

SpiritistNews

Volume 3, Issue 4, July/August 2005



In this issue:

Toward Self Realization.....1
Physical and Spirit. Kinship...2
Win Friends.....2
The Power of Prayer.....3
Mediumistic Paintings.....4
The Message of Jesus.....4
Kids' Place.....4
Suggested Spiritist Books...5
Books & CDs.....5
Activities & Events.....6
Fundraising.....6

Edited by



All rights reserved

SSB

Spiritist Society of Baltimore, Inc.
Baltimore, MD 21202

Tel: 410-382-5328

e-mail: ssb@ssbaltimore.org
<http://www.ssbaltimore.org>

EDITORS:

Daniel Santos
Vanessa Anseloni

TOWARD SELF REALIZATION

It could be argued that much of childhood is spent acquiring a concept of self, or differentiation from others. It is in this period that we learn to gratify our wants and needs and make a transition from dependence to independence, at least in theory. This may be true in the general sense, just as schooling leads to a state of education. But as we search ourselves and look about at others, we see that the process of childhood is often far from perfect, resulting in what The Spirits' Book by Allan Kardec calls "crooked sticks" (*Section on selfishness, questions 916 and thereabouts*).

Indeed, where does our "self" begin and end? Spiritism, and many of the world's religions, differentiates between the little material self (or ego self) and the larger, more connected "higher" self. Indeed, The Spirits' Book devotes an entire section (*see around questions 912-920*) to selfishness, or focused concentration up on the material self and its wants and needs. Spiritism is not alone in enjoining us to purge of selfishness and to extend to charity, or identification with the higher self. Jesus' words are many on this issue (...*Love one another as I have loved you, and Love thy neighbor as thyself are but two of his ideas on the subject*).



As "crooked sticks" we embody faults which imprison us in the ego self and which prevent us from attaining the state of charity in the higher self. Spiritism's focus on selfishness as the root of all evils and as social gangrene makes it clear that, when selfishness is eradicated, so will other evils such as greed, avarice, jealousy, and their kin. The healthy concept of self, according to Spiritism, lies not in "enlightened self interest" but in the recognition that we are not islands apart from each other but are part of one fabric and, as such, have a fraternal bond with one another. But how do we effect the transformation from one state to the other?

Spiritism enjoins to be in the cocoon of "knowing thyself". Of course, knowing oneself may well be a long and complicated process of peeling off the layers of falsity built up over years, indeed lifetimes. Fortunately in this age we have many tools at our disposal beyond simple introspection. We have countless mental health therapies, body work, meditation and much literature to guide us along the

path to eradication of selfishness. But we have another, very important tool at our disposal. We have our behavior. To act as both an aid and as a barometer of progress.

It is perhaps most effective to embark upon two things simultaneously when making the transition from little self to larger self – shedding undesirable traits and beliefs and acquiring desirable ones. The latter may well be done by having a mentor or through service to others, in effect practicing and modeling the desired state. But be warned that this work is not easy and many, many pitfalls lie in your path. The house of cards that you have built by being in the little self must come down, and the process may not be pretty. You may lose friends, as you change toward what Spiritism would call the healthier self concept. But the rewards are plentiful and the results lasting.

Look for guidance from your Guardian Angel. It is no doubt, that you decide to eschew selfishness in all its forms and to embrace the path of charity and oneness with all. Your Guardian Angel is your very own personal counsel, though it may not communicate with you in the manner to which you are accustomed. Look for signs that your angel places in front of you. Surely they will be there!

In the process of individual transformation, we may well bring others to do the same. Paramahansa Yogananda once said "reform yourself and you have reformed thousands". Seek the company of those you admire. The list of "to dos" is immense and too large to be covered in its entirety here.

Rest assured, though, that the search for one's higher self is not an empty one; surely with effort, patience and resignation the search will bear fruit. It cannot be anything but. ■

- Jim Pursley
(SSB member)



PHYSICAL AND SPIRITUAL KINSHIP



Blood ties don't necessarily create bonds between spirits. The body comes from the body. The spirit, however, doesn't come from the spirit, since the spirit existed before the formation of the body. The parents don't create the spirit of the child. They simply supply its material wrapping- although it's their duty to help with the intellectual and moral development of their child in order to further its progress.

Spirits incarnated in the same family, especially as close relations, are, more often than not, congenial. For the most part, their mutual affection in this life has roots in past existences. But such spirits can also be complete strangers to each other. Or they may act coolly toward each other because of some past dislike that is translated, on earth, into mutual antagonism. And here, the antagonism they feel for each other may become, in itself, a form of corrective trial.

Real family ties have nothing to do with blood. Instead they are ties based on empathy and the affinity of ideas developed before, during, and after their incarnations. As a result, two people born of different parents may be more like brothers or sisters than if they were related by blood. These people will attract each other, seek each other out, and feel happy together. On the other hand, two blood brothers or sisters may reject each other, something we often see. This is a moral issue the Spiritist Doctrine can resolve through the principle of reincarnation?

In a way, there are two basic types of families: those whose members have spiritual ties and those whose members share solely physical ties. In the first case, the ties are long-lasting and strengthen with their progress; they also carry over into the spirit world by way of the diverse journeys of the soul. In the second case, the ties are as fragile as the physical body itself; they die with it and, in many instances, wither even while still in the physical realm. This was what Jesus was trying to make His disciples understand when He said, "Here are my mother and my brothers (by spiritual ties). For whoever does the will of my Father in heaven is my brother and sister and mother."

The Gospel - Explained by the Spiritist Doctrine ,chap14, item 8 AKES 2003

Why do the different peoples of the Earth have distinctive characters?

"Spirits constitute different communities that are formed by their similar tendencies and stage of evolution. Each people of Earth



is a great community which is formed by the assembly of like-minded spirits. The tendency of these spirits to congregate, in turn, produces the resemblances that constitute the distinctive character of a people. After all, would good and benevolent spirits want to incarnate among the ruthless? No; the same principle of affinity that attracts spirits to particular families attracts families to particular nations. They go to the region on Earth, to the people where they will feel most in harmony."

The Spirits' Book question 215, AKES 2003

WIN FRIENDS

"I tell you, use worldly wealth to gain friends for yourselves."

- Jesus (Luke, 16:9)



If the individual could succeed in discovering through human experience the profound past, he, would more rapidly, reach the conclusion that all the opportunities that complement him in knowledge and health, come from Divine Kindness and, that most of the material resources that are at his disposition and desires proceed from injustice.

It is not up to us to particularize, but rather to deduce that the concepts of human rights originated from the divine influence because, as far as we are concerned, we are compelled to recognize our slow individual evolution from fierce selfishness toward a universal love, from the iniquity toward true justice.

It will be enough to recall in this sense that almost all the Countries arose, centuries ago, through cruel conquests. With exception, men have been squandering servants at the benefits received.

It is for this reason that Jesus left us the parable of the unfaithful servant, inviting us into a sincere fraternity in order that through it we could find the path of rehabilitation.

The Master encouraged us to gain friends, that is, to expand our circle of friends through which we can feel more intensive protection in a spirit of cooperation and through intervening values.

If our spiritual past is somber and painful, let us try to simplify it, by acquiring true dedications that will assist us through the hash climb of redemption. If we do not, today, have a determined bond with the wealth of injustice, we had it yesterday, and it becomes indispensable that we take advantage of time for our own individual readjustment before the Divine Justice.

- Emmanuel

From the book: Our Daily Bread
by Francisco C Xavier/Emmanuel, item 111, SAB 2005)



THE POWER OF PRAYER

"Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours." - Jesus (Mark, 11: 24)



There are people who argue that prayer is not effective because God knows all our needs and we have no reason to recite them. They add that, since everything in the Universe is linked together by eternal laws, our prayers cannot change God's decrees anyway.

Is this true?

We can say, without doubt, that there are natural and unchangeable laws in the Universe that God does not repeal at the whim of an individual. But this is a long way from believing that every life circumstance is preordained by fate. If that were the case, human beings would be passive instruments, devoid of free will and initiative. Thus, in the face of any challenge, our only course would be to bow our heads and make no effort to overcome the situation. Taken to an extreme, we should not even try to protect ourselves from lightning. But God didn't give us **reason** and **intelligence** to let them go unused, or a will to discourage us from willing things, or physical energy to have us stay still. We are free to act in one way or the other, both for ourselves and toward others, and the consequences of that freedom depend on what we do or fail to do. Because of our free will, there are events that escape fate without disrupting the harmony of the universal laws. Compare it, if you will, to the speeding up or slowing down of a clock pendulum-actions that do not repeal the laws of motion on which the movement mechanism is based. Thus, Providence may attend certain prayers without disturbing the laws that govern the whole of life. Ultimately, the response will manifest the will of God.

To conclude from the precept "whatever you ask for in prayer, believe that you have received it, and it will be yours" that we can receive anything we want just by asking for it, is illogical. It would be equally unfair to blame Providence in cases where a request isn't answered, since God knows better than we do what is in our own best interest. In a way, God is like a good parent who refuses to give something to a child in the realization that it may not be good for her. Generally, like children, we see only the present moment. If our current suffering is necessary to our future happiness, however, God will let us suffer, just as a surgeon will allow a patient to suffer the pain of a curative procedure.



Present of God

What God will give us, if we direct our prayers with confidence, is courage, patience, and fortitude. God will also give us ways of resolving situations ourselves with the help of ideas that spirit guides suggest to us. In the end, the merit is ours. God helps those who help themselves. God does not help people who simply wait for the help of others and do not use their own abilities. In most cases, unfortunately, what we desire are miracles that require no effort on our part.'

How is that?

Let's take an example. A man finds himself lost in the desert. Thirst tortures him terribly. Eventually he faints and falls to the ground. After coming to himself, he asks God for help and waits. No angels, however, come to give him water. Instead, a good spirit inspires him to pick himself up and take one of several paths before him. With the movements of an automaton he gathers all the strength he has left, gets up, starts to walk again, and discovers a stream not far away. The sight of it fills him with new strength. If he is a person of faith he cries, "Thank you, dear God, for the inspiration and for the strength you gave me." If he does not have faith, he will say, "What a good idea I had. A lucky thing to take the right-hand path instead of the left-hand! Chance is a good guide sometimes! I have to congratulate myself for my courage and for not giving up!"



But, you ask, why did not the spirit say to him clearly, "Follow that path and you will find what you need"? Why did not the spirit show itself? Why not guide the man and support him along the way? Certainly this would have convinced him of the intervention of Providence. But by not receiving direct help, the man learns that each of us must help ourselves and make use of our own strength. Also, by leaving the man unaware of the providential help he is receiving, the man's trust in God and observance of God's Will is put to the test. The man is in the same situation as a child who falls down and, because someone is with him, starts to cry and waits to be picked up. If the same child sees that no one is with him, he will make the effort and get up by himself. If the angel who accompanied Tobias had said, "I am sent by God to guide you on your journey and preserve you from danger," Tobias would not have any merit for his actions. He would have entrusted himself to his companion and would not even had to think. This is why the angel only made itself known after the return.

How to Pray

Jesus clearly defined the quality of prayer. When you pray, he said, you should not draw attention to yourself, but pray in secret. Do not make your prayers overlong. It is not the number of words that guarantees you a hearing, but their sincerity. If you have anything against another person, forgive him or her before you pray: Prayer that comes from a heart touched by uncharitable feelings is not pleasing to God. Finally, pray with humility as the tax collector did, not with pride like the Pharisee. Look at the imperfections in your character, not at your good qualities; and if you compare yourself to someone else, look at your own faults first. (The Gospel - Explained by the Spiritist Doctrine, Chap. 27 item 4-8, AKES 2003)



*"Prayer is the **KEY** of the morning and the **BOLT** of the evening." - Gandhi*

Mediumistic Paintings

Last April 16, the medium painter, Maria Gertrudes, visited the Spiritist Society of Baltimore for the first time. Maria Gertrudes conducted an inspirational mediumistic session where 12 paintings (*Monet, Joseph Turner, Velasquez, etc.*) came true in 1-hour. Before her mediumistic session, she gave a beautiful 15-minute introduction. Her words were wise and still vibrate in our hearts. In Gertrudes' visit to Baltimore, she also gave us all a living example of what to do with our mediumship and the true message of what it is to be a spiritist. She never charges for her sessions and the proceeds of the paintings auction go to "Jeronimo Mendonca" Foundation for children in Brazil. In the right side is a painting by Velasquez, named "*Sister of Light*" and painted in 5:10 minutes.

In the following text, you will find Gertrudes' words in regard to a passage from The Gospel Explained by Spiritism (chapter X):



The Message of Jesus



"All Jesus' teachings are focused in the love for others. He also asked that our love should be extended to those who are our enemies. Sometimes we have difficulty in loving a friend, a partner, a spouse, because anything they do against us, we feel angry, hatred, and yet we begin to demand on them. Thus, we ask: "where is our love?" What is this love that 'loves' but doesn't forgive? Love that 'loves' but does not accept. We want to change people, mold them according to our own perceptions. We demand on them. Our love is still very small. We are walking towards the true love, the unconditional love. And when we reach that level of love, we will move our enemies, because we won't have enemies. That is when we learned to love.

Jesus' message is profound. It is the most profound message ever told. But, we find it difficult to follow his teachings. We are like spiritual children for Jesus and the Superior Spirits who help us. They are very patient with us. But we are not patient to one another's growth. That is because we are proud of ourselves... That happens in all places of the world, in all social status, in all cultures and religions.

This is the message of this afternoon that can be used for our meditation."

- Maria Gertrudes

"Christ did not ask much from us, He did not demand that people climb the Mount Everest or make great sacrifices. He just asked that we should love one another."

- Chico Xavier

Kids' Place

Mark and Snoopy

Mark's birthday was yesterday, he got a kitty for his birthday. He named his kitty Snoopy. Mark was very happy with his new gift and excited to be able to go outside and play with his new friend.

"Mom, I am done with my breakfast, can I go outside and play with Snoopy?" Mark asked.

His mom responded, "Yes, go ahead, but be careful and stay close to home."

Mark and Snoopy were outside playing when a squirrel distracted Mark. When Mark turned around he did not see Snoopy. Mark was very sad; he thought he was never going to see his kitty again, so he started to cry.

His mom ran outside and asked him: "Why are you crying? What happened?"

"Snoopy has run away!" Mark replied.

"What I am going to do? I am never going to see him again," said Mark.

"Let's pray and believe that Snoopy is going to come back home and everything is going to be all right. Then we will go search for him," replied his mom.

Mark and his mom searched the neighborhood up and down. "Snoopy, Snoopy" "Snoopy, Snoopy!" called out Mark and his mom.

They searched everywhere but they did not find Snoopy. They went back home and waited for Snoopy.

"Mom, do you really think Snoopy is going to come back?" asked Mark.

"We have to have hope, to believe that everything is going to be all right. Do you know what hope means?" asked his mom.

"Hope means to never give up, to keep going even when things are hard and always believe for the best." Mark said.

"That is correct, let's have hope and believe that Snoopy is going to come back," responded his mom.

An hour later they saw Snoopy as he was entering the yard. "Snoopy, I am so happy you are back," said Mark as he grabbed Snoopy. He looked at his mom and said, "I believe, I have hope, I am always going to hope for the best." Mark always remembers that day when bad things happen to him, because he learned not to give up and believe that things are always going to get better.

The meaning of hope

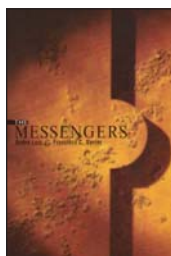
- To never give up
- To always believe that situations are going to get better
- To keep going even when things are hard
- What does hope mean to you.....?

by Carolina Strosnider
(SSB member)

For you to color:



SUGGESTED SPIRITIST BOOKS



The Messengers

by Andre Luiz and F.C. Xavier

Andre Luiz, a former medical doctor, invites you to follow him in his healing work in the Messengers, to shadow him during his rounds. This time the subject is no longer the body, it's a new order of life;

it's the anatomy of the soul.

The Messengers is an unusual story. As introduced in the previous book -*Nosso Lar*, the narrator is a spirit writing from the spirit world where he arrived more than eight years ago. He was able to write these words through the spiritual gifts of Francisco C. Xavier (1910-2002), a Brazilian medium who dedicated 70 years of his life to the work of spiritual education.

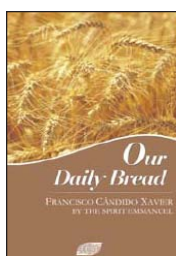
Andre Luiz is not very different from most of us. He believed in God, but was not a religious person. He was devoted to family but thrifty with his feelings outside a circle of friends. He was an average person who, like most of us, had a little inflated sense of self.

Everyone wants to know what happens after we die. Andre was no different. You can learn with him in his quest. You can peer inside his soul as he struggles to let go of old habits, create a new self-concept. He tell us candidly about the hard work of changing his inner feelings to adjust to a new dimension, a new life.

This book is about optimism and freedom. It affirms the power and beauty of life in its transcendental expressions. It releases the human spirit from the shackles of dogma and tradition.

Published by Allan Kardec Educational Society (AKES)

To order this book please contact AKES
P.O. Box 3062
Phoenix, AZ 85046
Phone: 602.996.3123
Fax: 602.996.1937
Email: akesbooks@cox.net
www.allan-kardec.org



Our Daily Bread

by Emmanuel and F.C. Xavier

Emmanuel, in the condition of Spiritual Guide of the medium Francisco Cândido Xavier, was responsible for the coordination of the psychographic work developed by the medium,

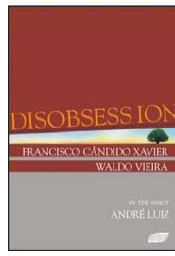
some of which he is the spiritual author. Through his literary production we can follow the evolutive trajectory of this Spirit, his profound knowledge regarding the message of Jesus engraved in the Gospels, his devotion to the task to disseminate the teachings among his incarnate brothers on Earth, the necessity of the study and the living of the teachings of the Christ.

Emmanuel emphasizes the Teacher of the Gospel par excellence, Jesus, in which the vigorous style of his writings coexists with the high manifestation of wisdom and love. In order to cope with all the difficulties and the struggles of life in this world, we must turn ourselves to the good and wise helpers that God sends our way. The spirit Emmanuel is definitely one of them.

Through this simple but wise book, Our Daily Bread, written through the pen of the medium Francisco Cândido Xavier, he humbly offers his help to us through the recipe that we all need in order to move onward with our journey towards righteousness. The wide range of messages that comprise this marvelous opusculum covers a varied extent of situations that we all face in our everyday lives, and Emmanuel's counseling are opportune and clear.

Published by: International Spiritist Council

Translated by: Jussara Korngold & Marie Levinson



Disobsession

by Emmanuel, F.C. Xavier and Waldo Vieira

In 1941, at the year end, the Spirit of Emmanuel informed Francisco Cândido Xavier about the forthcoming prospected project of the launching of books that would result in an illumination for all human beings regarding the

conditions of Spiritual Life. Soon thereafter, the Spirit of André Luiz introduced himself to the medium, informing him about his prior incarnation. He stated that he had been a medical, however, never actually revealing his true identity. The faculty of mediumship, with its various manifestations, has been the dominant factor in proving the reality of the afterlife and the transcendental nature of our universe. Through this faculty, a multitude of phenomena has been witnessed, demonstrating to the astonishment of many that intelligence is not merely a product of brain cells. André Luiz's purpose in writing this book was to recruit new groups of workers of goodness, whose intent is to aid in the readjustment of those no longer in the physical plane and who have become distanced from reality. There is nothing more appropriate and just; because if ignorance needs the dedication of the teachers, and psychopathology awaits the abnegation of the doctors who use the techniques of balanced dialogue in the practice of psychoanalysis, and so it is that the mental alienation of the disincarnates demand the fraternal assistance of friendly hearts, with enough understanding and an abundance of love to aid in the spiritist centers. This volume is an important synthesis in the effort to aid those suffering from obsessive processes, through the work of collaborators of varied talents. It is characterized by its absolute simplicity in the expositions of the subjects indispensable to the constitution and sustenance of Spiritist groups devoted to the liberation and healing task of disobsession.

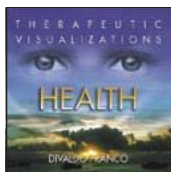
Published by: International Spiritist Council

Translated by: Jussara Korngold & Marie Levinson

To order these books write to: sab-books@sgny.org

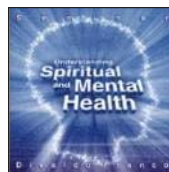
The distribution of these books in the U.S. will be made through the *Spiritist Alliance for Books*. - (Source: SGNY)

BOOKS AND CDs by Divaldo Franco (in collaboration with SSB)



Therapeutic Visualizations - Health - CD is a unique material brought by the spectacular mediumship of Divaldo Franco. His spirit-mentor, Joanna de Angelis, gives us this spiritual tool to find pathways to balance and health. *"Meditation becomes an effective way to discipline the will. It facilitates patience which helps you to conquer every day the lower tendencies that disturb you. Meditation is an imperative necessity that imposes*

itself before any realization. In the meditative state, you calm down your emotions and clarify your discernment, harmonizing your feelings." (Excerpts extracted from the book Moments of Meditation, by Joanna de Angelis, psychographed by Divaldo P. Franco)



spiritual intervention and other effective psychotherapies. It beautifully describes the Spiritist view of the psychological and spiritual disturbances, as much as it gives us a clear idea of its approach to eradicate its causes and effects.



"Self-Discovery, an Inner Search, can certainly be considered a masterpiece on the Spiritist Psychology. Its spirit-author, Joanna de Angelis, through the admirable hands of Divaldo P. Franco, brings the reader what could be considered a doctorate thesis in the topics of human psyche, its disturbances and deepest causes, as well as effective therapeutics for Humanity's greatest problems.

It also summarizes a variety of theories in the field of Psychology and Psychiatry combining them with the Spiritist View of the human being and life. Moreover, Joanna de Angelis undoubtedly develops Allan Kardec's works."

This profound and brilliant seminar, *Understanding Spiritual and Mental Health*, also generated a bilingual book (English and Portuguese, *"Compreendendo a Saúde Espiritual e Mental"*) that will be launched in this event.

If you prefer the book format, this is also a great opportunity.

To obtain this material, please contact us by e-mail at ssb@ssbaltimore.org or call (410) 382-5328

UPCOMING EVENTS

2005 WORKSHOP SERIES

July 30 – Poor or rich: why?
 August 27 – Spirituality at Work
 September 17 – Mediumship in you
 October 29 – Wars and the spirit-world
 November 19 – The family I chose
 December 10 - Christ consciousness

Free Admission !!!

Activities for CHILDREN (above 4 years old) are provided, while parents are at Workshop
 Time:
7:30 PM - 9:00 PM

NEW ACTIVITY

Meditations with Kardec

Every Saturdays 7-8 PM,
 except on the day of our
 monthly workshops

All our activities are
 held at:

SPIRITWORKS Resource Center
 1300 York Rd - Building C, 3th Floor
 Lutherville, MD 21093

A SPECIAL TALK

Death and Spirit Life According to the Spiritist Doctrine by Sonia Doi*

This talk will focus on the meaning of death according to the Spiritist Doctrine compared to death seeing from the material point of view. It will address the issue of why we have this instinctive fear of death. In addition, it will discuss how some scientists from the past have explained death as a transitional process, and how more modern scientists are facing evidence of the existence of a spirit life. In summary, this talk will emphasize what we have learned from the Higher Spirits through Kardec's books about death and the spirit life.

Saturday, August 06, 2005

7:30 PM - 9:00 PM

Location:

SPIRITWORKS Resource Center
 1300 York Rd - Building C, 3th Floor
 LUTHERVILLE, MD 21093

FREE ADMISSION !!!

(no registration is required)



***Sonia Doi. Professional background:** MD, PhD, currently occupying a position of Associate Professor of Medicine at the Uniformed Services University, Bethesda, Maryland. **Spiritism background:** familiar with Spiritism since childhood, began studying Spiritism in a systematic manner in 1990 together with a group that later founded the *Allan Kardec Spiritist Society of Maryland*. Currently occupying the position of Doctrinal Director of the AKSS of Maryland.

For more information,
 please visit our website at <http://www.ssbaltimore.org>
 or contact us at (410) 382-5328 or at ssb@ssbaltimore.org

Sponsored by
THE SPIRITIST SOCIETY OF BALTIMORE, Inc.
*The Spiritist Society of Baltimore, is an Educational
 Non-Profit Organization.*

JOIN OUR ACTIVITIES

SPIRITIST THOUGHT STUDY GROUP

These meetings take place every
Thursday from 8:00PM to
 9:30PM for the study of the
 Spiritist Doctrine. They are open
 to the general public. For more
 information, please contact us.
 Phone: 410 - 837-0991 or 410-
 382-5328
 e-mail: ssb@ssbaltimore.org

FRATERNAL COUNSELING & SPIRITUAL TREATMENT

These services are offered every
Monday from 7:00-7:45PM.
 Please, contact us for more
 information.
 Phone: 410 - 837-0991 or 410-
 382-5328
 e-mail: ssb@ssbaltimore.org

Mediumship Educational Meetings (by invitation only)

These meetings take place every
Monday from 8:00 PM to
 9:30PM for the study and
 practice of mediumship
 according to the Spiritist
 thought.

Activities are free of charge !!!

- FUNDRAISING - (Summer event)

You are invited to the

PICNIC AT THE BEACH PARK

Delicious Barbecue, fun and games.
 Bring your family and friends for a wonderful day!

When: Saturday, August 20th (11AM - 6PM)

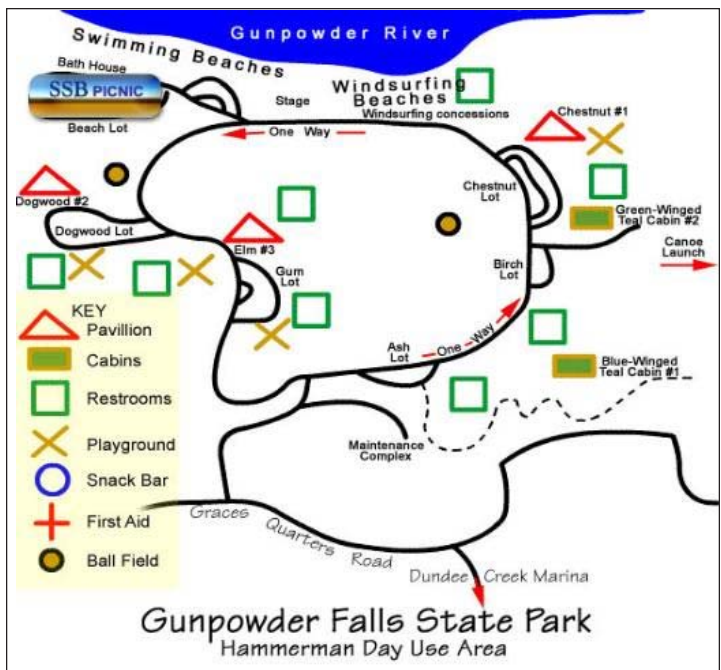
Price: \$15.00 (Purchase ticket in advance)

Where: Gunpowder Falls State Park
 7200 Graces Quarters road,
 Middle River, MD 21220

(Rain Date: August 21st)

Directions:

- Take I-95 N to exit 67-A
- Follow exit 67-A to Route 40 East
- At the first light, turn right onto Ebenezer Road
- Follow Ebenezer Road 4.5 miles to Gundpowder Park
- Park entrance on your left (\$3.00 – park fee)
- Meet us at the Beach Lot (See SSB picnic on map)



For more information: (410) 382-5328 or (443) 540-0442
ssb@ssbaltimore.org This event is Sponsored by
The Spiritist Society of Baltimore, Inc.