

2026 Guardian in Chief Report

During the approach of this year's Convention, while reflecting on what has past, what the present is offering, and what the future may hold, with my attention centered on gratitude and obedience, both inviolable to the Creative Law, the word "bond," has found its way to the forefront of my mind.

Meaning my bond to my principles, my bond to my faith, my bond to my word, my bond to my traditions, my bond to the people in my life, my bond to the Temple Teachings, my bond to Halcyon, my bond to my country, my bond to nature, my bond to chocolate and so on and so forth. My serious point being that it is our bonds that hold us together. Without the bonds between our organs and cells, between our Sun and planets we would not know this moment in time. Do we take our bonds for granted? Do we know which of our bonds are sacred? Do we understand what is binding us together and why?

As I evolve through my 30th year as a Temple Member, through my 4th year as Guardian in Chief, I am now finding myself more than ever, faced with the responsibility, challenge, and struggle for balancing my bonds to tradition and my bonds to the elusive alluring attractiveness of progress, without compromising my bonds to what I have come to hold as Sacred.

Simply put, I believe this to be the age-old battle between tradition and progress. By way of example, for well over 100 years, during Convention, we've had the tradition of wearing a pin consisting of colored ribbons symbolizing the Guardians in Chief, past and present. And then two years ago it was suggested to me that we might consider using beads instead of ribbons to reflect the principle within our traditional Convention pin. Although a simple proposition, it was a difficult decision for me, as I have always had a very strong bond to tradition.

Nevertheless, in the name of progress I was willing to explore the possibilities. My original impulse to be open to the bead idea was connected to the tradition of our Haudenosaunee heritage.

I accepted the first bead pin prototype presented to me as I found that it met all of the basic requirements. Despite its contrast to my original vision, I still found it meaningfully attractive. Last year we returned to using the colored ribbons with the added feature of a special Temple Window pin instead of a simple straight pin as a means for wearing pins during Convention.

Interestingly, my thoughts about the pin became one of three initiating impulses to begin planning this Convention. First the idea for the Convention theme began to percolate, then came the possibility of acquiring Eleanor's headstone in time, and then my original vision for a beaded Convention pin returned to my mind.

Once I became certain about the Convention Theme, initiated the process for remembering our beloved Eleanor, I then set my focus on my original vision for a beaded Convention pin. Once I put my mind to it, my original idea ended up, looking nothing like this year's Convention pin, a pin that resulted in my pursuing a specific strategy that

wasn't to be. Both pin concepts share similar colors as well as the purity contained within my original intent.

In addition to my time, the three basic elements necessary for this year's pin are the results of what I found available, pricing, and a sense of open-mindedness.

It wasn't until this year's first pin was produced that my concerns about this effort being a wayward and perhaps low on the totem pole priority, became a relevant and meaningful endeavor. After visiting various stores and websites, I found myself quite close to letting go of my original bead vision, and was fondly willing to accept the ribbon only pin once again.

And then I stumbled on the simplicity of "Brooch Blanks," "Shell Bead Mix," and "Clear Glue." At the time of purchase, I had a basic idea but was unsure about the details and process.

It wasn't until I had made about a dozen pins, that I began to recognize the similarities to the Hiawatha Wampum Belt. Wampum is a vital part of Onondaga and Haudenosaunee culture. Wampum is created from the shell of a clam. The beads are cut from the white and purple parts of the shell. The pieces are rounded, sanded and drilled to make a bead. Because of the traditional effort that was needed to make a bead, wampum became highly valued. The Hiawatha Wampum Belt was named after its maker, an Onondaga who assisted the Peacemaker in spreading the good words of Peace. In the belt, it records when five warring nations; the Seneca, Cayuga, Onondaga, Oneida, and Mohawk, buried their weapons of war to live in peace.

This year's pin includes two of each of our six Guardians in Chief colors in varying shades, arranged and organized within the brooch's finite space. All twelve shell beads, each with its own unique size and shape, are bonded together by the strength of a clear glue.

There are many variations of Wampum Belts with their unique symbolism. The same could be said for this year's Convention pin, but for the purposes of this year's Guardian in Chief report, I'd like us all to think of the pin as our Intentional Community, and the varying beads symbolizing the uniqueness of our individual selves. And then there is the clear glue that binds us together. For the Haudenosaunee, that clear glue inspired them to "bury their weapons of war to live in peace."

We can see, hear, and touch each other's outer expressions by way of our tones, complexions, colors, sizes, and shapes, but in the end, none of those outward characteristics is what truly binds us together. Our clear glue comes from within.

How our experiences and desires define our values, expectations, emotions, beliefs, and attitudes informs all that we hold dear, our purpose and usefulness to ourselves and each other. While the outer attractions of life may add to the allure, it is the invisible Force of Love, Will, and Wisdom, that inevitably nurtures an inner sense of gratitude and obedience to a set of rules evolving into a Bond of Kinship, a clear glue that holds us

together in every effort or problem. I believe this clear glue symbolizes our endeavoring to realize the presence of the Avatar as a living Power in our lives.

That being said, I extend my gratitude to all of you for your efforts contributing to the wellbeing of Halcyon. The Outer and Inner Temple Work continues along with the challenges to “Know Thyself” in concert with coming to terms with “Thy Will Be Done.”

Progress continues to test the Traditions we hold dear, from mitigating the risks to our water, the maintenance and management of our trees, weeds, flowers, and critters, the ever-increasing influences on traffic and how we communicate, and the unceasing impact on one’s resiliency to be constantly discerning between the wheat and the chaff of new ideas; and the insightfulness necessary for assessing the realities of what is repairable and what must be replaced.

To this end, I am grateful to the Temple Officers and Delegates at Large, the Managers and our Support People, who contribute to the wellbeing of the Temple and to Halcyon unceasingly, day by day.

The officers of the Religious Society of the Temple of the People are the Inner Guard, Outer Guard, Scribe, Treasurer and three Delegates-at-Large.

Each office symbolizes a certain aspect or facet of the Temple work. The office of Inner Guard symbolizes the responsibility to the feminine aspect of manifestation, the nurturing, connecting, indwelling spiritual force. The position of Outer Guard symbolizes the responsibility to the masculine aspect, the protecting, questing, balancing force. The position of Treasurer symbolizes the responsibility to our storehouse of spiritual treasure filled with the jewels we have been given to use, to care for and enhance. The position of Scribe symbolizes the responsibility to the records of our aspirations, hopes, and faith and the flow of these to and from all human hearts and minds.

The three positions of Delegates-at-Large, chosen from those Temple members who do not live here in Halcyon, symbolize the many members world-wide whose dedication to the Truth expressed through the Temple teachings is inspiring.

They are meeting the challenge of putting these teachings into daily practice without the outer group support and daily in-person meetings that we are privileged to enjoy here at the Center.

These officers are not elected, rather they are appointed at the suggestion of the Master. They meet with me regularly to discuss matters that relate directly to the Religious Society and the out picturing of the inner work of the Temple. As in years gone by, each one will bring their own consciousness to the office, thereby enlarging, sustaining, and nurturing the Temple, themselves, and all of us. I’m grateful to all of the Officers for their service during this past year.

For the ensuing year the officers of the Religious Society of the Temple of the People will be Rita Moiseyeva, Inner Guard; George Colendich, Outer Guard; Marti Fast, Treasurer;

Richard Berg, Scribe; and Mary Workman, Larissa Hendrich, and Damian Rollison will be our Delegates-at-Large. I thank you all.

There is a deep connection between “Creeds Disappear, Hearts Remain,” and the proclamation contained within the Hiawatha Wampum Belt announcing the formation of the Haudenosaunee, a group of Nations bonded together by their desire “to bury their weapons of war to live in peace.”

Which aspects of our values, emotions, expectations, beliefs, and attitudes do we need to embrace and which do we need to bury in order to be bonded together, to live in gratitude and obedience to the Creative Law, to trust the Authority vested in the Creative Law?

Whether this year’s Convention Pin symbolizes Halcyon or Humanity, we are all uniquely individualized pieces trying to fit into what has become an overwhelming number of unique scenarios, mosaics, puzzles if you will, all of which must eventually come to intentionally embrace Kinship, the Clear Glue that has always been the Bonding Force within Love, Light, and Life.

May we all be bonded together in Unity, Usefulness, and Unwavering Love.

Richard A. London
August 3, 2026