

The Temple Artisan

July-August-September, 2004

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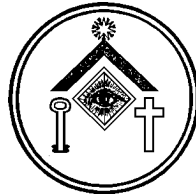
Proceedings
of the
One Hundred Fifth
Annual Convention
of the
Temple of the People

July 31-August 8, 2004

The Temple Artisan

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Behold, I give



unto thee a key.

THE TEMPLE OF THE HEART

In the Inner Temple of thy Heart, on the Mystic altar of Compassion wrought therein of essences distilled of holy aspiration, of anguished prayers, of sacrificing Love and Service of countless lives in eons past, burns a Living Flame of Life fed by the quenchless Love of God, commingled with the fragrances of thy noblest ideals of Beauty, Truth, and Service to all thine Other Selves, and uniting thee with the Divine in all creatures throughout the Seven Worlds of Being.

If thou wouldst keep the noxious weeds of self from choking life's pure stream 'twixt thee and God, then each day offer thou thyself on that Altar Flame of Sacrifice in the Inner Temple of thy Heart, whatever be the pain, so that the dross of all thy lower selves be burned away, leaving thee each day an Image true and splendid of the Shining One within — Thine Own True Self Divine.



THE EDITORIAL MIRROR

During the first week in August we meet in Convention to celebrate the rare privilege of the teachings we have been given. Another facet of this time are the many events scheduled during which we can consciously live these teachings. This means putting into practice those attributes that contribute to the sum total of Sister/Brotherhood: patience, forbearance, kindness, empathetic listening, tolerance, understanding, compassion, laughter, and love. Though some of us do accomplish great and noble deeds, the real daily discipline of putting the aforementioned qualities into action becomes the power for our lives, bringing wisdom and insight.

This issue of The Temple Artisan offers the aspirations, hopes and ideals of many of us as we seek to become all that we believe in.

— 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 FIFTH
ANNUAL CONVENTION
OF
THE TEMPLE OF THE PEOPLE
July 31-August 8, 2004**

SATURDAY, JULY 31

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

SUNDAY, AUGUST 1

- | | |
|----------|------------------------|
| 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 105th Convention of the Temple of the People. Dr. Dower, co-founder 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.

Invocation by the Guardian in Chief:

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 105th 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 Dhyan 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.

Master's Message to the Convention, 2004

Greetings to my beloved children everywhere!

Again we meet in Convention. As you count the years, it is one hundred and five times we have gathered to sound the rallying cry throughout the world — the rallying cry that calls to the very highest ideals within each man and woman. Again and yet again you look to me asking for new words, new ways of living, new ways of meeting the problems in your lives, new ways of arriving at peace in the world. I have told you repeatedly that there will be no “new” ways until you have become the “old” ways. These old ways include self-responsibility, the simple facts of brother/sisterhood, and living the Golden Rule every moment of every day, as you become the conduit for the Light to pour through you into the world about you.

Again I repeat, you must never lose sight of one fact: The Temple was not formed exclusively for the benefit of those immediately concerned. The higher purpose, the aim of all those who are true Templars, was and still is the preparation of a place where it might become possible for the overshadowing Christ to enter and send forth the message which the world has waited for so long. It would be truly impossible for such an overshadowing of the spiritual forces to enter and dwell with a number of disaffected, treacherous, inhuman elements. It could not do the work for which it came, even if it were possible to come. Such a place requires quiet, concentration, aspiration, unified endeavor, and faith in each other and in the common purpose. These are essentials; all else is nonessential.

You must learn to seek out the hidden meaning of the messages I send you, either in instruction or by personal direction, not that I would imply that you are lacking in intelligence, but you put a veil over your own understanding when you carry out

some personal wish or desire that is in opposition to some statement I have made, or some deep truth you have learned from other lips than mine. Truth is truth, no matter where you find it, but you must use your intuition in the Silence of your own inner being.

Many years ago I told you any condition which may seem to you unwise, or to be even wrong in your estimation, has nothing whatever to do with your duty to the Great White Lodge and the obligations you have taken. That Lodge is perfectly capable of guiding any individual brought under its guidance in the best way possible for them. You would object to having the smallpox if it were forced upon you. You would not like it; you might feel that it was unjust, unwise, and altogether wrong; yet your having that case of smallpox might be the means of protecting a whole section of the world from the same disease, *if you did your duty in the meantime*. I tell you again, you have no concept of the real Temple work. Every individual in it might fail and pass out and before twenty-four hours would elapse, we would have another center of operation formed. The Temple work is not based on a signed membership paper, or an exclusive club, it is based on service to the world. There are uncounted Temple members actively working in the world today. The Temple of the People is a cell in the heart of the Temple of Humanity, which, in turn, is a cell in the heart of God.

Remember, each one of you is on trial; it is not your neighbor, whoever that neighbor may be. You have applied to the Great White Lodge for opportunity to advance. We have given you the opportunity, it is for you to take advantage of that opportunity if you would win what you started out for. Having offered, and been accepted, there is no turning back, no postponing your responsibility. I have told you repeatedly that I would protect you and the work, that I would not permit my agent to make a mistake in anything that concerned the real interests of The Temple, for I have the power over that agent which would make it possible for me to exercise that right. Knowing this, can't you, for your own sake, as well as ours, keep the obligations you took to me, to the Great White Lodge, and never mind what your neighbors do? If it is wrong, you may depend upon it, the way will be blocked for them. If it is right, nothing you nor I, nor any other human being, can do will block their way. It is, as I have repeatedly stated, self-responsibility, first of all.

The unique assignment We have given you is to live together in a manner that becomes living proof of the timeless truth of Brother/Sisterhood. The trouble is you do not get close enough together. It is the same old story, my children, of mutual effort. One cannot quarrel alone, neither can one make up a quarrel alone. It has to be a mutual attempt. This matter of personal feelings is one that must be put aside. If it were possible, by any means in my power, to make you understand the necessity for mutual forbearance, forgiveness, and for mutual helpfulness, regardless of apparent causes that you think you may have for the opposite, I should have done more for you than if I were able to give you a planet for a plaything. Your whole development for the future depends upon what I say. If you are not able, if you have not developed to this point where you can understand and accept as truth the statement that I have made, there is no possible chance of taking a single interior step from that on which you now stand, for it is a fundamental truth of occultism. It is not a matter of convenience, or anything else in this world or another; it is a fundamental law of occultism, without recognition of which it is impossible to take a step forward. Until you have learned to love and trust each other, to give each other the benefit of a doubt, if there is one, and to try to understand each other's motives and desires, even if you cannot agree with them, you are at a great disadvantage. You must put all else aside and remember the right of each one as a human being, and find ways to truly live together in harmony.

I charge you all to study the material you have been given over the years. But stop putting such effort into intellectual study and use your hearts instead. You will never miss a step if you will ever ask yourselves, "How does this apply in my life today?" Seek out opportunities to do secret acts of compassion, acts of kindness and consideration that get no public recognition, but make connections heart to heart. Stop dwelling on the negative, even in the privacy of your own minds, for every time you moan about this seemingly negative world, you have added to the negativity. You are charged with adding to the positive energy fields in the world today. See that you do.

Now I must leave you. I hope that you will take with you, and seriously consider, what I have said to you on all subjects, for your future, not only interiorly but exteriorly, depends entirely upon your believing and acting upon the words I have spoken.

I leave with you today — MYSELF. I ask you, what are you going to do with me?

Your Father-Brother, Hilarion

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

MONDAY, AUGUST 2

12 noon Healing Service, Temple
 12:45 pm Picnic lunch, Avila Beach
 7 pm Officers' Reports, Temple

Report of the Treasurer

I just returned from camping in Sequoia National Forest, and, during numerous hikes and quiet times among those magnificent trees, felt many connections with the Temple. Then last Thursday, the Temple officers met here with the Guardian in Chief to consecrate this space for the 2004 Convention, and the picture came into view even more clearly. Temple life was evident as the tractor chugged back and forth grooming the Four Acres, children laughed their way across the Temple lawn, doors open into the University Center revealed the new art show being born, and the resident hawks squawked their way from grove to grove. These things all served to focus my attention on the spiritual treasures that are our foundation and purpose in the Temple of the People.

In the few remaining groves of giant Sequoias on our planet live the oldest living things on earth; one specimen is known to have stood for 3200 years. These most massive of all nature's trees require certain conditions for new members of their forest family to take root, and contrary to what one might guess, it is intense fire that creates the optimum conditions for the tiny seeds to begin life. During the first couple of decades of dynamic upward growth, the pointed tops of new *Sequoiadendron giganteum* reach for the sunlight. Synthesizing light into life force, they gradually mature and tower over the forest for centuries, keeping watch as season follows season in the animated world beneath.

Likewise, as spiritual beings, it is often in response to life's fiery challenges that we transcend human shortcomings and reestablish our footing on the spiritual path. Within us *in potentia* is the capability and, indeed, the instinct for spiritual development, expression, and awareness of our connection to all life. Templars pledge to be conscious disciples in service to humanity, and this promise to our higher selves demands that decisions we make and steps we take align with the occasionally fiery Higher Law.

What happens when we are burned in the fires of life and spiritual growth? The Temple Treasury is the equivalent to the nurturing cambium layer of the Sequoia, which flows with extra life force wherever fire has burned us, reinforcing where damage has wounded us, healing anywhere the scars of life and testing have called all the strength and action we can muster to help us repair and grow on. The Temple sustains the family of humanity with abundant help, requiring only that we ask for it, give thanks for it, and use it.

In commitment to the Higher Law there is danger and challenge, courage and help. Those who formed the Temple had the courage to build this spiritual center, facing difficulties from without and within. It is up to us now to stand on spiritual principle and do the same, for the constructive efforts we exert each day add to the structure and strength of the Temple on all planes. Like the great trees, our efforts are recorded in the rings of our common history, radiating out from this Great Heart as the wisdom gained from our own fires, droughts, and healings are likewise registered.

As the sounds of Halcyon life reach your ears this week of Convention, consider the rich foundation for our lives here. When children of all ages laugh their way across the lawn, hear the voices of all Templars adding their hearts to the human family and their hands to Temple work. If you feel the spirit of more souls than the ones you see with your eyes alone, sense the overshadowing, ever-watching presence of those who came before to do the ordinary, extraordinary work that starts right here for all of us in the Temple.

— *Marti Fast*

Report of the Scribe

The past Temple year 2003-2004 has shown for all the world to see that a stronger hand than that of mere mortals is at the helm of the ship of state — equally guiding the destinies of all nations, stars, atoms, and individual humans of past, present and future.

There is no way of escaping Divinity and the Law of Love — of action — no matter how hard we protest against the teaching that we need. Past Karma inevitably has to come to the fore. This omnipotent action-reaction of Love is the greatest and the one and only teacher. All humanity — each and every individual unit of our great Brotherhood of Souls that encompasses all Universes, all Milky Ways, all heavens and hells and Nirvanic abodes, even the last final Be-With-Us of the Secret Father in whom we live and move and have our being — in order to learn and realize the horrible nature of evil, has to be confronted with the final consequences of the act of Cain, of raising our hand against our fellow Self with the intent to murder our own Divinity.

There is no excuse for shedding the blood of creation. It is the one sin that cannot be forgiven, for it is the desecration of the very name of God. In his futile impotence, man implores in vain the Great Law to cover his shame. When the Gods decree, “Thou shalt not needlessly take the life of any thing or creature” (Temple Rules of Discipleship, Rule 4), he tries to wield the word “needlessly” as an excuse for his most abysmal acts. It is the same old story of being blinded by the dead letter — of reading the Bible backwards for almost 2000 years, believing that “The heavens, even the heavens, are the Lord’s: but the earth hath he given to the children of man” (Psalms 115:16) was intended to mean that he was free to butcher his blood kin as he pleased. Man covered his intuition with mud, and is now finally reaping the whirlwind. That whirlwind is terrible, it is surely Karma for all concerned, but its guiding nature is most beneficial in that its intent is to wake the people, to teach them in a practical course, so to speak, the horrible nature of evil — that there is a difference between wrong and right, and that he who is capable of distorting the intended meaning of the Great Light shining upon him into a *carte blanche* for deadly butchery has pronounced a most terrible judgment over his own head — especially if for such acts of sacrilege, his underlying motive was driven by the incubus of Mam-

mon, for material gain. Master said: "There is too much money in the world now, cursed as it is by the blood of men and the tears of women. We need to get rid of what there is, instead of putting more into circulation" (*The Temple Artisan*, June/July, 1938). The more we try to suppress these words and ban them as a legitimate idea, the more sad will be our awakening.

Through the inevitable consequences of its self-induced blindness, humanity has been waking up more and more with every passing minute of the Temple year just past. The Light of Unity is on the march, and no one can stop it. Divinity that is in manifestation as an Anupadaka — a parentless Buddha, in the sense of not being born by woman on the earth plane, the Avatar who last walked among us as Jesus — is attracting with ever greater force all those who heed the call to tread the path of liberation of all beings, all those who, having seen, now know that none of the human family can find peace and happiness outside the hearth of the Father, and none can enter that sanctuary as long as the least among us is miserable. If we but vegetate to add to each other's misery, what shall be our fee? "What is that to thee? Follow thou me."

The Temple has entered its one hundred and seventh year of its existence. It is maturing; that entity that could not, cannot, and will not be destroyed is growing up. That child, soon to be a man, will do things yet that will be the marvel of coming ages. Its secret is none, dwelling in the eyes of a child:

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child: but when I became a man, I put away childish things.

"Now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known.

"And now abideth faith, hope, charity, these three: but the greatest of these is charity" (I Corinthians 13:9).

That charity — that secret of little children, as Master interprets the word — is LOVE, that Love which is not a lower emotion of the human animal, but the substance-force that circles the suns in space and will be the keynote of a new age and a new humanity which, however, cannot be created unless there is destruction. "Every great government, society or religion has been

built upon the destruction of some preceding form," says Master. "With the end of the reign of the Calf of Gold will come the most terrible revolutions that have shaken the earth — for according to the power and greatness of the usurper of the prerogatives of God will be the destructive force arrayed against it, and the worship of the Golden Calf is responsible for more evil than all other causes combined. Consequently, its dethronement will be more difficult, and accompanied by more sorrow" (*Teachings of the Temple*, Vol. I, p. 19).

But the Temple teaches the way of peace and demands no less of every Temple stone, even if it points to the inevitable sorrow that is, and will be, the portion of humanity. The song of the Avatar is peace; hail the peacemaker. The new cycle we are about to enter will know only peace. Says the Temple teaching, *The Middle Path*:

"And the coming of the Avatar will sound the keynote for the new cycle. The conditions of the old cycle must practically be over before He can come in full measure. This means the stabilizing of conditions in the world, on the truth of the Middle Path, before the great event occurs. It will also mean that the children of man will have been able to establish on earth conditions that will prevent wars — a condition of Universal Peace. On this foundation and this foundation alone can the Avatar appear to sound the keynote of the next cycle, the step that will open the door for the Golden Age" (*Teachings of the Temple*, vol. II, page 208).

— *István I. Balogh*

Report of the Inner Guard

Good Evening. We are once again gathered together for our annual Convention. We have been given a new message from Master Hilarion. I'm assuming that, as a Master, He must have infinite patience. Every year in His Message, he reminds us about Self-Responsibility, Brotherhood, and The Golden Rule. Thank goodness He takes His time to keep encouraging us along the Right Path. We live in the Age of More Words. We constantly clamor for More Words. Do we think that the content will change if we just ask for more and more words? If we look at any Message from any other Convention, we will find the same words: Self Responsibility, Brotherhood, and The Golden Rule. Funny thing, huh?

This could appear to be a brick wall. Or, it could be a great

comfort and the opening of a glorious new beginning. The comfort would be in realizing that this is something that stays constant over time. We always have these aspirations to reach for. As for a glorious new beginning, we can reach for these aspirations each new day. Each new day, we can put three simple thoughts and deeds into our hearts: Self Responsibility, Brotherhood, and The Golden Rule. It is like a circle. Every year we circle around and find the same three concepts.

Another comfort for me is the fact that I can see these concepts, Self Responsibility, Brotherhood, and The Golden Rule, shining through almost everywhere I look. Mother Teresa offers: "What can you do to promote world peace? Go home and love your family." That sounds simple, doesn't it? Indira Gandhi believed, "You must learn to be still in the midst of activity and to be vibrantly alive in repose." Philo, in ancient times, said, "Be kind, for everyone you meet is fighting a hard battle."

We always have the choice to make a decision to live these simple directions that are shared with us each and every year.

Let me leave you with this: "It is only with the heart that one can see rightly; what is essential is invisible to the eye." That is from Antoine de Saint-Exupéry.

Let each of us take these thoughts with us as we begin each new day. We can and we will make a difference each day — not only for ourselves, but for everyone around us.

Thank you.

— *Margaret Thyrring*

Report of the Outer Guard

The Teachings we have offer us much information for our growth. For example, the following comes from Volume 2 of the Temple Teachings:

"Nothing is sufficient unto itself. Interdependence is the corollary of Unity. Unity, Beauty, Strength and Wisdom are the pillars that sustain the Temple of Life, whether in the cosmic, the human or in the social organism. Without Beauty, harmony, there could be no Unity. Without Strength, Beauty would be Ugliness. Without Wisdom, Strength becomes Weakness. So in terms of the qualities, the foundation lines of Unity, Beauty, Strength and Wisdom are established, thus coordinating life with those qualities in everything around us. Then we work with the divine and natural purpose of the Master-Builder of the Temple

of the Universe. This means strong search and effort, aspiration and sacrifice. There is no royal road."

— *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 as 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 from that of receiving the Master's Message. This is a personal report from Eleanor, who functions the point of Guardian in Chief. For me, gaining faith and trust in the creative flow has come slowly. 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 necessary 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, oft-times 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 foregoing words are the opening thoughts, nearly verbatim, from last year's report. As I read them over in preparation for writing the report for 2004, I realized that nothing has really changed, even while everything is ceaselessly changing. The basic bridge building between the human and the divine is still slow and daunting, but with ever opening heart and eyes, it is more and more filled with the richness of focused spiritual living.

"Focused Spiritual Living:" this does not imply "comfortable" spiritual living to me, but rather a life where making correlations between the outer and inner worlds becomes the norm. We are not expected to leap full-blown into spiritual awareness, but as

we learn to take our first steps we begin to strengthen our inner muscles, and our steps become more assured, our posture more upright.

Of course, focused spiritual living has to be done right here on the physical plane while we sweep the floor, take out the garbage, work in the garden, deal with our so-called "good" or "bad" neighbors, cope with ever-present plumbing problems, attend (or not) Temple services and classes, do the shopping, raise the kids (ours and others'), and do the myriad other things that make up daily life. All the while, as comforting background music, the focus of correlating the inner and outer world can go on. But it has to be a conscious choice within our selves — not just once, but every minute of every day.

My godmother, Gertrude Tedford, gave this wise counsel: "To be still does not mean to be idle, but to prepare an environment where we can more easily hear that inner direction which the Bible calls 'the still small voice' ... To pause in our outer busyness and to take a good hard look at ourselves is a therapeutic process. Our true teacher is not apart from us; it is the part of us that listens. How often we have been instructed to listen to the still small voice, the incomparable teacher? Almost as often our automatic response is, 'yes, just as soon as I have time'. Think of how much of our living is done on the horizontal — going, doing, adjusting, shuttling back and forth between foresight and hindsight, forgetting to 'look within', forgetting even the reason for all this hectic activity. How too bad. It is sort of like dehydrating our life experience. Could we not shift the reluctant gears of habit and change our direction so that our actions would be prefaced by an inward look? If we could achieve this, think of how many false steps we would save ourselves and how much richness we could bring to the pattern of our daily lives. There is no need to accept monotony as a part of our lives, for each of us carries within us that divine spark that can change any dull activity into an inspiring experience once we learn to Look Within, and by so doing to add a whole new dimension to our lives."

Each man and woman is an Intercessor with the Higher Self, but we must remember that we are also held deeply responsible to extend to everyone the hand of compassion and understanding, of safe counsel and fair mind, offered without judgment or censoring. We are asked to stand as the Master's representatives with open hearts and minds, to answer questions in simple

words, putting others at their ease, appreciating their differences, and finding common ground as we speak heart to heart, preferably with as few Sanskrit or mystery words as possible. It is said that “Creeds disappear, Hearts remain.” We must make it so.

On the more mundane side of Temple life, we can look around us, noting that some people are gone, while others come. House colors change; gardens reveal new growth and care. The store has its damage repaired and new access made for those of us who find stairs increasingly difficult. Not so noticeable are the water lines that have been replaced, or the clogged drains that now flow more openly. We who live here see constant change; those who visit after absences of several years say, “Things are just the same.” It’s all in the eye of the beholder!

After a year of experimentation to learn the heart of the land, Jerry and Maureen Rutiz are selling pesticide-free, amazing fruits, vegetables and flowers from the land they lease from The Temple. The heart of the land is singing again — not without challenges, not without bugs, but certainly with much more consciousness.

The Builders’ Grove has had much attention, with the memorial marker to Blue Star restored, and a new bronze plaque ordered. We will have a formal ceremony to install that plaque in November on the Temple birthday. In the meantime, use caution in the grove, as we are trying to eliminate the yellow jacket nests under some of the trees.

The William Quan Judge Library is in good shape, thanks to our dedicated volunteers. The University Center, under the auspices of the Order of the 21, has welcomed artists expressing the creative spirit through many mediums. Many visitors from far and near have come to enjoy the shows and touch the Temple spirit. *The Temple Artisan* is reaching several hundred people worldwide in magazine form. The Temple web site reaches hundreds more, and there is a growing number of people contacting us through that site asking further questions, buying books, or asking to join the Temple. And so the wonderful, interconnected web of people who aspire to a more spiritually focused life grows and is strengthened. We are all the beneficiaries of this united action.

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 inner 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 expressed through compassion, sensitivity, and reverence for all life. The position of Outer Guard symbolizes the responsibility to the masculine aspect — the protecting, questing, balancing force, which is expressed through the powers of will, order, logic, and strength. 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 2004-2005 year, the Inner Guard will be Margaret Thyrring; Outer Guard, Ron Carlson; Scribe, Istvan Balogh; Treasurer, Marti Fast. The Delegates-at-Large are Vera Barstead in London; Roswitha Siehr in Germany, and Jerry Sabol in Oregon.

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, *Guardian in Chief*

TUESDAY, AUGUST 3

5 am	Dune Walk, Oceano
10:30 am	Children's Program by Ivan Ulz, Hiawatha Lodge
12 noon	Healing Service, Temple
12:45 pm	Potluck/Picnic, Colendich Home

5:30 pm Study Class, Temple
 6:30 pm Potluck/Picnic, Hiawatha Lodge

WEDNESDAY, AUGUST 4

10:30 am Social Science Talks, Temple
 Theme: Finding Joy in Challenging Times

“We hold these truths to be self evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.” If we believe in our Declaration of Independence, finding happiness or joy throughout our lifetime is an activity we are born to do.

According to Webster, joy is “... a very glad feeling, happiness, great pleasure and delight; anything causing such feelings and the expression or showing of such feelings.” It seems so simple, yet for many of us “true joy” remains elusive for most of our lives — a destination where we rarely arrive and, when we do, before we know it we have passed it by.

While most other animals appear satisfied by merely being nourished by the basic sustaining forces of life, without joy, most human beings seem to go nuts. With joy coming in so many colors, sounds, shapes and sizes, why is it so hard to keep? If the essence of sorrow is about having to learn to do without, can we learn to recognize joy by learning to live well with what we have?

Can you imagine what it would be like to know and understand the karmic consequences of our personal enjoyment on the rest of the world? Would we still find joy, knowing that our gratification was at the expense of others?

For better or worse, the prevailing way of thinking is that everlasting joy does not necessarily come from the attainment of Spiritual Treasures. The pursuit of material wealth continues to drive our economy, while many of us, whether rich or poor, find ourselves slaves to the countless forms of unsustainable addictions — all offering the illusion of joy.

Finding joy while trying to make ends meet, while worrying about the health of a loved one, while feeling betrayed by a friend, is never an easy task. Having the freedom to choose how we experience and feel about these situations is a responsibility

past telling. As we evolve from the Garden through the jungles of life, our very survival now depends on learning to work through such feelings as fear, sadness, and hatred.

This may sound un-American, but could it be that our pursuit of joy is what is getting our country into trouble? Most certainly, joy is a relative term in that what is joyous for one can be a problem for others. Clearly, joy is a function of motive and expectations. Learning about what we can do without is how we may discover the truth about what we really need. There *is* joy in just being OK. There *is* joy in forgiving our neighbors as ourselves. We *can* know joy when we act as if we have Faith and when we practice the Golden Rule.

When my son was born, my wife and I — mostly my wife — practiced the Lamaze method of natural childbirth. As the other participant in this sacred event, my role was to remind my wife to stay focused, by helping her to concentrate on her breathing. When we were able to do this together, her mind seemed to be taken away from the pain for that moment. I share this with you in that perhaps, when we endeavor to be grateful, for example, through constant effort, we can simply appreciate the absence of discomfort as a degree of joy. Being in the present moment as often as we can is a very big key. Of course, it was love and joy to the highest degree, when we experienced the birth of our son.

The path to an everlasting joy begins and ends with Love. We must learn to Love the process and the challenges of life and respect and honor the liberty of each other.

Through Faith, Hope and Charity, we can know Grace, who will always introduce us to joy.

— Rick London

A Beacon of Joy

I believe that Joy is the natural reaction and logical balance to adversity. It is a secret emotion, welling from who-knows-where inside of me — just when the world seems harshest and most unforgiving. Unbidden, Joy rises, and although it always fades sooner than I would like, it brings balm for the wounds of overwork, exhaustion, frustration, fear, and the guilt of not cooking Ivan dinner — yet again.

Two things I have learned about Joy in the difficult year just passed:

1. No matter how many times I experience its inevitable ebb and flow, I am always sure that Joy has come to stay — until it goes.

2. Joy cannot be shared directly at will. This can be very frustrating, as the heart renewed by Joy immediately reaches out to those around it by sheer overflowing. However, I am beginning to learn that Joy can be channeled, and the good will generated can be used to lighten others' adversity, making their road to Joy a little easier.

And best of all, as you stretch a hand of hope to your brother or sister, you send up a beacon of light — making it all the easier for Joy to find *you* again!

— *Eva Ulz*

Is Joy Lost?
Or hidden away?
Perhaps it eludes us,
Because we are
trying to find it,
instead of
sharing it
each
day.

— *Debra Rowlands*

Finding Joy in Difficult Times

With constant hammering in the media about the fractured state of international affairs, threats of terrorism, political polarization, unbounded demands on finite resources, and other messes that happen when humans live together, it can feel like we are practically swimming in negativity. I tend to be an optimist, but confess that occasionally I have to haul myself up and consciously reset my inner compass.

As a teacher, my job is to inspire students to open their Artist's eyes to the beauty of the world. During rough patches, those concepts come back around like I'd never heard them, reminding me to: be still, open my eyes, and really observe the elegant design in nature; spend time with positive people; do something for someone else; consciously leave wherever I am more beautiful than before; give thanks for the wonderful people —

strangers, sometimes — who share a kind word and a smile with me; and look for spiritual connections in the little as well as the big.

The core of our Temple Teachings is stated again in the Master's Message to this 2004 Convention: "The Temple work ... is based on service to the world." Each of us serves the rest of us by being responsible for a slice of the human pie, and we do that in small ways each day, through conscious awareness of our connection to the human family, and healing of the shortcomings we carry into this incarnation. The source for inspiration, energy, and right direction lies in maintaining an attitude of thanks and faith that we are not only guided by the hands of the Masters, but we are also the Master's Hands in action on the earth plane. That is no small task, but it is in the commitment we each bring to be Warriors of Light — to shine Temple principles into the dark corners of everyday life — that we serve best.

The word "joy" means to be glad or cheerful, to be of good heart. I think it is also to be of ONE heart, and where better to be reminded of that than here, in this heart-shaped symbol of our Oneness with God and all Good? I leave you with this Temple prayer, the tool that always brings me back to my heart, to my connection with each of you, and to our common call to serve:

Father-Mother-Son in One:
 From our inmost hearts we plead
 For power to love unselfishly;
 For wisdom to perceive aright;
 For perception of righteous course;
 For determination of purpose;
 For power of action, according to Thy Will.
 Amen.

— *Marti Fast*

Challenging Sad Ghosts

The American writer, Henry Miller, once said, "Weep and you weep alone. What a terrible lie that is! Weep and you will find others to weep crocodile tears with you." He went on to say, "To be joyous is to be a madman in a world of sad ghosts."

Perhaps those sad ghosts are the challenges alluded to in "Finding Joy in Challenging Times," the theme of today's Social Science talks.

We are surrounded by sad ghosts in these challenging times, and the joy we find is not something to be exploited or advertised. Joy is something to BE and by that BEING, joy is ours to know and to radiate.

— *Ivan Ulz*

“Challenging times” — does the very term strike fear into your heart? If so, you’re not alone. The terminology tends to conjure up turbulence, hatred, misery ...

But I feel a need to rebel right here: What on earth do challenging times have to do with finding joy? Joy is a feeling — an experience — a response to Life based on Love, in Light.

The other day I came across a rare gem: a description of what Love is straight from Love Itself. It runs as follows:

It is that which is without condition, without limitation, and without need.

Because it is without condition, it requires nothing in order to be expressed. It asks nothing in return. It withdraws nothing in retaliation.

Because it is without limitation, it places no limitation on another. It knows no ending, but goes on forever. It experiences no boundary or barrier.

Because it is without need, it seeks to take nothing not freely given. It seeks to hold nothing not wishing to be held. It seeks to give nothing not joyously welcomed.

And it is free. Love is that which is free, for freedom is the essence of what God is, and love is God, expressed.

— *God, via N. D. Walsch: Friendship with God, p. 156*

This is obviously not a good time to study those remarkable words in great detail, though they certainly deserve it. Just one other point — from the same Author — remains to make the case I wish to make here: Love is a decision. It is not an emotion or a feeling. It is action, not reaction.

I’ve been slowly but steadily building to a monumental point here: Joy is something we choose. It is not something that simply happens to us. (Remember that “happen” means “to occur by chance” — from an old English root “hap.”)

So: Are [the] times indeed challenging? Always. We can remember that this is the source of our joy, not its nemesis — if we

so choose.

I have chosen Love as my path to Joy, having meditated long upon the Divine Definition given a few moments ago. How about you?

— *Willy Gommel*

Can Pain and Joy Coexist?

Indeed, this is a divine paradox.

I suggest that they *must* coexist in order to fulfill the need for balance in our lives.

Can one be joyful and still be honest and informed about the state of the world today?

I say, "Why not?"

Is there a person living who does not experience pain and difficulty?

Is there anyone who does not feel the fluttering wings of fear as they tempt us to lose faith in the divine plan? I think not.

I propose that we let the fear flutter past, the discouragements sink into oblivion while joy rises to the top of life glistening, savored and soothing to our weary selves.

Pray tell, where does one find said joy?

It is always here in obvious and hidden places, both large and small.

One of the large and obvious places is global in size.

Our global consciousness is awakening rapidly, something previously known to us only through our superconscious selves.

The awareness of this global self is a source of joy for me.

Many of the people of this world are in touch with brethren and becoming more conscious of Unity. We are waking up. Our awareness is growing and we know in our hearts that a new day is upon us.

Through this consciousness, I feel young, strong and pure, much as a child is pure. Yes, we are willing to love more fully. Yes, we are willing to see past the fear. Yes, we are here and we are many! We are simply living through powerful times.

One of the hidden foundation stones of joy may lie in the ability to believe in the order and balance of all things. Through study of Universal Law, a divine order becomes apparent. The burden of worry and the fear of the future can be relieved through faith in the universal order of things. One can take plea-

sure in letting go, perhaps enough to attend to one's own touch with joy.

Through letting go, we can also be relieved of useless patterns which can deprive us of the delightful surprises of life. The exploration of unusual colors, textures, flavors and experiences can find a place in the lives of those seeking to connect to their joy. Sometimes walking over the lines which we draw for ourselves can be a joyful experience in itself.

Self-responsibility is another possible route to joy. Again, we have a paradox. How can such a heavy thing as self responsibility be a route to joy?

"She must be kidding!"

No, I'm not kidding; not at all. Through a process of taking responsibility for myself, I have come to realize that I was not joyful. Since then I've begun to pay attention to my needs in a new way.

I am actively taking care of the situation.

Even beginning this process is joyful for me, I think because I know I can do this. I feel hopeful about it.

Thich Nhat Hahn, a Buddhist teacher says, "Smile to your pain." I think that there is infinite wisdom in those words. There is a triumph in that smile, however small and feeble. There is, there, a flight of the spirit in the midst of agony, which I call deep joy.

There may not be life without pain. Everyone suffers. We are in pain, yes! But it's only pain.

It's just pain, only pain. Feel it, ow! Then get up again. It's just pain, only pain. It's mine, I can take it, I think I can make it when I smile again!

— *Anne Rahill Dunbar*

The Keys

There are several keys to peace and happiness. The first key is to refrain from evil speaking, and from evil-hearing. By all means, carry no tales to one another; the surest way to create trouble out of nothing is to gossip about people, says Dr. Dower. In her great article devoted to this question, "Is Denunciation a Duty?", H. P. B. quotes the rule of the Esoteric Section to us: "I promise never to listen without protest to any evil thing spoken of a brother Theosophist, and to abstain from condemning oth-

ers." She explains: "To condemn and dishonor a man instead of pitying him and trying to help him, because, being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom." H. P. B. also dwells at length on the ignoble occupation of evil-hearing, saying: "To listen without protest to evil said of anyone is an action which has been despised ever since the remotest day of Paganism. 'To hear an open slander is a curse/But not to find an answer is worse,' says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because: 'Slander, that worst of poisons, ever finds/An easy entrance into ignoble minds ...' — and because in antiquity, few liked to pass for such — minds. But now! ..."

The second key is to realize that we are One. "The mistakes of our brothers and sisters are our own mistakes, and none of us can fall without causing pain to us all," says Dr. Dower.

The third key is, again as Dr. Dower suggests, "not to be moved by personality" — i.e., to remain calm in the face of tantrums or emotional outbursts that are ours or come from others. That, again, is attained by constant dwelling on our inherent spiritual Unity, and the realization that the division of mankind affects only bodies, not our soul essence, which is One. There is no separation between us on inner planes — however horrible that idea may appear to some of us now, when viewing everything from the standpoint of the illusions of matter!

The fourth key is to realize that there is perfect justice and geometrical perfection in everything that "hits" us. We as individuals, or our nation as a group soul, must have done something that brought us into this situation where we are now, and in particular circumstances where we are attacked, or unloved, or condemned. "There must be something in me that people treat me as they do."

The fifth key is to "Write your brothers' misdeeds into water, and your own into fire" — that is, learn to forget wisely, and correct only your own mistakes, never those of others. "The duty of another is full of danger," says the Bhagavad Gita.

The sixth key is to completely forget an offense. Blue Star says that you cannot fully forgive until you completely forget.

The seventh key is to remember that the Higher Self can only forgive our own misdeeds to the extent that we are able to forgive others.

The eighth key is to know with Marcus Aurelius that we will be fed daily on the fruits of injustice and misunderstanding, and ought to be fed in order to be able to grow.

The ninth key is to learn to love pain, for joy can only be had through pain. Joy IS pain.

The tenth key is to constantly work toward the ideal of human progress. While refraining from criticizing individuals “for being born in a community among lepers [being] a leper himself,” as H. P. B. puts it, we simultaneously need to “denounce indignantly systems and organizations, evils, social and religious — and above all: ... point out the rottenness of our boasted civilization, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses.”

The eleventh key is to know and realize that the Avatar is here, and that all will finally be well.

The twelfth key is to remember, amidst mayhem and war, that everything is Karma, and that not one sparrow can fall to the ground without the knowledge of the Father.

— *István I. Balogh*

Gratitude

As I have listened again, this year as in other years, I’m struck by what seems to me to be a great struggle in which the world at large and Temple members are engaged: trying to live out their daily lives according to the best tenets of their belief system. And I wonder why? Why this struggle, with all the help we have from the Masters? Then I ask myself, why do we have to find joy in challenging times? Joy is not and was not lost. Why does it have to be found? If I drive down the street with my hammer on the bumper of my truck and it falls off and someone retrieves it, but does not know to return it to me, it is lost. Well, yes and no. It still has physical form, but it has a new owner. And I don’t have my hammer. But I don’t need to lament the passing of my hammer. There is joy in this process. What brings this joy? It’s gratitude.

I believe that so many people in the world are struggling with so many demons because of one thing: a lack of overwhelming gratitude. It is impossible to feel worry, anger, depression, or any negative thoughts when you are in the presence of gratitude. What is gratitude? It is the overwhelming flow of love that flows

in and through our very being. I have listened for a long time about teachings and messages that have stated what must be done for humanity to advance, for there to be peace on earth. It now occurs to me that these are guidelines of what must be done, not how it can be done. We hear about humanity being required to live the Golden Rule. This is where I think the anguish and confusion come in and overwhelm us all. But there is a real simple answer: gratitude.

I would submit that we plug into the “how to”; then the “what must happen” will happen. So what do you do? Right now, even as I’m talking, in your mind then your heart start making a list of everything you are grateful for. Not just the beautiful day, the friends, the obvious things, but things like the water that flows, the people that provide us our food, etc. The list becomes enormous. The list is not as important as the process because as we make a list, first in our mind, then on paper, and finally in our heart, it continues to grow. As it grows, there is no room for negative thinking, negative emotions, only gratitude — and true gratitude is Love in action. So we then really are functioning the Golden Rule, just taking another path to get there. There are many books written today on the Joy that gratitude brings to our daily life. I suggest buying several and read them daily. The words and then the deeds fill those empty moments in your life when the Negatives can creep in.

You may wonder as I did how you can keep up a constant repetition in your thoughts of Thank You, God, when you are in the moments and struggles of daily life work. It can be done. It’s awkward at first; but with practice, it becomes much easier. As this “thanks” flows from your lips, it then flows from your heart and on to everyone in your life.

When you leave today, try to express thanks and gratitude in abundance, and watch what happens. But don’t stop when Convention ends or do it only when it’s convenient, because a universal truth says, “What we adore brings us more.” If we adore or cling to the negative, it brings us more. If we adore joy and abundance, it brings us more. No good thing belongs to us until we own it. And we do not own anything that we do not accept with gratitude. Jesus said “Whatsoever ye shall ask in prayer, believing, ye shall receive.” It’s beautiful to watch and practice. The process really is easy. Successful manifestation of anything depends on three things: affirming that your needs have already

been met, believing that this is true, and being grateful for the supply. With this formula, you and humanity can change the world.

I would like to leave you with a quote from Abraham Lincoln, who said, "We are about as happy as we make up our minds to be." How happy do you want to be?

— *Chris Thyrring*

Joy to me is a happy, elated state of consciousness. It's a reality of who you really are and it's a Oneness with your whole, total being and your seven levels of consciousness: being in tune and in balance with all life; being close to nature and God; being close to the flower kingdom and the plant kingdom in general; surrounding yourself with beauty; surrounding yourself with a loving state of consciousness; developing your creativity in art, music, poetry, science, or whatever you want to do; educating your mind every day; being enthusiastic about getting up in the morning and loving God when you first get up and praying for everybody; caring for other people, loving other people, accepting them where they are and loving them for who they are; helping to bring out their potential through your own love and joy; setting an example for others and being aware that through your contact in life and the community and in the world in general — what you send out through our thought forms makes a difference to the world, believe it or not. It really does.

There may be a lot of turbulence and war and trouble going on out in the world, but our job is to focus on that inner reality of God and hold the light. This is what the Master wants us to do. Every day we have struggles. Every day we're dealing with that lower self that's telling us, "Don't feel this way. Don't feel that way," to make us feel miserable. But if we can rise above that type of thinking and raise our consciousness to a state of truly what God is, which is purity and oneness and centralization, transmuting the darkness that's with us and helping others to do the same, then every thought, word, and deed that we put out into the world will be serving all humanity as well as ourselves to have goals in life, to have a way of life that helps us grow.

You never get old if you're growing. Even if you're getting older, you have to cope with each stage of life. You have to deal with problems that come up: your health; your finances; getting older; getting isolated sometimes when a lot of the people you've

known have passed on; having to accept that they're gone; and realizing that they're here in spirit still in your heart, in your memories. So to me, joy is that true wonderful upliftment of knowing who you are and living it as much as you possibly can.

— *Cecelia Page*

I find joy in challenging times by staying in the here and now, knowing that I'm a loving person and that there are a lot of people who love me. I count a lot of you in this room as some of those people. I do my best to keep it simple. I can't give of my money, because I don't have much, but I give of my time. I take care of my grandchildren. I give rides to a couple of people who can't drive anymore because of health reasons. And I also do my best to stay in love and out of fear. And I remember that I have enough to eat, a roof over my head, plenty of clothes and transportation. I live to be entertained so I've learned how to entertain myself. But mostly, it's just staying in the now and staying in love and out of fear.

— *Connie Collier*

One tremendous source of joy is walking around Halcyon at night under the stars with my dog, Fluffy. She's very wise. I ask her all kinds of questions and she always gives me answers. Or maybe it's the stars that give us both answers — I'm not sure which.

Having this topic on my mind stimulated a few ideas. One was, "What is Joy?" Everybody has talked about it so eloquently. We all know the feeling. But what *is* it? I came up with this idea of unconditional happiness. Little children are the best example of happiness in the world. When they are happy, their little faces shine and their eyes light up, and you are not in any doubt that here's a really happy person. And we teach them how to get what they want, which is what usually makes them happy, by using a magic word called "Please." We teach them at an early age not to say, "I want candy!", but to say, "May I please have some candy?" And if they say it that way, chances are somebody will give it to them. And that makes them happy. Whatever they want, they learn to say please and they get it — and they're happy.

When we grow up, getting what we want doesn't always make us happy. As a matter of fact, a lot of times, getting what we

want has the opposite effect, because we learn that after we get what we want, we want more, or something else; and that happiness doesn't come from material gains or possessions at all. So there we come to another magic word which has already been mentioned, which is "Thank you."

What the stars and Fluffy had to say the other night was that Joy, Unconditional Happiness, comes from saying "Thank you."

— *Linda Rollison*

We all sometimes have moments of joy. We experience it, but it's very often short, and we don't have enough consciousness, or maybe even desire, to stop and understand where it comes from and how to keep it. As I understand from those who know by reading old books and old teachings, it is a joy to BE this great consciousness which imagined and created us. And it *is* joy to be. But we create it by the image of this great consciousness we call God; and we start to imagine ourselves and create ourselves, and we imagine that we are poets, contractors, computer programmers, musicians, artists, and gardeners. We start to be these things, but we are not really only that. It is to achieve Mastery to be what we really are and not to confuse it with what we do — to do construction, play music, paint pictures and still remain conscious of our true Self. So that's what we should achieve, and then we'll always enjoy life.

— *Sergey Moiseyev*

12 noon	Healing Service, Temple
2 pm	Caravan to Gopher Glen & Avila Fruit Barn

THURSDAY, AUGUST 5

10:30am	Tour of the Dana Adobe: A Day Away in Purple Bus
12 noon	Healing Service, Temple
7 pm	Variety Show, Hiawatha Lodge

FRIDAY, AUGUST 6

10:30 am	About the Inner Orders, Temple
12 noon	Healing Service, Temple
1:30 pm	Rutiz Farm Tour
5:30 pm	Study Class, Temple
6:30 pm	Potluck/Picnic, Hiawatha Lodge

SATURDAY, AUGUST 7

10 am	Memorial Service for Herb Lentz, Temple
12 noon	Healing Service, Temple
2~4 pm	Reception, Kravtsov home at the Open Gate

SUNDAY, AUGUST 8

10:30 am	Builders Sunday Program, Temple
12 noon	Healing Service, Temple
2 pm	Ice Cream Social, White home
7 pm	Convention Benediction, Temple

The Mantrams

I believe that in me dwelleth every good and perfect Spirit. Believing this, I will show forth this day, by thought, word and deed, all that perfection that dwelleth in me.

I am one with God and all good. Evil hath no power over me.

Though clouds and darkness seem to be about me, yet dwell I eternally in the Light.

GREETINGS FROM AFAR

Dear Temple Sisters and Brothers:

Again we get together for Convention time in Berlin, to listen to the Morning Star, who reminded us to hear and to pay attention, if it is our will, that the great day dawns with deeper light and life.

Heartily we send to you greetings, feeling deep and brotherly love, because together we follow the singing of the Avatar, who manifests himself in our oneness.

We pray in devotion and humility that we may recognize the abundance of the austerity, for all that will become reality, what is the most beloved in our hearts.

With wishes of love for all of you,

Your brothers and sisters in Germany!

We send our deepest love to you at Convention time.

Please feel our appreciation for all the work you do in Halcyon.

We pray that we may use the light of the Masters and the Universe to radiate loving harmlessness and good will to all.

Much love,

All of us in England



IN MEMORIAM

On July 3, 2004, Herbert Victor Lentz departed from the physical plane. Herb was born on March 8, 1917, in Lake Huntington, New York. In 1935 he joined the Navy and was stationed in Long Beach, California. Herb looked up his brother Bernard, living in Halcyon, about 200 miles north of Long Beach. Bernard introduced him to Mary Louise Stenquist, to whom he became engaged just before leaving for a tour of duty in the Far East. Upon return, they married and lived in Oakland, where Patty and Susie were born. Herb spent the time during the second World War in the Pacific theater on board a hospital ship. After the war, back in California with his family and soon joined by a son, Dick, the Lentzes lived in Halcyon. Herb worked for the government in civil service at Vandenberg until he retired. He also worked tirelessly on any projects here in the village, and the Temple lawn flourished under his care.

These words, written by Dick, speak of the warmth of the family life as they grew up here in Halcyon, and they express the love we all felt for Herb:

We are from wood stacked by the fireplace, and newspapers by his chair. We are from rows of family photographs and dog hair on the furniture.

We are from the patio swing, old and creaky with musty smells, giving us peaceful sunny mornings with the quail cooing to the blue skies and white puffs of clouds.

We are from rakes and shovels standing ready for service. We are from weeds and woodpiles, and saws and splitting wedges.

We are from the cypress tree's strong branches made for climbing. We are from the rickety old tool shed with musky smells and fascinating treasures.

We are from our father.

TEMPLE ACTIVITIES AND NOTICES

We have much to be thankful for here on the Central Coast of California. Morning fogs serve to keep things from drying out so rapidly and lessen the fire danger. And the soft touch of the mist is a balm to our skin. The summer was warm and busy in terms of things happening here at the Center, so the fog made a good balance!

In the coming-and-going department: Dorothy Green, Barbara Ricardo's mom, moved from Halcyon to Sydney Creek in San Luis Obispo, where she has more assistance in her daily living. Roy Willey made his annual trip to New York City to see several plays on and off Broadway. Maryalice Mankins, after time spent at Lake Shasta, went to Europe with friends, where they traveled on the Rhine, Main, and Danube Rivers. Leon Smith took a friend to his home in Oregon, and then went on to visit family in Seattle and the Northwest. Will Dunbar visited his sister and brother-in-law in Tahoe for several days. Eleanor Shumway, with Bill and Gloria Quale, drove to Spokane, Washington, to visit family, and came home by way of Ukiah, California, and another uncle. Susie Clark and friend Marie Newlander had a trip to Las Vegas. Earlier in the summer Jenny and John Foremaster, with children Johnnie and Megan, went houseboating on Lake Shasta. Barbara Ricardo spent a few days in Las Vegas with family. Verona ReBow visited her mother in Germany. The Greg Ganick family moved to Spokane, Washington, at summer's end.

There was music in the air this summer. Performances by Erik Sootes on the guitar, assisted by Tanya Toren, coming from St. Petersburg via Albany, NY, and Simon and Olga Bokman on the piano and viola, gave us much pleasure. Lali Zeke, from Hungary via Miami, Florida, gave a special concert in the Temple on the piano. The Choir performed on Convention Sunday, and in July, a presentation of the Choral Service in the Temple. Annie Dunbar led the children in "This Little Light of Mine." And Ivan Ulz wrought his special magic with guitar and voice on several occasions. The Variety Show during Convention was a music and laughter-filled event directed by Debra Rowlands, ably assisted by David Brkovich, Will and Karen White, and Annie and Will Dunbar. The show featured an original play, "Grock, the Giant" by David Brkovich, performed by David Brkovich, Lee Bumpus,

Phillip and Pasha Kravtsov, Anna Moiseyeva, Violet Drummond, Zoe Rollison, and Veronica Karp. Lee Bumpus read an original story, "The Final Flame of the Phoenix." Then Annie and Will Dunbar performed their special music, followed by Violet Drummond singing "Over the Rainbow" and Eva Ulz performing on the cello, introduced by Ivan Ulz.

Summer activities also included a wonderful swimming program at the Arroyo Grande High School where Bjorn and Marin Thyrring, Pasha and Phillip Kravtsov, Violet, Tory, and Shamus Drummond, and Zoe Rollison all learned to love the water and feel safe. On the days they were not in the pool, they participated in an Art Workshop in Hiawatha Lodge under the supervision of Linda Rollison, Debra Rowlands, and Svetlana Kravtsova, with extra help from Maraya, Marlyn, Penny, and Damian. The summer saw many different craft projects culminating with a piñata party on the last day.

Visitors to the Center this summer included Tanya Toren and Erick Sootes from Albany, NY, Nina Pozorin from St. Petersburg, Russia, Andre, Svetlana, and Kate Rogalsky from Goleta, Basil Jenkins from Los Angeles, Ivan and Eva Ulz from New York City, Simon and Olga Bakman from San Francisco, Harold Baughman from Chico, and Bob and Kathy Rowlands. From San Jose, Bill Rowlands came to visit daughter Debra.

Around town, we saw the long-awaited repairs on the Halcyon Store finished with the addition of a handicapped ramp, and marvelous murals applied by Verona ReBow. The Temple grounds had landscaping added by Aureliano Rodrigues with direction from our friend Ron Carlock. Verona ReBow has added new plantings around the patio at Hiawatha Lodge. The Halcyon Bridge Club has grown to two tables, meeting twice a week for cards and fellowship. We are looking forward to a screening of Will White's feature film, "Treasure Bay".

Varian Arabians celebrated its 50th anniversary this summer. Sheila began this renowned labor of love here in Halcyon with the support of her parents, Wenonah and Eric, later moving east of Arroyo Grande as business grew. Nephew Bob Rowlands and wife Kathy were on hand to help with the celebration, which included visitors from around the world.

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 **University Center Gallery** is open every Saturday from 2 to 4 pm. "Metamorphosis," a show of works by local artists, is on exhibit until October 31. Please call the Temple office at (805) 489-2822 for information.

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.

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

Speakers in the Sunday services were: July 11, Eleanor Shumway, "The Challenge of Choice"; July 18, George Colendich, "One Life"; August 15, Ivan Ulz, "This is New York"; August 22, Barbara Ricardo reading Ernest Harrison's "The Mission of The Temple"; September 12, Eleanor Shumway, "The Voice of the Silence"; and September 19, Chris Thyrring reading Jürgen Scheutzwow's "Responsibility".

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Photography in this issue by Eleanor Shumway.

