

Hope Hospital:



*Work of Love by
Furipides Barsanulfo*

Rubens Santini - January/2024

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The vision that Euripides Barsanulfo had with Jesus

The book "A Vida Escreve", dictated by the Spirit Hilário Silva to the medium Chico Xavier, tells of a spiritual unfolding that Euripides Barsanulfo had when he was still incarnate and was with Jesus. In a green meadow, Barsanulfo found the Master crying. He asked why he was crying, if it was for the unbelievers of the world. And Jesus answered him: "No, my son, I don't weep for the unbelievers to whom we owe love. I weep for all those who know the Gospel but do not practice it."

After waking up that day, without telling anyone about this encounter with the Master of Nazareth, Euripides gave himself to the needy and the sick, serving them until death.

There was a very significant event in Euripides' life, a few days before his death. We find this account in the book "Lírios de Esperança", written by the Spirit of Ermance Dufaux and psychographed by the medium Wanderley Soares de Oliveira:

"A female figure appears in the midst of the glow of renewing energies. Dressed in the typical garb of the early Christian era, a Jewish woman with sparkling eyes presents herself with tenderness and serenity:

- Euripides, servant of Christ, do you know who I am?

Surprisingly refreshed, he replies:

- It's you, Blessed Mother! So youthful and beautiful?

- I come in the name of my beloved Son. (...) Euripides, master of the Sacrament and servant of love, Jesus summons you to new paths. A class of hardened apprentices begs for education and light. (...) A work that you have already begun in the erratic awaits you! A storehouse of hope and promise awaits you. (...) In the abysses are the Lilies of God, those who love Christ's message but have not been able to honor it. Countless rebellious souls who love Christ. A nation of exiles whom time has not converted. They are lilies of hope in a swamp of selfishness. Look after the lilies, my son. Jesus is calling you to build them a welcoming shelter and offer them rest and upliftment. (...) These will be your new children. (...) You will give educational comfort to the Christians of all times, who have been struck by the charm of negligence and the tyranny of illusion."

Maria still visited the medium in Sacramento a few times. One night, Dr. Bezerra de Menezes wrapped him in a fraternal and emotional embrace to send him to the Spiritual Plane, ending his commitment on the earthly plane, where from there Barsanulfo would continue a work requested by Jesus: the creation of the Hope Hospital.



The location of Hope Hospital

The location of Hope Hospital in relation to the geography of the Earth: it is in the spiritual, astral city of Uberada-MG.

The origins of the "House of Euripides" have a strong link with the history of the Uberabense Spiritist Sanatorium founded by the family of Mrs. Maria Modesto Cravo.

When Euripides Barsanulfo reincarnated on our planet in 1880, he had started a project for this house of spiritual support, which already included Mrs. Modesta, Agostinho de Hipona, Bezerra de Menezes and several other spirits.

In 1899, Mrs. Modesta returned to her physical body. In her youth, she met the Apostle of Sacramento, who cured her of the action of suffering spirits. After treatment with passes, fluid therapy, reading the Gospel and prayers, Euripides began Mrs. Modesta's mediumistic development.

Mrs. Modesta resumed her commitment to Euripides to build an earthly link with the work that had already begun in the spirit world, and which was temporarily under the tutelage of Dr. Bezerra de Menezes. The Uberabense Spiritist Sanatorium was inaugurated on December 31, 1933, and Dr. Inácio Ferreira was its co-founder and psychiatrist. Meanwhile, on the spiritual plane, Euripides was beginning to build the Hope Hospital. The link between these two centers of love and redemption grew closer every day, to the point where it became the first advanced link between Hope Hospital and Earth.

Since the founding of the Sanatorium, Maria Modesto Cravo had been working as a medium in the indoctrination of suffering spirits and giving manifestation to the Spiritual Mentors, who transmitted instructions, advice and guidelines for the treatment of the patients of this Institution. In this work, he received the help of the dedicated doctor Dr. Inácio Ferreira, another companion in missionary activities in Uberaba, who played the role of clarifying the suffering spirits.



Purpose of the House of Barsanulfo

Barsanulfo's aim was to create a spiritual shelter for hearts attached to the Christian message and who had not done well in their reincarnations.

This House was built in the spiritual astral of Uberada-MG in the 1930s and 1940s and had the approval of Augustine of Hippo and John the Evangelist, among other members of the Higher Spirituality.

In addition to Euripedes Barsanulfo, there are several Spirits who participate in the daily activities of this sanctuary of love: Dr. Bezerra de Menezes, Dr. Inácio Ferreira, Prof. Cícero Pereira, Dr. Odilon Fernandes, Dona Maria Modesto Cravo, Ermance Dufaux, among other Spiritual Brothers.

Hope Hospital was founded in spirituality to house Catholics, Evangelicals, Spiritists, Umbandists and all those who have adopted the Christian message without, however, being able to apply these teachings in their daily lives.

Among the failed spirits who received support from this House, we can highlight souls who, despite dedicating their entire lives to the Spiritist Doctrine or another Christian religion, did not apply this knowledge to their personal lives, did not reform themselves, did not participate in their family life by helping their domestic partners and their children. They were absent in the domestic sphere. They had theory and doctrine in their brains, but a totally empty heart and practice in the personal sphere. Within the Spiritist Center they were excellent collaborators, but in their day-to-day lives they had problems in the professional environment and within their homes, harboring hurts and resentments, unable to forgive those close to them. Their lives were totally focused on the Doctrine, forgetting about their personal lives.

We need to remember that it's not what we think is right that can have the same value on the spiritual plane. How can we help others if we haven't yet learned to help ourselves?

Other cases of spirits helped in this House of Love are mediums who didn't value their gifts and were irresponsible in their practice. Others didn't take advantage of their gift of the word to bring peace and harmony, and used their oratory to attack those who didn't agree with the Doctrine. There are several cases of leaders who engaged in political fights within the Spiritist Center in search of more important positions and tasks, with disagreements in the most diverse day-to-day practices, causing enmity and resentment.

In the book *"Tormentos da obsessão" (Torments of Obsession)*, which provides a lot of information about the activities of the "Casa de Eurípedes" (House of Euripides), Manoel Philomeno de Miranda, with the psychography of Divaldo Franco, tells us the following:

"Euripedes arranged for the summoning of admirable disincarnate psychiatrists and psychologists, who had taken care of the challenging obsessive and self-obsessive pathologies on Earth, so that, having prepared the Team, the proper care was taken to build the Sanctuary, located in this area far from the movement of the spiritual community, so that the blessings of Nature would also contribute with elements proper to calm their torpid hallucinations and give them renewal and peace. Following a careful plan, various blocks were erected to cater for specific pathologies, such as serious delusions, long-term possessions,

self-punitive consciences, despair due to intimate conflicts, morbid fixations, mental hebetation, autism due to late regrets, dark schizophrenias, compulsive obsessions, ..."

On the earthly plane, many of us are under the great illusion that it is enough to have religious knowledge and practices, but we forget to renew our inner attitudes.

Spiritism alone does not guarantee us spiritual elevation, nor does it guarantee us support when we return to the spiritual plane!



While our body sleeps, our spirit is awake

There are various activities that our Spirit can carry out while our body is asleep. We can have contact with our Spiritual Mentors and see our relatives who have already disincarnated, if the conditions are right for this meeting.

At Hope Hospital, some activities are available for spirits who unfold during physical sleep. There are activities in the wards to cleanse and sanitize toxic energies, to help transport patients, to donate energies and there are lectures/courses that can be taken. For these activities, people are interviewed to see if they have the necessary prerequisites. It's not enough just to have good will to serve.

In her book "1/3 da vida", with psychography by Wanderley Oliveira, the spiritual writer Ermance Dufaux tells us the following story about an interview to recruit workers for Hope Hospital:

"One evening we followed some of these events. In the recruitment room, young Cenira, a direct assistant in Doctor Fernando's commitments, was assigned by him to evaluate ectoplasm donors for services that were under her responsibility in the underground revitalization chambers. The young Cenira, who was also a doctor and had a lot of experience working in the chambers, was talking to Ernesto in a room that resembled a fraternal care center:

"One evening we followed some of these events. In the recruitment room, young Cenira, a direct assistant in Doctor Fernando's work, was assigned by him to evaluate ectoplasm donors for the services he was responsible for in the underground revitalization chambers. The young Cenira, also a doctor with extensive experience working in the chambers, was talking to Ernesto in a room that resembled a fraternal care center:

- Good evening, my brother. My name is Cenira and I'm going to interview you for the service of cooperation in the donation of energies.

- Good evening, Cenira. I have good doctrinal experience with this activity (...)

- Do you feel prepared for a task of this size?

- I think so. I've been a Spiritist speaker in Bahia for over twenty years. I have three meetings a week at the Spiritist center (...).

- And what is your experience with the donation of energies?

- I'm a passista at one of these meetings and I've been doing it for five years.

- Very good! In your experience with pass work, have you ever felt a lack of energy due to the needs of the person to whom you were applying the pass?

- Yes, several times,

- And on some of these occasions did you feel unwell?

- In two or three of these experiences I felt very ill. It felt like life was going to end. I was mentally stunned for about three days (...).

- And what conclusion did you come to about what happened?

- I was told by friends at the spiritualist center that there was an obsessor of this person who wanted to harm me for the help I had given them.

(...)

- You're a smoker, aren't you?

- Yes, I am. Unfortunately, I haven't managed to overcome it yet. But on the day of the pass, I avoid it and I don't smoke a single cigarette.

- Your mentor recorded here that on those three occasions you decided to give up and smoked all day.

- That's true. But it was only those three times that this happened.

- And coincidentally, they were the three times you felt ill?

- Yes.

- Do you think it's fair to attribute the discomfort you felt to energy donation and obsession? - (...) Every collaboration made in the name of love is very welcome. However, the patients who are going to receive an energy donation must not be affected by an energy that aggravates the toxic condition they are already in. (...) So how can we accept your collaboration in the services? What night can we count on you not smoking for at least 24 hours?"

As we can see from what was reported in the interview above, having good will is not enough. We need to be prepared for the activity. Without a little discipline, sacrifice in our habits/addictions and efforts to reduce our defects, we will not be able to advance in our learning.

And to complete this line of reasoning, Ermance Dufaux warns us:

"Work outside the physical body at night has prerequisites, and to imagine that good will and a desire to be useful are enough is to feed naivety. There is a very limited notion of love that feeds the human mind with illusions. In general, the A significant majority of emancipated souls usually give work and, when they don't give work, they are already helping a lot and building the hope of becoming an effective collaborator in the future."



The origin of our problems is not always an obsession

Spiritism has always walked, and still walks, alongside Science.

Chico Xavier always received guidance from Spiritual Mentors, to resolve his physical problems, seeking earthly medicine.

God gave intelligence to Man to create conditions to improve our lives on this earthly plane. We have made great advances in the medical field and in psychology/psychiatry.

To illustrate what we are trying to inform, let's imagine a person who is going through contradictory feelings, with alternating excess of joy and sadness, agitation or apathy, and consequently appears depressed. It could possibly be a case of bipolar disorder, but a medical/psychotherapeutic evaluation is necessary. A person without information could classify it as an obsession. For this reported case, treatment involves a combination of medication and psychotherapy. We can also complement this treatment, without abandoning earthly medicine, with fluid therapy.

Let us be very careful before stating that the problems we are experiencing are of spiritual origin, that is, of an obsession.

Let's give another example. Many spiritist workers dedicate themselves with great love and care to the Spiritist Doctrine. We need to be very careful not to forget our responsibilities within our family and our profession. If we are absent from activities within our home, with our husband/wife and children, due to excessive activities within the Spiritist Center, problems will certainly appear in our personal lives. Hence we can say that these problems are the obsessors that are tormenting our family members and creating difficulties for us.

Another example, if we lead a sedentary lifestyle, eating poorly, without physical activity, sleeping little, smoking,... we will certainly have serious problems with our physical health. And we always claim that the obsessing Spirit is to blame!

Charity begins within our home. It is there that Spirituality brought together kindred Spirits to fulfill what was agreed for this reincarnation. And most of the time, Spirits who were our enemies in existences in the past, and are within the same home so that we love and respect them.

Many claim that they are missionaries within the Spiritist Doctrine, but our greatest mission is towards the people that Spirituality has brought together within our home.

It is possible to carry out our activities within the Spiritist Center, with those of our profession and, mainly, with our family members in full harmony and balance.



Much will be asked of him who has received much

Manoel Philomeno de Miranda in his book "*Tormentos da obsessão*" (*Torments of Obsession*), psychographed by Divaldo Franco, gives us a valuable warning about the purpose of the teachings of the Spiritist Doctrine:

"The function of the Spiritist Doctrine is to prepare human beings to understand their immortality, never to help them conquer earthly things and positions that make them stand out in the social group, but do not dignify or morally enhance them. Many people who are sympathetic to Spiritist thought still have the false idea that, by adhering to the Kardec postulates, they will reap personal and social benefits, and that their lives will be changed for more pleasure and a greater amount of comfort. Others, likewise, maintain a false mythological idea about Spiritism and the Noble Entities who should be at their service, solving the problems they generate, assisting them in their questions and needs in the evolutionary process."

The teachings we draw from Spiritism are so that we can become better people, more flexible and tolerant in our relationships. If we change within ourselves, the world around us will become more harmonious.

Manoel Philomeno de Miranda complements this line of reasoning:

"How serious is the behavior of wanting to change the world without worrying about making fundamental internal changes so that the world can become better. It's always easier to demand of others, to impose on others, to keep an eye on the actions of others, than to turn in on yourself, being demanding of yourself and tolerant of the shortcomings you notice in other people".

Spiritism brings us valuable information about spirituality, there are records of what happens in our passage from the earthly world to the other side of life, but if we do not change our habits and addictions, there is no point having the grandeur of this information, we will give a lot work to our Benefactors and we will have difficulties in adapting to the Greater Plan. It is not enough to just have knowledge, it is necessary to have wisdom in dealing with this information that we are acquiring from the Doctrine, and putting it into practice.

Manoel Philomeno comes to our aid to guide us:

"There are not a few people who, ignoring the Spiritist Doctrine and respecting it, believe that the fact that someone embraces the lessons that flow from the luminous pages of the Codification and the Works that are subsidiaries to it, immediately makes them renewed and unbeatable. This should undoubtedly occur, however, due to negative ancestral legacies and multiple links with addiction, the residues of which remain for a long period of time permeating the perispirit, the candidate for self-edification does not always achieve the objective he proposes. For this to happen, all personal commitment and sacrifice is essential, renouncing strong disturbing tendencies, in order to carry out the moral transformation essential to happiness."

And if we do not make these inner changes, in spirituality there is always a malicious and perverse adversary, being alert, waiting for our lack of vigilance and making us prisoners of his evils.

At Hope Hospital, the House of Euripides, there are several hospitalizations with several leaders, managers and spiritist mediums who are proud and arrogant because of what they acquired and did in Spiritism, but they did nothing to transform themselves, wanting privileges in their care, many even wanting the presence of the great figures of Spiritism.

Jesus brought us a great teaching: *"It shall not be so among you; but whoever wishes to become great among you must be your servant. And whoever among you who wishes to be first must be your servant"* (Matthew - 20:26)



Bibliography

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About the Author



I have professional training in "Bachelor of Computer Science" at the Federal University of São Carlos (UFSCar), currently working in the area of Software Development.

My spiritist training began in 1990 at the "Grupo Espírita Casa do Caminho" - Vila Mariana - São Paulo - Brazil (www.casadocaminho.com.br), where I took several courses and the development of mediumship, later acting as a Passist and Indocinator in activities of Disobsession and explanations to the suffering Spirits.

As a writer, I started in 1994 with a Trilogy in Defense of Life, with reflections on Abortion, Suicide and drug consumption. These studies were initially published in "Revista Informação" (magazine of the Spiritist Group Casa do Caminho).

All published e-books referring to the subjects of disobsession and mediumship were only made after some time of practice and studies in these activities:

- Conduta Mediúnica - É Preciso Se Educar Para Poder Servir (1995)
- Enquanto vivem na escuridão - Orientações Práticas para atividades de Desobsessão (2001)
- Vós Sois Deuses - Uma Reflexão Sobre a Mediunidade (2013)
- Saindo da Escuridão - Orientações práticas para atividades de desobsessão (2018)
- Mediunidade: para a Paz, para a Vida (2023)

To my surprise, and with great joy, several reflections and studies were published on websites outside the spiritist area. They were published in some educational institutes and non-governmental organizations that dealt with diversity and social inclusion:

- Um Gesto de Gentileza, Por Favor (2011)
- Uma Ponte Para o Despertar - Uma Explicação Espiritual Para o Autismo (2014)
- A Diferença nos Enriquece, O Respeito nos Une (2015)

These days I share my e-books with various websites, study groups, associations and spiritist centers in 26 countries in Portuguese, Spanish and English.

The main study materials, published over these nearly 30 years, are available for viewing at www.calameo.com.

Much peace to all!

Rubens Santini de Oliveira