

A Word from CEPA



III IBERO-AMERICAN SPIRITIST ENCOUNTER

Jacira Jacinto da Silva

President of CEPA - International Spiritist Association

Dear partners,

I feel extremely honored to be able to present through these lines the WORD OF CEPA, while the lights of our III IBEROAMERICAN SPIRITIST ENCOUNTER - held at the city of Vigo, Galicia, Spain, from the 28th of April till the 30TH of 2018 - go off. We've had de satisfaction of witnessing the first intercontinental event of CEPA, which has become the International Association in the Congress of 2016 in the city of Rosario, Argentina.

Those days at Galicia have been of extraordinary benefit for the participants of the III Ibero-american Spiritist Encounter, organized by AIPE and CEPA International, whose motto was "Spiritist Culture: A Contribution to Humanity Progress".

There were 21 presentations, between conferences and panels, all very good and full of knowledge. With reference to these, there follows a brief summary taken from the Assessment presented at the end, to allow readers to have a sense of the ideas and concepts presented and developed during the event.

1. "At the opening conference, under the theme "Justice, ethics and citizenship through the spiritist optic", it has been proposed that the Spiritist Centre was transformed in an open space in favour of the discussion about diverse subjects, related to human and social coexistence. In special that the Centers could act in terms of ethics citizenship and justice with guidelines strengthen by the spiritist philosophy.
2. The earth, the seed and the tree were used as metaphorical images, valuing the importance of the land prepared to receive the seed, as well as the result of the effort to evolve morally to become that tree that gives fruits that contain seeds, to repeat the cycle and make more and more people enter the circle of those who evolve consciously.
3. From the concepts "uncertainty and ephemeral", which give character to the current society, it was proposed to bring to a conscious level the certainty of the finitude of life, with the purpose of a change of paradigm that will provide us with living the day a day with a greater appreciation towards simple and profound things, formulating that "non-permanence" can bring us closer to spirituality.
4. The individual approach to what is and is not forgiveness, and what benefits it brings, leads to the emergence of questions and intimate responses that make human beings aware of their own emotional wounds. Forgiveness is a personal tool towards the achievement of emotional healing.
5. Given the current challenges of scientific research with a spiritist theme, it is proposed to identify exploration paths by focusing on methodology, an essential basis for high-quality research. From the Kardecist reflections on the method, some methodological instruments are presented - applied in several areas of the natural and social sciences - and their application in Spiritist research. It leaves, as a contribution, some questions and challenges to be deepened by scholars.
6. The idea of reincarnation provides the notion of moral consequences, giving a deeper sense of the individual and existential reality, because due to it and through it the goal of the spirit is fulfilled: its evolution.

The ethical and moral concepts that flow from the reincarnationist idea and from the other spiritual laws, as presented by Spiritism, could contribute enormously to the spiritual progress of the Human Being, and therefore, of all human society.

- 7. It formulates the importance of the historical significance of Spiritism, placing it as one of the frameworks with which humanity counts to work on its own self-knowledge, showing the ascending route of human consciousness and its stages.**
- 8. It is suggested that everything is spirituality, manifesting from the simplest to the most complex.**
- 9. It is manifested that the spirit identifies itself with communication and with the possibility of participating in what is beyond itself, through intelligence, with the ability to question itself and to seek for the human life meaning, being actors and spectators, searching for the meaning of life, connecting with humanity, taking distance from the surrounding reality in a transcendental act of evolutionary freedom.**
- 10. It proposes the creation and development of spiritist centers on foundations that serve as a solid foundation, pointing out clear objectives, priorities, balanced practice of mediumship, highlighting important elements, such as the union between its components, and offering new members according to the ideal exercised.**
- 11. Stresses the importance of Spiritism being incorporated naturally into the lives of children. It also emphasizes that the transmission of the spiritist knowledge is adapted to its understanding, and by means of consensual techniques, the kids can discover the foundations, concepts, and ideas of the spiritist philosophy. It is important to establish experiential learning where the child feels part and can share what he has in common with other children: values such as friendship and joy, which leave in them feelings of happiness, inclusion and appreciation.**
- 12. In the health and medicine area, the evolution of the concepts of mental health and mental illness are analyzed, expressing that Spiritism provides a new conceptualization of health and disease processes with the understanding of the spirit and its immortality.**

13. The several dimensions of the suffering of the terminally ill patient and the way in which medicine currently deals with the spiritual dimension are addressed. A reflection is made on its impact on the position of health professionals before the patient at the end of their physical life.
14. The importance of beliefs for the spirit transcendence is formulated, taking into account that in certain occasions they become limiting mental structures. The broadening of consciousness in the search to unlock those structures that inhibit assertive actions is proposed, as well as the therapies that contribute to rebalancing, detecting, modifying and eliminating the erroneous patterns to recover health from a holistic and integral point of view.
15. The influence of thought as a transforming means for human beings and for humanity, its reach and its consequences are stated, proposing different techniques that contribute to this objective.
16. From the approach of today's society, with its complexities, it is proposed the need for updating and evolution of Spiritism, observing, objectively, the difficulty in the motivation of young people to maintain and improve what was achieved by the spiritualists of the nineteenth century and XX.
17. The possibility of using systemic thinking in spiritualism is projected, that is: networks within networks, corporeal life and integrated spiritual life and related to each other, interacting with other systems.
18. The search for the spiritual progress requires the education of the emotional nature, of his intelligence and the necessary adjustment of his free will. Only the holistic use of learning that he acquired in the meanwhile about the rational and emotional intelligence, allows him to reach that integral understanding of his responsibilities, which requires the ultimate development of the spiritual nature of his intelligence.
19. It is stated that happiness is not an objective but is implicit in the evolutionary process, that it is a constant aspiration and repeatedly experienced, since happiness, scientifically defined, is a subjective perception of well-being, and is the underlying root, the intrinsic

motivation that encourages and nourishes progress, but which, in turn, recreates and feeds back into the reincarnation process.

20. It states that mediumship is one of the paradigmatic principles of spiritism, and at the same time constitutes the main method of production of Spiritist knowledge. Without demerit of the use of mediumship in the aid of spirits, incarnated or disembodied, in a situation of physical, psychic and moral suffering, mediumship is essential as a method of study, research and updating of spiritism.

21. Art Video - It's not about mediumistic art. Just art, without qualifying adjectives, executed through the vision and feelings, emotions and expressive forces of Spiritist people. Everything vibrates, and when the incarnated spirit makes of his life learning, of his will a tool, and of his evolution an objective, the reached vibration moves a spiritual plane in the same tuning. It is a supportive system of study and realization. Depending on personal states, acquired knowledge and subtle factors of special energetic forces, intuition takes shape, is different in each one, and develops. Because being Spiritist commits and makes one responsible. And this does not mean that all the work produced goes down that path, but that a part of the development of the spirit on that path is consciously committed to the expansion of a facet that results in the benefit of the progress of humanity."

Vigo, April 30th, 2018.

Also, there was music at night, evening in which everybody could enjoy of good songs and a relaxation time. The event was closed with the reading of the text above, in charge of Nieves Granero. It was followed by some words from the 3rd Vice President of CEPA - Region of Europe, Juan Antonio Torrijo Latorre; from Rosa Díaz, representing AIPE and also as a special adviser to CEPA, and from the president of CEPA.

The reading of the valuation of the developed concepts suffices to reveal the level of this III Ibero-American Spiritist Encounter in terms of knowledge. In fact, it was a great opportunity for the development of Ibero-American spiritism, in which, the effort of all, adds to the existing trajectory to continue advancing.

CEPA's Memory: Brief History of CEPA



The CEPA International Spiritist Association was founded on October 5, 1946, then called the Pan-American Spiritist Confederation, during the first Pan-American Spiritist Congress, held in the city of Buenos Aires, Argentina.

The initiative of the foundation of the CEPA was given by a group of Argentine spiritist leaders, among them, Humberto Mariotti, Naum Kreiman, José Salvador Fernández, Natalio Ceccarini, Santiago Bossero, José Tejada, Hugo Nale, Luis Di Cristóforo Postiglioni, Antonio Melo, Albíreo Barcón and Elías Toker, concerned about the organization of the spiritist movement in the Americas. Such concern was justified by historical events such as the Spanish Civil War and the Second World War, which affected the activities of Spiritism in France, its country of origin; in Spain and in all European countries, which as a consequence culminated in the disappearance of the International Spiritist Federation - based in Paris - and of the main spiritist newspapers of the Spanish language, since before these events Spain used to provide magazines, books and doctrinal material for the spiritist institutions and communities of Latin America.

Given these difficulties, and the proposal of the Argentine Spiritist Confederation of the creation of a Spiritist Confederation of America to organize the spiritist movement in the continent; the First Pan American Spiritist Congress was held in Buenos Aires, Argentina, with representatives of Argentina, Brazil, Chile, Cuba, Ecuador, United States, Honduras, Mexico, Puerto Rico and Uruguay.

The Congress took the decision to found the Pan American Spiritist Confederation, whose statute adopted the integration of Latin American Spiritism, within a minimum program of common goals, and the establishment of Periodic Congresses that would take place every three years, with the objective of taking into account all the actions developed during the period of the previous administration, examine the issues related to the body of the Spiritist Doctrine, and the organization of the Spiritist Movement, as well as the revision of the statutes, when necessary.

At several points in its history, CEPA had the significant participation of Brazilian spiritists such as Deolindo Amorim, Pedro Delfino Ferreira, Carlos Imbassahy, Lins de Vasconcellos, Leopoldo Machado, Jaci Regis and others, especially since the 2000 congress, when Milton Rubens Medran Moreira was elected president for the period 2000 to 2004, being re-elected

for the four-year period 2004 to 2008, being succeeded by the Argentine Dante López, who also remained for two terms.



Figura 1 Organizing committee

In its last congress held, from May 25 to 28, the CEPA altered its Statute, becoming international in scope with the denomination of CEPA-INTERNATIONAL SPIRITIST ASSOCIATION. The XXII CEPA Congress took place in the city of Rosario, Argentina, setting the end of the second administration of the Argentine Dante López and the election of the Judge of Law Jacira Jacinto da Silva, of São Paulo-SP, as president, for the 2016/2020 period.

President of CEPA at the opening of the III Ibero-American Spiritist Meeting: Opening words

Good afternoon!

My dear friends and brothers all, especially those who live in Galicia, Spain, land that welcomes us with open arms and the kindness of their spirit.

It is a great honor in my capacity as President of CEPA to start the III Ibero-American Encounter.



My heart beats with joy, not only for sharing moments with friends of so many years, so dear that we already consider our family, but for noticing the strength of Spiritism in Europe, so excellently represented by our Spanish brothers.

Here we will be in these few days, enjoying the special company of highly intelligent people, with invaluable capacity to expand the horizons of Spiritist knowledge, making it grow and open new doors to the future.

However, this event could not be started without expressing my gratitude to the organization of the III Ibero-American Encounter, very well represented by its president Juan Antonio Torrijo Latorre and his partner Nieves Granero, who had the collaboration of Spiritist leaders from various places in Spain, such as: Rosa Díaz from Ourense, David Santamaria of Barcelona and Mercedes Garcia de La Torre, from Andalucía.

Considering the past imposes on us the duty of expressing our gratitude to the Spanish people. We must recognize that the struggle for the consolidation of a secular, free-thinking, genuinely Kardecist Spiritism, has its cradle in Spain. It would be enough to remember the immense work of Antonio Torres-Solanot, later, Fernández Colavida, Manuel Navarro Murillo and the contributions of Amalia Domingo Soler. But it would not be necessary.

I will say that there was the emergence of a new school of Spiritism in Spain, of a free-thinking tradition. Among its main characteristics were the defense of the progressive, secular, and free-thinking character of Spiritism; the development of the philosophical and scientific nature of the doctrine and action in various sectors of society. I express today, on behalf of the

current workers of CEPA, especially its administrators, and on my own, a very special thanks to the Spanish people.

I also appreciate the contributions added by the peoples of Puerto Rico, Cuba, Argentina, Venezuela, Guatemala, and more recently Brazil, France, and Portugal.

To finish, I wish that we live harmonious, pleasant days, of friendly and cordial interaction, and more above all, a lot of learning.

Recent News: two important publications

The CBCE - Center Barcelonès de Cultura Espirita - stands out as one of the most significant spiritist centers linked to CEPA - International Spiritist Association, in Europe and in the world. The excellence of its publications is undeniable, since they represent the progressive, secular and freethinking thought.

In addition to maintaining the regular publication of its interesting FLAMA ESPIRITA newsletter, the CBCE informs, on its website (<http://www.cbce.info/>), of the news of two important publications in Spanish: "SPIRITISM OF THE XXI CENTURY" and "DEATH, REBIRTH, EVOLUTION".

SPIRITISM OF THE 21ST CENTURY

The book we present takes the title off of the II Ibero-American Spiritist Encounter: "Spiritism of the 21st Century" gives an idea of the position that Kardec's Doctrine is intended to have: a vision that is current and integrated to the needs of this time.

The subjects: Spiritism and Society, Social Problems, Mediumship, Conscience, Love, Ethics, Crisis of Materialism, The Spiritist Center in the XXI Century, Social Participation of the Spiritist Center, cover a wide spectrum of issues that must necessarily be addressed by Spiritists today.

All the concepts expressed in this work are – we believe – worthy of analysis and study (as it should be with any doctrinal production).

In general, the level of the presentations of the Meeting was very high; some with great doctrinal content, in which the reader will find a variety of

current approaches and oriented to insert Spiritism as an actor of our time.



2. DEATH, REBIRTH, EVOLUTION - A TRANSCENDENTAL BIOLOGY

Engineer HERNANI GUIMARÃES ANDRADE was one of the most important and well-known figures of contemporary Parapsychology and Spiritism.

This book shows us a path that leads to a synthesis of spiritual and scientific concepts, addressing issues such as the origin and evolution of life, the survival of the spirit beyond death, and its performance as a biological organizer in the process of embryogenesis, overcoming the entropy that affects every system; reincarnation assumed as a law of nature, the studies and refinements of experimental methods of communication with the Hereafter or spiritual dimension, from the first recordings of paranormal voices to the construction of the Spiricom and the extraordinary advances of Instrumental Transcommunication.

That is why no one interested in new knowledge about the spiritual reality of life can stop reading it.

“Evolución” – A Venezuelan Spiritist Magazine



Under the leadership of Yolanda Clavijo, of the Movimiento de Cultura Espírita CIMA of Venezuela, it's been published the digital edition of "Evolution".

In his editorial, Jon Aizpúrua, national president of the CIMA Movement, tells the story of the publication, which first emerged 50 years ago as an organ of the CIMA youth movement. As such, and in a printed format, "Evolución" was published monthly for three decades.

With a new digital format, and "in full harmony with the Spiritist movement with a secular profile, gathered around CEPA - International Spiritist Association", according to Aizpúrua, "'Evolución' appears again, with numerous articles from outstanding personalities of CEPA".

Also noteworthy is the editorial that inaugurates the second stage of the Venezuelan Spiritist magazine: "Using the formidable resources that modern technologies provide, the magazine employs the digital format and takes advantage of the benefits derived from it in the editing and dissemination processes." According to Aizpúrua: "A group of Spiritist enthusiasts, led by Yolanda Clavijo, a great leader, took up the challenge, and we are convinced that they will achieve the most satisfactory results."



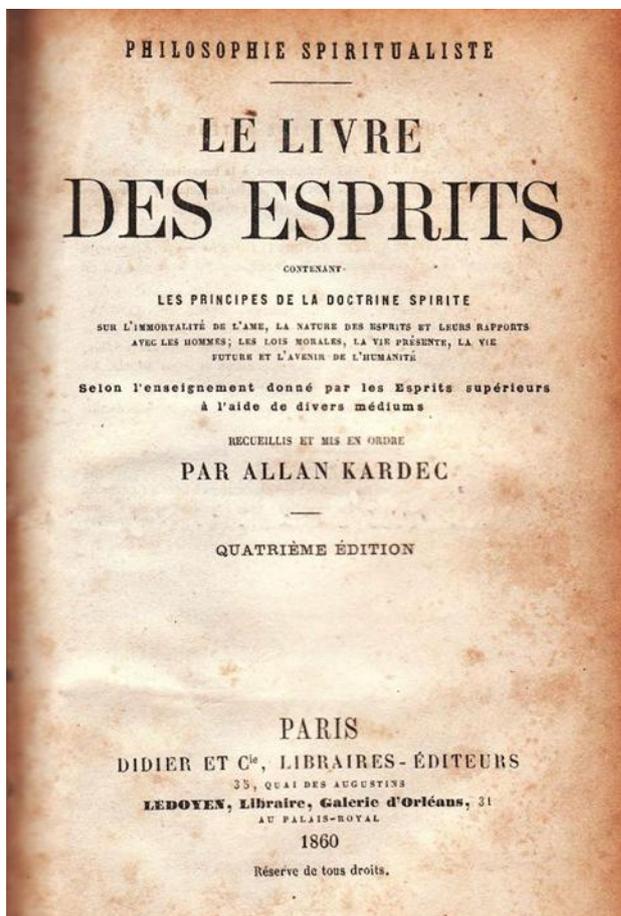
EVOLUCIÓN
VENEZUELA ESPÍRITA

To read "Evolución", search the social networks in "CIMA Caracas espiritismo kardeciano laico".

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The Book of Spirits: 161 years!

The CEPA - International Spiritist Association, recalls the launch of The Book of Spirits, which turned 161 on April 18. The TELMA - Teatro Espírita Leopoldo Machado, an institution based in the city of Salvador-BA-Brasil, affiliated to CEPA, published a tribute on its fanpage (Facebook):



"Yesterday The Book of Spirits turned 161 years old. Our thanks for the existence of a book that throws light on spirituality, life after death, and various existential issues.

Follow the excerpt from The Book of Spirits and its historical and legendary tradition, from Canuto de Abreu.

KARDEC WHEN GETTING READY TO SLEEP ON APRIL 18, 1857, DAY OF THE LAUNCH OF "THE BOOK OF SPIRITS..."

When the last guests departed, after eleven o'clock, Amélie Gabrielle Boudet (Kardec's wife) turned off the

lights of the apartment and left for her bed, leaving RIVAIL in his study, sitting at the oak desk, under the flickering light of a candle. He picked up a notebook, already partly written, with the title 'Memories', and began to write:

"TODAY, FINALLY, APRIL 18, 1857, I CAN SAY THAT I HAVE ACHIEVED TO MAKE PUBLIC THE MOST IMPORTANT WORK OF MY LIFE FOR THE ENORMOUS BENEFIT THAT, CERTAINLY, WILL SPREAD..."

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