
NYDIA LOZADA VELÁZQUEZ

El espiritismo de las mujeres puertorriqueñas:
De las extraordinarias pioneras a sus herederas
contemporáneas

2019

Indexed Interview

Nydia Lozada Velázquez

Clara Roman-Odio

Kenyon College, romanodioc@kenyon.edu

Follow this and additional works at: https://digital.kenyon.edu/espiritismo_nydialozada



Part of the Oral History Commons

Recommended Citation

Lozada Velázquez, Nydia and Roman-Odio, Clara, "Indexed Interview" (2019). *NYDIA LOZADA VELÁZQUEZ*. Paper 8.

https://digital.kenyon.edu/espiritismo_nydialozada/8

This Article is brought to you for free and open access by the El espiritismo de las mujeres puertorriqueñas: De las extraordinarias pioneras a sus herederas contemporáneas at Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in NYDIA LOZADA VELÁZQUEZ by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.

Nydia E. Lozada

Indexed Interview

Digital Story– Origins of A.M.E.P.A. - 01:39 - 11:25

Other themes

- 1. The magazine *Enfoque Espírita*: 14:45- 16:42**
- 2. What is your understanding of Spiritism?: 18:57- 21:38**
- 3. The earliest memory of a spiritist experience: 21:50-24:13**
- 4. The experience within the center: 24:32- 27:43**
- 5. The obsessive spirit and spiritist tools: 36:25-40:16**

Clara Román-Odio: I'm Clara Román-Odio of the project "spiritism: oral history of Puerto Rican women." I am interviewing Mrs. Nydia E. Lozada, president of the Association of Puerto Rican spiritist Women in Action (AMEPA), founded 42 years ago. Today is July 24, 2019. And we are at the headquarters of the association in the town of Juncos, Puerto Rico. Thank you very much for your participation. Could you please tell me, for starters, your full name and your date of birth.

Nydia E. Lozada: Nydia Esther Lozada Velázquez. I was born on July 18th, 1949.

Clara Román-Odio: Thank you very much. Well, I would like to start by asking you to talk a little bit about the origins of AMEPA. How did this organization start and what factors influenced its foundation and dissemination?

Nydia E. Lozada: There was a very important event that gave rise to the founding of AMEPA. By 1976 the Federation of spiritists of Puerto Rico, which was founded in 1903, withdrew from the Pan American Spiritist Confederation (CEPA), a worldwide organization. Mrs. Guillermina Massanet, who was the founder of AMEPA, had been president of both organizations. Doña Guillermina was the first woman to preside over the Pan American Spiritist Confederation and was the president of the Federation of Spirits of Puerto Rico for more than 25 years. In 1976, the Federation of Spiritists decided to unsubscribe from CEPA, which stands for the Pan American Spiritist Confederation.

Nydia E. Lozada: That same year, the Pan American Spiritist Confederation would come to Puerto Rico to hold regional conferences. A very difficult situation arose because Puerto Rico

was left without representation in CEPA. Doña Guillermina, seeing as she had been president of both, summoned a group of women from different spiritist schools with the purpose of forming an organization so that Puerto Rico could have representation in CEPA. As always, women had to fight a lot. There was a strong opposition to that movement. People could not conceive that a group of women could lead an organization. But the group was formed. They accepted the call and on March 13, 1977 they formed a board of directors; they presented the association to CEPA but it was rejected. Naturally, we were told later that it had been exclusively because it was a group of women. That gave rise to the formation of a new body that became known as the Puerto Rico Relations Council, where women spiritists were invited. Once this was over, the Council continued by itself and the women who were already united continued to visit different spiritist schools in Puerto Rico in order to gain a broader, much larger enrollment. And this had worked very well. And then naturally in November 1977 they meet, elect a board of directors, prepare bylaws and on July 31, 1978 they register the organization as a non-profit organization with educational, social, and cultural purposes.

Nydia E. Lozada: That is what gave rise to this body, a group of brave, confident, enthusiastic and determined women, willing to work for the spiritist movement which has always been their main goal. Bylaws were established, as was the organization's purpose, which has always been education, and they chose the motto "educate for the future." They chose a symbol, which you have seen, that is the dove that carries three grapes in its beak which symbolizes that we are watering the seeds of spiritism which are science, philosophy and morals. That is our north.

Nydia E. Lozada: There were some meetings, some objectives were prepared, to complement our fundamental purpose, which is the moral transformation of the human being through education by promoting spiritist education through spiritist philosophy according to its postulates. The postulates well, of course, the first postulate is the existence of God, reincarnation, mediumship, and there more postulates, countless, that we also follow.

Nydia E. Lozada: They established how enrollment was going to be organized. Enrollment is made up of members who are 18 years and up and collaborators, because men wanted to collaborate and join us as collaborators. And then the goals were prepared and also the requirements, which I already mentioned, to belong to the organization. We started to work because the first women who organized this movement opened the way for us, laid a firm foundation, as we say very firmly. And that regulation that was established has served us as a foundation. Because it is indispensable for an organization to work well, as ours has worked for 42 years, there must be rules. Here, the President presides but does not rule. What is done here is the following: every month the board of directors meets and proposes projects, submits motions, they are selected based on a voting system and if we have to discuss it because we disagree, it is discussed; But we do countless activities. We, for example, have programmatic activities that are already scheduled such as our annual assembly that we hold at the end of March. We have the medium day that we celebrated on January 15. We have an AMEPA family day activity, which we also celebrate because we need to have fun. During that activity we invite members, their family members and people from other centers that want to join us in the activity. The one we have this year is going to be at the meeting in Casapueblo.

Nydia E. Lozada: We also have program activities such as the birthday of Allan Kardec. We also collaborate with Mother Earth and there is an activity called "Cleaning at all costs." A representative group from AMEPA works on that activity. We work with the community, as a community initiative, which is an organization where drug addicts can receive help. AMEPA prepares a meal on Thanksgiving to share with them. In addition, we have joined in collaboration with the American Cancer Society. We participate in "The relay for life," and we participate in the breast cancer march that takes place in October. I already have the promotion in my hands. And we naturally celebrate Christmas day. That is for us too, we also participate in that.

Nydia E. Lozada: In addition, AMEPA became the facilitator and disseminator of the spiritist doctrine by conducting conferences in different centers. And this was done because AMEPA, when I say the word facilitator and collaborator is because the directors or presidents of the different institutions call us and say: "When are you going to bring me a conference?" Then AMEPA gets the person who will give the conference if one of AMEPA's members cannot do it. We have our collaborators, we plan the conference and then we bring the conference.

Nydia E. Lozada: But in addition to the spiritist conferences we also do conferences and activities for the community. For example, we more or less around this date, we present a conference about hurricanes. Well, those conferences are given here. We give workshops, also workshops, for example, we had a workshop on the art of public speaking; workshops on the development of magazines and to help the members, let's say ... to help them financially, well, we give a workshop on garment design to help them. We gave that workshop last week, I was in charge of the workshop, but we have another workshop pending. And so we have been collaborating and working with the different organizations because they call us, that is, this is because some social worker knows about the association, or for example social services knows us and sends us, asks us for help.

Nydia E. Lozada: Right now "La casa de todos," a shelter for battered women here in Juncos, asked us to help them start classes . How do I get young women to collaborate? Well, when they send me any request, we naturally thank social media, right, especially the chats where you can send messages and all this. But we are using this platform because I send the needs of the people to the members and they, in this case in particular, choose what they can contribute. Because we have something very nice in AMEPA, no one is forced to do something here because there is no need to do so. Because the ladies of AMEPA, this board of directors are, excuse me, but they are really good, very active and well committed. I do nothing more than say "I need this" and then a hand is raised, "I'm going to do this," "I'm going to bring this," so we have a group that, from the beginning, laid solid foundations, and we follow that. The path has been followed and maintained and that is the most important thing. Collaboration, the unity that exists between the group, that is essential. Naturally, because as I said before you have to follow rules. We have bylaws. And the leader has to know how to lead, she has to know how to preside, you have to allow the participation of the group, and of the members. If we did not have

that ability to allow collaborators to join the group, collaborate, share, we would not have reached 42 years. Because it has not been easy, it has not been easy. But like everything in life things are not easy, they are a bit difficult, but we are working with a lot of love, above all things, with a lot of love.

Clara Román-Odio: Well, thank you very much for that historical account and also for the detailed description of the organization's mission and how it has supported social welfare and the exchange of experiences and spiritual knowledge. It is very interesting that they do educational projects. I am interested in talking a little, a little more, about how the organization has sustained spiritual practices, doctrine and practice per se. Maybe you could tell us a little about those practices. Historically, what have AMEPA women done in terms of the promotion of the spiritist doctrine and also the promotion of spiritist experience?

Nydia E. Lozada: Through the workshops, through the conferences we bring to different institutions, besides that AMEPA also publishes a magazine. AMEPA has published it since 1989, when we published the first magazine called "The new criterion." That magazine was published in conjunction with the Francisco Simonet de Humacao Cartesian Institute. Already by 1998 the magazine became the official organ of our organization and as a result of this was named "Spiritist Approach." If we look, then, the magazine has been with us for 30 years, 30 years we celebrate that together with the 42 years of existence that we also fulfilled. So our work has mainly focused on seminars, conferences that we bring to the different institutions, the articles that we write in the magazines, the forums, I have not told yet that we prepare forums here, we prepare them and we also have a pending forum for the birthday of Allan Kardec. The Euthanasia Forum was held here. We invite all spiritist leaders to know the position of spiritists, particularly spiritist women, on euthanasia. Once that was concluded and because that was a project in discussion to be approved in the House of Representatives we decided to show our strong opposition to this practice. That message got there. The project was not approved and our position in AMEPA and the spiritist leaders is that we do not agree with euthanasia, we do not agree. And then in addition to the forums, workshops, conferences, we have our magazine "Spiritist Approach" for dissemination.

Nydia E. Lozada: But as I told you before, we don't just give lectures to members. Conferences for the community are also held, such as the one of the atmospheric phenomena that we have already presented to the public for three years, and that event does not only take place here at the headquarters but, for example, some spiritist school that knows about us, tell us: "Can we join you?" and then we present it. One of those presentations took place at the Santiago Rodríguez de Montones de la Piedra school, where I started my first years but we'll talk about that later.

Nydia E. Lozada: But we do all of this and naturally, as I say in interviews or conferences we organize, you not only educate with conferences, but also with your example. You are an example when you are in a place and someone talks to you about spiritism you should take advantage of the occasion and talk about what it is and get people out of doubt. I'm going to narrate what happened to me yesterday. Yesterday I was in a beauty salon and when I said I

was a spiritist the girl next to me got upset. She told me: "How is it going to be possible?" And "that is ...," she told me the common name used for spiritism. I told her: "You are wrong," and I started talking to her about what spiritism really is. She was calmer after I talked with her, which is what we have to do when this opportunity presents itself to you, take advantage of it so people stop being ignorant about it, the ignorance of believing that spiritism goes in hand with, we will say the word they use, with witchcraft, still permeates in society.

Clara Román-Odio: Speaking of this concept I would like very much if you could tell us a little about what you understand about spiritism.

Nydia E. Lozada: Well, what I understand about spiritism, we can say that spiritism is a free-thinking philosophy, but we can also say that it is a moralistic doctrine. Why do I say this? Because through the teachings that you are learning, the knowledge that you are acquiring, through the readings, through the lectures, through the books, you realize the importance of morality for the human being. Because morals are the rules of conduct. That is what teaches you how you have to behave in life. And in spiritism we emphasize moral behavior. In fact we had a conference specifically on that subject and it is written in a report in the last magazine. And that is the case because morality, the knowledge you acquire with time contributes to your spiritual progress as a human being, in that introspection that you have to do and see what you are missing, what you are doing and that will lead you to the moral transformation that we constantly talk about, that is one of our purposes, the moral transformation of the human being through education; because education is key to the progress of human beings. And this is what we see, that is the reason we say that it is a freethinking philosophy. We can say that it is an experimental science, because in the books that we have read, it is defined in this way. Spiritism is science that teaches us the nature, destiny and origin of the spirit and its relationship with the physical world. I mean, I am a spirit, I spirit living a bodily life, a material life that each of us have. What relationship does this body have with the spirit? Well, this is the one that transports me, the one who takes me to places, the one who guides me, the one who serves as a vehicle for me to achieve what I am achieving. Because the spirit is intelligent, it is the intelligent part of the human being and then this little body that will have its process in the right moment and will last as long as it has to last. I hope that in my case it will last for a long time. I hope it lasts for a long time because I have many things that I still have to do.

Clara Román-Odio: Thank you very much! I would like to move to personal experiences and would like to start by asking you your earliest memory of spiritism.

Nydia E. Lozada: I am the fourth generation of a spiritist family. This means that I was born a spiritist because my great grandparents, my grandparents, my parents are spiritists. Already at the age of five I began to attend a children's section of the Santiago Rodríguez Moral Council School. So, I started my spiritist formation long before my training in public school. And the experiences I had were fabulous because they taught me values there, they taught me the commandments, things that you never forget. They taught me there, respect for the elderly, and respect for the animals, and respect for our Mother Earth. So, since childhood you are gradually shaping your character and all of that contributes to your progress and your knowledge for your

life as an adult. Yes, I had very good experiences. First, in the children's section we were forbidden to move on to the adult section until we were 18 years old. Children have always been bold. At 12 I decided to attend the adult section. My experience could have been positive but that is not the case. I wasn't ready for it at that moment. Because our center was one of the largest centers, with a capacity of up to 150 people; a mediumnic table of 22 members. And you can work in mediumship for the first time, but I was not trained, I was not prepared. We know when the spirit is going to communicate because the medium always has a certain influence and that impacted me a lot so I decided to not attend the adult session anymore until I turned 18. Once I turned 18 I started attending adult school and have done it since then, since then.

Clara Román-Odio: You have been attending the spiritist center since the age of 18 as an adult. Could you tell us a little of what happens in this center specifically. Was this center in Juncos or in Las Piedras?

Nydia E. Lozada: That center was located in Las Piedras. In fact, that center, the land where it is built was donated by my great grandfather, my great grandfather. And it is one of the largest centers. My 18-year experience was very beautiful. Because the director of that institution the president, named Casimiro Lebrón, struck me for the simple reason that when a spirit comes to communicate through the medium, because we know that the medium is the instrument that the spirit uses to communicate, he had the ability to know even the name of that spirit that was communicating and that impacted me; and then when the medium was communicating he sent a message of tranquility, we sent messages of tranquility. And the number of mediums there was impressive to me.

Clara Román-Odio: What happens at that table or what happened at that table, if you could tell us that story, even if it is short, of what, if you remember, what happens in that mediumship table?

Nydia E. Lozada: Well, at those mediumship tables, first in the center you start reading, a reading is done, and then that whole table is quiet, silent, and the people around them keep that same silent thought, calm, because that helps the concentration of the medium a lot. And then once the reading is finished, the director goes to a section that they call "does anyone have an experience?" something someone has seen, and then begins that section where people respond, expose, what they have seen and the director had the ability to know how to discern what was something personal and what could be something spiritual, that was excited me about him. Once that part passed, then the mediumship session started. It was the moment where he allowed the mediums to communicate with the spirits, to bring the message that those spirits were telling them. One of the things that impressed me to see was that he did not allow people in society to intervene with that communication. That was between the medium and him. So he understood that he was the one who was driving the medium. When he saw that the medium was agitated he said these words: "Let's see, let's see, it is not the medium's fault." If it was the case that the spirit came with some agitated concern for whatever reason, he had the ability to control that and that was something impressive.

Nydia E. Lozada: But I am going to tell you that I am medium. At the age of 25 I had a physical experience, I had a physical experience. I was a graduate nurse, I worked at the Cagua Sub-Regional Hospital. In the Nursery section they were curing a baby and I collapsed. When the girls, I mean the nurses next to me, see me, they take the baby from my hands. I woke up in the Industrial Hospital surrounded by doctors. I had suffered acute myocarditis. My daughter, who is a doctor today, tells me: "Mommy, it is a miracle that you are alive." Naturally, I used all the knowledge I had. I started asking God, the spiritual dimension, my spiritual guides, that I wanted to live, I had a nine-month-old girl, and I know that all that, excuse me Clara, I know that all that helped me to be where I am today. Because it was that knowledge that gave me the strength, the strength, to continue ahead with my life and I had that experience. I began to meditate, to pray, to pray, to pray and I felt at a given moment that I was floating. I fell asleep and when I woke up I felt like a little flea. I felt calm. I honestly had to see if I was alive because the experience was like that. And I am here, I am here. My daughter is 47 years old, already 47 years old. So, these are experiences that make me think that medicine is the most important thing that medicine had influenced in my experience, but I also believe that the preparation and the knowledge I had to ask, to know how to pray, because you have to know how to pray, to know how to pray, I learned that thanks to spiritism; Knowing how to pray helped me, helped me. And I tell this experience to many people: "when you pray do it with the soul, with the heart, to be heard."

Clara Román-Odio: What kind of medium are you? Can you talk a bit more about that experience of being an intermediary for a spirit and what kind of gift you've received?

Nydia E. Lozada: Well, I'm a talker medium, I mean I communicate what the spirit brings to me. But I will explain how my first intervention as a medium was. Once this whole process was over, I started attending my school, because I had an experience. And when you have experiences for the first time, the person gets nervous. I was nervous, scared, although I had knowledge because I was impacted, I was impacted and what I saw for the first time was something so simple but it was not in my mind. What I saw, what I saw there was an orange towel with a white bottom. Something simple but it scared me and the director told me: "Young woman, that's not that bad." And then he told me what it meant to him. He told me: "You have a lot of work to do because the towel you have has a small white line, it is up to you to make the whole towel white." And then I said: "Well, that's what we are for, that's what we are for." So, this is all part of my work, of my progress, of my evolution as a medium and as a medium you feel what I had already explained, what mediums feel you feel. And above all things the medium gets a little tense because when you feel that there is a spiritual brother at your side it scares you. But then you start getting prepared for this, because the director used to make meetings every month, every two months, to educate the medium. And he educated us by telling us that there is no need to be afraid or to doubt, that when the medium is afraid or has doubt then there you do not allow that spirit to communicate; and then it begins, that force that makes you feel that you are a plug, that makes you say something because it feels as if something is pulling you and you, you do not allow that and that is practically because the medium is shaking and doubts. What I am seeing, what I am hearing, is a product of my thoughts, my mind, and then when you realize it

and say: "this is nothing, you are sitting here, with your eyes closed and you are receiving the whole message, you transmit it, you transmit it, transmit it without any fear. "

Nydia E. Lozada: The president is in charge of telling you but you know as a person, as a mediumship, the responsibility. Sometimes, a simple word that you communicate is an extraordinary help for the people who are helping. You say: "This brother came to ask for forgiveness," because that is what he tells you. The spirit tells you: "I want to ask for forgiveness;" and he tells you the name of the person he wants to ask for forgiveness and that person is in society. That is wonderful, because that person could have been suffering and it is an extraordinary work that this brother, who passed away feeling sad or angry, comes back to ask for forgiveness. It is thanks to this that the person no longer has to go to the psychiatrist, he or she no longer has to go to the psychologist, and with forgiving that brother who was injured it is enough. And that communication does not only work for you, that communication works for everyone in the group, in the society that is there. So, a job well done helps the person a lot and a well-organized center also helps the person.

Clara Román-Odio: You have lived this experience as a mediumship, as a spiritist educator, as an activist and a member that volunteers in social welfare activities for a long time; and you just told me an initial experience of your career. Could you share a memory of a spiritist experience that has been valuable, transformative for you? For some reason you have continued on this path that you consider beautiful according to what I hear.

Nydia E. Lozada: Yes!

Clara Román-Odio: So which one is an experience you remember, a memory, something that was unforgettable, that was shocking, transformative?

Nydia E. Lozada: Well, in addition to these experiences, the experiences one has in daily life with our family. For example, we naturally come from a spiritist family but that does not mean that we do not have conflicts. This is something very personal that I would not like to talk about. But there are many experiences where you understand that there are obsessive spirits. That if you do not know them, you do not know what they are, we have studied a lot, then they sneak into the mind of the human being and they make you, as one tells the person, overthink, you keep thinking about that situation, about that problem and then they take you to difficult situations.

Nydia E. Lozada: I have had my experiences where I cried for those situations. But, I appreciate that because I am a spiritist those situations did not affect me further. Because when you have an obsessive spirit, a person who hurts you, who hurts you and who hurts you strongly, it is difficult. How do you get through that? That is what people would call bullying today. How do you get through that to continue living? Because there are people who even take unsuspected decisions; and that is why spiritism has taught us what obsessions are, how you work with them. Because we are naturally studying spiritism and it teaches you how you can get out of an obsession. An example, when we have a mother who is strong, who mistreats you,

how do you get out of that problem without offending that loved one who gave your life? How do you get out of that situation? When you learn what the fourth commandment says: "Honor your father and mother," you already have a tool. When you are in college and you learn that your mother or father, or whoever it was, gave you what they had; that they do not have the schooling that you have, that they did not learn what you have learned, then there you have other tools to say: "it doesn't matter, it doesn't matter."

Nydia E. Lozada: So, there are many things. When you know a doctrine, a philosophy such as spiritism that has so many tools for you to get out of that quagmire, that torment, you say here I have another tool. Love, love above all things, which was the maxim of Jesus, what people have to squeeze very hard because it tells you: "love conquers all," but that is just a word. Internalize it, internalize it because love is indeed powerful; it helps you and is a powerful tool for situations of that nature. Love yourself. You must want to continue living because you have a lot to do. Forgiveness, another powerful tool. Why can't I forgive that being or that person who hurt me so much? Why not? Forgiveness is a powerful tool. I have the ability and knowledge to know what forgiveness means, forgiveness will help me and that is the important thing. That will help you. The responsibility of the person who hurt you is theirs. But when you forgive, and forgive with your heart, you live relaxed and calmed and with much more courage and more strength. But you have to optimize the tools we have. And spiritism provides me with all those tools. I say this, it is very personal, I say spiritism is like a small box of tools where I put all these tools to use them at the right time. I have that little box with all that knowledge. When I have a situation, I open it and from there I get the tool that I'm going to need at that moment because it's like that.

Clara Román-Odio: I would like to conclude, you have given me very valuable content. I wanted to ask you a very simple question that has to do with everyday practice. How often do you participate in a center today? How often does that center meet?

Nydia E. Lozada: Well, the women's association meets once a month, the board of directors, to make decisions, submit motions and do our work. We have what we call a spiritist group, which is a study group that meets the same day the board of directors meets. The board of directors meets in the morning and the study group meets in the afternoon. AMEPA members and the public who want to accompany us can participate. And that is it, naturally. I was attending the center that was my alma mater as I say. Then I was attending the Francisco Simonet Cartesian Institute. But when I met the Association of Spiritist Women I fell in love, it is an incredible love. Then that made it difficult attending the meetings in the other center because in the institute they meet on Sundays at 9:30 in the morning and then it was difficult for me to visit the other centers, bring the conferences that usually coincided with the Institute's schedule. I stopped attending the institute because of that but the study group, the activities that I organize, the magazine to which I have committed to write, that fulfills me significantly, because that complements me as a person and as a spiritist, it complements me.

Nydia E. Lozada: Besides that, I am a person that reads a lot. I love reading, I read everything, besides the spiritist books, well, I read. The most recent thing I am currently reading is Michelle

Obama's book, that is to say that I read, I love reading and that nourishes me and my spirit, it nourishes it.

Clara Román-Odio: When you talk about those educational meetings, what materials do you specifically bring? How is that education organized? Do you distribute the reading before the meeting? Do you choose specific sections of a text for discussion? How does this educational process occur?

Nydia E. Lozada: Well, we usually read Allan Kardec's books but we also read from other authors. We read self-help books, we also read self-help books. We read and stop when there is a word, a text, an article that interests us; We analyze it, we discuss it and sometimes we have a significant period of time analyzing and discussing what Nereida thinks, for example, what Josefina thinks, what Vilma thinks, what each of them thinks. We do meditation so that the members, I say the girls, love. They say: "This is my moment" and then we do a very quiet meditation, well directed. When the meditation ends I ask, I ask this because I am leading the session, "did anyone see anything?" And I also tell the participants: "Don't keep anything because sometimes something that you see, that seems simple to you, has a deep meaning, when you analyze and discuss it, it has a deep meaning." And as we always say the spirits we are not alone. We are accompanied by spiritual brothers who always come to nourish themselves, to look for the food, that reading that we are doing, those words that we take to them, those messages, feed them as spirits because we know that there are spirits that are accompanying any of them. At this time there must be many of them here feeding themselves from every word that is nourishing them. Well, we always do that: we read, analyze, discuss and ask if anyone has a situation, a problem, because everyone in the group feels very comfortable with the group itself. Because we are women, we can talk. I tell you: "express yourself without any fear because here we are all the same, here nobody is better than anyone." And well the group got organized precisely because there is trust, because AMEPA members, the organization, the association is nourished by members of different centers. So, for example, Nereida attends the center of Manatí, Mary attends the Kardecian Institute, Sonia the vice president directs a center in Adjuntas and so on, we are from different centers. The only one that only attends this center right now is me but I am in everything because I attend everything, they invite me to all the activities they do. Last Saturday, the Santiago Rodríguez Rural Council School invited me to their family day, I shared with them in that activity. I visit other institutions that is why on Sunday I visited the Sacrifice and Abnegation School of San Lorenzo. I visited the Juncos Human Fraternity because I brought them a couple of messages, talked to them about the plans we have, because we have some fabulous plans that we hope to carry out.

Clara Román-Odio: Well, if you have any final comments, something that I have not asked you that you would like to share.

Nydia E. Lozada: Well, I do want to share what I want to do, what I still have to do. What I have to do, because I cannot unlink my personal life from AMEPA. It is something that is already there. And then we at AMEPA have dreams and our dreams are shared. We have a dream, and I hope that it will be achieved. We are already on our way to make an asylum for ladies. In the

short term, we have a meeting of spiritist women that is already scheduled, we are planning to have it in 2021. In the short term we also have workshops, more workshops, because I have been approached by people who have told me that they are alone, that means that they are not necessarily spiritists but they are widowed women, women who are divorced, who have told me: "I would like to attend the workshops that you organize." And then, in my mind I said, let's try to do workshops so that they come here, share, give them that hug that sometimes is needed, what they need is a hug and here we share here in a beautiful way. People come here and besides the hug we have coffee. There is pisolabis, there is affection and because of that I said well why not? Why not help these women who are sad, who are desolate, if we have arms with a lot to give. Well, that's what we are doing. Those are the things I still have to do and I hope that we are already on our way to the meeting of spiritist women.

Clara Román-Odio: Well Nydia, Mrs. Lozada, thank you very much for your time and for this beautiful content that you have shared today, thank you very much.

Nydia E. Lozada: How not? We are here for whatever you need. In AMEPA we have an umbrella where we all fit. A large umbrella where we all fit.

Clara Román-Odio: Thank you!