

# The Temple Artisan

July-August-September, 2003

## CONTENTS

Proceedings  
of the  
One Hundred Fourth  
Annual Convention  
of the  
Temple of the People

August 2-10, 2003

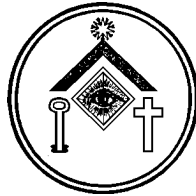
# The Temple Artisan

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July-August-September, 2003

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*Behold, I give*



*unto thee a key.*

## OURS

Wouldst Thou give of thine Auric treasures to others in dire need of what, to thee, is thine? In that giving, wouldst thou know the truth divine that thy Soul possesses naught that is not theirs, nor yet can ever be theirs or thine? And when in the closeness of one in tune with thee thou sharest more with him than thou now canst see?

For know it well, my soul, that in the giving lies the spirit that doth bless and absolve from sin and shame the shambles of separateness in life and living, for we are, in purity of truth, One in our Father-Mother-Son, and all therein is Ours, and will be, forever.



## THE EDITORIAL MIRROR

Convention, 2003, is a special anniversary for the Temple. One hundred years ago the Temple moved from Syracuse, New York, to Halcyon, California. We have been marking this event all year, honoring the courage, determination, and idealism of all who have laid the foundation for what we enjoy today. It sharpens our resolve to carry forward with that same vision into the future. It is the daily commitment to these ideals, expressed through acts of faith and kindness, through duty well cared for, distress eased in seclusion, and understanding helpfulness to one another that weaves this vision into the fabric of the Temple, our community, and humanity. The bottom line is always the Unity of All Life and the expression of Divine Love through our actions.

This Convention we have had a special emphasis on the Order of the Twenty-One, first activated in 1924. Dr. Dower told us, "The Order of the Twenty-One will be animated and inspired by those forces that may be summed up in the one word, *Expression*. Therefore this Order will seek to express the Temple to the world on the lines of art, science, and philosophy." One does not have to be a member of the Temple to belong to this Order. Over the past eighty years there have been various times of focus on activities of this order, primarily in the field of the arts. Through the "Perceptions" exhibition newly opened in the University Center, we are experiencing another cycle of attention on the Spiritual Realms being expressed through the graphic arts.

May we all walk together in Love, Light, Joy, and Peace.

— Eleanor L. Shumway  
Guardian in Chief

*I will endeavor to realize  
the Presence of the Avatar  
as a Living Power in my life.*

**THE ONE HUNDRED FOURTH  
ANNUAL CONVENTION  
OF  
THE TEMPLE OF THE PEOPLE**

**AUGUST 2-10, 2003**

**SATURDAY, AUGUST 2**

10 am Temple and University Center cleanup  
12 noon Healing Service, Temple  
2-4 pm Artists' Reception  
"Perceptions" show in University Center  
7 pm Informal Opening, Hiawatha Lodge

**SUNDAY, AUGUST 3**

10:30 am Formal Opening, Temple

Opening remarks by the Guardian in Chief:

"I want to extend to all of you a warm welcome to the formal opening of the 104<sup>th</sup> Convention of the Temple of the People. Dr. Dower, cofounder of the Temple and our second Guardian in Chief, clearly expressed what happens during Convention in terms of forces when he wrote: 'Our yearly convening creates a magnetic matrix through which the forces of the Masters radiate to all points of the compass, to members on the outside, and through them, to the world of humanity. Those who are here are charged with this force and, when they go away to their homes, they carry the force with them and radiate it in terms of force and light independent of any religious or philosophical truth they may carry otherwise. There is a time in the orbit of each planet in the solar system when it is nearest to the Sun. So these yearly conventions bring members nearest to the Temple Sun, to the Masters who energize our work.' It is our work this week to absorb the rays of that Spiritual Sun, that we might radiate those forces in our daily experience, nurturing everyone we encounter as we give expression to this Holy Spirit. In such giving, we nurture ourselves as well."

The Guardian in Chief invoked the blessings of the Great White Lodge on all proceedings: "In the name of the Great White Lodge and by the power vested in me as the Guardian in Chief of the Temple of the People, I hereby open this 104<sup>th</sup> Annual Convention by invoking the guidance and blessings of the Powers that rule the destinies of worlds and races, the Brothers of the Fire Mist, the Dhyan Chohans and Dhyani Buddhas, and the Masters of Love and Wisdom, on all proceedings and all who participate in person or in spirit in the Convention for the benefit of all humanity, promoting the Brother/Sisterhood of all Creation."

**The Master's Message  
to the Convention, 2003**

Heartfelt greetings to all my children everywhere. Yet again are we met in Convention; yet again do I come to you with Love and Understanding — the Love that demands the very best you have to offer, and the Understanding that blends compassion with the far-seeing vision of the inner planes. No matter what illusions the lower self can raise, your Higher Self knows beyond the shadow of a doubt what commitments you have made, what aspirations lead you on. The two selves must be transmuted into One, thereby entering into unity with All That Is.

You have been told many times, in many ways, that nothing is sufficient unto itself. Interdependence is the natural conclusion of Unity. Unity, Beauty, Strength and Wisdom are the pillars that sustain the Temple of Life on all levels of being. You must learn to coordinate these qualities with everything about you. Then you must work with the divine and natural purpose of the Master-BUILDER. This means strong search and effort, aspiration and sacrifice. Remember, there is no royal road. Anything of lasting good has, in some way, a price to be paid. If you gain spiritual wisdom, you have paid the price in material sacrifices of some kind. If you gain the inner life, you have paid in some degree in terms of the outer life. You must redeem matter, which is your outer self, as you near the goal of eternal light. Perhaps you may be nourished daily on the fruits of injustice and misunderstanding, and must learn to be silent in the fire while the transmuting flames do the purifying work. As the dross is burned away and the pure life remains, you will find the firm foundation on which to base spiritual responsibility. Only in this way will you learn to

rule yourselves, which must be done before you can rule anyone else. You must not forget that you, the foundation stones of the Great Temple, must be without fault or blemish; purified, unified, harmonized, and strengthened with an all-wise natural and divine purpose before being emplaced by the Master Mason, and from which place you can begin to function divine consciousness, knowledge, and wisdom.

Comparatively speaking, it is of no consequence what you were or what you had done before you took your first pledge to your Higher Self and the Guardians of the Path, but it is of infinite importance to you what you have since done, may do today or next year — for you have been placed, by your own desire, in the bulwark 'twixt the conscious evil of the world and the cradle of the spiritual good — the *Light of the World now here*. If the materials of which that bulwark is built are poor and faulty, it will be breached at the first onslaught of the enemy. Through your pledges to your Higher Self, you have placed yourself in the position of becoming a *self-responsible* stone in that bulwark. It is up to you, and you alone, to be strong and alert enough that there can be no breaching by the enemy. You cannot leave it up to the stone next to you; each and every one is absolutely essential.

What I have once said I say again. We, your Guides and Masters, have done what we could by word and deed during the years that have passed to impress upon your minds the importance of the present age and the present human race and your relationship and responsibility thereto. If you have permitted hatred, jealousy, indifference, indolence or any of that brood of demons to blind and so incapacitate you for perceiving your real status in your line of life, you will also be unable to even perceive the heights you have missed and which some other may have gained, all unknown to you.

I call to the very depths of your beings, to all of you who love their fellow beings and who strive to see the True, the Beautiful, and the Divine in every thing and creature. You must, with every fiber of your beings, hold to the realization, the surety that there are no lines of separateness in all the Universe — for all of you come from the One, and to the One you shall return, bringing the spiritual riches from your experiences garnered on all seven planes of spirit and matter. You must live the knowledge that there is but One Life, One Eternal Law, One Deity, One Force, One Center of all matter and spirit, from which all the un-

numbered forms in all the heavens and all the earths are differentiated. To think you have the Divine within you is not enough. You must know it, and you can only know by experience — by going through all grades of matter and spirit.

Guard each thought, word and deed. It is of utmost importance to know well your motive at all times. You must be absolutely sure it be clean and pure, single, true, attuned to the Highest you can conceive. Your motive must be in sympathy with the principles of pledges taken, through which you have given your allegiance and obligation to the Higher Law.

In conclusion, Children of my Heart, realize there is no authority for Truth but Truth itself. When in doubt or trouble, lift up your heart to the Christos and ask for help. You will receive it, if your motive be unselfish. Aspiration, Humility, Compassion, and Tolerance must be your watchwords; and then will you find all these and more filling your hearts and lives.

In tender love,

Your Father-Brother, Hilarion

12 noon	Healing Service, Temple
1:30 pm	Potluck Luncheon, Hiawatha Lodge
7 pm	Meditation, Temple
8 pm	Campfire, Central Home grounds

#### MONDAY, AUGUST 4

10:30 am	Social Science Talks, Temple Theme: "Real Questions, Real Answers"
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My perspective of what the Temple of the People is and what it stands for is that of the outsider looking in. I am, after all, a Buddhist, not a Theosophist. And yet, when I look at what the REAL work is that your Temple does, I think any truly spiritual person would feel very much at home here — be they Christian, Jew, Muslim, Buddhist, Theosophist, Pagan or 'brown paper bag Agnostic.' The externals are uniquely Theosophist and do take some getting used to. The underlying message, however, is the same: that ultimately all spiritual endeavor leads us to one common path — that of recognizing what it means to truly be human, striving to become more fully human, and then helping others do the same.

So many young people the world over look at spiritual en-

deavor as something one does on a meditation cushion, or in a temple or church, with a rosary or a *mala* or on a prayer rug. It is that misconception that is the reason so many are looking for answers and woefully finding so very few that make sense. But real spiritual endeavor has rather far more to do with simply living moment to moment as mindfully, compassionately and selflessly as possible. It has precious little to do with the environment or the trappings generally associated with it. Real spiritual endeavor, to me, is recognizing the connection between everything else and ourselves — and then honoring and celebrating that wonderful diversity that unites us, as consistently and mindfully as possible.

In my tradition, we talk about ‘cleaning the mirror’ — becoming aware of and connecting with that spark we all have within us. Whether we call that spark a spark of Divinity or of Enlightenment really isn’t important. This seems such an easy concept to grasp. But then the Masters throw us the curve that the job isn’t to ‘clean the mirror’ to see ourselves more clearly, but rather that we ARE the mirror. By cleaning the mirror that is ourselves, we can more efficiently reflect back that spark of Divinity, of Enlightenment, to the rest of the world so that they too can learn to see that spark within themselves. In listening to talks and reading some of the writings of your Temple, I hear that same lesson reverberating throughout — only the wording and techniques are different.

When I think of the Temple of the People, I think of a spiritual center where those of like mind and intent can meet, interact, teach and learn from each other, support and be supported by one another, all with the aim of becoming more fully human and so benefiting all beings. Namastè.

— *Marlyn Bumpus*

Dear Brothers and Sisters,

It’s with true Joy that I take advantage of this opportunity to share my personal insight into some real questions that I happened to stumble upon on my way. “Where are you going?” was the most common one I heard in the past week. Truly, where? To the west coast ... for a short vacation ... maybe just to some point in the space-time continuum? Well, although technically correct, these would be very boring and actually rather misleading

answers that even a child would hardly accept as worthy of any attention.

So I thought, how would I explain it to a child? What would I start with? Certainly with what he or she might already know. "Remember story of Harry Potter? You see," I would say, "it turns out there are schools of wizardry for the so-called adults, as well!" In reality they are still for the children — but those are, although sometimes hard to notice, the very special children that dwell inside each of us.

These children are curious ABOUT the wonders of life, always ready for a thrilling adventure, and invariably get themselves into trouble. No matter how they try to hide it, a careful observer will often notice them being overwhelmed with joy or sorrow, in great self-confidence or doubt. They find themselves possessing miraculous powers: to heal, to hurt, to create, to destroy, to see the invisible and to hear the sound of the silence.

With such capacities we could get ourselves and others in big trouble, but fortunately there is guidance sent through our mentors, also called Masters, and their agents. Busy with many other important tasks, the Masters left a collection of teachings so that everyone with good will and a pure heart has the opportunity to advance as fast as their time and condition permits. So we study the teachings, observe them working in everyday life, and look for the opportunities to apply this knowledge and skill according to the natural law.

But once a year we gather all together in one special place to receive further suggestions for our work, to share our experiences, our ups and downs. So in this atmosphere of pure energy and aspirations we learn a great deal, not only from the Masters, but also from each other. We love, we smile, we sing, we learn, we forget, we forgive; these are the true miracles that happen inside each of us.

This is why I call this my true school of wizardry! And I look forward to sharing with you those special magical moments in the coming days of Convention. Thank you all for being here.

— Aleksandr V. Smirnov

For many ages, the Lodge of Masters had no full contact with humanity, and the fire of the Mysteries remained extinguished. The flames were rekindled on November 15, 1898, at 8 pm at Hiawatha Hall, in Syracuse, New York, when the Great White

Lodge collectively, and the Master Hilarion (aided by two other Masters) particularly, founded the Temple of the People.

When the Master came in the physical to Francia A. La Due in September 1898, at first she refused to accept the task offered to her, because of both the scope and magnitude of the work and the sacrifice involved. Three days later she consented. It meant not only the reestablishing of the Temple of Mysteries but preparing the way for the Avatar. From its inception, the Temple was conceived both as cradle and expression of the Avatar, that periodic expression of the Holy Master C. — the Eternal Son — that comes when darkness is most dense, in earlier times as Krishna, Orpheus, Zarathustra, Buddha, and last appearing as Jesus.

The present Avatar is a “parentless Buddha,” i.e., not born by woman on the earth plane, but remaining mostly on planes interior to the physical. This does not mean that the Avatar cannot be contacted by Temple members. On the contrary, if Temple members have not contacted the Avatar yet, it is their own fault, Dr. Dower points out. Blue Star asks us to send to the Avatar, at least once daily, thoughts of Love and Gratitude. The Avataric Mantram should be spoken from that standpoint. The Holy Feast establishes a definite contact between participants and the Avatar for the advancement of the soul and all mankind, translating the realization of oneness of all things into the Universal Brotherhood of Man, as dreamed by H.P.B.

The Temple is a force projected by the Masters. It is more than a few — or all — exoteric religions put together, for it is the seed that contains the universe. No one can join the Temple or remain in it except for those who keep building it throughout the Manvantara; and, according to Master, all Theosophists are Templars, whether they know it or not. There is an interior closeness between Temple members and the Master H., H.P.B., and the Avatar.

Our intuition may be strengthened by the following dream of a member:

“We are traveling in subterranean passages, riding in speeding mine cars, looking for Christians. The Pope is there with us, sitting in one of the cars. We find only a very few Christians, all from the so-called “developing countries” — to the embarrassment of the Pope, who wants everybody to be ‘clean-looking Western people.’ Someone among us says: ‘We must be friendly to them because they are our brothers.’ We go to one who looks

like a Lama. It is our turn to kneel down, to sit before him in a lotus position (Yoga posture) and bow down with our upper body before his feet. He, sitting also in Yoga posture, and dressed like a Tibetan monk, reads from a parchment which is touched by our forehead while we bow. The text he reads out as we speak along (or it is spoken in us), is this verse:

'You are the One  
The Light of my day  
Who gave his life in Holy Love;  
You are the One,  
The Soul of Atman,  
To task the world  
The imperfections of Buddhi.'"

— *István Balogh*



It was exactly eight years ago that I discovered the Temple of the People. I was looking for a place to honor the memory of my brother, Barry, on the anniversary of his passing.

At that time, prior to experiencing my first noon service back then, what I thought the Temple was about and what it was do-

ing, compared to what I think today, would be like comparing a seed to its tree — not just any tree, but a Tree that never stops growing.

Let's be sure that I didn't enter the Temple for my first time unprepared. After reading the various Temple pamphlets beforehand, I actually thought that I had my arms wrapped around that ever-evolving Tree — intellectually, at least. Look at how many of us know how to drive a car without being able to explain the inner workings of the combustion engine.

Many people wish they could stay fit and trim, or buff, without any physical exertion. And there are those of us who wish we could get our daily minimum required essential minerals and vitamins from a carton of chocolate ice cream and a can of soda. As such, many of us are in denial as to the health benefits of exercise and eating fruits and vegetables, despite a body of overwhelming evidence.

We need to be ready to listen before we can begin to understand.

The noon service benediction begins with, "There is a Peace that passeth understanding." Although that Peace may appear to be out of our reach, there is also a Peace that comes from understanding.

For those who encounter the Temple with unselfish, open, and caring hearts and minds, there is an unlimited opportunity to discover what the Temple is all about and what we are doing. And therein lies the catch. It is all in the doing.

I have come to think of the Temple as one of the portals, or gates, to the Truth about the inner workings of Love, Light, and Life. The purpose of the Temple is to provide the opportunity for all of us to connect with that Truth whenever we have the need and are ready.

We may become scholarly in our understanding of the Wisdom Religion, memorizing the history of Theosophy, yet lack the compassion, patience, and tolerance to practice the Golden Rule on a daily basis.

If a Moslem can't understand a Christian and a Palestinian can't understand a Jew, what chance does anybody have of understanding the Temple of the People?

What is of most importance is that we learn to understand the Temple of the People for ourselves. When we do this every minute of every day, we can realize the presence of Love, Will, and Wisdom as a Living Power in our lives.

To truly have an understanding of Love is to live it. To put our fellows before ourselves without abdicating self-responsibility to be the best that we can be is what the Temple of Humanity is all about. Learning to practice and live the Temple Teachings ourselves is the best way to explain the Temple of the People. Lead by example, by “walking the Talk,” and you will find the Temple of the People to be your sacred Higher Self.

— *Rick London*

My remarks are directed at how to answer the questions, rather than what the answer could be. In order to explain what the Temple is about or, for that matter, to answer any question, first and foremost it is necessary to listen to the question. What did the person just ask? How did they ask it? What language did they ask it in? Did you understand each and every word that they used? Often we are giving back answers to questions that were not asked. A response is being made, not to satisfy their inquiry, but to show the other person how much we know about a subject.

Listen to their question and discover how complex an answer the person really wants.

Let me give an example. A person asks, “How do you like your new car? How does it work?” Do you immediately start your answer with an explanation of the theory of internal combustion, followed with the Newtonian Law of Thermodynamics? Of course not. You answer somewhat simply, “It’s great — the best ride I ever had. It’s sooo much fun to drive.” Or some such answer. You get the idea.

When people ask you to tell them about the Temple, often they are seeking to establish a relationship with you and show an interest in your interests. They may not be seeking an in-depth answer from you. Rather, they are seeking to establish some common ground with you and establish a bond. Listen and get a feel for what type of question they are trying to ask. You can give them too much information. Experts in language and communication will tell us that we retain very little of what is being said to us. You therefore run the risk of being nothing more than a broken record and having what you said fall on deaf ears.

I’m not suggesting that the answers you give be less than truthful, or that you hold back information — but answer their question using the KISS method: Keep It Super Simple. If the

person wants more follow-up, give him more when he asks for more. A suggestion by experts for giving a speech or a talk is to end leaving your audience wanting more. I'm going to follow my own suggestion and keep this super simple and if you want more, you can add more. Thanks for listening.

— *Chris Thyrring*

What is the path? The path is different for each man. It is something that only that man can walk. And it's something that only each of us can perceive ourselves. No one can explain to us what our path will be. There is no book that can tell us. No one can police us to see if we're actually following through with our pledge but ourselves. The Temple pledges are promises that we make to our higher selves. We are self-responsible for maintaining that pledge, and all the pledges we make. The Temple community support for each other functions as sign posts as we travel along our own path. We each shine and we buff each other so that the others can shine also. We are like the facets of the gem — all one, all working together so that we may shine as one.

And why do we have the Temple as a building, as a group, as a worldwide organization? This is our opportunity and our responsibility. It's our opportunity to manifest outwardly and physically the unity that exists within all of us. And it is our responsibility to uphold, to build to guard, to protect that manifestation that is inward and outward for all of us.

— *Anne Dunbar*

Convention is always a very special time for me and I'm sure for you. The topic today is "Real questions, real answers."

Why was the Temple of the People formed? The Temple of the People is a new age, esoteric movement to bring forth wisdom, truth, and awareness of God's laws and spiritual knowledge to humanity. Why is it important to awaken to the higher self? The higher self is the Christ-self; living and emanating in the soul, the Christ-self illumines and awakens the soul to God's realities. Why is God's love a spiritual reality? Love is God's eternal, pure energy that flows into all life. Love is the necessary life force in the Cosmic creation of God's true reality.

What is centralization? Centralization is the center of life, like the sun is the center of the solar system. Unity and oneness exist and dwell in the heart force. The nucleus is the center in every cell functioning because of centralization.

What is reincarnation? Reincarnation is rebirth, recycling, renewing of life. Each soul incarnates again and again until the soul ascends to a higher plane permanently. The soul has an opportunity to evolve by growing spiritually during each life.

Why is it important to live by the Temple's ten commandments? The Temple's ten commandments are the laws of God that exist in the Cosmic plan. All life must live by God's laws to evolve and exist. Love, centralization, transmutation, karma, cause and effect, are realities in God's creation.

What is the purpose of life? To learn about the physical plane. To live by truth; to develop wisdom. To become aware of the seven planes and seven rays that exist. To become One with God and all life.

— *Cecelia Page*

A leaf on a  
tree, hidden in  
shadow, lifeless  
appears to be.

As I when  
only the surface  
I see.

Then the Light!  
That glorious Light!  
Enfolds that leaf and me.

Glimpsed then  
within, worlds  
filled with possibility.  
Senses mingle  
Sounds are seen  
and color has smell.  
My heart guiding me to  
remember that  
I can dance with  
the stars and  
Just Be.

— *Debra Rowlands*

The other night I was pondering today's theme when Eva looked up from her copy of *To Light a Thousand Lamps*. "Which of the Two Paths would you choose?" she asked. "The path of personal attainment? Or the path of compassion?"

I chose to "answer" this question not as a supreme choice, but rather as those choices I make day by day which shape my present character.

The work I do with music and children is never the same from week to week. One day I may perform for a wealthy family in an upper East Side townhouse, and the next day find myself traveling to the Bronx or Harlem to give the same program for a lot less money. It's been suggested I could work only parties on the weekend and make a healthy income.

There are days, particularly when I go to Staten Island, when I spend four hours of traveling time to do a one half-hour program in a library. At the end of the week, when you look at all this work, it's all the same work. It's working with children. Economics, race, all the things that separates them may be different, but that's not what's important; it's the work that I'm doing. There's such a thing as benefit performances, which are supposed to be charitable and giving. I find that a lot of politics go on with benefits. Some of the worst jobs I've ever done have been benefits, even though you'd think that would be a giving of yourself, in some way. You just never know what's going to work. Sometimes you go to a place where you're expecting 50 or 60 children and there'll be two children there. That just gives you a chance to give a lovely kind of workshop, almost, and give a very different kind of program.

I'll go armed with CDs that I'm supposed to sell for \$10 apiece. Eva'll say "Did you sell any?" I'll say, "No, but I gave six away," because it's obvious that these children are never going to be able to buy them.

I'm going to close with a lyric that I wrote which is extremely lucid, and that's why I'm choosing to close with it rather than trust myself for the moment. I wrote this about ten years ago, I guess, and it's from a song I performed once in the Temple:

Look for your path  
 For the path is unknown  
 Whenever you stumble  
 You have gradually grown  
 The dreams you are dreaming  
 Are the way it will be  
 And the way of the heart  
 Is forever your key.

— *Ivan Ulz*

When called upon to explain the Temple, I often begin with the word Theosophy. My favorite translation from the Greek is "Divine Wisdom," the eternal truths that govern our world. Those who would doubt the agelessness of their principles have only to glance at any teaching or religion of ages past to see the same silver thread running through them all.

Here at the Temple, we are learning to apply the truths of Theosophy to the daily choices that will shape our paths in life-

times to come. We study love, compassion, and selflessness in an ongoing attempt to shed the lower part of our natures. Accomplishing this, we will be free to unite with our higher selves and be one with all.

Theosophy teaches that there are two paths to enlightenment. Each is slow and painful, and merits the reward of Nirvana. This is where the Temple, to me, is different. Although the path of Pratyeka, or solitary-attainment, is a noble one, the Temple seems to urge us towards Bodhisattva, or the path of compassion. This harder road is designed for one who searches, not only for his own divinity, but is willing to turn back on the brink of the eternal and help her brothers and sisters also into the light. Aided by the Temple teachings, loving Masters, fellow members, and our own higher selves, we are choosing daily between anger and love, learning and understanding, selfishness and compassion, mind and heart.

Our credo is brother and sisterhood. And truly believing this, how could we not turn back? The Temple is love — the dazzling white light that transcends emotion and will one day pour unchecked from each of us. In this way, we will light up the world.

— *Eva Ulz*

It's wonderful to hear the different view points on this pretty important question. But I remembered something that strikes me every once in a while, when an inquirer about the Temple will ask, "Well, how many Temple members are there?" And if I'm the person answering the question, I get to say that in the whole world there are about 200. Invariably, the look on the person's face says, "What!?" Because two hundred people in the whole world population is just microscopic, and since we do not proselytize, it would seem a miracle that we exist at all. And yet we're told that the Temple of the People is the Temple of Humanity, the Temple of the Universe.

In one way of looking at it, everyone who ever lived, or lives now, or will ever live, belongs to the Temple, even if they haven't signed their name on the dotted line. And, as much as it feels tempting to keep it all for ourselves, the truth of the matter is that everything that we know, everything that we study, everything we believe, everything we love so dearly, and work so hard to protect and help grow, belongs to everyone. How best can we share it?

Anyone who asks any one of us questions like, "What is this place, what is the Temple, what do you believe?" is a person who has come to the brink of realizing a very important fact which is the central point of theosophy and of the Temple and of basically every other sincere spiritual organization in the world today. And that fact is: *all life is one*. There is no separation. There is no "them" and "us." We are all of it. They are us and we are them. We are all here together. Some people may not want to hear about reincarnation and karma, but you can find something that connects us with them — a word or a phrase that may help them realize that we are all one.

A good friend of mine once told me recently, as we were having a discussion about the nature of reality, that her definition of evil is the inability to put oneself in the place of another. That's the other side of it. My favorite thing to say to people if they ask, "What is this place, what do you believe, what is this all about?" is to start out with the Golden Rule: *Do unto others as you would have them do unto you*.

— Linda Rollison

A young member asking about real questions, real answers, helped me to remember when I started looking for spiritual truth. What was my real question? As I read about lots of teachers, they used to ask the seekers who came to them to ask real questions, and they were asking, "Who is God? what is his name, how many bodies does he have?"

The teachers would say, "Those are not real questions. Ask really what concerns you, what is bothering you." Some of them were asking real questions, and I found they were my questions too. What was bothering me? How to be happy? How to live in peace? How to express myself? What is the purpose of life? What is death? What is going to happen after?

If there is no life after death, then forget about spirituality. Do your best in life and that's it. If I choose to believe that there is life after death, how can I take a look into this other world — the spiritual world that I will enter after my physical death? Should I develop my spiritual senses? How do I do this? They are proposed to be developed through helping others daily. Service is best. How can I understand heading the right way, that I can serve others because I serve myself? I look in myself and see what is resisting me so happily. When I find what is resisting, I transmute. And when I transmute what is preventing the realiza-

tion that we all will be one with all, then I will get this knowledge and I will understand the purpose of life and see the spiritual world. That is the answer I found in Theosophy.

— *Sergei Moiseyev*

There were a lot of things that happened in the Service yesterday, and it reminds me of how human we are. We forget things and then we remember things, and we all have a job to do. We all do a lot of little jobs that none of us knows we do, but things go on because we take the responsibility to do them.

Roberta always used to say, “If you see it and it bugs you, it’s yours to do.” We’ll see things that are important and we put our energy into them and, collectively, we work together to make things go on. We’re so united in heart, thought, and mind through the Temple, that somehow the Temple work bumbles along because of — and in spite of — each of us. When I think about yesterday, I think of all of us imperfect, beautiful beings, in this room, together. If we never studied, if we never knew a word about what the Temple is about, when the Warriors of Light is sung in this room, the Spirit of it makes a connection with the work in our hearts, and the overshadowing that happens on this one Sunday of the year and in our lives, every day, in every act and deed of the year is what the Temple is about.

We’re together in the work and we may forget a thing or two along the way, but since we’re tied together, and holding hands, and linked in hearts, I know we’re here doing the right thing at the right time. And for me, that’s what the Temple work is about. Namaste.

— *Marti Fast*

12 noon     Healing Service, Temple  
7 pm        Officers’ Reports, Temple

### **Report of the Treasurer**

What makes something a treasure? A sacrifice of time or labor is required to make or obtain some things, as with finely-crafted artwork, gold, or precious gemstones. Some treasures are so because of who they belonged to or the event they commemorate, as with lockets of hair, wedding rings, or special tools. In Temple life, although our treasury takes the less-tangible form of

qualities, aspirations, and ideals, these also require the sacrifice of effort, commitment, and conscious purpose.

In 1924, at the first Convention held in the Blue Star Memorial Temple, Dr. Dower presented the fundamentals of the newly-formed Order of the 21. He called it the first exoteric order of the Temple, partly because one need not be a Temple member to belong to it. He described it this way: "The Order of the 21 will be animated and inspired by those forces that may be summed up in the one word *Expression*. Therefore, this Order will seek to express the Temple to the world on the lines of art, science, and philosophy."

For me, this Order is a vital part of Temple life that reminds us of our connection to God, and that we each are vessels for that Creative Spirit. The trinity of art, science and philosophy expresses the beauty, the mechanics, and the relationships among all created things: that is, our interconnectedness with all life. The gist of the order is this: "... all these branches should indicate the fundamentals of those truths on which religion is built, in the sense that true religion is that knowledge and force and light that serve to make correlations consciously between the creature and the Creator of all things, thus helping to bring back to humanity lost and forgotten truths and reviving in humanity the memory of its inherent divinity."

The Spirit of God pulses through all of us, expressing itself through each person's unique consciousness and abilities. The treasure is that, as we manifest our individual understanding of the Temple in daily life, a greater expression of God emerges. We witnessed that this morning in the social science talks, as each of us shared our sense of the Temple with everyone else, all reminders of our divine connection to each other. We walked out of here fortified, centered, and more conscious of the Temple life in us.

The Order of the 21 is an overlay, a matrix, and as with other trinities, is made visible symbolically in this Temple building. Just as the three beams of the roof rise from each corner to meet at the peak, so do the three lines of art, philosophy, and science work together to express the Temple to the world.

The word *expression* means to show, reveal, communicate, convey. This year, we celebrate the one hundred years that Halcyon has served as headquarters for Temple expression on the physical plane, as well as the reinvigoration of the Order of the 21 and its call for our unique expressions of principle. We are

each responsible to serve as conduits for the Temple Light, and it is through our collective expression that the Temple work manifests in our world.

— *Marti Fast*

### **Report of the Scribe**

The past Temple year, 2002/2003, corresponds, in terms of opportunity, effort, achievement and failure, exactly to that of the year 1902/1903. Beyond that, it has been an epitome, a condensation of the past one hundred years of Temple history, and also a preview and summary of the next one hundred years to come. In *The Overlapping of Cycles*, Master explains that if we but fully grasped the tendency of a short 28-day (four times seven days) cycle, we could “more or less accurately prefigure” events for the coming ten years. Master adds: “Carelessly or thoughtlessly you hear repeated or repeat yourself the words, ‘It is just a year ago today,’ or ten years, or a hundred years, as the case may be. The impulse back of the words is the soul’s effort to impress upon the consciousness of the lower self the importance of such cyclic openings and closings, for as surely as the cycle of a deed or thought is accomplished, just so surely a repetition of that deed or thought on some plane of being will be enacted.”

The first century of the Temple in Halcyon was a history of great opportunities, some of which have been used successfully, and of many more failures. It began with January 1, 1903, when Blue Star, the first Temple member sent by Master, had reached Halcyon and had seen the seven Masters; it manifested fully on the physical when, by July 1, 1903, obeying Master’s direct command, Temple Headquarters, and all Temple members who were able to follow the call, were removed from Syracuse, New York, to the Far West, that part of the Pacific Coast that was, since time immemorial, very occult and under Lodge influence. The new headquarters were first established in Oceano, California, even though adjacent Halcyon, with *The Cottage* where Blue Star resided, was the heart center from the onset.

Halcyon, the new *Altar in the Wilderness*, has stood here now for a full one-hundred-year cycle. This *New Jerusalem*, this *City That Is To Be*, is holy and should be revered by the adoration of the heart, not only because located at a sacred spot where once a mighty Lemurian Temple stood, but most of all because of the ideal it holds for humanity. Says the Master who founded the

Temple, the City That Is To Be "... must be built first in the hearts of mankind before it can be objectivized on the physical plane; and is it likely that this can occur in an age when the land, which should be as free as the air, has been seized and held as personal property by those who have gained a certain amount of money, whether or not they desire to utilize it for the benefit of all?"

The history of the Temple at Halcyon, as it should be plain to all by now, is by far not the history of a little band of unknown people who, for their own amusement, tried to practice some communal living of religion, *l'art pour l'art* — merely as a private hobby that otherwise may not be of use to anyone. Master warns that if the building of *The City That Is To Be* is delayed, the evolution of all mankind will be stayed.

As a part of the Lodge born out of the sacrifice of H.P.B., the Temple has nothing to do with the trendy "culture" of self-congratulation, and the laurel leaves periodically bestowed upon obedient servants of Mammon. The White Lodge has no occasion to expect anything from the World — that outer consciousness of useless junk and shallow marketplace. Divine Socrates, having walked through one of these, so very fittingly exclaimed: "Oh, how many things there are that I do not need!" We mourn our great dead that have fallen in the battle, but our mourning is sorrow for fallen mankind, in the consciousness that even defeat but brings us closer to the Christ. And we celebrate our great victories, for there is great, unspeakable joy in overcoming and attaining in the face of impossible odds presented by the lower vibrations of the earth plane.

We could not hold on to the land we originally purchased. Halcyon, together with the Oceano Sanatorium, and the extensive beach tracts which were ours and which we could reach by walking all the way through and upon our own land, used to be much bigger than today. But it was Master himself who advised us to give up the land we so much cherished, for the reason that we failed to initially purchase a much more extended stretch of land that would have given us financial immunity from the commercial pressure that soon came to choke us. But just in case this should sound like a discouragement to some, let us recall what Master said about the Temple: "It is protected by unimaginable forces; it cannot fail, no matter what the seeming or crisis; if all Temple members were removed from the physical plane today, the Temple would still continue the very next minute, with other people, whether they bore the mark of Temple membership on

their forehead or not.”

And truly, as the history of Halcyon shows, the Temple has proven to be indestructible. Its tenacity and unconquerable nature is incomprehensible to those who do not understand that the force behind the Temple in Halcyon is the Great Holy Master himself — the Master C, now present in the world as the new Avatar or Messiah. Predicted by so many for so long a time, he has been, and will be, the key of victory for Templars, both individually and collectively. Those of us who fell victim to personalities and could not see the redeeming principle of oneness behind all seeming — the great illusion of separateness, producer of the fruits of injustice and misunderstanding that all of us must daily taste in order to get purified from lower vibration that blinds us — went down and out of the Temple to return some other day to the same test.

But there were some who were ready to die for the principle of Brotherhood, for the fellow brother or sister, no matter how miserable their blood kin may seem from an outer standpoint — nay, all the more ready to fight for them, the more despairing and unfortunate they were. There were some who realized that, in Dr. Dower’s words, “The mistakes of our brothers and sisters are our own mistakes,” and also refused to fall into the trap of opinion, realizing that it absolutely does not matter what we individually believe — as long as we love one another. Such truly contributed to raising the consciousness of the planet, steeped in the “worship of the devil”, of individualism and competition, of coercion and the attitude of “I am holier/nicer/richer/smarter than thou” — the inscription on the inner gates of hell.

It does not matter which of us were standing, which of us were falling, during our past Halcyon Century. Our numbers do not matter either. When we left our birthplace in Syracuse, our Indian Lands, one hundred years ago, we had almost nothing going in Europe. And now, one hundred years later, the Temple is firmly established in Germany since the 1930s, in England since the 1980s, and in Russia since the 1990s. And, while Halcyon itself was always international, and has any number of brothers and sisters from England, Ireland, Sweden, Germany, and Holland, right now, at the dawn of our second century in the *City That Is To Be*, we have an ever-increasing Russian element that is getting more significant with the passing of each day. It is as if the Group Soul of the Temple that was, a century ago, almost exclusively incarnated in American bodies, has dispersed itself into many

nations, in order to better create a consciousness of oneness for the entire human family.

— *Istoán Balogh*

### **Report of the Inner Guard**

Good evening! I know the years are getting shorter. This first week in August is coming around more often than once a year. Looking on the brighter side of this thought, this could be a real positive addition to our lives. Since time is zipping by so swiftly, we have many more opportunities to put our beliefs into action.

My daughter Kristel came home with her yearbook from the high school. I enjoy looking through the yearbooks every year. This year, the thing that caught my eye and my interest was the theme: "Words Are Not Enough." Amidst all of the words in my small corner, I started thinking about all the glorious words we have been gifted with in our Temple literature. There are reams of them, files of them, books of them, tapes of them. Still, every year at Convention, we ask for more words. I'm giving you more tonight. (This might not count because I'm required to do this.) Then I wondered: will there ever be enough words?

Probably not. What would go along with words to become "enough"? So I thought about this for a while. (Since last Convention, to be exact.) I read the 2003 Message again. Then I sat down to watch TV. The movie, "Pay it Forward," was on. Everywhere we look, we can see examples of Brotherhood, thoughtfulness, mindfulness, and The Golden Rule in action. It's everywhere. Since words really are not "enough," we need lots of mindful action everyday to look for opportunities put our beliefs into practice. Maybe this means that we can practice what we preach.

I will leave you with a thought that I have found comforting over the years, especially so recently, as I listen to news of the world in general. Roberta often said, "Where the shadows are the darkest, there also is the brightest light."

Thank you, each and every one of you, for a wonderful year. I love you all.

— *Margaret C. Thyrring*

## Report of the Outer Guard

I have been thinking for a long time — months — what will I say as Outer Guard that will be meaningful for the Officers Reports at this convention?

On July 6th during the Sunday 7PM meditation, the subject came to me. Deep Breathing.

Take a deep breath — exhale and relax. Didn't that feel good? "Whaaat?" may be voiced, some will say it's ok, and others will say, "Feels real good." Of course, we keep on breathing.

Some of us (maybe most of us) are shallow breathers, and we need reminders once in a while to take a deep breath or breathe deeply.

The importance of good breathing is explained in the Temple Teachings.

Take a deep breath. Exhale and relax. Enjoy the remainder of convention, your studies, and your further adventures in life.

— Ron Carlson



## Report of the Guardian in Chief

As I sat down to write the report for tonight, my mind flashed back to the same process in 1990 when I wrote my first

report. I can remember the fear with which I faced my computer screen, wondering what to say and how to say it. This is a very different process than the Master's Message. This is a personal report from Eleanor, who functions the point of Guardian in Chief. The gaining of faith and trust in the creative flow for me has been slow. I have discovered over the years that it takes discipline, practice, and small, careful steps. It takes learning from one's mistakes; it takes the courage to make correlations, and then to make changes in one's own actions.

It is so easy to say, "Have Faith in the Master's guidance." I know that guidance has never stopped, never faltered, and perhaps the ability to put faith into action in the inner recesses of one's heart is easier in the stillness; but the real test of faith in His guidance comes in the heat of anger, hatred, disillusionment, jealousy, passion, discouragement, and sorrow. These qualities are the testing side of love, compassion, hope, tolerance, aspiration, tranquility, and joy. I am finding that the process of building the bridge between the human and the divine is slow and daunting, largely because I am apt to leap ahead with my mind, oftentimes leaving the emotions and spirit behind. Learning to surrender to the Master's guidance is the way to gain the strength and acceptance to meet life's daily challenges. The Master's letter to Blue Star in the early days of the work continues to help me over many a rough spot. To paraphrase his words: Dear One, this sevenfold world is far too heavy for you to hold all by yourself. It isn't going to disintegrate into nothing if you sit quietly for a moment. Besides, my dear, you cannot carry the thing by yourself even if you wanted to. Everyone in turn has to help assume the burden.

So, rest awhile and if you look quietly you will see the Father's hand reaching out to help you. "God's great completeness flows around our uncompleted parts as flows the deep wide ocean round the rocks scattered in wild profusion in its wondrous depths, silent save for Nature's undertone. And so, my Child, sit thee still and let the waters pass o'er thee and bring thee Patience, Faith and Power with which this whole wide world to bless. For one is truly wondrous wise, a Master midst all My sons and daughters, who knoweth how and when to wait." Such comfort, such understanding — if we will listen and know.

As I read over the past twelve reports, I am struck by the wonderful experiences we have had individually and collectively as a group. Notice I did not say *comfortable*, but *wonderful*. I use

wonderful in the sense of full of wonder, full of gratitude for the richness of focused spiritual living. This focus provides us with depth of vision and understanding that I find rare in these times. We are not able to see the whole picture from the Masters' point of view. In fact, in our present state of unfoldment, I would venture to say that we would simply disintegrate if we did. However, using the rich material we have been given, we can find a glowing tapestry of life into which we weave the strands of our individual lives, finding intricate patterns as well as depths of joys and sorrows vivid beyond description, if we will but look, and make the necessary correlations.

In the first paragraph of the first report I gave to you, I said, "As I sit down to write this, the analogy of a coral reef pops into my head. Like the coral reef, the Temple organization has grown bit by bit, one act, one decision, one particular circumstance upon another until we have the structure that we see and feel today. We may each see and feel that structure a little differently, but I think the one thing we all have in common is faith that this structure has a Divine purpose and plan which will endure, no matter what we personally think about the structure to date, or the seeming changes taking place." I still like the analogy. We are ever building, tiny bit by tiny bit, that wonderful coral reef of Spirit. Our particular part of the reef is firmly attached to the foundation formed by those who have gone before us, and we are doing our best to build solidly for those who will come after.

Steve Goodier told this story that illustrates the power of the coral reef: "Maybe you have seen the Great Barrier Reef, stretching some 1,800 miles from New Guinea to Australia. Tour guides regularly take visitors to view the reef. On one tour, the guide was asked an interesting question. 'I notice that the lagoon side of the reef looks pale and lifeless, while the ocean side is vibrant and colorful,' a traveler observed. 'Why is this?'

"The guide gave an interesting answer: 'The coral around the lagoon side is in still water, with no challenge for its survival. It dies early. The coral on the ocean side is constantly being tested by wind, waves, storms -- surges of power. It has to fight for survival every day of its life. As it is challenged and tested, it changes and adapts. It grows healthy. It grows strong. And it reproduces.' Then he added this telling note: 'That's the way it is with every living organism.'

"That's how it is with people. Challenged and tested, we come alive! Like coral pounded by the sea, we grow. Physical

demands can cause us to grow stronger. Mental and emotional stress can produce tough-mindedness and resiliency. Spiritual testing can produce strength of character and faithfulness.”

So do we build the structure of the real, inner Temple. We build through our commitment to keeping open minds and open hearts as we try to allow spirituality to ensoul our everyday interactions with each other. We build through seeing the Christ manifesting in the neighbor with a different lifestyle. We build by acknowledging and revering the indwelling Spirit of God in every aspect of our material lives. We build by becoming living proof that the truths of religion affect our material lives as profoundly as our spiritual lives, demonstrating that indeed there are no separate lives.

These inner realms seeking to become manifested through us are indeed the real world, but we have to live and learn through the physical plane. In fact, our job is to learn to integrate the two, as we cannot dwell exclusively in either one. As a part of this process, we must bring the inner consciousness to outer places and things. This has been demonstrated around town this past year as we have seen the usual quota of paint jobs, yard remodels, and maintenance projects. If each of us can bring our inner consciousness to the outer project, even if only as an observer of the work being done, we can make correlations, tying the many planes together, thereby helping to invest building and sustaining forces throughout our community and thence to the world.

A surprising development was the sudden closing of the AD Care site at Hiawatha Lodge this summer. In addition, the sewing classes are taking a summer break; so, for the first time in 18 years, we have exclusive use of the Lodge. Obviously it was time on all planes for us to directly reinvest the force of the Masters into these premises, which we are doing by helping to clean it, to keep it in good order, and to participate in activities held in the Lodge. It has been analogous to reopening the community living and dining room. We are using it at least two or three times a week currently. This was a fervent dream of Rick Ricardo's. Like the coral reef, we are slowly building group force into that community focal point. Let's continue to do so.

After an association of 28 years with Roy Obayashi, farming strawberries on our western fields, the Temple has worked out an agreement with Jerry Rutiz, a local grower, who farms without pesticides. Within the next eight weeks, Jerry will begin planting

cover crops that will help to restore nutrients to the soil naturally. Then he plans a vegetable and flower operation. We all need to hold the White Light around the grower and the land, that its health and vitality will be enriched and restored.

I know that Jürgen Scheutzow is watching with a benevolent, happy smile on his face as Perry Pederson, after a jump start by Tim Foley, is cleaning up the Builders' Grove. Jürgen spoke to me on more than one occasion about tidying it up, German style: neat, clean, and bare of fallen leaves! Well, we are not planning to go quite that far, but to open things up to sun and air, revealing the surpassing beauty of those wonderful eucalyptus trees. The marker given by the Builders to Blue Star will be repaired, and we will have a rededication ceremony — probably around the Temple Birthday time. The Grove will be a wonderful place to picnic, to walk, or to simply sit and listen to the silence. Perhaps the butterflies will return to that site this winter. When I was growing up, there were very special wildflowers in that Grove. Maybe there will be again, especially if we all invest that space with our consciousness, welcoming its inner and outer spaces back into our experience.

Just outside the Temple door to the east, a watering system has been installed that will allow us to landscape that area, enhancing our beautiful building with gardens that nourish the soul while respecting the growing conditions and water supplies. Some native plants, as well as other drought-tolerant specimens from other parts of the world, have already been put in. Take a new look at the wonderful sequoia tree growing in friendly proximity to a coastal live oak near the entrance to the Temple grounds. We are blessed with many superb specimens of trees and shrubs. Look closely at the two palm trees with smooth gray trunks in the field west of the Drummonds. They are wonderful Chilean wine palms, endangered in the wilds of Chile, and exhibited in famous gardens around the world. I am sure that each of you has a favorite tree or vista here in this special place. Next time you see it, send gratitude to it and make conscious connection with the beneficent forces of Nature. That is our job. That is a way to blend the inner planes with the physical plane, thereby enriching both.

As you all know, a board of seven Temple Officers is appointed each year. As Guardian in Chief, I meet regularly with them on matters concerning the Temple and its true work — that of trying to embody here on the physical plane the truths of the in-

ner planes, our real home. These officers are Inner Guard, Outer Guard, Scribe, Treasurer and three Delegates-at-Large. Each office symbolizes a certain aspect or facet of the Temple work. The office of Inner Guard symbolizes the responsibility to the feminine aspect of manifestation, the nurturing, connecting, indwelling spiritual force. The position of Outer Guard symbolizes the responsibility to the masculine aspect — the protecting, questing, balancing force. The position of Treasurer symbolizes the responsibility to our storehouse of spiritual treasure filled with the jewels we have been given to use, to care for and enhance. The position of Scribe symbolizes the responsibility to the records of our aspirations, hopes, and faith and the flow of these to and from all human hearts and minds. The Delegates-at-Large are chosen from those Temple members who live away from the Center who are meeting the challenge of putting these teachings into daily practice without the outer group support and daily meetings that we enjoy here at the Center.

For the 2003-2004 year, The Inner Guard will be Margaret Thyrring; Outer Guard, Ron Carlson; Scribe, Istvan Balogh; Treasurer, Marti Fast. The Delegates at Large are Eva Ulz in New York City; Arlene Seaton in London; and Dieter Heidinger in Munich, Germany.

Using the closing of my 1991 report to close tonight, "I would borrow the words of the Master: let us walk serenely where duty directs; let our entire being mirror the indwelling, upwelling infinite Spirit. You and I must walk together, enjoy and sorrow together, love one another together and forge the bonds of Brother/Sisterhood and Unity together." Only in this way will we enter together the fulfillment that comes with being one with God and all Good.

Thank you.

— *Eleanor L. Shumway*

## TUESDAY, AUGUST 5

- |          |   |
|----------|---|
| 5 am     | Indian Dunes Walk                                 |
| 10:30 am | Children's Program by Ivan Ulz, University Center |
| 12 noon  | Healing Service, Temple                           |
| 5:30 pm  | Study Class, Temple                               |
| 6:30 pm  | Potluck Supper, Hiawatha Lodge                    |

**WEDNESDAY, AUGUST 6**

- 9 am History Walk around the Halcyon Village  
 12 noon Healing Service, Temple  
 2 pm Caravan to apple farms in See Canyon  
 8 pm Campfire, Central Home grounds

**THURSDAY, AUGUST 7**

- 10:30 am A Day Away in the Purple Bus, Picnic  
 12 noon Healing Service, Temple

**FRIDAY, AUGUST 8**

- 8 am Breakfast at Lowmans'  
 12 noon Healing Service, Temple  
 5:30 pm Study Class, Temple  
 6:30 pm Potluck Supper, Hiawatha Lodge

**SATURDAY, AUGUST 9**

- 12 noon Healing Service, Temple  
 7 pm *Halcyon Memories*, Hiawatha Lodge. Ella Thorp Ellis shared her memories of growing up in Moi Mell, a cooperative colony in the Oceano Dunes in the 1930s during the Great Depression. As the only child in the colony, Ella had many adventures as well as insights into the fascinating, creative people who made up her world. Through her eyes we saw again the interaction of the communities of Moi Mell, Halcyon, and Oceano. She also shared her creative process as, over the years, she has turned these memories into nine books for young people. Many of these books were laid in the Halcyon/Oceano/Arroyo Grande area.

**SUNDAY, AUGUST 10**

- 10:30 am Builders Sunday Service, Temple  
 12 noon Healing Service, Temple  
 2 pm Ice Cream Social, Karen and Will White's home  
 7 pm Convention Benediction, Temple

## TEMPLE ACTIVITIES AND NOTICES

The **University Center Gallery** is open every Saturday, from 2-4 pm. "Perceptions," a show of works by Halcyon Artists, is on exhibit until November, when another show will be hung. Please call the Temple office at (805) 489-2822 for information.

**Temple groups:** There are groups in New York City; London, England; and Moscow, Russia, as well as in several locations in Germany. Anyone wishing more information about these groups can call the Temple offices in Halcyon.

**William Quan Judge Library** serves Temple members, residents of Halcyon, and friends with an interest in Theosophy or who are doing research involving some of our special collections. Our library is staffed by volunteers. Hours are Mondays, 9-11 a.m. and 6-8 p.m., and Fridays, 9 a.m. to 12 noon. Other hours are by appointment through the Temple office.



The **Temple Healing Service** is held at 12:00 noon each day in the Temple. All are welcome to attend.

**Sunday Services** are held at 10:30 a.m. in the Temple. The Feast

of Fulfillment (the Communion Service of the Temple) is celebrated on the first Sunday of each month. "Enter The Silence," a prayer and meditation meeting, is held on the last Sunday of each month. Speaker present programs on other Sundays. The public is cordially invited to all services.

A **Meditation Meeting** is held in the Temple each Sunday evening from 7 to 7:30.

**Study Classes** under the auspices of Temple Officers and various Temple Orders are held regularly in the University Center on Tuesdays and Fridays at 5:30 p.m. Everyone is welcome to attend.

**Speakers** in the Sunday services were: June 8: Eleanor Shumway, *A Cycle of Centennials*; June 15: Don Forth, *The Temple Structure*; June 22: Marti Fast, *Sacred Geometry*; July 13: Eleanor Shumway, *The Most Important Thing We Do*; July 20: George Colendich, *The Charge*; August 17: Eleanor Shumway, *Getting Ready*; August 24: Linda Rollison, *From Mars with Love*.

## THE TEMPLE OF THE PEOPLE

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*All photography in this edition by Willy Gommel, taken at Convention*

