

Editorial

In the early 40's, a proposal submitted by a group of Argentine spiritists, recommended the creation of an entity, in the American continent, which could establish an alliance among the spiritists of that region, as well as keep alive the free-thinking ideal, one of the most important characteristics of Spiritism in Latin American. The result of this project culminated with the founding of the CEPA, in 1946, an institution that consolidated itself as a legitimate heir to that tradition.

The column "A Word from CEPA" of this edition, authored by Jon Aizpúrua, deals with this particular free-thinking of CEPA, that while defending the process of permanent updating Spiritism, perceived the need to also update its own policy and structure, based on the challenges and demands of the contemporary world. Before, what was a confederative institution that brought together spiritist societies of America, has become an association that currently brings together institutions and people, having expanded its participation in countries such as Spain and France, acquiring international reach.

The column "CEPA Reports" presents a biographical sketch of Naum Kreiman, one of those responsible for formulating the proposal that gave birth to CEPA and one of the greatest names in the history of Latin American parapsychology.

Also, you will read about the most recent activities and events involving CEPA partners and, what to expect for the VIII Andalusian Spiritist Congress.

A Word from CEPA



CEPA FACING THE CHALLENGES OF THE CONTEMPORARY WORLD

Jon Aizpúrua

Former President of CEPA (1990/2000)

Since 1946, when it was founded in Buenos Aires, CEPA (formerly the Pan-American Spiritist Confederation and now the International Spiritist Association) has performed a work of singular relevance in the Spiritist movement, both in the organizational and doctrinal fields. Its own origin was motivated by the urgent need to open roads for the recovery of Latin American and European spiritist institutions that had been devastated by the effects of the Second World War and its terrible consequences. Such a need was duly interpreted by leading spiritists from the American continent, particularly Argentines, who began with admirable enthusiasm and tenacity the task of locating and going out to meet the spiritist societies that were active, to foster fraternal relations with their leaders and invite them to join a federative project identified with the achievement of two fundamental purposes: to promote the organization and expansion of Spiritism and to ratify the foundations of Kardec's doctrine in its philosophical, sociological, scientific, and ethical dimensions.

In a little more than seven decades of existence and uninterrupted effort, it could be said that much has been achieved in pursue of these central objectives. There are countless trips made by the leaders of CEPA through countries in America and Europe to open up new Spiritist centers, or to restructure those that already existed. The work accomplished in favor of the spreading and social recognition of Spiritism through the massive

distribution of books, magazines and publications, printed and digital, is enormous; holding interviews in the media; the celebration of Pan-American congresses, and regional or local conferences.

All this formidable effort has been inextricably linked to the firm resolve to preserve the Spiritist doctrine in the general framework that derives from the guidance offered in his texts by Allan Kardec as a result of his research, experimental work and reflections, always counting on the advice of disembodied spirits of recognized intellectual and moral solvency.

Inspired by principles that guarantee its democratic functioning, by changing and rotating their executive bodies among the countries in which it is represented, it is natural and understandable that CEPA has gone through several stages, throughout seven decades of institutional life, and that in each stage the ideals that animate it have been manifested, and the goals that were desired were reached in accordance with the nuances derived from the psychological, cultural or idiosyncratic peculiarities of their respective conductors and the conditions of the moment. And yet, by making good on the principle of unity within diversity, one must emphasize as one of its greatest merits the coherence between preaching and praxis, verified punctually throughout a path that is perceived as uniform and ascending.

In the light of these observations, it may well be argued that CEPA, today, is an improved synthesis of the whole history preceding it; that in their present leaders all the hardworking thinkers and militants of previous days are worthily represented, and that the definitions that are now declared and transmitted with greater semantic and conceptual precision fully reflect the feelings and longings of this noble spiritist institution, originally circumscribed to the Pan American plane and now the international arena, to which we adhere with innocuous satisfaction, and to which we offer the tender of our modest efforts.

In the Spiritist vision that sustains and communicates CEPA, the Kardecist tradition and the yearning for present and permanent renewal,

demanded by the times, are met with remarkable success. In this way a Spiritism clearly based on the foundations established in *The Book of Spirits*, *The Book of Mediums* and other works of the Kardecist Corpus, and which is nourished at the same time by the contributions of science and culture, constitutes the best guarantee of its permanence and validity.

This is the Spiritism which we call laic, freethinker, pluralistic, progressive, humanist, and fraternal. A Spiritism that creates people of deep spiritual convictions, loving, studious, tolerant, honest, honest, supportive, helpful, who love and strive for freedom, democracy, equality, justice, and the material and ethical progress of humanity.

Looking ahead, our International Spiritist Association-CEPA faces new and complex challenges, arising from an unequal, asymmetrical and unfair world; in which there are severe economic, social, political, cultural or moral difficulties; which is continually shaken by conflicts, and the traditional contrast between barbarism and civilization reappears; a world in which biodiversity and ecological balance are rudely attacked; a world in which traditional beliefs, models of coexistence, personal and family values are modified, and paradigms that have dominated the minds during decades or centuries are being replaced; a world in which the advances of science and technology surprise by its dynamism, extension and depth. It is evident that a reality so changing demands intelligent, solid, objective and properly sustained answers, and cannot be met with dogmatic or naive presuppositions derived from a mystical, religious, messianic or salvationist Spiritism, which pleases itself as possessor of absolute truths, derived from a supposed condition of "third divine revelation" or "consoler promised by Jesus."

In keeping with its origin and history, and with its eyes on the new times, CEPA must continue to be built as an open and plural space, which favors dialogue and constructive debate, where all ideas can be examined with freedom and serenity, since having and opinion is not a crime. Ideas presented by incarnates or disincarnated, who in the end constitute the same continuum, a same humanity composed of visible and invisible people; old or

recent ideas of any author without exception, since none is infallible, although their contributions are respected and valued, are welcomed to be scrutinized.

At each particular moment of its performance, CEPA dared to innovate, to point out different directions, to overcome prejudices in the social environment and even within the Spiritist movement itself, and now it should be no different. There are very clear challenges ahead, related to fundamental and complementary Spiritist concepts, with the language used to define and understand them, with the need to deepen the demonstration and understanding of areas as sensitive as the origin, nature and evolution of the spirit, Psychic phenomena, reincarnation processes, the mechanisms of mediumship, life in the universe, and the last, but not least, the elaboration of a Spiritist Social Doctrine, in which its liberating message is translated into the here and now, in a direct and unfolded orientation, which will make a powerful contribution to the effort to build a free, democratic, just, equitable, respectful society that promotes the observance of human rights, where spirits can reincarnate, not to pay debts or suffer expiations, but to continue to walk the path of their intellectual and moral development, supported by their education and work, having in its horizon the correction of vices and lowly passions, and the cultivation of virtues.

We are encouraged by the honest conviction that today's CEPA is a faithful depositary of the legacy received and will fully comply with its obligations and responsibilities as a representation of the best Spiritism that can be thought, taught and disseminated; a Spiritism as his founder and codifier would have wished for.

Jon Aizpúrua

Caracas, June 2017

CEPA's Memory: Naum Kreiman



The name of Naum Kreiman is remembered in Argentina as the most important researcher of Parapsychology. His studies also promoted a strong exchange between Spiritist philosophy and the new science of psychic phenomena. Born on March 22, 1919, in the town of Villa Clara, province of Entre Rios, he moved with his parents, still a boy, to Buenos Aires where he completed his school and university studies.

His interest in psychic and mediumnistic phenomena began when he was still a young man of just over twenty years, within the spiritist movement. Kreiman, at this time, sought to find in the experimental aspect of Spiritism the basis for his philosophical development. In that interim, in 1940, together with the Argentines Hugo Nale and Humberto Mariotti, he was one of the authors of a proposal aimed at various spiritist entities of the American Continent, containing a script for appreciation and debate, seeking a consensus on issues that addressed the relations of Spiritism with morality, philosophy, sociology and science in general. The same document contained a project that had the endorsement of the leadership of the Argentine Spiritist Confederation and provided for the founding of the Spiritist Federation of the Americas (FEDA), a new entity representative of the Pan American Spiritist Movement.

However, at that time, the project of the new entity could not be realized due to the difficulties caused by the course of the Second World War. The idea was resumed, some years later, by the organizing committee of the First Pan-American Spiritist Congress, of which Kreiman was also, a member. The congress was held in 1946, in the city of Buenos Aires, during which CEPA was founded, an institution that assumed the goals and objectives attributed to the FEDA.

In this same congress, Kreiman presented a proposal on the updating and epistemological perfection of the scientific aspect of Spiritism, entitled "Spiritist science".

Naum Kreiman is also remembered as one of the pioneers of parapsychological research in Argentina. His first activities as a Spiritist and psi researcher began in the mediumistic group of the Spiritist Society Víctor Hugo, from 1945, where he made his first experiences on phenomena encompassing telepathy and psychokinesis.

He actively participated in the group of members of the Argentine Spiritist Confederation (CEA), acting for a period as director of his official newspaper, the magazine "La Idea" in 1954. In the pages of this magazine, Kreiman disclosed the results of his research carried out with several mediums of spiritist societies of Buenos Aires on the identification of the spirits, besides proposing the application, with spiritist mediums, of new methods of investigation of the spiritist phenomena based on the methodology of JB Rhine. At the headquarters of the CEA he established Parapsychology and Paranormal Psychology courses, where extrasensory perception experiments were carried out using Zener cards with the participants.

In 1956, he joined the Argentine Institute of Parapsychology where he could participate in new research, in association with two other names that figure in the history of CEPA: Postiglione and Fernández.

In 1963, he founded the scientific journal "Cuadernos de Parapsicología", whose publication was interrupted with the death of Kreiman, in 2003. This publication gathered articles based on his own experiences, as well as the authorship of other researchers of the world of parapsychology, translated into Spanish.



Kreiman performing parapsychological tests using Zener Cards

Concerning his personal life, he married Dora Ivnisky, a companion who became a great collaborator in his scientific research and in the maintenance of the activities of the journal "Cuadernos de Parapsicología".

After a whole life dedicated to the science of psychic and spiritual phenomena, Kreiman left for the spiritual homeland on August 1, 2003.

Naum Kreiman was probably the researcher who, with more zeal, sought a path for the epistemological integration between Spiritism and Parapsychology both in the theoretical foundation and in the use of methodology in experiments that related mediumship, telepathy, studies on dreams and Extrasensory Perception. His legacy consists of a deepening of experimental support that allows Spiritism to discover new possibilities for research into the spiritual dimension and the nature of human consciousness.

CEPA has new delegates and a new affiliated institution in Salvador, Bahía, Brazil.

During the solemnity of the closing of the VIII Spiritist Free-thinking Forum, in Salvador, in the Brazilian state of Bahia, the "Teatro Espírita Leopoldo Machado" (TELMA), a spiritist institution of the Bahian capital, received the certificate as an institution affiliated to CEPA. On the same occasion, two representatives of TELMA, Júlio Nogueira (president) and Lucas Sampaio (doctrinal director), together with urban planner Rodrigo Almeida, received their certificates as special delegates of CEPA in Salvador.



From left to right: Lucas Sampaio, Rodrigo Almeida, Homero Rosa (President of CEPABrasil)

The VIII Spiritist Free-thinking Forum was an event promoted jointly by TELMA and by the Brazilian Association of Delegates and Friends of CEPA - CEPABrasil. During the three days of activity, several topics were presented by speakers linked to the CEPA and representatives of other institutions of the Brazilian spiritist movement, discussing around the central theme "Ethical Roads of Spiritism - Reflections under a secular, humanistic and free-thinking perspective".

The executive council of CEPA was represented by Arthur Chioro, because, for reasons of health, President Jacira Jacinto da Silva could not be present at the event.

CEAK commemorates 73 years of foundation



Reinaldo di Luccia

The Allan Kardec Spiritist Center, in Santos, São Paulo, Brazil, promoted, in the week of its anniversary, an event commemorating its 73 years of foundation.

The program for the event included lectures by Arthur Chioro, on August 30, with the theme "CEAK: Memory, roots and directions", and Reinaldo di Luccia, on September 1, whose theme was "Spiritism and Life in Community in the 21st century." There was also a fraternization lunch on September 3rd.

IV Meeting of CEPA in Argentina



Alcione Moreno and Jacira Jacinto da Silva

The "Sociedad Espiritismo Verdadero", of Rafaela, Argentina, promoted, during the 15th and 16th of September, in its headquarters, the IV Meeting of CEPA in Argentina.

On the 15th, at 9:00 p.m., the event began with a public lecture with the theme "Our look on the chemical dependent", ministered by Jacira Jacinto da Silva and Alcione Moreno. On the 16th, the meeting had two workshops: "Diversity, Preconception, Anxiety in the Era of Immediatism" and "Hyperconnectivity with Social Networks and Media."

VIII Andalusian Spiritist Congress



The VIII Andalusian Spiritist Congress will take place between the 27th and 29th of October 2017, in the Spanish city of Huelva, in the NH Luz Huelva hotel. The event will address the central theme "Being born, dying, reborn and progressing" is an achievement of the Andalusian Spiritist Association "Amalia Domingo Soler", an institution affiliated to CEPA.

The congress will promote an analysis, according to the Spiritist perspective, about the challenges and the purpose of human life, seeking a reflection on its progress and spiritual development.

More detailed information about the inscriptions and the programming can be accessed in these archives available on the web page of the Andalusian Spiritist Association "Amalia Domingo Soler": <https://goo.gl/ySoKKj> and <https://goo.gl/YyVsLQ>.

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