

Feeling Lucky

This excerpt is from *MEMORIES OF NINE YEARS IN 'AKKA*, the memoirs of Dr. Youness Afroukhteh who served 'Abdu'l-Baha as His trusted secretary and interpreter from 1900-1909.

JANUARY 2005

Pikes Peak Area & South American Temple

Many present day Pikes Peak region Baha'is may not know of the long ago history that Colorado Springs has with South America. It started in 1939 with idea generated by Loulie Mathews, author of *Not Every Sea Hath Pearls*, who lived just north of Colorado Springs in part of, what is today, the southern portion of the US Air Force Academy at place she called Temerity. It was at this location that for several years Baha'is were provided intense instruction on the Baha'i Faith to those who would pioneer or travel teach in South America. Shoghi Effendi wrote this message to this effort: Cablegram from the Guardian:

First cable: "Long, ardent prayers offered school success. Early re-establishment Assembly. Abiding appreciation."

Second cable: "Overjoyed. Praying full fruition noble labours. Love." Both cables signed Shoghi Rabbani.

Quotations from letters received by chairman from the Guardian, March 15th and July 12th.

"I was pleased indeed to receive your welcome letter, as well as the copies of the program of the school. You have no doubt initiated a most valuable undertaking which will remain associated with your name, and will lend a great impetus to the teaching work in Latin America. I am sure you will, in spite of recent and grave developments, continue your beneficent work."

(The above in the Guardian's handwriting)

"No doubt as the Cause grows, and the believers composing it become more spiritually mature, a much higher degree of efficient coordination of the activities of the Faith will be achieved. We should view the Cause in the light of a perfect system, operating as yet through very imperfect instruments.

What is fortune?

If each hair of your head is endowed with manifold talents, Not one will be of use if bad luck is its companion.

There is no doubt that it is the lack of true understanding of this issue on the part of the ignorant that has caused the deterioration of human society, and yet the existence in our everyday lives of the factor we call "luck" can neither be ignored nor discounted. Many a poet and philosopher has considered it an important element in the achievement of success and happiness. This belief, however, has diminished the value of initiative, action and effort by promoting an attitude of passivity and sloth, and has lured people into a deep slumber of indolence as they await the rising of the star of good fortune. As the poet says,

Banish from heaven the star of my fate,
O Seer, For my fate is doomed, and my
sighs may burn away the sky, I fear.

This illusive fortune comes in a variety of colours. Black fortune, white fortune, sleeping fortune, sober fortune, beginner's luck, worn-out luck, feeble luck, hard luck, bright fortune, dark fortune, rebellious fortune, etc. In short, this many-coloured and multi-faceted fortune sometimes accompanies an individual from the moment of his birth and stays with him to the end; while at other times its star rises but then quickly fades. Luck can come and go. At times it comes only to disappear without trace. So who should ask this significant philosophical question on the subject of luck? Who else but a young, illiterate, simple Parsi Baha'i, {241} who apart from his qualities of total sincerity and complete honesty had no claim to learning or wisdom. In a gathering of friends and in the presence of 'Abdu'l-Baha, he asked, in his peculiar native dialect. "May my life be a sacrifice for You, what is this luck? Is it real or just an invention?" This question from that simple



A Friday with 'Abdu'l-Baha in Haifa

It is Friday morning, and in the area in front of the biruni of 'Abdu'l-Baha's house there is a commotion. Crowds of hopeful poor and disabled people from neighbouring villages have come to town and have filled every available inch of space in the courtyard. Young, old, children, adults, men, women-all in a variety of worn-out clothes, all disabled and sickly, downtrodden, helpless and downcast, sighing and lamenting, await the return of the Master of the house. Having had their breakfasts, the pilgrims too have come to view the spectacle. The small children, the pupils of a modest school in 'Akka, each carrying their notebooks, their completed writing exercises, and their pens and ink pots, enter the area and run to the front yard. The servants have already swept the yard and watered the lawns and are busy with other things. But all impatiently await the arrival of the Master. No one knows where He might have gone so early on a Friday morning, before the rising of the sun. Unlike Haifa, the fortress of 'Akka is devoid of open spaces and wide beaches where He might have repaired for prayer and meditation. Possibly, He has gone to visit those of the poor who rise early to perform their obligatory prayers and await the coming of their beneficent and noble guest. Anyone who has ever accompanied 'Abdu'l-Baha on such days to the humble

Colorado Springs

Bahá'í Center 1622 Rainier Drive:
Corner of Rainier and Arlington. Turn
east, onto Arlington, off of Circle
Drive, one block north of Monterey.

SUNDAYS Bahá'í Center

- Devotions 10-10:30 AM
- Classes for all ages,
10:30-11:30
- Potluck refreshments

FEASTS Bahá'í Center

Arrival time is **7:15 PM**. The
program begins promptly at **7:30 PM**.

Sultán Tuesday, January 18

Host: to be announced

Mulk Sunday, February 6

Host: Faranak & Navid Rahimpour

PUBLIC MEETING

Bahá'í Center- Saturday, Jan. 8, 7:30
PM

Speaker: Richard Stamats

Topic: Spiritual Maturity of
Humankind

ONE NOTE on omission in previous Baha'i Connection

In the previous Baha'i Connection
the conclusion of **Toward the
Unity of East & West** article was
inadvertently clipped before it fin-
ished. Thanks to the friends for
bringing this to my attention. The
following is the concluding para-
graph.

Could it be that the King, when
confronted with those incidents,
remembered the graceful, black-clad
Western woman in Paris, and recalled
his promise, "Be at ease... everything
will be taken care of."

January, 1974/BAHA'I NEWS

and modest young man caused the ocean
of utterance to surge, and thus for over a
quarter of an hour those present were
enraptured by the Master's words.

On our return to the pilgrim house every-
one praised and applauded that young man
who had been the instrument through
whom many a truth had been discovered.
'Abdu'l-Baha's utterances, as far as I can
recall after these many years, were as fol-
lows: {242}

"In Baha'i philosophy, luck is the same
as divine confirmation, which is ceaseless
and continuous, never subject to interrup-
tion or suspension. It is not limited to some
to the exclusion of others. The capacity for
its manifestation must be created. Showers
of divine bounty and confirmation are
always falling; if any spot experiences a
suspension or delay, other areas shall
receive these effusions. The clouds of
divine bounty bestow blessings on all. It is
sanctified of exclusivity. The significant
point is that he who sows a seed or plants a
sapling becomes the recipient of bounty, he
becomes the possessor of good fortune,
otherwise he remains deprived. The sun of
mercy is eternal and ever-abiding; it is not
specific to some. The loved ones of God
must strive to become worthy of divine
confirmations. Misfortune has no true exist-
ence. It is simply deprivation of divine
bounty. absence of light, otherwise dark-
ness has no outer reality. Darkness should
be eliminated through the light of the rec-
ognition of God. For example, a storm is a
universal blessing. It is a prelude to cool
and temperate weather. It is one of nature's
features, an essential part of natural phe-
nomena. However, if it strikes a ship which
is incapable of resisting its force, this is not
due to the ship's misfortune. The storm did
not come to sink the ship but to follow its
own natural course. Now, the more sub-
stantial and sturdy the ship, the better it
can endure the force of the storm. Tests of
the world of nature are of the same kind.

"So good fortune, or luck, is the cease-
less bounty of God, and misfortune is a
chance event that represents its absence.
Praise be to God that all of you are fortu-
nate. What fortune is greater than divine
knowledge? What fortune is greater than
the love of God, which is the source of all
divine effusions?" In short, He spoke in
this vein for some time as we all sat utterly
spellbound.



Windows in Baha'u'llah's Prison cell

After 15 years of negotiations, research, and
planning, the restoration work began in 2003 and
finished about a year later, in June 2004. Approved
by government authorities keen to preserve the
heritage of the site, the project was supervised and
financed by the Baha'i World Centre.

Bahá'í Connection

Contributions/Subscriptions to offset
publication costs and mailing should be sent
to Larry Barnes, 5690 Del Paz Drive,
Colorado Springs, CO 80918. The cost of
producing each newsletter is currently \$8.00
per year.

Submissions

If you wish to have the Bahá'í Connection
run an article or advertise for your event
please submit as soon as possible. The
Bahá'í Connection is finished on the 21st of
each month that means that regular type is
received up to the 20th. If you want a special
design connected with an event please send
it so that it is received by the 14th.

Articles are edited for size, clarity and
relative value to the readers. Photographs
and artwork are encouraged, however it is
best to avoid having us return the illustra-
tions.

**All items for the Bahá'í Connection can
be sent to:**

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Colorado Springs

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dwellings of this group of the needy, knows that these are people who have encountered misfortune in their lives and have fallen from a position of wealth to the depths of poverty. And since they have never asked for a helping hand, they have gained a special place in 'Abdu'l-Baha's heart. It is related that the Prophet Muhammad counselled: "Have pity on the wealthy who have fallen on hard times." Now, in those homes, the Master is caring for the needy: giving counsel to one, praying for another, offering hope of material success to a third, prescribing medical remedies for yet another, and giving glad tidings of the confirmations of the Holy Spirit to all. Then, as He begins to take His leave, with a radiant and happy face He hands each a sum of money that will cover his expenses for the week. On His return He enters through the front gate. The waiting poor press forward to reach Him, extending their hands; each according to his own beliefs begins to praise and glorify the name of the Lord. These poor people, usually numbering around sixty to seventy souls, have not come here only for money. One wants a prayer, one implores healing, one desires success in earning a livelihood. In short, whatever ails them, they confide in 'Abdu'l-Baha and ask for a remedy. The crowd is unruly and troublesome as they press forward. With kind words, He consoles all and as He begins to disburse money, since there is no particular order or queue some stand up twice, and some pry out more than they deserve. 'Abdu'l-Baha's command, therefore, is firm and loud: "Sit down, everyone sit down. Whoever refuses to sit down will miss out and whoever rises out of turn will not receive a share."

Some semblance of order returns. Now they are seated in two rows with a narrow space between them. And so, in an orderly fashion, from one side He begins to hand out money.

After receiving it, no-one has the right to move, so that the Master may not confuse the one already rewarded with a newcomer. He sends away unrewarded the strong-bodied, lazy individuals. He refuses the children so that they may not develop the habit of begging. To those who are disabled, with whom He is

better acquainted, He is more generous. In the meantime the pilgrims, standing around in corners leaning against the wall with their arms crossed on their chests, observe the proceedings with wonder and receive a lesson in true service, learning the meaning of kindness and compassion.

Biting a finger in astonishment,
 Wisdom gazes As it contemplates
 that incomparable being that
 amazes
 My longing for you consumes me to
 the core Like a candle that burns
 until it is no more
 If on resurrection day any desired
 wish I am given I take the Beloved
 and leave for you earth and heaven

The festival of the poor has come to an end. The friends follow 'Abdu'l-Baha into the outer yard. Here, a more delightful festival takes place. The festival of the poor ended, now is time for the celebration of the Baha'i children. But 'Abdu'l-Baha has not as yet found an opportunity to rest. The schoolchildren are standing in line according to their height, holding their completed handwriting exercises and waiting for 'Abdu'l-Baha's arrival so that they too may receive His heart-warming attention, His generous favours and gifts, and His spiritual teachings. First, 'Abdu'l-Baha walks quickly to the nearby sink to wash away the effects of the many blemishes and marks left on His hands by the hasty assaults of the poor, eager to extract their share from His hands. Then He prepares to meet the children. Here, some twenty-two or -three children are standing in line. After bestowing upon them words of affection and love, He first enquires from their teacher after their manner of conduct and behaviour. Then, He takes the completed exercise sheet from an older child and reviews it. The reed pen, already cut to a suitable tip, is ready in the hand of the student, who gives it to the Master. "This must be written this way. This letter should be written somewhat higher. The straight lines have not been adhered

IN MEMORY



Ms. Wynnoma Juker

Ms. Wynnoma Juker attained the Abha Kingdom on the evening of December 19, 2004. She is survived by her daughter, Nadine Kirby, her son-in-law, Allan Kirby, two grandchildren, Pamela Lee and Troy Kirby, and three great-grandchildren, Shazia Ali, Saraiya Ruano and Ciara Ruano.

Ms. Juker was a Bahá'í most of her adult life. She became a Baha'i in 1956 in Nevada. It was a great teacher, Florence Mayberry, who introduced her to the Faith at the age of 32. Ms. Juker was a member of the Colorado Springs Bahá'í community for many years.

to." In short, He reviews each one, praising some and giving proper instruction to others. "This time you have written better," or "Your handwriting has got worse!" When He reaches the younger children He treats them with special affection and shares with them a few humorous words. Then at random, He takes their English homework and asks some of the students a few questions. He paces up and down the line, paying attention to the details of their lessons. He even examines the cleanliness of their hands. Finally, He offers some advice regarding certain general topics such as one's manners and conduct, then He talks about turning to God and about the nature of religion. Gradually His words gain momentum, and the pilgrims and residents who are standing some distance away move closer. As He paces up and down, 'Abdu'l-

Baha's words become so moving that one feels transformed, finding oneself in a different world. The effect is so intense that while soaring in the world of spirit one becomes aware of one's past and future shortcomings. Each according to his capacity and understanding clearly discerns that reality which is sanctified beyond any Word or mention. On the one hand he forgets the world of being and all that is therein, and on the other he beholds the invisible and recognizes the unrecognizable. On the wings of spirit he soars to such heights that he would refuse the possession of this world were it to be offered to him.

God be praised, for the sake of these children the bounty of utterance has surged to such lofty heights, carrying His listeners to heavenly worlds beyond. It is to be hoped that through this bounty, worldly listeners may receive spiritual perfections and His earth-bound devotees may discover heavenly virtues.

As soon as the talk ends, out comes the moneybag. There are plenty of quarter-majidi and two-qurushi pieces to go around. He starts with the top student and works down to the smaller children. What makes it more wonderful is that as He passes out the coins He continues to entertain the children with humorous remarks and funny stories. Having completed the task, He takes a seat in the biruni reception room, and along with the rest of the friends enjoys a round of sweet coffee. He spends a few more minutes attending to the pilgrims.

Suddenly He notices that His pockets are heavy. It is the letters from the friends that are as yet unanswered. He rises immediately, summons one of His secretaries and climbs the stairs to the upper floor. But Friday is a public holiday, and non-Baha'is, too, wish to see Him. They come in groups. And so the dictation of Tablets will have to wait for another time. In the afternoon, the pilgrims and residents arrive together to visit 'Abdu'l-Baha and visit Bahji in accordance with His command, some on foot and others using carriages.

So this is Friday's schedule. On Sundays, however, which is a Christian holiday, most of the visitors are Christians. On Sunday mornings 'Abdu'l-Baha visits only the Christian poor, and in the evenings the Christian dignitaries come to visit Him.

From *Memories of Nine Years in 'Akka*, the memoirs of Dr. Youness Afroukhteh [This should be considered Pilgrim's Notes. The Ed.]

5 Year Plan and

- **What is the increased capability,**
- **What are the new attitudes we need,**
- **What are the new actions we should take?**

Dr. Peter J. Khan

I believe the Five Year Plan can be summarized very simply and very easily. It tells us, I believe, that the Faith has in recent years developed a tremendous new capability, and we must use this new capability to develop new attitudes and new actions. This is a very simple set of ideas, but unfortunately it will take me quite a long time to go into detail. And we are developing this new capability, new attitudes, new actions at a very interesting time, at a time when the House of Justice has said we have entered a new stage in the Formative Age of the Cause, a new epoch. And at a time when the House of Justice said we are beginning a twenty-year period to conclude in the year 2021 with the centenary of the beginning of the Formative Age. So my talk this afternoon divides into these three parts: what is the increased capability, what are the new attitudes we need, what are the new actions we should take?

Increased Capability

Firstly let me explain why I believe that we have developed a remarkable new capability and strength in the Bahá'í community in recent years. There are several pieces to this. Firstly, the Faith has become spiritually a whole lot stronger in its Bahá'í community. This is because of a number of very important things of great spiritual consequence that have occurred in the last ten years or less. One of these was the translation of the Kitáb-i-Aqdas. The Bahá'ís now throughout the world have access to the Kitáb-i-Aqdas generally in a language they can understand. This is not just a matter of: "Ah, now we can read the book, now we can see what the laws are". There is a spiritual significance to having the Most Holy Book. Another important event of great spiritual consequence in the past ten years is the universal application of the law of Huqúqu'lláh, because this has had a spiritual effect on the lives of the believers who have decided to put in practice this law. Then there is the fact that in recent years the House of Justice has in its letters called on the friends to apply more fully the laws of the Kitáb-i-Aqdas about obligatory prayer and fasting. So this is one reason why I say the spiritual capability of the Bahá'í community has increased

so much in recent years. The sense of devotion, the sense of sacredness of the Holy Book has given a new spiritual energy to the Bahá'í community.

The other reason why the spiritual capability has increased so much has been that we, that is the Bahá'í world, have been successful in completing the Mount Carmel Projects, the buildings on the Arc and the Terraces. I think we should spend a few minutes thinking about this issue. Because people are going to say to us: "You spent so many hundreds of millions of dollars on this? You must be crazy! For a start, you have built this thing on a mountain overlooking the largest oil refinery and the biggest port in Israel. This is not a good time and not a good place to build large white buildings". Other people will say to us: "Do you think the highest priority for resources in the world today is gardens and marble buildings, rather than hospitals and schools for deprived children in other parts of the world? Is this how you Bahá'í are going to use your money and then you come and say, you have the solution to the world's problems?" Some other people will say: "You must have some pretty strange people who are running your religion in Haifa. They must love having marble buildings around them and luxury and who knows what". As Bahá'í we don't have the problem because the House of Justice said "This is it". And we follow it. But we should think about these issues because these questions will come to us.

I think there are many reasons we can offer. But the deepest reason of all is mysterious. And it relates to the mystery of the World Centre of the Faith, the mystery of Mount Carmel as its designation as the Mountain of God, the mystery of having Holy Shrines and the Most Holy Shrine at Bahji - what does it mean? The mystery of sacredness and holiness of holy ground. The mystery of the Book of Isaiah, where he speaks of the Mountain of the Lord and the House of the Lord being built on the Holy Mountain. The spiritual significance of Bahá'u'lláh's prophesy in the Tablet of Carmel that the Throne of God would be established on the Mountain of God. These are deep spiritual mysteries a lot of our non-Bahá'í friends may not understand, but I believe this is the most fundamental reason why so much of the resources of the Bahá'í world have been expended on this process of beautification of the slopes on Mount Carmel.

In 1939, Shoghi Effendi moved the remains of members of the Holy Family of Bahá'u'lláh and put them into new posi-

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Temple of Light

Santiago, Chile, South America

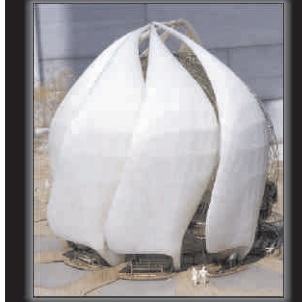
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Gradually, through the deepening of individual spiritual consciousness and general change the world itself must undergo, the perfection of this will become manifest and fully operative."

This school started 61 years ago and so it seems befitting that this region should again focus some efforts toward assisting in the building of this new House of Worship in Santiago, Chile for all of South America. So as you can see by the ad on this page there will be special event to raise funds for the building of the South American Temple. A part of the fund raising will be by way of a silent auction and in order to do that David Barnes is looking to secure some wonderful items from the talented Baha'is of this area. So please contact him at 264-1838. If you are not that familiar with the plans for this amazing building please continue on with descriptions.

The physical

Alabaster, oak and glass

The alabaster of the type that will form the wings is hard and resistant

to scratching. When held up to the sun the marble-like stone lights up and reveals patterns, some looking like snow crystals.

The wings will be hollow with a steel framework in the middle. The framework, like veins in a leaf, will be clipped to the alabaster. There will be lateral stiffness in the wings obtained by the central rib being clipped to them at three points at the mezzanine level.

Mr. Hariri said that when pondering the concept of a temple of light, the team thought of a glass temple, but seismic and other considerations, such as its ephemeral nature, led to the rejection of that idea.

"We liked the solid enduring image that stone has naturally, but we didn't want to give up the glow," he said. Glass, therefore, was retained to play its part between the wings.

"The glass wraps up and around, like a ribbon. These glass ribbons between the wings transform, in one continuous form, from being an oculus at the very top (where the wings nest together) to skylights to a windows at the mezzanine level to the alcoves at the base."

The glass will be silk-screened or fritted to filter the light. Inside the dome the silvery white tracery will cast dappled patterns on the interior.

Pools and gardens

Douglas County Newspaper has excellent Article on Faith

The article titled "Unity, equality, humanity: Baha'i Faith provides spiritual solution to problems" by Susan Dage-Ruby ran October 28, 2004. Lauri Lindsey, Jack Kronser and Sia Fallahi were interviewed for the article. Plus, at the end a phone number was provided for those who wanted more information could call.



From left to right Kacey Stamats, Aaron Goggans and Alexis Goggans in last year's Martin Luther King March through Colorado Springs.

Keep your eye out for information on the Martin Luther King Holiday from your local community.

5-Year continued from page 4

tions in what we call the Monument Gardens on Mount Carmel. And he said at that time that that action he had taken, which is not very large in material effect, that that action would release spiritual forces which would energize the Faith all over the world. There is no way to convey the significance of that to somebody whose orientation is materialistic. He would say: "You mean that the energy of your religion in Ecuador, in Iceland, in Mongolia, is affected by the fact that Shoghi Effendi moved these remains from point A to point B?" And the deepest answer is: yes, it is. Because our religion tells us that there is a profound connection between the material and the spiritual. And one of the most powerful connections is tied in with the development of that Holy Places and the World Centre of the Faith on Mount Carmel and in Bahjí. We don't want to sound fanatical, we don't want people to think we are stupid, but this is a reality, part of our concept of the creation made by God. And we should help people to understand that our outlook on life is of this interaction of the material and the spiritual, and the development of the World Centre of the Faith is a crucial element of this interaction. In that sense the completion of

this project, which was the collective action of the Bahá'ís all over the world with great sacrifice, the completion of this project releases spiritual forces to energize the Bahá'í world far beyond our comprehension.

I believe that in participating as we all did in this project in various ways, we carried out a collective act of worship in that we expressed our devotion through actions we took. Also, this project was a measure of the capacity of the Bahá'í for unified action over a long period. And it is very rare in the world today, where the focus is so much short-term or immediate, for any group of people to commit themselves and carry out a collective action over a long time. It also stands as an example and a symbol of the transformation carried out by the Faith. This transformation occurs within us through the power of the Faith, it occurs in the larger world through the transforming activity of the believers. Ours is a religion of transformation and change. The Mount Carmel Projects and the Terraces represent in visible form that this

is a religion that changes, transforms. It also demonstrates to the world that this is a religion very much concerned with beauty.

All the religions of the world have in their period of strength and operation, they have all created beauty. Generally it was several centuries after the origin of the religion when it was established, when it became strong with great resources, then it produced beauty in architecture or other ways. One of the unique elements of the Bahá'í Faith has been the emphasis on beauty from its very origin. You find this in actions of Bahá'u'lláh as well as His statements. You find it in the actions of 'Abdu'l-Bahá, the way He associated beauty with worship, in the first efforts made to beautify the resting place of Bahá'u'lláh, and of course later, by Shoghi Effendi, the resting place of the Báb. This surprising degree of emphasis on beauty, so intrinsic to the Faith, is important because it gives us an indication that the world we are creating in the future is going to be a world of beauty. It is interesting if you have the time to look at movies which portray the future. In those that portray a good future for humanity, it is generally highly scientific in the worst sense. Everything is smooth and shiny and plastic, whereas our vision of the future world is obviously a world of efficiency and order and accomplishment, but it is also a world of great beauty in the natural sense and in the derived sense.

Another part of the increased capability of the Bahá'í community in recent years has been the development of human resources through the training institutes and study circles. In four years, over a hundred thousand believers have gone through some of these courses. And what do we mean by this subject? We mean a systematic program of study of the teachings

This surprising degree of emphasis on beauty, so intrinsic to the Faith, is important because it gives us an indication that the world we are creating in the future is going to be a world of beauty.

centered around the Sacred Text, with an orientation to action and an acquisition of skills for service to the Faith. There are many different forms and people argue this one and that one and so on, but the fundamental is the systematic program. And it will develop further in the future, it is still building up speed, but already we see the change it has brought about in the strength of the Bahá'í community. There are a lot more of the Bahá'ís now who have acquired an orientation to the work of the Faith. It is one thing to believe, it is another thing to know all about it and to want to put it into practice. There is greater community vitality, institutions are functioning better, there is

more attention to child education. Occasionally the House of Justice gets letters from National Spiritual Assemblies lamenting the fact that their rate of enrolments has not grown much bigger. And basically we say: "Continue your efforts. As you develop more human resources, there are more believers active, the institutions functioning better, it will come".

The final part of increased capability is the fact that the prestige of the Faith has risen greatly in the world in recent years. The involvement of the Bahá'ís in the events of the millennium and the United Nations was beyond anything we expected. The Bahá'ís are involved more and more in interfaith programs. When Counselor Zena Sorabjee in New Delhi was on the program

with the Pope and other religious leaders, she tells us how during her presentation she recited some of the words from Bahá'u'lláh, and she was conscious of the effect on the cardinals and others - she couldn't see the Pope, he wasn't with her on the program - but she could see how they were stirred by these words of Bahá'u'lláh. Fifty-two of our National Assemblies have offices for the

January

Continued in next Baha'i Connection

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
Devotions 10-10:30 AM Classes for all ages, 10:30-11:30 2	3 ☾	4	5	6	7	8 PUBLIC MEETING Fireside 7:15 PM Richard Stamats
Devotions 10-10:30 AM Classes for all ages, 10:30-11:30 9	10 ●	11	12	13	14	15
Devotions 10-10:30 AM Classes for all ages, 10:30-11:30 16	17	18	19	20	21	22
Devotions 10-10:30 AM Classes for all ages, 10:30-11:30 23	24	25 ○	26	27	28	29
Devotions 10-10:30 AM Classes for all ages, 10:30-11:30 30	31					

January	February	March	April	May	June
☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
July	August	September	October	November	December
☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	☾ Σ Τ Ξ Τ Ε Σ 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

ADDRESS SERVICE REQUESTED



Baha'u'llah's Cell windows



The Restoration

The Window
Baha'u'llah used
to wave to pilgrims



Skylight that Mirza Mihdi
fell through



Holy place restored and open to pilgrims