

The Temple Artisan

January-February-March 2012

Behold, I give



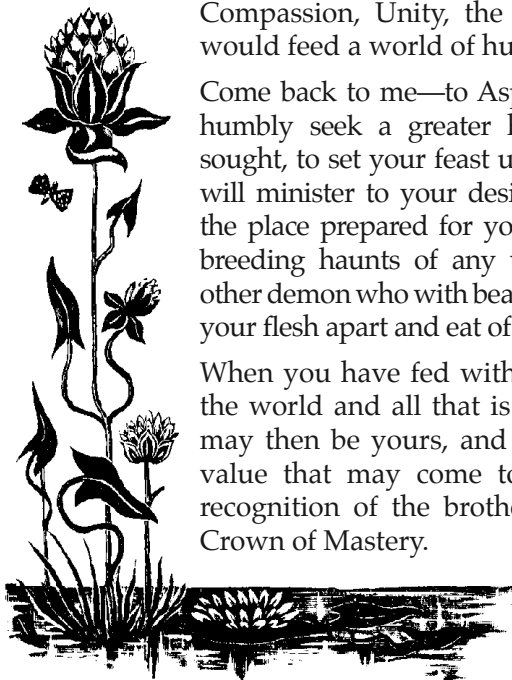
unto thee a key.

ASPIRATION'S VOICE

I, ASPIRATION'S Voice, now call and bid you in the name of Christ to come, and from Devotion's mountain heights behold the valleys far beneath where now the Ravens of Division are fighting, gloating over the remnants of the feast once laid for man by heavenly hands—the feast which all unwittingly is left uneaten at the bidding of the demon Discontent, who led you into byways where it, with all its brother demons: greed, suspicion, faithlessness, now lurk. That feast of Tolerance, Compassion, Unity, the fragments of which would feed a world of hungry souls.

Come back to me—to Aspiration, Prayer—and humbly seek a greater height than last you sought, to set your feast upon. Heavenly hands will minister to your desires and point you to the place prepared for you—a place above the breeding haunts of any winged scavenger or other demon who with beak and claw would tear your flesh apart and eat of it to satisfy its lust.

When you have fed with me on Holy things, the world and all that is therein, all purified, may then be yours, and far above all else of value that may come to you, will be your recognition of the brotherhood of souls: the Crown of Mastery.



EDITORIAL MIRROR

During this year of inner and outer challenges we can be overcome by the forces of division and destruction; or we can, through our aspirations, meet those challenges and help all humanity to take the next step in the evolution of consciousness. Our tools are the simple ones of faith and trust in each other; of courtesy and forbearance; of aspiration and prayer.

The challenge is to apply them in our hourly, daily encounters with all the other parts of ourselves—every atom in the manifested universe. We need to be so focused on this process for ourselves that we have no time to be directing the efforts of others. One important thing to remember is that two diametrically opposed courses of action may both be right. It is up to us to be open minded and accepting of all of our brothers and sisters.

As we walk together may we all be united in Love, Light, Joy, and Peace.

—*Eleanor L. Shumway*
Guardian in Chief

A Prayer

*Father=Mother=Son,
 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.*

H❏

LIFE WITH GOD: IS THERE ANY OTHER?

Why in the world are we here in the Temple today? Why do some of us live in this peculiar place, coping with plumbing, electrical, and/or heating problems when we might be somewhere else, making a lot more money? Is it the low rents, pleasant surroundings, and (if we choose very carefully), associations with like-minded people? We might think so, conveniently forgetting that lifetimes of association with the Lodge of Masters, and Master Hilarion in particular, have called each one of us here, as well as each one of our neighbors, like it or not! No matter what we consciously believe as to why we are here within the Temple ranks, no matter where in the physical world we live, the fact remains that we are here spiritually, and we are held spiritually responsible for staying at our posts in the work of the Lodge, with obedience and faithfulness permeating our lives. We have, on the soul level, dedicated our lives to a conscious, self-responsible relationship with God, or All That Is. As an old proverb points out: "It is said that our task in life is to go from unconscious perfection...to conscious imperfection...and then to conscious perfection."

We are not living in a religious retreat; nor can we indulge in an "only on Sundays" exercise of prayers, meditation and "doing God." We know that God simply IS. So, you may be asking yourself, What is meant by "Life With God"? It means that really life doesn't come any other way. If God IS, then there is no place where He/She is NOT. The Temple Teachings are filled with lessons on the unity of all life, and we more or less all accept that concept intellectually. So....what now? How do we live it, demonstrate it, BE it as we move through conscious imperfection to conscious perfection?

Betty Bland, National Past President of the American Theosophical Society, said in an article in the Quest magazine, "...If we want to have peace, we have to be peace.

"Consider any outburst you may have had against another, or any time you felt superior to another, knowing that you are absolutely right. These are the seeds of fanaticism and violence that contribute to our current international plight. Not one of us wants to contemplate the possibility that we are a part of this cycle of attack and retribution; yet the 'enemy' is a reflection of us and we

are compelled to begin to heal ourselves and rein in our thoughts.

“This is the task that is set before us. Personal transformation is the pathway of Theosophy and all quests for Truth. With sustained effort we can regulate our attitudes and actions, and little by little we can change our keynote to one of compassion and concern for all. Then the vibration of our being will be able to permeate the atmosphere, not with the distress of a siren, but with the call to responsible living and the music of altruism.”

I challenge each of us to examine how we live our life with God. Whether we call the Universal Spirit “God,” or “All That Is,” or Jehovah, or any other name, nevertheless, that changeless/ever-changing consciousness does permeate every single one of the manifested (or unmanifested) universes. Having gotten comfortable with that idea, do we primarily live our lives, jogging through our days and nights, doing what we need to do in making a living, cleaning the house, doing the laundry, digging the garden, and the innumerable things that keep us busy every day, all day? God, if we think in that direction at all during our busyness, is a warm fuzzy feeling surrounding us, unless our busyness includes some health problems, personal sorrow or anguish. Then we usually direct prayers crying for help in His/Her direction.

Why does it seem to be part of the human condition that we often fail to acknowledge our active partnership with God who is always in, around and through us? Why do we think we can “go it alone” when the going is good, and only reach out a hand when the going gets rough? Perhaps this is what Master Morya is referring to when He tells us to seek within.

“Would you hear what I would speak? Then seek within. Would you feel my Presence near? Seek within. Would you see and know the Light? Would you find and hold the Path? Then seek within.” He continues by pointing out that it is the only way to find Him and His Brothers. As we seek, others will follow by our example.

Well, OK, that all sounds like a good idea, but what does it mean “to seek within”? Look within, and for whom? And how? And where is this “within” anyway? Answering these questions is a part of the process of living a Life With God. Paradoxically, such process is not an active searching, but rather becoming still enough

to recognize the movement of God within our being. Howard May, in his essay entitled *Waiting*, points out, “Waiting [for God] is not simply another religious activity to be added to the rest. Though we have methods to help us, meditation and silence, for example. Waiting is more than physical silence; it is a movement of the heart, a stance we take before God...we choose to wait. We consciously carve out an inner space of yielded tranquility. We hush the insistent noises of our [heads and our] hearts.”

There are practical steps we can take in this waiting game. We can turn down the volume of outer noise that constantly bombards us. For starters that means the TV, the radio, the cell phone, and all the other electronic gadgets that can be plugged into our ears. One of my friends has a regular day during the week of silence and contemplation, in which she consciously strives for stillness of spirit and body. Most of us probably feel that a whole day of stillness is not achievable; and yet, with careful planning, even five or ten minutes of silence between tasks in our outer busyness will bring a renewed sense of peace and yielded tranquility into our souls and spirits.

We can focus on our life with God in many ways. (There is really no other life and we are only kidding ourselves if we think we can “go it alone.”) Becoming aware that we need to pay attention, and then making a formal commitment to such a relationship is the first, and most important, step. Then comes the individual choice of just how we are going to do that in a disciplined way. Each of us will have our own method of making this inner connection. In our Temple Teachings we are blessed with many instructions that point the way. I think the key here is to do so in “a disciplined way.” Here at the Center we are fortunate to have the noon service every single day, while others of us have a time of silence early in the morning, or at bedtime. My mother used to say that one of her times of greatest inspiration and connection often came when she was on her knees scrubbing a floor!

No matter what we are doing—scrubbing a floor, walking, meditating or quietly sitting still—we can follow Master Hilarion’s simple instructions on how to reach a state of awareness: “Endeavor to cast every thought out of your mind except the one of obtaining

perfect tranquility of mind and body. Do not hold your will rigid. Do not make a strong effort at what so many of you term concentration, for you frequently defeat the desired end by awakening too much energy. Try to reach the condition between sleeping and waking, as far as possible, through listening with the inner ear." Think about it: awakening too much energy by trying too hard! Let's refocus our efforts.

For some of us refocusing may be a challenge because we are so firmly caught in outer busyness. Even Blue Star (whom we are apt to think had all the moves down perfectly) had a personal letter from the Master in which He urged her to relax and remember that the whole world would NOT fall into the Great Abyss just because SHE sat still for a moment. Besides, He told her, everyone else also had an equal responsibility to hold up their own end of the world, so we must stop trying to do it for everybody.

He continues his instruction to her—and to us—in poetic words: "So rest awhile and see the Father's hand outstretched to thee and Me. God's great completeness flows around our uncompleted parts as flows the deep wide ocean round the rocks scattered in wild profusion in its wondrous depths, silent save for Nature's undertone. And so my Child, sit thee still and let the waters pass over thee and bring thee Patience, Faith and Power with which this whole wide world to bless. For one is truly wondrous wise, a Master midst all My sons and daughters, who knoweth how and when to wait."

There's that word again: WAIT. Does this mean that I can sit in my favorite chair, watch the world pass by and speculate on what is happening, not having to be involved in any activity at all? I don't think so! Our part of the waiting process must be a movement within the heart, an active blending of our force with the force of God which indeed is always bringing us Patience, Faith, and Power with which to bless this whole wide world. But paradoxically, we have to choose consciously to do it. Life with God, and there is really no other life, is one of active, spiritual self-responsibility. It is a very wide, two-way street between God and us. We have lived long ages in which we were told, in our inner as well as outer life, what to do and when to do it. Now, as the "New Age" comes into

being, we are being asked to assume our rightful place in the larger scheme of things, of knowingly becoming a co-creator with God, of moving toward conscious perfection. After all, we are God, in God, of God. We are apt to resist this idea, thereby acting out that old maxim, "Better the familiar darkness than the unfamiliar Light."

As we become conscious of this new spiritual responsibility, and of the pressing need for new behavior patterns, we find our old patterns no longer fit, yet no one has handed us a list of the new ones. We have to invent the rules as we play the game, as it were. These rules must honor the Unity of all Life. For in this game, everything in the manifested Universe is on the same team. This game is not an individual sport. Interestingly enough, although we have been told over and over what to do, most of us only listen now and then. Master Morya addressed this problem of listening very specifically in a message entitled *Listen*, in which He acknowledges that we do listen politely with common courtesy when others speak. Because we often don't want to appear rude, we listen to wearisome outbreaks of meaningless, worthless babble. Often we listen too closely to outpourings of vicious slander, or gossip, perhaps because we secretly enjoy hearing it.

He tells us that occasionally we DO listen attentively to the sounds of fine music or the stillnesses of Nature. It is during this process, for a short time, when our personal self gets quiet enough that our very soul is thrilled by the sounds, thereby allowing an upliftment. During these infrequent, breath-held seconds, life evolves both inwardly and upwardly, and is lifted out of its heavy waves of darkness to greater and larger opportunities. It is in those brief moments of listening to the Holy Sounds, that we have the power within ourselves to lift up all created things into truer, clearer living, if we so choose. We know these moments by the uplift we receive, by the aspiration that sweeps through us when the Holy Hush falls upon our spirit. In these quick-passing, far-separated moments the individual soul evolves more rapidly, progresses faster than it does in years, or even incarnations, of experiences with exterior physical, intellectual forces.

Master Morya then asks if we really want to keep on struggling with the pull of the outer world? Or would we like to find release?

He points the way as he concludes by saying, to the effect, "Hush... get quiet and listen to me. I would whisper to your Soul, clear and soft and true the Word that is living Light and Eternal Music to the Spirit. This Word is YOUR OWN TRUE SELF. So listen up!" Notice He does not say he will speak loudly, or repeatedly, but that He will WHISPER. We will need to be quiet to hear the whisper.

Throughout this message there is no suggestion of hours of meditation and silence, but rather He speaks of the "one short moment your personal self is stilled." He asks us to have a moment with Him alone. We can choose to bring those moments into a regular rhythm in our lives. Remember that movement of the heart that Mr. May spoke of, "...waiting can become a gentle expectancy penetrating the hurly-burly of our days."

This sense of gentle expectancy became clearer to me as a friend moved into her nineties several years ago. In a letter she told me, "...I have a new friend: Old Age. In my 90th year I am becoming used to many blessings which were initially tough to receive. They include putting first the things I perceive to matter rather than the obligations of daily routine; enjoying the luxury of companionship with my husband and nurturing reading, with the computer pushed aside! The wrench of slowing down publications which are hard on aging eyes and savoring instead what I can hear and easily see. Meditation is such a delight, and so are the wonderful people like you with the occasional contact one way or another. Burdens I happily took upon myself over the course of 89 years have had their day, and now this day is a new one to discover as the benediction it is. I love it."

In the moments of stillness when we feel the presence of God more deeply, we can receive the Love that flows into our souls, as well as every cell of our physical beings. We are then obliged, in this creative partnership, to let that Love flow out into every moment of our day. The channel for this flow is the simple process of practicing the Golden Rule, the embodiment of Brother/Sisterhood. Consider these five practical suggestions from Mr. May for putting this into everyday action:

1. Be tender, loving, gentle, forgiving, and openingly accepting of those you contact every day. Don't try to change or improve

those around you. We get so busy teaching the other person to be better that we forget to simply love. It is astonishing what the other person can do if we simply, and lovingly, wait.

2. Observe the common courtesies of saying good night and good morning from the depths of your heart to everyone in your life, every day.
3. With heartfelt meaning, tell others when you see something that needs praise, recognition, or thanks, every day. Try it without using the personal pronoun "I."
4. Courtesy and good manners are an important part of spiritual living.
5. Guard against giving in to the forces of anger, jealousy, envy, irritation, sarcasm, inquisitiveness, and criticism toward anyone.

These simple rules give expression to the very best within us; in fact, they are an outpicturing of our Life with God. Recognition of the fact that we do have a Life with God, regardless of whether we like it or not, brings glowing color and undreamed of depths to the tapestry of our lives. With joy and love we need to speak to God, to listen to God, to laugh and cry with God, and to embody all we know and feel of God.

Dag Hammarskjold, who served as Secretary-General of the United Nations in the 1950's, simply and eloquently said:

"Give me a pure heart—that I may see Thee,
A humble heart—that I may hear Thee,
A heart of love—that I may serve Thee,
A heart of faith—that I may abide in Thee."

Remember: All Life is Life with, in, and of God.

—*Eleanor L. Shumway*
Guardian in Chief



OUR DAILY BREAD

Morsels from Temple writings to nourish body, soul, and spirit

JANUARY: LOVE

- The Light of the Heart—Love—forges a Magic Key which opens the Gates of all the Mysteries of Being, but Wisdom alone has power to use that Key.
- Being made in the image of God, each part and organ of man expresses or represents some character or quality of God or Primordial Light, Life or Love.
- You are an essential part of this designed universe. It would be incomplete without you. No one can take your place.

FEBRUARY: SERVICE

- The hand outstretched in service pure to one in need, whether it be friend or foe, is ever the strong right hand of God.
- You have no cause to fear the final effect of any good act, whatever its temporary aspect.
- As the rose attracts, holds, and then gives forth its life in terms of fragrance and beauty, so does the aroma of every true, unselfish act ascend as sweet incense to the footstool of the Gods—to return with added power as blessings for humanity.

MARCH: WISDOM

- Would you see and know the Light? Would you find and hold the Path? Then seek within.
- To the pure heart, all things in heaven and earth are pure; and if thine heart be pure, the cup of wine will overflow and turn to streams of light while still within thy grasp, carrying life and healing on their waves far down the distant centuries of time.
- Become one with the Law.

SONNET 116 BY WILLIAM SHAKESPEARE

*Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.
Oh no! It is an ever-fixed mark
That looks on tempests and is never shaken.
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come.
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error and upon me proved,
I never writ, nor no man ever loved.*

ON MARRIAGE

In 1932 I resigned a teaching position in Seattle, Washington, went to Los Angeles, and was married to a man I had known for several years. We were both 26 years of age. I had been teaching for almost seven years. My husband was struggling with the forces of the Depression to maintain his work. Shortly after our marriage, these same forces wiped out my husband's line of work. I did not try to get back into my work of teaching as I felt it would have a psychologically crippling effect on my husband's valiant efforts at carving out a new place for himself in the world of work. When I

married, marriage became my job and I was willing to see our life through from that basis. My husband wanted it that way, too.

We had four children over a period of eleven years. First two girls came three years apart. Three years later our boy was born. Our youngest girl was born five years after the boy. In 1950 we adopted a girl who was 15 years of age. In 1952 my husband died very suddenly of a heart attack. This was the first and only illness he had ever known.

I have turned back to teaching as a means of supporting my family. So I find myself back in school trying to establish two credentials. I need to finish a basic credential as well as work out a Special Secondary credential as I teach a class of mentally retarded children ranging in ages from 12 to 16 years.

To say that my marriage terminated with the death of my husband would be a misstatement. Death cannot separate you from a way of life. And to me that is what my marriage meant. It was a way of meeting life together, of solving problems together, a way of resolving differences together, and having the heightened joy of shared interests. Our life together didn't seem to be marked with petty tensions or bickerings. Both of us had come out of rather unhappy childhoods, and maybe this fact helped us to try to build our marriage along lines that steered clear of many self-centered attitudes. We were of considerably different temperaments and personal interests. But that did not seem too important. The really important thing was that we were building something bigger than both of us. "The whole is greater than the sum of its parts." This is as true of marriage as it is of geometry. I learned through the years that this had to be a basic concept of my thinking in order for the problems of the marriage to have a valid reason to be solved.

I often thought of marriage as a triangle, with my husband and me being two of the angles and our marriage being the apex of that triangle. The perpendicular upon which our marriage grew was a dynamic faith in God, a trust in life itself, and in each other. I learned to view human relationships in the light of geometric figures that were in a constant state of flux. None of the figures were fixed or static but were a bit like the family wash that had to be done every week. One had to be constantly working with

these configurations to keep a marriage and family in balance. My husband and I found that only as we could work our way to our perpendicular could we reach the apex of the triangle called marriage. Into this process a lot of real thinking, a lot of give and take both emotionally and psychologically, discussions and arguments that helped to deepen the channel of our understanding of each other, and to develop more compassion for human frailties.

Another important fact stands out to me that there was probably no pain equal to that caused by finding myself at right angles to my mate, yet searching for common ground without yielding the integrity of my thinking. Only two people who love each other deeply can hurt each other so completely without intention. Marriage tries people. It becomes the crucible in which Life burns out the dross of the nature in order to further Its own purpose of evolving better men and women, according to Its own design.

I worked in my profession for years before marriage and now I am in that profession again. I find teaching very rewarding. However, the rewards of this career do not compare to the rewards of marriage. To me, nowhere can a woman function in her deeper nature with such compensation as when she is doing her full job in her marriage. This is to me the key to fulfilled womanhood. Without this full giving into a marriage by the woman, her marriage will be crippled because the forces of renewal will not be there. The masculine side of life does not always articulate his deeper needs, but he seeks the renewal of his forces through the matrix of inner strength that is the responsibility of the feminine side of life to develop. It seems as though a woman is the bow and the man the arrow. Each has his own identity; but with each functioning as a unit, there can be great strength and power that neither one would have alone.

In the present drive for a higher and higher standard of living, I wonder if young married people might be substituting material values for spiritual and human values? This isn't the problem of only our young people; it is a problem of our entire American culture. We will all have to put our shoulders to the wheel of re-establishing the center of gravity, moving it from the material values to the spiritual values in order that more meaning and depth can

come into both life and marriage.

My experiences show me that a marriage becomes a reservoir of strength and support by virtue of the effort and thought that have gone into it. The death of one's marriage partner does not destroy the thing you have built together. My husband and I both put a lot into our marriage, and that has been my real inheritance from him. It is the real coin I can draw on to help me finish the responsibilities of that marriage. The children have to be seen through to their own lives, with as much training as possible, so they can look out into life securely.

I have no way of knowing whether or not these gleanings will be of any value to anyone. I have tried to write from several different angles, but from the standpoint of real values this has to be my contribution.

—*Roberta Shumway*
circa 1959



Sunlight after a late-March rain near the Halcyon Store. Photo by Marti Fast.

DEAR FEAR

Dear Fear,

Hopefully you won't take this too personally, but it is my sincere desire to end my ongoing relationship with you. It's really been quite an affair. Looking back at our life together, you've been a mixed blessing, yet for the most part you've been a pretty good friend. While you may have been responsible for my missing an opportunity or two and even embarrassing me now and then, I'm certain that it was you who saved my life on more than one occasion and for that I am truly grateful.

Difficult to imagine life without you, for it seems as if you are instinctively hard-wired throughout my entire bodily system. While you've done your best to keep me from danger, your usefulness when it comes to increasing my reliance on my Higher Self appears to have run its course. Unfortunately for you, the journey I'm on requires me to try to go on without you. The evolution of matter, force and consciousness demands it. Needless to say, leaving the comfort of our relationship on a permanent basis seems like no easy task.

Surely you've sensed this was coming? You must have noticed my ever-evolving dependency on common sense; my attempts at having faith and courage? Certainly you must have known that a life without you would be meaningless without a serious and continuous commitment to my Higher Self? It comes as no surprise to me that you take no pleasure in hearing, "Yea though I walk through the valley of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me," and "The Only Thing We Have to Fear Is Fear Itself." It's been a long time coming since you captured my innocence as a small child by way of introducing me to those little monsters you let out of my closet whenever my night light went out. Ah yes, you remain the clever one.

You are the master of cleverness, especially when it comes to the little things that occupy my every waking moment. Come to think of it, you are superb in your ability to disguise the nature of your presence; the influence and control you exert over my

life. Now, rather than keeping me safe from danger, you spend most of your time causing me to be suspicious, critical and judgmental of myself and others. Yet, is it not you who is the catalyst to Unity before each and every disaster?

I have come to realize that when I endeavor to practice, to live Theosophy, the Ancient Wisdom, by loving myself and those around me, I need to be constantly alert and vigilant to guard against your return. Yes, your battle with Love is a Force, a feeling to be reckoned with. Being on the Path, vowing never to forsake my Higher Self for the likes of you, I remain challenged by your power. Verily He said, "That this day, even in this night, before the cock crows twice, thou shalt deny Me thrice."

So I say that fearlessness is not necessarily the absence of you in my life, but in having the ability to maintain my connection with my Higher Self, no matter who or what may inadvertently attempt to sever that connection during this day, even in this night. It's in the adventure from the known into the unknown, where you seem to cling to my insecurities: not having my perceived needs met; concern for the safety of myself and others; my struggle with empathy and forgiveness; from my experience of pain and suffering; to knowing True Joy, to my willingness to Serve and Sacrifice...to letting go and letting Love!

You grow fainter the more I become aware of my Karmic responsibilities and obligations, and when my belief becomes faith in the reality of Reincarnation. Knowing begins with believing. From believing to knowing through experience from my religious beliefs to my scientific knowledge to the Eternal Truth, I will endeavor to transmute you into Love. When I practice living the Golden Rule, one moment at a time, as my understanding of the Unity of all Life and the need to be of Service to my fellows evolves, will I come to know that it is through the Path of Faith and Gratitude that my independence of you may come into power.

I will find my freedom from you in always knowing that: "Out of the darkness shineth the Light of the Glorified Triple Star into the hearts of humanity." That: "Creeds Disappear, Hearts Remain." That: "Though clouds and darkness seem to be about

me yet dwell I eternally in the Light." That: "I will endeavor to realize the Presence of the Avatar as living Power in my life." That: "There is a Peace that passeth understanding, there is a Power that maketh all things new."

As I strive for a life free of your dominance, surely will I encounter your presence now and again, if not within myself, most certainly will I find you in others. Nevertheless, it is my heartfelt wish that you never leave any of us completely alone, at least that is, not until our bond with our Sacred Higher Self is securely established. For without your efforts in this regard, our ever evolving collective loyalty to trustworthiness, respect, responsibility, fairness, caring and citizenship shall perish from this earth. So here's to you my old friend!

With all my Love,
Me

—Rick London

The Temple 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.

TO HUMANITY

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 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 human 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, not only benefiting those who are served, but the server 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.

— *Roberta Shumway*

IN MEMORIAM

Our good friend, Stephen Thomas Quinn, passed away in March of this year in Las Cruces, New Mexico. Born in 1934 in Raceland, Kentucky, Stephen came to California following high school. After serving his country in the Marines, he graduated from police academy and joined the San Francisco Police Department. While there he met Roselma Shumway, who was working as a nurse in a Bay Area hospital. The couple were married in Halcyon, and moved to San Luis Obispo where their son, Stephen Robert, was born.

Stephen served as a police officer in San Luis Obispo, and went on to work for the California Justice Department as a special investigator for the medical examiner's office. He retired to Colorado for several years, and then moved to Las Cruces, New Mexico to enjoy warmer weather. Stephen is buried in the Halcyon Cemetery.

THE 2ND INTERNATIONAL GATHERING

May 4, 5, 6, and 7 will see the second International Gathering of Temple members and friends here in Halcyon. The theme of this gathering is Harmony, as stated in the *From The Mountain Top* message of the same name:

"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 suspicion 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—lies the divine harmonies of reality. These seek and finding, lose not."

The four days will be filled with presentations, field trips, services, and music, all exploring ways of incorporating Harmony into our lives in meaningful ways. Please join us.

TEMPLE ACTIVITIES AND NOTICES

Temple Groups: There are Temple groups in New York City; London, England; and in Moscow and St. Petersburg, Russia; as well as several locations in Germany. Anyone wishing more information about these groups can call the Temple office 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 Tuesdays, 9:30-11:30 a.m. Other hours are by appointment through the Temple office.

The University Center Gallery is exhibiting *The Life and Legends of Hiawatha*, a series of 25 oil paintings by former Guardian in Chief Harold Forgostein. Call the Temple office at 805/489.2822 for more 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. 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 p.m. in the University Center on Tuesdays and Fridays. Everyone is welcome to attend.

Speakers in the Sunday Services were:

January 8, Eleanor L. Shumway: *2012: Time to Measure Up*; January 15, Rick London: *Rock to Stone: The Promised Land*; January 22, a selection of readings from Temple voices; February 12, Eleanor L. Shumway: *Life with God: Is There Any Other?*; February 19, Ivan Ulz: *Two Letters*; March 11, Eleanor L. Shumway, *Memories of Harold Forgostein*; March 18, Jan Scott, reading *Ella Young*, a remembrance by Gudrun Grell.

The Temple of the People

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