

MAY 2004

Attention: Colorado Cluster 13

(Colorado Springs, El Paso County East, Fountain, Manitou Springs, Teller County, Woodland Park)

Cluster Reflection Meeting

When: Friday, May 7th
Where: Baha'i Center 1622 Rainier Dr., Colorado Springs.
Time: 6:15- pizza, salad & beverages provided
(feel free to bring dessert to share)

6:45 - 9pm Reflection & Consultation

(The Regional Baha'i Council of the Western States suggests that our Cluster strive to attain a goal of having 50 individuals complete a sequence of courses by Ridvan 2005)

9:00pm Adjourn, energized to create significant & sustained Cluster growth!

Transcript of talk by Dr P.J. Khan, member of the Universal House of Justice

PART 2

One can examine the World Order of Bahá'u'lláh in light of the four groupings of problems I mentioned earlier. One can examine it in terms of the issues of governance; one can look at the problems of governance in relation to the World Order of Bahá'u'lláh and one can show that the development of the World Order provides a means of governance which is a model to humanity to resolve the various governance problems. The excess of nationalism and the tension between countries likewise are resolved by the values of the World Order. Religious disputes clearly are identified and taken care of. The social problems, the problems of the breakdown of rectitude of conduct and morality and the like, the problems of racial prejudice and prejudice between the generations and the sexes are all addressed through the development of the World Order of Bahá'u'lláh.

Perhaps the most pertinent criticism of the Bahá'í approach is that it will take a long time. Let us not pretend; it will take a long time. It is a slow process; a lot of people are going to be hurt in the process. You might say, "Well, if it is going to take a long time, can't we do

Sydney, Australia 30 November 2003

something more quickly?" Lots of luck. Go for it. People will find that in order to solve these deeply rooted problems of humanity which go back thousands of years it will require the development of a structure called the World Order of Bahá'u'lláh. It will take time; it will take decades and it will take centuries, but it will be necessary in order for thousands of years of disorder and turmoil and tension and oppression to be eradicated.

The growth process of the World Order of Bahá'u'lláh is what engineers and mathematicians call non-linear - in other words it does not go smoothly. Biologists likewise - it is like a growth curve. It starts off painfully slow and gradually, as it gets itself together, it picks up momentum and then its rate of growth increases, accelerates and it grows very, very rapidly. And the Bahá'í community, with its development of its World Order and its numerical size, shows the characteristics of organic growth. In many parts of the world its growth is starting to accelerate, starting to reach that take-off point - not in all countries but in a certain increasing number. The power of social and individual level in a searching world will also accelerate that growth. [brief blank section on

Continued page 2

ODDs & ENds

ALLAHUMMA

(English Phonetics)

Ala homa ya so-bu hon ya Qodus ya ha-na no ua ma non

Ala homa ya so-bu hon ya Qodus ya ha-na no ua ma non

Fa-rejla-na bel fa-zle val e san

Ay na ka rah ma nol ma nan

Ay na ka rah ma nol ma nan

Bahá'u'lláh Bahá'u'lláh Bahá'u'lláh

The words are from the Bab. What follows is a rough translation:

- Lord my God (Allah-homma)[Ala homa], • Thou the All-Glorious (Sobboh)[so-bu],
- Thou the Most Pure and free from all sins (Goddos)[Qodus],
- Thou the Kind One and the Forgiver of sins (Hannan)[ha-na],
- Thou the Generous One (Mannan)[ma nan], remove for us any difficulties (Farrej Lana)[Fa-rejla-na]

through Your boundless grace and bounty (Bel fazl va Ehsan)[bel fa-zle val e san]. Thou verily art the Merciful and the Generous One (ennaka Rahman no Mannan)[Ay na ka rah ma nol ma nan].

This prayer is in Arabic. The word "hannan" comes from the root kind/kindness. In this translation, both "Kind One" and "Forgiver of sins" refer to the same word, "Hannan."

COMING SOON FUTURE EVENTS

Report from National Convention

Alamosa Sat., June 26, 10 AM
Report from our Delegate, Mr. Siamak Rouhani, followed by potluck picnic and public teaching event.

Glenwood Springs Commemoration of 'Abdu'l-Bahá's visit to Glenwood Springs

September 24-26
Keynote speaker: Dr. Muin Afnani, member of Regional Council and National Teaching Committee.

Colorado Springs

SUNDAYS - 1622 Rainier Drive
Directions: Corner of Rainier and
Arlington. Turn east, off of Circle
Drive, one block north of Monterey.

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

CLUSTER REFLECTION MEETING

Friday, May 7 Bahá'í Center
Begins with pizza dinner at 6:15 PM

FEASTS 1622 Rainier Drive
Azamat Sunday, May 16, 7:15 PM
Host: Eileen, Maria & Sheldon Jones

Nur Friday, June 4, 7:15 PM
Host: Houshang Rahimpour family

Public Fireside:

Saturday, May 8, 7:15 PM
Speaker: Nancy Bowers
Topic: China

HOLY DAYS

Ridván:
12th Day Sunday, May 2
10:00 AM special Ridván program
11:30 AM - Festive meal provided
Declaration of the Báb:
Saturday, May 22
Potluck dinner - 7 PM / Program 8 PM
Ascension of Bahá'u'lláh:
Saturday, May 29, 3:30 AM
Program followed by potluck breakfast

Co. Spgs. New Assembly:

John Cole
Judi Barnes
Bushra Bruss
Allan Kirby
Dixie Cole
Larry Barnes
Navid Rahimpour
Star Stone
Peter Bruss

ELIST

To receive email info on events in
our Cluster, contact

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Peter Khan from page 1

tape]

Growth occurs because individual and social
example will accelerate that growth.

That is the first of the things - is there a
glass of water I can drink? That is the first of
the items I wanted to mention to you this
afternoon. I now want to turn to another one
which I regard as another of the needs to keep
up with the new developments of the Cause.

Many of us who have been Bahá'ís for many
years yearn for the simplicity of the old days,
as a Bahá'í. Life then was a lot simpler than it
is as a Bahá'í today. You went to Feasts; if you
were elected to the LSA, you went to LSA
meetings, more or less; there was individual
teaching - you taught people whenever you
found somebody to listen, firesides and
deepening classes - it was a fairly simple,
straightforward, readily understood way of life
as a Bahá'í. Now, almost suddenly, things have
become a lot more complicated and a lot of
new words have appeared, essentially from
nowhere: clusters, institutes, reflection
meetings, study circles, devotional meetings,
children's education classes. The whole
mechanism has suddenly, it seems, become
much more complicated. And some of us who
have been around for many years say, "Who
asked for all of this? Where did it all come
from? What was wrong with the simple way of
life - LSA, Nineteen Day Feast, fireside,
deepening class, individual teaching?" Well,
where it all came from is very straightforward;
it came from the House of Justice [applause].
If we go back to the Ridvan Message of 1996
and there-upon, and the whole process of
advancing the process of entry by troops and
so on, you find year after year new terms
appearing. And if one does not keep up with it,
one can be totally lost. And one can develop
even a slight degree of resentment - "Clusters,
why do we need clusters? We got along fine
with the LSA and the groups and the isolated
- what's all this cluster business? What's all
these institute things, centres of learning and
Ruhi classes and study circles and tutors - all
this kind of stuff - why do we need all this?"

The point I want to make is simply this, that
these apparently new things are not new at all;
they are no more than the development in
processes that have always been part of our
religion and have existed in core or kernel
form in statements of Bahá'u'lláh. So basically
what I am saying, very politely and in a very
well-mannered and reasonable way, is: calm
down folks. These are not things that the
House of Justice, sitting off on the top of
Mount Carmel, dreamed up out of nowhere.
These are things that have their seed in
statements of Bahá'u'lláh and 'Abdu'l-Bahá,
and represent the latest stage in important
processes.

Clusters - why clusters? We got by without
them, fine, what is this all about? What all this
is about is about Bahá'u'lláh, in the early days,

functioning strategically in the spread of the
Faith - in sending travel teachers to India and
to other parts in the Near East,
commissioning Jamal Effendi to go off all
over the place around south-east Asia and
various parts of southern Asia, and the like -
even the outer Pacific islands. The Faith has
always functioned strategically. The next
development in the process of clusters is
where 'Abdu'l-Bahá revealed the Tablets of
the Divine Plan. You might say there the
cluster was country-sized. Somebody please
go and open up South Africa, somebody
please go and open up the Czech Republic -
or Italy or Germany or Switzerland or
something. It was strategic functioning; there
were hardly any Baha'is anywhere except in
Iran and neighbouring countries and in north

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Bahá'í Connection

Contributions to offset publication costs
and mailing should be sent to Allan Kirby,
1406 Friendship Lane East, Colorado
Springs, CO 80904. 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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America. Strategically 'Abdu'l-Bahá said, "Here is a list of countries; we should open these up and proceed from there." Strategic thinking. Shoghi Effendi, in his various plans and particularly in the Ten Year Crusade, divided the world up into the countries and said we need someone to open them up. In that sense cluster was country-sized. "One Bahá'í please go and open Venezuela, one Bahá'í please go and open Nicaragua", somebody go to Iceland and somebody go to wherever - to Sri Lanka, to Cambodia and so on.

What we have done now is a further extension of the Guardian's mapping of the world into countries where the Faith needed to appear, and ultimately to become national assembly countries. What we are doing now is no less daring than mapping the entire surface of the world into clusters. It is part of our intention to embrace the whole of humanity with the light of Bahá'u'lláh and in order to do that, we have to begin by carving up the entire surface of the planet into bite-sized pieces that we call clusters. Never mind that most of them are empty. It is so good people have adopted A,B,C and D - and if you want to use that, fine, you're welcome, you do not have to. D clusters are empty; we have a lot of D clusters in the world. We are not worried about that; it means we have fingered them. We know these are cluster, bite-sized areas, manageable in size, in terms of geography and communication, where the roads and rivers and railway lines go, and we have them fingered on our list and ultimately, with the passage of years and decades, we will make them C-type clusters and then B and then A-type clusters. The very act of creating clusters, geographical clusters throughout the world - which is now in process in the Five Year Plan - represents our stated intention that this religion should go to all parts of humanity.

Our challenge is not only the geographical one of deciding the clusters but our challenge is to make the clusters work, and one of the interesting challenges of clusters is the composition of them, because in a number of clusters you have one or two or more LSAs and then you have groups and you have isolated - and you probably have a few people who do not know where they belong but they are somehow part of it - and somehow these have to work together. The Local Spiritual Assembly still retains its eminent rank as an institution of the Cause; it does not sort of lose that because the LSA area is part of a cluster but nevertheless it works with others who are groups or isolated. And this is difficult in some cases. An LSA gets very sensitive - "Hey you guys. That is our area. What do you mean by saying we should be doing this or doing that there?" Sometimes the groups and isolated feel dominated by the LSA that is part of their cluster. These are growing pains; it is part of the reflection of

how, in the wider society, we work together although we are believers of different age, different rank, different education, different background, different everything - but somehow we learn to work together without dominating each other and treading on each other's feet. So it is with the clusters; we are learning - and, of course, it is only in the early years - how to work together with entities of different rank and size and longevity in the Faith and so on.

Another thing - institutes and study circles - what's all that about? We know the mechanism, we know what it is - and there are classes and there are books and all kinds of things. But deep down it is the latest development of the application of some very precious Bahá'í principles: the mysterious power of the creative Word as a channel for the spirit and a source of inspiration. This is a profound mystery. You can take even the simplest passage from our sacred Writings and even if you have been a Bahá'í for fifty years and read the thing so many thousand times, or if you are some genius like John Walker who read the Book of Certitude seven times in two weeks - even then you can read this simple passage with a number of other Bahá'ís and get new meaning. Take the short obligatory prayer: "bear witness . . . Thou has created me to know Thee and to worship Thee". There is no limit to the new insight and understanding you or I could get from a discussion of what does it mean that God "has created me to know Thee and to worship Thee". How does this apply, what does it mean to "know" God, how do we "know" him when He is the Unknowable - all this kind of stuff?

So the institutes and study circles rest, in part, on the mystery of the endless understanding that can be gained from the creative Word. Another element underlying institutes is the mutually reinforcing effect of knowledge and belief. To us, the more you know the deeper can become your belief. It does not happen automatically, nothing is free but it can be the vehicle for a deeper belief. There is also the interactive effect between knowledge and action. So our institutes and study circles are not simply means of acquiring knowledge but means of translating knowledge into action. And we are learning that these are mutually reinforcing. Knowledge gives rise to spiritualised action, which can then be the motivation and the means of insight to give deeper knowledge.

Institutes and study circles are also part of our means of breaking down a wall which is six thousand years long - the wall between clergy and congregation. Every religion up till now has had a congregation who basically sit there quietly, behave themselves, listen to their clergy and do what they are told. Bahá'u'lláh has come to break that down. We are breaking it down; we have no clergy in the Bahá'í Faith but that does not mean we have broken it down. We still tend to have hero-

worship; we still tend to venerate certain individuals rather than the institutions and the like. It is not going to be easy; it is going to take us centuries to get out of our bloodstream the congregation vis-à-vis authority-individual kind of dynamic. The institutes and study circles are part of that process. And they also rest upon the fact that any knowledge to be acquired has to proceed systematically. It is no use just reading a bit here and a bit there; that will give you inspiration but as far as a coherent body of knowledge it has to proceed systematically.

Let me mention a couple of other things. Reflection meetings - where did that come from? That came from the fundamental principle of the Faith that there should be periodic review.

"Bring thyself to account" in the Hidden Words. We are encouraged in other passages to daily review our progress and our activity, to reflect and to plan for the next day. Moderately carried out, periodic review is a fundamental part of our religion. It only works if this review is carried out in a moderate way, rather than either crushing yourself with guilt or else carrying out a review and coming to the conclusion that you are really fantastic and tremendous, much better than anyone else. I mean, that is not a very useful review. Periodic review is only useful if it is carried out relative to an authoritative standard - in our case, the sacred Writings. And it is only useful if it gives rise to plans for further action, otherwise it is simply introspection which has its value but not totally. Reflection meetings rest upon that basic principle of the Faith. We have carried it out individually; we bring ourselves to account each day, the nineteen-day cycle with the Feasts also is a periodicity of review. The period of the fast every year is intended to be a period of reflection, of spiritual renewal. As individuals we are used to this as part of our individual life. What we have done now with reflection meetings is extend this to the community, far beyond the Nineteen Day Feasts but into defined reflection meetings with the community, to extend individual practice to social activity.

Devotional meetings - This is where we are on familiar territory; we know what devotional meetings are for, our purpose in life is to worship God as well as to serve Him. Devotional meetings in the plans that we have before us are far more than simply gathering for worship. They also have a role in sanctifying the location where the worship occurs. And I think we all know, by experience, that certain locations where God has been worshipped change. They become sanctified; they have a nice atmosphere - people notice, they can tell there is something special about this location. Some churches have that, some cathedrals - some not, of course - as well as all kinds of other aesthetics. We also find the power of the Holy

RIDVÁN and then the Journey

[Bahá'u'lláh] His departure to Constantinople had been delivered into His hands, on a Wednesday afternoon (April 22, 1863), thirty-one days after Naw-Ruz, on the third of Dhi'l-Qadh, 1279 A.H., He set forth on the first stage of His four months' journey to the capital of the Ottoman Empire. That historic day, forever after designated as the first day of the Ridvan Festival, the culmination of innumerable farewell visits which friends and acquaintances of every class 149 and denomination, had been paying him, was one the like of which the inhabitants of Baghdad had rarely beheld. A concourse of people of both sexes and of every age, comprising friends and strangers Arabs, Kurds and Persians, notables and clerics, officials and merchants, as well as many of the lower classes, the poor, the orphaned, the outcast, some surprised, others heartbroken, many tearful and apprehensive, a few impelled by curiosity or secret satisfaction, thronged the approaches of His house, eager to catch a final glimpse of One Who, for a decade, had, through precept and example, exercised so potent an influence on so large a number of the heterogeneous inhabitants of their city.

Leaving for the last time, amidst weeping and lamentation, His "Most Holy Habitation," out of which had "gone forth the breath of the All-Glorious," and from which had poured forth, in "ceaseless strains," the "melody of the All-Merciful," and dispensing on His way with a lavish hand a last alms to the poor He had so faithfully befriended, and uttering words of comfort to the disconsolate who besought Him on every side, He, at length, reached the banks of the river, and was ferried across, accompanied by His sons and amanuensis, to the Najibiyyih Garden, situated on the opposite shore. "O

My companions," He thus addressed the faithful band that surrounded

To Samsun on Black Sea Him before He embarked, "I entrust to your keeping this city of Baghdad, in the state ye now behold it, when from the eyes of friends and strangers alike, crowding its housetops, its streets and markets, tears like the rain of spring are flowing down, and I depart. With you it now rests to watch lest your deeds and conduct dim the flame of love that gloweth within the breasts of its inhabitants."

The muezzin had just raised the

TURKEY

Nisibin Jazirih Ozakhu

Arrival in **Firayjat**, about three miles from Baghdad on the banks of the Tigris. May 3, 1863. He stayed in a mansion with beautiful gardens while His brother, Mirza Musa, completed affairs in Baghdad. Bahá'u'lláh's horsemanship was again witnessed as he prepared horses for the move to Constantinople. His 3 horse's name was Sa'udi, Farangi, and Sa'id.

Departure from Firayjat May 9, 1863.

Judaydih, stayed 3 days in tents.

Dili-Abbas, (maybe called Diltawa today) situated in a verdant plain by the river (begin travel by night because of the heat)

Qarib-Tapih (alternate spelling Qara Tappa)

Salahiyyih (stayed 2 nights) a small town situated by a mountain and a tributary of the river Diyalah. The local governor came out to greet the caravan and offer respects. In fact a festival was held in His honor. The officials provided watch over the caravan against highwaymen for those nights.

Dust-Khurmatu [Tuz-Khurmatu] camped in wooded thicket]

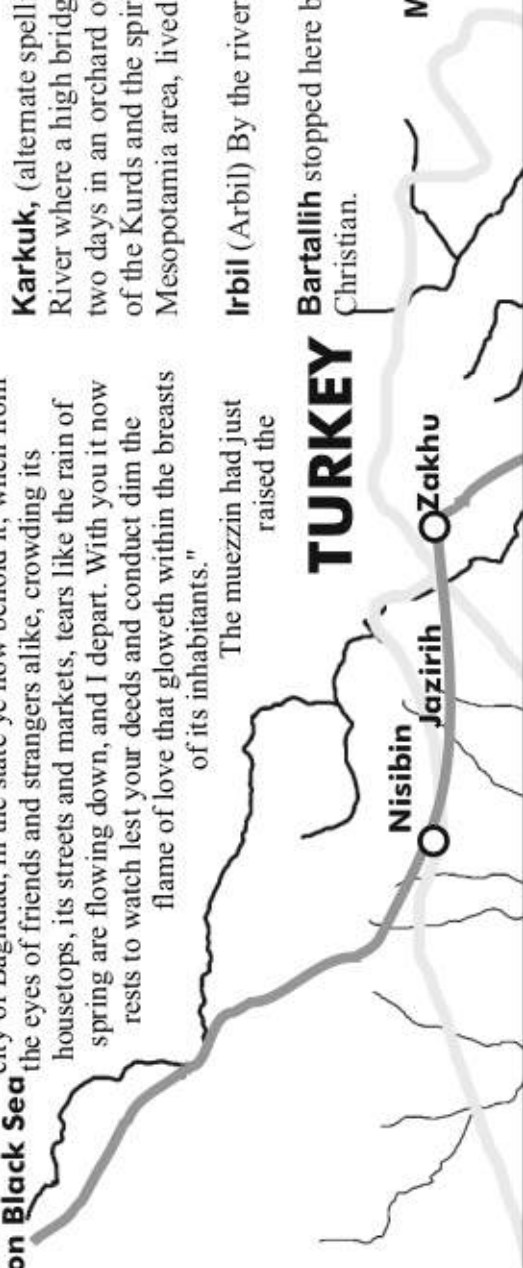
Tawuq, by a hillside with a small river.

Karkuk, (alternate spelling **Kirkuk**) situated along the Khaza-chai River where a high bridge cross the ravine. (see pg 182 B- KOG) stayed two days in an orchard outside the city. This was again in the homeland of the Kurds and the spiritual leader of 50,000 dervishes in the Mesopotamia area, lived here.

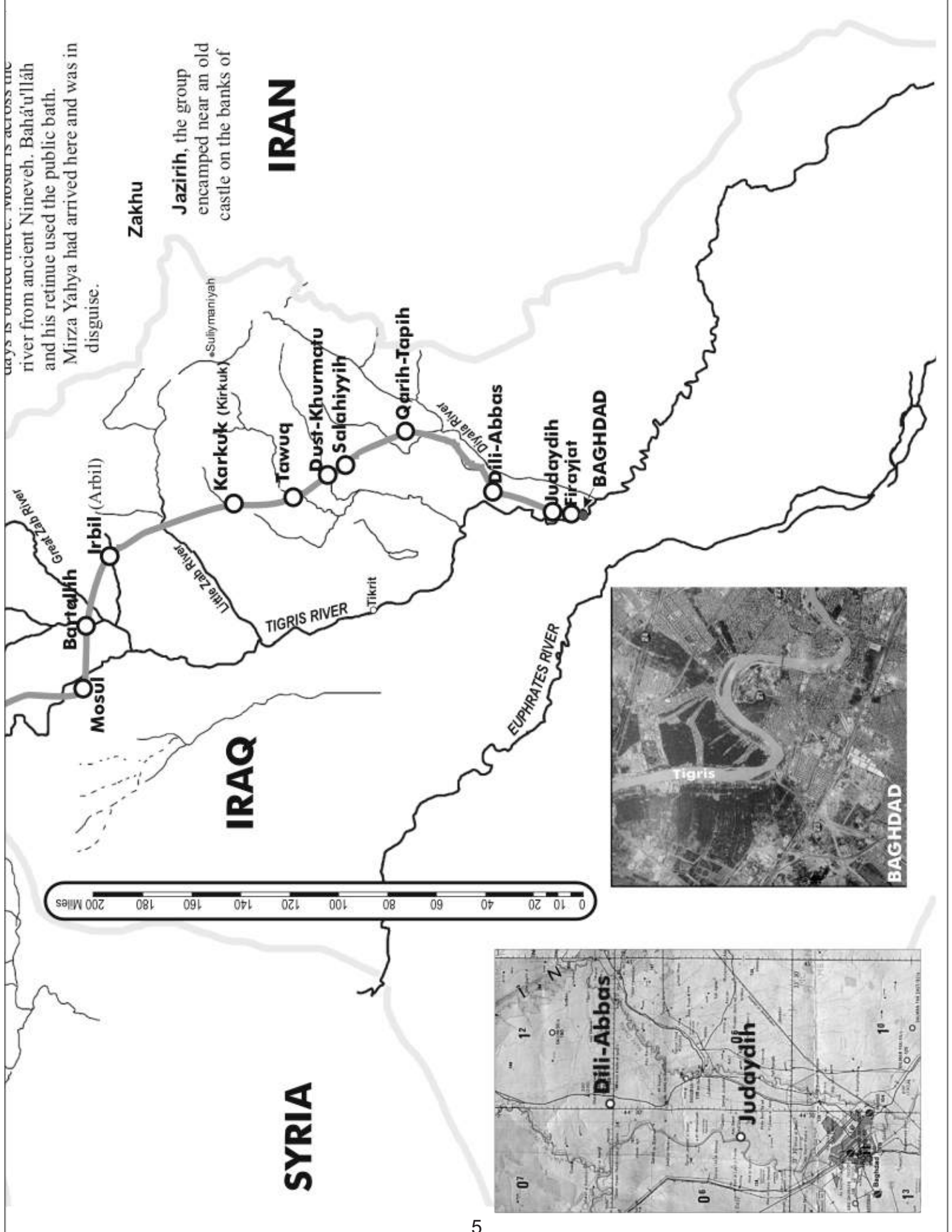
Irbil (Arbil) By the river Zab, here 2 mules were lost in swift current.

Bartallih stopped here because of high winds. The inhabitants here are Christian.

Mosul (stayed three days) They set up camp on the east bank of the Tigris. Both Muslim and Christians believe that Jonah from Biblical



days is omitted here. It was across the river from ancient Nineveh. Bahá'u'lláh and his retinue used the public bath. Mirza Yahya had arrived here and was in disguise.



Zaku

Jazirih, the group encamped near an old castle on the banks of

IRAN

IRAQ

SYRIA



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Word to attract those who are not Baha'is, and devotional meetings are part of the expression of that power of the Holy Word.

Let me say a word about children's education, as that is also part of the process that we are going through now with these new activities. It is not all that new; we have had people telling us to have children's classes for years and years, but now we have got very serious about it. I hesitate to say much in this setting because Australia has a pre-eminent position in the world with what you have done and you are doing with Bahá'i Education in State Schools. Nevertheless let me call attention to a few things you already know. It is clear from the integration of children's classes in the plans coming from the World Centre of the Faith that it has become evident how heavy is the duty of the older generation to educate and transmit knowledge to the new generation. It is not a luxury, not just something you do at the weekends when there is nothing else to do. It is a duty, so that civilisation proceeds and the older generation passes on wisdom to the new generation. The older generation can pass on nonsense to the new generation, so our children's classes are based on the sacred Texts, so there is a purification as the generations proceed. We know that children's education has been given greater priority in the plans of the World Centre nowadays because it has got a lot more dangerous out there than it was even ten or twenty years ago. Children are being swept away by the very, very dangerous forces - child abuse, pornography, narcotics, crime, violence, indoctrination - all these things are very dangerous, and children's education is a means of protecting children against these hazards.

Overall there are certain things one can say about these new directions. There is, as always when the Faith moves into new directions, a danger of extremes. One extreme is to ridicule it and to stay far away from it - "all you silly people running around with study classes and Ruhi books and institutes and clusters and the like, this is a lot of nonsense" - ridiculing it. The other extreme is to harass the people who do not want to get involved in it - "You are unfaithful to the Covenant; you know you should be doing it. It says in the Five Year Plan that you should do it" and so on. The House of Justice, in a letter that has been published in the "Building Momentum" document, has said it is quite allowable for those who do not want to be part of this - these new directions. It's okay. But what we say is: "Please be supportive of it. If you don't want to come to study classes, if you don't want to go to institutes, if you don't want to participate in cluster meetings, it's okay - fine. Don't feel guilty, don't get embarrassed or worried about it. But please don't say bad things about it, please be nice about it - because it is part of the Five Year Plan and gradually, as time goes on, you may

feel yourself inclined to become at least partially or fully involved in it. We do not want these new directions that have appeared since 1996 to be a form of division of the Bahá'i community. We do not want it to become a club to beat others with. If you want to do it, welcome, we need all the help we can get. If you feel it is not to your taste, that's okay. We won't say nasty things about you, but please don't say nasty things about it.

The other thing I want to say about these new directions is that the old stuff doesn't suddenly get out of date. We still need individual initiative; we still need firesides, deepening classes, LSA development, personal spiritual practices - prayer, fasting and moral development. They did not suddenly go out of style because of clusters and institutes and study circles and all the rest of it. They still remain the foundation of our religion.

What is happening with all this? What is happening is an organic process. Gradually the structure of the Bahá'i community is emerging. The Nineteen Day Feast was the basis of the structure; now new elements of structure are emerging - the clusters, study circles, institutes, all these kinds of things. It is a bit like embryology: the embryo initially is a fertilised ovum and it is basically a tiny little blob. Everything is basically the same; there is no structure - it is spherical blob. Gradually with the passage of time in the embryonic development structure emerges; little things emerge that turn out to be the head, little things emerge that turn out to be the arms and later even more little things emerge which turn out to be the fingers and so on and so forth.

The embryonic World Order of Bahá'u'lláh is developing structure, little by little, and if you looked at the embryo in the first few weeks of pregnancy, you would see the emergence of elements of structure. And you would say, "How about that. The thing is developing structure." Well, stick around for a few more months and we'll show you structure like you've never heard. So it is with the World Order of Bahá'u'lláh. These elements of structure are simply the beginning, more will appear with the passage of time. And this structure is the basis for advancing the process of entry by troops, because it provides a means whereby, when lots of people come into the Faith, you can find them six months later or even six days later, let alone a year later. We can keep them when they enrol in the Faith because of this structure. And beyond that, this structure is the basis for the creation of a new civilisation. All these things that we are doing are no less than the civilising process, the first streaks of light on the horizon before the dawn of a new civilisation. We are civilising ourselves and humanity by the creation of this structure.

I have one more point to make - I can make it fairly briefly, but I have taken almost an hour. I have seen speakers in a similar

situation and what they tend to do, they say, "I have this thing to say to you - it will take another five to ten minutes. Do you want me to do it or not. Now, this is intrinsically dishonest because nobody is willing to say, "No, I've had enough." So what happens when a speaker says that is the audience feels duty bound to say "Yes, of course." And later they sit there thinking, "Why was I stupid; why didn't I say, 'No, I've had enough'." Well, I'm not going to put you in the situation of having to lie between your teeth and say, "Yes, continue". I'm going to continue for another five or eight minutes but then I promise I'll stop, then I'll take questions and you will have a chance to get your own back.

I wanted to take a few more minutes to talk about social and economic development. Social and economic development has a particular form in Third World countries where there is endemic poverty; there are great needs for hygiene and health, and collective generation of income, but we are still working out what to do in a developed Western society such as this one in the way of social and economic development. I want to share with you very quickly four things that I feel are pertinent to Western society in the area of social development. These are areas where I think Bahá'is have a lot to offer to our friends who are not Bahá'is in the way of social development.

The first is this: successful marriage. I find with my friends who are not Bahá'is in Australia and in north America and in other countries that my non-Bahá'i friends are on the verge, if not beyond that, of giving up on marriage - not because they enjoy the promiscuous life but simply because they are so deeply pessimistic about the chances of having a marriage that works and they are well aware, from their parents' generation, of the emotional havoc of marriage breakdown. We, as Bahá'is, do not claim to have solved this problem - we know that we have marriage breakdown in the Bahá'i community but we also know we are working on it and we have very powerful teachings which can help us to develop successful marriage, and I think there is room for social development, for Bahá'is to offer what we have on successful marriage to our non-Bahá'i friends: things like equality of the sexes; things like the basis for communication and decision making in the marriage through consultation; things like the importance of fidelity and avoiding pre-marital sex as a means of increasing the likelihood of successful marriage; and things like working together for noble goals as a basis of strengthening the marriage. I think that is one area.

TO BE CONTINUED...

It should be noted that members of the Universal House of Justice when speaking individually have no greater authority than any other Baha'i.

January	February	March	April	May	June
S M T W T F S 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	S M T W T F S 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	S M T W T F S 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	S M T W T F S 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	S M T W T F S 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	S M T W T F S 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

A 4 part Introduction to the Baha'i Faith class in May

on Saturdays (8, 15, 22, 29) from 1 until 2:30 p.m. Assembly Approved.

Call Cindy Groetzinger (260-9963) or email (mtgroetz@msn.com) for details and to sign up.

This is for non-Baha'is and new Baha'is.

May

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
12th RIDVAN 2 Devotions 10-10:30 AM Classes for all, 10:30-11:30 Potluck refreshments	3	4 ○	5	6	7	8 <i>Public Fireside:</i> 7:15 PM
9 Devotions 10-10:30 AM Classes for all, 10:30-11:30 Potluck refreshments	10	11 ◐	12	13	14	15
16 Devotions 10-10:30 AM Classes for all, 10:30-11:30 Potluck refreshments	Feast Azamat 17	18 ●	19	20	21	DECLARATION BÁB 22 Potluck dinner - 7 PM Program 8 PM
DECLARATION BÁB 23 Devotions	24	25	26	27 ◑	28	Ascension Bahá'u'lláh: 29 3:30 AM Program followed by potluck breakfast
30 Devotions 10-10:30 AM Classes for all, 10:30-11:30 Potluck refreshments	31					

July	August	September	October	November	December
S M T W T F S 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	S M T W T F S 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	S M T W T F S 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	S M T W T F S 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	S M T W T F S 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	S M T W T F S 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

THE
BAHÁ'Í
CONNECTION



*Spiritual Assembly of the Bahá'ís
of Colorado Springs
1622 Rainier Dr.
Colorado Springs, CO 80910*

May 2004

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His Holiness Bahá'u'lláh has announced that the foundation of all the religions of God is one; that oneness is truth and truth is oneness which does not admit of plurality. This teaching is new and specialized to this Manifestation.

He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.

Furthermore He proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason it is superstition. Down to the present day it has been customary for man to accept a religious teaching even though it were not in accord with human reason and judgment. The harmony of religious belief with reason is a new vista which Bahá'u'lláh has opened for the soul of man.