

MARCH 2004

Travel writers salute 'floral jewel'

HAIFA, Israel, 1 February 2004
(BWNS)

The Baha'i garden terraces surrounding the Shrine of the Bab on Mount Carmel have received an award from the Society of American Travel Writers.

The society, comprising 1300 members in North America, named the garden terraces as one of six recipients of its Phoenix Awards for 2003.

The awards honor individuals or groups which "have contributed to a quality travel experience through conservation, preservation, beautification or environmental efforts."

In its citation, the Society said: "At the turn of the last century (19th), historic Mount Carmel, sacred to Jews, Christians, Muslims and Baha'is, was nothing more than another desolate hill, rock and scrub brush."

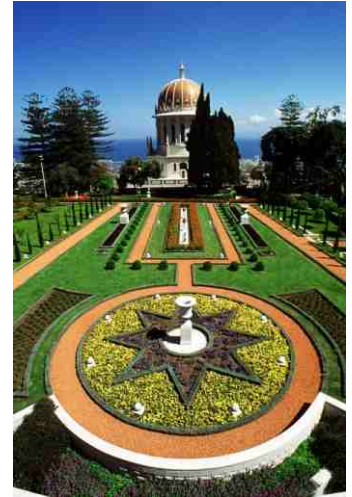
But with the creation of the garden terraces, the once barren face of the mountain that overlooks the city is now "a magnificent floral jewel," the citation said.

"In a region where water is precious, the gardens use a combination of ancient and modern gardening practices, from mulching and composting to computerized irrigation systems. The noise of the city is masked by the gentle sound of water, which flows down the sides of the staircases and through a series of fountains. Water for the 70 fountains is recycled."

As of 24 January 2004 there have been 2,083,185 visitors to the terraces, which were first opened to the public on 4 June 2001.

"Some 465,000 of these visitors have taken a pre-reserved guided tour," said Eliza Rasiwala, Guided Tours Operation manager at the Baha'i World Centre.

"More than 12,200 tours have taken place since the opening in June 2001.



LONGEST-SERVING BAHAI PRISONERS RELEASED IN IRAN

Washington, DC, February 17, 2004

Two members of the Baha'i Faith in Iran were released from prison on February 7, 2004, after completing terms of nearly 15 years imprisonment on charges arising solely from their religious beliefs.

Mr. Bihnam Mithaqi and Mr. Kayvan Khalajabadi were imprisoned on April 29, 1989, for "association with Baha'i institutions." They were both originally sentenced to eight years' imprisonment, but upon appeal, their sentences were commuted to three years' imprisonment plus 50 lashes. Both prisoners appealed this decision, and on April 30, 1991, the Islamic Revolutionary Court sentenced them to death. On February 18, 1996, the Supreme Court of Iran rejected numerous appeals and confirmed the death sentences. In February 2001, after further judicial reviews, the chief of the judicial branch reduced their sentences to 15 years in prison and set February 2004 for their release.

"We are extremely pleased that these men, who were young men at the time of their arrest, have been released and are now reunited with their families," said Kit Bigelow, the director of external affairs of the National Spiritual Assembly of the Baha'is of the United States. "However, the overall situation of the Baha'is in Iran remains serious, and we hope that this long-suffering

Civilizing the Human Character

In 1875, 'Abdu'l-Bahá wrote a lengthy letter addressed to the rulers and people of Persia, the land where the Bahá'í Faith was born. Because of the intense prejudice directed towards the Bahá'í Faith in that land, He did not put His name to it at the time. Overtly, His message concerned the state of Persia and the steps necessary to revitalize what had once been one of the world's great civilizations, long since sunk into degradation. On a deeper level, however, it really is a call to ponder the causes of human advancement. Today we know this letter by the title *The Secret of Divine Civilization*.

Although directed at Persia over 125 years ago, 'Abdu'l-Bahá's message resonates with the modern world in its entirety. On a global scale, humanity is split between exulting in or decrying materialism, between praising or lamenting the loss of spirit and meaning. Caught in the crossfire between extremes of wealth and poverty, between capitalist zeal and socio-spiritual oppression, between rampant growth and environmental destruction, people and civilizations wander as though lost in the wilderness. Little wonder that the world seems to be sliding uncontrollably downhill.

Most efforts to turn the tide rely upon appeals to our higher nature, but such is often scorned as ignorant of human nature. We are, after all (according to materialist understanding), merely self-centered animals. In the main, self-interest always has and always will rule human affairs. Indeed, even religions

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

Ayyám-i-Há:

Party for children & adults

Sunday, Feb. 29, beginning at noon

Potluck lunch. (Kid-friendly finger
foods)

FEASTS 1622 Rainier Drive

'Alá' Monday, March 1, 7:15 PM

Host: Ferdowsian family

Bahá Tuesday, March 23, 7:15 PM

Host: to be announced

Public Fireside:

Saturday, March 13, 7:15 PM

Topic: Youth forum

Naw-Rúz:

Saturday, March 20, 6:00 PM
dinner at the Golden Corral, 1970
Waynoka Road (off of Powers
Blvd.)

Sunday, March 21 potluck lunch
following Sunday devotions 11 AM

NAW RUZ

**Pot Luck at
Baha'i Center
MARCH 21st, 6PM
and Unity Feast**

Human Character... from p.1

ascribe a "dark side" to human nature,
be it as a result of some great sin of our
ancestors or in the cosmic balance
between good and evil, yin and yang.
Free will gives us the choice, but it
almost seems as if the choice is not
real, as though we are somehow
compelled by forces greater than our
own spirits to choose the darkness.

At this point, a Bahá'í might be
expected to interrupt with quotes from
Bahá'u'lláh or 'Abdu'l-Bahá regarding
the nobility of the human spirit, how it
potentially reflects all the attributes of
God, how we were created through
God's love to know Him and love Him
in return. Very upbeat visions, these,
and on the surface indicative of a very
different vision of humanity, perhaps
even a utopian vision. But the quote I
have in mind today is somewhat the
opposite:

"There are some who imagine that an
innate sense of human dignity will
prevent man from committing evil
actions and insure his spiritual and
material perfection. That is, that an
individual who is characterized with
natural intelligence, high resolve, and a
driving zeal, will, without any
consideration for the severe
punishments consequent on evil acts, or
for the great rewards of righteousness,
instinctively refrain from inflicting
harm on his fellow men and will
hunger and thirst to do good. And yet,
if we ponder the lessons of history it
will become evident that this very sense
of honor and dignity is itself one of the
bounties deriving from the instructions
of the Prophets of God. We also
observe in infants the signs of
aggression and lawlessness, and that if
a child is deprived of a teacher's
instructions his undesirable qualities
increase from one moment to the next.
It is therefore clear that the emergence
of this natural sense of human dignity
and honor is the result of education.
Secondly, even if we grant for the sake
of the argument that instinctive
intelligence and an innate moral quality
would prevent wrongdoing, it is
obvious that individuals so
characterized are as rare as the

philosopher's stone. An assumption of
this sort cannot be validated by mere
words, it must be supported by the
facts. Let us see what power in
creation impels the masses toward
righteous aims and deeds!"

*('Abdu'l-Bahá, The Secret of Divine
Civilization, p97-98)*

In spite of the fundamentally
spiritual nature of the human being
and the potential inherent in the
human soul, good intentions are not
enough to manifest this nature and
this potential. Rather, education is an
absolute requirement, and the

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

Prisoners Released from p1

religious minority will be completely emancipated in the not-too-distant future."

The only Baha'i still known to be held in an Iranian prison because of his adherence to the Baha'i Faith is Mr. Zabihullah Mahrami, who was arrested in Yazd in September 1995 and is serving a life sentence.

Since the Islamic Republic of Iran was established in 1979, the more than 300,000-member Baha'i community of Iran has faced continuous and systematic persecution. In the early 1980s, more than 200 Baha'is were killed, hundreds were imprisoned, and thousands were deprived of jobs and education, solely because of their religious belief.

Although killings and imprisonments have abated in recent years-in large part due to international pressure-Iran's Baha'is remain victims of systematic oppression. Baha'is continue to be subject to short-term detention, denied access to higher education, and deprived of employment, property and the right to freedom of assembly and worship. In December 2003, the UN General Assembly approved a resolution that expresses "serious concern" over continuing violations of human rights in Iran-and mentions specifically "continuing discrimination" against Baha'is and other religious minorities. The UN General Assembly and the UN Commission on Human Rights have passed similar resolutions nearly every year since 1985.

The Baha'i community in the United States numbers about 150,000, of whom more than 10,000 are Iranian Baha'i refugees who fled Iran after the 1979 Islamic Revolution.

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ultimate educators are the Prophets of God. Or, as the Universal House of Justice, the world governing council for the Bahá'í Faith, recently put it:

"All the evidence inescapably demonstrates that the principal influence in the gradual civilizing of human character, far from being a simple endowment of nature, has been the effect produced on the rational soul by the guidance of the successive Messengers of God. It has been through Their intervention, and through it alone, that the peoples of the world, of whatever nation or religion, have learned the values and ideals that have empowered them to put material resources and technological means at the service of human betterment. It is They who, in each age, have defined the meaning and requirements of modernity. It is They who have been the ultimate Educators of humankind..."

(Message dated November 26, 2003, to the Bahá'ís of Iran)

Over the course of forty years in the latter half of the nineteenth century, Bahá'u'lláh labored and suffered to bring into being a "new race of men," people illuminated by the light of faith and equipped with the principles and tools necessary for building a unified world. Bahá'ís do look forward to a "Golden Age" when the structure of global society has been completely transformed, when peace and justice will envelop the whole Earth.

However, they do not believe this will come about without effort and education. They do not believe that human beings are capable, unaided, to accomplish the task. They believe, rather, that God is working among us and within us through Bahá'u'lláh to achieve this end. The absolute necessity of God's help in this matter, and Bahá'u'lláh's ability as His Messenger to deliver that help, is clearly set forth by verses such as these:

"The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of

human society; what else but the Elixir of His potent Revelation can cleanse and revive it? Is it within human power, O Hakim, to effect in the constituent elements of any of the minute and indivisible particles of matter so complete a transformation as to transmute it into purest gold? Perplexing and difficult as this may appear, the still greater task of converting satanic strength into heavenly power is one that We have been empowered to accomplish. The Force capable of such a transformation transcendeth the potency of the Elixir itself. The Word of God, alone, can claim the distinction of being endowed with the capacity required for so great and far-reaching a change."
(Gleanings from the Writings of Bahá'u'lláh, p200)

Alamosa

At Lat. 37! 22' N, Long. 105! 46' W
Sunrise Sunset Date

Sunrise	Sunset	Date
6:32 AM	5:58 PM	`AlB' 1 March 2
6:31 AM	5:59 PM	`AlB' 2 March 3
6:29 AM	6:00 PM	`AlB' 3 March 4
6:28 AM	6:01 PM	`AlB' 4 March 5
6:27 AM	6:02 PM	`AlB' 5 March 6
6:25 AM	6:03 PM	`AlB' 6 March 7
6:24 AM	6:04 PM	`AlB' 7 March 8
6:22 AM	6:05 PM	`AlB' 8 March 9
6:21 AM	6:06 PM	`AlB' 9 March 10
6:19 AM	6:07 PM	`AlB' 10 March 11
6:18 AM	6:08 PM	`AlB' 11 March 12
6:16 AM	6:09 PM	`AlB' 12 March 13
6:15 AM	6:10 PM	`AlB' 13 March 14
6:13 AM	6:11 PM	`AlB' 14 March 15
6:12 AM	6:12 PM	`AlB' 15 March 16
6:10 AM	6:13 PM	`AlB' 16 March 17
6:09 AM	6:14 PM	`AlB' 17 March 18
6:07 AM	6:14 PM	`AlB' 18 March 19
6:06 AM	6:15 PM	`AlB' 19 March 20

CORTEZ

At Lat. 37! 20' N, Long. 108! 35' W
Sunrise Sunset Date

Sunrise	Sunset	Date
6:43 AM	6:10 PM	`AlB' 1 March 2
6:42 AM	6:11 PM	`AlB' 2 March 3
6:41 AM	6:12 PM	`AlB' 3 March 4
6:39 AM	6:13 PM	`AlB' 4 March 5
6:38 AM	6:14 PM	`AlB' 5 March 6
6:36 AM	6:15 PM	`AlB' 6 March 7
6:35 AM	6:16 PM	`AlB' 7 March 8
6:33 AM	6:16 PM	`AlB' 8 March 9
6:32 AM	6:17 PM	`AlB' 9 March 10
6:31 AM	6:18 PM	`AlB' 10 March 11
6:29 AM	6:19 PM	`AlB' 11 March 12
6:28 AM	6:20 PM	`AlB' 12 March 13
6:26 AM	6:21 PM	`AlB' 13 March 14
6:25 AM	6:22 PM	`AlB' 14 March 15
6:23 AM	6:23 PM	`AlB' 15 March 16
6:22 AM	6:24 PM	`AlB' 16 March 17
6:20 AM	6:25 PM	`AlB' 17 March 18
6:19 AM	6:26 PM	`AlB' 18 March 19
6:17 AM	6:27 PM	`AlB' 19 March 20

"Experienced facilitator helps communities, schools talk about race"

By WARREN BOLTON
Associate Editor

The "race" word is a definite four-letter word for people.

—Tod Ewing

TOD EWING SPENDS more time talking about race than most people in this state.

He isn't obsessed with race itself; he's passionate about helping people of different races build stronger relationships.

"One of the reasons I moved to South Carolina in the first place was because I felt if we were going to solve the racial issues in America, it was going to have to start here" in the South, Mr. Ewing said.

He moved here in 1985 and started a new business, Hannah, Ewing and Associates, with partner Janice Hannah. They felt a team consisting of a black man and a white woman could effectively promote positive racial dialogue. The firm specializes in diversity and race relations training as well as conflict resolution.

When a community asks him to come in to help, "I feel honored," Mr. Ewing said. "I feel like it's a mission."

Indeed it is. It takes a skilled facilitator to help people talk constructively about such an emotional issue that has divided our country for centuries. While many people say we don't need to talk about race or we have long left racial issues behind, they are being disingenuous or simply are ignorant to what's going on. Unfortunately, race is still very much a divisive issue. In South Carolina, just about every issue our lawmakers grapple with somehow involves race.

We must get beyond our problems and learn how to talk about race and then to address tough issues constructively.

Mr. Ewing is an expert in helping people young and old do just that. He is a magna cum laude graduate of the University of St. Cloud in Minnesota. As a director of Minority Affairs at St. Cloud, he developed campuswide programs to address diversity as well as to recruit and retain minority faculty and students. He is a certified mediator and a national speaker on race relations. He also builds models of cultural and racial unity.

Over the years, Mr. Ewing has helped develop unity task forces at schools across the state. For the past two years, he has worked with schools in Lexington-Richland School District 5.

The unity task forces help students and faculty talk about race and embrace issues of diversity.

If our young people can learn to deal with race, they'll be better-equipped to operate in a world that is becoming more diverse. While South Carolina is still overwhelmingly black and white, it is a state that includes Native Americans, Hispanics, Asians and other races and ethnic groups.

Mr. Ewing also has been instrumental in shaping community discussions, several of which are under way now. Two such discussions are taking place in Lake City and Bishopville. Mr. Ewing is working with the communities in collaboration with the Palmetto Project, as he often has over the years. The Palmetto Project is a private non-profit that has been a catalyst for programs that address race relations.

The effort in Lake City has been uplifting, Mr. Ewing said. It began with an event in October that included about 100 participants. The residents participated in exercises to get to know each other and to discuss race. Facilitators trained residents to direct future dialogue.

City officials instigated the effort in Lake City by approaching the Palmetto Project. Mr. Ewing said the city is off and running and has even formed a community relations council.

He commends communities such as Lake City, Bishopville and others for willingly stepping up to address issues of race. He said the requests for help have come "either directly from city council folks or committees of city and town councils."

He said these are sincere efforts meant to bring about positive change. They do not come as a result of protests or hostility. "They're all thinking healing."

Mr. Ewing said officials are essentially saying they must seek healing if their communities are to move forward. "For people to come to that consciousness is something else," he said.

The participants make it clear they feel God has a role in their communities' future, he said. "It's not that anybody per se has brought up religion," he said. "The feeling I get is they really do feel this is a spiritual issue: 'God wants us to do this.'"

"It's so fundamental that God wants all his children to have equal opportunity," Mr. Ewing said. "We're all God's children, but we really haven't been able to put that into practice in our community life."

Until we do, that tiny four-letter word race will continue to be a source of division in our communities.

The Bábí and Bahá'í Fast

The Bahá'í fast is established in the Kitáb-i-Aqdas and occupies much the same preeminent position that it does in Islam. Several passages in the writings of Bahá'u'lláh lay stress on its importance, listing it with the obligatory prayer as among the greatest of the ritual obligations.

According to Bahá'u'lláh Himself, the Bahá'í fast is adapted from the fast ordained in the Bayan. The Báb's fast, mentioned in both the Arabic and Persian Bayans, occupied the last month of the Bábí calendar, the month of `Ala', roughly 2-20 March. Believers were to fast from the age of eleven (numerically equivalent to huva, `He') until forty-two (bala, `Yea'). Children could fast until noon for the first eleven days. Those over forty-two were exempted from fasting. Those fasting had to abstain from food, drink and sexual relations from sunrise to sunset — preferably from slightly before sunrise until slightly after sunset. No exemptions are mentioned. The real meaning of the fast, the Báb said, was abstention from the love of other than the Manifestation of God. The continuation of the fast was contingent on the acceptance of Him Whom God shall make manifest.²

Although Bahá'u'lláh accepted the fast of the Báb, He altered the details of its regulations in many important respects. The Bahá'í fast is binding on all believers from the age of maturity, which for Bahá'ís is fifteen, until seventy. There is no provision made for children fasting. The following individuals are exempted from fasting: Travellers, providing their journey is to last at least nine hours or two hours on foot. If they break their journey for more than nineteen days, they are only exempt for the first three days after their arrival. If they return home, they must begin fasting on arrival. The sick. Women who are pregnant or nursing. Women who menstruating, who must instead repeat the phrase 'Glorified be God, the Lord of Splendour and Beauty' ninety-five times between one noon and the next. Those engaged in heavy labour, who are advised to be discrete and restrained in availing themselves of this exemption.

These groups are also exempted from fasting in Islam. Bahá'u'lláh does not require missed days of fasting to be made up later, nor does He mention abstention from sexual relations. An individual who is exempt from fasting at any part of a day is exempt from fasting the entire day. Smoking, `Abdu'l-Bahá explained, is called `drinking smoke' in Arabic, and so smoking is banned while one is fasting.⁴

The fast is binding on Bahá'ís in all countries but it is an individual obligation, not enforceable by Bahá'í administrative institutions. The secondary regulations of fasting, such as the prohibition on smoking, are at present only binding on Bahá'ís of Middle Eastern background.⁵

Bahá'ís are allowed to fast at other times of the year but as this is not encouraged, it is rarely done. Bahá'u'lláh permitted the making of vows to fast but preferred that such vows be `directed to such objectives as will profit mankind'.⁶

While in Edirne Bahá'u'lláh revealed a number of prayers for fasting (munajat or alvah-i-siyam), although one of them contains a reference to `Akka. These prayers are the most important statements on the spiritual meaning of the fast in the Bahá'í scripture: for example, '... Thou hast bidden all men to observe the fast, that through it they may purify their souls and rid themselves of all attachment to any one but Thee ... '7 Fasting itself is only acceptable if it is done purely out of love for God.

Focus on fasting

For nineteen days, as we observe the Fast, a wonderful opportunity for reflection and resolution comes into play in our daily lives. While we focus our attention on meditation and prayer, the Fast provides a perfect time for spiritual recuperation and renewal. Throughout this time, "... Shoghi Effendi indicates.. the individual believer must strive to make the necessary readjustments in his inner life, and to refresh and reinvigorate the spiritual forces latent in his soul ..." (1)

In 1902 an extract by Mirza Asadu'llah-i-Isfahani, from 'Explanations Concerning Sacred Mysteries', was published in Star of the West, relating the holistic fruits of fasting. "The outward fruit of fasting is the preservation of the material health through the purifying of the body once a year ... In the world of the soul its fruit is the sanctifying of the soul from the animal qualities and clothing it with the intellectual

attributes ... In the world of the mind it is the process of filtering, sifting out the dust and taints of the dross of self ... In the world of the spirit, it is the longing, the aspiring to the stations of Divinity, and attaining to the meeting of God in both this world and the world to come..." (2)

As we abstain from the comforts of bodily nourishment, challenges may arise. While ultimately placed to draw the attention of our souls ever nearer to the realm of God, emotions - our energy in motion - can surface in most unexpected ways, in response to the purification that is taking place.

A gentle sense of cleansing, hunger or thirst can serve to remind us how frail and vulnerable we are. Whenever a country is hit by famine, pictures of people starving to death appear in the news. When money and supplies are sent to the disaster area, the headlines fade. Yet, day in and day out, an estimated 750 million people don't have enough to eat. Thirty-five thousand people die from hunger every day, 90% from chronic hunger that lasts all their life, and 10% from a sudden shortage of food. Calling to mind the suffering of others can prove ideal food for thought as we fast, and clarify our perspective.

In April 1950, the year commemorating the hundredth anniversary of the Martyrdom of the Bab, the National Spiritual Assembly of the Bahá'ís of the USA addressed the friends: "How fitting was the prelude to this year ... our Fast - symbolic of the will to sacrifice and wholly yield the self to God. As we abstained ... we became deeply conscious of the things for which He (the Bab) forfeited His life ... the cherished hopes of men for promised peace, and unity of mankind. He chose our hearts and asked of us surrender of the ancient hurts, the active fears, and failings with which we wound each other and mar the splendid unity we seek in Faith ... These are the heavy weights which ground our spirits and prayers ... let us turn our hearts to God and pray with fervour for that sense of love to truly do Him honour, since this alone can change all things and men, because it changes us." (3)

By asking reflective questions during the Fast, we are able to shape together new goals to reclaim responsibility for the state of our spiritual health, physical and mental well-being, and service to the Cause. The initial challenges we face as we begin to fast usually diminish as the days pass, and we feel the power of God's presence more strongly in our lives.

The Fast offers a perfect period of transition within which we can "...always bear in mind Bahá'u'lláh's counsel that we should take the utmost care of our health,

surely not because it is an end in itself, but as a necessary means of serving His Cause." (4). Force of habit leads us to fall into traditions and repetitive modes of behaviour. By placing positive disciplines upon ourselves, we are able to tap our inner forces of resolve, and regenerate a totally renewed personal prescription for living.

If you are usually a night owl, reset the alarm! Rather than sneak an extra hour's sleep in the morning, rise with time before dawn for prayer and nourishment. "A light meal in the morning is as light to the body" (5). Morning time provides valuable soul food for the day ahead. When fasting, pent-up secretions toxic to the system, are rapidly eliminated from the body. As toxins are released into circulation unpleasant symptoms occasionally arise. Headaches, sluggishness, blurry eyes, bad breath, fur-coated tongue and teeth, colds, and skin blemishes are among symptoms that signal the body is throwing off wastes. Simple adjustments within daily routines can help activate elimination and aid healing.

Practise a gentle morning exercise routine to limber up and loosen Use mornings for prayer and study of the Holy Writings If you begin to recite the long prayer for the Fast, about five minutes before sunrise it coincides divinely with the rising of the sun Select a small verse to memorise as an affirmation which you can repeat throughout the day. Explore the use of essential oils. Research indicates molecules of the plant cells lodge themselves in the limbic, emotional centre of the brain, affecting mood, emotional framework and mental state. "Make use of rose-water, and also pure attar. This is what hath been pleasing to God from all eternity..." (6)

Your skin, the largest body organ throws off wastes at a speedy rate. Regular bathing is therapeutic! Exfoliating the skin using a hand glove or bristle brush eliminates dead skin cells, boosts circulation, activating the lymphatic system. Floss teeth, clean the residue from your tongue every morning.

-to gear your body into renewed patterns of action. National fitness surveys reveal 80% of the population are not fitting enough activity into their weekly schedules to induce necessary health related benefits. At the end of each exercise session plan to completely rest and relax, ideally in a prayerful condition.

Plan a break from work routines at lunchtimes - head for nature, boost your oxygen supplies and refresh your outlook. Choose a special Bahá'í book for reading in those moments you have spare time on your hands. Challenge yourself to rearrange your mind the moment you feel discouraged for any reason.

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Mark your calendars now!

September 24-26, 2004

Historic Hotel Colorado

Glenwood Springs, Colorado

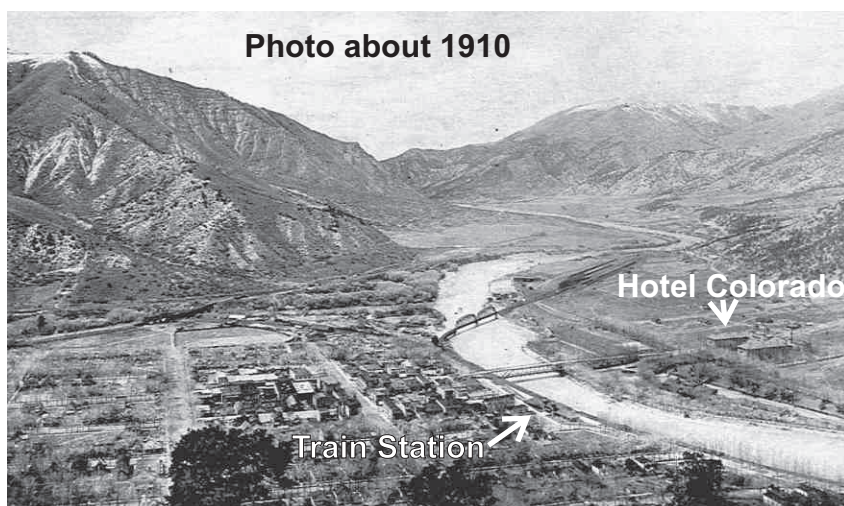
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Tel: (719) 532-9907



Colorado Springs

At Lat. 38! 50' N, Long. 104! 49' W
For the year 160 B.E. (2004 A.D.)

Sunrise	Sunset	Date
6:29 AM	5:54 PM	`AlB' 1 March 2
6:28 AM	5:55 PM	`AlB' 2 March 3
6:27 AM	5:56 PM	`AlB' 3 March 4
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6:11 AM	6:06 PM	`AlB' 13 March 14
6:10 AM	6:07 PM	`AlB' 14 March 15
6:08 AM	6:08 PM	`AlB' 15 March 16
6:07 AM	6:09 PM	`AlB' 16 March 17
6:05 AM	6:10 PM	`AlB' 17 March 18
6:04 AM	6:11 PM	`AlB' 18 March 19
6:02 AM	6:12 PM	`AlB' 19 March 20

Pueblo

At Lat. 38! 16' N, Long. 104! 35' W
For the year 160 B.E. (2004 A.D.)

Sunrise	Sunset	Date
6:28 AM	5:53 PM	`AlB' 1 March 2
6:27 AM	5:54 PM	`AlB' 2 March 3
6:25 AM	5:55 PM	`AlB' 3 March 4
6:24 AM	5:56 PM	`AlB' 4 March 5
6:22 AM	5:57 PM	`AlB' 5 March 6
6:21 AM	5:58 PM	`AlB' 6 March 7
6:19 AM	5:59 PM	`AlB' 7 March 8
6:18 AM	6:00 PM	`AlB' 8 March 9
6:16 AM	6:01 PM	`AlB' 9 March 10
6:15 AM	6:02 PM	`AlB' 10 March 11
6:13 AM	6:03 PM	`AlB' 11 March 12
6:12 AM	6:04 PM	`AlB' 12 March 13
6:10 AM	6:05 PM	`AlB' 13 March 14
6:09 AM	6:06 PM	`AlB' 14 March 15
6:07 AM	6:07 PM	`AlB' 15 March 16
6:06 AM	6:08 PM	`AlB' 16 March 17
6:04 AM	6:09 PM	`AlB' 17 March 18
6:03 AM	6:10 PM	`AlB' 18 March 19
6:01 AM	6:11 PM	`AlB' 19 March 20

Durango

At Lat. 37! 16' N, Long. 107! 52' W
For the year 160 B.E. (2004 A.D.)

Sunrise	Sunset	Date
6:41 AM	6:07 PM	`AlB' 1 March 2
6:39 AM	6:08 PM	`AlB' 2 March 3
6:38 AM	6:09 PM	`AlB' 3 March 4
6:36 AM	6:10 PM	`AlB' 4 March 5
6:35 AM	6:11 PM	`AlB' 5 March 6
6:33 AM	6:12 PM	`AlB' 6 March 7
6:32 AM	6:13 PM	`AlB' 7 March 8
6:31 AM	6:14 PM	`AlB' 8 March 9
6:29 AM	6:15 PM	`AlB' 9 March 10
6:28 AM	6:16 PM	`AlB' 10 March 11
6:26 AM	6:16 PM	`AlB' 11 March 12
6:25 AM	6:17 PM	`AlB' 12 March 13
6:23 AM	6:18 PM	`AlB' 13 March 14
6:22 AM	6:19 PM	`AlB' 14 March 15
6:20 AM	6:20 PM	`AlB' 15 March 16
6:19 AM	6:21 PM	`AlB' 16 March 17
6:17 AM	6:22 PM	`AlB' 17 March 18
6:16 AM	6:23 PM	`AlB' 18 March 19
6:14 AM	6:24 PM	`AlB' 19 March 20

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 POEM FOR THE FAST

O My loving companions on the path
 Think ye that the fast is a burden?
 Even should you waste into nothingness,
 This would be a joy beyond compare.
 For those that enjoy this mystic meal,
 The True Fast begins at sunset.
 If it be that thy stomach groans
 And thy tongue is a desert,
 Eat and drink thoughts of thy Beloved
 Whose sweet fresh water cleanses
 And heavenly food strengthens.
 And as thy body empties itself, so too
 Empty the cup of the heart of self and passion.

And in thy growing weakness
 Feel thy humility before God and thy fellows.
 And as the dreary hours pass along,
 Think of what store of patience
 Ye may gather for the coming year.
 And as thy body begins to lighten,
 Let thy soul float like a kite
 In the breezes of the spirit
 Though still attached to the form
 Which is fulfilling its daily duties.

And when you desire something,
 Think of the One Desired,
 Who has created all of what thou hast ever desired.
 And as your hunger grows,
 Think of those less fortunate souls
 Who cannot replenish their flesh
 During the sleeping of the sun.
 And when you break bread,
 Think of thy fellow Baha'is all around the world
 In unity with your actions.

by Stephen Newbegin

MARCH

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6 
Devotions 10-10:30 AM Classes for all 10:30-11:30 7	8	9	10	11	12	13 
Devotions 10-10:30 AM Classes for all 10:30-11:30 14	15	16	17	18	19	20 6:00 PM dinner at the Golden Corral, 1970 Waynoka Road (off of Powers Blvd.)
Potluck lunch following Sunday devotions 11 AM 21	22	23	24	25	26	27
Devotions 10-10:30 AM Classes for all 10:30-11:30 28 	29	30	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



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

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TRIPPING OVER JOY

What is the difference between your experience of
Existence and that of a saint?

The saint knows that the spiritual path is a sublime
chess game with God.

And the Beloved has just made such a Fantastic
Move

That the saint is now continually tripping over joy
and bursting out in laughter and saying, "I
Surrender!"

Whereas, my dear, I am afraid you still think you
have a thousand serious moves.

~Hafiz, Persian Poet, 1310-1325 AD, Shiraz, Iran