

Beginning to bring the current status, strategies & goals to an Understanding

The Ruhi Institute: Statement of Purpose and Methods

The Ruhi Institute is an educational institution, operating under the guidance of the National Spiritual Assembly of the Bahá'ís of Colombia, which dedicates its efforts to the development of human resources for the spiritual, social, and cultural development of the Colombian people. Although its center is in the town of Puerto Tejada in the department of Cauca, its area of influence includes the majority of the rural areas of Colombia and is being gradually extended to several other countries in Latin America.

Like any other institution involved in the process of education for development, the Ruhi Institute has formulated its strategies within a special framework and a philosophy of social change, development and education. In this case, that understanding has emerged from a consistent effort to apply Bahá'í principles to the analysis of social conditions.

The Bahá'í Faith sees the present state of human affairs as a natural stage in an organic process which will finally lead to the unity of the human race within one social order. Humanity as a whole has gone through evolutionary stages similar to those experienced by an individual; having passed through infancy and childhood, it is now experiencing the difficult culminating moments of a turbulent adolescence. The present state of confusion, doubt, and belligerence is simply to be understood as the condition of an adolescent who strongly desires growth and maturity, but is still attached to childish attitudes and customs. Yet the moment is ripe for this adolescent to take a final step and enter the constructive and dynamic but balanced state of maturity and adulthood.

In analyzing the rapid changes occurring in the world today, Bahá'ís identify two parallel processes operating at all levels- village, town, nation, and global society. On the one hand, it is clear that human society is suffering from a process of disintegration that manifests itself in wars, terrorism, chaos, physical and psychological insecurity, and a widespread condition of material poverty. On the other hand, forces of integration are moving individuals and groups toward the adoption of new values, new forms of organization, and appropriate structures that can lay the foundation for the establishment of a new social order. The Ruhi Institute defines its basic aim as that of becoming a channel for the spiritual forces of our time to be applied to the lives of the masses of humanity, empowering them to contribute to the establishment of a new world civilization.

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Loving Our Way to Cluster A



Home Visit stories

----- #1 -----

It was Saturday morning, only 36 hours left until my Ruhi 4 class and I still didn't have a home visit that I could share with my group. Then the doorbell rang...it was a friend... she was here to pick up her son. Her son is 14 and a friend of my son's. She had shown some interest in the Faith in the past. She explained to me once that she was raised Catholic and her husband was raised with several Faiths including Buddhism. So it occurred to me, what do I have to lose?

While her son was gathering his things, I told her about my Ruhi class and that I have homework she might be able to help me with. I explained to her that I needed to do a home visit and practice telling the story of Baha'u'llah's life before tomorrow evening. She was very excited to help and we agreed I would stop by Sunday afternoon and share my story.

I arrived at her house the following afternoon with my pictures from the Ruhi 4 book in hand. We drank tea and visited for about 1/2 hour, talking about our kids, their school etc... Then I told her the story of Baha'u'llah. The next thing I know I am telling her about the Bab and the Bahá'í principles and progressive revelation.

It was a wonderful home visit. As a result, she asked if her family could be a part of our Ruhi sessions. I told her I would start a Ruhi 1 in my home beginning after the holidays and I would make it suited for both children and adults (earlier I had expressed how much I loved taking the classes with my children and how special the family time had become for us). She promised to talk to her husband about the Faith but said she was

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Man-o-Man there are so many new words & terms I am lost.

Voila a Glossary of New Bahá'í Terminology!

The truth is many of us are confused with all the new terms introduced in the last five year plan along with the continuing development of the institute process first introduced in 1995 prior to the four year plan.

Compounding the problem is the fact that we're still in a learning mode in the current five year plan and some terms are introduced and later discarded as we all learn more about advancing the process of entry by troops. Therefore, keeping up with all the new terminology can be daunting.

Acceleration: Training gives increasing numbers of Bahá'ís the skills, knowledge and spiritual insights they need to carry out "accelerated expansion and collaboration."

1 "The acceleration of this vital process [the process of entry by troops] will be achieved through systematic activity on the part of the three participants in the Plan: the individual believer, the institutions, and the community." 2

Advance in the process of entry by troops:

"Accommodates the concept that current circumstances demand and existing opportunities allow for a sustained growth of the Bahá'í world community on a large scale." 3 "Advancing the process of process of entry by troops will continue as the aim of the five year plan— indeed the aim of the series of plans that will carry the community to the end of the first century of the Formative Age" 4 [i.e. until 2021].

Animator: A trained facilitator for courses designed for junior-youth, specifically a series of books beginning with Breezes of Confirmation (for 12 year-olds), Walking the Straight Path (for 13 year-olds) and Drawing on the Power of the Word (for 14 year-olds).

Area Coordinator: Area Coordinators are appointed by the Training Institute. They train tutors of study circles, follow their progress, ensure they have access to the materials they need, and organize meetings for them to come together and share experiences.

Area Teaching Committee: Appointed by a Regional Bahá'í Council to assist a cluster to prepare for an intensive program of growth. The Area Teaching Committee

continued page 5

Home Visits from p 1

pretty confident he would share her enthusiasm.

----- #2 -----

My husband and I enrolled in a yoga class. The yoga instructor seemed to be very spiritual and many of her meditations reminded us of the Bahá'í Writings. My husband asked her one day after class what her religious beliefs are and mentioned that we are Bahá'ís. Another student overheard this and said, "you are Bahá'ís?". She mentioned that she was part of an Interfaith Council and met a Bahá'í who gave out a brochure that she thought was one of the best she'd seen. As we were leaving class she asked if we could get together for lunch someday and talk about the Bahá'í Faith. It took awhile for us to schedule time and it ended up that because of a sick dog, she and her roommate asked if we could hold the Fireside at their house. She also wanted to know if it was o.k. to invite others! Another wonderful thing happened...she was walking in a local park wearing a Hawaiian shirt when a man and his wife approached her and said they had just returned from Hawaii. They got to talking and she asked if they would be interested in coming to a gathering at her house to hear about the Bahá'í Faith. The man said, that his wife's good friend is a Bahá'í, she mentioned our names and it turns out that we've known this couple for many years. The Fireside at the seeker's home was wonderful! There were 4 Bahá'ís, 2 Buddhists, a follower of Si Baba and an atheist. After we talked for awhile, the bell rang and there were two young female Mormons, whom we invited to join us. It turns out that one of them knew quite a bit about the Faith from a Bahá'í she agreed to listen to if the Bahá'í would listen to her talk about the Mormon Faith. The evening demonstrated that the oneness of religions is a reality. We kept contact with several of those seekers who attended the Fireside. Two of them attended a talk at our home and the recent Birth of Baha'u'llah celebration. We went to lunch later that week to discuss the possibility of having a book discussion group, on books that matter. They were excited that we could even read a Bahá'í book. When I mentioned that my husband and I are completing a sequence of classes right now so it might be best to wait until after the first of the year, they asked if the classes are open to non-Bahá'ís. Amazing. Although they are clear that they are not seeking to change Faiths, they are very interested in learning about the Bahá'í Faith. My husband and I will complete

Book 7 this week and will definitely invite them to a Ruhi class we tutor.

----- #3 -----

A call was received during the middle of an ongoing Tuesday Devotional. A man staying at a motel, wanted to know about the Bahá'í Faith. Several Bahá'ís left Devotions and went to the motel on South Nevada. The motel gave them a room to meet in. The seeker was Hebrew and they talked for a couple of hours. They had further correspondence. The seeker has since moved to Lake Tahoe.

----- #4 -----

A couple came to a neighborhood pizza party. There was talk about the Faith. The wife indicated that she was interested in taking a Ruhi class with her neighbor, a Bahá'í. She wanted to know more and thought that this sounded like what she already believed. They were both really excited about the Faith. Unfortunately she died later that week. Her husband was in a lot of pain over her sudden death. He attended Bahá'í Devotions at the Center one Sunday, but was too grieved to stay. The Bahá'í neighbor continues to say prayers every evening for her.

----- #5 -----

(Home Visit November 14) After work today, another Bahá'í and I went over to visit a relatively new Bahá'í in our community who has been diagnosed with a terminal illness. She was feeling a little better as she talked with us about her wonderful evening at the celebration of the Birth of Baha'u'llah this past Saturday night. She was so happy to have been with the Friends on this joyous occasion.

She asked if we could do Devotions. She had selected writings to read together on, *life after death*, which are comforting her as she faces this time in her life.

The article we studied together, Bahá'í Teaching on Life After Death, was written by Florence Pinchon of England and approved by the NSA of the Bahá'ís of the British Isles (copyright 1954 by the NSA of the U.S.) The writings included were overwhelming beautiful and poignant and touched each of us as we shared this time together.

----- #6 -----

At the beginning of our practices campaign, I was overwhelmed with how I was going to fit in home visits along with all the other Bahá'í meetings I had coming up. It was a week before NawRuz and I decided that if I called upon believers we hadn't seen in awhile in our sub-community and told them I'd like to stop by an give them a plant for NawRuz, they couldn't object. I bought all the

HOME continues page 3

HELP

Volunteers needed to help with the Baha'i Center

1. Plan and host devotions on Sunday mornings (10:00 AM to 10:30 AM)
2. Serve as a teacher for children or youth classes (10:30 AM to 11:30 AM)
3. Tutor Ruhi study circles as they expand and develop as adult/seeker classes Sunday mornings (10:30 AM to 11:30 AM)
4. Clean-up duties for the Baha'i Center
 1. After Sunday Devotions
 2. After Feasts and Holy Days
 3. Families needed to sign up for weekly or bi-weekly major cleaning (one month for each family)

Bahá'í Connection

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VOL. 21 ISSUE 01

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 images.

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

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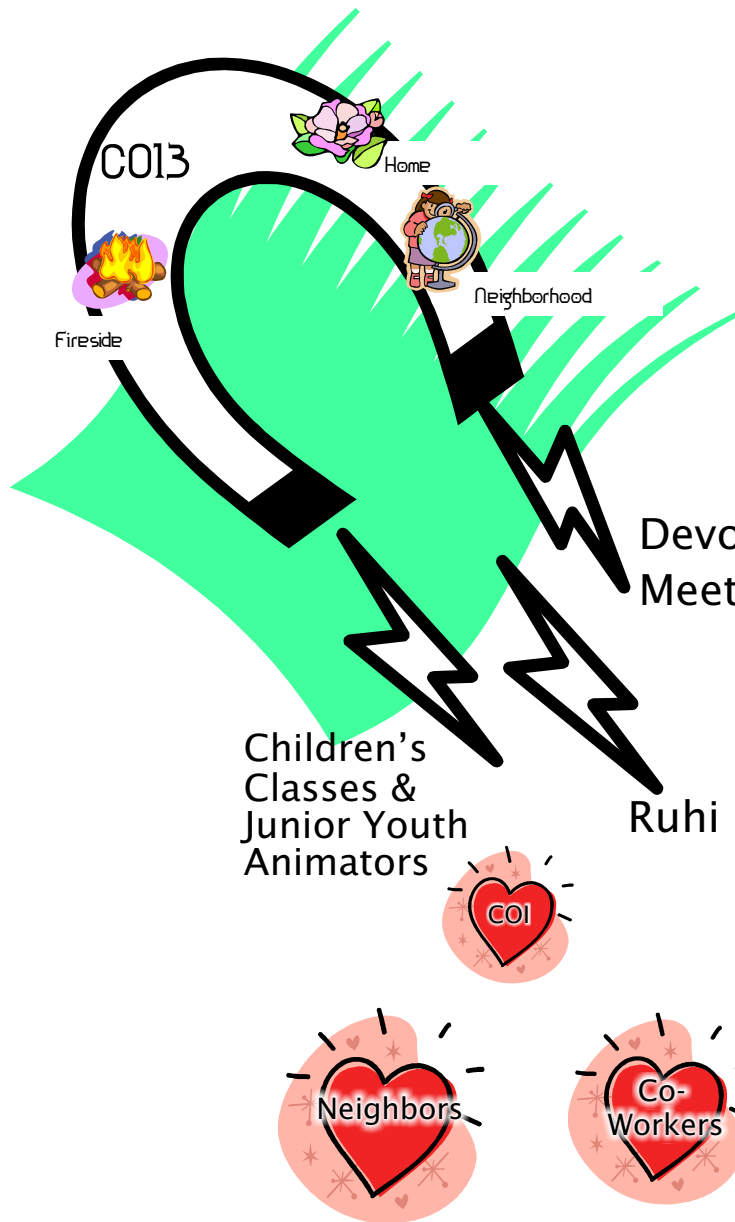
Please send all address changes to assembly address.

*There is no copyright,
but please include source.*

Error Correction

In proofing the 2007 calendar I overlooked the obvious **The Year**. Cut and place Year 2007 to correct the error

Make Thou them the magnets of love so that they may attract the hearts to the Kingdom of Abha! 'Abdu'l-Baha



The Five Year Plan...requires concentrated and sustained attention to two essential movements. The first is the steady flow of believers through the sequence of courses offered by training institutes, for the purpose of developing the human resources of the Cause. The second, which receives its impetus from the first, is the movement of geographic clusters from one stage of growth to the net

Report: Home Visits and Firesides to Judy Barnes @ 719 532-9907

Report: Ongoing Devotional Gatherings or children's classes to Sheldon Jones @ jsheldonjones@earthlink.net 719 599-7632

Those wanting to volunteer to help with Cluster activities at the Baha'i Center, contact Dixie or John Cole.

Devotional Meetings

Children's Classes & Junior Youth Animators

Ruhi

Home Visits from p 2

leftover tulip and hyacinth plants at our local grocery store. My husband and I then set out to deliver the plants, and a small book of prayers and visit with these friends. Each visit was wonderful. We chatted about our families, our interests, Cluster activities and prayed.

The first visit was to an isolated Believer and her new husband. She had been very active in the Faith for a number of years, but illnesses and moving out of the area for years had made it difficult. She had called a couple of times previously to find out about Ruhi classes, but there were so few at the time things didn't work out. She has now become a Firestarter in her small community. She has completed 2 Ruhi courses (is committed to completing the sequence and becoming a tutor), hosted a Bahá'í booth at a local fair (including a fireside at her home) and is actively teaching.

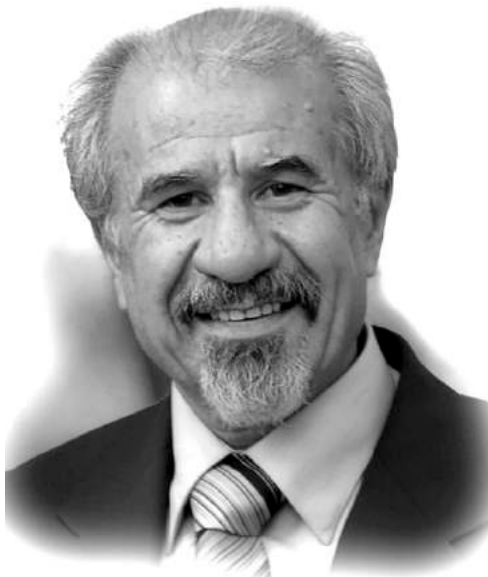
Another family we planned to visit that same day we could not reach by phone, so we just decided to show up unannounced. We figured the worst that could happen is that they wouldn't be home, or refused to let us in. Quite to our surprise, they were at home and invited us in to visit. They moved to our community about a year ago but had not attended any local activities. During the visit we learned that the husband was scheduled for a second surgery the next morning. We said prayers and sent out a call to the Bahá'í community for additional prayers. They have since hosted a Feast. All who attended were touched by the genuine love and joy shared (and great storytelling).

The Ruhi Institute from page 1

In its efforts to understand and contribute to a process of social change, the Ruhi Institute tries to avoid two sets of theories that have dominated the discourse on development and change for too many decades. On the one hand, it disagrees with concepts of social change that are entirely individualistic in their outlook, which analyze society only in terms of the psychological make-up, the skills, and the behavior of the individual, and which assume that social structures somehow will change by themselves once the individual is saved or correctly trained through religious conversion or secular education. On the other hand, it also rejects theories that consider the human being entirely as a product of society, and claim that no improvement is possible unless social structures, especially those related to political and

economic power, are changed first. There are too many examples of participation by the "righteous" and the "highly trained" in the structures of oppression to allow any objective observer of social processes to accept proposals of change based entirely on the redemption of the individual without direct attention to social forces and structures. At the same time, history has already shown the evils of systems that deny individual freedom and derive their moral and social codes from a perception of the necessity of change in the structures of power, a change their proponents believe should be achieved at any cost.

The Ruhi Institute tries to understand the process of the transformation of human society in terms of a far more complex set of interactions between two parallel developments: the transformation of the



Sirus Rouhani

My brother, Sirus Rouhani, was born in 1942 in Najafabad, Iran a small town known as the “City of the Babis” because there was a time that this city had more than 3,000 adult Baha'is. The same city that one of the Apostles of Baha'u'llah, named Jenabe Zayn, was born. Sirus finished his high school education in that city and then entered the school of Agricultural Engineering. In those days, it was very difficult to get accepted to such schools because there were more than twenty thousand students trying for a mere two hundred openings.

Sirus got his Masters Degree and eventually became the CEO of large corporation managing the states of Fars and Isfahan. He worked for that company until the Islamic Revolution in Iran. Then, because he was a Bahá'í, he was dismissed without any explanation. Like many other Baha'is, he stayed steadfast and tried many different ways of providing for his family and ended up with a flower shop. He never once complained and was always proud to be a Bahá'í. He moved to Colorado about five years ago in order to help his two children to go to school since they were denied entrance to universities in Iran.

He was fifty eight years old when he arrived in Colorado and had to start his life over again. This was very difficult for someone who worked so hard and accomplished so much yet, because of his beliefs, all was lost, while never complaining. I hated seeing him work so hard when that was the only way he could support his family. I had the bounty of having him work with me at Frosty Freeze.

Sirus and I went to a short trip together a few days before his passing which now I

treasure so much. The day before his passing, he was at our house and we didn't know then that this was the last time I would ever see him in this earthly life.

Sirus was always happy. He and his wife Giti were the happiest couple I ever met. They were so in love, so supportive of each other, always respected each other and enjoyed life together.

He was very talented and knowledgeable. He always wanted to learn more and was so steadfast in his beliefs. Back in Iran, he was my mentor, he was my big brother and I was proud of him.

I know he is in a much better place. I know he left this transitory life and entered the world of Spirit and Light. His absence has left such an empty place in our lives.

Sirus leaves behind his wife, Giti; his children: Faraz and Nasim and Nasim's husband John Wiggly.

Provided by Siamak Rouhani, brother.

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individual, and the deliberate creation of the structures of a new society. Moreover, just as it does not view the human being as a mere product of interactions with nature and society, it does not identify structural change only with political and economic processes. Rather, it sees the necessity of change in all structures- mental, cultural, scientific and technological, educational, economic and social- including a complete change in the very concepts of political leadership and power. It is understood that individuals, all of whom possess a more or less developed spiritual nature, may be illumined by divine teachings, even under the influence of the most oppressive social forces. These individuals, then, by no means perfected, try to walk the path of social transformation, a path which, nevertheless, is not one of individual salvation but one which implies a constant effort to create and strengthen the institutions of a new social order. These new institutions, even when designed perfectly, may not function perfectly at first, but they do make it possible for an increasing number of human beings to walk further along the path of spiritual growth and transformation. This continuous interaction, between the parallel processes of the spiritualization of the individual and the establishment of new social structures, describes the only dependable path of social change, one that avoids both complacency and violence and does not perpetuate the cycles of oppression and illusory freedom that humanity has experienced in the past. According to this vision of social change, the Ruhi Institute directs its present efforts to develop human resources within a set of activities that conduce to spiritual and intellectual growth, but are carried out in the context of each individual's

contribution to the establishment of new structures- for now, mostly, in villages and rural regions.

Yet another important element of the conceptual framework of the Ruhi Institute is the concept of participation. Although by now most programs concerned with development and change accept the importance of participation by the local community in its own path of development and most try to avoid imposing their own projects and ideas, there usually is little clarity and agreement as to the nature, the form, and the extent of this participation. The Ruhi Institute, following the ideas presented in the previous paragraphs, asserts that effective participation which will not easily degenerate into political manipulation requires a systematic learning process within each community and region so that the community itself experiments with new ideas, new methods, and new technologies and procedures, rather than being the object of the social experimentation of others. Thus, one of the first steps in establishing participatory development processes in a region is to promote intensive participation by an increasing number of individuals in learning, in a constant effort to apply knowledge to improve the conditions of community life and to create and strengthen the institutions of a new world order.

Guided by universal participation, both as a principle and as a goal, the Ruhi Institute tries to design and carry out educational activities that combine classroom learning and personal study with acts of service in the community. Each educational activity is to be, in itself, an enabling experience which helps participants develop further the qualities, attitudes, capabilities, and skills of a new type of social actor whose energies are entirely directed towards promoting the well-being of the community, and whose actions are inspired by the vision of a new world civilization which will embody in all its structures and processes the fundamental principle of the unity of the human race.

At the Ruhi Institute, the design and implementation of educational activities are always guided by a profound conviction in the basic nobility of the human being. The Bahá'í Writings state:

Man is the Supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. Education, then, is not simply seen as the acquisition of knowledge and the development of skills, but also in terms of the development of vast and powerful potentialities inherent in the very nature of

The Ruhi Institute continues page

every human being. Again, the development of these potentialities and talents, which is considered a God-given right and responsibility of the individual, attains fruition when it is pursued in the spirit of service to humanity and in the context of creating a new world civilization.

Each participant in the programs of the Ruhi Institute acts as a student in certain educational activities, and as a tutor in others. The institute, then, uses the term "collaborator" to refer to all who take part in its programs. Based on the conditions and the needs of the population served by the institute, courses are designed along a series of "paths of service" which a collaborator follows according to personal interests and capacities. At the beginning of each path of service collaborators mostly learn and develop new concepts and skills. Later on, they participate in courses that prepare them to act as tutors of the earlier courses, thus creating a unique and dynamic environment for the development of human resources.



The Order of Ruhi Classes and You

Until further notice, people can take Ruhi 1, 2 and then 7 and become tutors of Ruhi 1 and 2

Completion of Ruhi 7 makes a person eligible to tutor any book he/she has already taken except Ruhi 7.

To become a tutor of Ruhi 7 the person must have tutored at least four Study Circles and have co-facilitated Ruhi 7 with a more experienced tutor.

After Books 1 and 2, the remaining books (3, 4, 6 and 7) can be taken out-of-order, but there is an advantage to following the sequence.

Book 5 is for Junior Youth Animators and is not considered part of the sequence, but anyone who wishes may take this book as well.

(ATC) helps coordinate cluster activities and assists with mobilizing the community to arise to serve.

Arts: The arts "can play... a major role in extending the influence of the Cause." 5 "A graceful integration of the arts into diverse activities enhances the surge of energy that mobilizes the believers." 6

Assistants: Appointed by Auxiliary Board members to help with various duties. The "active involvement of several assistants to Auxiliary Board Members in promoting community life" 7 is one of the propitious conditions for "establishing intensive programmes" 8 of growth. See also Propitious Conditions.

Branch Courses: "The main sequence, much like the trunk of a tree, supports courses branching out from it, each branch dedicated to some specific area of training." 9 "The... concept of a branch course suggests that it provides training for an area of service which will interest only some of those who are studying the books of the main sequence." 10 See also Main Sequence.

Building Momentum: The April 2003 document from the International Teaching Center which reviews the learning that has been attained worldwide. A video called "Building Momentum" examines successful clusters around the world.

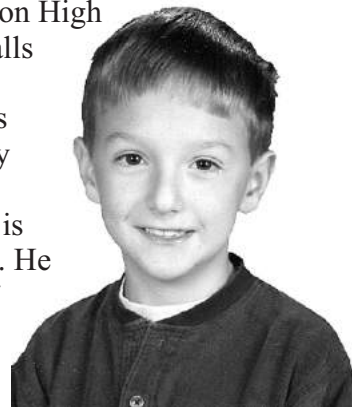
Children's Classes: One of the four core activities of the five year plan and "a natural outgrowth of the training received in the study of the main sequence." 11 "Concern for the moral and spiritual education of young people is asserting itself forcefully on the consciousness of humanity, and no attempt at community building can afford to ignore it." 12

Cluster: "The division of countries into small geographic areas, the cluster construct has created a new arena within which the teaching work can be organized on a manageable scale." 13 "Among the factors used to determine the boundaries of a cluster are culture, language, patterns of transport, infrastructure, and the social and economic life of the inhabitants." 14 "Wherever Regional Bahá'í Councils exist, they are generally in the best position to determine the current categories of the clusters within their jurisdiction." 15

Cluster Categories: Four types of clusters (A, B, C and D) have been identified. "To assign a cluster to one or another category is not to make a statement about status. Rather, it is a way of evaluating its capacity for growth, in order that an approach

KUDOS!

Mitchell Housman received the prestigious Coach's Trophy Award from the Graham Dolphins Swim Team. He is in 8th Grade at George Mason High School in Falls Church, VA where excels academically and plays football. He is 14 years old. He is the son of Lori & Van Housman.



A Queen in our Midst

Annie Housman was crowned Homecoming Queen at her high school. She is an honor student and sports woman in Tennis, Volleyball and Basketball. Congratulations!



Homecoming Queen Anne Brittany Housman daughter of Melonie and Brian Housman.

A Contemplation of "Beauty"

Courtesy of Deb Richt, USA

I'm an artist who is serving as a Ruhi tutor and have found one successful way to begin bringing the Arts into Book 1. (This is especially effective when the participants groan and say "Oh no. Not crafts!!" when I tell them we're doing something with the arts next time.) This is also a good way to begin the skill of confidence in story telling.

We talk about the contemplation of "Beauty". I ask them to bring in any object next time that they find beautiful and tell us why they feel it is. It's also an interesting view of the diversity of subjective opinion in relation to the arts, and the beginning of understanding how the message of the Baha'i Faith must be geared to the needs of the seeker. We do this exercise right at the beginning of class when we have just had Devotions (usually with music.) See? It isn't hard to incorporate the ARTS!!
<http://www.ruhiresources.org/>

Report & Goals for Cluster Advancement:

Jan 1st to April 21 = 110 days

	Sept 30 2006	Dec 7	Ridvan Goal
a. Institute Campaigns			
Completed the Sequence	24	27	40-50
Completed at least 1 book	108	113	To Be Determined
Active Tutors	19 (63%)	23 (57%)	50%
Home Visits	52+	25 (77 since July)	To Be Determined
Firesides	8	None reported	To Be Determined
b. Multiplication of core activities			
Ongoing Study Circles	6	9	10
Children's Classes (ongoing)	5	5?	5+, multiple sites
Devotional meetings (ongoing)	7	8	10
Jr. Youth Activities	Yes	Yes	Increase COI
large % of active core involved in core activities completed at least 1 book	108	113	To Be Determined
c. Reflection Meetings			
d. Outreach to all inhabitants	30+	5	10+ seekers

compatible with its evolving development can be adopted." 16

"A" Cluster: An area where "...strong communities of deepened believers will be in a position to take on the challenges of systematic and accelerated expansion and consolidation." 17 Such a cluster will have satisfied six propitious conditions. See also Propitious Conditions.

"B" Cluster: Are clusters where "established communities will be gaining strength through a vigorous institute process." 18

"Ci" or "C-Star Cluster": A "C" cluster with a population of 90-100 Bahá'ís. "C" Cluster: Are clusters which "contain a few isolated localities and groups." 19

"D" Cluster: A virgin cluster "not yet... open to the Faith." 20 The Universal House of Justice states that for the "methodical opening of new areas...homefront pioneers must be raised up in the same consecrated spirit that prompted those who scattered abroad at earlier times to open virgin territories across territories and seas." 21

Cluster Coordinating Team: A term which is no longer used. See Area Teaching Committee.

Collaborator: "The Ruhi Institute uses the term 'collaborator' to refer to all who study, teach, or apply its courses, wherever they reside. These participants are indeed collaborators, because all share the Institute's purpose; to use the courses as means of serving the Cause and promoting the well-being of humanity." 22

Community of Interest: "The movement of clusters from each level of activity to a higher one is well in hand and, as it proceeds, the kernel of avowed believers is being joined by a larger circle of people, still not Bahá'ís but enthusiastically involved in the core activities of the Plan." 23 The "community of interest" is the circle of people who are involved in core activities while not yet being

CLASS Schedules:

Dates	Book(s) Offered
January 5, 6 and 7	Ruhi 3, 4, 6 and 7
February 2, 3 and 4	Ruhi 3, 4, 6 and 7
March 2, 3 and 4	Ruhi 3, 4, 6 and 7

If there are any questions, please call me (Sheldon) at (719) 599-7632

enrolled Bahá'ís.

Consolidation Phase: "One of the primary objectives of this ...phase is to bring a percentage of the new believers into the institute process so that an adequate pool of human resources will be available in future cycles to sustain growth.... Not infrequently, the consolidation phase gives rise to further enrolments as the family members and friends of new declarants accept the Faith." 24 "The nature of the consolidation phase...largely involves nurturing the interest of seekers and accompanying them in their spiritual search until they are confirmed in their faith." 25

Consultation/Action/Reflection: One of the characteristics that needs to be adopted for a culture of growth is the adoption of an attitude of learning. For this we need to practice the art of consultation to reach decisions and then move into the field of action. Without fear of failure, assured of support of other institutions and individuals we come back from the field of action to reflect together and consult on the learning that has come from the action. This allows us to make changes based on the lessons learned. This moves us again into the field of action - followed again by reflection and consultation.

Core Activities: "...the establishment of

study circles, devotional meetings and children's classes provides the initial impulse for growth in a cluster, an impulse that gathers strength as these core activities multiply in number." 26 In 2005, junior-youth classes were added as a fourth core-activity: "...we urge all National Assemblies to consider the junior youth groups formed through programmes implemented by their training institutes a fourth core activity in its own right and to promote its wide-scale multiplication." 27 The core activities are among the initial goals that every community should try to achieve and are open to all people living in a locality, whether they are Bahá'ís or not. about the Five Year Plan* 6

Core Curriculum: "...A specialized branch, after Book 3 of the Ruhi Institute's main sequence of courses, that serves the needs of teachers of Bahá'í schools for children." 28

Core Group: See Troika.

Courses: "Well-organized, formally conducted programs of training on a regular schedule." 29 Every Training Institute adopts a sequence of courses, which it uses to raise up large numbers of believers who can "foster and facilitate the process of entry by troops with efficiency and love." 30 See also Main Sequence.

GLOSSARY Continues next Issue

2007

Bahá'í Calendar

163-164 B.E.

January

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			

19th Feast of Sultan (Sovereignty)

1 - New Year's Day
15 - Martin Luther King Birthday

February

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			

7th Feast of Mulk (Dominion)
26 Feb-1 Mar Ayyám-i-Há (Intercalary)

14 - Valentine's Day
20 - President's Day

March

S	M	T	W	T	F	S
				1	2	3
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11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

2nd Feast of 'Alá (Loftiness)
2nd-20th Fast
21st Feast of Bahá
21st Naw-Rúz (New Year) no work
17 - St. Patrick's Day

April

S	M	T	W	T	F	S
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

9th Feast of Jalál (Glory)
21st April-May 2nd Ridván Feast
21st First Day of Ridván (no work)
28th Feast of Jamál (Beauty)
29th Ninth Day of Ridván (no work)

1 - Prophet's Birthday (Islamic)
3 - Jewish Passover
8 - Easter Sunday

May

S	M	T	W	T	F	S
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

2nd Twelfth Day Ridván (no work)
17th Feast of 'Azamat (Grandeur)
23rd Declaration of the Báb (no work)
29th Ascension of Bahá'u'lláh (no work)

5 - Cinco de Mayo
13 - Mother's Day
28 - Memorial Day

June

S	M	T	W	T	F	S
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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

5th Feast of Núr (Might)
24th Feast of Rahmat (Mercy)

14 - Flag Day
17 - Father's Day

July

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22	23	24	25	26	27	28
29	30	31				

9th Martyrdom of The Báb (no work)
13th Feast of Kalimát (Words)

4 - Independence Day

August

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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

1st Feast of Kamál (Perfection)
20th Feast of Asmá (Names)

September

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23	24	25	26	27	28	29
30						

8th Feast of 'Izzat (Might)
27th Feast of Mashíyyat (Will)

3 - Labor Day
12 - Ramadan begins (Islamic)
13 - Rosh Hashana (Jewish)

October

S	M	T	W	T	F	S
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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			

16th Feast of 'Ilm (Knowledge)
20th Birth of The Báb (no work)

8 - Columbus Day • 31 - Halloween

November

S	M	T	W	T	F	S
				1	2	3
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11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

4th Feast of Qudrat (Power)
12th Birth of Bahá'u'lláh (no work)
23rd Feast of Qawl (Speech)
26th Day of the Covenant
28th Ascension of 'Abdu'l-Bahá

11 - Veterans Day • 22 - Thanksgiving

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					

12th Feast of Masá'il (Questions)
31 Feast of Sharaf (Honor)

Dec 5 - 12 - Chanukah or Hanukkah (Begins at Sundown*)
25 - Christmas Day
26- Dec 31 - Kwanzaa

 FEASTS  HOLY DAYS

In the Bâdí (Bahá'í) Calendar the day begins at sunset.

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

JAN 2007

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ADDRESS SERVICE REQUESTED

Candlelight March Honoring Martin Luther King, Jr.

Sunday, January 14th *Please Mark Your Calendars @* Begins at downtown YMCA 5:00 PM
Closing Ceremony @ Colorado College Shove Chapel 6:00 – 7:30 PM

**I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over.
And I've seen the promised land.**

I may not get there with you. But I want you to know tonight, that we, as a people will get to the promised land.

Pre-march activities • Baha'is meet at YMCA (downtown Nevada and Platte) at 5 PM
Program starts at 5:15 PM Program ends 5:30 PM March to Shove Chapel starts at 5:50 PM
Need 3 or 4 Baha'is to help serve food & Need 3 or 4 Baha'is to bring cookies by 5 PM
Also need Baha'is to march to Shove Chapel, on Colorado College.

Please call Mr. Tony Goggans at 495-3194 prior to event if you can help serve and/or bring cookies
We need as many Baha'is at the YMCA as possible - to show our support for this event

With developments happening so rapidly many Baha'is have found themselves losing ground in understanding where the Faith is going. Starting with this issue we will attempt to provide you with the details of what is going on and how you can plug in to the exciting progress we have wanted for so long.