

THE SPIRITUAL CONNECTION

The Portland Spiritualist Church
August 2018



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Distribution "Open Position"

From the Desk August 2018

Beth and I have just come in from what seems a futile effort to keep our lawn from turning brown. It seems that the greenest parts are now all weeds. There's a saying that: "Nature abhors a vacuum". Which means that in nature, as one thing is removed or eradicated, another player is waiting in the wings to jump into the empty spot.....brown grass, green weeds. If you shoo all the squirrels away from under the bird feeder, then expect raccoons and opossums to volunteer to do the clean-up work.

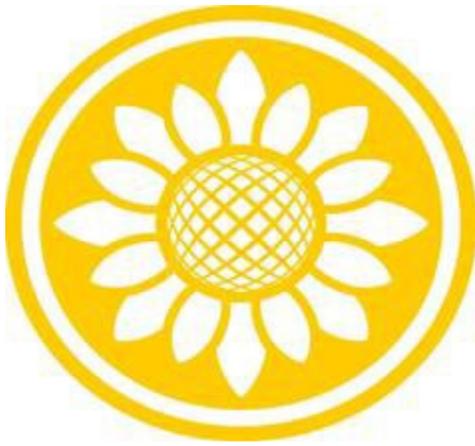
Now this begs the question: If Nature abhors a vacuum, then what happens when we make the effort to push bad thoughts and feelings out of our heads? So, there's a lot of empty space there now, isn't there? My hopes are that when we push out the bad thought that we have, and really focus, then Nature will repopulate our head with good thoughts and feelings. Perhaps if we push away the weeds of doubt, fear and anger, Nature will allow space for the green grass of happiness, positive attitude, and positive thought.

My younger brother gave me sage advice one day while I was whining to him about how bad I felt and everything was wrong with my life.

He looked me square in the eye and said, "Well, STOP THAT!!".

Easy as pie, yah! No, it's not as easy as that. It's on the right track though. Dr. Norman Vincent Peale seemed to say in his book "The Power of Positive Thinking" that if you begin to act happy, then you will eventually will become happy. That's quite simplified, but you get my drift. Just like tending to

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Sunday Speakers and Mediums

Sunday Speakers Services 6:30 PM

August 5th

Gary Mascher
Augusta Spiritualist Church

August 12th

Eddita Felt
Durham, ME

August 19th

Robert Foster
Norway, ME.

August 26th

Rev. Lorraine Radice
Burlington, MA

September 2nd

NO SUNDAY SERVICE
Labor Day Weekend

Board Meeting August 15 at 7:00 p.m.

CM - Certified Medium
MPI- Morris Pratt Institute Student
REV- Reverent
NST- National Spiritualist
Teacher CH- Commissioned
Healer
LM- Licentiate Minister
M- Missionary

Friday Development Classes

Friday Classes 7:30 PM

August 3rd

Mediumship Development
“A Twist on Chakras”
Rev. Beth Carter CH, CM
& Mike Carter

August 10th

Talking Stick for Men Only
Mike Carter & Harvey McCarthy

August 17th

Mediumship Development
Mike Carter
& Beth Carter CH, CM

August 24th

Gallery Readings \$10 Event
Rev. Beth Carter CH, CM
& Mike Carter

August 31st

Meditation & Mediumship
Lance Cyr

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the weeds in a green, lush lawn, it takes a lot of work to keep your head clear of negativity and anger. The trick is to look at yourself every day and the way that you're thinking. Weed out those bad and negative thoughts. Don't let the stresses that every day puts upon us with work, and finances and all the rest we need to survive win. There's a place for them in your head, but don't make it a permanent place.

Learn to live in the moment. Appreciate everything that happens to you and make the effort to see the positive side of things. Make happiness your focus and let worry become just another weed to look at, pluck and throw out.

I'll be the first to admit, that I still have a lot of weeds growing inside this old noggin'. It's a constant battle to look on the positive side and to keep anger and depression at bay. But I'm still working at it, and so should you.

Mike Carter / President PSC

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fruitful if he knows the soul-disposition that results from the pendulum-swing of soul-life indicated above. Through this, he arrives most surely at the feeling of having been directly touched in his meditation by the spiritual world. And this feeling is a healthy result of meditation. This feeling should radiate its power especially upon the content of all the rest of his waking day-life. And not in such a way, indeed, that something is always there as a present impression of the meditative mood, but rather in such a way that one can continually say to oneself that there flows into one's whole life strengthening from the experience of meditation. If the meditative mood extends through one's everyday life like an ever-present impression, then, in fact, it pours something out over this life that disturbs its free openness. The meditative mood will not be able to be strong and pure enough during times of meditation themselves. Meditation brings forth the right fruits, indeed, through the fact that, with its mood, it lifts itself out of the rest of life. It influences the rest of your life. It influences the rest of life in the best way when it is experienced as something distinct from and raised above a normal life.

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It is less a question here of the abstract knowledge-value of this thought. It is far more a question of having often felt in the soul the strengthening effect that one experiences when such a thought streams powerfully through one's inner life, when it expands in the soul-life like spiritually vital air. It is a question not only of knowing what lies within such a thought, but rather of the activity of experiencing. The thought is known if it was present one time in the soul with sufficient power to convince; but if it is to bear fruit for understanding the spiritual world with its beings and facts, the thought, after being understood, must be enlivened ever and again within the soul. The soul must completely fill itself ever and again with the thought, must allow only it to be present in the soul, to the exclusion of all the other thoughts, feelings, memories, and so forth. Repeated concentration of this kind on a thoroughly permeated thought draws together powers in the soul that in ordinary life are dispersed, as it were; the soul strengthens these powers within itself. Drawn together like this, these powers become the organs of perception for the spiritual world and its truths.

In what is indicated here, one can recognize the right procedure for meditating. First of all, one works one's way through to an idea to which one can gain insight by means handed to us by ordinary life and cognition. Then one submerges oneself repeatedly into this thought, makes oneself completely at one with it. The strengthening of the soul comes through living with such a known thought. Here, a thought was chosen as an example that is taken from the nature of thinking itself. It was chosen as an example, because it is especially fruitful for meditation. Still, with respect to meditation, what has been said here applies to every thought that is attained in the way described.

It is only that for the meditator it is quite

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The following article does not exactly use the same terminologies; and references the Spiritual World regarding the soul, not the religion of Spiritualism and the soul. *Per Spiritualism: The soul is the body of the Spirit. While in our body, the soul has a lesser function until our death, when it comes to be the primary body of the Spirit.* Whether it is matter of terminology or belief, this article brings forth a lot of useful and challenging information.

Mike Carter
President

William C. Lindeman

William has taught many years at the Green Meadow Waldorf School now retired and resides at the Fellowship Community in Spring Valley, New York.

For his own purposes, and as a Philosopher in Anthroposophy he has translated in part The Threshold of the Spiritual World by Rudolf Steiner. Here is some of that work.

**Anthroposophy is a spiritual philosophy, mainly developed by Rudolf Steiner (1861-1925) at the end of the 19th and the beginning of the 20th century. It is born out of a philosophy of freedom, living at the core of anthroposophy. ... From this perspective, anthroposophy can also be called spiritual science.*

From **The threshold of the Spiritual World**, by Rudolf Steiner

Chapter 1: Concerning the Trust That One Can Have in Thinking;
Concerning the Essential Being of the Thinking Soul;
Concerning Meditation

For waking day-consciousness, human thinking is like an island amidst the surging waves of a soul-life running its course in impressions, sensations, feelings, and so forth. To a certain extent, one has to come to terms with an impression or feeling when one has apprehended it, that is, when one has grasped a thought that sheds light upon the impression or feeling. Even amidst the storm of passions and emotions, a certain calm can set in when the ship of the soul has worked its way to the island of thinking.

The soul has a natural trust in thinking. That feels that it must lose all certainty in life if it could not have this trust. Healthy soul-life ceases when doubt in thinking begins. If one cannot gain clarity in thinking about something or other, one must still be able to have the consolation that clarity would result if one could only rouse oneself to sufficient power and sharpness in one's thinking. One can calm oneself about one's own ability to bring something to clarity through thinking; but one cannot bear the thought that thinking itself could not bring satisfaction if only one were to penetrate as far into its domain as was necessary for gaining full light on some particular situation in life. This soul- disposition with respect to thinking underlies all human striving for knowledge.

It can be dulled down by certain soul-states; but in the dim feeling of the soul, it will always prove to be there. Those thinkers who doubt the validity and power of thinking itself deceive themselves about the fundamental disposition of their soul. For after all, it is actually their acuity of thought that, through a certain exaggeration, often creates doubt and perplexities in them. If they did not really trust thinking, they would not torment themselves with these doubts and perplexities, which after all are only the results of thinking.

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One who develops in himself the feeling indicated here with respect to thinking senses in thinking not only something that he unfolds in himself as a power of the human soul, but also as something which, quite independent of him and his soul, bears within itself a world-Beingness, a world-Beingness to which he must work his way through, if he wants to live in something that belongs at the same time to him and to the world that is independent of him.

The ability to give oneself over to life in thoughts has something deeply calming about it. The soul feels that, within this life, it can become free of itself. But the soul needs this feeling, just as it needs the opposite one: the feeling of being able to be completely within its own self. In both feelings there lies the swing of the pendulum necessary to the soul's healthy life. Basically, waking and sleeping are only the most extreme expressions of this pendulum-swing. In waking the soul is within itself; in sleep it loses itself to the general world experience, is thus freed from itself.

Both directions of the soul's pendulum-swing reveal themselves through various other conditions of the inner experience. And our life in thoughts is a release of the soul from itself, just as feeling, sensation, emotional life, and so forth represent a being-within-itself.

Viewed in this way, thinking affords the soul the consolation it needs with respect to the feeling of being abandoned by the world. One can justifiably arrive at the feeling: what am I in the stream of general world-happening that runs its course from one infinity to another, I, with my feelings, with my wishes and will, which after all have significance only for me? As soon as one has rightly experienced the life in thoughts, one opposes this feeling with another: the thinking that has to do with this world -happening takes you up, along with your soul; you live in this happening when you allow its being to flow into you while you are thinking. One can then feel oneself taken up by the world, can feel justified in it. Out of this soul-disposition there then ensues for it a strengthening, which it experiences in such a way as though this strengthening had come to it from the world-powers themselves in accordance with wise laws.

From this experience it is not far to the step of the soul's telling itself: Not merely I am thinking; rather, it thinks in me; my soul merely affords the stage upon which the world lives its life as thought.

This experience can be repudiated by this or that philosophy. The most varied reasons can be propounded to make the view seem quite plausible that the thoughts just expressed... of the world thinking itself in the human soul...is entirely erroneous. Over against this, one must recognize that this thought is of the kind that is worked through in inner experience. Only someone who has worked it through in this way fully understand its validity and knows that no "refutations" can shake its validity. One who has worked it through for himself sees quite clearly... precisely with respect to it... what, any "refutations" and "proofs" are really worth. These often seem to be quite undeniable, as long as one can still have an erroneous picture of the power of their content to prove anything. It is difficult then to come to an understanding with people who consider such "proofs" to be conclusive. Such people must believe the other person to be in error, because they have not yet done the inner work in themselves that has brought the other person to the recognition of what seems to them to be erroneous, perhaps even absurd.

For someone who wishes to find his way into spiritual science, meditations are useful, such as those just brought to relative thinking. For such a person, the issue after all is to bring his soul into disposition that opens entry for it into the spiritual world. This entry can remain closed to the most acute thinking, to the most perfect scientific practice, if the soul brings nothing to meet spiritual facts or nothing to meet the communications of these facts that want to press in upon the soul. Cont. pg. 3