

Standing up for justice and truth

SAN ANTONIO, United States
 5 December 2004
 (BWNS)

When she was just a girl, Elsie Austin (1908-2004) bravely stood up for justice and truth, and she never stopped doing so throughout her long life.



One of only two African-American children in her Cincinnati classroom, Elsie pointed out errors in a textbook that denigrated the role of Africans in world history.

Elsie then told her class about the many contributions made by Africans in producing works of great beauty from bronze, gold, and ivory.

"There was an electric silence," she said many years later. She recalled that her teacher had then agreed with her and described to the class the contributions made to the world by African-Americans.

Elsie Austin gained her initial motivation to stand up for principle from the example and teachings of her brave forebears such as her great-grandmother, who refused to be intimidated by the racist terror perpetrated against her by the Ku Klux Klan in her home state of Alabama.

After Dr. Austin became a Baha'i in 1934, she gained life-transforming inspiration from accounts of the life of 'Abdu'l-Baha. She was confirmed in her Baha'i attitudes and beliefs by Hands of the Cause of God Dorothy Baker and Louis Gregory, an African-American.

In a 1998 lecture Dr. Austin said that Baha'is constitute a unique world community, one that is operating in every part of the world where there is tension, violence, and hatred.

From 1946-53 Elsie Austin was a member of the National Spiritual Assembly of the Baha'is of the United States.

"We are making a serious effort to pry human beings away from their alienating traditions, their comfortable ignorance, and their prejudice -- but we must try harder."

Dr. Austin never wavered in her own resolve to try harder, but rather redoubled

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Baha'i community wants to be recognized and heard in Turkey

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With around 10,000 members in Turkey the Baha'i community wants official recognition from the state and desires the elimination of prejudices and inaccurate public descriptions of their faith in Turkey.

"We may be small in number but we are an entity and ultimately have an identity. It is wrong to ignore us with such practices," said Professor Cuneyt Can, director of the External Affairs Office of the Baha'i Community in Turkey. Many Baha'is charge that Turkey pursues a discriminatory policy against the Baha'i community in Turkey by not listing their faith on identity cards. Religious affiliation is listed on identity cards in Turkey but Baha'is are unable to state their religious affiliation on their identity cards because it is not included among the options. Rights once given to them between 1960 and 1990 were taken away when the Interior Ministry issued instructions introducing a new standardized code system that did not include the Baha'i faith. "Rights that were once granted to us were taken back. There is no improvement, but regression," said Can.

EU, US criticize

Turkey Criticism in separate reports released by the European Union and the United States included asking Turkey to provide rights to the members of the Baha'i community. "Administrative documents such as identity cards include an entry on religion that may be filled in or left blank. This might lead to discriminatory practices. In addition, there are still concerns regarding religions which are not recognized," said the EU's annual progress report while the U.S. State Department report criticized Turkey for not recognizing the Baha'i community, saying that Turkey continued to restrict applicants' choice of religion. "We await the amendment of the laws and code system to enable us to state our religion on identity cards," said Suzan Merter, the Media and Public Relations coordinator of the Baha'i External Affairs Office. She is a third generation Baha'i who benefited from the former law enabling them to be registered. But she cannot renew her identity card and have her religion stated on it.

No hesitation to say I am a Baha'i Merter said she doesn't hesitate to say that she is a Baha'i. "I don't, because this is my identity. What you defend is right and good. We learned the Baha'i faith as a way of life. We

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A Story remembered: Rúhiyyih Khánum in a Latin American Country

By Ruth Robin, U.S.A (Robin shares that this story was told to her about 20 years ago by the mother-in-law of the pioneer in the story. She says if there are any errors they come from her own memory.)

Imagine this: you are a young woman, pioneering to a Latin American country with your husband and



several small children. Something wonderful is going to happen, Rúhiyyih Khánum is coming to visit your area and your husband leaves for a journey of several days to escort her to your pioneering post. You begin to prepare for the momentous visit, but the next morning your youngest child is quite ill with a fever, vomiting, diarrhea. By late afternoon another child is equally as sick and, exhausted from the care of these sick little ones, as you fall into bed, you realize that you, too, have a fever and all the other aspects of this illness. Your husband is also your doctor but you can only long for his help as you pray and struggle for two more days and nights with comforting, bathing, cleaning, forcing liquids and medicating as best you can yourself and the children. You scarcely realize that he has returned, except that you are put to bed and somehow you know that someone else is taking care of things.

Hours later, you awaken, you have been bathed and dressed in a clean gown, you can smell something cooking - a

learned to be hospitable, virtuous and welcoming of differences. We work for the peace and unity of humanity, which isn't a thing to be ashamed of. So why should I conceal my religious identity?" she said.

Not only I.D. problems Baha'is face many other problems in Turkey as well. They live with the problems and disadvantages that arise from being unknown as a religious minority in Turkey. Some feel free to reveal their religious identities while some refrain from doing so, fearing stigmatization and discrimination in society. The problems stem mostly from a lack of information about the faith and inaccurate public description of the religion, according to them. They want to be explored and understood correctly and don't want to be associated with other fundamentalist religious movements such as the religious orders or tarikats.

We do nothing secret "Although limited, some of us are also exposed to harassment and investigations by some government institutions. They try to get statistics and collect intelligence about us in our neighborhood. They then get the wrong impression of our religion. We are doing nothing secret. Our doors are open to everyone. They can join our meetings and better learn about us firsthand," Can said. Murat Bayer, 35, is a theater artist who converted from Islam to the Baha'i faith in 1993. He is the only Baha'i in his family. His first acquaintance with the Baha'i faith came about as a result of his friends during his university years. He first thought it was a religious order-like formation. Then he was impressed by the principles of the faith and the sincerity and hospitality of the Baha'is. He feels free to reveal his religious identity. The art world, he says, is more open to differences. During his university years he thus used to discuss the issue with his friends and teachers who responded positively and were even attracted to learning more about the religion.

Prejudice leads to discrimination "I felt myself most comfortable during the United Nation's Habitat II conference held in Istanbul in 1996. I was a new Baha'i at the time. The Baha'i community has consultative status with the U.N. so we are automatically invited to its meetings. It was the first time that I attended something so freely and smoothly," he said. "Turkey insistently tries to ignore the existence of Baha'is but it is recognized by an important international body. Baha'u'llah, the founder of the Baha'i faith, once lived in this territory and said many special things about Turkey. And, it is really hard to understand why Turkey ignores such a reality," Bayer said.

Winter School

Theme: **ONE COMMON FAITH**

When: **Friday, January 25th - Sunday, January 27th, 2008**

Where: **Saint Malo, Allenspark, Colorado**

Registration by MAIL ONLY.

Checks made payable to Colorado East Bahai Schools Committee

Registrar: Star Harmon

1510 Crestone Ave.

Colorado Springs, Co. 80906

RATES:

Includes room 2 nights; breakfast - lunch - dinner Sat. 26th; breakfast - lunch Sun. 27th

Adults=13 and up

Children age 4-12 stay FREE with a \$35

CHARGE for meals & supplies

Children age 3 & under stay & meals FREE

ROOMS:

1 Adult ---- \$165

2 Adults----\$140 each

3 Adults----\$125 each

4+ Adults----\$110 each

SUITES:

1 Adults---\$190

2 Adults---\$165 each

3 Adults---\$150 each

4+ Adults---\$135 each

Pueblo Community Activities

Ruhi the first thru third Sundays of every month.

Fireside the Fourth Sunday of every month.

Both are being held at The Daily Grind coffee shop 209 S. Union Ave. at 10 am.

NEEDS

The Pueblo LSA needs of speakers for a **once monthly Fireside**. We are going to have them the last Sunday of every month at The Daily Grind coffee shop at 10am.

Our community is quite small, very elderly and any assistance would be greatly appreciated.

Anyone interested in helping can call me at 719 584-2803. After 7pm is the best time to get a hold of me or better yet they can email me. Lori Spinuzzi <lss@fone.net>

Odds & Ends from page 1

strengthening broth - your floors have been scrubbed, your children, listless and quiet, but their fever gone, have been bathed and are wearing clean garments. Someone brings you a cup of tea, her sleeves are rolled up, her gentle hands are red from the washing and scrubbing and you think you must be still asleep and dreaming, hallucinating even, because it is Rūhiyyih Khānum who has brought you the tea, who has scrubbed floors, washed dishes, taken care of sick children and given you clean sheets and combed your tangled hair. It is Rūhiyyih Khānum.

I have had the great bounty of seeing Rūhiyyih Khānum several times, speaking at conferences, the World Congress, more intimately during my Pilgrimage and once even, looking very sophisticated and elegant, speaking to a large audience, but I can never forget the woman who scrubbed floors, washed dishes, cooked and cared for a sick family.

Bahá'í Connection

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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.

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Dr. Austin from page 1

her efforts over the decades.

The service rendered to humanity by Dr. Austin was so distinguished that, after her death in October 2004, the Universal House of Justice advised the National Spiritual Assembly of the Baha'is of the United States to hold memorial gatherings throughout the Baha'i community in the United States and in the Baha'i House of Worship in Wilmette, Illinois. That event will be held on 11 December 2004.

Another such gathering will be held in the Baha'i House of Worship in Uganda.

Describing her as a "*dearly loved, keen-sighted, stalwart promoter and defender of the Cause of God,*" the Universal House of Justice said "*the shining example of her sacrificial life will remain a source of inspiration to her fellow believers for generations to come.*"

Dr. Austin met the head of the faith, Shoghi Effendi, while on pilgrimage to the Holy Land in 1953, and shortly afterwards earned the accolade from him of Knight of Baha'u'llah for introducing the Baha'i Faith to Morocco.

She was a member of the National Spiritual Assemblies of the Baha'is of the United States (1946-53) and North and West Africa (1953-58), and of Local Spiritual Assemblies in five countries -- the United States, Morocco, Nigeria, Kenya, and the Bahamas.

She was one of the first members of the Auxiliary Board, assisting the Hand of the Cause of God Musa Banani in that role for four years. She also served at the Baha'i World Centre in the Holy Land.

Dr. Austin recorded a series of firsts in the secular community. She was the first African-American woman to graduate from the University of Cincinnati's College of Law and the first to be appointed assistant attorney-general of the State of Ohio.

After a legal career with several federal government agencies, she spent a decade in Africa as a Foreign Service officer, working in cultural and educational programs sponsored by the United States Information Agency, and initiating the first women's activities program of that organization in Africa.

Dr. Austin participated in many international women's conferences, including the 1975 International Women's Conference in Mexico City where she chaired the Baha'i delegation.



In such roles, as in her daily life, her natural dignity and grace, and her down-to-earth attitude won the hearts of those with whom she came into contact.

Citing her determination, independence, honor, and justice, her longtime friend, Lecille Webster referred to her love of fine dining and her sense of humor.

During one address Dr. Austin said, "I have shortened this talk, lest it become like the mercy of God in that it endures forever and passes all understanding." And in a resume, Dr. Austin described her hobbies: "Reading, writing, theater and anything else which stimulates the mind and does not involve drastic exercise."

Dr. Austin won a string of awards, including two honorary doctorates. A scholarship for law students from minority groups was named after her, and she served as national president of Delta Sigma Theta, a prestigious national US public service sorority.

Her writings appeared in legal journals as well as in Baha'i magazines. One of her articles, later produced as a pamphlet, was about her mentor, Louis Gregory.

More than seven decades after she stood up for the truth in her classroom, Dr. Austin delivered a lecture in which she said that there are times when it is necessary to protest, not violently but with the courage to reject the false and the unjust.

Dr. Elsie Austin.

"If we go about it with faith, with intelligent protest, standing up and demonstrating what the right attitude and motivation is for human progress, we can cause progress," she said.

"After all, the battle we face is essentially a spiritual battle to transform the souls and spirits of human beings, to empower them to express love and justice, and to develop a unity of conscience."

The Story of the Atheist and the Bear

An atheist was strolling through the forest, admiring the scenery.

'What majestic trees!'

'What powerful rivers!'

'What beautiful animals!' he pondered.

As he was walking alongside the river, he heard a rustling in the bushes behind him and turned to look. Charging towards him was a large grizzly bear

He ran as fast as he could up the path. Looking over his shoulder he noticed that the grizzly was closing in on him.

He glanced over his shoulder again: the bear was even closer. He tripped & fell on the ground. Rolling over to pick himself up he realized that the bear was right on top of him, raising a paw to strike.

At that instant the terrified and desperate Atheist cried out, 'Oh my God!'

Time Stopped. The bear froze. The forest was silent.

As a brilliant light from the heavens shone upon the man, a voice came out from above:

'You deny

My

existence for

all

these years,

teach others I

don't exist and

even credit

creation to cosmic

accident. And now you

want

Me to deliver you from this

predicament? Am I to count you as a

believer?'

The atheist considered briefly, then spoke directly into the light: 'Under the circumstances, it would be hypocritical of me to suddenly ask you to treat me as a Christian, but perhaps you could make the BEAR a Christian?'

'As you wish,' said the voice.

The light disappeared. The sounds of the forest resumed. The bear brought both paws together, bowed his head & growled :

'Lord bless this food, which I am about to receive from thy bounty through Christ our Lord, Amen.'



January

Calendar grid for January with days of the week (S M T W T F S) and dates 1-31.

19th Feast of Sultan (Sovereignty)
1 - New Year's Day
21 - Martin Luther King Birthday

February

Calendar grid for February with days of the week (S M T W T F S) and dates 1-29.

7th Feast of Mulk (Dominion)
26 Feb-1 Mar Ayyam-i-Ha (Intercalary)
14 - Valentine's Day
18 - President's Day

March

Calendar grid for March with days of the week (S M T W T F S) and dates 1-31.

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

April

Calendar grid for April with days of the week (S M T W T F S) and dates 1-30.

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)
20 - First day of Passover
27 - Last day of Passover

May

Calendar grid for May with days of the week (S M T W T F S) and dates 1-31.

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
11 - Mother's Day
26 - Memorial Day

June

Calendar grid for June with days of the week (S M T W T F S) and dates 1-30.

5th Feast of Núr (Might)
24th Feast of Rahmat (Mercy)
14 - Flag Day
15 - Father's Day

July

Calendar grid for July with days of the week (S M T W T F S) and dates 1-31.

9th Martyrdom of The Báb (no work)
13th Feast of Kalimát (Words)
4 - Independence Day

August

Calendar grid for August with days of the week (S M T W T F S) and dates 1-31.

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

September

Calendar grid for September with days of the week (S M T W T F S) and dates 1-30.

8th Feast of 'Izzat (Might)
27th Feast of Mashíyyat (Will)
1 - Labor Day
2 - Ramadan begins (Islamic)
30 - Rosh Hashana (Jewish)

October

Calendar grid for October with days of the week (S M T W T F S) and dates 1-31.

16th Feast of 'Ilm (Knowledge)
20th Birth of The Báb (no work)
13 - Columbus Day
31 - Halloween

November

Calendar grid for November with days of the week (S M T W T F S) and dates 1-30.

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
27 - Thanksgiving

December

Calendar grid for December with days of the week (S M T W T F S) and dates 1-31.

12th Feast of Masá'il (Questions)
31st Feast of Sharaf (Honor)
22 - First day of Chanukah
25 - Christmas Day
26 - Dec 31 - Kwanzaa

Finnish TV Bahá'í Talk Show Host Finds Success in Unconventional Approach

HELSINKI, Finland, 9 December 2007 (BWNS) –

Television talk shows often use conflict as their formula to win viewers, but a young producer in Finland is making a go of it with a different model.

On his Monday night program, Aram Aflatuni presents a problem, then has a panel of experts try to solve it using consultation and cooperation.

"I don't believe in confrontational journalism," he says. "I do not think that it is an effective way of finding solutions."

His hour-long show - "Harkaa Sarvista," or "Grab the Bull by the Horns" - this week wraps up its first season of 15 episodes and has attracted as many as 345,000 viewers. Average viewership was 220,000 - 20 percent of the TV audience for its time period.

In Finland, TV shows often look for confrontation and "sometimes quite aggressive debate," said Juho-Pekka Rantala, a television executive who works on this show and others. "'Harkaa Sarvista' is different. It is looking for solutions."

Viewers are invited to submit an issue for consultation. If chosen, the person goes on the air and presents the problem to the panel.

Mr. Aflatuni, 31, is a member of the Bahá'í Faith and said he tries to use part of a consultation model used by Baha'is as the starting point for his show.

It is a model that asks participants to remain personally detached from the ideas presented as everyone seeks a single truth or best outcome. No one "owns" or takes credit or blame for any idea offered during the consultation.

"It's a brave show because it is different," said Laura Jansson, a psychologist and human relations specialist who has appeared on the program.

"In principle, the consultative model is a key to the show's success," said Mrs. Jansson, who is a Baha'i. But viewers and even participants generally are unaware of the principles behind what is going on. More obvious, she said, is the skill of the host in guiding the conversation.

"People in the world today are very egotistical," she said. "They try and push everything through themselves and make themselves look good.... Aram keeps people focused on the issue and not

themselves."

Immigration, asylum, schizophrenia, boss-employee relations, intercultural communication, and health care issues are among the subjects that have been addressed.

One week, a young refugee from Eritrea who was facing deportation appeared on the program and outlined his predicament. To weigh solutions, Mr. Aflatuni had gathered a lawyer, a clergyman, a psychologist, the head of a nongovernmental agency, a politician, and another refugee.

The discussion revealed some facts and produced some ideas, including a suggestion from the other refugee that the young man could go underground and thus avoid deportation. Not surprisingly, other panel members didn't feel that was the best idea - going underground is illegal and also psychologically harmful.

The panel suggested ways that the man might be able to stay in Finland legally and also talked about how he could prepare himself for the possibility of deportation.

It turned out that although the young immigrant had been working, his employment had not been deemed full-time and had not satisfied the authorities.

It wasn't anything that a good lawyer couldn't fix by talking to the various parties, and several attorneys indeed came forward after the show and offered their services free of charge. The young man no longer faces imminent deportation, and his case is being reconsidered by the authorities, Mr. Aflatuni said.

Still, Mr. Aflatuni's goal with the program is to go beyond resolving the dilemma of one individual and shed a broader light on society.

"One aspect of the show is to raise awareness of humanitarian issues," he said, noting that sometimes this means "putting pressure on the system" by informing the public of difficult situations or outright injustices.

"People have an inflated idea of the human rights situation in Finland," he said.

One unusual program addressed the subject of triplets, and the difficulties of parents of modest means trying to cope with three newborn babies.

"A woman from the Triplets' Association came on the show and said you really cannot do it without help," Mr. Aflatuni related. Also invited to speak was the father of a set of young triplets, and

some 30-year-old triplets who described the experience of their family.

As a result of the program, one Finnish city changed its policy for public aid and will provide a helper five days a week for one family with three new babies, Mr. Aflatuni said.

Future TV plans

Mr. Aflatuni is determined to continue exploring the use of consultation on television as a way to resolve problems, but he says the challenges are stiff.

"There is pressure on me to change the show and make it more confrontational," he acknowledges. "But I think this will kill the spirit of the show. If you bring negative elements in, you destroy this consultative model that we are developing."

He remembers one show where he invited doctors and nurses to discuss a health-care crisis, but tempers were short and people indeed became confrontational.

"It is too hard to find a solution under those circumstances," he said.

He said he had better success with a program that featured a 32-year-old convict who was being released from prison after 10 years. The man seemed serious about going straight but felt overwhelmed by a large debt that he owed.

On the program, the panel of experts counseled him to dismiss thoughts of the debt for the time-being and concentrate on getting a job. They also coached him about the way he seemed to cultivate his "tough-guy" image rather than exhibiting the humility that would help him in the working world.

"He still has an attitude problem," Mr. Aflatuni said, recounting that the man had found a job but then lost it. "Harkaa Sarvista" might revisit the case for a discussion of where things had gone wrong and how they might be made aright.

The idea of following a problem, periodically evaluating how the supposed solutions are working, and changing course or adjusting details as needed, is part of Mr. Aflatuni's vision for the program.

He said his biggest challenge as producer stems from his program being based on an untried concept.

"We don't have examples of a show like this on TV," he said. "It would have been easier to use an older show as a model. But as it is, we are the people that are

The Meaning of Suffering & The Mystery of Sacrifice continued

Selections from the Baha'i Holy Writings Outlined and Compiled by Judith Hatcher, Copyright 2007, Juxta Publishing Limited. www.juxta.com.
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3. The method of God

Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method earried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befalleth them, and who tread the path of resignation. (GL 129)

... from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. (KI 8)

4. The principle of separation and distinction

He hath endowed every soul with the capacity to recognize the signs of God. (GL 105–106)

He Who is the Day Spring of Truth is, no doubt, fully capable of rescuing from such remoteness wayward souls and of causing them to draw nigh unto His court and attain His presence.... His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse.... [this] should be attributed to this same principle of separation and distinction which animateth the Divine Purpose. (GL 71)

As to tests, these are inevitable.... Is it,

then, possible to be saved from the trials of God? Nay, by the righteousness of the Lord! There is a great wisdom therein of which no one is aware save the wise and knowing.

Were it not for tests, pure gold could not be distinguished from the impure. Were it not for tests, the courageous could not be separated from the cowardly. Were it not for tests, the people of faithfulness could not be known from the disloyal. (DAL86 86–87)

But for the tribulations which are sustained in Thy path, how could Thy true lovers be recognized; and were it not for the trials which are born for love of Thee, how could the station of such as yearn for Thee be revealed?... The companions of all who adore Thee are the tears they shed, and the comforters of such as seek Thee are the groans they utter, and the food of them who haste to meet Thee is the fragments of their broken hearts. (PM 155)

5. The process of purgation for humankind

You seem to complain about the calamities, that have befallen humanity. In the spiritual development of man a stage of purgation is indispensable, for it is while passing through it that the over-rated material needs are made to appear in their proper light. Unless society learns to attribute more importance to spiritual matters, it would never be fit to enter the golden era foretold by Bahá'u'lláh. The present calamities are parts of this process of purgation, [and] through them alone will man learn his lesson. They are to teach the nations, that they have to view things internationally, they are to make the individual attribute more importance to his moral, than his material welfare.

In such a process of purgation, when all humanity is in the throes of dire suffering, the Bahá'ís should not hope to remain unaffected. (LG 134)

Adversity, prolonged, world-wide, afflictive, allied to chaos and universal destruction, must needs convulse the nations, stir the conscience of the world, disillusion the masses, precipitate a radical change in the very conception of

society, and coalesce ultimately the disjointed, the bleeding limbs of mankind into one body, single, organically united, and indivisible. (PDC 122–123)

D. The ways tests contribute to our spiritual growth

1. Remember God and discover the power of prayer
2. Detach ourselves from the material world
3. Overcome our own egotism
4. Learn to forgive ourselves as well as others
5. Develop true empathy towards others
6. Learn to sacrifice
7. Develop patience in difficulties
8. Accept the limits of our own understanding
9. Learn to submit to the Divine Will
10. Strive for true contentment

E. Promises and assurances found in the Bahá'í Writings

1. Our point of view is extremely relative
2. God is faithful, loving, compassionate and merciful
3. God's mercy is greater than His justice
4. God does not test us beyond our limits
5. The soul is not affected by physical or mental illness
6. Prayer is a real force, even though invisible
7. Tests exist only in the material world
8. The reasons for our suffering will become clear in the next life
9. Even in this life we will experience benefits from our tests
10. Acceptance of the Will of God leads to true happiness ●●●●●●●●●●
to be continued



Honoring Martin Luther King, Jr.

Sunday, January 13th, 2008

Please Mark Your Calendars

Pre-march activities / Candlelight March, and program at Shove Chapel

Pre-march activity starts at 5:15 at YMCA end at 5:30

5:30 march to shove chapel for Closing Ceremony

Program at Colorado College Shove Chapel 6:00 – 8:30PM

Bahá'i Participation

Pre-march activities

Bahia's meet at YMCA (downtown Nevada and Platte) at 4.45PM to set up

Program starts at 5:15 PM

Program ends 5:30 PM

Needs

1. Need 3 or 4 Bahias to help serve food
2. Need 3 or 4 Bahias to bring cookies by 4.45 PM

Please call Mr. Tony Goggans at 495-3194 , or 330 4557 prior to event if you can help serve and/or bring cookies.

Presence

We need as many Bahias at the YMCA as possible - to show our support for the Martin Luther King Celebration!

Also need Bahias to march to Shove Chapel, on Colorado College and to attend program at the college



Percent of English Translations

Dear Bahá'í Friend,
Your email of 14 November 2003, enquiring into the percentage and relative importance of the Writings of Bahá'u'lláh available in English, has been received at the Bahá'í World Centre and referred to our Department for reply.

Regarding the proportion of the Writings of Bahá'u'lláh translated into English, no precise information is available at present. When we consider that Bahá'u'lláh Himself said that He had revealed over one hundred volumes, it becomes apparent that the amount of English material on hand is only a small part of His tremendous Revelation; in 1991, it was estimated to be in the range of ten to fifteen percent. Since then, of course, authorized English translations of several more major

works have been published, among them *The Kitáb-i-Aqdas: The Most Holy Book* (1993), *Gems of Divine Mysteries* (2002) and the *Tablets compiled in "The Summons of the Lord of Hosts"* (2002).

With respect to the relative importance of the Writings of Bahá'u'lláh available in English, you may wish to bear in mind that the Guardian and subsequently the Universal House of Justice have ensured that the Texts that are translated comprise the major works of Bahá'u'lláh, in which He has described the structure of His World Order, provided spiritual and practical guidance to the believers and revealed laws and admonitions which, in the fullness of time, will heal the world of its spiritual ills and establish the Most Great Peace.

With loving Bahá'í greetings,
Department of the Secretariat

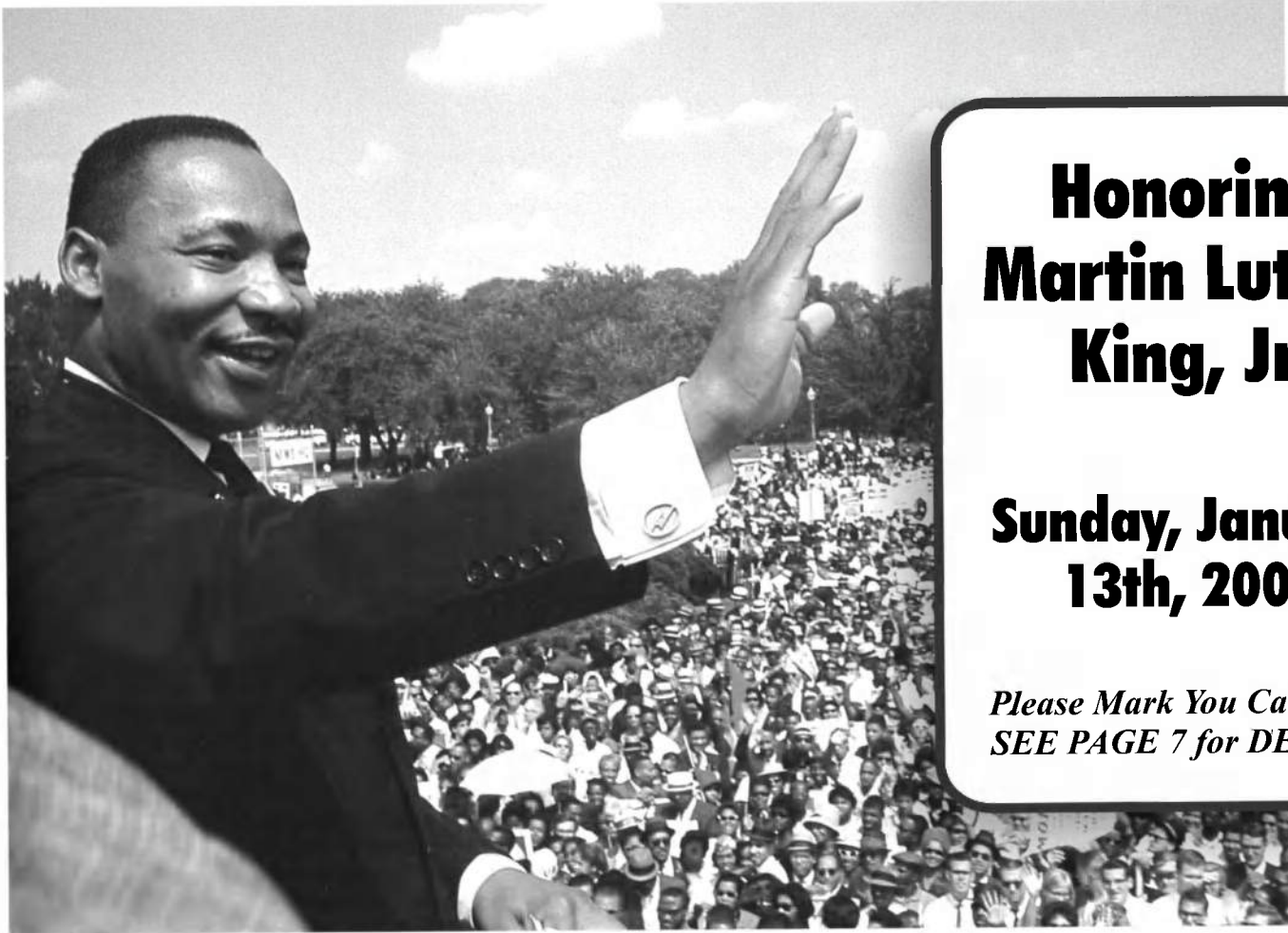
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One Page 2008 Calendar INSIDE



**Honoring
Martin Luther
King, Jr.**

**Sunday, January,
13th, 2008**

*Please Mark Your Calendars
SEE PAGE 7 for DETAILS*