



PREPARATION OF WORKERS FOR SPIRITIST ACTIVITIES

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Paul - (1 Cor. 14:8)

CAMPAIGN FOR THE DISSEMINATION OF SPIRITISM

SUPPORTING REFERENCE MATERIAL

Translated by J. Korngold, M. Levinson and I. Reis

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This work is being analyzed by the International Spiritist Council and is subject to further alterations and improvements.

Translated by J. Korngold, M. Levinson and I. Reis

Books utilized in the translation of this work:

“The Gospel According to Spiritism” – translated by J. A. Duncan, 1987

“The Spirits’ Book” – translated by: Anna Blackwell

“The Holy Bible” - New International Version

“Blessed are those who have said to their fellow men:

‘Let us work together uniting our efforts, so that when the Lord arrives He will find His work finished,’

Seeing that the Lord will say to them:

‘Come unto me, you who have been good servants, you who knew how to silence your rivalries and discords, so that no harm should come to the work!’”

The Spirit of Truth

(“The Gospel According to Spiritism” - Ch. 20 -Item 5)

**GUIDELINES FOR
MEETINGS AND SEMINARS
IN PREPARATION OF WORKERS
FOR SPIRITIST ACTIVITIES**

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The Campaign’s Plan of Action (Subsection 7.2) proposes “the conducting of meetings and seminars destined to the enlightenment and preparation of Spiritist Workers in order for them to participate in the execution of the Campaign. In this regard, if necessary, they can count on the assistance of the Executive Committee of the ISC.”

This compilation of texts, prepared with the purpose of assisting in the conducting of meetings and seminars destined for the preparation of Spiritist Workers is neither conclusive nor definitive, remaining open to new suggestions and contributions, including those arising from the utilization of this material.

INTRODUCTION

The Campaign of Dissemination of Spiritism, discussed by the International Spiritist Council in its Ordinary Meetings of 1996 and 1997, and approved at the 1998 meeting, has the purpose of making the Spiritist Doctrine increasingly known, better understood, and better practiced.

With this intent, the International Spiritist Council approved two texts which are available to the International Spiritist Movement: one on the Spiritist Doctrine (*Get to Know Spiritism*), destined to anyone interested in knowing about Spiritism; and another on the Spiritist Movement itself (*Disseminate Spiritism*), destined to all individuals and institutions interested in placing the Spiritist Doctrine within reach and at the service of all humankind, thus promoting and conducting its study, dissemination, and practice.

The Campaign's Plan of Action (Subsection 7.2) proposes "the conducting of meetings and seminars destined for the enlightenment and preparation of Spiritist Workers participating in the execution of the Campaign. In this regard, if necessary, they can count on the assistance of the Executive Committee of the ISC."

Having this objective in mind, the texts transcribed below were gathered and are presented in a way that allow their presentation by overhead projector or computer projection, in order to facilitate the task for lecturers and coordinators of such events.

With these texts, we intend to collaborate with the efforts of all Spiritist Institutions and fellow Spiritists, especially those associated with the work of unification of the Spiritist Movement and in the preparation and integration of new participants in the noble activities related to the study, dissemination, and practice of the Spiritist Doctrine.

This work also has the purpose of collaborating in the efforts of making the work of unification of the Spiritist Movement better known and better understood, facilitating therefore the process of integration and union of the workers and of the Spiritist Institutions. This is crucial for a more adequate dissemination of the Spiritist Doctrine, inasmuch as providing a permanent support for the activities conducted by the Spiritist Groups, Centers, and Societies.

This compilation of texts, prepared with the purpose of assisting in the conducting of meetings and seminars destined for the preparation of Spiritist Workers is neither conclusive nor definitive, remaining open to new suggestions and contributions, including those arising from the utilization of this material.

In conducting meetings and seminars on the Preparation of Workers for Spiritist Activities we will be accomplishing one of the purposes of the work of unification of the Spiritist Movement, which is to bring the Spiritist workers together so that, increasingly enlightened, strengthened, better organized and structured, they will be able to promote and carry out the study, dissemination, and practice of the Spiritist Doctrine in all its scope and for all Humanity.

ISC Executive Committee - Sept./99

**THE SPIRITIST DOCTRINE AND
THE SPIRITIST MOVEMENT:**

**OBSERVATIONS
OF ALLAN KARDEC
AND THE
SUPERIOR SPIRITS**

IDENTITY OF THE SPIRITIST DOCTRINE

“Spiritist Doctrine” or “Spiritism”:

Name given by Allan Kardec to the Doctrine of the Spirits contained in the works of the Codification.

- *“For new ideas new words are needed in order to secure clearness of language by avoiding the confusion inseparable from the employment of the same term for expressing different meanings. The words spiritual, spiritualist, spiritualism, have a definite acceptance; to give them a new one, would be to multiply the causes of amphibology, already so numerous.”*
- *“Instead, therefore, of the words spiritual, spiritualism, we employ, to designate this latter belief, the words spiritist and spiritism to better designate the latter belief. . . .”*
- *“We say, then, that the fundamental principles of the spiritist theory or Spiritism, is the relationship of the material world with Spirits, or the beings of the invisible world; and we designate the adherents of the spiritist theory as spiritists.”*
- *“In a special sense, “The Spirits’ Book” contains the doctrine or theory of spiritism; in a general sense, it appertains to the spiritualist school. . . .”*

*Allan Kardec
 (“The Spirits’ Book” – Introduction – I)*

ORIGIN, AUTHORSHIP, AND OBJECTIVE OF THE SPIRITIST DOCTRINE

Observations of Allan Kardec and of the Superior Spirits

- *“Spirits assure us that the time appointed by Providence for a universal manifestation of their existence has now come; and that their mission, as the ministers of God and the instruments of His will, is to inaugurate, through the instructions they are charged to convey to us, a new era of regeneration for the human race.*
- *This book is a compilation of their teachings. It has been written by the order and under the dictation of spirits of high degree, for the purpose of establishing the bases of a rational philosophy, free from the influence of prejudices and of preconceived opinions. It contains nothing that is not the expression of their thought; nothing that has not been submitted to their approbation. The method adopted in the arrangements of its contents, the comments upon these, and the form given to certain portions of the work, are all that has been contributed by him to whom the duty of publishing it has been entrusted.”*

*Allan Kardec
 (“The Spirits’ Book” – Prolegomena)*

- *“Be zealous and persevering in the work you have undertaken in conjunction with us, for this work is ours. In the book you are to write, we shall lay the foundations of the new edifice which is destined to unite all men in a common sentiment of love and charity.”*

*The Superior Spirits
 (“The Spirits’ Book” – Prolegomena)*

- *“Just as Christ said: “I am not come to destroy the Law, but to fulfill it,” so Spiritism says: “We have not come to destroy the Christian Law, but to carry it out . . . Spiritism has come at the predicted time to fulfill what Christ announced and to prepare for the achievement of future things. It is then, the work of Christ, Who, as He also announced, presides over the regeneration which is now taking place and which will prepare the reign of the Kingdom of God here on Earth.”*

*Allan Kardec
 (“The Gospel According to Spiritism” Ch. 1 - Item 7)*

- *“In a word, what characterizes the spiritist revelation is that while divine in its origin and of the initiative of the Spirits, its elaboration is fruit of man's work.”*

*Allan Kardec
 (“Genesis” Ch. 1 - Item13)*

UNION and WORK

Observations of “The Spirit of Truth”

- *“The time approaches when those things which have been announced for the transformation of humanity will be accomplished. All those who have worked in the field of the Lord with disinterestedness and no other motive than charity, will be blessed! Their working days will be paid a hundred times more than was expected.”*
- *“Blessed are those who have said to their fellow men: ‘Let us work together and unite our efforts, so that when the Lord arrives He will find His work finished’, seeing that, the Lord will say to them: ‘Come unto me, you who have been good servants, you who knew how to silence your rivalries and discords, so that no harm should come to the work!’”*
- *“But, woe to those who as a result of their dissensions have held back the time of the harvest, because the tempest will come and they will be taken away in the turbulence!”*
- *“At this very moment God is preparing a census of His faithful servants, and has already taken note of those whose devotion is only appearance so that they may not usurp the wages of the courageous servants, because those who do not draw back from the task are the ones to whom He entrusted the most difficult positions in the great work of regeneration by means of Spiritism.”*

(“The Gospel According to Spiritism” – Ch. 20, Item 5 – The Workers of the Last Hour)

- *“I have come, as I came on another occasion to those misguided sons and daughters of Israel, to bring the truth and to dissipate the darkness. Harken unto me! As my words in the past have done, so, must Spiritism remind the incredulous that above them reigns the immutable truth which is the existence of the good God, the great God, who causes the plants to germinate and the waves to rise up. As a reaper I have gathered in sheaves the scattered goodness in the breasts of humanity and said: « Come unto me, all you who suffer.”*
- *“Spiritists! Love one another, that is the first precept; educate yourselves is the second.*
- *Within Christianity you will find all the truths. The errors in which Man has become enrooted are all of human origin. Here from beyond the grave, where you thought there was nothing voices clamor: «Brothers and sisters! Nothing perishes! Jesus-Christ is the victor over evil, you can be the victors over impiety.»*

(“The Gospel According to Spiritism” - Ch. 6 - Item 5)

- *“I have come to instruct and console the poor disinherited. I have come to tell them to raise up their resignation to the level of their trials, and to weep, since pain was consecrated in the Garden of Olives. But wait, with patience, for the consoling angels will also come to them and dry their tears.”*

- *“In truth I say unto you that those who bear their burdens and help their brothers and sisters are beloved by Me. Instruct yourselves in the precious doctrine which dissipates the error of revolt and shows the sublime object of human trials.”*

(“The Gospel According to Spiritism” – Ch. 6 - Item 6)

- *“I am the great Physician of souls and I have come to bring you the remedy that will cure. The weak, the suffering and the sick are My favorite children and I am come to save them. Come them unto me, you who suffer and find yourselves oppressed, and you will be alleviated and consoled. Do not search for strength and consolation elsewhere, as the world is impotent to offer them. God directs a supreme appeal to your hearts, by means of Spiritism. Listen to Him.”*
- *“Thus, in the future, when you have become humble and submissive to the Creator, you will keep His divine law. Love, pray, be gentle to the Spirits of the Lord, and call unto them from the bottom of your hearts. Then He will send you His beloved son to instruct you and to say these goodly words: I am come because you called me.”*

(“The Gospel According to Spiritism” - Ch. 6 - Item 7)

- *“God consoles the humble gives strength to the afflicted when they ask. His might covers the Earth and in every place, with each tear shed, He places a consoling remedy. Abnegation and resignation are a continuous prayer and contain profound teaching. Human wisdom resides in these two words.”*
- *“So, take these two words for your motto: devotion and abnegation – and you will be strong as they resume all the obligations which charity and humility impose.”*

(“The Gospel According to Spiritism” - Ch. 6 - Item 8)

DISSEMINATION OF SPIRITISM

Observations of Allan Kardec

- *“One of the greatest obstacles capable of standing in the way of the dissemination of the Doctrine would be the lack of unity.”*
- *“Only Spiritism, well understood, can ... become, as the Spirits said, the propelling force in the transformation of Humanity.”*
- *“A regular course of Spiritism would be given in order to develop the principles of Science and to promote the fondness for serious studies. This course would have the advantage of laying the foundation for the unit of principles, of forming enlightened followers, capable of spreading the spiritist ideas, and developing a great number of mediums. I consider this course of a nature to exercise capital influence on the future of Spiritism and its consequences.”*
- *“Publicity on a large scale, in newspapers with a greatest circulation, would bring to the whole world, even the most remote places, the knowledge of the spiritist ideas, awakening the desire to learn about them in depth, and by multiplying the number of followers, it would impose silence to its discreditors, who would soon thereafter have to relent due to the majority of the general opinion.”*
- *“Two or three months of the year would be devoted to trips, in visits to the different centers, and to steer them in the right direction.”*

Allan Kardec
(“Posthumous Works” – Project – 1868)

- *“The same will happen with organized Spiritism. Spiritists throughout the world will have common principles, which will link them to the great family through the sacred bond of fraternity, but whose applications will vary according to the regions, without the breaking up of the fundamental unit, and without forming dissident sects throwing stones and curses at each other, which would be absolutely anti-spiritist.”*
- *“That is what will happen to the Spiritist Centers in general: they will be the observatories of the invisible world, exchanging between themselves what they obtain of good and applicable to the customs of the countries where they operate, since the objective they aim for is for the good of humanity and not the satisfaction of personal ambitions.”*
- *“Spiritism is a question of depth; to be bound by form would be a folly unworthy of the magnitude of the subject. Therefore, those Centers which are faithful to true Spiritism ought to join hands fraternally and unite to combat their common enemies: incredulity and fanaticism.”*
- *“Ten men united by a common thought are stronger than a hundred that do not understand each other.”*

(“Posthumous Works” - Constitution of Spiritism)

Observations of Paul of Tarsus

“Where the Spirit of the Lord is, there is liberty.”

Paul - (2 Cor. 3:17)

“For if the trumpet give an uncertain sound, who shall prepare himself to the battle?”

Paul - (1 Cor. 14:8)

Observations of Emmanuel

- *A Spiritist Center is a school where we can learn and teach, establish goodness and reap the benefits, improve ourselves and help improve others towards the eternal path.”*

Emmanuel (The Spiritist Center - Psychographed by F. C. Xavier – “Reformador” - Jan. /1951)

- *Dear Jesus! . . . Make us understand, for mercy’s sake, that God does not create us through a system of mass production, and for this reason each one of us sees life and the processes of evolution in a different way.”*

Emmanuel (The Spiritist Center - Psychographed by F. C. Xavier – “Reformador” - Feb. /1973)

- *“To work for the unification of the doctrinal departments of Spiritism . . . is to render relevant service to the cause of the Redeeming Gospel for all humanity. To gather the dispersed elements, to link them together and structure their plan of action according to the superior manner which guides our idealism is a service of unquestionable merit because it demands personal sacrifice, prayer, and vigilance in our faith, and above all, a high capacity of self-denial.”*

Emmanuel (The Spiritist Center - Psychographed by F. C. Xavier – “Reformador” - Oct. /1977)

THE WORK TOWARD THE UNIFICATION OF THE SPIRITIST MOVEMENT

Observations of Bezerra de Menezes

- “The work for the unification in our ranks is urgent, but not rushed. One assertion seems to contradict the other. But it is not so. It is urgent because it defines the goal that we should aim at; but not rushed, because it is not granted to us to violate anyone’s conscience.”
- “Let us preserve the purpose of uniting, approaching, and understanding one another; and, if possible, let us establish at every site where the name Spiritism has been brought to light, a study group, however small, of the works of Kardec, in the light of the Christ of God.”
- “The Spiritist Doctrine holds its essential aspects in triple configuration. Thus, no one should be restricted in their desire to work and produce. Let those inclined toward the Sciences to cultivate them in their dignity; those who devote themselves to Philosophy to ennoble its postulates; and those who consecrate themselves to Religion to turn divine its aspirations. Yet, above all, it is necessary that the basis of the Spiritist Doctrine remain in everyone and everything so that we do not lose the balance at the base over which the organization is raised.”
- “Neither reciprocal hostility, nor disregard toward anyone. However, we have the necessity to preserve the spiritist principles, to honor and exalt them, or we will end up as strangers to one another, or frozen in regimentations which will cripple our best yearnings, turning the movement of liberation into a stagnant sect imprisoned in new interpretations and theologies which would place us conveniently at the mercy of the inferior planes and distance us from the Truth.”
- “Let us follow Allan Kardec in our studies, aspirations, activities, and deeds so that our faith does not turn into hypnosis, whereby the power of darkness establishes its influence over the weaker minds, enchaining them to centuries of illusion and suffering.”
- “To liberate the Divine word is to excise the teachings of Christ from all the prisons to which they have been shackled. At present time, without bestowing any privilege upon ourselves, only Spiritism retains sufficient moral strength so as not to tie itself to ulterior interests, and to effect the recovery of the Light which flows from the Master's crystal-clear verb, satisfying the thirsty, and guiding the souls.”
- “Let Allan Kardec’s work not only be believed or felt, proclaimed or manifested in our convictions, but also be sufficiently lived, suffered, wept over, and put into practice in our own lives. Without this foundation, it is difficult to forge the Christian-Spiritist character which the troubled world awaits from us through unification.”
- “To teach, but also to put into practice; to believe, but also to study; to counsel, but also to exemplify; to unite, but also to nourish.”

- “We speak of trials and sufferings, yet we have no other ways to assure the victory of truth and of love on Earth. No one edifies without love, no one loves without tears.”
- “It is indispensable that Spiritism be maintained exactly as it was conveyed to Allan Kardec by the Divine Messengers, that is, without political compromises, without religious professionalism, without degrading personalisms, and without burning desires of conquest of fleeting earthly powers.”
- “Respect for all creatures, regard for all authorities, and devotion to the common good, as well as instruction for the people, in every direction, about the truths of the spirit, truths unalterable and eternal.”
- “Nothing that is reminiscent of castes, discriminations, unjustifiable individual prominence, privileges, immunities, or priorities.”
- “May the love of Jesus be upon all, and the truth of Kardec be for all.”
- “In each temple, the strongest should be a shield for the weakest, the most enlightened a light for the least knowledgeable, and the sufferer always the most protected and the most helped, as among those who suffer less be the greatest the one who puts himself at the service of all others, according to the words of the Divine Mentor.”

(“Unification” – Psychographed by F. C. Xavier – *Reformador* - Dec./1975)

- “Let us remember, in the words of Jesus, that ‘if a house be divided against itself, that house cannot stand’; whereas no one can tear a bundle of twigs joined together in a union of forces.”
- “Jesus, my friends, is . . . the example whose life became a Gospel of facts calling out to us. It is, therefore, necessary to deepen our mind in the works of Allan Kardec in order to live Jesus in all plenitude.”
- “Unification indeed, and union as well. It is indispensable that we become unified under the Spiritist ideal, but above all, that we unite as brothers and sisters.”
- “The task of unification is gradual; and whereas the task of uniting is immediate, the work is incessant, because we will never complete the job since we are imperfect servants and perform only the portion that is entrusted to us.”
- “Let us unite, let us love one another earnestly, and let us eliminate our doubts, rectify our opinions, difficulties, and our points of view in light of the clear and sublime message of the Doctrine by which Allan Kardec enriches the new era, understanding that we are just simple apprentices. As apprentices, we cannot surpass the master.”
- “Let us join hands and be helpful to one another; let us forget conflicting opinions to remember the concepts of identification, trusting in time, the great drier of tears, which corrects everything.”

- “We do not call upon you proclaiming inertia, parasitism, or implicit acceptance without discussing or examining the information. We invite you to the true dynamics of love.”

(“Gradual Unification, Immediate Union, Incessant Work”

Message received by Divaldo P. Franco –

Reformador - Feb. /1976)

- “Together, we will be a unity. Separated from one another, we will be points of view. Together, we will achieve our purposes. Distant from one another, we will continue to search for the work we have already been honored to receive from the Divine Providence.”

(Bezerra of Menezes – Psychographed by F. C. Xavier

Message of Union - “Unification” - Nov. - Dec. / 1980)

CAMPAIGN FOR THE DISSEMINATION OF SPIRITISM

*(Approved by the International Spiritist Council in its Ordinary
Meeting of October 1998)*

PLAN OF ACTION FOR THE CAMPAIGN

*(Approved by the International Spiritist Council in its Ordinary
Meeting of October 1998)*

CAMPAIGN OF DISSEMINATION OF SPIRITISM

PLAN OF ACTION

1 - Objective of the Campaign:

* To make the Spiritist Doctrine increasingly better known and better understood by the public in general from everywhere.

2- Public to Whom It Is Destined:

* To individuals of all ages, races, and countries, from all economic, social, and cultural levels who are still unaware of the Spiritist Doctrine.

3 - Means for the Dissemination:

3.1 - Promote the dissemination of the Spiritist Doctrine through all possible ways of communication, such as lectures, conferences, books, posters, pamphlets, videos, radio, TV, newspapers, decals, CD ROMs, Internet, etc.

3.2 - Readiness to attend all individuals who seek the Spiritist Groups, Centers, and Societies in search of enlightenment, orientation, and assistance, in a way increasingly more adequate and efficient, and in agreement with the doctrinal principles.

4 - Promotion of the Campaign:

* This Campaign is sponsored by the International Spiritist Council, with the participation of all its members, as much in the presentation of suggestions and proposals as in its execution.

5 - Stages of the Campaign:

5.1 - Elaboration and Approval of the Basic Texts:

5.1.1 - It is the responsibility of the International Spiritist Council to elaborate and approve a text destined to the public in general, explaining what the Spiritist Doctrine is, its practice, and its characteristics. This text will serve as the basis for the Campaign ("Get to Know Spiritism").

5.1.2 - The documents approved by the ISC are the guidelines for the Campaign. They can have their idiom, layout, and format adapted by the spiritist institutions, in accordance with the public to whom they are destined and the means of communication utilized.

5.1.3 - The Campaign will have its execution coordinated by the ISC Executive Committee, which, for this purpose, can count on an ongoing assistance and support.

5.2 - Execution of the Campaign:

5.2.1 - Initially, the texts and materials approved by the ISC will be put together and distributed by its Executive Committee, which can share the costs with the member organizations, proportionally to the amount requested by them. They could also be put together and distributed by other spiritist institutions.

5.2.2 - The operational costs of the Campaign will therefore be distributed between the ISC, its members, and other institutions interested in participating in this project. Each institution will be responsible only for the cost of the work it carries out.

5.3 - Participation of the Spiritist Institutions:

5.3.1 - Based on the text and materials distributed to the public in general, the ISC member organizations, as well as Publishers, Groups, Centers and other spiritist institutions can:

5.3.1.1- obtain or duplicate this material and disseminate it widely, in public places and establishments, including the Spiritist Institutions themselves distributing them to their visitors;

5.3.1.2 - elaborate under their responsibility, new texts and new materials, adapted to the cultural, economic, and social levels as well as to the age and interest of the public to whom they are intended;

5.3.1.3 - utilize the radio, TV, video, and computer; newspapers, magazines, bulletins, and pamphlets; posters, and decals, adapting the text and the materials of the Campaign, and preparing the dissemination materials as to become adequate to each of these ways of communication;

5.3.1.4 - take advantage of the dates of great importance to the Spiritist Movement, with the objective of intensifying and bringing vigor to the Campaign;

5.3.1.5 - promote a wider dissemination of the Spiritist Codification's basic books, offering a reduction of their prices, whenever possible.

5.3.2 - The ISC underwriting in this Campaign should be applied exclusively to the materials approved by the ISC.

5.3.3 - The Institutions that duplicate and distribute the original ISC materials can print their name on the posters or covers next to the name of the International Spiritist Council, as long as they maintain fidelity to the original text.

6 - Structure and Organizing Support to the Campaign:

6.1 - The International Spiritist Council shall also approve a text destined to the spiritists in general: directors, workers, frequenters and sympathizers, with explanations about the Spiritist Movement; the activities of the Spiritist Groups, Centers, and Societies; and the work and federations and unification of the Spiritist Movement ("Disseminate Spiritism").

This text aims to offer the necessary explanations and orientation to the Spiritist in general, facilitating the process of their preparation, integration, and union in the execution of the Campaign.

6.2 - The Spiritist Groups, Centers, and Societies, due to the possibility of an increase in the number of individuals who will come to them, shall get organized for:

6.2.1 - the implantation, maintenance, or improvement of the programs designated to attend the individuals who go to the spiritist nucleuses in search of enlightenment, guidance, support and assistance, either spiritual, moral, or material;

6.2.2 - the implantation, maintenance, or improvement of programs of methodical and systematic study of the Spiritist Doctrine, as well as programs of study, education, and practice of mediumship in the light of the Spiritist Doctrine;

6.2.3 - the implantation, maintenance, or improvement of programs for the integration of new workers in the doctrinal, assistance, and administrative tasks of the Spiritist Groups, Centers, and Societies.

7 - Final Considerations:

7.1 - All Spiritists: directors, workers, frequenters, and sympathizers, as well as their Institutions, are naturally invited to participate in the Campaign, to employ their efforts in their field of action and within their relationships so enabling the Spiritist Doctrine to become more widely known and better understood by the public in general.

7.2 - The entities that integrate the ISC can promote the conducting of meetings and seminars destined to the enlightenment and preparation of Spiritist workers in order for them to participate in the execution of the Campaign. In this regard, if necessary, they can count on the assistance of the Executive Committee of the ISC.

THE SPIRITIST DOCTRINE

(GET TO KNOW SPIRITISM)

*(Approved by the International Spiritist Council in its Ordinary
Meeting of October 1998)*

Get To Know

SPIRITISM,

A NEW ERA

FOR HUMANITY

GOD,

**THE SUPREME
INTELLIGENCE,
FIRST CAUSE OF ALL
THINGS**

JESUS,

OUR GUIDE AND MODEL

KARDEC,

THE FUNDAMENTAL BASE



- *THE SPIRITS' BOOK*
- *THE MEDIUMS' BOOK*
- *THE GOSPEL ACCORDING TO SPIRITISM*
- *HEAVEN AND HELL*
- *THE GENESIS*

**"WITHOUT CHARITY
THERE IS NO
SALVATION"**

THE SPIRITIST DOCTRINE OR SPIRITISM

What it is

- It is the set of laws and principles, as revealed by the Superior Spirits, contained in the works of Allan Kardec, which constitute the Spiritist Codification: *The Spirits' Book*, *The Mediums' Book*, *The Gospel According to Spiritism*, *Heaven and Hell*, and *The Genesis*.
- "Spiritism is a science which deals with the nature, origin and destiny of Spirits, as well as their relationship with the corporeal world."

Allan Kardec

(Qu'est-ce que le Spiritisme? - Préambule)

- "Spiritism realizes what Jesus said of the promised Consoler, by bringing knowledge of those things which allow Man to know where he came from, where he is going and why he is on Earth; so attracting mankind towards the true principles of God's law and offering consolation through faith and hope."

Allan Kardec

(The Gospel According to Spiritism - Ch. 6 - Item 4)

What it reveals

- It reveals new and more profound concepts with respect to God, the Universe, Human Beings, the Spirits, and the Laws that govern life itself.
- Furthermore, it reveals what we are; where we came from; where we are going; what is the objective of our existence; and what is the reason for pain and suffering.

What it comprises

- By bringing new concepts about Human Beings and everything that surrounds them, Spiritism touches on all areas of knowledge, human activities and behavior, thus opening a new era for the regeneration of Humanity.
- Spiritism can and should be studied, analyzed, and practiced in all the fundamental aspects of life, such as: scientific, philosophical, religious, ethical, moral, educational, and social.

Its fundamental teachings

- God is the Supreme Intelligence, first cause of all things. God is eternal, immutable, immaterial, unique, omnipotent, supremely just and good.
- The Universe is God's creation. It encompasses all rational and non-rational beings, both animate and inanimate, material and immaterial.
- In addition to the corporeal world inhabited by incarnate Spirits, which are Human Beings, there exists the spiritual world, inhabited by discarnate Spirits.
- Within the Universe there are other inhabited worlds, with beings at different degrees of evolution: some equal, others more or less evolved than Human Beings.
- All the Laws of Nature are Divine Laws because God is their author. They cover both the physical and moral laws.
- A Human Being is a Spirit incarnated in a material body. The perispirit is the semi-material body that unites the Spirit to the physical body.
- The Spirits are the intelligent beings of creation. They constitute the world of the Spirits, which pre-exists and outlives everything.
- Spirits are created simple and ignorant. They evolve intellectually and morally, passing from a lower order to a higher one, until they attain perfection, where they will enjoy unalterable bliss.
- Spirits preserve their individuality before, during, and after each incarnation.
- Spirits reincarnate as many times as is necessary for their spiritual advancement.
- Spirits are always progressing. In their multiple physical existences, they may sometimes become stationary but they never regress. The speed of their intellectual and moral progress depends on the efforts they make to attain perfection.
- Spirits belong to different orders according to the degree of perfection they have attained: Pure Spirits, who have attained maximum perfection; Good Spirits, whose predominant desire is towards goodness; and Imperfect Spirits, characterized by their ignorance, their tendency towards evil, and by their lower passions.
- The Spirits' relations with Human Beings are constant and have always existed. The Good Spirits attract us towards goodness, sustain us in life's trials, and help us bear them with courage and resignation. The Imperfect Spirits induce us towards error.
- Jesus is the Guide and Model for all Humankind. The Doctrine He taught and exemplified is the most pure expression of God's Law.

- The morality of Christ, as contained in the Gospels, is the pathway for the secure progress of all Human Beings. Its practice is the solution for all human problems and the objective to be attained by Humankind.
- Human Beings are given the free will to act, but they must answer for the consequences of their actions.
- Future life reserves for Human Beings penalties and pleasures according to the respect they do or do not show for God's laws.
- Prayer is an act of adoration for God. It is found in the natural law and is the result of an innate sentiment in every Human Being, just as the idea of the existence of the Creator is innate.
- Prayer makes Human Beings better. Whoever prays with fervor and confidence grows stronger against evil temptations, and God sends the Good Spirits to assist them. This type of assistance will never be denied when requested with sincerity.

THE SPIRITIST PRACTICE

- All Spiritist practices are gratuitous, following the orientation of the moral principle found in the Gospel: "Give for free what you receive for free."
- Spiritism is practiced with simplicity, without any external forms of worship, within the Christian principle that God should be worshipped in spirit and in truth.
- Spiritism has no clergy, nor does it adopt or use at any of its meetings or during its practices the following: altars, images, candles, processions, sacraments, concession of indulgences, paraments, alcoholic or hallucinogenic beverages, incense, tobacco, talismans, amulets, horoscopes, cartomancy, pyramids, crystals, or any other objects, rituals or external forms of worship.
- Spiritism does not impose its principles. It invites those interested in knowing it to submit its teachings to the test of reason before accepting them.
- Mediumship, which allows the Spirits to communicate with Human Beings, is a faculty which many individuals bring with them at birth, independent of whatever religion or beliefs they may come to adopt.
- Spiritist mediumship practice is solely that which is exercised based on the principles of the Spiritist Doctrine and within the Christian morality.
- Spiritism respects all religions and doctrines; values all efforts towards the practice of goodness; works towards peace and fellowship between all nations and all peoples, regardless of race, color, nationality, creed, cultural or social standing. It also recognizes that the truly good person is one who complies with the laws of justice, love, and charity in their highest degree of purity.

*"To be born, to die, to be reborn yet
again, and constantly progress, that is the
Law."*

— • —

*"Unshakable faith is only that which can
meet reason face to face in every Human
epoch."*

— • —

*THE STUDY OF THE WORKS OF ALLAN KARDEC IS FUNDAMENTAL
FOR THE CORRECT KNOWLEDGE OF THE SPIRITIST DOCTRINE*

— • —

CAMPAIGN FOR THE DISSEMINATION OF SPIRITISM

United States Spiritist Council - P.O. Box 14026 - Washington, D.C. 20044-4026 U.S.A.

THE SPIRITIST MOVEMENT

(DISSEMINATE SPIRITISM)

*(Approved by the International Spiritist
Council in its Ordinary Meeting of
October 1998)*

Disseminate

SPIRITISM,

A NEW ERA
FOR HUMANITY

GOD,

THE SUPREME
INTELLIGENCE,
FIRST CAUSE OF ALL
THINGS

JESUS,

OUR GUIDE AND MODEL

KARDEC,

THE FUNDAMENTAL BASE



- *THE SPIRITS' BOOK*
- *THE MEDIUMS' BOOK*
- *THE GOSPEL ACCORDING TO SPIRITISM*
- *HEAVEN AND HELL*
- *THE GENESIS*

***"WITHOUT CHARITY
THERE IS NO
SALVATION"***

THE SPIRITIST MOVEMENT

"Spirits assure us that the time appointed by Providence for a universal manifestation of their existence has now come; and that their mission, as the ministers of God and the instruments of His will, is to inaugurate, through the instructions they are charged to convey to us, a new era of regeneration for the human race."

*Allan Kardec
(The Spirits' Book – Prolegomena)*

What It Is

- The Spiritist Movement is the cluster of activities whose objective is the study, dissemination, and practice of the Spiritist Doctrine, as contained in the basic works of Allan Kardec, placing it within the reach and at the service of all Humanity.
- The activities that compose the Spiritist Movement are carried out by individuals, jointly or on their own, and by Spiritist Institutions.
- The Spiritist Institutions consist of:
 - Spiritist Groups, Centers, or Societies, which develop general activities related to the study, dissemination, and practice of the Spiritist Doctrine. They may be small, medium, or large in size;
 - Federations, which develop activities aimed at the union of the Spiritist Institutions and the unification of the Spiritist Movement;
 - Specialized Entities, which develop specific Spiritist activities, such as those devoted to social assistance and doctrinal dissemination; and
 - Study Groups of Spiritism, basically concentrating on the initial study of the Spiritist Doctrine.

The Influence of Spiritism on Progress

798. *Will Spiritism become the general belief, or will its acceptance remain confined to the few?*

“It will certainly become the general belief, and will mark a new era in the history of the human race, because it belongs to the natural order of things, and because the time has come for it to be ranked among the branches of human knowledge. It will nevertheless have to withstand a good many violent attacks — attacks that will be prompted rather by interest than by conviction, for you must not lose sight of the fact that there are persons whose interest is to combat this belief, some from self-conceit, others from worldly considerations; but its opponents, finding themselves in a decreasing minority, will at length be obliged to rally to the general opinion, on pain of rendering themselves ridiculous.”

(The Spirits' Book – Ch. XXIII - Part 3)

SPIRITIST GROUPS, CENTERS, OR SOCIETIES

"These Groups, corresponding together, visiting each other, and transmitting to one another the results arrived at by each, may, even now, form the nucleus of the great spiritist family which will one day rally to itself all opinions, and unite all men in the common brotherhood of Christian charity."

Allan Kardec

(The Mediums' Book - Ch. XXIX - Item 334)

What They Are

The Spiritist Groups, Centers, or Societies are:

- Nucleuses of study, fraternity, prayer, and activities practiced within the Spiritist principles;
- Schools of spiritual and moral education, operating according to the Spiritist Doctrine;
- Posts of fraternal assistance open to everyone in search for guidance, enlightenment, help, or consolation;
- Workshops which provide participants opportunities to exercise their inner growth through the practice of the Gospel in their activities;
- Places where the children, the youth, the adults, and the elderly have the opportunity to socialize, study, and perform activities together to unite the family under the guidance of Spiritism;
- Retreats of peace that offer participants opportunities for spiritual renewal and fraternal union through the practice of the maxim "Love one another";
- Nucleuses characterized by the simplicity typical of the first congregations of the nascent Christianity; by the practice of charity; and by the total absence of images, symbols, rituals, or other exterior manifestations; and
- Institutions that represent the fundamental units of the Spiritist Movement.

Their Objectives

The objectives of the Spiritist Groups, Centers, or Societies are:

- To promote the study, dissemination, and practice of the Spiritist Doctrine, while tending to individuals who:
 - seek enlightenment, guidance, and help for their spiritual, moral, and material problems;
 - wish to get acquainted with and study the Spiritist Doctrine;
 - wish to work, collaborate, and serve in any field of action the Spiritist practice has to offer.

Its Basic Activities

The basic activities of the Spiritist Groups, Centers, or Societies are:

- To conduct *meetings for the study of the Spiritist Doctrine*, in a programmed, methodical, and systematic form, open to individuals of all ages and every cultural and social standing, and aimed at enabling a deep and wide-ranging knowledge of Spiritism in all of its aspects.
- To conduct *meetings for the explanation of the Gospel according to the Spiritist Doctrine, the practice of passes (laying on of hands), and to extend fraternal assistance through dialogue* to those who approach the Spiritist Centers in search of enlightenment, guidance, help, and spiritual and moral assistance.
- To conduct *meetings for the study, education, and practice of mediumship* based on Spiritist principles and objectives, thereby enlightening, guiding, and preparing individuals for mediumship activities.
- To conduct *meetings for the Spiritist evangelization of children and the youth*, in a programmed, methodical, and systematic form, thereby assisting, enlightening, and guiding them within the teachings of the Spiritist Doctrine.
- To carry out the *work of dissemination of the Spiritist Doctrine* through all modes of social communication compatible with the Spiritist principles, such as lectures, conferences, books, newspapers, magazines, bulletins, pamphlets, hand-outs, radio, TV, posters, audio and video tapes.
- To carry out *Spiritist assistance activities* for the needy by helping them with their most pressing needs, and by enlightening them with the moral teachings of the Gospel according to the Spiritist Doctrine.
- To encourage and offer guidelines to individuals who attend their meetings toward implanting and maintaining the *“Gospel at Home” practice*, as sustenance for the spiritual harmonization of their families.
- To participate in *activities aimed at the union of Spiritists and Spiritist Institutions as well as the unification of the Spiritist Movement* by joining their efforts together; summing up their experiences; providing mutual help and support; improving Spiritist activities in general; and strengthening the actions of the Spiritists.
- To perform the *administrative tasks* necessary to their regular operation in accordance with their organizational structure and in compliance with all applicable local legislation.

WORK OF THE FEDERATIONS AND OF UNIFICATION OF THE SPIRITIST MOVEMENT

"Spiritism is a question of depth; to be bound by form would be a folly unworthy of the magnitude of the subject. Therefore, Centers which believe they fully understand true Spiritism should extend a helping hand to others, in fraternity, and so unite in order to combat the common enemies: incredulity and fanaticism."

Allan Kardec

(Posthumous Works - The Constitution of Spiritism - Item VI)

What It Is

- The work of the Federations and of unification of the Spiritist Movement serves to strengthen, facilitate, expand, and improve the efforts of the Spiritist Movement in its ultimate goal of promoting the study, dissemination, and practice of the Spiritist Doctrine.
- It derives from the fraternal, voluntary, conscientious, and operational union of Spiritists and Spiritist Institutions through the exchange of information and experiences, mutual help, and joint activities.
- It is fundamental to the strengthening, improvement, and growth of Spiritist Institutions, and for the correction of eventual deviations from proper doctrinal and administrative practices.

What It Does

- It promotes a continuous contact with the Spiritist Groups, Centers, or Societies, thereby promoting their union and integration while placing at their disposal suggestions, expertise, and supporting programs and materials needed for their activities.
- It conducts meetings, courses, fellowship gatherings, and other events directed at administrators and workers of Spiritist organizations to refresh and update doctrinal knowledge and administrative procedures aimed at improving and expanding the Spiritist Institutions' activities, and to open up new areas of action and work.
- It organizes events directed at the general public for the dissemination of the Spiritist Doctrine, thus enabling Spiritism to be better known and better practiced.

How It Is Structured

- It is structured through the union of the Spiritist Groups, Centers, or Societies which, while preserving their autonomy and freedom of action, join forces and sum up experiences aimed at the continuous improvement and strengthening of their activities and the Spiritist Movement in general.

By joining together, the Spiritist Groups, Centers, or Societies constitute the Federations and Entities of Unification of the Spiritist Movement at local, regional, state, or national level.

- The Federations and Entities of Unification of the Spiritist Movement at the national level constitute in turn the Entity of Unification of the Spiritist Movement at the international level: the International Spiritist Council.

GUIDELINES FOR THE WORK OF THE FEDERATIONS AND OF UNIFICATION OF THE SPIRITIST MOVEMENT

- The work of the Federations and of unification of the Spiritist Movement, as well as that of the union of the Spiritists and the Spiritist Institutions, is based upon the principles of fraternity, solidarity, freedom, and responsibility as prescribed by the Spiritist Doctrine.
- It is characterized by offering assistance without demanding compensation; by helping without creating conditions; by instructing without imposing results; and by uniting without inhibiting initiatives, thereby preserving the values and distinctive characteristics of both individuals and institutions.
- The integration and participation of Spiritist Institutions in this work, which shall always be voluntary and conscientious, are carried out on the basis of equality without subordination, thus respecting and preserving the institutions' independence, autonomy, and freedom of action.
- The programs and supporting materials made available to the Spiritist Institutions are not obligatory. It is left to their own discretion to adopt them or not, partially or in their entirety, or to adapt them to their own needs and conveniences.
- In all activities the methodical, deep, and constant study of the works of Allan Kardec, which constitute the Spiritist Codification, should be always encouraged while underscoring the basis on which the Doctrine is established.
- All work and activities have as their highest objective the placing with simplicity and clarity of the Spiritist Doctrine's consoling and guiding message within the reach and at the service of everyone through study, prayer, and other joint activities.
- Work of federations as well as activities of unification of the Spiritist Movement must always preserve the participants' inherent right to think, create, and act, as professed and praised by the Spiritist Doctrine, with the understanding, however, that each and every activity must be in accord with the works of the Codification by Allan Kardec.

The Mission of Spiritists

"Go forth then and take the Divine Word: to the great who will be despising; to the learned who will demand proof; to the humble and simple ones who will accept; because it is principally among the martyrs to work, this terrestrial probation, that you will encounter fervour and faith.

Fortify your phalanx with decision and courage! Hands to work! The plough is ready! The land awaits; plough!

Go forth and thank God for the glorious task that He has entrusted to you; but pay attention! Amongst those called to Spiritism many will go astray; so then, mark well your pathway and follow the truth.

Erastus

(The Gospel According to Spiritism - Ch. XX - Item 4)

OBSERVATIONS

1. The Regulations of the International Spiritist Council state that:

- ❖ The International Spiritist Council (ISC) is an organization resulting from the union, on a worldwide level, of the organizations representing national Spiritist Movements.
- ❖ The main purposes and objectives of the ISC are:
 - I. To promote the fraternal union of the Spiritist Institutions of all countries and the Unification of the International Spiritist Movement.
 - II. To promote the study and dissemination of the Spiritist Doctrine in its three basic aspects: scientific, philosophical, and religious.
 - III. To promote the practice of spiritual, moral, and material charity according to the Spiritist Doctrine.
- ❖ The purposes and objectives of the ISC are founded upon the Spiritist Doctrine codified by Allan Kardec, and on the works that, by following its guidelines, become complementary and subsidiary to the Codification.
- ❖ The programs and supporting materials offered by the ISC shall not be obligatory. It shall be left to the discretion of the Spiritist organizations of each country the decision to adopt them or not, partially or in their entirety, or to adapt them to their own needs or conveniences.
- ❖ The organizations affiliated to the ISC shall maintain their autonomy, independence, and freedom of action. Their affiliation with the ISC shall be based upon, and have as its objective, solidarity and fraternal union.

*

- ### **2.** The activities related in this document are proposed as suggestions. The Spiritist Institutions, at their discretion, may adopt them as their growth and development create the appropriate conditions, and at such a time as their administrators consider suitable.
- ### **3.** Spiritist activities shall always be carried out in a manner compatible with the social environment characteristics and in full compliance with local legislation.

The Workers of the Lord

"The time approaches when those things which have been announced for the transformation of humanity will be accomplished. All those who have worked in the field of the Lord with disinterestedness and no other motive than charity, will be blessed! Their working days will be paid a hundred times more than was expected."

"Blessed are those who have said to their fellow men: 'Let us work together and unite our efforts so that when the Lord arrives He will find His work finished,' seeing that the Lord will say to them: 'Come unto me, you who have been good servants, you who knew how to silence your rivalries and discords so that no harm should come to the work'."

The Spirit of Truth

(The Gospel According to Spiritism - Ch. XX - Item 5)

Spiritism

"Just as Christ said: 'I am not come to destroy the Law but to fulfill it,' so Spiritism says: We have not come to destroy the Christian Law but to carry it out. It teaches nothing contrary to what was taught by Christ. Rather it develops it, explains it in a manner that can be understood by all and completes that which had previously been known only in its allegoric form. Spiritism has come at the predicted time to fulfill what Christ announced and to prepare for the achievement of future things. It is then, the work of Christ Who, as He also announced, presides over the regeneration which is now taking place and which will prepare the reign of the Kingdom of God here on Earth."

Allan Kardec

(The Gospel According to Spiritism - Ch. I - Item 7)

In the Work of Unification

- ❖ The work for the unification in our ranks is urgent, but not rushed. One assertion seems to contradict the other. But it is not so. It is urgent because it defines the goal that we should aim at; but not rushed because it is not granted to us to violate anyone's conscience.
- ❖ Let us preserve the purpose of uniting, approaching, and understanding one another; and, if possible, let us establish at every site where the name of Spiritism has been brought to light, a study group, however small, of the works of Kardec, in the light of the Christ of God.
- ❖ The Spiritist Doctrine holds its essential aspects in triple configuration. Thus, no one should be restricted in his or her desire to work and produce. Let those inclined toward the sciences to cultivate them in their dignity; those who devote themselves to philosophy to ennoble its postulates; and those who consecrate themselves to religion to turn divine its aspirations. Yet, above all, it is necessary that the basis of the Spiritist Doctrine remain in everyone and everything so that we don't lose the balance at the base over which the organization is raised.
- ❖ To teach, but also to put into practice; to believe, but also to study; to counsel, but also to exemplify; to unite, but also to nourish.
- ❖ It is indispensable that Spiritism be maintained exactly as it was conveyed to Allan Kardec by the Divine Messengers, that is, without political compromises, without religious professionalism, without degrading personalisms, and without burning desires of conquest of fleeting earthly powers.
- ❖ Let us follow Allan Kardec in our studies, aspirations, activities, and deeds so that our faith does not turn into hypnosis, whereby the power of darkness establishes its influence over the weaker minds, enchaining them to centuries of illusion and suffering.
- ❖ Let Allan Kardec's work not only be believed or felt proclaimed or manifested in our convictions, but also be sufficiently lived, suffered, wept over, and put into practice in our own lives. Without this foundation, it is difficult to forge the Christian-Spiritist character, which the troubled world awaits from us through unification.
- ❖ May the love of Jesus be upon all, and the truth of Kardec be for all.

Bezerra de Menezes
(Excerpts from the message "Unification," automatic writing by Francisco
Candido Xavier - *Reformador*, Dec./1975)

**INTERNATIONAL
SPIRITIST
COUNCIL**

INTERNATIONAL SPIRITIST COUNCIL

SEQUENCE OF EVENTS

During the International Spiritist Congress held in Liège, Belgium, from October 3-5, 1990, an Interim Committee was created whose mission was the organizing or creation of the preliminary activities aimed toward the formation of a representative institution of the International Spiritist Movement, based on Allan Kardec's works. The Committee was formed as follows: Coordinator - Rafael González Molina, President of the Spanish Spiritist Federation; Secretary for Europe - Roger Perez, President of the French Spiritist Union and other French-speaking Countries; Secretary for the Americas - Nestor João Masotti, Representative of the Spiritist Brazilian Federation.

Giving course to its proposed objective, the Interim Committee invited the representatives of the Spiritist Movement in the countries of Europe and the Americas to meet in São Paulo during the International Congress of Spiritism - FEESPIRITA/91, to continue working on the project started in Liège. Spiritist Institutions from sixteen countries participated in the memorable meeting of October 19, 1991, in which they 1) signed the Declaration in which they agreed to the creation of an International Spiritist Organization; 2) proposed to name it International Spiritist Council; and 3) assigned the Interim Committee to take the necessary steps for the accomplishment of the next meeting of the Entities of the Unification of the Spiritist Movement, in the month of November 1992, during the Madrid International Spiritist Congress.

In the preparatory phase, the Interim Committee undertook the development of the draft into final form of the Bylaws, which had been reviewed in São Paulo, and the preparations of the meeting in Madrid.

FOUNDATION OF ISC

Preceded by a few informal preparatory reunions between the representatives of various countries during the International Spiritist Congress, the meeting called by the Interim Committee took place on November 28, 1992, at 8:30 PM, at the headquarters of the Spanish Spiritist Federation and under the direction of its President, Rafael González Molina (Coordinator of the Interim Committee). He counted on the assistance of the representative of Brazil, Nestor João Masotti, and acting as Secretary for the meeting, the representative of Argentina, Juan Antonio Durante.

The following issues were part of the order of business discussed:

- 1) Receipt of documents corroborating the legal status of the represented organizations, as well as the name of their representatives;
- 2) Review of the final language of the draft of the Bylaws of the International Spiritist Council and its subsequent approval;
- 3) Election of the Executive Committee of the ISC;
- 4) Definition of the periodicity of the meetings;
- 5) Determining the rotating criteria for the chairing of the meetings;
- 6) Definition of place, date, and main topic of next or future meetings;
- 7) Setting up the amount of membership fee for the ISC member organizations;
- 8) A study for the creation of a set of collaborators who would be willing to contribute financially to the ISC;
- 9) Definition of the date, place, and main topic of the next International Spiritist Congress, as well as the mode of its administration;
- 10) Discussion of other proposals, suggestions, and issues, if presented.

Upon delivering a moving prayer, the President of the meeting requested that the accredited representatives manifest their opinion on the creation of the ISC. Approvals from the delegates of all countries present were heard, to wit: Argentina, the United States of America, Spain, Brazil, Portugal, Great Britain, France, Italy, and Guatemala. In a climate of profound emotion, involving all accredited representatives and other members of the national delegations present as advisers and observers, the creation of the International Spiritist Council was unanimously and officially approved.

Proceeding with the meeting, the Draft of the Bylaws was reviewed, with the proposed changes presented to the Interim Committee. The Bylaws were subsequently approved unanimously. Immediately after, the Executive Committee of the ISC was elected as follows: Secretary-General: Rafael González Molina; First-Secretary: Nestor João Masotti; Second Secretary: Roger Perez; Treasurer: Benjamin Rodriguez Barrera.

THE INTERNATIONAL SPIRITIST COUNCIL

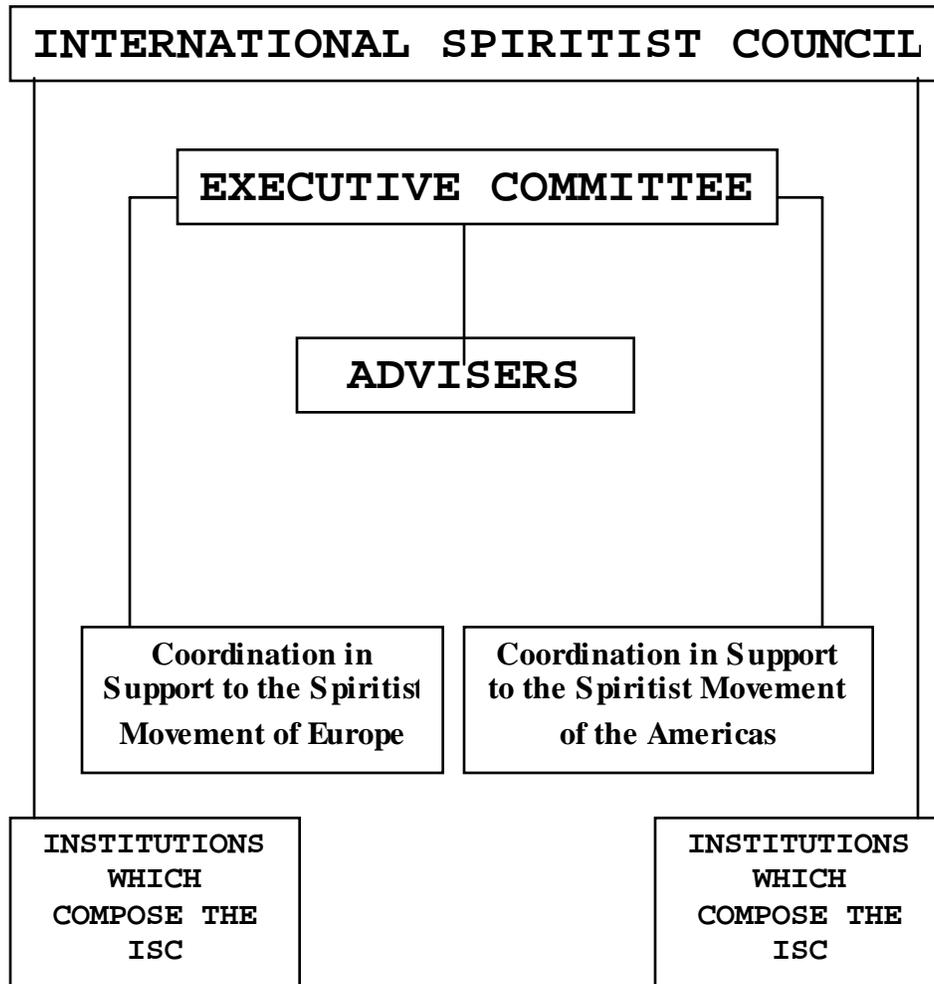
Part of its Constitution

- THE INTERNATIONAL SPIRITIST COUNCIL (ISC) is an organization resulting from the union, on a worldwide level, of entities representing the national Spiritist Movements.
- The headquarters of the ISC shall be, on a rotation basis, the same as the head office of the National Unification Entity to which the incumbent Secretary-General is affiliated.
- The essential purposes and objectives of the ISC are:
 - I) To promote the fraternal union of Spiritist Institutions in the world and the unification of the International Spiritist Movement.
 - II) To promote the study and dissemination of the Spiritist Doctrine throughout the world in its three basic aspects: scientific, philosophical and religious.
 - III) To promote the practice of spiritual, moral, and material charity according to the Spiritist Doctrine.
- The purpose and objectives of ISC are founded upon the Spiritist Doctrine codified by Allan Kardec, and the works, which, by following its guidelines, become complimentary and subsidiary to the Codification.
- In order to fulfil its purpose the following shall be the responsibility of the ISC:
 - I) To promote periodic meetings of the National Organizations members of the ISC, for the purpose of exchanging information and experiences.
 - II) To coordinate and promote the realization of courses, meetings, symposia, and congresses.
 - III) To cooperate when solicited, with its national member organizations, in the structure of its doctrinal, welfare assistance, administrative, unification, and other activities.
- No congress, course, symposium, or other event promoted by the ISC shall offer final conclusions, which imply in the modification, even under the guise of bringing up to date, of the principles and postulates of the Spiritist Doctrine as codified by Allan Kardec.
- Any and all programmes and supporting materials offered by the ISC shall not be obligatory. It shall be left to the discretion of the National

Organizations the decision to adopt them or not, partially or in their entirety, or to adapt them to their own needs and conveniences.

- The *ISC* is composed of the National Entities of Unification of the Spiritist Movement (Confederations, Federations, Councils, etc.) duly organized and lawfully incorporated.
- Each country shall have only one National Entity representing it at the *ISC*.
- It is the decision of the Spiritist Movement of each country to choose and designate the Entity of Unification, which will be its representative at the *ISC*.
- In order to be admitted as a member of the *ISC* the National Entities shall:
 - I) Outline their activities and orientation in accordance with the purposes and objectives established in the *ISC* Bylaws.
 - II) Have their organization duly registered and incorporated according to the laws of their countries.
- Spiritist Organizations duly registered and incorporated but not representative of any national movement and situated in countries not represented at the *ISC*, as long as in accord with the *ISC*'s Bylaws shall be allowed to participate in its meetings, with a right to speak up, but no voting rights.
- The organizations affiliated to the *ISC* shall maintain their autonomy, independence, and freedom of action. Their affiliation shall be based upon, and have as its objective, solidarity and fraternal union.
- The *ISC* shall be administered by an EXECUTIVE COMMITTEE, composed of a SECRETARY-GENERAL, FIRST and SECOND SECRETARIES, and a TREASURER, to be elected every three years.
- The *ISC* shall alternate the location, date, issues, and Chair of its meetings, which will take place annually. The International Spiritist Congresses promoted by the *ISC* shall be held every three years.

INTERNATIONAL SPIRITIST COUNCIL
ORGANIZATIONAL CHART



RECOMMENDATION

The ISC, in its meeting held in the city of Miami, Florida, USA, considering the reality and the needs of the Spiritist movement, as reported by its member institutions, and considering the essential purposes and objectives contained in its Bylaws, to wit:

- I) The fraternal union and solidarity between Spiritist Institutions and the unification of the Spiritist Movement;
- II) The study and dissemination of the Spiritist Doctrine in its three basic aspects: scientific, philosophical, and religious;
- III) The practice of spiritual, moral, and material charity according to the Spiritist Doctrine;

RECOMMENDS, as priorities, the following activities:

- a) A more intense dissemination of the Spiritist Book, especially the basic works which compose the Codification of Allan Kardec;
- b) Encouragement for the formation of study groups and the implantation, maintenance, and improvement of Spiritist Centers, within the basic principles of the Doctrine;
- c) Support to the basic activities of the Spiritist Centers, offering as suggestions and aid:
 - 1. programs for the establishment of the Systematic Study of the Spiritist Doctrine;
 - 2. basic guidelines for the assistance to individuals who seek the Centers in search of enlightenment, support, and help;
- d) Wider contact among its member organizations in order to facilitate the exchange of experiences, mutual support, and the improvement of their activities.

(Document Approved at the ISC First Ordinary Meeting, in August 1994, in the city of Miami, Florida - USA)

GENERAL GUIDELINES FOR THE CONGRESSES PROMOTED BY THE ISC

1. The Congresses promoted by the International Spiritist Council shall be carried out based on the principles and guidelines established in its Bylaws, especially the Sole Paragraph in its Article Five, and shall not have a deliberative character. They shall also be carried out according to the specific guidelines established by the ISC in its meetings.
2. Name: World Spiritist Congress
3. Organization of the Events:
 - 3.1 - The Congresses promoted by the ISC shall be organized and supervised by the Institutions representing at the ISC the corresponding countries designated to house them.
 - 3.2 - The institution responsible for its execution shall designate a Steering Committee which will have the responsibility of carrying out the Congress within the guidelines set forth by the ISC, attentive to its Bylaws and to what is contained in its deliberations.
 - 3.3 - The ISC Executive Committee shall have has the responsibility of maintaining permanent contact with the Steering Committee of the Congress, offering all necessary support and advice, and following its execution.
4. Theme: The theme of the Congress will be defined in an ISC meeting.
5. Program: The Program of the Congress will be elaborated by the Steering Committee and its development will be undertaken through conferences, lectures, exhibits, panels, and round tables, with the participation of speakers, lecturers, and coordinators previously selected and invited, who shall demonstrate a conduct compatible with the doctrinal principles and the guidelines established for the Congress.
6. Resources: The Steering Committee shall obtain the indispensable economic resources for the accomplishment of the Congress through means and ways compatible with the principles of the Spiritist Doctrine.
7. Participation: The participants of the Congresses promoted by the ISC shall be individuals indicated by Spiritist Institutions headquartered in any country, with or without representation at the International Spiritist Council. The Steering Committee can limit the number of participants, and at its discretion, it can allow individuals not linked to Spiritist Institutions, but whose participation is considered of interest to the dissemination of Spiritism, to attend as observers.
8. Presentation of Works: Materials can be presented in writing, within the Theme of the Congress, by representatives of the Spiritist Institutions. As with all the materials, they will not be submitted for the approval or rejection to the plenary of the Congress. It will be the responsibility of the Steering Committee to not accept those in disaccord with the adopted guidelines.

Miami, 20th of August 1994.

(Document Approved at the ISC First Ordinary Meeting held in August 1994, in the city of Miami, Florida - USA)

THE SPIRITIST WORKERS

CLASSIFICATION OF THE SPIRITISTS

Allan Kardec classifies the Spiritists as:

1. Experimental Spiritists:

Those who believe purely and simply in the manifestations. For these, Spiritism is a simple science of observation.

2. Inconsistent Spiritists:

Those who see in Spiritism something more than its peculiar phenomena and perceive its philosophical bearing; they admire its morality, but do not practise it.

3. True Spiritists or Christian Spiritists:

Those who are not content with admiring the morality of spiritist doctrine, but who accept it practically with all its consequences.

4. Excited Spiritists:

Those who give too blind confidence in everything that proceeds from the invisible world, causing people to accept, too easily, and unreasoningly, what reflection and examination would have shown them to be absurd or impossible. Unfortunately, enthusiasm finds it hard to reflect, and is apt to get dazed. Such adherents are more hurtful than useful to the cause of Spiritism.

(The Mediums' Book – 1st part – Ch. 3 – Item 28)

SPIRITIST MOVEMENT

Distortions, Problems and Difficulties

- ❖ The distortions, problems, and difficulties observed in the Spiritist Movement are, basically, a result of the spiritist workers diversity and different levels of knowledge, understanding,, and practical application of the Spiritist Doctrine.
- ❖ The distortions, problems, and difficulties in the Spiritist Movement will be attenuated and overcome through:
 - ❖ The constant, methodical, and profound study of the Spiritist Doctrine;
 - ❖ The sincere purpose of putting into practice its moral teachings;
 - ❖ The permanent effort to overcome habits which accentuate personalisms, either individual or of the group;
 - ❖ A greater exchange and a greater union among the Spiritist Groups, Centers, and Societies.

"The true spiritist can be recognized by their moral transformation and by the efforts they employ in order to overcome their bad instincts."

Allan Kardec
(*"The Gospel According to Spiritism"* - Ch. 17 – Item 4)

GUIDELINES AND RECOMMENDATIONS FOR THE SPIRITIST WORKERS FROM JESUS, THE SUPERIOR SPIRITS AND ALLAN KARDEC

1. “Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets.”

Jesus

(Matthew 22:34 – 40, “*Gospel According to Spiritism*” (G.A.S.): 11- 1)

2. “A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one another.”

Jesus (John 13:34 - 35)

3. “And when He called the people unto Him with His disciples also, He said unto them. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel’s, the same shall save it. For what shall it profit a man, if he shall gain the whole world and lose his own soul?”

Jesus (Mark 8:34-36 / G.A.S.: 24 - 18)

4. “Ye know that the Prince of the Gentiles exercises dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you let him be your minister; and whosoever will be chief among you let him be your servant; even as the Son of Man came not to be ministered unto, but to minister and to give His life as ransom for many.”

Jesus (Matthew 20:20-28 / G.A.S.: 7 - 4)

5. “For whosoever exalteth himself shall be debased; and he that humbleth himself shall be exalted.”

Jesus (Luke 15:11 / G.A.S.: 7 - 5)

6. “I thank thee, Oh Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

Jesus (Matthew 11:25 / G.A.S.: 7 – 7)

7. “But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.”

Jesus (Matthew 8:6 / G.A.S.: 8 - 11)

8. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Jesus (Matthew 6:14-15 / G.A.S.: 10 - 3)

9. "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Jesus (Matthew 5:25-26 / G.A.S.: 10 - 5)

10. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Jesus (Matthew 7:3-5 / G.A.S.: 10 - 9)

11. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you again."

Jesus - (Matthew 8:1-2 / G.A.S.: 10 - 11)

12. "Thou shalt love thy neighbor, and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven..."

Jesus (Matthew 5:43-48 / G.A.S.: 12 - 1)

13. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Jesus (Matthew 5:38-42 / G.A.S.: 12 - 7)

14. "Take heed that ye do not your alms to be seen on them: otherwise ye have no reward of your Father which is in Heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy father which seeth in secret Himself shall reward thee openly."

Jesus (Matthew 6:1-4 / G.A.S.: 13 - 1)

15. "Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren ye have done it unto me."

Jesus (Matthew 25:40 / G.A.S.: 15 - 1)

16. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Jesus (Matthew 7:13-14 / G.A.S.: 18 - 3)

17. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Jesus (Matthew 7:21-23 / G.A.S.: 18 - 6)

18. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which build his house upon a rock: and the rain descended, and the flood came, and the winds blew, and beat upon the house; and it fell not: for it was founded upon a rock."

Jesus (Matthew 7:24-25 / G.A.S.: 18 - 7)

19. "For unto whosoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more."

Jesus (Luke 12:47-48/ G.A.S.: 18 - 10)

20. "Why could we not cast him out? And Jesus said unto them, because of your unbelief: For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto the mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

Jesus (Matthew 17:14-20 / G.A.S.: 19 - 1)

21. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit is hewn down; but a corrupt tree bringeth forth evil fruit."

Jesus (Matthew 7:15-20 / G.A.S.: 21 - 2)

22. "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Jesus (Matthew 7:7 / G.A.S.: 25 - 1)

23. "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Jesus (Matthew 6:25 / G.A.S.: 25 - 6)

24. "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."
 Jesus (Matthew 10:8 / G.A.S.: 26 - 1)
25. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and on the corner of the streets, that they may be seen of men. Verily I say unto you, they have their rewards. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."
 Jesus (Matthew 6:5-6 / G.A.S.: 27 - 1)
26. "For where two or three are gathered together in My name, there am I in the midst of them."
 Jesus (Matthew 18:20 / G.A.S.: 28 - 4)
27. "Blessed are they which are persecuted for the righteousness' sake; for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you."
 Jesus (Matthew 5:11-12 / G.A.S.: 28 - 6)
28. "And saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of My Spirit; and they shall prophesy."
 Jesus (Acts 2:17-18 / G.A.S.: 28 - 8)
29. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."
 Jesus (John 4:1 / G.A.S.: 21- 6)
30. "Though I speak with the tongues of men and of angels, and have not charity, I am becoming as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all the mysteries and all knowledge; and though I have faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have no charity, it profiteth me nothing."
 (Paul, 1 Cor. 13:1-7 / G.A.S.: 15 - 6)
31. "The time approaches when those things which have been announced for the transformation of humanity will be accomplished. All those who have worked in the field of the Lord with disinterestedness and no other motive, than charity, will be blessed! Their working days will be paid a hundred times more than was expected."
 The Spirit of Truth (The Workers of the Lord / G.A.S.: 20 - 5)

32. “Blessed are those who have said to their fellow men: ‘Let us work together and unite our efforts so that when the Lord arrives He will find His work finished,’ seeing that the will say to them: ‘Come unto me, you who have been good servants, you who knew how to silence your rivalries and discords so that no harm should come to the work!’”

The Spirit of Truth (The Workers of the Lord / G.A.S.: 20 - 5)

33. “Remember that Good Spirits only give their aid to those who serve God with humility and disinterestedness; they disown all who use heavenly things as a stepping stone to earthly advancement, and withdraw from the proud and the ambitious.”

The Superior Spirits (*The Spirits 'Book* – Prolegomena)

34. “Spiritism, it is then, the work of Christ, Who, as He also announced presides over the generation which is now taking place and which will prepare the reign of the Kingdom of God here on Earth.”

Allan Kardec (G. A. S. : 1 – 7)

35. “Go forth and preach the Divine Word. To those that will despise it, to the knowledgeable ones who will demand proof and for the simple and ignorant who will accept them; because, mainly among the martyrs of the work, in this earthly expiation, we will find faith. Let the phalanx take arms, resolutely and valiantly. Let us proceed. The land is plowed; the fields await, work is imperative. Go and give thanks to God for the glorious task that He has conferred to you; but remember that among those that have been called to Spiritism, many have deviated; therefore, be mindful of the right track and follow the path of truth.

Erastus (The Mission of the Spiritists – G.A.S.: 20 – 4)

The systematic study of the Spiritist Doctrine in all its scope, and the constant study of "The Gospel According to Spiritism" in particular, are fundamental to the adequate preparation of all those interested in efficiently contributing in the work of promoting and conducting the study, dissemination and practice of the Spiritist Doctrine.

THE GOOD PERSON

- The truly good person is one who complies with the laws of justice, love and charity in their highest degree of purity. If they examine their conscience concerning their own actions they will ask themselves if they have violated those laws, if they have practised any evil, if they have done all the good that was possible, if they have voluntarily disregarded any occasion to be useful, if anyone has any complaint to make of them and finally, if they have done to others everything that they would wish done to themselves.
- They deposit their faith in God, in His goodness, in His justice and in His wisdom. They know that without His permission nothing can happen. So they submit themselves in all things to His will.
- Good people have faith in the future, which is the reason to put spiritual possessions before those of a temporary nature.
- They know that all vicissitudes of life, all pain and all deceptions are trials or atonements and accept them without murmuring.
- Men and women who possess the sentiments of charity and love do good for the sake of goodness, without waiting for payment of any kind. They repay evil with good, take up the defense of the weak against the strong and always sacrifice their own interest in the name of justice.
- These kinds of people encounter satisfaction in the benefits they are able to spread, in the service they are able to render, in the happiness they promote, in the tears they are able to dry and in the consolation they offer to those who are afflicted. Their first impulse is always to think of others before themselves and to look after these interests before looking after their own. On the other hand, the selfish person always calculates the benefits and losses arising from generous action.
- The good person is always good, humane, and benevolent with everyone, without distinction as to race or creed, because they see all men and women as brothers and sisters.
- They respect all sincere convictions in others and never launch reprobation against those who think otherwise.
- Charity guides them in every circumstance, because they know that those who prejudice others with evil words, who injure others with their pride by disregarding their susceptibilities, or who knowing they could avoid it, do not draw back at the thought of causing suffering or yet a contrariety, however small, lack the obligation to love one's neighbor and so do not deserve the clemency of the Lord.
- They do not harbor rancor, hate nor desire vengeance. Instead they follow the examples of Jesus by forgiving and forgetting all offences, only remembering the benefits received, because they know that we ourselves shall be forgiven only in as much as we are able to forgive others.
- These kind of people are indulgent with the weaknesses of others because they know that they also need indulgence, remembering that Christ said: "Let he who is without sin cast the first stone."

- They do not take pleasure in looking for the defects in others, nor in calling attention to them, and if necessity obliges them to do so, they always try to look for the good qualities so as to lessen the bad ones.
- Good people study their own imperfections and work unceasingly to combat them, using all their strength, so that tomorrow they will be able to say that they are just a little better than they were the day before.
- The good person never tries to emphasize the importance of their own spirit or talents at the expense of others. But on the contrary, they take every opportunity to highlight in others whatever these people may have that is useful.
- They are not conceited about their riches, nor of any personal advantage, knowing that everything that has been given to them may be taken away.
- They use, but do not abuse, the possessions, which have been conceded to them because they are only a deposit, for which they will be required to give full account. They know that the most detrimental employment that these riches can be put to is the satisfaction of their own passions.
- If then, by social order, a good person has been placed in a position of command over their fellow creatures, they treat them with kindness and benevolence, because before God all men are equal. They use their authority to raise up the morale of these people and never to crush them with their own pride. They avoid anything which might cause a subordination position to be even more painful than necessary.
- On the part of those who are subordinate, let it be understood that the duties which go with this position must be clearly appreciated and conscientiously fulfilled. (*See Chapter 17, Item 9*)
- Finally a good person is always one who respects the rights of their fellow beings, as assured by the laws of nature, in the same way that they would wish their own to be respected.
- These are not all the qualities that distinguish a good person, but anyone who tries hard to possess those that have been mentioned will find himself or herself on the road that leads to all the rest.

Allan Kardec

The Gospel According to Spiritism – Ch. 17, Item 3

THE GOOD SPIRITISTS

Spiritism, when thoroughly understood and above all when deeply and sincerely felt, leads to the results already expounded, which characterize the true Spiritist just as much as the true Christian, for they are one and the same. Spiritism does not institute any new morals; it only makes it easier for mankind to understand and practise Christ's morals by given unshakable and enlightened faith to those who are in doubt or who waver.

Meanwhile, many of those who believe in the fact of mediumistic manifestations do not comprehend the consequences nor the far reaching moral effects, or if they do, then they do not apply them to themselves. To what is this attributed? Is it due to some failing in the clarity of the doctrine? No, because it does not contain any allegories or forms which could lead to false interpretations. Clarity is the very essence from which it gets its strength, because it touches Man's intelligence directly. There is no mystery, and those who are initiated are not in possession of any secrets hidden from the people.

It is indispensable then to possess an outstanding intelligence in order to understand? No, in as much as there are people of notable capacities who do not understand, whereas there are many of the ordinary intelligence, even young people, who grasp the meaning of even the most delicate points with remarkable precision. This proves that the so called *physical* part of science only requires eyes to be able to observe, while the *essential* part demands a certain degree of sensitivity, which can be called *maturity in the moral sense* and which is quite independent of age or level of education, because it is peculiar to the spiritual advancement of the incarnate soul.

In some people, material ties are still too strong for them to be able to release themselves from earthly things. A kind of mist with which they are surrounded, does not allow them to see into the infinite future. This results in the fact of them not being able to break away from old tendencies or habits because they cannot see that there exists something better than what they already have. They believe in Spirits as a simple fact. But this modifies none or very few of their instinctive tendencies. In a word, they perceive nothing more than a small ray of light insufficient to guide them or offer profound aspirations which would make it possible for them to overcome their inclinations. The phenomenon touches them more than the morality, which seems to them to be hackneyed and monotonous.

They ask only that the Spirits unceasingly initiate new mysteries, without asking themselves if they have become worthy of penetrating the hidden secrets of the Creator as yet. These then are the imperfect Spiritists, some of whom have remained stationary in time or have turned away from their brother's and sister's faith, due to their having drawn back before the necessity of self-reform, or perhaps they have kept sympathy with those who share the same weaknesses or prejudices. Nevertheless, the acceptance of the fundamental principles of the Doctrine is the first step, from which it will be easier for them to take a second step in a future life.

The person who can be justifiably classified as a true and sincere Spiritist is to be found on a superior level of moral progress. The spirit of this person almost completely dominates their physical body, so giving them a clearer perception of the future. The principles of the doctrine,

which leave many untouched, cause them to feel deep inner vibrations. In short, their heart is moved and this is what makes their faith unshakable. It is like a musician who is touched by only a few chords, whereas another person hears only sounds. The true Spiritist can be recognized by their moral transformation and by the efforts they employ in order to dominate their bad instincts. While one is content with a limited horizon, the other, who understands that better things exist, makes every effort to liberate himself and always manages to do this when their desire is strong and true.

Allan Kardec

The Gospel According to Spiritism – Ch. 17, Item 4

THE SPIRITIST WORKER

Having the basic principles of the Spiritist Doctrine as the guideline outlining its practice, and the direction set by its moral teachings, the spiritist worker:

- a) Understands the importance of the Spiritist Doctrine, and the benefits it brings to Humanity in general and to human beings in particular.
- b) Determines to serve in the task of promoting the study, dissemination, and practice of Spiritism, in a spontaneous, voluntary, conscientious, and free of charge manner.
- c) Seeks to know and to study in depth the fundamental teachings of the Spiritist Doctrine, as contained in Kardec's Codification, and which will serve as guideline and basis for his/her work.
- d) Comprehends and respects the differences in understanding that can exist among fellow spiritists and institutions; highlights and values the similar points which appear in the work done jointly; and strengthens the overall union by the practice of true fraternity in order for the work of dissemination of the Doctrine to be carried out without delay.
- e) Recognizes that the workers' fraternal union is crucial for the preservation of the Spiritist institution where they work; and that the union of the Spiritist institutions is fundamental for the work that seeks to place the Spiritist Doctrine at the reach and service of all Humanity.
- f) Recognizes that, in the execution of the spiritist activities, the spiritist follower will always be at the service of Christ, and under the guide of the Superior Spirits.
- g) Understands that the basic task of the spiritist worker is to promote the Spiritist Doctrine with humility, disinterestedness, and without any other purpose but the practice of Charity.
- h) Recognizes that his/her participation in the study, dissemination, and practice of the Spiritist Doctrine for the benefit of all Humanity adds to the efforts of his/her own betterment.
- i) Participates in the Spiritist activities with the sole purpose of serving, accepting with good will and responsibility the tasks that are entrusted to him/her without any demands, and without awaiting or conditioning his/her participation to any specific titles, positions, or functions of personal prominence.
- j) Evaluates constantly his/her own work, noting specifically:
 - If he/she is being faithful to the principles of the Spiritist Doctrine as contained in Allan Kardec's basic works; and
 - If he/she is up to the to the investments, spiritual as well as material, that the Divine Providence is making in his/her favor.
- k) Tries to put into practice the motto by which Allan Kardec lived:

"WORK, SOLIDARITY AND TOLERANCE."

PAGES FOR READING AND STUDY

**Messages and publications offering enlightenment and
useful and necessary support in the preparation of
Spiritist Workers**

THE SPIRITS' BOOK
THIRD PART – Chapter I

625. What is the most perfect type that God has offered to man as his guide and model?

“Jesus.”

Jesus is the type of the moral perfection to which man may attain upon this earth. God offers Him to our thought as our most perfect model; and the doctrine taught by Him is the purest expression of the divine law, because He was animated by the divine spirit, and was the purest being who has ever appeared upon the earth.

If some of those who have professed to instruct man in the law of God have sometimes led him astray by the inculcation of error, it is because they have allowed themselves to be swayed by sentiments of too earthly a nature, and because they have confounded the laws which regulate the conditions of the life of the soul which regulate the life of the body. Many pretended revealers have announced as divine laws what were only human laws, devised by them for serving their own passions and obtaining dominion over their fellow-men.

627. Since the true laws of God have been taught by Jesus, what is the use of the teachings given by the spirits? Have they anything more to teach us?

“The teachings of Jesus were often allegorical, and conveyed in parables; because He spoke according to the time and place in which He lived. The time has now come when the truth must be made intelligible to all. It is necessary to explain and develop the divine laws, because few among you understand them, and still fewer practise them. Our mission is to strike the eyes and the ears of all, in order to confound, and to unmask the hypocrisy of those who assume the outward appearances of virtue and of religion as a cloak for their turpitudes. We are charged to prepare the reign of good announced by Jesus; to furnish the explanations that will render it impossible for men to continue to interpret the law of God according to their passions, or to pervert the meaning of what is wholly a law of love and of kindness.”

628. Why has not the truth been always placed within reach of every one?

“Each thing can only come in its time. Truth is like light, you must be accustomed to it gradually; otherwise it only dazzles you.”

INFLUENCE OF SPIRITISM ON PROGRESS

798. Will Spiritism become the general belief, or will its acceptance remain confined to the few?

“It will certainly become the general belief, and will mark a new era in the history of the human race, because it belongs to the natural order of things, and because the time has come for it to be ranked among the branches of human knowledge. It will nevertheless have to withstand a good many violent attacks. Attacks that will be prompted rather by interests than by conviction, for you must not lose sight of the fact that there are persons whose interest is to combat this belief, some from self-conceit, and others from worldly considerations. But its opponents, finding themselves in a decreasing minority, will at length be obliged to rally to the general opinion, on pain of rendering themselves ridiculous.”

Ideas are only transformed in the long run, never suddenly. Erroneous ideas become weakened in the course of successive generations, and finish by disappearing, little by little, with those who professed them, and who are replaced by others individuals imbued with new ideas, as it is the case with regard to political principles.

Look at Paganism; there is certainly no one in our day, who professes the religious ideas of pagan times. Yet, for several centuries, after the advent of Christianity, they left traces that could only be effaced by the complete renovation of the races who held them. It will be the same with Spiritism. It will make considerably progress, but there will remain during two or three generations, a leaven of incredulity that only time will be able to destroy. Nevertheless, its progress will be more rapid than that of Christianity, because it is Christianity itself that opens the road for it, and furnishes its basis and support. Christianity had to destroy; Spiritism has only to build up.

799. In what way can Spiritism contribute to progress?

“By destroying materialism, which is one of the sores of society, and thus making men understand where their true interest lies. The future life being no longer veiled by doubt, men will understand more clearly that they can insure the happiness of their future by their action in the present life. By destroying the prejudices of sects, castes, and colors, it teaches men the large solidarity that will, one day, unite them as brothers.”

800. Is it not to be feared that Spiritism may fail to triumph over the carelessness of men and their attachment to material things?

“To suppose that any cause could transform mankind as by enchantment would show a very superficial knowledge of human nature. Ideas are modified little by little, according to the difference of individual character, and several generations are need to complete effacing of old habits. The transformation of mankind can therefore only be effected in the course of time, gradually, and by the contagion of example. With each new generation, a part of the veil is melted away; Spiritism has come to dissipate it entirely. But, meantime, if it would have led him to take a step forward, and would thus have done him great good, for the taking of this first step will render all his subsequent steps easier.”

801. Why have not spirits taught, from the earliest times, what they are teaching at the present day?

“You do not teach to children what you teach to adults, and you do not give to a newborn baby the food which he could not digest. Spirits have taught many things that men have not understood or have perverted, but that they are now capable of understanding aright. Through their teaching in the past, however incomplete, they have prepared the ground to receive the seed which is now about to bear fruit.”

802. Since Spiritism is to mark a progress on the part of the human race, why do not spirits hasten this progress by manifestations so general and so patent as to carry conviction to the most incredulous?

“You are always wanting miracles; but God sows miracles by handfuls under your feet, and yet you still have men who deny their existence. Did Christ Himself convince His contemporaries by the prodigies He accomplished? Do you not see men, at this day, denying the most evident of facts, though occurring under their very eyes? Have you not among you some who say that they would not believe, even though they saw? No; it is not by prodigies that God wills to bring men back to the truth. He wills, in His goodness, to leave to them the merit of convincing themselves through the exercise of their reason.”

THE WORKERS OF THE LAST HOUR

For the Kingdom of Heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the marketplace, and said unto them: go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them: Why stand ye here all the day idle? They say unto him: Because no man hath hired us. He saith unto them: Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward: Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when they had received it, they murmured against the goodman of the house saying: These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

(Matthew 20:1-16. See also the Parable of the Wedding Feast, Chapter 18 - Item 1)

THE LAST SHALL BE THE FIRST

The worker of the last hour has a right to his wages; nevertheless, it is important that his lateness be not due to either laziness or reluctance, but to the fact that, although willing to work, he had been patiently waiting for someone to employ him. He has a right to his wages because, being hardworking, he has waited anxiously since dawn for someone who would finally offer work. It was only that he lacked opportunity.

However, if he had refused to work at any time during the day, or if he had said; “Wait a while, rest is very agreeable to me; when the last hour sounds then I will think about the day’s wages; what necessity have I to be bothered by an employer I have no regard for and don’t even know? The later the better!” Then this person, my friends, would not have received the wages of work but of laziness.

What would you say then of someone who, instead of remaining inactive, utilized those hours destined for the day’s labor to practice culpable acts; who blasphemed against God, spilt the blood of his brothers, launched perturbation among families, ruined those who trusted in him by abusing their innocence; who, in short, satiated himself with all the ignominies of human nature? What would become of him? Is it enough for him to say at the last hour: “Master, I used my time badly. Take me on till the end of the day so I do some work, although it will be very little of what was my share, and give me the wages of a good worker”? No! No! The Lord will say to him: “I have no work for you at present. You squandered away your time; you forgot what you have learnt; you can no longer work in my vineyard. Consequently, you must recommence your learning, and when you are better disposed come again to me and I will throw open my vast fields to you, where you may work at any time.”

Good Spiritists, my dearly beloved, you are all workers of the last hour. The one who says: “I began work at dawn and will only finish at nightfall,” is very conceited. All of you came when you were called, some a little earlier, some a little later, to this incarnation whose shackles you now carry. For how many centuries has the Lord called you to His vineyard without you wishing to enter it? Here is the moment to pocket your wages, so put to good use the time that is left and never forget that your existence, however long it may appear to be, is nothing but a fleeting moment in the immensity of time which forms eternity.

(Constantine, a Protecting Spirit - Bordeaux, 1863).

The Gospel According to Spiritism – Ch. 20 – Item 2

THE MISSION OF THE SPIRITISTS

Do you not already hear the noise of the tempest which will sweep away the old world and destroy all the iniquities of this planet? Ah, praise the Lord all those who have put their faith in His sovereign justice and who, as new apostles of the belief revealed by the superior prophetic voices, go forth to preach the new doctrine of *reincarnation* and the elevation of Spirits according to whether they have fulfilled their missions and supported their terrestrial trials well or badly.

Do not be afraid! The tongues of fire are above your heads. Oh, true adepts of Spiritism!... you are God's chosen ones! Go forth and preach the Divine World. The time has come when you should sacrifice your habits, your work, and your futile occupations to its dissemination. Go forth and preach! The Elevated spirits are with you. You will most certainly speak to those who do not wish to hear the Voice of God, because this Voice calls them unceasingly to abnegation. You will preach disinterestedness to those who are avaricious, abstinence to the dissolute, gentleness to domestic tyrants and despots! Lost words, I know, but it does not matter. It is necessary that you irrigate the land to be sown with the sweat of your labour, seeing that it will not come to fruit nor produce except under the repeated blows of the evangelical hoe and plough. Go forth and preach!

To all of you, men and women of good faith who are conscious of your inferiority before the many worlds scattered in infinite space!... Launch yourselves into the crusade against injustice and iniquity. Go forth and ostracize the worship of the golden calf, which spreads more and more each day. Go forth; God guides you! Simple and ignorant humanity, your tongues will be freed and you will speak as no orator speaks. Go forth then and preach, for those of the population who are heedful will happily take in your words of consolation, fraternity, hope and peace.

What matter the ambushes rigged against you along the pathway! Only wolves fall into wolf traps, since the Shepherd will know how to defend His sheep from the sacrificial butchers.

Go forth those who, great before God and more blessed than Saint Thomas, believe without demanding to see and accept the fact of mediumship even when they have not managed to obtain it for themselves. Go then, for the Spirit of God is guiding you.

March forward, magnificent phalanx of faith! Before you the great battalions of unbelievers will dissipate, as does the morning dew at the first rays of sun.

Jesus said that faith is the virtue which moves mountains. However, heavier than the greatest mountains are the impurities and all the vices which are derived from them, which lie deposited in the hearts of men. So then, depart full of courage to remove this mountain of iniquities which future generations should only know as legend, in the same way that you know only very imperfectly of the times which preceded pagan civilization.

Moral and philosophical upheavals will be produced at all points of the globe; the hour approaches when the Divine Light will spread itself over both worlds.

Erastus, guardian angel of the medium - Paris, 1863)

(*The Gospel According to Spiritism* – Ch. 20 – Item 4)

THE SPIRITIST DOCTRINE

Every faith is respectable.

However, if you sought out the Spiritist Doctrine, do not deny it your fidelity.

*

Every religion is sublime.

However, only the Spiritist Doctrine can explain to you the mediumship phenomena upon which every religion is based.

*

Every religion is sacred in its intentions.

However, only the Spiritist Doctrine can guide you in the solution of the problems related to destiny and suffering.

*

Every religion gives support.

However, only the Spiritist Doctrine is capable of releasing you from the illusory fear of hell, which only exists in a guilty conscience.

*

Every religion is comforting at death.

However, only the Spiritist Doctrine is susceptible of revealing the continuity of life beyond the grave.

*

Every religion proclaims goodness as the price for paradise to its followers.

However, only the Spiritist Doctrine establishes unconditional charity as a simple duty.

*

Every religion exorcises troubled Spirits.

However, only the Spiritist Doctrine will embrace them as if they were ailing, recognizing that they are none other than discarnate human beings in other stages of development.

*

Every religion always educates.

However, only the Spiritist Doctrine allows free examination without any dogmatic constrictions, so that faith can contemplate reason face to face.

*

Every religion speaks of punishments and rewards.

However, only the Spiritist Doctrine makes it clear that we will all reap what we sow in life, without any privileges from the Divine Justice.

*

Every religion raised upon noble principles, including religions from other continents and apparently strange to us, upholds the Christian essence.

However, only the Spiritist Doctrine offers us the precise key for the true interpretation of the Gospel.

*

Because the Spiritist Doctrine is in itself freedom and understanding, there are those who think it should mix together with all inconsequential quests and exoticisms, lest it might be considered as keeping a distance from the fraternity it stands for.

*

Dignify therefore the Doctrine which consoles and liberates you, watching over its purity and simplicity, so that you do not contribute, without realizing it, to the vices of ignorance and the crimes of the mind.

“Spiritist” ought to be your character, even though you are in atonement, after a downfall.

“Spiritist” ought to be your conduct, even though you are in the midst of difficult experiences.

“Spiritist” ought to be the name of your name, even though you are in afflicting battles with yourself.

“Spiritist” ought to be the clear attribute of your institution, even though this results in the lack of transient grants or earthly honors.

Spiritist Doctrine stands for Doctrine of Christ.

And the Doctrine of Christ is the doctrine of moral betterment in all the worlds.

Keep it, thus, in your life, as being your highest responsibility, because the day will come when you will be invited to account for it.

EMMANUEL

Automatic writing by F. C. Xavier

“Religion of the Spirits”

PROBLEMS OF THE WORLD

Ch. VI – Item 5

“The world has plenty of gold.
Gold in the soil, in the sea, in the coffers.
But gold does not solve the problem of poverty.”

“The world has plenty of space.
Space in the continents, in the cities, in the fields.
But space does not solve the problem of greed.”

“The world has plenty of culture.
Culture in education, in know-how, in opinions.
But the culture of intelligence does not solve the problem of selfishness.”

“The world has plenty of theories.
Theories in the sciences, in philosophical schools, in religions.
But theories do not solve the problem of despair.”

“The world has plenty of organizations.
Organizations in the area of administration, economy, and welfare.
But these organizations do not solve the problem of crime.”

“To extinguish the sore of ignorance, which fosters poverty;
to dissipate the shadow of greed, which creates illusions;
to exterminate the monster of selfishness, which promotes war;
to neutralize the germ of despair, which promotes insanity;

and to remove the torrent of crime, which drags along misery,
the only efficient therapy is the Gospel of Jesus inside the human heart.”

“Let us therefore be courageous, expanding the Spiritist Doctrine, which rescues the Gospel from the letter, into the making of the new Humanity, radiating the Divine Master’s inspiration and influence through our emotions and ideas; through our rules of conduct and behavior; through our words and example; and, borrowing from Allan Kardec’s unforgettable concept on charity, let us proclaim to the problems of the world: “Without Christ there is no solution.”

Bezerra de Menezes
Psychographed by F.C. Xavier
“The Spirit of Truth”

UNIFICATION

The work for the unification in our ranks is urgent, but not rushed. One assertion seems to contradict the other. But it is not so. It is urgent because it defines the goal that we should aim at; but not rushed because, it is not granted to us to violate anyone's conscience.

Let us preserve the purpose of uniting, approaching, and understanding one another; and, if possible, let us establish at every site where the name of Spiritism has been brought to light, a study group, however small, of the works of Kardec, in the light of the Christ of God.

We, who devotedly engage ourselves in all types of noble endeavors being offered by our principles, cannot ignore clear reasoning to turn our life less somber. Thus, let us compare our redeeming Doctrine to a metropolis with all the demands for comfort, progress, peace, and order. In the city, food, clothes, shelter, and security for all are essential; however, the matter of light cannot be overlooked. Lighting has been a concern of humans since the very first cave dwellings. Originally, light was obtained by fire through friction, followed by the domestic hearth, the torch, flames fueled by resins, the oil lamp, and in modern times, electricity transformed into glaring radiance.

The Spiritist Doctrine holds its essential aspects in triple configuration. Thus, no one should be restricted in their desire to work and produce. Let those inclined toward the sciences to cultivate them in their dignity; those who devote themselves to philosophy to ennoble its postulates; and those who consecrate themselves to religion to turn divine its aspirations. Yet, above all, it is necessary that the basis of the Spiritist Doctrine remain in everyone and everything so that we do not lose the balance at the base over which the organization is raised.

No reciprocal hostility, nor disregard toward anyone. However, we have the necessity to preserve the spiritist principles, to honor and exalt them, or we will end up as strangers to one another, or frozen in regimentations which will cripple our best yearnings, turning the movement of liberation into a stagnant sect imprisoned in new interpretations and theologies which would place us conveniently at the mercy of the inferior planes and distance us from the Truth.

Let us follow Allan Kardec in our studies, aspirations, activities, and deeds so that our faith does not turn into hypnosis, whereby the power of darkness establishes its influence over the weaker minds, enchaining them to centuries of illusion and suffering.

To liberate the Divine word is to excise the teachings of Christ from all the prisons to which they have been shackled. At present time, without bestowing any privilege on ourselves, only Spiritism retains sufficient moral strength so as not to tie itself to ulterior interests, and to effect the recovery of the Light which flows from the Master's crystal-clear verb, satisfying the thirsty, and guiding the souls.

Let Allan Kardec's work not only be believed or felt, proclaimed or manifested in our convictions, but also be sufficiently lived, suffered, wept over, and put into practice in our own lives. Without this foundation, it is difficult to forge the Christian-Spiritist character which the troubled world awaits from us through unification.

To teach, but also to put into practice; to believe, but also to study; to counsel, but also to exemplify; to unite, but also to nourish.

We speak of trials and sufferings, yet we have no other ways to assure the victory of truth and love on Earth. No one edifies without love, no one loves without tears.

Only here, in the spirit life, did I come to learn that Christ's cross was a stake which He, the Master, stuck in the ground to lift up the new world. And to demonstrate, for all times, that nothing useful and good can be achieved without sacrifices, He died on the cross. Scorned and defeated, He buried the cross in the ground, thus showing us that this is our pathway – the pathway of one who builds upward, of one who glances the continents from high above.

It is indispensable that Spiritism be maintained exactly as it was conveyed to Allan Kardec by the Divine Messengers, that is, without political compromises, without religious professionalism, without degrading personalisms, and without burning desires of conquest of fleeting earthly powers.

Respect for all creatures, regard for all authorities, and devotion to the common good, as well as instruction for the people, in every direction, about the truths of the spirit, truths unalterable and eternal.

Nothing which is reminiscent of castes, discriminations, unjustifiable individual prominence, privileges, immunities, and priorities.

May the love of Jesus be upon all, and the truth of Kardec be for all.

In each temple, the strongest should be a shield for the weakest, the most enlightened a light for the least knowledgeable, and the sufferer always the most protected and the most helped, as among those who suffer less be the greatest the one who puts himself at the service of all others, according to the words of the Divine Mentor.

Let us move onward, seeking the inspiration of the Lord.

Bezerra

(Message received by F.C. Xavier, in a meeting of the "Comunhão Espírita Cristã," on April 20, 1963, in Uberaba, Minas Gerais, Brazil) Reformador, Dec./1975

GRADUAL UNIFICATION, IMMEDIATE UNION, INCESSANT WORK

Spiritists, my brothers and sisters!

As the trumpets of a new day of light announce the arrival of the Era of the Lord, and an era of peace prepares for the new humanity, which at this time is still dominated and crushed by desperation, let us make the journey inside ourselves.

As external values lose their significance impelling us to seek God in our hearts, we are invited through our brothers and sisters to share in the highest responsibility of loving, serving, and carrying on.

Jesus, my friends, is more than a symbol. He is a reality in our existence. He is not only a being that went from the manger to the cross, but rather the example whose life became a Gospel of facts calling upon us.

Because of this, it is necessary to immerse our thoughts in the works of Allan Kardec in order to experience Jesus in its plenitude.

We are invited to the banquet of a better era, the era of the eternal Gospel, and no one can decline this invitation under any circumstance.

There was a time we could claim we were not informed of the truth. Today, however, we know better. And because we know it through personal experience, let us live the Christ of God in our attitudes, allowing the Spiritist light to show its message of enlightenment without ever being hindered by the dense clouds which still characterize human selfishness, resentment, and vanity. Unification indeed, and union as well.

It is indispensable that we become unified under the Spiritist ideal, but above all, that we unite as brothers and sisters.

Our postulates ought to be lived and made known within a strict line of dignity and nobility. Yet, let our feelings vibrate in unison, reflecting the sentiments of friends who want to help one another, of brothers and sisters who do not allow themselves to advance forward while leaving the rear guard covered with corpses, or the ones who did not have the strength to carry on. The task of unification is gradual; and whereas the task of uniting is immediate, the work is incessant, because we will never complete the job since we are imperfect servants and perform only the portion that is entrusted to us.

To love, however, is the Commandment our Lord left us and which the Doctrine restored.

Let us unite, let us love one another earnestly, and let us eliminate our doubts, rectify our opinions, difficulties, and our points of view in light of the clear and sublime message of the Doctrine by which Allan Kardec enriches the new era, understanding that we are just simple apprentices. As apprentices, we cannot surpass the master.

Let us join hands and be helpful to one another; let us forget conflicting opinions to remember the concepts of similitude, trusting in time, the great drier of tears, which corrects everything. We do not call upon you proclaiming inertia, parasitism, or implicit acceptance without discussing or examining the information. We invite you to the true dynamics of love.

Let us remember the words of Jesus:

"And if a house be divided against itself, that house cannot stand," whereas no one can tear a bundle of twigs joined together in a union of forces.

It is for this reason, Spiritists, my brothers and sisters, that while the Unification should continue,

the Union should rule in our hearts.

We are the sowers of a better time, the cultivators of the new era. The harvest we will reap in the name of Jesus will characterize our work.

Go forward, my brothers and sisters, in search of the dawn of the new era.

Jesus is the ultimate Master, and Allan Kardec the faithful disciple.

Let us be the honorable and noble continuators of His labor of love and His lesson of wisdom.

When the shadows of death subsequently descend upon you and we the discarnate, approach to welcome you, you will be able to say:

“Here we are, Master, recognizing that we are still imperfect servants because we only did what was assigned to us.”

He, however, being magnanimous, just, and good, will say:

“Come to me, children of my Father, enter into the joy of peace.”

Much peace, my friends!

May the Lord bless you.

Bezerra

Message received by Divaldo P. Franco, the night of April 20, 1975, at a public meeting at the Brazilian Spiritist Federation, Brasilia - DF, BRAZIL. (*Reformador* Feb./76)

KARDEC AND NAPOLEON

Soon after the 18 Brumaire (November 9, 1799), and after Napoleon had appointed himself First-consul of the French Republic, on the night of December 31, 1799, a large assembly of wise and benevolent Spirits gathered in the heart of the Latin spiritual quarters in the Superior Planes of the spirit world to mark the momentous beginning of the new century. Ancient personalities from imperial Rome, pontiffs and warriors from Galia, and notable figures linked to Spain were assembled there for the expressive event.

Legions of the Caesars with their banners; phalanxes of Gaelic warriors; and groups of pioneers of the Hispanic evolvment, along with numerous representatives from the Americas, stood along symbolic lines of positions of prominence.

But not only dignitaries of Latin descent were represented at the great conclave. Also present were illustrious Greeks, recalling the confabulations of the glorious Acropolis; renowned Jews, bringing remembrances of the Temple of Jerusalem; Slavic and Germanic delegations; great figures from England; Chinese wise men; Hindu philosophers; Buddhist theologians; ancient priests of Olympian deities; renown clerics of the Roman Church; and followers of Muhammad. It appeared as if Humanity's scientific and cultural forces had been convoked to gather in one place.

In the midst of the magnificent delegations gathered there in all their representative splendor were Spirits of early supporters of progress who would soon return to the incarnate world, or would follow it closely to give combat to ignorance and misery in the arduous preparation of the new era of fraternity and light.

Amid the fulgent sight of the Superior Spirits, showing the resplendence of their souls, were Socrates, Plato, Aristotle, Appolonius of Tyana, Origen, Hippocrates, Augustine, Fénelon, Giordano Bruno, Thomas Aquinas, Louis of France, Vincent de Paul, Joan of Arc, Teresa of Avila, Catherine of Siena, Bossuet, Spinoza, Erasmus, Milton, Christopher Columbus, Gutemberg, Galileo, Pascal, Swedenborg, and Dante Alighieri, to mention just a few of the heroes and champions of the terrestrial renewal. In a less radiant position in this magnificent place stood spirits of an inferior order, including many of the well known guillotined during the French Revolution, namely Louis XVI, Marie Antoinette, Robespierre, Danton, Madame Roland, André Chenier, Bailly, Camille Desmoulins, and other great figures such as Voltaire and Rousseau.

After brief remarks from eminent spirit guides, invisible trumpets turning towards the earth were heard. Moments later, from within the thick of the night shrouding the colossal body of the European world, and under the custody of enlightened spirits, emerged a small procession of shadows appearing strange and vacillating against the brilliance of the festive palace.

It consisted of a group of souls still incarnated, who under the power of the Celestial Organization were brought to the spiritual realm to reaffirm their commitments.

At the front was Napoleon, drawing the attention of all assembled. Indeed it was the great Corsican, wearing his usual garments and characteristic hat.

Greeted by several figures from ancient Rome hastily lending him their aid and support, the winner of the battle of Rivoli took seat on a magnificent chair prepared for him beforehand.

Among those accompanying him in this unique excursion were respectable authorities reincarnated in the planet, like Beethoven, Ampère, Fulton, Faraday, Goethe, John Dalton, Pestalozzi, and Pius VII, along with many other supporters of the welfare and independence of the world.

Though spiritually constrained by the ties linking them to their carnal bodies, almost all of the newly arrived were bathed in tears of emotion and joy.

The eyes of the First-consul of France, however, were dry in spite of the extreme pallor covering his face. Various Roman legions proceeded to pay homage to him, to which he responded with discreet noddings, when the trumpets sounded again, this time differently, as if preparing to soar upward, in the direction of the infinite vastness.

Immediately after, a pathway of light similar to a drawbridge projected from the sky and connected itself to the extraordinary citadel, letting through countless resplendent stars.

Upon reaching the delicate soil, however, these stars transformed themselves into human beings covered in radiant celestial light.

Among them all there was one who excelled in superiority and beauty. A brilliant diadem shined on his head, as if surrounding with blessings his gaze filled with tenderness and strength. In his right hand, a gold scepter shone with sublime scintillations.

Imperceptible musicians, by way of the gentle breezes which drifted by swiftly, broke into a chant of hosannas without articulating any words.

The assembly showed profound reverence. Many of the wise men, warriors, artists, and thinkers knelt down while the banners of the vexillaries were lowered silently in a sign of respect.

It was then that the great Corsican started to weep, and, standing up, started to move with great difficulty toward the messenger who held the gold scepter, kneeling before him.

The celestial emissary, smiling naturally, lifted him up at once and motioned to embrace him when the Sky appeared to open up before all present. A voice, energetic yet gentle, strong as the wind and harmonious as the stream of a fountain, called out to Napoleon, who seemed exhilarated both by fright and joy:

“Brother and friend, listen to the Truth which in my spirit speaks to you! You stand before the apostle of the faith which, under Christ's shield, will break open a new cycle of knowledge in the tormented Earth.”

“Caesar yesterday, and guiding leader today, surrender the cult of your adoration to the pontiff of the light! Reaffirm, before the Gospel, your commitment to aid it in its mission of revival!”

“Congregated here are leaders of all epochs. Patriots of Rome and Galia; generals and soldiers who accompanied you in the battles of Pharsalus, Thapsus and Munda; and remnants of the battles of Gergovia and Alesia surprise you here with sympathy and anticipation. In earlier times, seated on the throne of absolutism, you pretended to be a descendant of the gods in order to dominate the Earth and annihilate your enemies. Now, however, the Supreme Lord granted you as cradle an island lost in the sea so you would not lose sight of human smallness. He also determined that you return to the midst of the people

you once scorned and humiliated in order to ensure their immense mission among Humanity in the new century that is about to begin.”

“Placed by Celestial Wisdom as the helmsman of order in the sea of blood of the Revolution, do not forget the mandate for which you were chosen.”

“Do not believe that the victories you were vested in by the Consulate should be attributed exclusively to your military and political genius. The Will of the Lord expresses itself in the circumstances of life. Invest yourself with courage to govern without ambition and to rule without hatred. Draw on prayer and humility to avoid precipitating yourself down the cliffs of tyranny and violence!”

“Designated to consolidate the peace and security necessities for the exit of the mission of the selfless apostle who will unveil the new era, you shall be visited by the dreadful temptations of power.”

“Do not be fascinated by vanity which will seek to set a crown on your head. Remember that the suffering of the French people, inflicted by the calamity of the civil war, is the price of the human liberty you shall defend up to your own sacrifice. Do not degrade yourself by enslaving weak and oppressed populations, nor taint your commitments with exclusiveness or revenge!”

“Remember that because of injunctions of the past you were reborn to guarantee the spiritual ministry of the disciple of Jesus who returns to the terrestrial plane. Make use of this opportunity to sanctify the sublime principles of goodness and forgiveness, of service and fraternity of the Lamb of God, Who hears us in his glorified throne of wisdom and love!”

“If you honor your promises, you will accomplish the mission with the recognition of posterity and you will climb to higher horizons of life, however, if your responsibilities are neglected, grim torments will heap onto your days which will become dismal lamentations in a vast desert.”

“In the new century, we will begin the preparation of the third millennium of Christianity on Earth.”

“New concepts of freedom will surface for humankind; Science will elevate itself to indefinable heights; cultured nations will forever abandon slavery and the traffic of free people; and religion will release the chains on the mind which up to now lock up the best aspirations of the soul in a hell without mercy!”

“We entrust, therefore, to your valorous spirit the political administration of the impending events. May the Lord bless you!”

Songs of hope and happiness announced in the heavens the arrival of the nineteenth century, and as the Spirit of Truth returned to the Heights followed by several resplendent cohorts, the unforgettable assembly began dissolving.

The apostle who would later become Allan Kardec, holding Napoleon in his arms draw him closer to his heart and stayed with him, caringly, until he reconnected him to his carnal body in his own bed.

* * *

On October 3, 1804, the messenger of renewal was reborn in a blessed home in Lyon, whereas the First-consul of the French Republic, as soon as he found himself free of the protecting and beneficial influence of Allan Kardec’s Spirit and his cooperators who one by one resumed, confident and optimistic, their

journey in a carnal body, adorned himself with the purple robe of power, and inebriated by it proclaimed himself Emperor on May 18, 1804, commanding Pius VII to come to Paris to crown him.

Napoleon, nevertheless, after converting celestial concessions into bloody adventures, was hastily relocated by a determination from the High Above to the healing solitude of Santa Helena, where he awaited death, while Allan Kardec, concealing his own greatness, living as a simple man of the people, in the humbleness of a school master, many times tormented and disappointed, accomplished entirely the divine mission he brought to Earth, initiating the Christian-Spiritist era, which gradually will be considered in all quadrants of the earth as the sublime revival of the Light for the entire world.

Spirit IRMÃO X – Psychographed by F. C. Xavier

“Letters and Chronicles” - Ed. FEB

THE SPIRITIST CONSCIENCE

You declare that you do not understand the purpose for so much self-reproach in the messages given by discarnate spiritists. So-and-so, who had an excellent service report on earth, states in a communication that he did not act as well as he should have while living there. Another, known by great virtues, communicates through several mediums that he deplors the precious time wasted. And you, on your turn, after taking in these interesting statements, declare: “The impression is that our fellow spiritists speaking from the Great Beyond are tormented by terrible feelings of guilt. How to explain this phenomenon?”

My dear fellow, believe me when I say that I personally have a heartfelt admiration for spiritists as being tireless builders of progress, and true workers for the Revival of Christianity. They received so much freedom to interpret the teachings of Jesus, that, in all sincerity, I am not aware in this world of any individuals with a faith more favored with reasoning for dealing with the problems of life and the Universe. Repositories of extensive knowledge, it is right that spiritists keep worrying on accomplishing much and increasingly more in support of so many brothers and sisters on Earth who are still held back by illusions and disbelief as far as their faith is concerned.

It is said that Allan Kardec, while gathering the texts from which The Spirits’ Book would originate, on a certain night went to bed greatly impressed by an account of a dream Martin Luther once had. The great Reformer, in his days, had the conviction of having been in paradise garnering information regarding celestial bliss.

Greatly moved, Kardec, the codifier of the Spiritist Doctrine, went to sleep and also saw himself out of his body, in a singular out-of-body experience. There, next to him, he identified an envoy of the Sublime Planes who transported him, unexpectedly, to a place submerged in fog, where thousands of beings groaned in horrible suffering. Sobs of affliction were heard mixed with shoutings of wrath, and blasphemies followed shrieks of crazy laughter.

Amazed, and recalling the tyrants of History, Kardec inquired:

“Are these the ones who crucified Jesus?”

“No, not one of them,” replied the solicitous guide. “Although carrying the burden of their responsibility, they were in essence ignorant of the evil they were committing. The Master himself helped them get rid of their remorse, extending to them blessed reincarnations wherein they paid their transgressions to the Law.”

“Are they then the Roman emperors? For they certainly must suffer in this place the very same pain they inflicted upon Humanity.”

“No, nothing of the sort. Men like Tiberius or Caligula did not possess the minimum notion of spirituality. Some of them, after several regenerative periods on Earth, have already risen to more advanced planes, while others are still interned in the physical realm, at the brink of redemption.”

“By any chance, are the imprisoned in these gloomy gorges the torturers of the Christians of the first centuries of the Gospel?” asked the visitor.

“Indeed not,” answered the lucid companion. “The torturers of the followers of Jesus in the apostolic days were men and women who were almost savages in spite of the outer coats of

civilization they displayed. They have been all guided towards reincarnation to acquire instruction and understanding.”

The codifier of Spiritism thought of the conquerors of Antiquity such as Attila, Alaric, Hannibal, and Genghis Khan. However, before being able to utter a new question, the envoy, following Kardec’s thought, replied:

“The warriors you remember are not wandering around here. They knew nothing about the realities of the spirit and, for that reason, received pious assistance. They were directed to other reincarnations to atone for their transgressions according to the faults they had committed.”

“Then tell me,” pleaded Kardec, extremely moved, “who are these sufferers whose howling and curses are crushing my soul?”

Unperturbed, the guide clarified:

“We have here with us the ones who were on Earth fully educated and aware of the significance of Goodness and Truth, but who deliberately turned away from Truth and Goodness, especially the unfaithful Christians from every epoch, perfectly knowledgeable of the lessons and examples of Christ, but who nonetheless gave in to evil on their own free will. For them, a new beginning on Earth is always more difficult.”

Shocked with the unexpected response, Kardec returned to his body, and immediately thereafter stood up and wrote down the question he would present the following night to the mentors of the work in progress, and which would become Question number 642 of *The Spirits’ Book*: “In order to be acceptable in the sight of God, and to insure our future happiness, is it sufficient not to have done evil?” To which the instructors replied: “No; it is necessary for each to have done good also, to the utmost limit of his ability; each of you will have to answer, not only for all the evil he has done, but also for all the good which he has failed to do.”

As is easy to perceive, my dear friend, it seems natural that the spiritist conscience, based on such clear and logical principles, turns out to be quite different when compared to the ideas dominating the religions of the majority.

Spirit IRMÃO X – Automatic writing by F. C. Xavier

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