



Government-Registered Objectives  
- of -  
The National Spiritist Church of Alberta

- a) To advance the Religion of Spiritism utilizing the Philosophy recorded by the Holy Messenger, St. Allan Kardec and the Ceremonies and Practices of Traditional Spiritism and Spiritualism, including Native Spirituality as taught by the Aboriginal Holy Men and Prophets Deganawida and Black Elk and in accordance with the Petroglyph Teachings shown on the Prophecy Rock of the Hopi People.
- b) To utilize the Sacred Medicine Wheel as the official Logo for The National Spiritist Church of Alberta. The Sacred Medicine Wheel as taught by the Holy Aboriginal Elder Black Elk, is a circle with a cross inside the circle to represent the Four Sacred Directions with Red for the East (representing the Aboriginal People and the Red Road of Traditional Native Spirituality), Yellow for the South (representing the Asiatic People), Black for the West (representing the African People) and White for the North (representing the European People). The Medicine Wheel shall have the name The National Spiritist Church of Alberta in a red semi-circle outside the top of the Medicine Wheel and there shall be Four White Eagle Feathers (with black tips) hanging downward from the bottom of the Medicine Wheel.

- 1) The additional Traditional Symbolism of the Medicine Wheel is that the Four Sacred Directions shall be represented by the Four Sacred Herbs: Tobacco for the East (representing Offering to the Creator and the Male Direction), Cedar for the South (representing Healing), Sage for the West (representing Protection from Evil and the Female Direction) and Sweet Grass for the North (representing Blessings from the Creator) and the Four Sacred Animals: the Eagle for the East (and Birth), the Wolf for the South (and Adolescence), the Black Bear for the West (and Adulthood) and the White Buffalo for the North (and Old Age – the Elders).
- b) To recognize Jesus Christ as the Highest Spirit to ever incarnate in the world at any time in history by practicing his Moral and Pristine Teachings as recorded in the Four New Testament Gospels of the Holy Bible, namely the Gospels of St. Matthew, St. Mark, St. Luke and St. John.
- c) To recognize the Prophecies of the Aboriginal Holy Men and Prophets Deganawida – The Great Peacemaker (born a Huron in Ontario, Canada in the 1550's and known as Skennenrahawi in the Mohawk language meaning “Two River Currents Flowing Together” – the Holy Founder of the Six Nations (Iroquois) Confederacy) and Black Elk (1863 – 1950, known in the Oglala Lakota Sioux language as Heháka Sápa) as well as the Teachings inscribed on the Prophecy Rock of the Hopi People located near Oraibi, Arizona, United States of America and to incorporate these Teachings and the Instructions for Ceremonial Practices into the general practices and ceremonies of The National Spiritist Church of Alberta.
- d) To advance the Belief that the interpretation of the name “Two River Currents Flowing Together” is that the Native Spirituality of the Aboriginal Peoples and the Christian Spirituality of the European Peoples is destined to work in brotherly cooperation to bring about many Miracles in the world at a time that has been chosen by the Creator G-d in accordance with the Sacred Prophecies of the Aboriginal Holy Men and the Interpretation of the Petroglyphs carved on the Prophecy Rock of the Hopi People, located near Oraibi, Arizona, United States of America.

e) To define Kardecist Spiritism as that system of religious philosophy originated by Dr. Hippolyte Léon Denizard Rivail of France (October 3, 1804 – March 31, 1869) writing under the nom-de-plume of Allan Kardec and expressed in the Five Great Literary Works of Spiritism, also known as the Spiritist Codification namely,

1) The Book of Spirits (first published in French as *Le Livre des Esprits* in 1857).

2) The Book of Mediums (first published in French as *Le Livre des Médiums* in 1861).

3) The Gospel According to Spiritism (first published in French as *L'Évangile Selon le Spiritisme* in 1864).

4) Heaven and Hell (first published in French as *Le Ciel et l'Enfer* in 1865).

5) Genesis, Miracles and Premonition According to Spiritism (first published in French as *La Genèse, les Miracles et les Preditons Selon le Spiritisme* in 1868 and commonly known in English as “Genesis”).

The foregoing shall be studied and recognized with the proviso that The National Spiritist Church of Alberta will (*in a departure from the stricter form of Kardecism*) maintain a Church Hierarchy with government-licensed (ordained or appointed) Clergy that shall be designated as follows:

- Grand Patriarch (Founder or Designated Successor to Founder). Head of the entire Church Body who may, as the need arises, designate a worthy clergy as an Apostolic Nuncio to represent the Sancta Sedes in countries other than Canada.
- Metropolitan Archbishop (National Church Leader) who may, as the need arises, designate a worthy clergy Metropolitan Legate to represent the Metropolitan Archbishopric within the relevant country.
- Archbishop (Provincial or State Church Leader).
- Bishop (Diocesan Leader) who may from time to time appoint a worthy clergy to the position of Archdeacon to represent the Bishopric within the congregations of the Diocese.
- Clergy [or Pastor] Local Church Leader.
- Deacon (Assistant to the Clergy).

- f) To define Spiritualism as that system of religious philosophy originated by The Rev. William Stainton Moses of England (1839 – 1892) and as expressed in the Four Great Literary Works of Spiritualism, namely,
- 1) Spirit Identity (first published in 1879).
  - 2) Higher Aspects of Spiritualism (first published in 1880).
  - 3) Psychography (first published in 1882).
  - 4) Spirit Teachings (first published in 1883).
- h) To recognize the Seven Principles of Spiritualism, namely:
- 1) Fatherhood (and Motherhood) of (One) G-d.
  - 2) Brotherhood (and Sisterhood) of Man.
  - 3) Communion of Spirits and Ministry of Angels.
  - 4) Continuum of the Human Soul.
  - 5) Personal Responsibility.
  - 6) Compensation and Retribution Hereafter for all Good and Evil Deeds Done While on Earth.
  - 7) Eternal Progress Open to Every Human Soul (*that may be interpreted by the individual member either in accord with the Teaching of Kardec Spiritism (Belief in Reincarnation) or Spiritualism (Either Reincarnation or Progress in the Spiritual Worlds)*).
- i) To make provision for diocesan membership (as registered Branch Societies under the provisions of Section 27 of The Societies Act of Alberta) in The National Spiritist Church of Alberta of religious and spiritual congregations who follow the Seven Principles of Spiritualism and generally are in agreement with the Religious Philosophy of Kardecist Spiritism but who do not necessarily espouse the basic Kardecist Tenet of Reincarnation in their doctrines but who do espouse the more general belief in “Eternal Progress Open to Every Human Soul” traditionally stated in Principle 7 of The Seven Principles of Spiritualism.

j) To recognize that there exist practices of Spiritism that predate the Spiritist Codification composed by Allan Kardec that include (but is not limited to) the traditional practices of Aboriginal (Native Indian) Spirituality, Taoism (China), Shinto (Japan), Cao Dai (Vietnam), West African Spirituality (Ghana), Celtic Spirituality (the Seven Celtic Nations), Sufiism (Islam), Hinduism (India) and the teachings of the Holy Kabbalah (Israel) and to welcome adherents of these practices into fellowship with The National Spiritist Church of Alberta as Dioceses (registered as Branch Societies under the provisions of Section 27 of The Societies Act of Alberta).

k) To give official recognition to the status of Unión Espiritista Cristiana de Filipinas, Inc. as an International General Conference and Spiritist Fraternal Organization and Meeting Point for Spiritists from around the world.

l) To provide for the recreation of the members and to promote and afford opportunity for friendly and social activities.

m) To acquire lands, by purchase or otherwise, erect or otherwise provide a building or buildings for Worship, Social and Community Purposes.

n) To provide a meeting place for formal Spiritist Worship Services including the various aspects and traditions of Spiritism and Spiritualism and including the study and practice of the unique and traditional Ceremonies of Native Spirituality as outlined in the Traditional Teachings of the Oglala Lakota Aboriginal Holy Man, Black Elk.

o) To carry on a literary and debating club for the discussion of topics of general interest, and to encourage the practice of public speaking among its members.

p) To procure the delivery of lectures on Spiritism, Spiritualism and other subjects, and to give and arrange musical and dramatic entertainments.

q) To establish and maintain a library and reading room.

r) To provide all necessary equipment and furniture for carrying on its various objects.

s) To provide a Worship Centre and suitable Meeting Place for the various activities of the community including regular celebration of the non-alcoholic Red Wine and unleavened Bread of the Holy Eucharist for those members desiring to partake of same.

t) To recognize The Book of Common Prayer and Administration of The Sacraments and Other Rites and Ceremonies of The Church According to the use of The Anglican Church of Canada (1959) as the standard reference work to define the legal rites of The National Spiritist Church of Alberta especially as regards the Seven Sacred Rites of Holy Eucharist, Holy Communion, Anointing the Sick, Marriage, Baptism, Burial and Ordination of Clergy.

u) To establish, operate and maintain a College for the teaching of Spiritist Theology and Practice where students may graduate as qualified to assume the duties of Spiritist clergy and apply to The National Spiritist Church of Alberta for government-issued clergy licenses.

1) The College will be named Kardec Theological College, registered as a Branch Society of The National Spiritist Church of Alberta under the provisions of The National Spiritist Church of Alberta.

2) The College shall have authority to award Honourary Doctorates in Divinity to clergy ordained or appointed to the Office of Bishop and to worthy citizens who have distinguished themselves in their contributions to non-profit and humanitarian causes.

v) To establish, operate and maintain Traditional Herbal Medicine Colleges and Clinics under a Foundation (to be named: Native Spirituality Foundation Ltd.) specially incorporated for that purpose under The Companies Act of Alberta wherein The National Spiritist Church of Alberta shall continually hold majority voting shareholder status.

(1) The clinics and traditional treatments of patients shall operate under the guidelines of the February 28, 1985 letter from The Hon. Dave Russell, Deputy-Premier of the Government of Alberta and Minister for Hospitals and Medical Care (with representation from Alberta College of Physicians and Surgeons and Alberta Pharmacists Association) addressed to Alberta College of Remedial Herbalists Association (Government File Number L010 HE x ref L004 ME).

w) To ensure that all Clergy, Traditional Teachers, Healers and Pastoral Counselors abide by the strict teaching of Kardecist Spiritism that “what has been freely received must be freely given.” No set fees must ever be charged for such services with the proviso that voluntary Honouraria may be accepted. The National Spiritist Church of Alberta must never sell either Spirituality or Traditional Medicine, since these are gifts from the Creator G-d and may not be bought or sold under any circumstances.

x) To establish and maintain a registry of Native Spirituality Elders and Traditional Aboriginal Medicine Elders. The registry shall be named: Alberta Council of Native Spirituality Elders and shall be registered as a Branch Society of The National Spiritist Church of Alberta under the provisions of Section 27 of The Societies Act of Alberta and shall be open to the membership of worthy licensed clergy who meet certain standards of training and practice, including (but not limited to):

1) Proof of thorough training in the Ceremonies and Practices of Native Spirituality by a Treaty Status Native Elder certified by Statutory Declaration by either the Elder or, if the Elder be deceased, the Elected Chief of the First Nation where the applicant has Treaty Status recognition.

2) In the case of Aboriginal Métis Elders, a Statutory Declaration from a community-recognized Métis Elder or Métis community president will be sufficient.

3) In the case of a non-Aboriginal person who has been thoroughly trained and tested in the Teachings and Practices of Native Spirituality, a Statutory Declaration signed by the Treaty Status Native Elder who taught the student shall be sufficient.

y) To absolutely refrain from discrimination in any form against any adherent of The National Spiritist Church of Alberta on the basis of race, colour, culture, language, sex, sexual orientation or ceremonial traditions.

z) To sell, manage, lease, mortgage, dispose of, or otherwise deal with the property of the society