Casilla Postal: 09-01-11336
 GUAYAQUIL – ECUADOR
 Tel: (593-4)2434048
 federacionespiritedeecuador@hotmail.com
 comejecorp@hotmail.com
 www.spiritist.org/ecuador

12 – EL SALVADOR

Federación Espírita de El Salvador
 39 Calle Poniente No. 579 y 571, Barrio Belén
 SAN SALVADOR - EL SALVADOR
 América Central
 Tel: 00 (503) 502 2596
 2235-4250 7763-8764,
 2235-4250 7229-4886,
 federacion@elsalvadorespirita.org
 www.elsalvadorespirita.org

13 – FRANCE

Union Spirite Française et Francophone
 1, Rue du Docteur Fournier
 Boite Postale 2707
 37027 TOURS - FRANCE
 Tel/Fax: 00 33 (0)2 4746-2790
 www.union-spirite.fr
 union.spirite@wanadoo.fr

14 – GERMANY

União Espírita Alemã
 Hackstrasse 11
 D-70190 Stuttgart-Ost
 Alemanha – Germany
 Tel: 0049.7122.82253
 Uniao.Espirita.Alema-D.S.Vereinigung@web.de
 www.spiritismus-dsv.org

15 – GUATEMALA

Cadena Heliosophica Guatemalteca
 15 Av. 6-71, zona 12
 01012 – Guatemala
 Tel: (502) 2471 9935,
 Cel. (502) 5704 1387
 ebravo_1@hotmail.com
 www.guatespirita.org

16 – THE NETHERLANDS

Nederlandse Raad voor het Spiritisme
 Postadres: Klokketuin 15 1689 KN -
 HOORN - HOLLAND
 Tel: 00 31 (0)229 234527
 www.nrsp.nl
 info@nrsp.nl

17 – HONDURAS

Asociación Civil de Proyección Moral –
 ACIPROMO
 Zona de Tiloarque, Colonia El Contador,
 Calle principal, lote 3 y 4
 Apartado Postal # 3163
 TEGUCIGALPA, HONDURAS
 Tel: 504-2379312 - 504-33800299
 info@hondurasespirita.org
 www.hondurasespirita.org

18 – ITALY

Unione Spiritica Italiana
 Via dei Pescatori, 43
 23900 - Lecco - Italia
 Tel: 00 39 (0) 341494127
 www.spiritist.org/italia
 unionespiriticaitaliana@yahoo.it

19 – JAPAN

Comunhão Espírita Cristã Francisco Candido Xavier
 Chiba-Ken/Jehikawa-shi/Ainokawa 3-13-20/101
 2720034 – JCHIKAWA-SHI
 info@spiritism.jp
 www.spiritism.jp

20 – MEXICO

Central Espírita Mexicana
 Retorno Armando Leal 14
 Unidad CTM Atzacualco. Delegacion Gustavo A. Madero
 CIUDAD DE MEXICO, C.P. 07090
 Tel: 00 52 5715-0660
 E-mail: idominguezl@att.net.mx
 www.spiritist.org/mexico

21 – NEW ZEALAND

Allan Kardec Spiritist Group of New Zealand
 153A Mt Smart Road
 Onehunga – Auckland
 New Zealand
 Tel: 00 64 21 178 75 56
 www.allankardec.org.nz
 info@allankardec.org.nz

22 – NORWAY

Gruppen for Spiritistiske Studier Allan Kardec
 Dronningens gt. 23
 0154 Oslo – Noruega
 Tel: 00 47 (22) 19 44 69
 www.geeaknorge.com
 post@geeaknorge.com

23 – PANAMA

Fraternidad Espírita Dios, Amor y Caridad (FEDAC)
 Calle V # 9 - Parque Lefevre
 Panamá - República de Panamá
 Apartado Postal 0834 - 01981
 Panamá, República de Panamá
 www.fedac.org.pa
 fedac@fedac.org.pa - fedacpanama@hotmail.com

24 – PARAGUAY

Centro de Filosofía Espiritista Paraguayo
 Calle Amancio González, 265
 ASUNCIÓN – PARAGUAY
 Tel/Fax: 00 595 21 90.0318
 www.spiritist.org/paraguay
 arami@rieder.net.py

25 – PERU

Federación Espírita del Perú -
 FEPERU
 Jr. Salaverry N° 632 -1, Magdalena del Mar
 LIMA-PERÚ
 Tel: 00 (511) 263-3201 - (511) 440-1919
 feperu_espirita@yahoo.com
 www.spiritist.org/peru

26 – PORTUGAL

Federação Espírita Portuguesa
 Praceta do Casal de Cascais - Lote 4 R/C - A
 Alto da Damaia
 2720 – 090 - Amadora - PORTUGAL
 Tel: 00 351 214 975 754
 geral@feportuguesa.pt
 feportugal@sapo.pt
 www.feportuguesa.pt

27 – SPAIN

Federación Espírita Española
 Calle Dr. Sirvent, 36 A
 03160 Alhoradí – Alicante
 Tel: (34) 626311881
 info@espiritismo.cc
 www.espiritismo.cc

28 – SWEDEN

Svenska Spiritistiska Förbundet
 c/o Eliane Dahre, Norra Kringelvägen 12,
 28136 Hässleholm – Sweden
 Tel: 00 46 (451) 12916
 spiritismen@hotmail.com
 www.spiritist.org/sweden

29 – SWITZERLAND

Union des Centres d'Études Spiritiques en Suisse
 Postfach: 8404 - WINTERTHUR - SUIÇA
 Tel.privé: ++ 41/ 055 210 1878
 UCESS 00 41 52 232 2888
 www.spiritismus.ch
 ucess@spiritismus.ch

30 – UNITED KINGDOM

British Union of Spiritist Societies-BUSS
 Room 9, Oxford House - Derbyshire Street
 Bethnal Green - E2 6 HG
 Tel. 02077293214
 bussevents@gmail.com
 www.buss.org.uk

31 – UNITED STATES

United States Spiritist Council
 9403 Verona Lakes Blvd
 Boynton Beach, FL – 33472-2757
 United States
 Tel. 561-880-0016 / 954 592 4245
 E-mail: info@spiritist.us
 www.spiritist.us

32 – URUGUAY

Federación Espírita Uruguaya
 Avenida General Flores 4689
 Montevideo, Uruguay
 Código postal: 12300
 feuruguay@gmail.com
 www.espiritismouruguay.com

33 – VENEZUELA

Asociación Civil «Socrates»
 Carrera 23 entre Calle 8 y Av. Moran
 Edificio: Roduar IV apto. 2-3
 Barquisimeto – Estado Lara
 Tel: 0251-2527423
 centrosocrates@venezuelaespirita.org
 www.venezuelaespirita.org



Destructive Virus

> [Joanna de Angelis \(Spirit\)](#) / [Divaldo Franco \(Medium\)](#)

Intrigue is similar to a destructive virus that multiplies rapidly and annihilates the organization of which it is nurtured.

Intrigue subtly gets in and proliferates with lust, radiating its devastating morbidity.

It easily moves from one victim to another, managing to generate its own pestiferous environment.

In its turn, the intriguing individual is a sick soul who carries serious emotional and moral disturbances.

The intriguer is envious and moves from its deplorable conduct to pernicious accusations. This individual suffers from inferiority complex, while maintaining competitive feelings towards others. Because the intriguer lacks the skilled requirements to win, he hides himself in the intrigue through which he denigrates those who are opposed to it. The intriguer is perverse because he breathes sorrows about his neighbor, whom he seeks to annul through cowardly false accusations...

The intriguer creates nefarious plots while masking them with perfidious smiles, which deceives his victims meanwhile ferociously fighting them.

The intriguers are always armed. Their imagination corrupts everything they hear and see, adapting to the

verminosis that they carry in their thought.

No one can avoid the insidious and cruel intrigue.

The intrigues in the palaces were famous in humankind's history...

In the Royal courts, where idleness and frivolity predominated, past and present intrigues have been feeding their moral parasites.

Almost all creatures have been shaken by the treachery of their evil, debunking potentates and keeping noble people away from their high ideals.

Thrones are destroyed by insidiousness of intrigue. Kings and rulers tumble in the asphyxiating meshes.

Intrigue is the twin sister of betrayal that is at the core of unhappy Spirits.

All social, political, academic, popular, religious, cultural, entertaining, and professional groups are victims of the individuals who are professionals of intrigue who are committed to the nefarious objective of disaggregating the groups.

...And intrigue campaigns in favor of insecurity and of psychological immaturity of the human individuals.

The intriguer is an easy instrument of Darkness, which wants to keep society in ignorance, in moral delay, in order to nurture from the human emanations that they vampirize.

The intriguer moves with ease because he is pusillanimous, becoming today friends with the one whom he injured in the past. And he keeps himself in this way, successively doing the same in regard to those whom, in the future, will be their victims.

He rejoices to see the disturbances that he causes without betraying himself and smiling in pleasure before the painful injunctions that their censurable conduct brings.

Intrigue is found everywhere, since it encompasses a large part of the unhappy society that delights itself in gossip, in distorted observations...

Strong antidotes are required to remedy this epidemic or it needs much water in the form of patience and compassion to extinguish the moral fire that it provokes.

Intrigue is similar to termites that destroy the source from which it gets its food. However intrigue does not leave traces until the moment it disrupts the structures that host them.

Close your ears to the persuasive and deceiving word of the intriguer who chooses you for the catharsis of his own misfortune.

Do not pass along the unfortunate information that the intriguer transmits to you with the objective to poison yourself, which invariably he succeeds.

Muffle the intrigue that comes to you through the powerful cotton of silence and dignity.

Disarm yourself in regard to your brother. Acquire self-confidence and self-awareness, since it will give you

New Release

resources to not accept the morbidity of the destructive intrigue.

Even in the Galilean circle, intrigue and jealousy existed, culminating with Judas' betrayal and Peter's denial in reference to Jesus, who always loved them.

Be faithful to your ideal, maintaining loyalty toward those who are your biological family as well as the spiritual one.

Do not harbor harmful information, letting you be contaminated by the illness that is always active in the intrigue.

Respect the shell of your ears, preserving them from intrigue. Dignify your voice not to propagate it, thus letting it dissolve in the ocean of your moral conduct.

Those who allow themselves to create embarrassment to others by wrongly accusing them, by weaving networks of unhealthy information, by relentlessly watching them, and by pushing them toward the abyss of despair and suffering, they will become responsible for the evil will happen to others whom they intrigue against.

The intriguers are the invisible hands that choke others and the unhappy forces that compress others, knocking them down in the path of evolution.

If anyone, by any chance, does not either correspond to your trust or reciprocate your healthy behavior, do not be distressed, because the intriguer is the unhappy and ungrateful individual who is not able to understand the beauty and the meaning of a legitimate friendship.

In any circumstance, be the one who lives with honesty and elevation, so that long and healthy may be your days in the blessed journey on the Earth.

Disseminate goodness and sing the glory of pure affection, enthroning in your mind and emotion the value of joy that come from duties righteously fulfilled.

Although accepted by frivolous individuals, the intriguer is hated and feared by all who know his character, realizing that they may suddenly become their victims.

What they do to others, they will certainly do to you without compassion.

Jesus recommended vigilance and prayer as preventive and healing therapy for a dignified and happy life.

Watch the springs of your heart to sprout the pure water of love that expands while praying, plowing with the tractors of charity the human soils that life offers you.

Intrigue, never!

This message was psychographed by the medium Divaldo Pereira Franco in the mediumistic meeting of the Spiritist center "Centro Espírita Caminho da Redenção" in Salvador, Bahia, on September 10, 2012.



International Spiritist Council
General Secretariat
SGAN - Q.603 - Conj. F
70530-030 - Brasília - Brazil
spiritist@spiritist.org

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INFORMATION:

Secretary General ISC
SGAN 909 - Modulo G - CEP 70690-090
Brasilia - Brasil
Telephone: +55 (61) 3038-8415; 3038-8417

Organizing Committee
Tel: (537) 209-6833
(523) 42-1652
(305) 332-4086

Visit us at: www.7cem.org
e-mail: 7cem2013@7cem.org

