

THANK YOU, KARDEC!

Brother X

Kardec, as you receive the honors of the world, we ask your permission to join our simple loving homage to the songs of recognition which exalt your monumental work in the realms of spiritual liberation.

We, herein, do not address the Professor Emeritus you were, but the disciple of Jesus who enabled the foundation of Christian Spiritism¹, whose structure defies the passage of time.

Let others speak of the titles of culture that adorned your personality; of the prestige you enjoyed in the intellectual spheres; of the light of your presence in social circles; of the glory of your illustrious name, for all references to your personal dignity will never fully describe the exact value of your human worth.

We will speak to the faithful friend of Christ and Humanity, in gratitude for the courage and altruism with which you have ignored yourself to deliver to the world the message of the Higher Spirituality. And recalling the atmosphere of concerns and difficulties, where, in order to rekindle the light of the Gospel, you overcame insult and sarcasm, persecution and slander, we wish to express to you the affection and gratitude of all those in whom you strengthened the faith in immortality and in the wisdom of life.

May The Lord exalt you for all those you have delivered from darkness, and bless you for those who, facing their fate, have been renewed by the strength of your word and your example!

Before you, lined up, grateful and reverent – those you have snatched out of madness and suicide with the beacon of hope; those you have pulled out of the

¹ **Translator Note:** There is only one Spiritism which is practiced with simplicity, within the Christian principle that God should be worshipped in spirit and in truth. Spiritism is Christian without being Sectarian. Spiritists consider Jesus to be a guide and role model, and strive to follow His teachings as a basis for an ethical way of life. In this sense, Spiritists call themselves Christians. However, the expression “Christian Spiritism” is sometimes used to help educate those who, ignorant of Spiritism, mistake it for a myriad of philosophies and spiritual beliefs that exist in the world and which have nothing or little to do with Christianity.

maze of obsession through redeeming clarification; the unfortunate parents who found themselves tormented by insensitive and delinquent children, and the distraught children who found themselves in the depths of frustration and abandonment by the irresponsibility of unstable parents, and who were readjusted by your teachings around reincarnation; those who were reborn in painful conflicts of the soul and, thus, recognized themselves overwhelmed with anguish in the trial of thickets, and who you have delivered from madness, pointing them to the successive lives; those devastated in mourning, touching the slate in search of loved ones that death stole from their anxious arms, and to whom you have opened the horizons of survival, instilling in them renewal and peace, in contemplation of the future; those you have raised from the marshy ground of tedium and despondency, giving them again the desire to work and the joy of living; those who have learned from you the forgiveness of offenses and blessed in prayer those same companions of humanity who stabbed their spirits with strikes of insult and ingratitude; those who have heard your fraternal word and humbly accepted injury and pain as instruments of redemption; and those discarnate who were misunderstood or accused without a crime, embracing the consoling pages which they have wet with their own tears.

All of us, who you have lifted from the dust of worthlessness or the gall of disappointment to the blessings of life, are also standing before you! And recognizing ourselves in the condition of the least of your admirers and as the last of your humblest friends, deeply moved in your celebration, we ask you permission to say:

Thank you, Kardec!

Thank you very much!

XAVIER, Francisco C. "Kardec, Obrigado". *Histórias e Anotações*. By the spirit Humberto de Campos. Catanduva: Boa Nova, 1989. 78. PDF.