

FROM CEPA

THE REBIRTH OF LIFE: OUR RESPONSIBILITY AS AGENTS OF CHANGE

Ivette Ayala, Puerto Rico

The cycles of nature teach us that, after the apparent stillness, the moment of awakening always arrives. The earth, which seemed to be asleep, begins to transform; new forms of life emerge, colors multiply, and the air is impregnated with renewed energy. This same process occurs in humanity: times change, ideas evolve, and knowledge expands, allowing the light of understanding to dispel the shadows of ignorance.

As spiritualists, we understand that evolution is not a spontaneous event, but the result of the constant work of those who, with conscience and will, sow seeds of progress. Allan Kardec taught us that the transformation of the world

depends on the transformation of everyone. Just as nature responds to the influence of light and heat to manifest its splendor, society responds to the effort of those who commit themselves to good, justice, and truth.



Today, in a world in constant motion, we face challenges that demand more from us than contemplation: they

require action. Uncertainty, division and suffering still persist, but new opportunities also emerge to build a brighter future. In every act of solidarity, in every effort to understand others, in every word that shows hope, we are contributing to the awakening of humanity.

It is not enough to wait for better times. It is our responsibility to promote them. Each one of us is an agent of change, a link in this great chain of spiritual progress. The renewal of society will not come from imposition or force, but from example, education and love which, as Kardec taught, are the basis of true change.

The human spirit, like the seed that breaks the earth to rise towards the light, is destined to

grow, learn and flourish. Let this be our commitment: to awaken consciences, illuminate paths and be an active part of this transformation, so that the world increasingly reflects the harmony, justice and peace that we all long for.



FEATURED ARTICLE

The perfect medium would be inhuman and immoral in earthly reality.

Wilson García, Brazil

ABSTRACT: The search for the perfect medium has been the saga of some contemporary free-thinkers.



They have no illusion of finding it, which is curious, since they know that its existence was already ruled out by Allan Kardec in The Book of Mediums. What do they want, then?

This is the question that must be answered. And another: what would be, after all, the perfect medium? The one who, being purely mechanical, despite the impossibility, would be the intermediary free of any mediumistic message, thus guaranteeing the fullness of the authorship of the communicating spirit. The pure message of a full, identifiable author (if possible). Well, then, we would have to give birth to a new being, from the encounter of a new gamete with a new egg, both created elsewhere, without the human-

animal origin, so that it is not involved in human DNA (strictly speaking, an inconsistency in current science). Kardec's medium, therefore, is useless and must be discarded, since he carries with him, in an inalienable way, the genetic inheritances such as the memory formed in his physical brain, in addition to the other memory, indicated by Kardec: the memory of the spirit of the medium, which contemplates the multiple experiences in his evolutionary path.

Both, it is known ontologically, to act in the mediumistic act richly and powerfully, either to facilitate the mediumistic process or to serve the communicating spirit in the transmission of the message or the ideas that it wishes to present.

The search for the "perfect medium" has revealed itself as a paradoxical and fascinating question for some

contemporary freethinkers. Curiously, these scholars are already aware that such a figure was discarded by Allan Kardec from the beginning of Spiritism, particularly in *The Book of Mediums*. The insistence on such a search, however, suggests that there is something deeper at play: a philosophical concern, an aspiration for the purity of spiritual communication, free from any human influence, as well as an infallible method that even surpasses Kardec.

Allan Kardec established rigorous mediumistic criteria to understand mediumship and its mechanisms. According to him, mediumship is a natural faculty, present in different degrees in individuals, and subject to the influences of the environment and the moral and intellectual predispositions of the medium. The first important classification is the division between unconscious, semi-conscious and conscious mediums, which varies according to the degree

of personal influence in the transmission of the message.

Kardec also distinguishes mediums into specific categories, such as mediums of physical effects, who provoke material manifestations such as movement of objects, and mediums of intellectual effects, who are instruments for verbal and written communications. Within this last category, writing, speaking, and hearing mediums stand out.

Another essential criterion, according to Kardec, is the moral capacity of the medium. He emphasizes that moral elevation directly influences the quality of the communications received. Superior spirits prefer mediums who demonstrate humility, selflessness and a sincere desire to serve others, while inferior spirits are attracted to vain mediums interested in material gains.

The mechanism of mediumship, according to Kardec, is based on the capacity of the medium's perispirit to serve as an intermediary between the communicating spirit and the physical body. The perispirit is a semi-material structure that allows the transmission of thoughts and fluidic influences, functioning as a bridge between the spiritual world and the material world.

Another essential factor is fluidic attunement, that is, the vibratory affinity between the medium and the communicating spirit. The greater this tuning, the clearer and more precise the transmission will be. This harmony, however, can be affected by various factors, such as the emotional conditions of the medium, his beliefs, and his life experience.

Kardec emphasizes that mediumship does not manifest itself identically in all individuals, since each person has his own energetic and psychological peculiarities. Mediumistic education, in this sense, becomes essential for the medium to learn to discipline his faculty and to identify the origin and quality of the communications received.

Another relevant point raised by Kardec is the need for a critical and rational approach to mediumship. He recommends that all mediumistic messages be analyzed with discernment, compared with doctrinal principles and subjected to reason and common sense, thus avoiding mystifications and obsessive influences.

Regarding obsession, Kardec warns that one of the greatest risks of mediumship is the influence of inferior spirits who seek to exploit the weaknesses of the medium. Obsession can vary from a passing influence on complete control, and demanding, therefore, constant vigilance and intimate reform.

The influence of the environment is also an important factor. Harmonious environments, imbued with elevated feelings, facilitate the presence of higher spirits, while places charged with negative vibrations can attract disturbing entities.

The role of the spiritual leader in mediumistic work is another crucial point addressed by Kardec. The presence of an experienced person to guide and supervise the group helps to maintain discipline, doctrinal coherence, and security in the meetings.

Regarding mediumistic responsibility, Kardec stresses that mediumship should not be used for selfish or frivolous ends. It is a serious mission that must be exercised with humility and commitment to the good.

The search for mediumistic perfection, therefore, must take place through moral and

intellectual perfection, and not through the illusion of absolute neutrality. The medium must be aware of its limitations and work constantly to offer favorable conditions for good communications. Thus, it is concluded that mediumship is a powerful tool for exchange between the visible and invisible worlds, but that requires study, discipline and constant dedication.

The question of the medium's memory, addressed by Kardec, is crucial in the mediumistic process. According to him, the physical memory of the medium, accumulated throughout his earthly life, contains records of experiences, knowledge and impressions that inevitably influence mediumistic communication.

In addition to physical memory, Kardec explains the presence of spiritual memory, that is, the collection of previous experiences of the spirit of the medium, which also influences the content transmitted. This spiritual memory reflects the experiences accumulated in previous existences, forming a base of knowledge and feelings that can be manifested during mediumistic practice.

The interaction between the two memories—the physical and spiritual, creates a rich and

complex communication environment. The medium, when capturing spiritual messages, interprets them according to their intellectual and moral references, turning communication into a process of decoding that can undergo nuances and adaptations.

Kardec emphasizes that spiritual memory can facilitate the mediumistic process, allowing the medium to better understand certain topics or transmit ideas more fluidly. On the other hand, physical memory can act as a filter, adapting or molding the message according to your earthly beliefs and experiences.

The influence of physical and spiritual memory can be perceived in language, in the examples used by the medium, and even in the way he interprets the ideas transmitted by the spirits. This reinforces the need for constant study and a vigilant posture to avoid unconscious distortions.

Thus, Kardec advises that the medium must be aware of the influence of these memories and seek to develop their capacity for relative neutrality to minimize interference and provide

more faithful and authentic communication.

In this way, mediumship is understood to be a phenomenon that involves not only interaction with the spiritual world, but also a deep relationship with the medium's personal and spiritual history, requiring a continuous effort to improve the quality of the communications received.

Kardec remains, with or despite the imperfect medium

The impossibility of the perfect medium, as addressed by Allan Kardec in his extensive Spiritist work, does not make the mediumistic product of the experiences, observations and considerations that are the basis of Spiritism unviable. On the contrary, Kardec recognized from the beginning that mediumship is a human faculty subject to varied influences, including psychological, cultural and moral factors. The imperfection of mediums, therefore, is an inherent characteristic of the mediumistic phenomenon, and not an insurmountable obstacle to obtaining consistent and useful results to the doctrine.

Kardec, in *The Book of Mediums*, emphasizes that no medium is exempt from errors and that communicating spirits also have different degrees

of evolution and knowledge. Thus, the reliability of mediumistic messages does not depend on a supposed perfection of the medium, but on a judicious analysis and the application of the so-called "universal control of the teaching of the spirits". This method, proposed by Kardec, consists of comparing the communications received by various mediums in different locations, verifying their coherence and convergence.

In addition, Kardec argued that the presence of moral or intellectual imperfections in mediums does not prevent them from serving as useful instruments for the transmission of spiritual information. The communicating spirit, according to the Spiritist codification, adapts its message to the capacities and limitations of the medium, using the mental and linguistic resources available. In this way, the authenticity of the communication can be discerned by the moral content and logic of the teachings transmitted.

Another fundamental point is that Spiritism does not rely exclusively on mediumship to validate its principles. Kardec considered the philosophical and moral aspect of the doctrine as the most relevant, emphasizing that the communications of spirits must be analyzed in the

light of reason and good sense. The goal of Spiritism is not the mere attainment of phenomena, but the construction of a broader vision of life and spirituality based on universal principles.

Mediumistic practice, although subject to failures, can be purified through continuous study and intimate reform of the medium. Kardec encouraged mediums to improve morally to better tune in with high spirits.

However, it also warned against mystification and dangers of vanity, factors that can compromise the quality of communications. This methodological care reinforces that the mediumistic product, even with its limitations, can be reliable when treated with seriousness and discernment.

Kardec also highlighted the importance of the role of the incarnate spirit that interprets the messages received. The medium, far from being a mere "passive receiver", is an active agent in the process, influencing communication according to his beliefs, values and acquired knowledge. This reinforces the need for an in-depth study and a critical

stance in the analysis of mediumistic information.

The Spiritist doctrine, on the other hand, is not dogmatic and allows the constant revision and updating of its principles in the light of new communications and discoveries. The impossibility of the perfect medium does not mean the absence of spiritual truths, but the need for a continuous process of purification and improvement of communications, aligned with the moral evolution of humanity.

Another relevant aspect is that, even with the imperfection of mediums, mediumship has played a crucial role in the dissemination and verification of Spiritist principles. Mediumistic phenomena, analyzed systematically and rigorously, have contributed to awakening scientific and philosophical interest in the existence of life after death and the communication between the spiritual and material planes.

The history of Spiritism shows that mediumistic communications, even from imperfect mediums, have brought valuable teachings on spiritual life, reincarnation and the law of cause and effect. This information, when analyzed rationally, contributes to a broader

understanding of reality, without the lack of perfection of the mediums invalidating the knowledge acquired.

Therefore, the impossibility of the perfect medium does not make the mediumistic product unviable, if rigorous criteria of analysis, study and comparison are applied. The Spiritist methodology, based on reason and the universality of communications, allows filtering errors and mystifications, offering a solid and constantly evolving body of knowledge.

The perfect medium is the denied human

The idea of a perfect medium, if possible, would represent a denial of the human condition and the very nature of mediumship as a bridge between different planes of existence. Mediumship, in its essence, is an inter-existential phenomenon, that is, a process of exchange between the spiritual world and the material world, which occurs through human beings endowed with their own physical, emotional and intellectual limitations. The search for absolute mediumistic perfection would imply the absence of such limitations, which would make the medium something different from human reality and, therefore, unfeasible within the Spiritist conception.

The human condition is characterized by imperfection, constant learning, and gradual evolution. Mediumship, as a faculty inherent to the incarnated spirit, reflects this process of perfection and moral growth. A perfect medium, immune to external influences, emotions and prejudices, would be disconnected from the human experience itself, which contradicts the purpose of mediumship as a tool for spiritual development and improvement.

In addition, mediumship is influenced by the environment in which the medium lives, his beliefs, his cultural level and his psychological predispositions. This means that mediumistic communications inevitably pass through a human filter, in which spiritual ideas and information are interpreted and transmitted according to individual capacities and limitations. If the medium were perfect, that filter would be removed, turning communication into a mere mechanical transmission and nullifying the medium's active role as interpreter and collaborator in the process.

Another point to consider is that mediumistic diversity,

with its imperfections and variations, allows for greater breadth in the understanding of the spiritual world. Different mediums capture different aspects of spiritual reality, providing complementary perspectives that enrich the Spiritist knowledge. The existence of a perfect medium would make this diversity unnecessary, limiting understanding to a single source of information, which would be at odds with the progressive and pluralistic character of Spiritism.

Mediumship, as Allan Kardec teaches, is a dynamic process that involves the interaction between spirits of different evolutionary levels and mediums in constant learning. If there were a perfect medium, spiritual communication would be unidirectional and definitive, contrary to the very experimental nature of Spiritism, which values observation, critical analysis and the evolution of knowledge through practical experience.

The inter-existential condition of mediumship implies that both mediums and spirits are subject to imperfections and learning. Communicating spirits also carry with them their limitations, beliefs, and levels of enlightenment.

In this way, mediumistic communication is a process of collaboration and exchange in which both sides contribute to mutual growth. A perfect medium would break that balance, for its perfection would override the learning aspect inherent in spiritual exchange.

Another important aspect is that mediumship, by reflecting human diversity, allows everyone to actively participate in spiritual progress, within his or her possibilities. The existence of a perfect medium would generate an absolute dependence on their communications, eliminating the autonomy of study, reflection and experimentation that are fundamental for individual spiritual development.

Kardec always emphasized that mediumship must be exercised with humility and good sense, recognizing that mistakes and mistakes are part of the process. The search for a perfect medium would be incompatible with this perspective, since it would imply a belief in infallibility that does not correspond to human reality. The Spiritist doctrine, on the other hand, advocates the rational use of mediumship, where imperfection is accepted as a natural part of progress.

The non-existence of perfect mediums also guarantees that

Spiritism remains open to questioning and evolution, avoiding dogmatisms and absolute truths. If there were a perfect medium, his communications could be interpreted as an indisputable truth, contrary to the Kardecist principle of the universality of the teaching of spirits, which proposes the collective construction of spiritual knowledge.

Therefore, the idea of a perfect medium not only denies the inter-existence reality of mediumship, but also contradicts the fundamental principles of Spiritism, which value human experience, diversity of interpretations, and the continuous progress of humanity and spirit. Mediumship is, above all, an invitation to moral and intellectual improvement, where imperfection is seen as an opportunity for growth and learning.

Peter, stone, mediumship, and medium

Jesus' statement to Peter – "You are Peter, and on this rock, I will build my church" (Matthew 16:18) – can be interpreted from different perspectives, and an interesting parallel can be drawn with the condition of

the human being as a medium in the Spiritist context. Just as Peter, with all his human imperfections, was chosen to be the basis for the propagation of the Christian message, mediums, with their natural limitations, are essential instruments in the construction of spiritual knowledge and in the dissemination of divine truth.

Peter, in the Gospel narrative, is presented as a human figure endowed with faith, but also with weaknesses and doubts. Their path illustrates the process of learning and moral transformation, characteristics also present in mediumistic practice. Mediums, like Peter, are called to play the role of bridge between the spiritual and the material plane, despite their imperfections, and it is precisely through these imperfections that opportunities for spiritual growth and maturation are manifested.

The "stone" mentioned by Jesus symbolizes the firm foundation upon which his message would be consolidated. In Spiritism, mediumship fulfills an analogous function, being one of the main tools to build the Spiritist doctrine on solid foundations of knowledge and experience. Just as Peter was not perfect,

but had faith and determination, mediums do not need to be free of faults, but to commit to truth, ethics, and continual improvement.

Another relevant point in this parallelism is the trust placed by Jesus in Peter, even though he knew of his human limitations, such as his impulsiveness and insecurity. This suggests that spiritual work does not demand perfection, but a sincere willingness to serve and evolve. In the same way, communicating spirits use mediums according to their abilities, respecting their difficulties and potentialities, demonstrating that mediumship is a progressive construction, just like the church founded on Peter.

Peter, as a link between Jesus and the first followers, had the responsibility of transmitting the teachings of the Master, adapting them to the needs of the time and of the listeners. Similarly, the medium acts as an intermediary between spirits and incarnated ones, interpreting spiritual messages within their cultural and personal limitations. The essence of spiritual communication, like that of the message, must be understood in the human context, evolving according to the understanding and possibilities of the moment.

In addition, the symbolism of the stone refers to resistance and continuity. Mediumship, when properly oriented, is a force that resists adversity and keeps alive the connection between both planes of existence.

Peter's human condition, marked by successes and mistakes, also reflects the need for humility in mediumistic practice. The medium, like Peter, must recognize his limitations and rely on the assistance of the superior spirits to fulfill his mission with dignity and responsibility. Humility is the basis that allows us to build a healthy mediumship, capable of transmitting teachings with fidelity and respect for the truth.

Another aspect of parallelism is the notion of responsibility that accompanies both Peter's leadership and mediumistic practice. Both are called to act with prudence and discernment, aware that their actions and words can influence many lives. Mediumship should not be exercised lightly, just as Peter's mission demanded seriousness and commitment to Christian ideals.

Finally, both Peter and the mediums are examples of the work being done by imperfect but dedicated human instruments. Jesus did not choose angels to spread his message, just as superior spirits do not manifest themselves directly, but through ordinary people who, with effort and discipline, can serve as valuable instruments for the spread of knowledge and love.

VOICES IN SOLIDARITY

How is Spiritism practiced?

Iván Figueroa Agrinoni

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Many people, after exposing themselves and studying Spiritist philosophy, are faced with the crossroads of how they should conduct themselves in such a way that their behavior manifests their reformed vision of life. And it is that Spiritism, when it is well understood, awakens in the being who studies it the need to transform himself, to work with his spiritual essence and to build himself intimately in the direction of progress and the conquest of spiritual virtues.

Given this, it is natural that, as they begin to make modifications in their behavior and mold their character to leave behind primitive impulses, human beings seek direction

and guidance to validate their behavior change.

And this is how the true Spiritist is recognized: by the efforts he makes to modify and change his evil inclinations.

A reformed being looks for opportunities that impel him to serve and contribute to the common good. Knowing that he is an immortal spirit, he knows that his existence during physical life is only a moment in an infinite, where he can advance in the ascending path to higher worlds if he contributes to his own and the collective improvement.

These contributions should not be motivated by fear of punishment, since in the spiritual world there is only learning from mistakes, nor by the expectation of obtaining rewards, because in the extra-physical dimension there are no privileges for doing the right thing either. Doing good should not be an act of proselytizing or redemption. What motivates us to do so should

not come from outside ourselves.

There is no need for anyone to judge or approve of our actions. The only witness who can affirm true intentions by examining our conscience is us. Good is done for the sake of good, selflessly and without conditions to be genuine and sincere. Selflessness is the highest expression of virtue.

In question 886 of *The Spirits' Book* we can find the answer to how Spiritism is practiced: *Benevolence towards all, indulgence with the imperfections of others, forgiveness of offenses.* This is how the spirits summarized the concept of charity from the Spiritist perspective and invited us to practice it as such.

"Love and charity are complements to the law of justice; for to love one's neighbor is to do him all the good that is possible for us and that we would like to be done to us. Such is the meaning of Jesus' words: 'Love one another as

brothers and sisters''' - Kardec's commentary.

Practicing charity in our world requires unwavering willpower and a great effort to remain assertive. It requires a high level of awareness and constant vigilance in the face of the stimuli they



provoke in us, as well as control over our instinctive and elemental reactions.

This must be the result of understanding the teachings of the Spiritist doctrine. It is up to us to set an example, even if we are not reciprocated. To be benevolent, forgiving, and merciful is to practice spirituality from a higher frequency, showing that we have understood the message of higher spirituality and that we wish to be willing ambassadors of good.

Here is our workshop and our urgent agenda, which we can seize in our current incarnation.

We do not need to be the protagonists of support and assistance initiatives. There are many organizations to which

we can give our time. Some focus on providing care for the homeless, others fight against food inequality, some accompany the sick in hospitals, others assist in the education of school dropouts and lagging students. There is something to choose from according to our concerns and talents.

To join their efforts is to practice fraternal solidarity. Let us not wait to be called to collaborate. Do it yourself. Dedicate your space to seek, find, and create service opportunities, and offer to participate.

In this way we contribute to the advancement of the progress of our humanity.

Get active and put Spiritism into practice!

HUMAN RIGHTS AND THE SPIRITIST DOCTRINE

Zoraida Díaz, Puerto Rico

We know that Spiritist philosophy is distinguished by its evident support for equity and its teachings on the equal rights of all living beings. Many of us tend to think that the struggle for human rights takes place from the trenches of the government, that it is a political issue. We are all responsible for the course, things are taking and on human rights issues more so. This is also part of the teachings of Spiritist philosophy, to take responsibility for the consequences of our actions and to become aware of the decisions we make and how they impact others.

Human rights are the rights that we have because we exist as human beings; they are not guaranteed by any state. These universal rights are inherent to all of us, regardless of nationality, gender, ethnic or national origin, color, religion, language or any other status. They range from the most fundamental – the right to life – to those that give value to our lives, such as the

rights to food, education, work, health and freedom.

The Universal Declaration of Human Rights, adopted by the United Nations General Assembly in 1948, was the first legal document to establish the universal protection of fundamental human rights and remains the basis of all international human rights law. Its [30 articles](#) provide the principles and blocks of current and future human rights conventions, treaties and other legal instruments.

The Universal Declaration of Human Rights, together with the two covenants — the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights — make up the [International Bill of Human Rights](#).

Three decades later, a sufficient international consensus was reached to establish the obligation for States to protect human rights, with the entry into force of the International Covenants on Human Rights,

which, together with their optional protocols and the UDHR, comprise what has been called the [International Bill of Human Rights](#). To date, nine treaties make up the core body of international human rights instruments: civil and political, economic and social rights, against racism, against discrimination against women, against torture, children's rights, migrant workers, against enforced disappearance, and the rights of persons with disabilities.

The Universal Declaration of Human Rights (UDHR) was written by representatives from all over the world, with the purpose of being a common ideal for all peoples and nations. In its content it establishes the fundamental rights that must be preserved around the world, it is made up of 30 articles, which include rights of a civil, political, social, economic and cultural nature.

If we compare the Universal Declaration of Human Rights and the foundations of the Spiritist Doctrine, we find

many elements in common. Spiritism focuses on a spiritualist perspective, but its scope is sociological in recognizing the need and responsibility of one another on the path to progress.

In the Spirits' Book, the third book is devoted entirely to Moral Laws. These laws help us to understand the expectation and nature of activities and interactions among human beings and their relationship to the development of virtues conducive to fraternity, solidarity, and proper use of free will. Always focusing on the need to see the human being from his spiritual essence, understanding that deep down we are all the same, that the outer clothing, this body, is only a vehicle for learning.

This vision of the human being leads us to recognize that we all have equal rights and that it is up to us to watch over the common good. This became the backbone of

Spiritist philosophy. However, in today's world, human rights are under threat, not because of the will of the rulers who drive their own motivations, but because of our inaction, which allows this to happen. The Spirits' Book has been expressing itself around human rights since the end of the 19th century. It was not until the middle of the 20th century that the Universal Declaration of Human Rights emerged, when comparing some of the articles in the Declaration with what is expressed in the Spirits' Book we notice serious similarities.

The Spiritist philosophy and the Universal Declaration of Human Rights have been an advance for humanity in showing and recognizing human rights. But there is still a long way to go to be fully implemented and we have a responsibility to protect the road we have traveled. Moreover, it is up to us to uphold the rights acquired and fight for

them to be implemented and fulfilled.

There is a myth that activism and struggles take place in the streets, in marches, protests and that they involve violence. Many deprive themselves of being activists because they do not risk these things. The reality can be very different, we can be ambassadors of human rights, moral laws and everything that Spiritist philosophy represents from other fronts. Starting with setting an example with our lives and how we lead them, doing good in our communities, in our countries and even with sister countries in their need.

I urge you to compare the Universal Declaration of Human Rights and the Moral Laws contained in the Spirits' Book and meditate on them.

In love and harmony.

From the regional vice-presidency of northern South America and the Caribbean, Yolanda Clavijo updates us on recent efforts and activities.

Yolanda Clavijo, Venezuela

Spiritism flourishes in Cuba: commitment and hope



Spiritist activity in Cuba is experiencing a moment of great vitality and commitment, driven by the work of outstanding members of the Spiritist community who, despite the limitations, have managed to keep the flame of this liberating philosophy alive. Yolanda Clavijo Blas, CEPA's vice president for the South America and Caribbean region, has shared a report that highlights the impact of the work carried out by Walter Pérez, Ángel Díaz and Blanca Rosa on the island.

A commitment to education and society

In Yolanda's words, the work of these Cuban Spiritists is not only focused on the teaching and dissemination of the Spiritist philosophy, but also on their commitment to Cuban society. The dynamics of their work reflect a deep sense of dedication, even amid deteriorating living conditions on the island. This effort augurs a promising future for Spiritism in Cuba.

Walter Pérez highlights that being part of CEPA has allowed him to work on the historiographical and doctrinal rescue of Spiritism in the country. "The possibility of acting on the need to present an adequate vision of Spiritist philosophy, adapted to Cuban society immersed in hostile materialism, is an invaluable opportunity," he says.

Relevant events and activities
In 2024, Spiritism in Cuba had an active and enriching agenda:

11th Meeting with Spiritist Philosophy: Held at the headquarters of the Faro de Luz Spiritist Society in Holguín, this event allowed us to explore the theme "Allan Kardec for the 21st century" and its transcendence today. In addition, it was announced that the Allan Kardec Spiritist Society will begin to meet at the headquarters of Faro de Luz, strengthening the collaboration between both institutions.

2024 Educational Campaign: "I am an Immortal Spirit": This effort seeks to incorporate the concept of immortality of the spirit into everyday life. The inaugural event coincided with the anniversary of the publication of *The Spirits' Book* and the death of Amalia Domingo Soler, an emblematic figure of Spiritism.

Commemoration of International Spiritism Day: In a meeting full of reflection and learning, the practical usefulness of *The Spirits' Book* in the 21st century and how to apply its

teachings in modern life was addressed.

Cuban Spiritism Network: Created on October 3, 2024, this virtual network promotes fraternal and doctrinal exchange, with the support of cultural institutions such as the National Library of Cuba and the Fernando Ortiz Foundation.

ganizing the XXV CEPA Congress, an event of great relevance for the international Spiritist community. In addition, you are invited to enroll in the introductory Spiritism course offered by CIMA free of charge, which has allowed you to connect with people from different parts of the world interested in this philosophy.

An inspiring example

Spiritism in Cuba is an example of perseverance and commitment. Walter Pérez's words reflect the feelings of many others who have taken this philosophy as a guide to transform lives and societies. Congratulations to the Cuban Spiritists, whose work marks a path of hope and renewal for Spiritism in the world.



The international projection of Spiritism

From Venezuela, Yolanda Clavijo also announces that the CIMA board is already or-

ART & CULTURE

INTERVIEW – Gustavo Molfino: Artist and Medium

by Zoraida Diaz, Puerto Rico



We meet with Gustavo Molfino, a member of the *Sociedad Espiritismo Verdadero* of Rafaela, Argentina, and the regional vice president for South America of CEPA International.

Gustavo, who lives in Rafaela, Argentina, with his wife Carina, is an agronomist and businessman, but recently, he has taken a very serious step into painting.

At the end of November last year, he held his first solo exhibition thanks to the offer of a local gallery owner who supports emerging artists. With the collaboration of his teachers, wife, and expert friends, he organized the space into four rooms, exhibiting 49 works in various techniques and formats: acrylic, watercolor, ink, and

pastel chalk. He managed to sell eight pieces.

ZD: Gustavo, tell us about the experience of the exhibition.

GM: Well, the public was enthusiastic about the opportunity to meet a new yet mature artist emerging in the city. Many friends from different fields and family members attended that night, with more than 45 people present. The reception for the invited guests began with words from my teacher, Irene Berzero, followed by my own, reminiscing about my first steps in painting before my former schoolteachers, who were present. It was undoubtedly a very emotional moment!

ZD: Gustavo, you resumed painting a few years ago. What motivated you to start painting? Was it something that caught your attention before, or was it an interest that developed in maturity?

GM: I was going through changes at work and felt the need to redirect my excess energy. This moment coincided with a search for greater meaning and expanded goals. It emerged during a phase of

deconstruction that I felt was necessary—a return to my inner child.

I thought that art would reconnect me with that child and adolescent who did everything: languages, painting, theatre, sports, etc. And so, it did.

It was a very healing decision that brought me peace, joy, and enjoyment, in addition to meeting wonderful people and shedding quite a few prejudices.

ZD: What inspires your art and the color palette you use?

GM: Everything inspires me, especially nature and its splendor, the colors of the sky, the night and its outlines, infinite landscapes, light in all its forms, and details in everything. Also, great masters, classmates, my teachers, their assignments—everything excites me, and I find meaning in creating. Sometimes, I even dream of a theme or shape that I later develop.

My palette varies and depends on the shapes or backgrounds that first come to my mind and heart. There are days or weeks when blues

or reds dominate, and then everything changes again.

ZD: Interesting. Do you see any connection between your color choices and your mood or the atmosphere around you at the time? Or perhaps with some nostalgia that affects you at those moments?

GM: Not consciously, but I believe my work always changes my mood. Many times, I start painting to change my mood, to cheer myself up through the process, to have fun for a while—and it works. Sometimes, if something has impacted me, it is reflected in my work, whether sad or joyful.

ZD: Abstract vs. realism—what do you identify with more?

GM: I like abstract art, but I also enjoy practicing drawing because it is the foundation of everything. The human body has always been an attraction for me.

Depending on the material—pastel chalk, watercolor, or acrylic—my style and expression flow differently. I enjoy all materials, but they awaken different feelings in me. I also choose them based on my mood.

ZD: Tell me about the courage it takes to dare to paint abstract.

GM: I believe abstract art allows for greater expression, and my strong personality needs that space and freedom. I need contrast and color—an impactful expression. I seek to generate a certain impact on the viewer.

ZD: Have you been able to see if the desired impact is achieved? Or do you simply aim for that effect and leave it to chance? Is the impact really for the viewer or for you, the artist?

GM: I haven't always achieved the expected impact and sometimes works have a greater impact than I anticipated. There is no clear pattern, or at least I haven't found one yet. Each piece is like a dish on a restaurant menu—some take it, some don't; some enjoy it and digest it, while others choke on it. The menu is diverse, and that defines me.

ZD: What do you expect from the viewer?

GM: I expect their reaction, their curiosity, and their interest. Everyone resonates with different things, which allows my work to reach more people since my style varies depending on the material. My search is constant, and I never let them rest. Some weeks, I create up to three works and publish them.

ZD: Is art introspective? What emotions are reflected on the

canvas?

GM: Yes, my art is introspective—every emotion finds its way out. Light and shadows settle on the canvas and harmonize into a necessary expression for me.

ZD: And how do you feel when you finish a piece?

GM: An incredible ecstasy—emotion, happiness, joy, a desire to go out and share it with the world. Gratitude to God and the spiritual world for their help and for sharing in the creation process.

ZD: Technique vs. spontaneity?

GM: I am pure spontaneity—I don't overthink it unless I'm following a teacher's assignment. I still take classes with three teachers, though they say I always do what I want... hahaha!

ZD: How long does it take you to paint a piece? Does it depend on the technique?

GM: A large acrylic painting (60 x 80 cm) takes me about three to four hours, but I can also create a watercolor in 60 to 90 minutes. Sometimes I finish in a day, and other times in two or three consecutive days.

ZD: As a spiritist, do you sometimes feel the presence of someone else?

GM: Spirits are always present—before, during, and after my work. Sometimes, I feel them very close, and other times only for moments, but in the end, we always share a spiritual embrace.

I believe one cannot stop being a medium, but one can manage the connection in time and form. I try to regulate the phenomenon so that it does not influence more than necessary, always maintaining control. The decisions are always mine—I only feel suggestions and accompaniment.

We conclude this interview by quoting the beautiful words of *Léon Denis*:

"The most perfect artistic achievements are but faint echoes and minute perceptions that those men, endowed with superior gifts, capture like a flash when matter, dominated for an instant, allows the soul to glimpse some pale reflections of the divine world."

Culture in Cordoba: Exhibition and Conference on the Dancing Tables.

Diario Córdoba, 15 January 2025

Work from the exhibition 'The dancing tables'. / Fernando Sendra

Spiritism as an emancipatory movement for women, a topic of debate at the C3A

Professor Amelina Correa Ramón delved into the work of Amalia Domingo Soler and her social legacy on Thursday, January 16, within the framework of the exhibition 'The Dancing Tables'



The *Centre for Contemporary Creation of Andalusia (C3A)* hosted the conference *Lay Apostles in the Period Between Centuries: The Case of the Spiritist Writer Amalia Domingo Soler (1835-1909)*, by Amelina Correa Ramón, Professor of Spanish Literature at the University of Granada. The conference is part of the parallel activities of the exhibition

The Dancing Tables by the artist Mercedes Azpilicueta that can be visited in room T3 of the C3A until March 9, 2025.

Taking as a starting point the artistic proposal of Mercedes Azpilicueta at the C3A, Professor Amelina Correa offered a conference in which she delved into the life of Amalia Domingo Soler, the most charismatic disseminator of the Hispanic world of the spiritist movement. In it she explored the influence of the Andalusian writer on the social context of the time, through her writings.

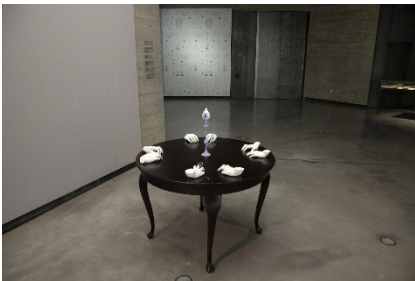
The conference focused on the second half of the nineteenth century and the first decades of the twentieth, a time when spiritism became a phenomenon that allowed the active participation of women in a society usually ruled by men. This movement allowed women to become

protagonists, being able to express their ideas and even achieve fame and popularity. In this context, the Sevillian spiritualist writer based in Barcelona, Amalia Domingo Soler, stood out as a key figure for her fight for women's rights, especially in access to culture and secular education. In addition, his career was marked by his solidarity, empathy and defense of the marginalized.

Amalia Domingo in 'Las mesas danzantes'

The artist Mercedes Azpilicueta in her exhibition *Las mesas danzantes*, has recovered the figure of Amalia Domingo Soler (Seville, 1835 - Barcelona, 1909) taking some of her writings as a starting point, to create a space in which the viewer wanders between two worlds, revealing how spiritualism became an

emancipatory movement for the women of her time.



Mercedes Azpilicueta

The immersive exhibition, curated by Jimena Blázquez Abascal and Verónica Rossi, combines three-dimensional sculptures, textile elements, sound installations and costumes inspired by typical Cordovan clothing, creating an experience that connects the tangible with the spiritual.

As part of the exhibition, there is a selection of books and original documents by Amalia Domingo Soler, which have been loaned for the occasion by Professor Amelina Correa Ramón. This artistic proposal invites the visitor to reflect on how spiritualism became an emancipatory movement for women artists severely limited by the patriarchal norms of their time.

Amelina Correa Ramón is a professor of Spanish Literature at the University of Granada and a member of the Academy of Good Letters of Granada. Her research activity has focused on the recovery of forgotten literary heritage or on the margins of the official canon, with special attention to literature written by women in the period between centuries (XIX-XX). She has numerous publications dedicated to her research on Amalia Domingo Soler.

Mercedes Azpilicueta is an Argentinian visual artist who works and lives in Amsterdam. Her artistic practice integrates historical, cultural, and political references, creating works composed of multiple layers of expression that explore the fragility and resilience of the figures she explores. He was artist-in-residence at the Rijksakademie van Beeldende Kunsten, Amsterdam, in 2015–16, and was awarded the Pernod Ricard Fellowship in 2017. In 2021, Azpilicueta was nominated for the Prix de Rome.

BOOKS

ABOUT THE BOOK - The Search for Inhabited Planets – by Alexandre Cardia Machado and Reinaldo Di Lucia

Alexandre Cardia Machado, Brazil

The issue of the existence of life on other planets has been the subject of study in science since the nineteenth century, in particular.

Given the size of the universe, it's hard to imagine that extraterrestrial life doesn't exist. At the time of the elaboration of *The Spirits' Book*, this question had already been raised, forming part of the reincarnation context.

The book was developed exclusively in digital format – ebook – with the proposal of allowing access for free. A total of 205 pages will take the reader on a journey from the past to the present, with a small projection into the future.

It has been 167 years since the publication of *The Spirits' Book* and other Spiritist works that followed, so it is now possible to carry out a critical analysis on the theme

of the plurality of inhabited worlds.

We intend to carry out this work, despite being Spiritists and having deep down the conviction that life must exist on other planets, considering that so far this has not been proven.

As Spiritists, we should always have reason above faith – Spiritism postulates a faith based on reason; therefore, if a theory does not pass the filter of reason, it must be questioned.

History of the construction of this book

Reinaldo and I have written on this topic for at least three decades, presenting various works, as detailed below:

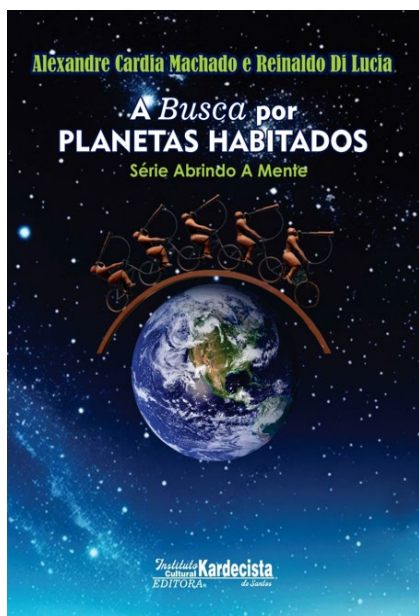
1. In 1997 – Reinaldo Di Lucia wrote a paper and presented it at the V *Brazilian Symposium of Spiritist Thought (SBPE)*

entitled *Cosmology, Exobiology and Spiritism: A Study on Life and the Universe*. In this work, he carries out a study similar to the one we propose in this book but focused on Allan Kardec. Reinaldo offers an in-depth analysis of scientific advances.

2. In 2005, at the IX *SBPE*, I presented a more up-to-date and more critical work regarding the conclusions of various spirits that speak about the influence of extraterrestrial civilizations on the development of the Earth, also addressing the question of the plurality of inhabited worlds. This work, like Reinaldo's, I consider fundamental for the student of the subject.

3. In 2007, I wrote about *Plurality of Inhabited Worlds: An Update in the Face of Advancing Science*, at X SBPE. In this study, I analyze the false mediumistic contributions that influenced Allan Kardec's vision, including one of those mediums, Camille Flammarion. I reiterate the invitation to read it.
4. In 2016, I wrote the paper *An Update on the Concept of Plurality of Inhabited Worlds*, presented at the CEPA Congress in Rosario, Argentina.

The book



The book covers the following points:

Part 1 - What We Know About the Universe

In Part 1 of this book, we will attempt to trace the fundamental lines about the emergence of life and the development of Spirit. We will begin our journey through the Solar System, exploring other stars in whose orbits planets have already been identified.

I invite you to read a book that addresses this subject — *A Brief History of Spirit* — because at some points in this new book we will make a connection with that work.

We will also study the advances in the search for extraterrestrial life.

We will begin with an overview of cosmology and its models, highlighting the following:

Spiritist Thesis: Kardecist Cosmological Model and Possible Spiritist Cosmological Model, considering what we already know about the Universe.

Scientific Approach seeks to analyze the history of these investigations, Modern Cosmology, the Foundations of Cosmology and the formation of planets.

We continue with the analysis of the probability of life beyond Earth and how life arose on our planet.

On the Plurality of Inhabited Worlds, we study the possibility of life in space, the search for evidence of extraterrestrial life, the possible presence of extraterrestrial beings on Earth and the analysis of evidence from ufology.

Current research on extraterrestrial life, contact with extraterrestrial beings through radio frequency, the use of satellites and the CORET radio telescope are addressed, going into detail about the investigations of extraterrestrial life in the Solar System. Extrasolar planetary systems are studied, evaluating the probability that planetary systems similar to ours exist outside the Solar System. Finally, it concludes with the "Real Perspectives for the Future", ending the First Part.

Part 2 - Points that require revision in the Spiritist Theory on the plurality of inhabited worlds

In the Second Part of this book, we analyze the points that we have identified as necessary for revision within the Spiritist Theory on the plurality of inhabited worlds.

This issue was, without a doubt, one of the greatest challenges that Allan Kardec faced when formulating the Spiritist Theory. The logic of his principle and the profusion of communications from Spirits who claimed to come from other planets of the Solar System, together with the articulation of their messages, provided Kardec with the security to include the Plurality of Inhabited Worlds as one of the principles of Spiritism. In the words of Reinaldo Di Lucia, Kardec went so far as to state categorically that *all the planets of the Solar System, and even the Moon, must be inhabited* statements that were recorded in the Spiritist Magazine.

In this section, we critically analyze the following points:

- The Spiritist position on life,
- The plurality of existences,
- The Plurality of Inhabited Worlds

We propose a detailed review of the points that need updating. We analyze the spiritual communications that influenced Allan Kardec to support the idea that *all planets are inhabited*.

Then, we conducted a study of Camille Flammarion's book entitled *The Plurality of Inhabited Worlds*.

Finally, the following is presented:

A current free-thinking proposal of Spiritism and general conclusions.

Considerations:

We know that many Spiritists have difficulty accepting the necessary revisions on this issue. This recalls the anecdote of a wise professor of philosophy contemporary with Galileo Galilei, who, when invited to observe through a telescope, replied: *"I do not want to look, because I will not believe what my eyes see,"* because he considered that this would go against the Scriptures.

Still quoting people from other ways of thinking, I remembered an article I read in 2007 in a Latin American country, during a work trip, about the Dalai Lama. In it, he referred to science and Buddhism with these words, spoken on November 12, 2005, at the annual meeting of the National Society for Neuroscience in the USA: *"... There are branches of Buddhism that seem to share with science the acceptance of truth at*

any cost. If science shows that certain things contradict some Buddhist principle, that principle must be revised," explains the Dalai Lama with the authority of the highest Buddhist leader.

That is, not only spiritualists need to change, but we must also all follow the development of scientific knowledge.

Spiritists believe in the law of progress, so, by definition, we are progressive. We cannot cling to texts from the nineteenth century as if they were absolute truths in scientific matters.

Scientific evidence shows that not all planets are inhabited, nor does the planetary hierarchy that Kardec defended exist. To him, Venus and Mars were less evolved than Earth, while Jupiter was a planet where more advanced spirits lived. Today, we know that life can exist not only in the Solar System, but in the entire universe. However, there is a significant difference between the emergence of life in the form of microorganisms and their evolution to a hominal state. This process may not be as straightforward as previously thought.

Using the same format as the book *A Brief History of the Spirit*, authored by Alexandre

Cardia Machado, already mentioned, we include a chapter entitled Chapter 20 - Additional Explanations. This chapter is intended to provide further clarification. Its reading is complementary to the previous chapters and is aimed at those who wish to broaden their perspective and deepen the subject. All the elements found in this section appear in the text of the book in its first mention in an underlined manner. This practice allows for a more fluid reading of the book and, at the same time, a greater level of deepening for those who wish to do so.

At the end of the book, there is an extensive bibliography that will allow interested readers to seek more information and delve into the subject.

In March 1986, Carl Sagan gave an interview to *Veja* magazine. The first question asked by the reporter was:

Veja – *Is there intelligent life on planet Earth?*
Sagan – "A hypothetical

space traveler examining our planet from a not-too-distant orbit would soon discover that a technological civilization exists on Earth. The lights of the cities, the unmistakable radio and television broadcasts, and the regular pattern of the plantations are clear signs of rational life. However, as you dig deeper into your observations, you'd also notice that something fundamentally wrong is happening on the planet's surface. The dominant organisms on Earth are destroying its main sources of life. The ozone layer, tropical forests and fertile soil are under constant attack. Probably, at that point, the space visitor would revise their initial analysis and conclude that there is no intelligent life on Earth."

Fortunately, humanity managed to reverse the problem of the ozone layer. Who knows if we will also manage to reverse global warming? We have problems on our planet, which gives us even more reason to think about plan B.

Conclusions:

The search for life outside the Earth must be encouraged, as its existence is highly probable. However, the initial definition proposed by Allan Kardec, based on the scientific knowledge of the nineteenth century and on mediumistic contributions that were later shown to be inaccurate, must be revised.

Therefore, we propose the following statement for this important topic:

"Given the size of the Universe, it is likely that life exists outside the Earth, but not on all planets, as has already been observed on several planets and satellites in the solar system." – Alexandre Cardia Machado

Therefore, let us value the opportunity we must inhabit this planet Earth to the fullest.

Bibliographic References

It is recommended to consult them in the e-book. In total, there are 83 references available.

About The Authors

Alexandre Cardia Machado –



Mechanical Engineer, 66 years old. President of the ICKS (*Kardecista Cultural Institute of Santos*). Member of the CEAK (*Allan Kardec Spiritist Center of Santos, SP*). A curious one.

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Reinaldo Di Lucia –



Chemical Engineer, 59 years old. Member of the Allan Kardec Spiritist Center, the Spiritist Research and Documentation Center, the Free Thinking Spiritist Culture and CEPA. Spiritist since 1976. Passionate about life, knowledge and chess. Father of César, Helena and Bianca.

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We invite you to read the book which is freely available at the link below:

<https://cepainternacional.org/site/pt/cepa-downloads/category/27-icks-colecao-abrindo-a-mente?download=333:a-busca-por-planetas-habitados>

ARTICLE SUMMARY "Candidate Genes Related to Spiritual Mediumship: A Whole Exome Sequencing Analysis of Highly Gifted Mediums"

Brazilian Journal of Psychiatry

bjp

Revista Brasileira de Psiquiatria



Brazilian
Psychiatric
Association



The article titled *"Candidate Genes Related to Spiritual Mediumship: A Whole Exome Sequencing Analysis of Highly Gifted Mediums,"* is a scientific study by authors Wagner Farid Gattaz, Marianna de Abreu Costa, Angélica Salatina-Oliveira, Daniel Gaspar Gonçalves, Leda L. Talib, and Alexander Moreira-Almeida. It is accepted for publication in 2025 by the Brazilian Journal of Psychiatry. You can access it at [DOI: 10.47626/1516-4446-2024-3958](https://doi.org/10.47626/1516-4446-2024-3958).

Objective of the Study:

The study investigates the possibility that mediumship experiences have a genetic basis. It examines genetic variants in highly gifted mediums to determine if there are

specific genetic alterations associated with these experiences.

Methodology:

Participants: 54 mediums with more than 10 years of experience and no material benefit from their practices were selected, compared with 53 of their first-degree relatives without mediumistic experiences.

Analysis: Whole exome sequencing was used to identify genetic variants unique to mediums and compare them with those of their close relatives.

Key results:

1. Identified Genetic Variants:

A total of 15,669 unique genetic variants were found in the mediums, potentially affecting 7,269 genes.

Some 33 genes showed alterations in at least a third of the

mediums, while their relatives did not have such changes.

The most affected genes are related to mucosal protection and immune function.

2. Biological pathways involved:

The inflammatory pathway was the most affected (43.9%), with the translocation of ZAP-70 to the immunological synapse standing out.

Alterations were observed in genes involved in the presentation of antigens (major histocompatibility complex) and in the regulation of the immune response

3. Specific Findings:

MUC19 was the most frequent gene (87.04% in mediums), related to the protection of epithelial tissues and with high expression in the pineal gland, an organ historically linked to spiritual experiences.

Other altered genes included MUC3A, MUC4, and major histocompatibility complex (HLA) genes.

No association was found between genetic mutations and specific mediumistic abilities such as clairvoyance or clairaudience.

Interpretation and Conclusions:

The findings suggest a possible genetic basis for mediumistic experiences, associated with variants in genes that affect immune response and sensory perception.

It is hypothesized that these genes may influence information processing differently, allowing for unusual or "spiritual" perceptions.

It is also speculated that the sensory system of mediums could function as a less restrictive "filter", allowing for unconventional perceptual experiences.

The study concludes that these genetic variants are not associated with mental or physical disorders, supporting the notion that spiritual experiences are not necessarily symptoms of pathologies.

Implications:

This is the first exome sequencing study to explore a possible genetic relationship with mediumship. Future research is suggested to validate these findings and further explore the underlying biological mechanisms.

VISIT OF THE PRESIDENT OF CEPA INTERNATIONAL SPIRITIST ASSOCIATION TO SOUTH AMERICA



From April 3 to 11, 2025, our esteemed friends José Arroyo and his wife, Geannette Rodríguez, will visit various Spiritist centers in Uruguay and Argentina.

José Arroyo has served as President of CEPA International since May 2024. In addition, he is the director of the Allan Kardec Spiritist School in Puerto Rico, while Geannette Rodríguez serves as Coordinator of Spiritist Support Services, also at the Allan Kardec Spiritist School.

This will be his first official trip since assuming office in May 2024, during which Arroyo will present various conferences throughout his stay in these countries.

The visit will begin on Thursday, April 3, in Punta del Este, Uruguay, where they

have been invited by the Center for Knowledge and Spiritist Fraternity (formerly Center Emmanuel) and will be welcomed by our colleague Nelly Urruzola. There, at 8:00 PM (9:00 PM Puerto Rico time), a public conference will be held:

- ♦ "Happiness and Transcendence in Spirituality"

On Saturday, April 5, a private workshop for center members will be conducted, titled:

- ♦ "Thanatology and Spiritism"

Next, José and Geannette will travel to Buenos Aires, Argentina, where on Monday, April 7, they will be welcomed at the Constancia Spiritist Association by its president, Nilda Brunetti. This will be a



valuable opportunity to visit one of Argentina's oldest Spiritist institutions, which has over 100 years of history and one of the most comprehensive Spiritist libraries in the country. At this

location, José Arroyo will deliver a public conference:

- ♦ "Overcoming Loneliness Through Spiritual Connection"

Starting on April 8, the visitors will arrive in Rafaela, where they will engage with members of the Society of True Spiritism (SEV). They will be welcomed by Gustavo Molfino, Regional Vice President for South America of CEPA



International. During their stay, they will participate in a guided tour of SEV and hold several meetings with the institution's leaders and CEPA Argentina members.

On Friday, April 11, a public conference will be held:

- ♦ "Spiritual Balance in the Age of Misinformation"

At the conclusion of this journey, on April 12, José and Geannette will return to Puerto Rico, confident that

this will be only the first of strengthening Spiritist
many visits aimed at fraternity in the region.

**XVII JORNADA DE CULTURA
ESPIRITA MONTILLANA**

**En conmemoración al
168 aniversario de la
publicación de El libro
de los Espíritus**

**Organiza: Centro Espirita
Amor y Progreso
Y
Asociación Espirita
Andaluza
Amalia Domingo Soler**

26 Abril 2025



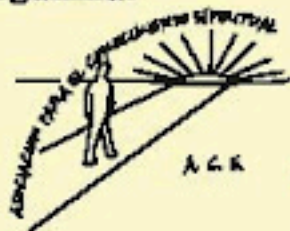
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 - AMOR TORTURADO
 - LA NIÑA INDIGO



Wagner de Assis

Director

Wagner de Assis es director, guionista, productor y escritor brasileño, con una amplia trayectoria, donde se destacan algunas de sus películas por ser de temática espírita y espiritualista.

Zibia Gaspareto, Chico Xavier y otros nombres conocidos son inspiraciones para algunas de sus películas.