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The Spiritual Behind the Scenes of Social Drinking and Mardi Gras

by Divaldo Franco and Emmanuel

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**At the Spiritist
Podium**

by Andre Luiz

**The Science of
Premonitions**

by Larry Dossey, MD

Ego and Self

*by Claudio and Iris
Sinotti, PsyD*

When Facing Disease...

> Andre Luiz

Sustain unalterable faith and confidence, without fear, complaints or rebelliousness, whenever known or unexpected diseases visit your body or appear in your family.

Each trial has a reason.

With the necessary discernment, refrain from excessive use of drugs that can intoxicate your organic life.

In the service of healing, all medicine requires dosage.

Dissolve the ideas of fear in the face of contagious or disabling diseases, using mental discipline and the resources of prayer.

The powerful forces of thought either create or extinguish many physical and psychological disorders.

Knowing that all physical suffering is a spiritual trial within karmic laws, never fear pain, but accept it and understand it without fear and with resignation.

The intensity of pain varies according to the confidence in the Divine Law.

Accept the help of the missionaries and medical workers on Earth. Also, do not exclusively demand protection and exclusive treatment from the discarnate doctors.

Eternal Wisdom offers everything to our benefit.

Mentally, affirm to yourself that you are safe above and beyond the insidious disease that threatens your body. Repel thoughts and words of despair or fatigue, and keep yourself in the stronghold of your faith.

The persistent disease leads us to deeper cleansing.

Use the disease as a period of lessons, especially as time of application of the values of your religious belief.

Disease can be considered the thermometer of faith.

“Come unto me, all who are weary and burdened, and I will give you rest.” – Jesus (MATTHEW 11:28)

Source: Book *Conduta Espírita* by Spirit-Author Andre Luiz through the mediumship of Waldo Vieira.



Healthy Entertainment for a New Era

EDITORIAL

“Take care of body and spirit,”¹ said the Spirit Georges in an ultimate proposal for the art and science of wellbeing in the new era. This is a true invitation to self-care and consequent reverence to the greatness of life in the flesh as a merciful blessing of the Creator.

At each breath we co-create. How are we co-creating?

At each kingdom of nature, all living beings co-create by giving their share to the whole. At what level are we co-creating?

As conditioned beings, we are most often used to automated levels of being, however the human stage requires a new exercise, one in which reasoning permeates every action balancing all the aspects of ourselves.

Material Science has already revealed that we need three daily actions to find physical wellness: (1) proper nourishment, (2) quality hygiene; (3) activity. Without this daily approach, physical health is compromised. Now, as complex as the body can be, it is less complex than the dynamics of the soul. Then, we ask, “How do we keep wellness for the soul?” The soul also needs a similar approach, though a deeply more complex one. Quality nourishment for the soul is found in good books, good conversations, good thoughts and feelings, good internet browsing, good entertainment, etc. Truly, some people are spiritually starving, not to mention intoxicated by unhealthy nourishment. We then may find hygiene for the soul in prayer, meditation, visualization, which can prevent illnesses and treat us deeply. And, activity for the soul is mainly found in charitable actions, through which we strengthen the muscles of our soul.

Thus, in work or in leisure, we are called to wisely reason the use of our time and our resources in life. Usually, people plan entertainment that often drains more energy than relaxes individuals. It is common to see individuals destroying their physical, emotional and spiritual health in unhealthy entertainment.

This issue of the magazine is dedicated to an appeal to a healthier society by promoting healthier entertainment, healthier care of the body, healthier care of the body, blessed instrument of the soul in the school of each reincarnation and, most especially, in this new era, the dawn of terrestrial regeneration. After all, “we need more humanity to become real humans.”²

Vanessa Anseloni, PsyD, PhD
Editor-in-chief

[1] The Gospel According to Spiritism by Aallan Kardec, chapter 17, item 11.

[2] Ave Cristo by Emmanuel (Spirit) / Francisco Xavier (Medium).

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TABLE OF CONTENTS



JOANNA DE ANGELIS' WISDOM

“Help those who have gone astray back to the right road.”

Joanna de Angelis

06

DIALOGUE BETWEEN SOCIETY AND SPIRITISM

The Science of Premonitions
by Larry Dossey M.D.

08

REFLECTION

Spiritist View on Mardi Gras
by Emmanuel

10

LA REVUE SPIRITE

Envy
by Saint Louis

12

ESSENTIAL

Social Life of Discarnate Spirits
by Andre Luiz

14

CURRENT

Disseminating Spiritism in the
United States
by Ricardo C. Mastroleo, Ph.D.



18

OUR RELATIONSHIP WITH THE INVISIBLE

Mediums' Nourishment
by Raul Teixeira Ph.D.



20

DISCOVERING THE REAL WORLD WITH DIVALDO FRANCO

Spiritist View on Social Drinking
by Divaldo Franco



24

INSIGHT

At the Spiritist Podium by Andre Luiz
10 reminders for Spiritist speakers
by Joseph



28

SPIRITISM FOR CHILDREN AND YOUTH

Helping Our Children Build a
Relationship with God
by Bernadete Leal, MEd



32

WISDOM

Our Spiritist Center
by Zico Tucci



34

JOANNA DE ANGELIS SPIRITIST PSYCHOLOGY

Ego and Self
by Claudio and Iris Sinotti



38

TESTIMONIAL

An English Newcomer
by Robert Webster



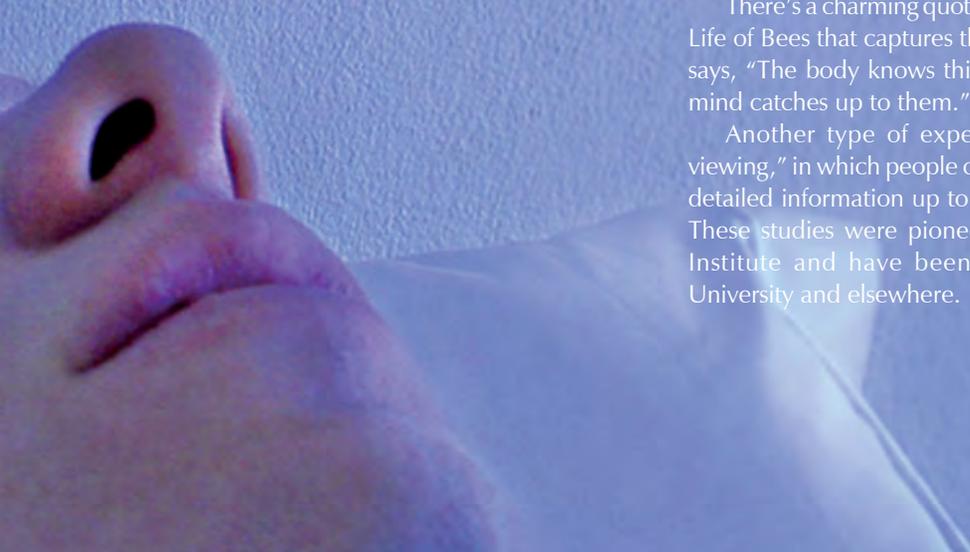
The Science of Premonitions

> Larry Dossey, MD

Allan Kardec mentions about the power of foreseeing 18 times in *The Spirits' Book*. Mostly, he emphasizes that future events may be revealed to "facilitate the accomplishment of things instead of preventing them." (Q/A 970). To discuss the power of premonitions and its impact in our lives, Kardec Radio interviewed the renowned Dr. Larry Dossey in November 2011. Dr. Dossey talked about the fact that Science is now dedicating research efforts to understand it. The interview is a great conversation between Spiritism and Science. Dr. Dossey is a true pioneer of the current scientific knowledge and kindly allowed *The Spiritist Magazine* to publish on his view of current scientific findings on premonitions, which he discusses in great depth in his book *The Power of Premonitions*. Herein we quote an excerpt from his interview.

- You talk about "evidence" for premonitions. But isn't the evidence just anecdotes and people's stories?





This field used to be only about stories, but that's changed. There's now a science of premonitions. For the first time in history, we can now use "premonition" and "science" in the same sentence.

Take the "presentiment" experiments that have been pioneered by consciousness researcher Dean Radin. Briefly, a person sits in front of a computer, which will make a random selection from a large collection of images that are of two types — calming or violent. Calming images may be a lovely scene from nature; violent images deal with death, carnage, grisly autopsies, and so on. The subject has some physiological function being measured, such as the electrical conductivity of the skin or the diameter of the pupil. The bodily function begins to change several seconds before the image is randomly selected by the computer and shown on the screen. Here's the shocker: the physiological change occurs to a greater degree if the image to be shown is violent in nature. How is this possible? How does the body know which image is going to be shown in the future?

Dozens of these studies have been replicated by various researchers. They show that we have a built-in ability to know the future. Somehow our unconscious mind knows the future before our awareness kicks in, and this awareness shows up in bodily reactions.

There's a charming quotation in the book *The Secret Life of Bees* that captures this. Fourteen-year-old Lilly says, "The body knows things a long time before the mind catches up to them."

Another type of experiment is called "remote viewing," in which people can consciously know highly detailed information up to a week before it happens. These studies were pioneered at Stanford Research Institute and have been replicated at Princeton University and elsewhere.



*Spiritist
View on
Mardi Gras*

> Emmanuel (Spirit) / Francisco C. Xavier (Medium)

No balanced spirit with common sense, which must govern the individuals' existence, shall make an apology for the general madness that numbs consciences during Mardi Gras celebrations.

Nowadays new knowledge marvels the human mind giving it the key to wonderful destinations and unveiling the beauty and holy goal of life. However, it is lamentable to check excesses of this nature in a society with the title of civilization

Work and blessed pain, often misunderstood by humanity, chisel characters and feelings lavishing them with invaluable benefits of spiritual progress. But, in the current ruinous days, licentiousness operates the revival of animal instincts (which will take long learning experiences to be transformed) onto undecided souls as well as souls in need of moral support from more enlightened spirits.

In those moments of emotional indiscipline, the forces of darkness broadly access their hearts. Sometimes, a lifetime is not enough to repair the effects of an hour of insanity and the neglect of duty.

It is strange that the government and its departments cooperate to intensify the long series of regrettable deviations of the weak minds, whose character are still awaiting the miraculous touch of pain to learn the great truths of life.

While there are needy people supplicating with

needs and hunger, there is excessive wealth in the ballrooms that get dolled to intensify the oblivion of sacred obligations on the part of souls whose evolution depends on the serious fulfillment of their social and divine duties.

It would be a highly commendable action to employ all amounts consumed in similar celebrations in favor of social assistance of bread and care. Alongside the pseudo-joyful masked people, there are the lepers, the blind, the abandoned children, the mothers in distress and in suffering. Why does one delay the necessary action of joint forces that are concerned with the problems of the noble life transforming the superfluous in the blessed bread crumb and affection that will be the hope of those who weep and suffer? May our Spiritist brothers and sisters understand these goals in our unpretentious opinion by collaborating with us, within their means, so that we can reconstruct and rebuild the habits for the good of all souls.

It is undisputed that society, by using its collective free will, can exhibit its superfluities and luxurious excesses. However, while there is an abandoned beggar left in society's greatness, society attests for its eloquent testament of its own moral misery.

> Source: The Brazilian magazines *O Reformador* (1938) and *Revista Internacional de Espiritismo* (1939, 2001) published this article that was psychographed by the blessed and reliable hands of Francisco (Chico) Xavier).

Envy

> Saint Louis (Spirit)

In one of the meetings of the Parisian Spiritist Society, Saint Louis had promised us a dissertation on envy. Mr. D. began to develop his mediumship and still doubted it a bit. He did not doubt Spiritism, since he was one of its most ardent supporters. Mr. D. understands Spiritism in its essence, that is, from the moral standpoint, but on mediumship, faculty revealed inside of him, he had questions. Mr. D. then evoked Saint Louis and directed him the following question:

– Will you dissipate my doubts and anxieties about my mediumistic force, writing, through me, the dissertation that you promised to the Society on Tuesday, June 1?

–Yes; for your reassurance I will.

It was then that the following text was dictated. We point out that Mr. D. addressed St. Louis with a pure and sincere heart, without ulterior motives, which is essential to all good communications. What he did was not a test. He only doubted himself, allowing God the answer, in order to give him the means to become useful.

Today Mr. D. is one of the most complete mediums, not only for the great easiness of implementation, but for his ability to serve as an interpreter to all Spirits, even the ones of higher order, which express themselves easily and with goodwill through him. These are, in particular, the qualities that we look for in a medium and which can always be acquired with patience, strong will and practice. Mr. D. did not need a lot of patience. He had the will and the fervor, united to natural aptitude. It took a short period of time to take his faculties to the highest level. Here's the adage that





was given to him about envy:

See this man. His spirit is concerned; his earthly unhappiness is at its peak. He envies the gold, luxury and happiness, apparent or fictitious, of his peers. His heart is devastated. His soul is secretly consumed by this incessant struggle of pride and vanity not fulfilled. He carries, in all moments of his miserable existence, a serpent nurtured in the chest and that, without ceasing, suggests him the most fatal thoughts:

Will I have this voluptuous happiness? After all, I am entitled as the other. I am a man like them. Why would I be disinherited?"

And he keeps debating on his impotence, plagued by horrible torments of envy.

Happy will he be if these sinister ideas do not take him to the brink of the abyss. Entering that path, he questions if he should get, by violence, what he judges due to him. Yet, he will not expose to the eyes of everyone the horrific evil that devours him. If the unfortunate takes a look down on his position, he will see the number of those who suffer without complaining, and still thank the Creator, because unhappiness is a blessing through which God makes his creatures advance to His eternal throne.

May your happiness and your true treasure on Earth be the charitable works and your submission to God. They are the only ones that will allow your admission to the bosom of God. These works of goodness will bring you joy and eternal happiness.

Envy is one of the ugliest and saddest miseries of your globe.

Charity and constant faith will make all evils disappear, one by one, as more good-willed individuals appear.

Amen.

> Source: Revue Spirite by Allan Kardec published in July, 1858.

Saint Louis was the Spirit-mentor of the Parisian Spiritist Society at Kardec's time.



Social Life of the Discarnate Spirits

> Andre Luiz (Spirit)

In the Spiritual Realm immediately after the physical experience, almost two thirds of the discarnate human societies remain somehow connected to terrestrial interests.

They leave their world linked to what they left behind. When they do not lose themselves in infernal tracks, they work hard for both their own advancement and also of the ones who are still incarnated.

Naturally, the Spirits, which constitute the percentage that we refer, are still away from the ideal development. They seek to improve in themselves the noble qualities

that are less developed, searching for an adequate climate that benefits their work.

Convinced that they will return to the Earth to resolve the problems that mist and disturb their inner selves, they gather in obscure tasks with similar incarnate or discarnate spirits, when they feel victimized by vanity or pride that still grow within. Therein, they go through valuable learning experiences of intelligence when they feel unable to specialized services of thought, despite the emotional talents that they have already achieved.

However, almost all Spirits obey the rules of love and of ideal that inspire their conscience.

They cluster in real cities and villages with diverse styles, just like terrestrial towns, similar to metropolitan



How is the social life of the discarnate spirits?

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or rural areas. They build educational and progressive enterprises to benefit themselves and others.

The purgative or simply infernal regions are supported by those enterprises whenever possible, where is organized an extensive outreach program.

In the physical realm, families are obligatorily bonded by the blood ties, but in the extra physical realm the familial bonds are spontaneous created by affinity.

Thus, in the realm next to the human condition, we find the space for nations with their communities, languages, experiences and inclinations including typical religious organizations, where missionaries of mind liberation work with charity and discretion, so that renewing ideas expand without laceration and

without shock.

While two thirds of discarnate individuals are in some way still connected to terrestrial interests, there is one third of spirits who are relatively ennobled. They become guides of the ascensional march of their fellows, through the merits that ensure the guidance from the Superior Spheres.

> Source: Book *Evolution in Two Worlds* by Spirit-Author Andre Luiz, psychographed by Francisco (Chico) C. Xavier and Waldo Vieira. Portuguese version published by the Brazilian Spiritist Federation (FEB). English version under revision to be published soon by EDICEI.

Disseminating Spiritism in the United States

> Ricardo C. Mastroleo, Ph.D.



www.sxc.hr/Nathaniel_Dodson

The Spiritist movement in the United States has been experiencing a significant revitalization in the past years thanks to the collaborative effort of so many dedicated people all over the country, who selflessly devote their time and resources to disseminate Spiritism, not only at the level of its core concepts and values but, as importantly, by practicing them with a genuinely loving and altruistic commitment to serve their communities. This work has been greatly facilitated through the leadership of the U.S. Spiritist Council (USSC), which has been instrumental in the unification of the movement by promoting and sponsoring national and local

events, producing educational materials in English, translating books and texts, broadcasting web-seminars and web-radio programs, and providing the orientation and guidance that enable more Spiritist groups to be formed.

However, a closer observation of the various Spiritist groups in the United States or the attendees of the local or national Spiritist events held in the past years led to the inevitable speculation that the movement was still represented by a vast majority of Brazilian nationals. This speculation, however, could not be more rigorously verified until very recently when the results of the First U.S. Spiritist Census, conducted by USSC and finalized in January of 2011 (<http://www.spiritist.us/from-the-council/2009-us-spiritist-census/>), were made available to its participants. To the question “what language the adult members/

attendees in your group prefer to speak in casual conversations?" 88.98% of the respondents answered Portuguese, 8.29% answered English and 2.72% answered Spanish. Considering the fact that people have a natural tendency and preference to speak in their own native tongue, these data clearly confirm the strong presence of Portuguese speakers – most likely Brazilians – in the American Spiritist movement, and unequivocally reveals that the movement still has a lot of work to do in order to attract to the Spiritist groups more Americans and individuals outside the Brazilian community.

At the same time, the Census results also show that 86.47% of the respondent Spiritist organizations have all or some of their meetings conducted in English. This suggests that having Spiritist groups offering activities in English, with the aid of books, educational handouts, DVDs, etc., translated to English, is not being enough to engage in greater numbers the English speaking population of our communities. There is no question that an indispensable condition for the dissemination of Spiritism in the United States is that the English language be used. However, as the Census data show, this condition, although necessary, is far from being sufficient. Something else must be done to reach out to our brothers and sisters of this land.

Over a year ago, our group decided to address this issue and focus our activities primarily on the dissemination of Spiritism among those who were interested in topics or involved in activities related to spirituality. The idea was to take Spiritism outside the Spiritist center and present it to anyone interested in learning and sharing their views and experiences on how their spiritual nature is perceived and understood. With this in mind we organized monthly meetings through the Meet up social network portal. The Meetup group is called Spirit-Teachings (<http://www.meetup.com/Spirit-Teachings/>) and its mission is to bring together people with different spiritual perspectives and understanding so that the exchange of knowledge and ideas become the source of an enriching, enlightening and renovating experience for all members.

Each meeting is devoted to a specific topic and the discussions always explore different views including not only the Spiritist ones but also those views that represent the schools of thought that are embraced by or which are more familiar to the members of the group. Needless to say that this approach requires us to carry out the study of the subject way beyond the boundaries of Spiritism, that, by the way, has been a very educational and rewarding personal experience.

The advantage of this approach is that it gives us a unique opportunity to discuss the work of

Allan Kardec in a broader context were we present Spiritism not as the only possible and immutable truth but instead, as a different perspective perhaps never seen or heard before by many members of the group. In this approach to disseminate Spiritism it is absolutely imperative that we be able to acknowledge somebody else's beliefs, perspectives and experiences, and have a genuine interest in exploring and learning new concepts outside the body of Spiritist ideas. This goes far beyond, as it is commonly stated by many Spiritists, "respecting other religious beliefs": it is the recognition that we can share information and views with the mutual goal of learning from each other.

The dissemination of Spiritism must be a two way educational process were the exchange of different philosophical and religious views, when conducted in a mature and non-judgmental fashion, concentrating always on the commonalities rather than the differences, represents a straight path to the edification of all. The idea behind dissemination must not be to "convert" others to Spiritism, but an attempt to add Spiritist concepts to their philosophical and religious views. Furthermore, we cannot forget that Modern Spiritualism was born in the United States a decade before *The Spirits' Book* was first published, meaning that Spiritualism has a strong tradition in this country, which, as a matter of fact, also hosts people with a diverse and rich body of eastern spiritual philosophies and religions. From our experience, these are the people most likely to come to our meetings and to be more open to learn about other schools of thought, including Spiritism. Therefore, we cannot expect that they abandon their views in favor of Spiritism. Instead, we hope at least to spark their interest in learning more about the work of Allan Kardec and the subsequent teachings brought by the mediumship of Chico Xavier and others, or even to embrace some of Spiritism's philosophical or moral foundations.

In this framework our group has been quite successful attracting a group of people with a diverse background in terms of spiritual philosophies and beliefs, who share the same goal of discussing and learning more about our spiritual nature and, consequently, willing to engage in discussions about specific topics like reincarnation, mediumship, healing, etc. The attendance varies depending on the topic, but it typically ranges from 5 to 20 attendees. The discussions are always conducted in an open-minded environment in order to enable and empower everyone to share his/her views and questions, and we always take the opportunity to include the Spiritist views in the discussions. After a year of monthly meetings, we can safely say that our goal of educating our members about Allan Kardec and Spiritism is being



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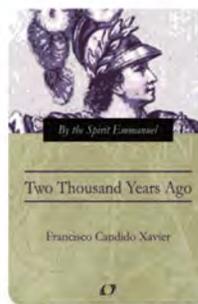
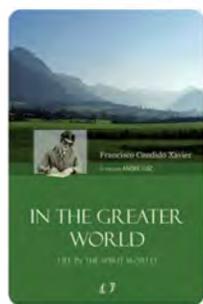
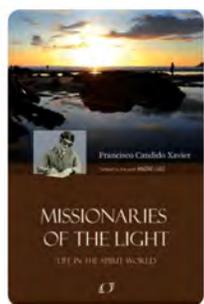
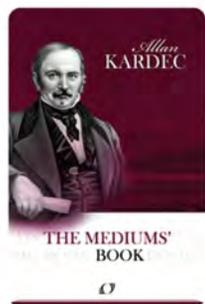
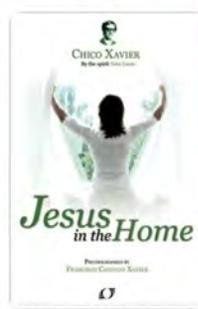
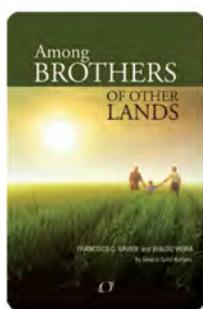
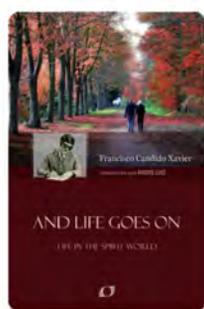
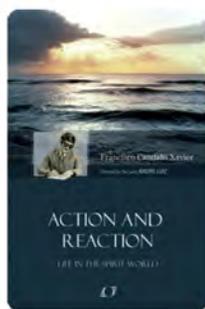
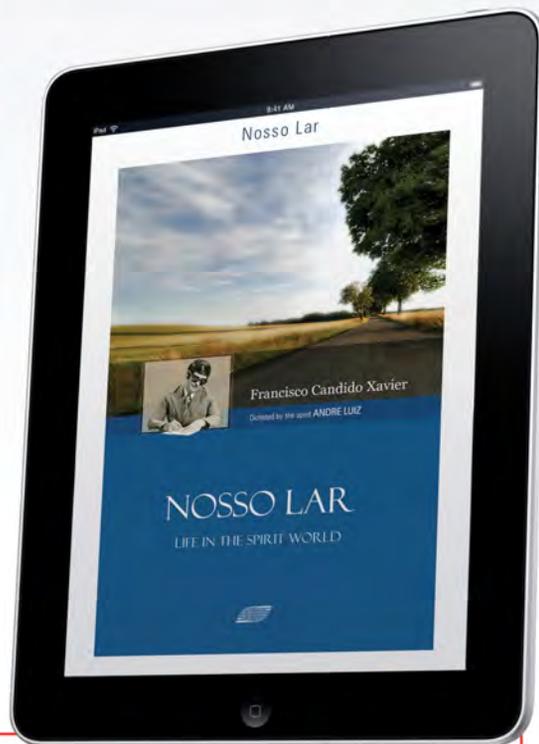
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accomplished and these positive results encourage us to move forward on the same path. We even had some of our members to voluntarily start reading books by Kardec.

This experience has also given us some insight as why the traditional format of public study group meetings held at Spiritist centers tends to fail to attract individuals with interest in learning more about spirituality but with no or little knowledge about Spiritism. The information discussed in these meetings are conveyed in a single direction (as opposed to a two way process, much more conducive to the engagement that leads to learning) were the only focus is the study of Spiritism, and therefore, not giving much room for newcomers to have their own views and experiences acknowledged and integrated into the discussion. This sense of disengagement does not encourage newcomers to return³. Although study groups about Spiritism must be an integral part of any Spiritist center, for the reason stated above, they are generally not effective as a dissemination tool.

Another factor to be considered is that Spiritist groups have a tendency to emphasize the religious aspect of Spiritism in their activities, over the philosophical and scientific ones. In principle, this should not be a problem since each group should operate the day-to-day activities according to its own vocation and comfort zone. However, when dissemination is at play, one must ensure that Spiritism is always presented with its triple aspects very well balanced. Overemphasizing the philosophical aspect conveys a Spiritism detached from the concrete reality of our lives and spiritual needs. Overemphasizing the scientific aspect conveys a mechanical Spiritism detached from our hearts. Overemphasizing the religious aspect conveys a stagnant Spiritism unable to see anything outside the artificial fence self imposed by an excessive reverence of its concepts. The dissemination of Spiritism requires open mindedness, broad knowledge (both inside and outside the realm

of Spiritism), humility and the capacity and willingness to reach out, and cannot be done from within the restrictive boundaries of that fence.

In conclusion, the dissemination of Spiritism is a fundamentally pedagogical undertaking, as much as the codification of Spiritism was (no wonder the spirituality's higher spheres chose the progressive and loving educator Hippolyte L. D. Rivail to be its codifier). As such, it does not consist only in the distribution of flyers and emails to announce public meetings and seminars. It is much more than that. It must be an activity on its own (i.e., apart from the regular activities performed by the established members of the Spiritist center), that entails an initial effort to understand the cultural, religious and philosophical background of the members of our communities who are willing to learn, and perhaps even embrace, a different spiritual viewpoint. In performing this activity, however, Spiritism itself must not be altered in any way, shape or form, in an attempt to conform it to the cultural background of the newcomers (otherwise, it would no longer be Spiritism!), but it must be conducted in a context that allows for the integration of its core concepts with their knowledge, beliefs and aspirations. In addition, Spiritism must always be presented as a body of knowledge based on the very solid foundations of observation of the facts, faith combined with reason, and the universal law of fraternal love that connect us all together with the Creator, and yet, being flexible enough to adapt itself to the scientific advancements and ethical demands of a changing world.

References:

[3] This sense of disengagement experienced by newcomers can also be enhanced by the observation of members of the group conversing among themselves in a foreign language or the sight of posted signs and books written in a foreign language.



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Mediums' Nourishment

> Raul Teixeira , PhD

1 . What should a medium's diet consist of on the days of mediumistic work?

The medium's diet should consist of whatever fulfills his/her needs, avoiding excesses or food that could be difficult to digest and, consequently, disturb the medium's work. So a normal diet is practicable, avoiding too many spices and fats, which can cause damage to the body, irrespective of the mediumistic work.

2. Does the use of alcoholic drinks usually cause any inconvenience to the mediums?

All who find themselves engaged in mediumistic works, whichever their position, should suspend the use of alcohol in their diet. Alcohol causes much inconvenience to the structure of a well balanced mind. Considering its toxicity and how quickly it is digested, alcohol enters the blood stream and

triggers its characteristic effects.

Even social drinking should be avoided, bearing in mind that the medium is a medium 24/7. And he/she does not know when the Spiritual World will need his cooperation.

Furthermore, when alcohol is ingested, about 30 percent of it is rapidly eliminated profusely by perspiration, but 70 percent remains for a long time in the body.

Therefore, someone who, for example, has had a drink at lunch time, by evening, this individual will not be drunk, but he/she will be intoxicated with the amount of alcohol that is still circulating and has not been released from the body.

3. In general, is a vegetarian diet more advisable for mediums?

The subject of diet is fundamentally an inner choice or is observed according to prescription by health providers. Otherwise, the true medium does not have a particular diet to observe.

However, common sense recommends the use of food that does not overburden the body, especially on the days of mediumistic meetings to prevent any disturbance caused by difficult digestion, causing inconveniences.

Nourishment in itself does not define a medium's mediumistic potential. Mediums must give much greater attention to their moral life than to their food evidently.

Some people recommend that meat should not be eaten on the days of mediumistic work, while others recommend that coffee and chocolate should not be drunk or eaten, alleging problems with their toxins, excitability produced by caffeine, etc. People forget that we should maintain a more frugal diet considering the importance of time for proper digestion.

It is more understandable and it seems to me more logical that a person should eat his steak at lunch time, if this is the case, or have his coffee in the morning rather than spending the whole day obsessing with the thought of eating those foods. Unable to take them off of his mind, the medium is not able to concentrate on the work to be fulfilled due to anxiety of getting home to eat or drink what he/she wants after the mediumistic meeting.

On the other hand, the answer given by the Spirits to question 723 of The Spirits' Book is quite clear in this respect. It allows Spiritists plenty of freedom to meditate. Furthermore, a vegetarian diet does not indicate anything about the character of the person. Let us remember that the 'medium' Hitler was a vegetarian, while the great medium Chico Xavier was a meat eater.



> Source: Guidelines for Safety by Divaldo Franco and Raul Teixeira, chapter 8. Published by FRATER.

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Spiritist view on Social Drinking

> Divaldo Franco

1. IN THE BOOK HERE AND HEREAFTER, LEON DENIS MENTIONS THAT "THE FIRST CONDITION FOR PRESERVING THE SOUL FREE, A HEALTHY CONSCIENCE, AND LUCIDITY IS TO BE SOBER AND CHASTE (...) DRUNKENNESS MAKES US LOSE ALL DIGNITY AND MODERATION." TODAY, IT IS VERY COMMON TO DRINK SOCIALLY. HOW IS IT SEEN IN THE SPIRITIST POINT OF VIEW, SINCE IT CHANGES, EVEN IF VERY LITTLE, THE PERCEPTION OF THE INDIVIDUAL?

The greatest issue regarding alcoholic beverages in social occasions is the possibility of its conversion into a disturbing addiction of unforeseeable consequences at physical, emotional and spiritual levels. Socially, alcohol accounts for family imbalances, aggressions of all magnitudes, loss of dignity, of reasoning.... With regards to the spiritual effects, these are regrettable, because the alcohol dependent keeps feeling the same torment after the death of the body and, in this situation, without the possibility to continue the addiction, he suffers tremendously. Furthermore, the corrosive effects of alcohol that somehow contributed to the discarnation are added to the feeling of guilt and desperation, increasing the individual's misery.

Often, the discarnated alcoholic becomes disturbing to another human being and starts an obsessive process to continue the usage of the degrading substance, as it occurs with other addictions equally harmful.

2. CURRENT SCIENCE REPORTS THAT ALCOHOL PROMOTES SOCIAL MALADJUSTMENT AND CRIME. HOWEVER, THERE IS ANOTHER FIELD OF SCIENCE THAT REPORTS AND ENCOURAGES THE USE OF ALCOHOL IN MODERATION PROMOTING CARDIAC HEALTH. OTHER PEOPLE EVEN CLAIM THAT JESUS AND HIS DISCIPLES ALSO USED TO DRINK ALCOHOL, SOCIALLY. WHAT IS THE SPIRITIST VIEW IN THIS REGARD?

Without a doubt, alcohol being a vasodilator, it may help the cardiac health when used in moderation. Nonetheless, the damages that it produces are far more harmful than this little apparent benefit, which should be disregarded since there are other efficient resources for this purpose without side effects.

There is no moment in the entire Gospel that states that Jesus had alcohol, as well as any of His disciples. In reference to the wedding in the city of Emmaus, when he turned the water into wine, He was responding to a request by his mother to avoid implementation of a superstitious tradition that claimed to be bad omen for the spouses in the case of absence of wine. Jesus himself at no time used alcohol. Later, at the Last Supper, He used wine as a symbol to represent the blood that He would shed,

as well as bread, in order to symbolize the body.

3. IN THE BOOK THE GOSPEL ACCORDING TO SPIRITISM, KARDEC PUBLISHES THE MESSAGE ON TAKING CARE OF THE BODY AND THE SPIRIT. CURRENTLY, ALCOHOL IS CONSIDERED A DRUG, HOWEVER, LEGALIZED. WOULD ALCOHOL BE A CORROSIVE? IN THE BOOK ACTION AND REACTION, ANDRÉ LUIZ REPORTS THAT INSTRUCTOR DRUSO EXPLAINED THAT "THOSE WHO TAKE IN CORROSIVE ELEMENTS SYSTEMATICALLY, SUCH AS ALCOHOL AND OTHER POISONS FOR THE ORGANIC FORCES, CROSS THE WATERS OF DEATH AS AN INDIRECT SUICIDE." HOW SO?

Alcohol is a powerful corrosive. Let us recall liver cirrhosis and other gastrointestinal disorders, besides the harmful effects to the brain, lungs, kidneys, etc.

The alcoholic, when discarnated, as a result of the usage of this substance is regarded as an indirect suicide, for imposing the body excessive wear, anticipating the return of the spirit to the Beyond.

4. ANDRÉ LUIZ IN THE BOOK "BETWEEN EARTH AND HEAVEN" SAYS "THE ALCOHOLIC DOES NOT ACQUIRE THE IRRESPONSIBLE HABIT FROM PARENTS, BUT ALMOST ALWAYS, HE HIMSELF HAS ALREADY RELIED TO ALCOHOL ADDICTION, BEFORE REBIRTH." THEN, IS THERE A REINCARNATORY COMPONENT IN ALCOHOL ADDICTION? WHAT ABOUT GENETIC HERITAGE?

Invariably, the spirit brings the legacies of the past, working the new physical organization that makes him predisposed to continuation of the unhappy habit, as well as other positive values. In this manner, prior to reincarnation, the perispirit makes use of the contribution of ancestors genetic in order to better print in the new body all that he needs to free itself from or sublimate, falling again, almost always, unfortunately, in the same habit, which will lead him into future bitter and poignant atonement.

5. WOULD THE BASIS OF ALCOHOLISM BE SPIRITUAL OBSESSION? IN BOOK *VOLTEI* (NOT TRANSLATED INTO ENGLISH YET), BROTHER JACOB

REPORTS THAT HE "WORKED IN DISOBSESSION MEETINGS WITH OBSESSORS OF AN INVETERATE ALCOHOLIC." WOULD YOU PLEASE ELABORATE ON THE SPIRITUAL INFLUENCE IN ALCOHOLISM?

When the dependence becomes a disease and is conveyed to the Beyond, it becomes a moral blight with tremendous spiritual effects. It keeps the addict in situation of preference for the misfortune in a hallucination that absorbs him.

The spirit of Manoel Philomeno de Miranda also tells that, after the failure to free an alcoholic from his addiction during the physical existence – then succumbing to the obsession when discarnated - he went in search of both and worked at length until he healed the patient and managed the renewal of the obsessors that had to be conducted to reincarnation. These vicious addictions are real executioners even after discarnation.

6. HOW CAN WE TREAT SOCIAL DRINKING?

Find healthy resources, for instance, the use of friendly drinks that won't hurt the body or become messengers of tragedies, as occurs with those who use alcohol and drive vehicles, still intoxicated, terminating his life and other's as well...

The statistics of mental patients victimized by alcoholism is expressive and terrifying as well as the hideous crimes committed when intoxicated by it.

7. AND ALCOHOLISM? WHAT WOULD BE THE SPIRITIST THERAPY FOR IT?

Because of the severity of alcoholism, it is necessary that the patient goes to a clinic that is specialized in this type of addiction treatment and offers physical and psychological treatment in order to be able to resist the addiction that is very strong.

Furthermore, as the Alcoholics Anonymous teach, each day is a victory, without the presumption of considering oneself cured, because, any dose, small as it may be, triggers the disease, the dipsomania.

As valuable Spiritist therapeutics, add the use of prayer, passes therapy and disobSESSION sessions as specific liberating resources.



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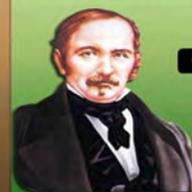
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At the Spiritist Podium

> Andre Luiz (Spirit)

Give talks with naturalness, governing well your emotions without bitterness, nervousness or snoot. Avoid advancing in time beyond the one allotted for the talk.

The word reveals balance.

Silence any showing off, avoiding showing off of knowledge. Adjust to Superior inspiration. Comment on the topic without deviating from it. Use simplicity and prevent creating more doubts in the audience.

Each talk must be in harmony with the understanding of the audience.

Respect people and organizations while making comments and references. Never make comparisons or create susceptible confrontations to humiliate and hurt others.

Lack of discipline while speaking generates countless evils.

Sustain the Spiritist dignity before the assembly, abstaining from inappropriate stories or reproached anecdotes.

The speaker is responsible for the mental images that he creates in the minds of those who listen to him.

During conversations, do not abusively or untimely report facts and doctrinal studies of difficult comprehension. Select appropriately people and environment to talk about delicate themes.

Thoughtlessness is also lack of charity.

Maintain yourself inalterable during the allocution

irrespective of unforeseen situations.

Difficult moments develop our capacity to assist. In your talks, abolish inappropriate words, pejorative expressions and street slang.

Cherishing charity includes word in all of its applications.

As much as possible, prefer the use of the first person of the plural instead of the first person of the singular, thus not isolating yourself from the other ones present while you share warnings and exhortations.

We are all in need of regeneration and light.



itist

"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen." Paul in Ephesians 4:29 (New International Version of the Bible)

> Source: *Conduta Espírita (Spiritist Conduct)* by Andre Luiz through the mediumship of Waldo Vieira, published by the Brazilian Spiritist Federation, 1960. 21st Edition.

Ten Reminders for Spiritist Speakers

www.soc.it/ Davide Guglielmo

➤ Joseph (Spirit)

1 . Avoid speaking on the first person "I", "my", "mine".

Because:

- (1) We are representing the Spiritist Center.
- (2) Our opinion does not matter in this moment. Spiritism matters.
- (3) The only guide and model is Jesus.
- (4) When we build a Spiritist talk, we are never alone.
- (5) The ideas are not ours.

2. Behave in a mature, spiritual attitude.

Because:

- (1) You are practicing egoless efforts.

- (2) People are not there to see you. Even when they are, our person should be less important than the message. We are there to bridge them up to Jesus' message.
- (3) Mature confidence builds trust on the audience.

3. Put yourself in the shoes of the audience, especially the newcomers and those who are somewhat knowledgeable of Spiritism.

Because:

- (1) Responsibility mounts when speaking before newcomers. You are their first impression. And first impressions are hard to be changed.
- (2) Bring the extra knowledge that will delight also the very knowledgeable audience.

4. Right before the talk, consciously attune with your Spirit-guide and the Mentors of the Center.

Because:

- (1) You are playing in their "team", so be ready to fulfill the tasks of a good messenger of theirs.
- (2) They may inspire you to add stories, teachings, change ideas to be spoken about, etc.

5. Study all the more the teachings of Spiritism.

Because:

- (1) There is nothing better than listening to a true knowledgeable speaker.
- (2) The more you know, the more you will become a better instrument of the Mentors.
- (3) If you quote mistakenly, you are passing on wrong teachings.

6. Always post the references of quotes or book excerpts on slides or spoken references.

Because:

- (1) The idea is not ours.
- (2) The reference will help participants to dig deeper into that literature, which is in fact one of the goals of the talk: TO MOTIVATE THE AUDIENCE TO STUDY SPIRITISM.

7. Spell check always.

Because:

- (1) It shows that you are careful and dedicated to the task.
- (2) If you were presenting for professional purposes, you would be extremely careful. Why does Spiritism deserve less of our time and dedication?

8. Avoid using too much text in one slide. Break the sentences down into several slides.

Because the audience may get lost with so much visual input competing with the sound of your voice.

9. Change the speed and tone of voice when needed.

Because:

- (1) You are an educator facilitating the new teachings that shall be absorbed.
- (2) Making pauses every now and then allows time for processing emotions and thoughts.

10. Be flexible and ready for last minute changes, if either the coordinator of the meeting gives instructions on needed changes or there are technical difficulties.

Because:

- (1) The meeting has time to begin and to end. We cannot delay the therapeutic setting of the meeting because we are not flexible.
- (2) We shall always know our topic by heart as ways and means to express our respect to the audience and the Mentors. Always have your slides or your notes printed out, in case you cannot use your multimedia equipment. Unless you know your talk by heart.

"The Greatest charity we can give to Spiritism is its dissemination."- Emmanuel

So like Allan Kardec (the Codifier), let's be open minded to become good instruments of the enlightened spirits.

> Mediumistic message received by Vanessa Anseloni.



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Helping Our Children Build a Relationship with God

> Bernadete Leal, M.Ed.

1 . How can I help my child to build a relationship with God?

Building a relationship with God is a struggle that we have seen not only among children and teenagers, but also among adults. One of the reasons is because of the way many of us were raised with the concept of a judgmental God that we fear, and that also has the power to send us to Heaven or Hell. How can God be loving, forgiving and at the same time punishing? This contradiction brings conflict to our minds, and affects how we relate to God. Therefore, presenting to children a God who loves, understands, and does not punish us is essential to help them become closer to God and start to build a relationship with Him.

The first step to achieve that is by reflecting

upon location, which means, where God is. We say that God is everywhere. True. But let's think about it a little bit further. When we talk about God, it is common to say "God is WITH me" or "God is BY my side". So, if we look into the prepositions WITH and BY used in these sentences, we are talking about two separate entities (God and you). For example, when we say "My mom is with me" or "My mom is by myself", we have the mother and me (two separate people). When we use "with or by" in those sentences to refer to God in our lives, we are unconsciously separating ourselves from God. That's why it is so important on how we phrase our words and what we affirm. So, what we would like to invite you to do at this moment is to switch, instead of saying "God is with me", say "God is WITHIN me". Say it, "God is WITHIN me". How does that make you feel? It changes from God being outside of us, to

God being inside of us (part of us). This concept of where God is (within) is fundamental to start teaching our children at an early age so they will begin to realize their connection with God and that we are not apart from the Creator and Sustainer of our lives.

2. How can I explain to a child the concept that God is immaterial?



The concept of something immaterial is not easy for them to grasp because children learn and experience the world through material things and through feelings. So, it is easier to refer to God in terms with which children are familiar. For instance, a simple way of doing it is to present God as our buddy. A buddy is a good friend; someone you can talk, play, trust, share your problems, and ask for help. What a great thing it is to have a buddy who is always there for us! Introducing God as a buddy to children helps them to relate to it because they have experienced that kind of relationship.

The next step, after the child has already started to develop a relationship with God, is to ask him to make a drawing about God: a representation. It is normal to see children drawing God as a person up in the sky watching over people, or as a super hero. And this is okay because they are beginning to reflect upon God based on their own experiences. So, drawing God as a super hero is not a bad thing because it means that the child is developing an idea that God has special powers and can save lives.

After some time and as you feel the child is ready, move forward to the next level. In education, we use

a term called scaffolding. Scaffolding is a method proposed by Lev Vygostky in which after a teacher introduces a new concept to a student or when he has a doubt, she will assist him and provide the support he needs to reflect and come to his own discovery. The teacher does not give the answer but helps and supports the student to come to the realization. For instance, instead of saying that the child is wrong and that God is not human, you may join him in a drawing by representing God as a bright light. As you draw it, do think-aloud by sharing your reflections, say "Well, I have never seen or touched God, but I know that He is within me. So, I am drawing God as a light because God makes me feel warm inside, and He brings light to my life when I need." Then simply put your picture next to your child's and let him look at it for a while so he can compare the pictures and think about what you said. Slowly, you will see that the child will start to reflect upon it, and will replace the old information with the new one when he is ready.

3. How does a child understand God?

Well, do we understand God? We know some attributes of God. In the first question of Chapter 1 of *The Spirits' Book*, Kardec asks the Spirits, "What is God?" And they answer, "God is the Supreme Intelligence, the first cause of all things." Kardec also asks "Can any individual understand the essential nature of God?", and the Spirits answer "No. Human beings lack the capability for such understanding."

But here is something that you may be surprised to hear: Children do understand God, but in their own terms because whenever they face any difficult idea and concept, which are hard for them to comprehend, they will use their IMAGINATION to come up with a creative and logic explanation that makes sense to them. And, they live happily with it, till they have matured physically, emotionally, and cognitively to revisit that subject. We may not like children's explanation, or feel that it is our job to explain difficult concepts to them. The problem with this is that we are not respecting their developmental level, introducing terms and ideas that they are not ready for, and causing some damage.

Dear reader, let us help our children develop a relationship with God in an easy and friendly way. Allow them to be creative in their own understanding of God. We, adults, may want to explain God intellectually, but children don't. They feel God, and we can definitely learn a lot with them. We guarantee you that no child loses any night of sleep trying to understand the grandeur of God. So, why would we?



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Our Spiritist C

> Adapted from the original written by Zico Tucci, president of the GEIA Spiritist Center – Brazil

Why do we call it our Spiritist Center and not simply a Spiritist Center?

Let us make some considerations.

We come to the Spiritist Center, and there we feel good, either as a guest or as a practitioner. Our lives flow much better as well. Usually, we come to the Spiritist center once or twice a week and spend an average of two hours each time.

But do we truly know our Spiritist Center? Do we know how it all began? Do we know who was (were) the founder(s)? What were the activities provided by our Spiritist Center at that time? Is the Spiritist center facility rented or owned? Do we know how much

the rent/mortgage cost? Who pays for its expenses?

When we come to its meetings and services, we find everything very well organized. We like to read Spiritist books. And, we find a library where we can borrow a selection of books on the Spiritist Thought. All of it is without a charge. If we want to keep the book, we have the option to buy it at our Spiritist center bookstore. Do we know how our center keeps its library and bookstore? Do we know who does this work?

If we need spiritual treatment, there we find a well prepared team to assist us in our needs. In case we would like to participate in the team of pass givers in the spiritual treatment, we soon find guidance on how to proceed in order to become a part of it. If we have a problem in our family, involving vices

Center

or disharmonious behaviors, there, at the spiritual treatment, we find spiritual wisdom on how to overcome our difficulties.

Besides all these opportunities, we are also offered opportunities to instruct and enlighten ourselves in the profound teachings of Kardec during talks, workshops and therapeutic moments.

If we come directly from work and we are thirsty, we find spring water readily available. The bathroom is always clean and ready for use. If we think of a friend who is in need, we can write his/her name at the book of prayers. Pen, pencil, book, it is all there at our service.

At our Spiritist Center, we also receive messages that come from the mentors of the group as drops of wisdom that help us, little by little, to find balance

and harmony. We even take some of the messages home to give them to someone we know.

Do you remember the first time you came to the group? We were received by a member of the group who kindly explained the activities that the Center offers, such as workshop, study group, mediumistic meetings, spiritual treatment, and everything that we know about it.

When undergoing a state of spiritual and/or psychological disturbance due to the first signs of our mediumship, the coordinator of the mediumistic meetings assisted us, together with the mentors of the spiritual realm. In that way, we were guided to use our mediumship wisely to help others and find balance in ourselves.

Everything in our Spiritist Center is conducted with kindness, friendship, and without charge, opportunities that are rare to find nowadays.

Our Spiritist Center also has a website, where you can find important information on events, meetings, services, even the Webcasting of Spiritist activities live or recorded. Also, our newsletter was kindly put together to inform us about highlights on Spiritist teachings and the most current events on Spiritism in the United States. All this comes to you free of charge.

Another important aspect that we usually forget or we don't even know, is that the Spiritist Center is a non-profit organization that has legal and financial obligations. Therefore, we pay bills, we have annual general assembly meetings, minute book, account book, etc. Do we know who fulfills these duties in our center?

After all these considerations, a natural question comes to mind: Above all challenges and legal obligations, why do people still open Spiritist Centers?

AND THE ANSWER IS: Because above all the challenges, charity (love in action) is a virtue that grows in human hearts. Each Spiritist Center is a door of hope to those in need of assistance. The Spiritist practice and its outreach in every meeting bring balance to people's minds and bodies, making them healthier. Each disobsession meeting helps to rescue discarnate spirits who were once deeply disturbed, and disturbed incarnates. Our Spiritist Center is our temple of revitalization and spiritual awareness. Our Spiritist center is a nucleus of light and harmony that needs our cooperation and our gratitude as well.

The Ego and the Self

➤ Claudio Sinoti, Psy.D. and Iris Sinoti, Psy.D.

In the Joanna de Angelis' Psychological Series, she makes use of concepts from several lines of Psychology, especially the Jungian and the Transpersonal Psychology. She always expands them to the Spiritist view while building bridges and making them be perceived as profound and dynamic. Amongst others, there are two concepts that are very important for the understanding of the psyche: Ego and Self.

We often hear people saying that ego "is the individual's enemy," or that we have to "destroy our ego." This is, however, a distorted view about the concept established by Psychology, because ego is a fundamental structure for the individual to develop and improve both psychologically and spiritually.

When reincarnated we form a new identity, whose structure is of fundamental importance so we can deal with all the challenges we face, making the reincarnation a learning experience.



And ego is exactly the center of the conscious core of this identity, which allows us, when properly structured, to be aware of our identity and to make any adjustments necessary for maturation.

Initially it was Freud who deepened the study of ego. The noble Viennese psychoanalyst understood that ego would have a very important role of coordination between two other instances that he called id and superego. Briefly, id would be responsible for instinctual drives of the individual, for example, sexuality and survival. We can consider it as part of the unconscious animal to be governed by the pleasure principle. The Superego would be a counterpart to the Id, as it contains the moral sense. It acts as a judge, or censor, which enables the individual to adapt to morals and customs, not to give in completely to the drives of the Id.

Bringing a new understanding in Psychology, Jung presents the ego as the center of consciousness, which must be structured to deal with both the external challenges that life presents us with and the unconscious contents as they become incorporated into our conscious life, that go beyond the instinctive drives and collective repression, since the Psyche would have an *amper*. Moreover, the ego provides identity and continuity to the personality.

It is through the selection and elimination of psyche material, made by the ego, that we maintain a continuous quality of the consistency of the individual personality. Without it, we would lose the sense of being the same person today as yesterday. This is how we develop a distinct and persistent personality, which enables us to live the process of individuation, which means the fulfillment of our faculties.

Therefore, ego is not evil in itself, but to remain centered in the ego - egotism - because all the structures of the psyche are necessary to achieve wholeness. Ego must not be destroyed, which would mean the disintegration of the psyche, but it must "be structured to acquire consciousness of its reality without conflicting with the Self who commands it. This is the only way to release the shadow."⁴

However, the ego is not and shall not have the illusion of being the Head of House. Ego must serve a greater cause. For Jung, this "superior" instance is called Self.

Jung presents the Self as the organizing principle of psyche, "regulating and coordinating center that symbolically represents the image of God that we have in us." In an analogy, let us think of a seed. It brings the full potential of a tree, plant and fruit that it may become, but it goes through various stages of development until it reaches its full potential. The Self would be at the same time the potential and the

impulse so our fullness unfolds in us.

This becomes clearer when we think of the reality of the Spirit, which will be developing in every reincarnation. Therefore, the Self works both as an impulse to the whole, the spiritual evolution, as well as an embryo, like a seed, that will be developing, acquiring experience and expanding its range of resources to achieve its comprehensive development. Joanna de Angelis, the Mentor clarifies, "It is through the process of psychological maturity that the Self will be releasing the layers that block knowledge...", so it can just "free the divine essence that it is."²

The Self is a factor of inner guidance, which can expand or not, depending on the ego's capacity to listen to its messages. "To listen to the Self" makes us whole human beings. Since Ego is the center of consciousness, ego must be aware on the direction of the Self, because, for example, whatever talent we have, but that is not conscious, it will not be developed, and it will be like it does not exist. That talent will only be real if the Ego recognizes it. This implies that, to be fully and achieve fullness are innate conditions. But if we keep these conditions hidden from the Ego, they will not take place. As in the Parable of the Talents, it is necessary to recognize and experience our talents allowing them come to consciousness and live.

By becoming conscious, the individual can live in harmony with their nature. The individual will be aware of the origin of their conflicts, thus enabling a steady expansion of their consciousness. When we undertake an honest self-examination, the ego finds inner strength in which lie all the possibilities of renewal. It is through this process of the ego-Self axis that the individual becomes stronger. ?

In this relationship, ego begins to work as an administrator, not as the owner of the house. It then mediates between the external reality and internal reality, becoming a bridge between two worlds.

Thus, it is on us to get to know of the unknown. It is in our darkness that we find our humanity, wisdom, compassion and understanding of the meaning of our life and our connection with the Spirit that we all are.

> Drs. Sinoti are clinical psychologists specialized in Jungian approach. They are responsible for the training on Spiritist Psychology by Joanna de Angelis at the Mansion of the Way, which is Divaldo Franco's foundation in the city of Salvador, Bahia – Brazil.

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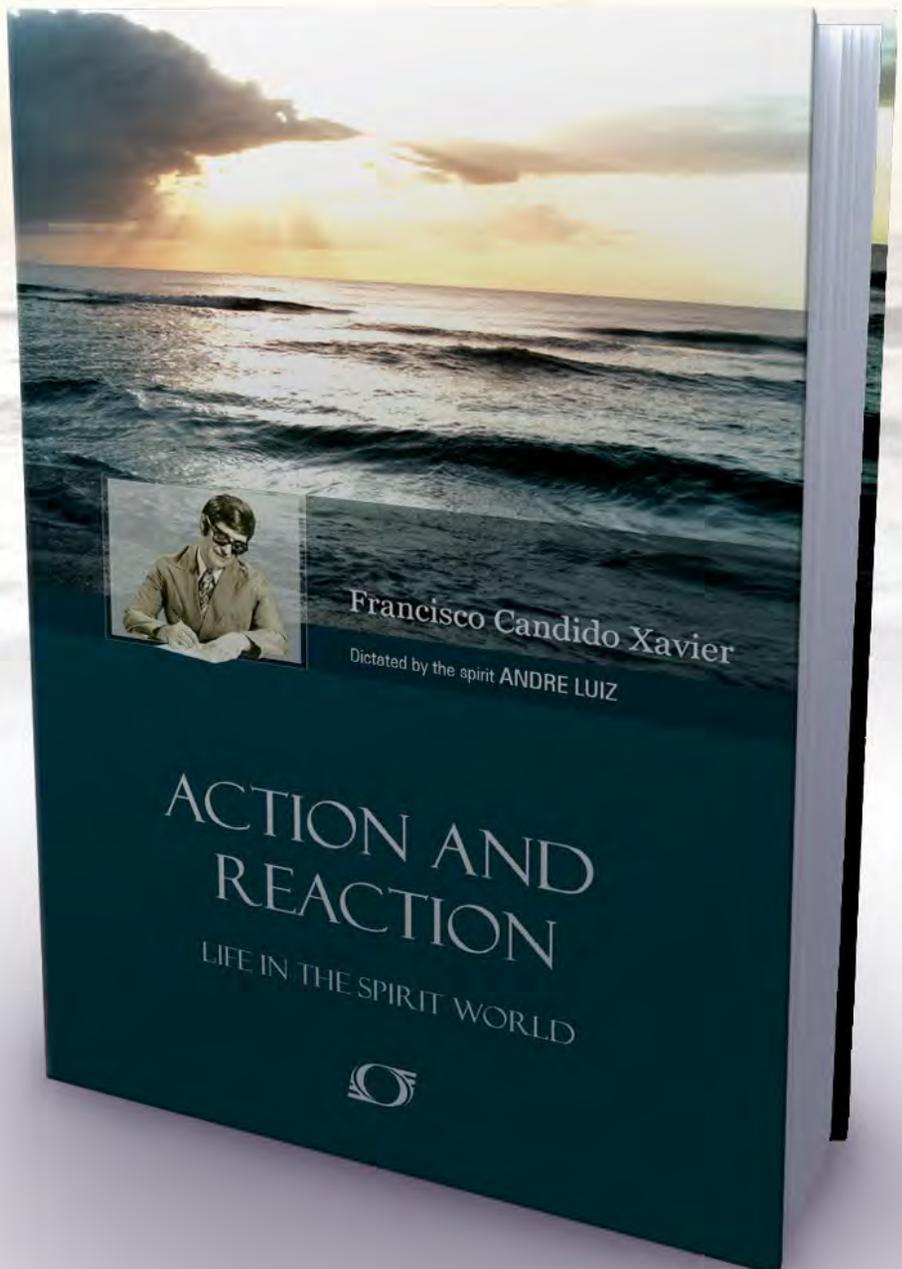
[5] Joanna de Ângelis/Divaldo Franco – Em Busca da Verdade

New Release

Action and Reaction

In this volume you will find a description of the lower regions of the spirit realm and the suffering to which the guilty conscience is subject after the death of the physical body. Andre Luiz presents studies of real-life cases and offers guidance regarding paying one's spiritual debts, the law of cause and effect, preparations for reincarnation, collective expiations, and the value of prayer. The spirit author shows us that the possibilities of our current existence are connected to our actions in past existences, just as our actions of today will condition our possibilities in the future.

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An English Newcomer

TESTIMONIAL

> Robert Webster

The Spiritist Movement is something I had not heard of until six months ago. My Brazilian wife Monica has knowledge of the Movement through her mother in Brazil.

Monica wished to attend meetings in Bethnal Green that she had heard about through a friend.

Trying to be a supportive husband I accompanied her to the first meeting to keep her happy.

I thought I had met friendly and well-meaning people but that it wouldn't be my cup of tea as we English say.

The first part was correct and we were made very welcome by everyone.

The second prediction was not true however as although I was unsure after the first meeting I kept going back for more and just can't stay away now.

Feeling under no pressure at these meetings I felt I could just listen or speak without being criticized.

Over the years I've formulated my own philosophy on why I believe I'm here and on God, the Universe and everything.

Whilst I could accept much of what the different religions teach us none seem to fit in with all my beliefs. Spiritualism was probably the nearest.

Healing in particular interested me greatly but there was much I didn't feel comfortable about.

It was a shock to find that there were many who thought along similar lines to myself and they call themselves "Spiritists".



Maybe I'm a little disappointed to find I'm not such an original thinker after all but that's more than compensated for by making new friends, fellow travelers to debate, learn and most importantly move forward with. It's just so easy to comfortably stagnate and ignore our continued development.

Why not see if this door leads to anywhere of further interest to you? There's no lock on it so it would be easy to walk back out if you feel the need to.

> Mrs. Elsa Rossi, chair of the British Union of the Spiritist Societies, submitted this testimonial by the British newcomer Robert Webster.

NORTH AMERICAN COORDINATION DEPARTMENT

As the result of an agreement made between EDICEI of America and the United States Spiritist Council (USSC) - the Coordination Department of the International Spiritist Council of North America will soon be able to offer Institutions affiliated to the Canadian Spiritist Council the possibility of buying books with the same discount offered to affiliated institutions by the US Spiritist Council. One of USSC's book stores is also being expanded to include almost 100 new titles published by EDICEI of America, just as are other publishers like the Spiritist Society of Baltimore, the Spiritist Group of New York and the Spiritist Society of Palm Beach.

SEVENTY YEARS OF PAUL AND STEVEN AND THE SPIRITIST WORKERS

Commemorations for the Seventy Years since the publication of 'Paul and Steven', by Emmanuel (FCX) were begun in the home state of Chico Xavier on February 5 at the headquarters of the Spiritist Union of Minas Gerais. After the meeting of the Federative Council of the Spiritist Union of Minas Gerais, there was a Seminar entitled "Spiritist workers and the first Christians according to the book Paul and Steven". The seminar was divided into themes as follows: The launching and repercussions of the book; The life of Saul/Paul; "Lord, what do you want of me?" – Case studies: Conclusions. Antonio Cesar Perri de Carvalho, Haroldo Dutra Dias, Wagner Gomes da Paixão and Célia Maria Rey de Carvalho developed these themes. The Brazilian Spiritist Federation plans to offer this seminar in all the Brazilian States. More information: cfn@febnet.org.br

THE INTERNATIONAL SPIRITIST COUNCIL

THE NEXT GENERAL MEETING OF THE ISC

The Programme: 4th - 6th May 2012.

3rd May - Reception: 6.00pm – 9.00pm – Socializing.

4th May - 7.00pm - 8.30pm: Public Lecture – Charles Kempf and Jean Paulo Evrard (In French with translation into English)

5th May - 7.00pm - 8.30pm: Seminar “A Spiritist Centre – the Base of the Spiritist Movement, adapted to local reality”.

1 - The Spiritist Centre – Finality & General Activities – Elsa Rossi (UK)

2 - The Spiritist Centre – Attending to Local Needs – Jussara Korngold (USA)

6th May – 9.30am - 12.30am:

1 - Programmes Adapted to Realities – Mauricio Cisneiros (USA)

2 - Activity: Dissemination & Study by Internet – Cesar Perri (Brazil)

3 - Spiritist Movement – The Work of Union and Unification – Nestor Masotti (Brazil)

4 - Round Table with the Speakers: All the participants.

Sunday 6th May: From 12.30pm - 1.00pm: Socializing with Participants & Workers.

From 4th – 6th May 2012 - 9.00am – 4.00pm The General Meeting of the ISC

The Meeting will be held at: Gouverneur Place Dupuis Hotel – 1415, Rue Saint Hubert, Montreal, Quebec, Canada.

Available for eventual contacts: Sandra Mussi: smussi@canadianspiritistcouncil.com

Aulus Silva, President of the Canadian Spiritist Council: asilva@videotron.ca

www.intercei.com

6th U.S. Spiritist Symposium

Atlanta - GA

Rialto Center for the Arts
(at Georgia State University)

80 Forsyth Street, NW
Atlanta, GA 30303



Love and Enlightenment
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09:30 AM - 7:15 PM

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www.spiritistsymposium.org

6th U.S. Spiritist Symposium

Love and Enlightenment, A Pathway to Self-Healing

Program

SESSION 1 - A NEW CONCEPT OF SPIRITUALITY

- Socrates and Plato, The Forerunners of Christianity and Spiritism - Daniel Assisi (Los Angeles, CA)
- Jesus, The Best Psychoterapist Who Has Ever Lived - GUEST SPEAKER - Dr. Mark Baker

SESSION 2 - MANY LIVES, MUCH LEARNING

- The Importance of the Gospel In Our Lives - Brian Vosberg (Newark, NJ)
- The Gospel and Reincarnation - Marcia Trajano (Atlanta, GA)
- Rebirth and the Plasticity of the Brain - Vanessa Anseloni (Baltimore, MD)

SESSION 3 - GROWING WITH THE GOSPEL

- Jesus and Physical Healing - Sonia Doi (Bethesda, MD)
- The Parables of the Gospel - Jussara Korngold (New York, NY)
- Penal Code of the Life to Come - Heather Bolleck-Fonseca (Sunrise, FL)

SESSION 4 - PROMOTERS OF THE MESSAGE OF LOVE AND LIGHT

- Matthew, Mark, Luke and John - Luis Lima (Coconut Creek, FL)
- Saint Augustine: Wisdom and Will - Edward Christie (New York, NY)
- Paul of Tharsus and the Way of Spreading Christ's Consciousness - Julio Carvalho (Newark, NJ)

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- 21- San Francisco Spiritist Society (San Francisco, CA)
- 22- Spiritist Center Love and Charity (Orlando, FL)
- 23- Spiritist Federation of Florida
- 24- Spiritist Group Love and Light (Newark, NJ)
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- 28- Spiritist Society of Bridgeport (Bridgeport, CT)
- 29- Spiritist Society of Chicago (Chicago, IL)
- 30- Spiritist Society of Dallas (Dallas, TX)
- 31- Spiritist Society of North Beach (North Beach, MD)
- 32- Spiritist Society of Palm Beach (Boca Raton, FL)
- 33- Tampa Bay Spiritist Center Andre Luiz (Tampa, FL)
- 34- The Spiritist Magazine
- 35- United States Spiritist Council
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Registration Required at www.SpiritistSymposium.com
Limited Seats

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 SSVVA 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>.





NOSSO LAR

A FAMILY EXPERIENCE

JUNE 24TH - TRUMBULL/CT, 9AM - 4PM



1753th AUTA DE SOUZA FRATERNAL MEETING

May, 19th - 2012

Westboro, MA - USA

From 8:45 am to 6:15 pm



Healing of the Blind Man, by Brian Jekel

HEALING: Spiritist View

by Vanessa Anseloni - PsyD, PhD
Spiritist Society of Baltimore

Specific Workshops (Lecture and Practice):

1. **Auta de Souza Fraternal Campaign,**
by Kevin and Ana Emlinger
2. **Mediumship in the Spiritist Center,**
by Cesar Borges and Julio Kosmalski
3. **The Art of Public Speaking,**
by Flavio Zanetti
4. **Parents' Oversight Today,
Children's Challenge Tomorrow,**
By Vanessa Anseloni

Registration Online or at MA Spiritist Centers:
Early (until May 13th): Adults - \$20, Children - \$10
Regular (May 13th to 19th): Please add \$5
Lunch, snacks, and print material included.

Sponsored By: Benjamin Franklin Spiritist Society
222 Turnpike Road (route 9), suite 2
Westboro, MA - USA

More Information:

www.bfranklinss.org or 508 451-9811

Children's Evangelization
during entire meeting!





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 www.venezuelaespirita.org

Avoiding Obsessions

> Andre Luiz

Don't stop dreaming, but face the everyday realities.

Reduce your complaints to a minimum, when you cannot dominate them completely.

Talk reassuringly to the ones that listen to you.

Let others live their existence as much as you want to live the experience that God gave you.

Don't take for granted the power of work.

Never think that the good can be carried out without difficulty.

Cultivate perseverance, towards betterment, never the stubbornness with the point of views.

Realistically accept your disappointments, extracting their value of experience, without wasting time with unproductive lamentations.

Believe that you will resolve your problems only if you do not run away from them.

Remember that disappointment, embarrassments and hardships are milestones in everyone's path.

Thus, to avoid tuning into obsessions, what matters is not the suffering that visits us, but our personal reaction when facing it.

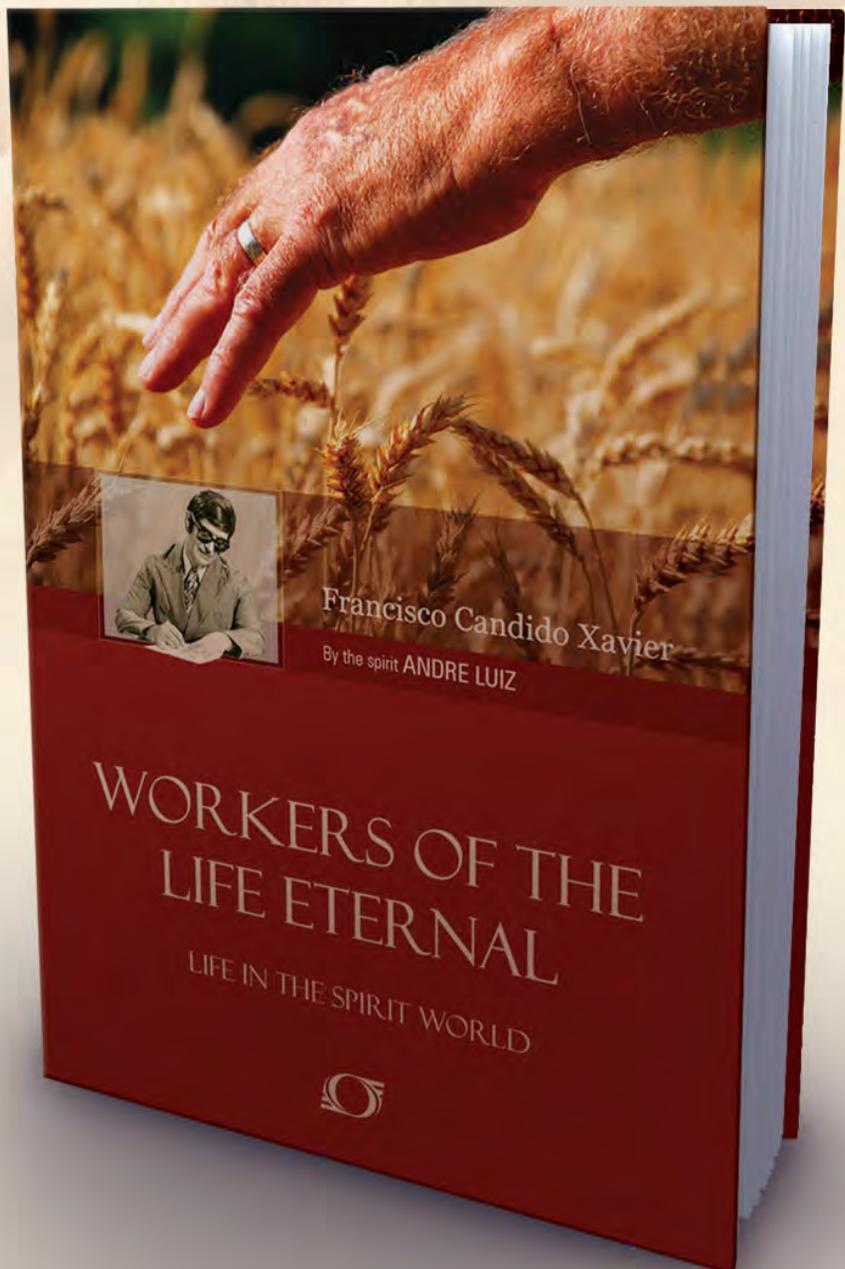
Source: Chapter 41 of the Book Paz e Renovacao (Peace and Renewal), psychographed by Francisco Cândido Xavier.

New Release

Workers of the Life Eternal

In this book, Andre Luiz deals with the principles revealed by the Spiritist Doctrine concerning life in the spirit world, where discarnate beings live a new life and prepare to return to the earthly journey. "Death does not extinguish friendly cooperation, mutual aid, comforting intercession or evolutionary service. The vibratory dimensions of the universe are infinite, as infinite as the worlds that populate the immensity of space. "No one dies. Far and wide, the quest for perfection continues. "Life sprouts anew; it purifies and uplifts its multiple teams of servants, leading them in radiant triumph to Supreme Union with the Divinity."

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7th Spiritist World Congress

"Charity and Spiritual Education
in Building a World of Peace"

CUBA

150 Years of The Gospel According to Spiritism. La Havana - Cuba



March 22rd - 24th of 2013

PROMOTER AND ORGANIZER: The Internacional Spiritist Council (ISC)

MADE POSSIBLE BY: Sociedad Amor y Caridad Universal, Sociedad Espirita José de Luz, Sociedad Espirita Más Luz, Sociedad Espirita Leon Dennis, Sociedad Espirita en Pos de la Verdad

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