

The Temple Artisan

July-August-September, 2005

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

August 6-14, 2005

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Behold, I give



unto thee a key.

THERE IS A LIGHT

There is a Light which outshines all lesser lights. All who live within its radiance are not bewildered by passing shadows falling in front or from the rear.

There is no object strong enough to maintain its form within that Light, to withhold itself apart securely enough to permit reflected images to lie beneath. All shadows are vanquished from its presence by the brilliance of the Light; are caught up and united by the sublimity of its power.

All save one — and that one passes into oblivion of night profound. It is the persistent, determined will to align itself with evil; to betray its own in long repeated measures.

Wherefore worry then? Why not keep within the Light?



THE EDITORIAL MIRROR

The Master has told us that we are God's guests in the Temple of the Infinite, and that we have all been called to a great spiritual feast. At the head of the table sits a little Child. We must not condemn the appointments of the table, but try to realize our Unity with the sacred elements we will partake of and know that bread and water are symbols of the innocence of Wisdom and the Wine of the cup of the Holy Grail, our spiritual quest. Nowhere else will we find such an opportunity to serve the Master of Masters who is the servant of all and who guides the evolution of worlds and races. Remember — absolutely no action for good, however small, is ever lost or wasted.

Love, Light, and Life are the great interchangeable Triad. We cannot have spiritual Love without having Light. We cannot have Life without having Love and Light. Therefore, these three great qualities should be cultivated if we would know our real Self. Love, Light, and Life make us divine within, though we may not know it on the outer plane.

In these times of escalating violence and fear, we must turn all our energy, both inner and outer, to transmuting the darkness into Light. How? By acts of kindness: compassion, a smile from the heart, a word of encouragement, forbearance, a ride to the market for a housebound neighbor, offering a shoulder to cry on, shared laughter ... the list is limited only by our ability to do. All we know of Unity, Love, Light and Life must become a part of every act, every thought, every word. By one small deed at a time we can and we will create a New Age.

— 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 SIXTH
ANNUAL CONVENTION**
OF
THE TEMPLE OF THE PEOPLE
August 6-14, 2005

SATURDAY, AUGUST 6

10 am	Cleanup, Temple and University Center
12 noon	Healing Service, Temple
2-4 pm	Artists' Reception, "Fast Company" in University Center
7 pm	Informal Opening, Hiawatha Lodge; concert by Simon Bokman and Olga Mandrigina

SUNDAY, AUGUST 7

10:30 am	Formal Opening, Temple
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Opening remarks by the Guardian in Chief:

I want to extend to all of you a warm welcome to the formal opening of the 106th Convention of the Temple of the People. As we gather together on the first Sunday of August each year, we create a magnetic matrix through which the Masters pour their force for the health and safety of the whole world. How we use this force — not only on this day, but all the rest of the days — determines the effectiveness of our work. It is our responsibility to carefully and consciously absorb the energies given to us at this time, and then, in turn, give that energy expression in our daily lives. Every thought, word, and deed becomes charged with Divine Love just to the extent that we are a conscious part of this sacred process. By so doing, we, in turn, are nurtured 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 106th 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 Dhyani 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.”

Master’s Message to the Convention, 2005

My Beloved Brothers and Sisters, my beloved Children:

I bring you greetings from my heart as we meet together in Convocation, both on outer and inner planes. Throughout the years since the inception of this work, We have poured our love, our watchful eyes, and our constant protection into your efforts to help and sustain you. The Lodge has, with great intensity of concentration, watched over you while strengthening, nourishing and protecting, enfolding and guarding you and the work you are consciously striving to do.

You are but the latest in the stream of souls who, entering the gates of the Temple, have labored to build a solid foundation. This foundation is laid, and now is the time for each of you to emplace another stone in the wall of the edifice you are building. We cannot lift that stone for you; but before you place the stone you must chisel it to the shape needed for perfect fit. It is your responsibility to shape the stone with steady tools and place it in its proper place using all the attention and love within your hearts. In your prayers and aspirations you ask to be shown the way, shown the techniques for shaping the stones of yourselves into the strong and true material needed for the structure of the Great Temple of Humanity. Mayhap you ask for new ways or easier ways. My Children, the way has been shown, over and over again, and there are no shortcuts, no easy ways.

In order for you to become “One with Us,” you must become one with the Fire that burns the dross from your lower nature. There is no other way. You are living in a fiery cycle which appears in worldly terms about to consume the earth. However, this fiery cycle creates and offers endless opportunities for new

activities, new life, wide-spreading growth and development, and important undertakings in many ways. All of these opportunities are present within your own homes and communities. Many years ago, I told you to prepare the ground of your minds and hearts, till and nourish the soil of your lives, and then plant the seeds of constructive growth promptly. Do not lose time in searching for select or choicest fields, or deciding to wait until a better season. Start with the field at hand, nearest the heart, for the benefit of your sisters and brothers, for the work, and those most dependent upon you for care and helpful service. Do not lose time in talking about it — simply do it. Too much energy is lost through endless discussion of the task, the possible solutions, and the probable outcomes. The stone of self is dressed with the tools of the finer courtesies of life, the gentle services for youth and age, the quiet encouragement to continue the march, to assume responsibility, to withhold rather than give ridicule, to bear with and not provoke, and to entertain the Christ within your hearts in such manner that chivalry and devotion will be no effort to you.

As you labor within this Fiery Cycle, fast approaching the climax, do not forget to balance your work with quiet time, using inner focus and joy. You have been told to seek the quiet restoration offered by Nature in places of green growth, next to waters still or moving. These quiet moments allow you to align yourselves with All That Is in ways unmatched by any other experience. But, paradoxically, you have the responsibility to actively participate with that quiet place of refuge. You cannot go there and ask, "Now heal me, restore me, that I may reenter the noisy world!" Even if only for a few minutes, you must still the noise within your own minds, you must actively open your hearts and minds to the still small voice within, and then wait — wait for that deep feeling of connection that will come, a feeling of Love, Light, Joy, and Peace. It will come slowly, briefly, especially at first. Persevere. As you actively, but quietly, give yourself to this flow that is always present between us, you will find this connection available to you anywhere, at any time. It is truly the Peace That Passeth Understanding.

Remember, that which you call for you shall receive. All I have to give you of purity, love, and truth comes to you from

within. You must prepare your own center, for the strength of the current which flows from me to you depends entirely upon yourselves. Many years ago, if you will but recall, I told you when you draw from my hands you shall receive the gifts of my hands; draw from my feet and it shall be likewise; draw from my head and brain, for head and brain I use as must you, and you shall receive thought currents of mine. Draw from my heart, and you shall have it all: understanding, conscious knowledge, and realization of all I say, of all I am and would be to you, individually and collectively. Your responsibility is to still the body and mind and open your hearts to this current.

So pick up the tools needed in shaping the stone of self, the beauty of which will be revealed by your ability to use those tools, and begin now to release that beauty with sure skill, gentle patience, steadfast determination, and unswerving devotion to the call of Love and Unity. Love is the greatest thing in life, because it contains and correlates all lesser things.

Again and yet again I tell you that joyous living should be your slogan. Through the clarity of hard-won contentment and happiness, you will see all of life's vicissitudes as challenges and opportunities to sharpen your tools of understanding and compassion. Open wide your arms and your hearts to the Love which flows unceasingly from my heart to yours.

Your Father/Brother,
Hilarion

12 noon	Healing Service, Temple
1:30 pm	Potluck Luncheon, Hiawatha Lodge
7 pm	Campfire and Picnic at Beach

MONDAY, AUGUST 8

12 noon	Healing Service, Temple
1:30 pm	Picnic, Colendich Gardens
7 pm	Officers' Reports, Temple

Report of the Treasurer

The Temple Treasury is a dynamic source of strength and power, and we are in equal parts beneficiaries and stewards for its health. Each Temple member is responsible for contributing his or her best to that storehouse and for using its wealth for the benefit of all Humanity.

In these fiery times, effective use and replenishment of the Temple Treasury is essential. As disciples of the Temple, we are charged with building our inner resources through the storehouse of Teachings and ideals we believe in, then bringing our best selves to counter the negative forces that are seemingly everywhere. The world is in a time of upheaval and change in which hatred, fear, and toxicity range freely, challenging each of us to remain centered and counter their force as we carry on the ostensibly small activities of daily life. That might mean standing firm, or turning the other cheek, channeling frustration into something constructive, establishing a way to talk to each other when words have cut to the quick, or giving of our best to another in need. Fire is equally capable of destruction and regeneration in our growth and development.

The term “alchemy” refers to an occult means of transmuting base metals into gold. Like leaden beings, the fiery times we are experiencing can be used by our Higher Selves to help burn off the “dross of our lower natures,” leaving purer substance for better use and an elevation of our spiritual natures. To create anything of gold, the metal must first be mined and brought up from deep in the earth into the light of day. Heated to melting to burn off the dross, the purified liquid element is poured into a mold and cooled. When released from the mold, the inherent beauty of the gold enhances the design of the creator.

The alchemy for our human souls is that we often grow most profoundly through these purifying fires, emerging from pain transformed and attentive to our place in the grand scheme. Transformation and holding our point of service are parts of the higher fires of Aspiration. In Temple history, this was exemplified in the quiet embers kept alight by members of the German group as they held fast to Temple ideals all through World War II, carrying on steadfastly for decades and through generations.

More recently, when members of the German and London sections met together this spring, links first established as ideals and then as strands between individuals were bonded together and strengthened. Summoning the creative fires that forge tighter lines of force, the Guardian in Chief called on members here at the Center to hold both those groups and the Temple work in the Light.

The theme for this year's Convention is embodied in these words: "All we are or hope to be, here and now we offer Thee." This aspect in the cycle of life is where we give our entire hearts in commitment to the Temple work. The other part of that cycle is where we acknowledge the true Source for our abilities, generousities, and existence: "All things come from Thee, and of Thine Own have we given Thee."

The strength of the Temple Treasury lies in living out our ideals and principles each day, to the very best of our ability. We are the Master's Hands at work in the world, and it is up to us to use the precious treasures of the Temple wisely and sincerely in our capacity as conduits for the manifestation of the indwelling Christ.

— *Marti Fast*

Report of the Scribe

One hundred seven years have passed since the Temple was founded. The law of seven still prevails, and all that has been the foundation of the Temple stones will be tested to its very limit. The history of the Great Temple cannot be written, but its miniature and embryonic expression has been put into the crucible, and the question was put: is the greater love for self, or Self?

It is a critical stage. Though Master has said the Temple cannot go down even if seemingly going to pieces, we can bring Him nearer to defeat. "Your danger is not so much from without, rather than from within." It is the same old story of putting false estimation on Masters, our own position, and the Work. It can have two extremes, depending on whether the soul is approaching the Central Fire or receding from it.

Everyone is a pendulum. Those in their cycle of swinging toward the Lodge of Light may suffer the fate of Icarus, if they

speed beyond their power of endurance; those on their way of putting more and more distance between themselves and the Center of Being may founder on the rocks of unfaith, if they generate enough desperation through inaction. One is doing too much; the other, too little. One has a tendency for blind faith and fanaticism; the other dismisses the Lodge of Life as an insignificant factor in the scheme of things, if admitting its existence at all. One believes Masters have control over everything; the other, that Masters do not interfere at all, and that we should imitate them. One says we should not lift a finger because Masters do all the work, so there is no need for us to interfere or mess things up; the other says that Masters cannot descend to the levels of human impurity and filth, and that we should follow their example of such alleged inaction. Both extremes come to the same conclusion: do not do anything. Both types of fanatics, racing toward or fleeing away from the Center, block out from their perception anything that might contradict them — even Master's own words.

Though Masters can only give an intimation of what ought to be done, They have given us instructions in many of the early interviews: It is our work. It is we who must do it. It is our Temple, and it can be only as good as we ourselves make it. We should try to imagine that even They are not almighty and cannot make five out of two and two. If we are appalled by the sordid conditions prevailing in politics and society, we must realize that such squalor can never be purified if we keep ourselves aloof and away from it, for fear of having a little personal inconvenience or soiling our garments. What are we that we are capable of watching the entire world — our own home and family, the organization to which we belong — go down in flames, without so much as lifting one finger?

Self-responsibility is not attained by parroting the word, but by realizing our own responsibility for everything that affects the Temple, just as we are responsible for our own lives and the lives that constitute the family into which we were born by blood relation; just as much we are responsible for the condition of our spiritual home — the Temple — and our larger home, the Planet Earth. Some little action of a single one of us may decide the fate of a nation, says Master. This is due to our evolutionary status; it

is scary, but cannot be avoided because of us, to whom much is given, much will be required.

While bombs are dropped and wars are waged, the Director of Destruction devastates the earth; the spirit of neighborly hate catches big and small, pledged and poor man, alike. The demons of night reap full harvest, and there seems to move no hand of Justice, of Karma, to put an end to torture. Some lose all their faith, seeing that there is no divine intervention; others go to the other extreme of thinking that Divinity, in control of everything, is itself creating the havoc — therefore, the havoc must be good! Both extremes forget Master's repeated warning in the early days of the Temple — that They (the Masters) could establish heaven on earth in the twinkling of an eye, but for what purpose? Would the people have learned anything? We must learn to help ourselves — that's the only way to grow up.

We must get used to the idea that there will be no divine intervention to save the planet or, for that matter, the Temple Work. "There will be no occult fireworks in this Movement," Master said in the hour of the founding of the Temple. It would be contrary to all occultism to expect differently. Does the Avatar appear on TV screens to announce his presence and the reconstruction of the world? Did he himself not warn us 2000 years ago never to believe such foolishness? Did the Master who founded the Temple correct our initial mistake when we bought too little land to start the Work? Did he interfere when we did not bring up enough money to make the purchase that would have been needed? No, he did not, and he did not prevent the selling or even giving away of 90% of our lands, either. No Master of the White Lodge would apply coercion and enforce decisions on a disciple, and he is also absolutely prevented from performing physical-plane tasks on behalf of a chela. Such direct involvement of a Mahatma would destroy those very parts of himself which he tries to serve and protect most. William Q. Judge warns that people should not expect letters from Masters, because even a simple letter from one would convey such force that it would destroy the recipient by connecting them to the Master's mind currents.

So we are left with the fact that Masters cannot eat our food or grow up for us. It is entirely up to the Temple members to

protect any outer feature of the Work, be it material property or "the truth and wisdom bequeathed to us in trust for all humanity" — the Temple literature we were given. If we barter away these gifts believing that Masters will protect us no matter what we do, sad will be our awakening.

Did Masters prevent the horrors of the 20th century? Did they prevent the San Francisco earthquake 99 years ago? Did they establish universal peace (of course, only a temporary one, as absolute peace is not possible before the end of the Manvantara) on the planet? Did they use their occult powers to stone-wall the establishment of a most bloody dictatorship of atheists in Russia? The massacre of the Jewish people during the holocaust? The dropping of the atom bomb? The fabrication of pretexts to start ever-new wars?

We are left with self-responsibility. Let us never forget that, because it decides victory or defeat — faith in Masters that they will inspire us as to right action. William Q. Judge was once asked: "What can I do, alone and little and insignificant as I am, against the Kali Yuga?" And Judge replied: "Nothing against it, but a great lot in it." *Action* is our business, the one word adored by Goethe when, in Faust, he amends the first line of the Gospel of John, changing "In the beginning was the word," to "In the beginning was action!"

Everything counts — every breath we take, every thought we generate — to either deprecate a comrade or bless the world with a touch of sympathy, of true charity of love that conquers all things — yea, even ourselves, though we often are but rebellious, misbegotten servants of the Soul, the Central Sun, which is our Life.

While the Morning Sun shines on us and our Lazarus rises from the grave, let us hasten to realize our responsibility toward us all. In this battle of the occult ages, no victory awaits the timid or faint-hearted. A single thought has overturned a dynasty; the fate of all mankind is in the hand of a simple unit. One soldier alone often decides the outcome.

United, recharged with the force of the White Star — the force of sympathy in associations, of friendship beyond the grave — the Temple Group, from Russia to Ghana, from Italy to Croatia, from London to Germany, from California to the New York

Islands, has spanned the globe during its existence, reaching into India, Japan, Australia, South America. The Temple bells are ringing. They are ringing in another yearly cycle that is significant — and we should make every effort to make use of that opportunity. Throughout history, the children of the Temple have met again and again, and the more we have recognized each other each time, the more our love has grown under the care and protection of one Father. That past is with us, no matter what tongues we speak, what mindset we show. It is beyond all these things, reminding us of the one great principle of Brotherhood — the kinship of all creation. Together, we can make of this world a new and better place, ever keeping the sacred token of the love from our Father returned by us to his sacred heart.

As we try to recapitulate the chronicles of the past, we see that the only thing that surely remains is Love — the Love that comes from our Father's House, the one Love that will cover our hearts no matter what the despondency. That Love flows incessantly, and will set us free though Suns rise not nor set, and wash away our tears and embrace our hearts when life is sad. It will bring us new life, a new day, past and beyond all controversy — the myriad prismatic reflections of synthetic Light. We will find our way back to one another, for whenever we see one another we see our Father's face in our sister, in all our brothers. And the Temple will live forever.

— *Istoán Balogh*

Report of the Inner Guard

I had been looking for a block of time that I could call 'peace and quiet' so I could gather my thoughts to compose this talk. I found several more items, in addition to that block of time: a new thought for me and some notes for a talk, not used, from another year.

Let me explain my new thought about 'peace and quiet.' This is what 'It' is all about ... 'It' being my life and how I choose to live. I want to choose to live, watching carefully over my thoughts, words and deeds. I want to consciously choose to work with The White Lodge using my thoughts, words and deeds. When I choose joy and gratitude to be a larger part of my

thoughts, words and deeds, those blocks of 'peace and quiet' do come more often and last longer. This seems to me to be the point from which I can begin to be a productive contributor to the 'Work'. I will continue to try. "Ask Each Day," a message in *From the Mountain Top*, gives me one thing I can do every day:

"Thou who knowest that all life is ever ceaseless pulsing motion! Thou who knowest that the sun must rise and set each day, and that every heart-beat is in perfect time and rhythm! Thou who knowest that the food of yesterday will not sustain thy body for the morrow's toil!

"Thinkest thou the cyclic law, immutable, will be repealed for thee, in that each day will bring thee nourishment for soul, unasked for and unsought by thee, or asked amiss?

"Ah, No! A full supply of Christly bread awaits thine asking, but thou must ask each day, and ask in faith, or suffer in thy Soul as now thy body suffers from the lack of food when thou dost not provide."

That seems straightforward to me. I need to work toward my aspirations every single day. We are told that there is no easy path. On the other hand, I can make it a simpler process if I have good habits and practices to aid me. I see this as strengthening my personal power to make positive choices.

I find that there are many books within our close reach that walk hand-in-hand with our beloved Temple Teachings. Louise L. Hay, in her book, *The Power is Within You*, states the following:

"See yourself opening doors to joy, peace, healing, prosperity, and love; doors to understanding, compassion, forgiveness and freedom; doors to self-worth, self-esteem and self-love. You are eternal. You will go on forever from experience to experience. Even when you pass through the last doorway on this planet, it is not the end. It is the beginning of another new adventure." (page 198)

Here is one more from the same book: "We can either destroy the planet or we can heal it. Send some loving, healing energy to the planet every day. What we do with our minds makes a difference." (page 199)

This reminds me that I need to give back at least as much as I receive. Another author, Carolyn Myss, Ph.D., in *Anatomy of the Spirit*, reminds her readers, "Keep in mind the seven sacred

truths of the body and spirit (corresponding with our seven chakras):

1. All is One
2. Honor One Another
3. Honor Oneself
4. Love Is Divine Power
5. Surrender Personal Will to Divine Will
6. Seek Only the Truth
7. Live in the Present Moment" (page 286)

I see so many tools all around me to help me work toward following all the directions in all the messages from the Masters. I would like to end with "Words of Harmony" from Master Hilarion:

"Preserve Harmony in your own soul and it will flow out to all others, for it is more powerful than you understand and more far-reaching.

"Sink all thought of self, all personal ambition, the small jealousies and suspicions which mar the heart's melodies, in love of the work and devotion to the cause. Listen to the great song of love, compassion, tenderness; and, losing yourself in that, forget these passing shadows. United, harmonious, your power is limitless; without these, you can do nothing. See to it then that your tone in the great instrument be pure and clear, else discord will result. Behind all sin and suffering, shadows these, lie the divine harmonies of reality. These seek and, finding, lose not."

There is comfort and encouragement to be found every way I turn.

— Margaret C. Thyrring

Report of the Outer Guard

The position of Outer Guard symbolizes the responsibility to the masculine aspect, the protecting, questing balancing force.

Responsibility — All of us are more responsible for the right-presentation of the Truths than are others who have not had the same advantage or opportunity for demonstrating the basic Truths.

Responsibility is in our lap.

— Ron Carlson

Report of the Guardian in Chief

The theme of this Convention, "All we are or hope to be, here and now we offer Thee," was taken from the *Consecration Hymn*, which was given to us through Blue Star by Master Hilari-on. By the power of sound on inner and outer planes, every time we sing, say or even think those words, we offer our commitment to God, the Master, and to our Higher Selves. These words are an expression of a commitment that we have already made ages ago on the soul level. On the personal level, I have had a dialogue with my soul many times, to the effect of, "This kind of commitment is all well and good, but I wish you would consult me first before you sign us up for anything so all encompassing. It is not convenient or particularly comfortable at this time!"

Of course, there is nothing to quarrel about in such a statement as "All we are or hope to be, here and now we offer Thee." These are wonderful words that give us such a connected, intrinsically right feeling. The paradox is that the "all we are or hope to be" being offered has to be done through the small, almost unconscious acts of everyday choices, rather than large, world-shaking deeds of inspired bravado. We do not necessarily get that high and holy feeling as we move through the day, choosing to say please and thank you, choosing not to judge one another, choosing to be empathetic and compassionate in all situations, and choosing to serve others. These choices demand to be made because they are composed of the essence of the Universe — and that essence must be expressed through us. The paradox continues because we must not say, "Well, I will be kind, polite, compassionate, etc. because I will earn points in Heaven or some divine garb by so doing." With that kind of reasoning we find our progress is backwards instead of forward! We make these positive choices because they are there to do.

Another soul choice for each of us has been the choice to come to this particular place — this point on the map of the world. For Temple members not living at the Center, this place or point is within the consciousness that the Center symbolizes. We come to this point because this is the place wherein we say, "All we are, or hope to be, here and now we offer Thee." The Master has told us that we have come because He has issued the

call, and we have responded. It is another case of inner dialogue in which we might say, "Wait a minute, are you sure this is a soul choice? I, myself, choose to live here because I choose to follow the Temple Teachings, and for no other reason." My goodness, that personal self does like to think it has the complete control of all situations! We are here at the point geographically or symbolically, members or non-members, because this is the place to learn what we need to learn and then to practice those lessons with as much consciousness as we can bring to bear, making correlations between the outer and inner planes. Having chosen on the soul level to live here, then it is up to us to demonstrate in practical terms on the physical plane our gratitude for such placement.

This is indeed a very special place, geographically or symbolically, in which to live. We all feel it, whether or not we can give words to it that carry more meaning than that it is pretty, the trees are wonderful, or the vibes are right. No matter where we live, we can tell ourselves we love humanity in the form of our neighbors. After all, this is what we subscribe to: Unity and Brother/Sisterhood. If we happen not to like our neighbors' attitudes or actions towards ourselves, or if we judge our neighbors to be too intellectual, or too narrow in their politics, or too broad/narrow in their interpretation of the Teachings, or not able to see things as they "ought to be seen," then we, in Halcyon or any other place in the world, can choose not to associate with them, to avoid Lodge events because "they" might be there, or avoid Study Classes because "they" drive us to anger with their unreasonable statements. We can choose not to help with work days because we think there are always enough people so that we aren't needed, or because we say to ourselves, "I have done that for so long, it is time for the new people to learn the ropes." What are "they," the new arrivals or old residents, learning from our example? Are we saying one thing and doing another? We have so many ways of rationalizing and justifying our actions. We become, by our separated selves, a community of group hermits.

I can say all of this, because I have experienced all of the above feelings and actions. From one standpoint, currently in my experience as Guardian in Chief, I find myself forced to work

through all this, using the tools we have been given. As a symbol of Unity and Brother/Sisterhood, I feel I must be present at most events, and so I must wrestle with my feelings, working through the anger, resentment or judgment until I can begin to make the correlations from the plane of Principle rather than the plane of the lower personality. All of us have to make these spiritual correlations, and, as we do this, we are weaving the rich spiritual fabric of "All I am or hope to be, here and now I offer Thee." This is the REAL work of the Temple. This is what is meant when we are told to prepare a place in our hearts for the overshadowing Christ to enter and send forth the message which the world has waited for so long. This is how we build in our hearts the place of quiet, concentration, aspiration, unified endeavor and faith in each other and in the common purpose that is needed so desperately.

On the physical plane, the daily tasks that threaten to consume all of our attention, effort, time, and labor include the maintenance of the grounds, meeting crises, addressing problems with the water system, repair of homes, management of the trees ... the list is endless. However, such tasks will, as time goes on, take less effort and time, and flow more easily as we learn to build from the inner planes of consciousness, flowing out to the physical instead of the other way round.

The Temple is the heart of our home, symbolized by the Blue Star Memorial Temple. As we keep it in good order on the physical plane, so is our inner Temple nourished. This summer, upgrading its landscaping and lawn has involved many maintenance hours. The ongoing struggle with the gophers, symbolizing the undermining rodent forces, has occupied a lot of attention. We need to work interiorly with those forces to protect our inner landscaping, thereby affecting the life, not only of the Temple, but of the whole planet. The inner force, or essence, that we bring to the Temple on the first Saturday of each month, when we clean the building, is of utmost importance. This symbolizes our care, our love of the work, and the opportunity to demonstrate our correlations of the inner and outer planes, as well as to interact in a deep and meaningful way with each other. "All we are or hope to be, here and now we offer Thee."

The Temple represents the heart of the home, and Hiawatha

Lodge represents the living or family room. It is the most concentrated place for interaction among our family members, in ways constructive or destructive, depending on what forces we bring with us as we walk through the door. I see the Lodge as a sacred space wherein everything we do or say affects the fabric of our bigger family life. As we work together in this space, we build into our very being, with unified endeavor and faith in each other, the force of Unity and Brother/Sisterhood. We owe this symbolic building our very best, demonstrated in our care of the building, including the floors, tables, chairs, windows, walls, and equipment. It is, after all, part of our home, and how we treat it reflects what we think of our personal homes, which in turn symbolize the well being of our inner selves. Here is another place that we demonstrate the truth expressed by: "All we are or hope to be, here and now we offer Thee."

In other departments, we find that the William Quan Judge Library is in beautiful order thanks to our dedicated volunteers. My sadness is that the Library seems to be an undiscovered treasure.

The University Center, under the auspices of the Order of the 21, has welcomed artists expressing through many mediums the creative spirit. 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, both in paper form and on our website. The Temple website 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 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.

The Halcyon Book Concern is active with regular shipments of books around the world.

Convention can be viewed as the beginning of the Temple year. This is the time for all of us to honor our financial obligations by paying our dues and *Artisan* subscriptions.

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 2005-2006 year, the Inner Guard will be Margaret Thyrring; Outer Guard, Ron Carlson; Scribe, Istvan Balogh; Treasurer, Marti Fast. The Delegates-at-Large are Janine Wingate in London, Chrys Sackey in Germany, and Raisa Goltsin in Florida.

I want to share a letter written by my mother, Roberta, for Convention many years ago. Her words are as fresh and applicable today as the day they came flowing from her consciousness.

“Dear Humanity:

“The agony of growth is upon us. The present seeming impasse arises from the need to recognize the direction of evolution. Since we are part of the universe, we must participate in the evolution toward which the universe tends. Even the seeming darkness upon us now cannot change the direction of the law of evolution, which is carrying us all, willingly or reluctantly, toward the glory of a perfect universe. A gong has struck. The hour of recognition is upon mankind that the door into the Kingdom of Souls is opening. Through this door myriad units of the hu-

man race are passing. It takes courage and suffering and sacrifice within each of us as individual units to fit ourselves to live in this incoming kingdom. The price of admission is well worth the rewards. Only as more and more individuals make the transition can all humanity be helped on its way.

“Service, our Temple Teachings point out, works two ways, benefiting not only those who are served, but the servers as well. We learn that intelligent service is really a precise and scientific means of pouring the tremendous beneficent forces through our heart centers into the heart of humanity, rather than merely reacting through the solar plexus and thereby dissipating these forces in purely personal pursuits.

“As we become more fully aware of our divinity, nothing can stop us. No sacrifice or suffering will be too great to live through to achieve the evolutionary goal that hangs magnificently in the heavens for all who will, to see. Let us not despair, let us not be distressed, for the power to achieve our goal lies in our inherent divinity.

“One of our Temple principles tells us that every soul of every person is its own savior in one respect — namely, by compelling its own obedience to law. Therefore, it is time to commit ourselves completely to the Christ within, to walk radiantly, enfolded in the divine protective Presence.”

As the Master told us this year, “... I told you to prepare the ground of your minds and hearts, till and nourish the soil of your lives, and then plant the seeds of constructive growth promptly. Do not lose time in searching for select or choicest fields, or deciding to wait until a better season. Start with the field at hand, nearest the heart, for the benefit of your sisters and brothers, for the work, and those most dependent upon you for care and helpful service. Do not lose time in talking about it — simply do it. Too much energy is lost through endless discussion of the task, the possible solutions, and the probable outcomes. The stone of self is dressed with the tools of the finer courtesies of life, the gentle services for youth and age, the quiet encouragement to continue the march, to assume responsibility, to withhold rather than give ridicule, to bear with and not provoke, and to entertain the Christ within your hearts in such manner that

chivalry and devotion will be no effort to you.”

Again, with love and unified endeavor, let us affirm: All we are or hope to be, Here and now we offer Thee. May we walk together in Love, Light, Joy, and Peace.

— *Eleanor L. Shumway*

TUESDAY, AUGUST 9

10:30 am Social Science Talks, Temple
 Theme: “All we are, or hope to be
 Here and now we offer Thee.”

All I Am or Hope to Be

Let’s look at this statement from a different direction. I’ve been taking a new look and want to share it with you. I have become increasingly tuned into the power of affirmations and the power of prayer.

Look at this short statement as an affirmation and see what new meaning it might take on for you. As I continue to read about the power of affirming, I see that prayer and affirmations run together at some point — maybe out towards infinity. For now they seem to run parallel, but eventually bring us into a closer relationship with our Higher self — our God. Space and time do not allow me to discuss the differences or similarities of both; so instead, let’s focus on the power of both.

To start with, ALL is a call to the Universal ALL. Think of this as a calling out to something greater than we can comprehend — not asking “Are you there?”, but making a powerful statement commanding ALL to appear or to be at your command. You have now made this call upon the ALL and are now ready to deliver the next part of the affirmation, I AM. This is probably one of the most misunderstood occult statements ever made.

Jesus was continually affirming his power and affirming the Truth for himself. It has been said the “Jesus was not one in whom God specialized, but one who specialized in God.” This he did by the power of affirming his Power. Jesus worked his entire life to affirm the Truth. It was a constant effort for him; and he understood that he had to continually affirm the Truth for him-

self, just as we must continually affirm the Truth for ourselves.

Jesus' prayers were not petitions or supplications to God to ask that something be done or that God needed to do something for him or change something in others. Jesus constantly affirmed the I AM, the same way we need to constantly and continuously affirm the positive in the universe and claim the power that is there waiting for us in the I AM — not in the I want or I might or someday, but right now.

Further, we say, "... or hope to be." This is a statement to the All of our highest aspiration. What can be greater than what I "hope to be"? As we grow and evolve and mature as humans, our aspirations grow and enlarge. As we mature in our understanding of spiritual matters that pertain to us, we see ourselves as unified with all of humanity, and not separate. Through each crisis in our lives or through hard times we continuously put ourselves in, we have the opportunity to grow and come closer to our divine selves.

"Here and now I offer thee." By making this statement, we are saying we are ready to take our place in the Guardian Wall. To the best of our understanding, at this very moment we are stepping forward to claim our rightful position as one of these stones. This is done with a very conscious intent — this is a prayer, if you will — not asking *for* anything but offering our ALL. In this prayer we are praying with our consciousness, not as an escape from it. Humanity's challenge is to come to a closer understanding of the consciousness that is in everything. "All I am or hope to be, here and now I offer thee" can bring us closer to the realization of the conscious unity of all life. We do not speak these words to make them true — they are already true, even before we affirm them. The truth IS. We speak these words to align ourselves with the truth and to become synchronized in consciousness with everything in the universe.

— *Chris Thyrring*

From the Book of Exodus 20 we read, "And when I punish people for their sins, the punishment continues upon the children, grandchildren, and great grandchildren of those who hate me; but I lavish my love upon thousands of those who love me and obey my commandments."

Here we have one of the earlier assertions of Universal Law — that our behavior has a profoundly far-reaching and penetrating impact on future generations.

In general, most forms of life are fairly restricted in what they can teach their offspring. Nature and instinct bind them to set patterns that may take eons to alter. The parents of most animals guide the development of their young ones without the benefit of words, at least as we know them — teaching by example the skill sets required for their survival.

While most of these life forms exist without the ability to make sophisticated choices, they are, however, blessed with a tendency that encourages a sustainable propensity towards Balance.

Humanity, on the other hand, through experience, has been able to adapt, develop and choose a multitude of behaviors which continue to substantially alter almost anything crossing our path. This ever-evolving interaction between our motives, knowledge and efforts has created intended as well as unintended consequences of our desires, bringing us where we are today.

How and what we teach our children has everything to do with where our tomorrows will lead us. While undeniably most of us love our children very much, regrettably for many, the old cliché, “Do as I say, not as I do,” has never been in very good standing with the Lords of Karma. They require that we do as we say and that we lead by example. This is especially necessary today as our children encounter both worthy and not-so-worthy influences when away from home and out of our presence. Developing wisdom and serenity — Divine Discernment — when it comes to judging, gratefully accepting or forgiving these forces of life, is a challenge past telling.

When I recite the Mantrams, I am putting the focus on myself as an individual and on my own consciousness. I am reaffirming what I believe, how I will show this, who I am, where I dwell and what I will endeavor. This is my personal aspiration to become one with Universal Law.

Every time we sing the Consecration Hymn, we are reminding ourselves to behave in ways that are in the best interest of us all with the emphasis placed on the group as a whole, and on that caring, loyal cooperation suggested throughout our Teach-

ings. Together, we are agreeing to behave in ways that are responsible, sustainable and balanced and that inspire Universal Brotherhood/Sisterhood. We are promising to lead by example in ways that our children may emulate: that they may come to know, understand and respect the sacred Unity of all Life. We are obligating ourselves to Faith, Hope and Charity and to revere Love, Light and Life with joy and courage in abundance.

It is through the Consecration Hymn that we acknowledge a Power greater than ourselves. We recognize our responsibility to do our best for the sake of ourselves, each other and our children; and we pray for the guidance and will power that our motives shall remain faithful to us all.

As designed and calculated by Universal law, no individual, family, community or country is an Island unto Itself. It will always be unselfish, devoted, healthy living and loving of each other that will inspire our children to grow up to honor their Elders; which, in turn, will lead us to the balance and sustainability we will come to know as Heaven on Earth. May we teach our children well!

— Rick London

Sacrifice, War, Transformation

“Every day, offer thyself on the funeral pyre, that thy substance may rise to the footstool of the gods.”

In the workshop of alchemy termed a human being, the transmuting of baser metals must take place constantly — every minute, every nanosecond, both interiorly and exteriorly. No recess, intermission, or work stoppage is possible unless retrogression, disintegration, or death is to ensue. No standing still is conceivable; you cannot just maintain a level; you must either go down or up. When an atom of lead is turned into silver or gold, it is called advancement, going up; but it may better be termed naturalization, in the sense of restoring the pristine condition of the natural human — a much more advanced human than the present intellectual animal. This fully-evolved human has a permanent body as opposed to our constantly-changing garment of flesh and bones — a withering, temporary, painful, unnatural wear.

It is said that the Kingdom of God is taken by violence, and that the Temple is a militant movement. War must be waged to accomplish the perfect sacrifice, which is the fulfillment of the law of righteous service. The divine Augoeides, the real man that is one with the Higher Self, must wage a war — that is, exert its will to control its servant — Ka or Mammon, the devil, the lower self, the personality (from the Latin *persona*, or mask). This imitator masquerading as ourselves is our servant that must be ordered, disciplined, and kept under control. Even if there is from the highest standpoint no dividing line between servant and master (both being One), this fact could not help us much more than could making general statements like “everything is love” or “all you need is love.”

We must understand that the inner man has all the power to command the servant. We must do this; otherwise, without guidance, the servant runs amok. To wield this power, there must be self-control which is already ours, though we know it not. Then we can, and should, command the servant to do whatever the Will, the Father, and Imagination, the Mother, demand. One often says, “O, had I only the will power to do this or that; but I am weak, I am only a human.” Not true, and especially not for an occultist, let alone a Templar. There is no excuse for lack of self-control, the first step toward self-responsibility; for man is owned or possessed by a sovereign that is most generous — the Higher Self that shares all it has with its offspring, man, offering to him for use all the powers of Divinity. Man may see that he is possessed of every power he can think of, for there is in reality no wall, no iron curtain between himself and his heart, the Central Sun. He does not even have to enter. All he needs to do is seat himself and eat. But he can only realize that by letting go of the personality: of plans and creeds, of pride and ambition, of the idea of a separate existence. All of the lower self must go, must merge into its lord — becoming, transforming, morphing into the permanent deathless fire body. It is not death, but life eternal. Still, the servant, by itself, would never say, “All I am or hope to be/Here and now I offer thee,” just as no human could lift himself from the ground by grabbing himself by the neck and trying to pull himself upward. There must be a greater power to do that, indicated by the plural: “*All we are or hope to be/Here and*

now we offer thee." Those pledging this do it collectively, as if a greater entity would speak. We can realize that the link to this greater entity is through the heart, then identify with this greater entity and realize that, in truth, it is our innermost self. Then, from the standpoint of this power, we are absolute masters of ourselves and empowered to command our servant to do anything, and it will obey.

But we can only do this if we step back from the personality and offer it up to the Master, the Buddha within — the source and reality of freedom and prosperity for all Humanity that includes every entity of the sevenfold cosmic university. And we must do it not just once, but every moment we are awake, and later, even during sleep. This concentration must be permanent to become a life concentration, as urged by William Quan Judge. We may use prayer as an aid, directing the thought inward through the heart:

Lord of Kosmos, source of all Force, Power, Thought, and Love Eternal, help us in this cycle to better fulfill the Law of Righteous Service that we may have life more abundant, and ever keep watch to guide our servant, according to Thy Will.

— *István Balogh*

"All we are or hope to be, here and now we offer Thee."

It's amazing how we can sing verses many, many times over the years, yet not fully realize the depth of meaning they convey.

First, consider the title, "Consecration Hymn." To *consecrate* means to dedicate to the service of a deity; to devote or dedicate to some purpose; make or declare sacred; or to change bread and water into the Eucharist. The title hints that there's something profound contained within.

Next, the gist of the words "All we are or hope to be" is about who we are and who we could become. Since every one of us has a different load to carry, the weight of which no human eyes can judge, being one's best can contrast dramatically from one individual to the next. For example, for some who are ill, just getting out of bed each day takes profound courage and strength; for others on the world stage, equally profound cour-

age can touch millions of lives.

The majority of us living in between these extremes accomplish most of what we want to do, but our choices about where and how to spend that energy occasionally cause pain and wonder, consternation and courage. In trying times, it's natural to try to bargain or to make fairly significant promises to God, ourselves, and others — perhaps to conveniently forget them again when life settles down. I know that my own aspirations to live out higher ideals often conflict with “stuff” that seems pretty important at the time; which leads me to consider the word “ignorance.” Besides connoting a lack of knowledge or training, it can also be understood as the active verb “to ignore” that means to disregard something, or to refrain from noticing when maybe we DO know better. Any of us can conveniently set aside larger promises for smaller actions that siphon off the quality of our connection to our source.

Finally, in the words “Here and now we offer Thee” I hear the ring of a confession. In an acknowledgment of where we truly stand with our Higher Selves, we have to accept that, right here, right now, we may be at our best or we may be at our worst — and however we are, that is what we are this minute offering back to the most precious part of our spiritual lives.

“All we are or hope to be, here and now we offer Thee.” The implied promise in these words is that we will endeavor to improve ourselves and live out our commitment to the Higher Law. This is our greatest call, and it demands honesty about our shortcomings as well as determination to fit ourselves to larger, seemingly intangible tasks that are at the core of the real spiritual work in our lives.

— *Marti Fast*

It is the word, “we,” that is ultimately the most important in these two lines from the “Consecration Hymn.” As much as I may believe I have to offer, as high as I may hope to be, my voice is one within a weave of others that gives power and resonance to yet greater hope. Singing in unison with others provides the essence of the here and now we proclaim in this hymn.

— *Ivan Ulz*

When I (finally) set myself to think about the topic for this year's Convention and social science talk, I was struck by the beauty and simplicity of the phrase in question, "Here and now we offer Thee, all we are or hope to be." How fortunate we are to have these words of expression — and for how long have our souls been making this pledge without means to describe it?

This offering seems, to me at least, to be a particularly timeless one. By giving not only of our present selves, but also of our aspirations, it would constitute a long-term (even permanent) covenant. But the immediacy of the gift, the "Here and now," is perhaps the inspiration. It requires, not that we make a choice in some distant moment to be forgotten in future temptation, but that we actively renew that choice every moment of every day.

"One of the first lessons taught those who approach the Temple of Wisdom is that of perfect service, utter self-abnegation — not a cold, heartless abnegation, that a great power may be won, for this is where the difference between white and black magic appears; but the abnegation of perfect love, which has no room for self, because its heart-room is filled by other." — From the little gray book, Lesson Two.

By reaffirming our positive commitment every moment, we avoid the trap of mindless idolatry and slavishness, choosing instead a conscious service to the greater good and our own higher selves.

In past ages, servants of earthly and divine masters have willingly clad themselves in the livery of their masters — that livery being a constant reminder of their service. The Temple has no required uniform, no brand or mark that is visible to human eyes. Rather, I might guess that these words, given through Blue Star, are our livery. And by repeating them at every turn, we not only offer ourselves to service, but remind ourselves of the obligation which we have lovingly and gratefully shouldered.

— *Eva Ulz*

"All we are or hope to be, here and now we offer Thee." These significant words help us realize that we have the opportunity to become One with God and All Good. Our hopes and dreams can be fulfilled each day as we seek truth, wisdom, and light.

We can offer our love, compassion, kindness, charity, and higher consciousness to the world. As we serve each other and practice the Golden Rule, brotherhood and sisterhood, we become kindred spirits.

The Shining One within can shine as we send our love, peace, and light into the world. Our daily mantrams, meditation, and higher thoughts help uplift those around us. We should surround ourselves with beauty and serenity. We should maintain peace of mind as much as possible.

Focusing on the beauty of flowers, trees, waterways, mountains, and colorful valleys can help us appreciate God's Nature Kingdom. We can offer positive service wherever we participate. Just to water our gardens and keep our yards beautiful helps to add beauty in our surroundings.

Our attention to Cosmic Laws of Universal love, light, centralization, unity, harmony, forgiveness, and transmutation will make a difference in our lives. The first Law is Love. All laws are affected by the Law of Love. Love is a pure energy flowing from God. The White Light emanates into us from God. We are protected by God, Angels, Archangels, Elohim and the Ascended Masters. Ascended Masters are our elder brothers and sisters. They are willing to serve us and help us to awaken spiritually. So, as we develop hope, faith, and God-reality, we become One with God. We can become what we hope to be, here and now, as we offer ourselves to God within.

— *Cecelia Page*

As I struggle with the everyday reinvestment
inherent in these words,
Today, I look around me and see the faces of God's children.
I see my brothers and my sisters all around me
and I feel Love.
We sing these words to reinforce
our commitment to the work.
We sing these words to reinvigorate our daily efforts,
reinfuse the body of The Temple with a life-giving blood,
will and intent.
We thus take a daily step required for this work.
The Teachings refer to them often,

usually to remind us of the strength
 and severity inherent there.
 Prior to these reminders I was not fully conscious
 of a soul-commitment I had made.
 I must say that at times I feel reluctant to sing these words.
 I fear I will not survive.
 My little self is fearful.
 Unlike some folks, I do not intend to leave my little self
 behind on this journey so she need not be afraid.
 Investment in any kind of relationship
 brings joy as well as pain.
 Through the blood shed on the Cross of Love,
 we are purified and emerge new.
 The experience is huge as the heart is rent again and again,
 opened to allow more Love to flow.
 We can Love more. Yes, we can.
 We can always Love more. There is no end.
 Through the pain, we emerge victorious.
 Someday, we will move within the vast sea of Love only.
 — *Annie R. Dunbar*

All I am
 or hope to be
 here and now
 I offer thee.

Growing to Responsibility.
 One step forward.
 Two steps back.
 Three steps up again
 along the track.
 Face Denial,
 renew the climb,
 with Hope, Faith,
 and LOVE as the line.

— *D. Rowlands*

Speaking of Harold (the former Guardian in Chief), this subject came up a long time ago. When I first started going to the

meetings over thirty years ago, I asked Harold the meaning of the Consecration Hymn. He really didn't answer my question, but instead gave the correct answer to the REAL question behind my little question. He spoke somewhat surprisingly. He was kind of impatient, and he seemed a little harsh. He just looked at me, and he said, "If you don't mean it, don't sing it." I was brought back a little bit, and I looked at him kind of perplexed. I was expecting more.

Again he looked at me. He said, "If you don't mean it, don't sing it, George." That's what I tell everyone that comes here. So this statement struck me over the years. It made me always think, "All I am, or hope to be ..." these words are self-evident and they really just say it all. It's not a question of what it means. The offering of all our future hopes on the altar of our personal selves, isn't this all too obvious and simple? On the other hand, if we sing it as so much as repetition, and we don't mean it, this is far worse than not singing it at all, worse because we were stating the fact that we want to go into the future serving the whole, while still just wanting to serve our little personal desires. We can not serve both ends, and do either one any good. So again, if we don't mean it, don't sing it. If we do mean it, by all means sing it loud and hard. But to truly sing it, it must be sung with our lives. What we become, what comes to us, what we will do, will be the results of the real need. What work needs to be done, what words need to be said, and the people whose REAL needs, need us.

This is to serve reality, not the immediate personal, so called need and wants, but to flow with the big picture that just might make us appear to be just the opposite, only because our perception of others, is distorted through their eyes that just want something from us. And what is this "we"? This is not a social club, and this is really nobody else's business. The offer can only be made by each one of us alone, in the privacy of our own heart. That is the only place the offer can be made, and the only place it can be accepted.

We can and should join our forces together, but the phrase is really, "All I am or hope to be here and now I offer thee." So for the past thirty years every time I hear that phrase I am challenged and I hear Harold saying, "If you don't mean it, don't sing it."

— George Colendich

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

WEDNESDAY, AUGUST 10

10:30 am Children's Program by Ivan Ulz, Hiawatha
 Lodge
 12 noon Healing Service, Temple
 3pm Mad Hatter's Tea Party, Hiawatha Lodge
 7 pm Sacred Cycles, Temple

THURSDAY, AUGUST 11

12 noon Healing Service, Temple
 7 pm Concert by Temple Choir, Temple

FRIDAY, AUGUST 12

7-10 am Family Breakfast, Hiawatha Lodge
 12 noon Healing Service, Temple
 5:30 pm Study Class, Temple
 6:30 pm Potluck, Hiawatha Lodge

SATURDAY, AUGUST 13

12 noon Healing Service, Temple
 2-4 pm Open House, Open Gate
 7 pm Fun Night, talent show and game night,
 Hiawatha Lodge

SUNDAY, AUGUST 14

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

REPORTS FROM TEMPLE GROUPS IN LONDON, BERLIN, AND ST. PETERSBURG

Concurrently with Convention here at the Center, members in England, Germany and Russia meet in Convention, thereby increasing the wonderful connection that we all feel at this time of year. These are the messages they shared with us:

From St. Petersburg

Thank you for your greeting letter and the Master's Message, sent to us in Russian ahead of time. It helped us to tune ourselves in unity with the life of the Temple. On August 7, we gathered on the lake shore to celebrate the Convention opening. There were not only members of the group, but also people who are close to us in Spirit. In total there were fifteen people — eleven adults and four children. At the beginning, we had a meditation; then we read your greeting and the Master's Message. After that, we listened to speeches prepared by the group members. All present took vivid participation in the discussion that followed the speeches. The topics were: "Creation by Thought," "Unity with the Highest," and "Prophylaxis of the Weak Strings."

After this, our celebration continued around the bonfire. At the closing of Convention, on August 14, we gathered on a bay shore. After meditation around the bonfire, we talked about the clarity of our aspirations and the care required every step of the way. It was our first serious celebration of the Convention.

In Spirit and Heart with you. On behalf of the group,

— Tatyana Meshkova

From Berlin

Dear Temple Brothers and Sisters and Brothers in Halcyon:

We, your brothers and sisters in Germany, are sending you cordial greetings from our [celebration] of the 106th Convention. It is again time to receive spiritual food — the real nourishment of the soul. While receiving these high blessings from the inner planes, it is our desire to share it with all of you who are working for the benefit of the whole of humanity.

It does not matter in which way we welcome the new rules given by the Avatar — we feel the presence of the Master in our lives increasingly while we are serving the Great White Lodge, which protects and fills us with courage and love.

May we move in a common direction towards the focus of the One Eye, to take part in the glory that shines in the wonderful glory of the All-Seeing Eye of Life.

The love of your sisters and brothers in Germany accompanies all of you, and the eternal bond between our hearts glows forever.

From London

We send our love to you all that we may walk together along and in the Path of Lightness, through the woods of knowledge and streams of experiences.

We hold hands with you when the need arises for help along a stony way, for balance in climbing and descending the hills and the valleys. And we pray with you that cooperation may enter the minds of everyone, that kindness may be in the touch of every hand and that broadness of thought may be in every conversation.

With greatest love to you from us,

— *The Temple of the People*
London Group

Let time
and patience
do their
perfect work.

— *William Quan Judge*

TEMPLE ACTIVITIES AND NOTICES

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

The **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. *Fast Company* — a father-daughter exhibit of the works of Nat D. Fast and Marti Fast — is the current show. Please call the Temple office at (805) 489-2822 for information.

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

Sunday Services are held at 10:30 am 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. Speakers 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 at 5:30 pm in the Temple on Tuesdays, and in Hiawatha Lodge on Fridays. Everyone is welcome to attend.

Speakers in the Sunday services were: June 12, Linda Rollison, *Forgiveness*; June 19, Debra Rowlands, *Honoring the Masculine*; July 10, "A Gathering", Readings from the 1907 Convention issue of *The Temple Artisan* by various people; July 17, Damian Rollison, *The Need for Poetry*; July 24, Eleanor Shumway, *Convention — Year*

Round; August 21, Ivan Ulz read 1954 papers by Fritz Ammon and Bradford Wheeler; September 11, Istvan Balogh, *The Meaning of Words*; September 18, Eleanor Shumway, *Sacred Tools*.

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