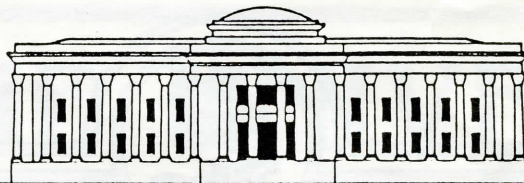


The
Bahá'í Journal

Volume One Issue Number 9 January 1985





THE UNIVERSAL HOUSE OF JUSTICE

TELEX RECEIVED 19 NOVEMBER

GRIEVED ANNOUNCE PASSING HAND OF CAUSE SHU'A'U'LLAH 'ALA'I NOVEMBER 16 THUS ENDING MORE THAN 70 YEARS UNINTERRUPTED DEDICATED SERVICES THRESHOLD BAHU'U'LLAH. HE WAS TOWER OF STRENGTH CRADLE FAITH WHERE HE SERVED EMINENTLY AND DEVOTEDLY IN ITS EMERGING ADMINISTRATIVE INSTITUTIONS SINCE THEIR INCEPTION. HIS MEMBERSHIP MANY DECADES NATIONAL ASSEMBLY, FREQUENTLY AS CHAIRMAN, BEARS WITNESS TRUST BAHU'IS IRAN PLACED HIS NOBLE PERSON. HIS EXEMPLARY COURAGE REPRESENTING INTERESTS FAITH HIGH PLACES, HIS INTEGRITY PERFORMING OFFICIAL DUTIES ENHANCED PRESTIGE BELOVED FAITH HE SO DILIGENTLY CHAMPIONED ENTIRE LIFE.

HIS MANIFOLD ACHIEVEMENTS CROWNED HONOUR APPOINTMENT HAND CAUSE 29 FEBRUARY 1952. THIS ENABLED HIM EXTEND SERVICES FAITH INTERNATIONAL ARENA.

SUPPLICATING THRESHOLD PROGRESS RADIANT SOUL ABHA KINGDOM. ADVISE HOLD MEMORIAL GATHERINGS BAHU'I WORLD INCLUDING ALL MASRIQU'L-ADHKARS.

Hand of the Cause of God
Shu'a'u'llah 'Ala'i
pictured in Watford, 1978



TELEX RECEIVED 9 NOVEMBER

God REST your SOUL AND ALL HERE.
WITH SORROWFUL HEARTS WE ANNOUNCE EXECUTION OF THREE MORE BAHU'IS IN IRAN. MR. (AHMAD) BASHIRI, MEMBER NATIONAL ASSEMBLY DISBANDED 29 AUGUST 1983. MR. YUNIS NAWRUZI, MEMBER LOCAL ASSEMBLY KARAJ. THESE TWO EXECUTED BY HANGING AND THE THIRD, MR. FIRUZ PURDIL, AN ENGINEER FROM MASHHAD DETAILS OF WHOSE EXECUTION NOT YET KNOWN. IT IS CERTAIN THAT MR. BASHIRI IN HIS FIFTEEN MONTHS' IMPRISONMENT SUFFERED CRUEL INHUMAN TORTURES DESIGNED TO OBTAIN FALSE DECLARATION FROM HIM IMPLICATING DISBANDED BAHU'I ADMINISTRATION IN IRAN AS ESPIONAGE NETWORK. HIS ENDURANCE, STEADFASTNESS, LIKE THAT OF HIS HEROIC FELLOW BELIEVERS, THWARTED INFAMOUS DESIGNS. MR. BASHIRI AND MR. NAWRUZI ALONG WITH MR. SHAHPUR MARKAZI PREVIOUSLY REPORTED WERE INCLUDED IN LIST BAHU'IS ALREADY CONDEMNED TO DEATH. THIS CAUSES GRAVE CONCERN FATE REMAINING VALIANT SOULS LANGUISHING IN PRISON. KINDLY INFORM AUTHORITIES, MEDIA.

HUMAN RIGHTS

On 5 September 1912 'Abdu'l-Baha stated: "There shall be an equality of rights and perogatives for all mankind", while on another occasion He said: "Every human being has the right to live; they have a right torest and a certain amount of wellbeing".

Shoghi Effendi, in his statement in 1947 to the United Nations Special Commission on Palestine, wrotethat the Baha'i faith "Unequivocally maintains the principle of equal rights, opportunities and privileges for men and women, insists upon compulsory education, eliminates extremes of poverty and wealth..."

There is no doubt that Baha'is have much to contribute in the arena of human rights, not only from the authority of Baha'i scripture, but also in the practical implementation of all humn rights in Baha'icomunity life. It was not surprising therefore that a Baha'i view was made known in the earliest days of human rights discussions.

Even while the United Nations Charter was being debated in San Francisco in 1945, much pressure from non-governmental organisations was put on the governmental representatives to have some measures incorporated into the Charter for promoting and encouraging respect for human rights and fundamental freedoms. The Ecomomic and Social Council was established, which in turn set up a commission on human rights and it was to this commission that the "Baha'i Declaration of Human Obligations and Rights" was submitted in February 1947.

Now that the 40th anniversary of the founding of the United Nations is to fall within the International Youth Year and that one of the projects for the United Kingdom Baha'i Youth is to publicise the Universal Declaration of Human Rights, the Baha'i youth, and

indeed the whole community, should realise the weaknesses and strengths of the Universal Declaration and the Baha'i teachings on the subject.

This article, the second part of which will be published in the next issue of the Baha'i Journal, can only pinpoint a few major features to be discussed. A wider examination will be made in a new book shortly to be published by the Baha'i Publishing Trust, "Baha'i Focus on Human Rights".

The Universal Declaration of Human Rights

The declaration opens with a finely worded preamble wherein the "recognition of the inherent dignity" and the "equal and inalienable rights" of all people is stated to be the "foundation of freedom, justice and peace". It finally pledges member states to promote these "human rights and fundamental freedoms".

This preamble is followed by two articles which establish general principles and twenty six articles which spell out in detail more than 40 clearly defined rights. Article 29 is the only one to mention a "duty" and the 30th article brings the declaration nicely to a close.

The Declaration and the excellent Commentary, which has been prepared for Baha'i youth, need to be studied deeply if the Baha'i view is to be fully appreciated. Let us look at a few points which arise:

1. As it is only a "declaration" it has no legal standing and nothing in it can be enforced. It took 18 years, from 1948 to 1966 to get some legal "covenants" drawn up to make the Declaration effective and another 10 years for them to come into force. Although some new nations have incorporated

the Declaration into their Constitution, at the time of writing, only half of the 160 member states have ratified these two major covenants.

2. No government, even those who have ratified the covenants, can demonstrate convincingly that every listed right is fully and wholeheartedly implemented within its own area of jurisdiction.

Most countries, even if willing, find it impossible to implement all the provisions, mainly for financial reasons. To make it easier for some governments to make a start with those parts they could readily accept, there was drawn up a Covenant on Civil and Political Rights. This was meant to be implemented by any state as soon as it ratified it. There was also an Optional Protocol connected with this covenant. This is another legal instrument which, if ratified, can be used by individuals who complain about violations of their rights. As of 31 December 1983, 77 states had ratified this convention and 31 had ratified the optional protocol.

A second International Covenant covers economic, social and cultural rights. This was meant to have its provisions carried out progressively. It has currently been ratified by 80 states. A right such as freedom of thought could be put into effect at once in any country, but the right of education, or periodic holidays with pay, security in the event of unemployment, sickness and disability etc, all require a well developed, relatively rich society.

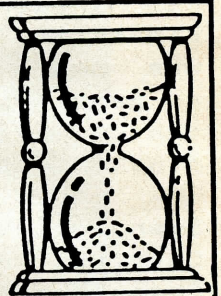
3. Not all the rights listed in the declaration have been included in the covenants and conventions which have been established to give them legal standing, however some rights, not mentioned in the declaration, have been given attention.

4. All the legal instruments, covenants, conventions and charters which seek to implement the articles of the declaration are only legally binding within the countries which have ratified them and no member state may interfere in the internal affairs of another member state.

5. It has been said that by strictly excluding any mention of ethical or religious bases for these rights, the declaration was made acceptable to most member states so that in 1948 it was passed "without a dissenting voice". Eight member states abstained; one wonders why?

Thus the Universal declaration aimed to set a "common standard of achievement for all peoples and all nations", but how does it stand up to the Baha'i position. We shall examine this, in the second part of this article which will be published next month.

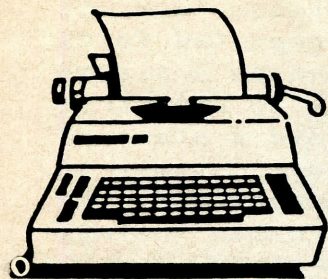
DEADLINE
JANUARY 6



No material received after
this date can be considered
for inclusion in the next issue.

COVER PICTURE

The newly-dedicated House of Worship in Western Samoa, lit up before its dedication ceremony. So bright is the light on the white dome that it can be seen in Apia, several miles away and has been described as looking like a fireball.



From the Editor

I like it - especially the material for new believers and inspiring stories and news from everyone.

Excellent magazine - Keep it up!

Dear Baha'i friends,

Teaching Conference was a marvellous opportunity for the Editor to meet his readership and to come face-to-face with some frank criticism. Unfortunately there seems to be some misunderstanding at the back of much of this criticism, and I feel it only fair that the believers be told of the facts. Equally plenty of criticism seems to be a matter of personal opinion and, as such, seems to have its opposite in nearly every case. The National News Magazine had a stall at the teaching conference for the first time in many years and two books were left on the table for the friends to fill in as they pleased - one for praise and one for criticism. I would like to quote from what some of the friends wrote in them:

CRITICISM

Lacking in spirit.

Articles are generally dull and repetitive.

Articles in the Journal seem to be aimed at idiots who can't think for themselves, a lot is very childish and an insult to our intelligence.

The Journal should emulate the best publications (outside the Faith) and not the worst such as Cosmopolitan and the Sun!

PRAISE

Amazing, wonderful, so spiritual.

Articles are of a better standard, keep it up!

Well, as Editor, what am I to think? Naturally we would all like a higher standard of presentation, of English and of register, but we can only print what gets sent in, and some of our contributors are Hands of the Cause and members of the National Assembly. We are also on a tight budget and have only three regular (volunteer) staff, counting our indefatigable Children's Editor! If believers want us to compete with Harpers nad Queen or The Plain Truth then they must be prepared to increase their donations to the Fund more than ten-fold. Such publications have more than 50 well-paid full-time staff who have been trained for their jobs. The Journal staff work in the evenings after full-time jobs, in their spare time, often until late at night (this is being typed at 3am) There is often little or no time to double check those errors of spelling, grammar and typography that so many of you have rightly complained about. And if friends want material which does not insult their intelligence then they should write it themselves. There have been several complaints, one of them very bitter, about material sent in that was not published. Material may not be printed for a number of practical reasons: it may be too long to use and not possible to cut without losing continuity or sense; it may be too similar to an item that arrived earlier; it may not be of sufficient general interest to warrant inclusion; it may be so poorly written that editing is impossible; it may be in an otherwise unusable form such as a colour photo with poor contrast; it may be an advertisement of some sort - and, unless it is a project or an event for the calendar, we are not permitted to publish advertisements. Finally the material may arrive after the

deadline and be out of date for the next issue. I also have a sneaking suspicion that some comments actually refer to the Baha'i News Service which preceeded the Journal. The Journal began in March of this year (1984) Please do not be mistaken - we welcome criticism, for without it we have no objective standard by which to measure our progress. Unfortunately we are very strictly bound by circumstances that are not under our control. Lack of time and finance also restrain us from replying to all but a few of the items we receive.

Finally, a few words for those friends who have no confidence in the Editor-in-Chief from the point of view of the standard of English exhibited in the Journal. He actually has an upper second class honours degree in English Literature and Language from a reasonable British University and has taught English to examination level for more than ten years. He also has a post-graduate degree in the subject of Literacy. And for those believers who have astutely observed that the Journal seems to cater for the middle-class, southern Baha'i and bears no relation to the Baha'is of the outlying regions, of the so-called working class and the unemployed, your Editor is himself born into the working class, whose only hot meals in the week during his childhood and youth were the ones he got at school, who had to pay for his own education and who has known unemployment and all its "shame" and who has worked as a night security officer, a vending machine cleaner, a packer, a floor washer, a barman, a wine waiter, a hamburger restaurant crewmember and a warehouseman among other things. He has also lived for 4 years in Durham, and a further 4 years in the Black Country, travelled widely in Scotland, Wales, East Anglia and Northern Ireland. Yes - the Editor would be only too pleased to receive articles or letters from Baha'is who live far away from the cosy south or who have no job to

sustain them - but please bear in mind that when we accept the Faith of Baha'u'llah we take on a pledge to better ourselves, to rise from our origins and achieve a standard of excellence. God help us all to improve in His name and for the sake of our fellow human beings who need us so desperately.

My warmest Baha'i love to you all,

The Editor.

P.S. The above editorial was originally written for the December issue of the Journal. As you will have realised this issue failed to come out. We appologise for this, especially to those who were counting on the Journal for publicity for their forthcoming events. This was due to circumstances entirely beyond our control. We are taking steps to ensure that this cannot happen again. In the meantime we should also like to appologise for the somewhat ragged appearance of this issue. This is due to the same unfortunate circumstances which led to our missing an issue. I would like to take this opportunity to thank Ramin Habibi who kindly loaned us the equipment which enabled the production of this issue.

The Baha'i Journal is published monthly by the National Spiritual Assembly of the Baha'is of the United Kingdom, and printed by Headley Brothers Ltd, Invicta Press, Queens Rd, Ashford, Kent.

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The Baha'i Journal is for circulation amongst Baha'is only.

All material should be sent, before the deadline, to the Editor, Baha'i Journal, 27 Rutland Gate, London SW7 1PD.

The editorial board wish to draw to the attention of the friends the following points:

DEADLINES In order to increase standards of presentation and efficiency the Baha'i Journal is being printed by an outside printer. This means that our deadlines for receipt of material for inclusion must be strictly adhered to. If material is late for whatever reason it may be considered for the following

issue.

CONTENT It would be appreciated if material submitted was either typed or neatly written and that the matter of the dignity of the Faith was kept in mind.

EDITORIAL RESPONSIBILITY The Editor reserves the right to reject, cut or alter any contribution submitted for publication in the interests of deadlines, topicality, appropriateness, standards or dignity.

HOW TO PLAY AMERICAN FOOTBALL!

Looking at this article you are probably wondering whether you have the right magazine popping through the letterbox. So what is happening? Well as a service to those of you who do not understand the rules of the game we are giving you a brief guide to the sport. At the same time we shall compare the game to the game we Baha'is are involved in - that of winning the goals.

Why choose American Football? Well

it is a new sport to this country and is therefore strange to many of us - just like teaching seems to be at times! But American Football has a remarkable number of similarities to teaching.

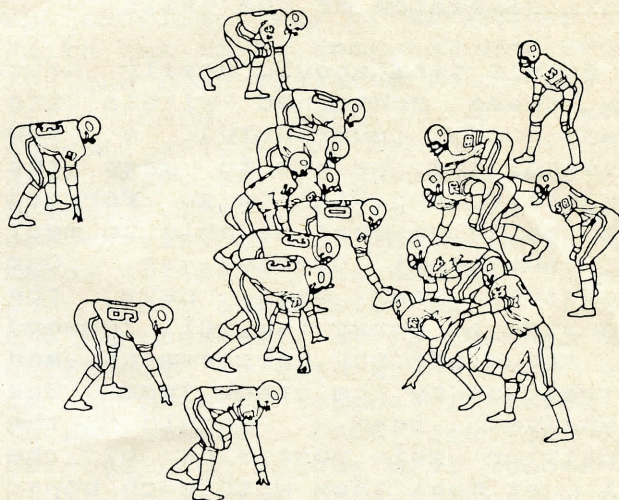
For clarity in the analogy imagine a match between the Baha'is and the old world order with its problems and temptations. We are, when you think about it in just such a position as this which hopefully this article will demonstrate.

The first thing to learn about the sport is that it is played on a pitch 100 yards long, divided into 10 yard blocks. This gives it its nickname "The Gridiron". The object of the game is to carry the ball into the endzone, a bit like rugby. The two teams have 4 attempts or "downs" to carry the ball at least 10 yards forward. Once they gain the necessary 10 yards they are given another 4 downs to gain another 10 yards. In this respect the game is one of territory, the further forward your team is the better.

The Baha'i Faith is played on a pitch called the United Kingdom. Instead of the pitch being marked out in 10 yard blocks it is marked into 489 districts. The object of the Faith is to carry the teachings of the Faith to a certain number of districts. To do this the Baha'is are given a number of years. The game is therefore a game of territory at this level as well.

American football is a very tactical game. It certainly is not easy to play, much harder than similar games such as rugby. Each down uses its own battleplan or "play". The team must follow the play as closely as possible or one

down will be wasted. A series of plays may be strung together in order that the team as a whole may gain the maximum advantage.

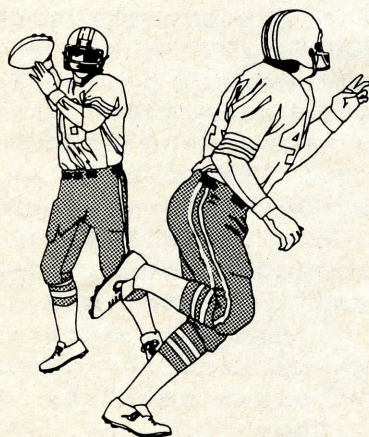


The Baha'i game is also tactical. It has its own plans. The team or "National Community" must follow the plan as closely as possible or one of the years is wasted. A plan may seem to be wasting effort in some areas, but if the game is to be won it is therefore vital that the plans are followed. For example, why spend so much money on buying Baha'i Centres in "outlandish" places such as Shetland, Orkney and the Western Isles when more use could be made of them in some of the larger

cities on the mainland? This is the plan. Shoghi Effendi stated in his last major message to the United Kingdom that until the Faith was firmly established in the islands of the North Sea the Faith would not see the rapid growth and entry by troops that the United Kingdom community is waiting for.

There are, strangely enough, three teams on an American Football team. With an unlimited number of substitutions allowed from the usual squad size of 47 players, each team has three "sub-teams" which have different specialist roles. There are the offensive, the defensive and the special teams. The offensive team's role is to score, the defensive team's role is to prevent the other team scoring. The special team is used whenever a particular set of circumstances occur. Surprising as it may seem it is the defensive team who are the real match-winners. They must harry and break up the other team's play and force them to make the mistakes which will enable them to regain possession of the ball.

The Baha'i team should really have many teams contained within its squad of (currently) a few thousand. If we are to keep the initiative and will to go forward (the ball) we must be able to meet any team that opposes us. Our offensive team must have the strength to carry the ball forward and shrug off any harassment and distraction by the other team. Our defensive team, should the opposition gain possession of the ball must meet them with such power and strength of purpose that they



can disrupt and stop the oppositions play and regain possession quickly before any ground

is lost. Our special team must be ready to leap in and save the situation should the need arise. Of course when you think about it you may realise that we have already got our defensive and offensive specialists. They are the Auxiliary Board Members, responsible for propagation (offense) and protection (defense). We should equip ourselves with the knowledge that can answer the questions and problems that the opposition can present to us.

At first sight, american football seems to be a period of inactivity followed by a brief burst of madness where everyone goes crazy tackling everyone else. One particular form of this where the quarterback is put under considerable pressure is called a "blitz" Before each play, or move, the team form a huddle to discuss their next move and to build up team spirit. Then they will line up at the line of scrimmage to face the opposition with the ball on the ground between them. The quarterback, who is the key player in any team, will call the play, a series of numbers such as "49, 24, 56 Hup!" and on the "Hup!" the ball will be snapped back by the centre between his legs to the quarterback. The moment the ball is played the opposition will try to get to the player with the ball whilst the team with the ball will try to prevent this. This is the mayhem which the untrained eye sees.

Baha'is will often seem to go into frenzied activity following a period of inactivity. This is called a "Ridvan Rush" Instead of a steady progress up the field all year Baha'is will try to gain as much ground as possible in as short

a time as possible just before Ridvan. As anyone who plays team sports knows this frenzied activity in the front can leave one vulnerable in the back. Thus it has been known for Baha'is to move to a goal district, (to attack the other team) and leave their old district under-strength. The net result can be a loss of ground. However before

each play or teaching trip the Baha'is will go into a huddle and consult and pray about the forthcoming play. The Baha'is will form up at the line of scrimmage, in the goal district and then at the correct signal usually a Saturday morning the Baha'is will make their play. The Baha'is will sometimes all want to pass the ball! It seems incredible but there on the field of play all the Baha'is will want the others to do the work. Following the agreed signal to commence many will begin to make their moves sometimes hours behind the schedule. Baha'is are always late it seems. No wonder that some of the plays break odwn and no ground is gained. A team cannot hope to win if only half the players, no matter how outstanding they are, pull their weight and do their assigned jobs.

There are two ways of gaining ground in American Football. The quarterback can pass the ball to one of the running backs who will run into the spaces created by the other team members who are shielding them from the opposition and gain yards that way. In this way ground can be gained in a steady stream, usually in small amounts at a time. The offensive team has two players called wide receivers who, once the play commences run into open spaces, elude the opposition and receive the ball when it is passed by the



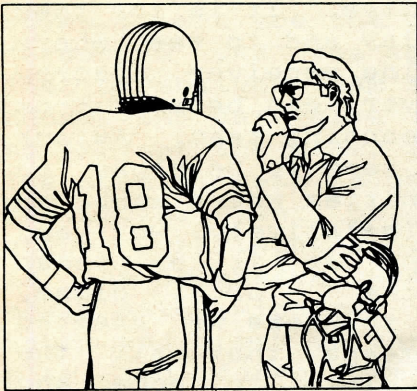
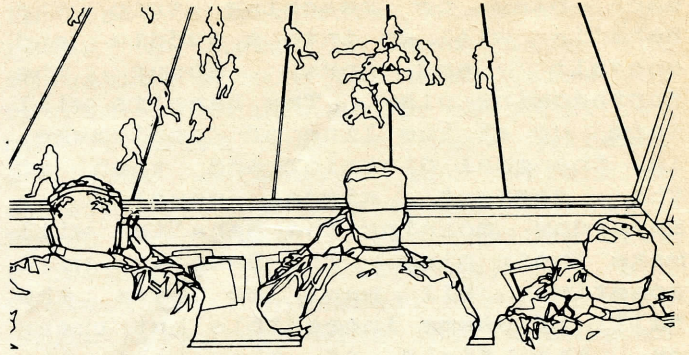
quarterback. This passing, which has to be inch perfect, is one of the most important skills of the quarterback. It is quite common for the first two plays to be running plays where the running back gains sufficient yardage for the quarterback to be confident to try

a pass. Another of the quarterback's skills must be the ability to read the play, to see that the original plan will not work and to improvise and make a winning play out of the options

left open. However he is dependent on the skills and abilities of the members of the team to create these openings whereby the team may gain ground. Should the wide receivers not elude the opposition and the running backs find themselves blocked there is no way that the team can gain ground. Indeed it is more likely that the opposition will gain possession of the ball.

There is a series of quarterbacks in the Baha'i team. They are called Area Coordinators and have just been appointed by the National Teaching Committee. It is for them to read the play and to see where an isolated wide receiver, (sorry isolated believer) can benefit from a foray by a teaching team. As our specific goals tend to be close to our own communities where manpower is plentiful (relatively) we tend to gain ground as if by these running backs or close, geographically to where we started from. This means that all the players look close to home and travel just short distances. It is an excellent way of spreading the Faith but it is somewhat neglectful of the poor isolated believers and it does lead to great concentrations of Baha'is in one area. Also as, it would seem at the moment that there are great concentrations of Baha'is in the major cities in the United Kingdom and their outskirts (i.e. London and Manchester). It is perhaps more difficult to gain ground as there is a greater opposing force in these areas. (Civilisation when carried to excess will prove as great a source of evil as it once was of good) In the country, where there are many isolated believers trying to make themselves "beacons of light" and get into good positions, the opportunities are great. The ground gained can be quite impressive compared to the slow, methodical drive of the running game. The isolated believers are out there waiting to receive the ball and our attention. It remains for the Area coordinators to choose the time and pass the ball, directing the whole team's effort to enable that pass to be completed safely.

The teams who actually play the game by handling the ball on the pitch are in fact just the people at the sharp end. Behind them are any others. For example on the sidelines talking to all those on the benches, waiting to play, and watching the match with critical eyes, is the coach. He performs the same function as a manager in a soccer match in this country, choosing which players to use at any one time, calling the plays, telling his team which moves to make.



Overseeing the efforts of the Baha'is, choosing the priorities, guiding the efforts of those on the field is the National Teaching Committee, recently

changed, with a full-time secretary, and now far more effective than before. It is the Teaching Committee who decide on the actual plans, who will do what and so forth.

In a box, overlooking the field of play are advisors who are part of the coaching staff. From their high vantage point they can see many things that the coach on the sidelines may miss. They can see the ebb and flow of the game more clearly, they can see the effectiveness of the tactics used, can judge how to counter the opposition's tactics, spot any trends in the way the game is going, exploit weaknesses and strengths and guide the team to victory. They are in constant touch with the sideline-coach.

Guiding the efforts of the Teaching Committee in winning the match is the National Spiritual Assembly. They are in constant touch with the Teaching Committee, with their over-view of the situation of the Faith throughout the country, and with information about the well-being of the Baha'is in each

community, which they get from the Auxiliary Board Members and their assistants, as well as from letters and reports from the communities themselves they can advise the Teaching Committee as to where the relative strengths and weaknesses of the team are, and where the opposition are halting the drive for victory.

With unlimited substitutions an American Football team has within each team players who can be called upon to perform specific functions. It also means that those players who are liable to get more tired than others, the running backs who by sheer strength and agility gain ground for the team, can rest and recover from the inevitable knocks.

The Baha'i team must have strength in depth. Too few of the Baha'is seem to be actively teaching. Teaching can quickly tire people out. After a while even the most dedicated Baha'is need a rest. It is not just the physical tiredness of teaching but the financial aspect. To travel around the country to see other Baha'is can give the wallet (or purse) a hammering! Time is needed to recuperate and attend to the little things at home that must be done. It is vital therefore that these players are given the opportunity to recover.

These specialised functions means that different skills and physical builds are needed for the different players. Running backs tend to be big and heavy, something around the 16 - 18 stone mark. They are all muscle and are built like a tank on two legs. The punishment that they take during a game necessitates

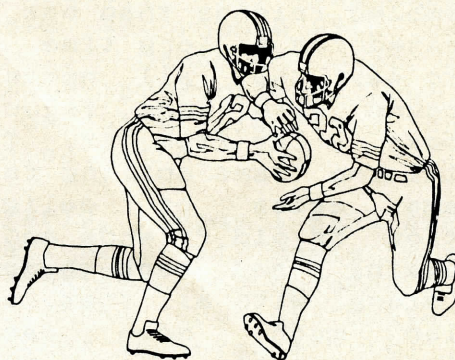
their wearing their padding. Wide receivers tend to be fast, lighter men. It is not unknown for the best of them to be college athletics champions.

As all Baha'is are different in their avenues of approach to the Faith (see previous issues of the Journal) each one of us can offer our services in a different position. Some are capable of being wide receivers, some as running backs. But no matter what we think of ourselves there is a position where we can pay.

There are many people in the entourage of a team who do not play. There are the doctors who ensure that each member of the team is fit to play, and who treat any injuries the players may receive. Perhaps even more way-out when looking at a team are the cheerleaders. Usually a bunch of attractive girls in a skimpy uniform who wave great pom-poms in the team colours and leap up and down in a form of choreographed routine designed to drum up support for the team. The fact that American Football is often played in stadiums which dwarf Wembley Stadium does not daunt these dedicated cheerleaders. One of the most pleasing aspects of the game is the spirit with which the audience joins in. It is not uncommon to see an audience more gaudily dressed than a cup final crowd in this country, and all for a regular mid-season match. Of course when teams such as the Washington Redskins and the Dallas Cowboys meet the ingenuity of the audience is extraordinary. Last season, during a match played on the eve of Halloween it seemed that half the audience was dressed as ghosts or witches.

There are many Baha'is who are unable to visit the goal areas. They may be unable to speak English or are housebound. They may have an infirm relative living with them or a hundred other reasons. But even though they cannot physically go themselves they should support the team as fervently as they can. They should pray for the success of the

team, encourage anyone who can go and teach. They should perhaps offer to do some of those small things which prevent one from teaching all the time, perhaps they can baby-sit, or do the washing, clean the house or a hundred other things. For each reason they cannot go there is a compensating way in which they can free someone else so that they can go. They should encourage the team, they should encourage others to go. Without doubt they are as important as any other member of the team. A good home crowd in a match can be as valuable as a six point lead before the game starts!



Well there we have it, the game of American football. If you want to watch the game, Channel 4 Sunday evenings at 6pm.

However the game that really counts is the Baha'i game. What we must address ourselves to doing is winning that one. We do not have any regular season matches followed by a championship game, the one we are playing now is IT.

All our efforts must be directed towards winning the game, we have the players, we have the diversity which can answer all the problems that the opposition can throw at us, we have the ability, we have the game plan, and a host of plays to choose from, and we have the resolve. What we do not seem to have in great store is the knowledge that we have all this, and so we are faltering, the game is not going as well as it might. Its not yet lost, it needs a tremendous effort by all those playing, a great roar of encouragement from the stands.

Now lets go play ball!

TEACHING CONFERENCE, BLACKPOOL

Once again the Winter Gardens in Blackpool resounded to the clamour of a Baha'i conference. Over 700 attended what was to prove to be an event of a subtly different kind. First of all there seemed to be a higher proportion of youth - an encouraging sign especially with the imminent arrival of the International Youth Year. Secondly there was a far greater sense of sobriety and responsibility among the assembled friends than has been demonstrated for a long time. This is not to say that all concerned went around with long faces and grim looks - far from it. There were still the same smiling faces, the same cries of delighted recognition of old friends and the same hugging and back-thumping. However along with all that, there was also much more earnest discussion about our place in the world, and the community, as Baha'is.

The first session was given by the National Teaching Committee, who outlined the role we must all play in the forthcoming months if we are to win the plan. The session closed with extracts from a talk "Our Spiritual Growth" given by a member of the Universal House of Justice a year ago in Haifa. This was accompanied by music and slides.

The afternoon session was begun by the National Youth Committee who used the opportunity to firstly explain existing projects, secondly to launch new ones such as "HUP!" their new magazine for youth and lastly, but certainly not least to launch the International Youth Year Project. This session was followed by Counsellor Adib Taherzadeh giving one of his inspiring and informative talks on the Faith.

Perhaps one of the best features of the conference was the workshop session which followed. Topics covered included: Teaching Minorities, Intensified Personal

Teaching, Social and Economic Development in the UK, Music and the Faith.

Saturday night stated as a nightmare for the organisers as the room where it had been arranged to hold a party was being demolished. Nevertheless, following a lively civic welcome from the Mayor and Lady Mayoress and a session from the Scottish Teaching Department, the friends were treated to a hastily arranged but lively and entertaining concert which showed the great range of diverse talent in the Baha'i community.

Among the more unusual acts was an Indian dance, performed by an Indian girl and her English husband in full Indian costume. However the act which caught everyone's attention was "Carnival Night" a 4 piece rock band who launched their act with a rivetting instrumental on a variety of drum sets, sounding reminiscent of African music. It was their third number which caught everyone by surprise and had many of the audience on their feet - a decidedly rock and roll version of "Oh Baha'u'llah".

Sunday included extra sessions called by the youth in the lunch break to further drive home the imperative need for success in the Youth Year Project and in youth activities in general.

The believers spent 4,000 on books at the conference, donated over 1,000 to the fund and purchased a quite sizeable amount of audio-visual material. The conference ran smoothly, and the chairman's list of thank-yous was long but well deserved.

The friends departed having been given much encouragement and food for thought. They perhaps realise that though there is still so much to do, there is light at the end of the tunnel and that the signs are that we are finally, after hovering on the brink for a few years, entering a new phase in the history of the Faith in this venerable community.

MUSIC

In this Cause the art of music is of paramount importance¹

To all who are involved with music there is no doubt that music has a power. It affects us all. But as Baha'u'llah describes it, "We have made music a ladder by which souls may ascend to the realm on high. Change it not into the wings for self and passion. I seek refuge in God that you be not of the ignorant." (2)

Music can be a ladder, then, by which souls may ascend to the realms on high. But, it is made clear that man is given the choice. Man can use music for further holistic advancement or it can be used to degrade him. Music can be used for good or bad means.

This idea was clear to the sages of ancient civilisations and was fundamental to their philosophy of life. It had the power to "sublimely evolve or to utterly degrade the individual psyche ... and thereby to make or break entire civilisations." (3)

Therefore, in civilisations of antiquity, great care was taken to ensure that only the right type of music was played. As Tame points out - "...civilisations' music was in the hands of the illumined, music was a tool of beauty and power which could lead the way for an entire race into a golden age of peace, prosperity and brotherhood." (4)

It is interesting that, likewise, 'Abdu'l-Baha tells us. "Music is an important means to the education and development of humanity." (5)

All audible sound was considered to be an earthly reflection of a vibratory activity taking place beyond the physical world. This Cosmic Vibrartion differentiates

into 12 lesser Sounds or Tones. (Each of these associated with one of the 12 zodiacal regions of the heavens.) Audible sound, therefore, was a physical level manifestation of the 12 tones and believed to contain something of the celestial Tones' supernatural powers. (6)

Thus, in music, perfect order and balance had to be maintained between the physical world and the heavens. From this arose great reverence for each individual note and its absolute purity of tone.

Tame writes, "... the musician to express accordance with celestial order... demanded not only an artistic proficiency, but also a very definite scientific knowledge and discipline." (7)

Similarly, 'Abdu'l-Baha states, "O Servant of Baha! Music is regarded as a praiseworthy science ... " (8) Also, "the art of music is of paramount importance." (9)

The concept of music as a science and an art is well described. "To the major civilisations of antiquity, intelligently organised sound constituted the highest of all the arts. And more ... music, the intelligent production of sound through musical instruments and the vocal chords to be the most important of the sciences, the most powerful path of religious enlightenment, and the very basis of a stable harmonious government. (10)

It is generally accepted that our physical and spiritual well being are closely linked. Through the healing power of music, 'Abdu'l-Baha tells us that sad and despondent hearts can be exalted. (11)

Alvin (12) points out that Apollo presided over music and medicine - so closely were the two disciplines linked. To the Greeks, health was perfect harmony between body and soul, habits, reason, intellect and emotions. Music, which by its very nature was perfect harmony and balance helped restore health. The

Greeks, under guidance from Plato and Aristotle, applied music systematically as a preventative or curative means.

Leonidas, in an article entitled "The Healing Power of Chants. Universal Adjuvant Therapy", echoes the above, "What good is a healthy body with an ailing soul and refresh the body. Since we are in the business of healing and restoration of life, we must use whatever means and resources that are available to us ... One way to achieve a greater harmony is through the judicious usage of music." (13)

We are now in the twentieth century where music seems to have lost its way, "a psychological cul-de-sac" according to Constant Lambert. (14)

Music appears to be simply a hedonistic, material expression in a material reductionist world. Therefore when considering 'Abdu'l-Baha's statement, "In this Cause the art of music is of paramount importance." (15) it is worthwhile to look back to ancient philosophies of music and their resulting stable, prosperous civilisations.

Tame points to the beginning of a new awareness of music, "Some speak of a new age of Aquarius, in which it is said, religion will become more scientific in the best sense, and science more religious." (16)

In conclusion, from ancient China to Egypt and India to the golden age of Greece, and now 5,000 years later in the Baha'i Revelation, there is the fundamental belief in the importance of music. In the words of the Chinese text, "The Spring and Autumn of Lu Bu Ve", "when the world is at peace, when all things are at rest, when all obey their superiors through all life's changes, then music can be brought to perfection. Perfected music has its effects. When desires and emotions do not follow false paths, then music can be perfected. Perfected music has its cause. It arises out of balance. Balance arises from Justice.

Justice arises from the true purpose of the world. Therefore one can speak of music only with one who has recognised the true purpose of the world." (17)

O SON OF SPIRIT !

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. Ponder this in thy heart; how it behoveth thee to be. Verily Justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes. (18)

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Children's Page

From the Baha'i Writings

*"Ye have written of the
Nineteen Day festivities.
This Feast is a bringer of joy.
It is the groundwork of agreement
and unity. It is the key to affection
and fellowship. It diffuseth the
oneness of mankind."*

'Abdu'l-Baha

72 YEARS AGO

'Abdu'l-Baha gave a talk at a Nineteen Day Feast in London on December 29 1912 - a great many people attended this meeting and 'Abdu'l-Bahá spoke about how the Nineteen Day Feast was begun by the Báb and approved by Bahá'u'lláh. 'Abdu'l-Bahá said that we have been given the Nineteen Day Feasts "... so that people may gather together and outwardly show fellowship and love, that the divine mysteries may be disclosed." At this meeting 'Abdu'l-Bahá also said:

"May your hearts be enlightened!

"May your faces become radiant!

"May your spirits be illumined!

"May your thoughts find wider range of vision!

"May your spiritual susceptibilities be increased!

"May the realm of God surround you, and may your hearts become the treasury of heaven!

"This is my hope!"

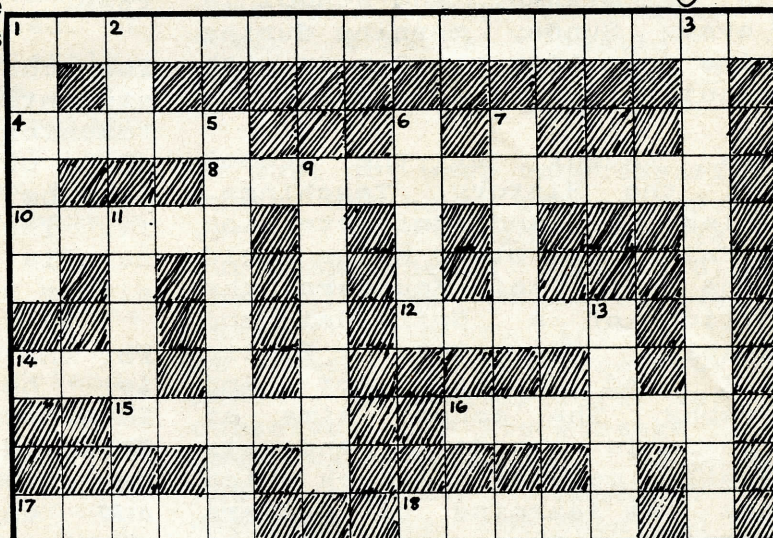
Perhaps you could share 'Abdu'l-Bahá's words with your parents or a grown-up friend who will be able to help you understand what 'Abdu'l-Bahá is telling us.



Hello!

Do you know what takes place 19 times in every Baha'i year, can be attended by all the Baha'is in your community and makes everyone very happy? You will find the answer in the quotation by 'Abdu'l-Baha and in the crossword below!

love from Carolyn



Clues Across

1. The clue for this is in the letter at the top of the page.
4. The Arabic name for this month is 'Kalimat'.
8. These are special days which take place just before the fast each year.
10. The whole world will be in ----- when all people love each other.
12. The Seat of the Universal House of Justice is in this city in Israel.
14. The Bahá'í Month meaning 'Loftiness'.
15. The son of Bahá'u'lláh who was also known as 'the Purest Branch'.
16. This town in Persia is where the Báb was martyred.
17. The Bahá'í Month meaning "Glory".
18. This man, who was a follower of Bahá'u'lláh, wrote the book 'The Dawnbreakers'.

CLUES DOWN

1. The Bahá'í New Year.
2. Bahá'í Month meaning 'Light'.
3. This man told Mulla Husayn that he would find the 'Promised One'.
5. Bahá'u'lláh called this prison the 'Black Pit'.
6. Bahá'is are taught not to lie but to always tell the -----.
7. Bahá'u'lláh spent the last years of His life in this mansion.
9. This lady was very brave - she gave her life because she was a follower of the Báb.
11. Muhammad founded this religion.
13. The Festival of Ridvan takes place in this month.

You may need to look up the answers to the crossword in Bahá'í books - perhaps you could ask an older person to help you.

BACK TO SCHOOL

History was made on October 14, within sight of Waterloo Station, in the London borough of Lambeth. A new Baha'i school, named after one of our earliest believers, was inaugurated. The Local Spiritual Assembly has appointed a management committee consisting of a director and the teaching staff of the school. The staff are highly qualified and several are in the education profession or possess experience in teaching. Staff and students are drawn from a wide catchment area which includes all of Greater London and the Home Counties.

At present there are three classes: 5-7 years old, 8-11 and 12-15. Each class not only has a teacher but also a backup teacher in case of illness or mishap. The school is held every Sunday morning during term time from 10am to 12 noon with a 15 minute break for refreshment.

Subjects taught at the school include: the History, Teachings, Principles, Laws and Administration of the Faith; the other Major World Religions and their Founders; the acquisition of a Spiritual and Responsible Character; Public Speaking and Music; Art and Calligraphy. The school aims at high academic standards and sets its pupils regular homework which includes the learning of Prayers and extracts from the Sacred Writings, written exercises and the preparation of Seminar Papers.

The school arose out of the need to cater for a wide age range of Baha'i children and junior youth who were too thinly spread to be provided for by their local communities. At the moment the responsible Assembly is footing the bill for all refreshments, materials and books etc., but it is hoped that those Assemblies whose children or youth attend the school will donate something toward the running of the school. A library of religious and Baha'i books is slowly being built up through donation of duplicate copies from

private collections.

Among the aims and objectives of the school are: a wish to provide an education in the Baha'i Faith for students of whatever background or religion, between the ages of 5 - 15; to provide a knowledge and understanding of other religions in the context of today's multi-cultural society; to provide an opportunity for creative expression; to enable students to come to the point where they may investigate the truth independently and decide on their future way of life; and in the long term the school plans to grow into a larger and more comprehensive institution catering for a higher age range in addition to its present one. To this end a course of deepening will be offered to parents and older youth should demand require it - the staff already exist to teach them.

The school welcomes all interested students, parents and prospective teaching staff, as well as visitors and observers. Teacher-training will be provided for those who wish it. The students do not have to be Baha'is and no charge is made to either them or their parents.

For the time being only, the school is held at: The Schiller International University, at the Stamford Street entrance, merely a few paces from Waterloo mainline and underground stations. All enquiries are welcome to the Director of the school on 01-673-8740 or by writing to the school c/o the Baha'i Centre, 27 Rutland Gate, London SW7 1PD.

The National Teaching Committee wishes to advise friends wishing to pioneer that Mrs Mahboubeh Hallam, in the Goal Area of Bridgenorth in Shropshire, is offering a small 1 bed flat and a catering job in her restaurant to a single lady or couple (without children). For more information please contact Mrs Hallam, tel (07462) 3401, or the National Teaching Committee office.

LOSS

At the age of eighteen, on the day I left my Grammar School, my mother died after a long illness. I was the eldest of five children. It hit us all hard -- my younger siblings harder than me. I was not really upset at the time -- she had been in great pain and suffering for a good ten years and it was, I felt, a release. I was happy for her -- she had given all her working life to the service of others as an Air-Raid Warden, Scout Master, S.R.N., and Red Cross Officer, and had asked for nothing in return. She had been a good, unselfish person. She had found peace at last. The waiting was over. But I had been close to her and the most precious person in the world to me had been taken from me. Six months later, in the privacy and silence of my bed, I wept bitterly and helplessly, asking why it had to be her. Suddenly I realised that my mother would never return. That was fourteen years ago, and I am still struggling to work out an adequate response to her passing.

We have probably all lost someone dear to us -- a child, a parent, a sibling, a cousin, a close friend. And no matter how strong or well prepared we are their passing always comes as a shock -- especially when they are young, even more so when they are very young. We think of potential unfulfilled, of shared laughter and experience forever denied us. We grieve and mourn, and so we should. We are human, we have dignity, and the passing of a soul to the next world is a solemn and wonderful thing. It takes a lot of adjusting to. Heartbreak, tears and soul-searching are all part of that adjustment.

It is also natural to feel some bitterness, perhaps -- to cry against the injustice of the situation. But we must ask ourselves who we are feeling bitter towards and why. A sense of injustice springs from a

momentary lapse of appreciation of what we all know to be true -- that this earthly life is one of sudden shifts in fortune, a succession of bounties and tests. On that matter Baha'u'llah is quite clear in His Hidden Words. Earthly life is so fragile -- is it any wonder that suffering, illness, disablement and premature death are so common?

It is only human to become attached to those we love, and when they are seemingly taken from us we are temporarily hurt, confused and resentful -- at the mercy of emotion and selfishness. But we know in our heart of hearts that this life is simply the entrance hall to the great house, a preparation, a brief phase at the beginning of eternal life. The next world is so close. Our departed loved ones have not gone far. They have merely shed their physical shells. Our prayers reach them and in our prayers they can assist us.

We must not weep unnecessarily for those who have passed beyond the veil. They would never wish for our unhappiness. Supreme bliss is theirs, and in prayer they can share it with us. Instead we must be aware of how precious each moment of earthly life is, fill ourselves with its strange beauty, never waste a second, we only have one chance. Remember the departed, pray for them and strive in their place. There are other souls still in this world who need our urgent attention.

Each soul is a unique expression of God's bounty and has a purpose of which we are only dimly aware. Let us take comfort from the fact that we shared at least a small time with that special soul, even if it was only nine months of carrying them in our womb. If we had any idea of the next world, which is now their home, we would not tarry in this one for a moment, and that is why Baha'u'llah has so wisely guided us to concentrate on this world -- for it the only place where we

have a choice to work for our soul's development, or for it's retardation.

Perhaps an adequate response to our loss is not to regard it as a loss at all, but as a subtle shift in the nature of our relationship with our loved one -- a shift which takes some getting used to -- but only a shift for all that.

O SON OF WORLDLINESS!

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

HIDDEN WORDS OF BAHA'U'LLAH

me, we've had our share of flat tyres. The whole car began to jolt and we were left with no choice but to pull over onto the hardshoulder.

Out we all hopped, each of us checking the tyres, looking under the car to see if the exhaust pipe was trailing on the ground, but no... nothing, it appeared, was wrong! How long were we there? Two.. maybe three minutes when suddenly a small Fiat car pulled in abruptly behind us. A young girl with a troubled face ran towards us. She asked if we had any water as her and her companion's car had broken down. We looked back and saw steam rising from the engine and water running down one side of that small Fiat. Well it seemed that there was little that we could do, we had no water to offer them and the nip in the air seemed to numb any bright suggestions that we might otherwise have had. However, all four of us took an instant liking to this couple, whose simplicity and sincerity captivated each one of us.

WHO'S THERE?

Well, there we were travelling at high speed, coming down the M1 from the Blackpool conference. It was a cold night and quite foggy in patches. We were about 30 miles from London when there was a knocking sound from the door ...or so it seemed. It continued for a few minutes and we began to wonder what it was. It seemed almost like a knock as it went in a rhythmic manner - tap, tap, tap, ... taptap..tap..tap, tap. We began to joke about it and said to the driver: "There's someone knocking out there, you had better let them in." I began to hum that tune that goes:

"Someone's knocking on the door,
Someone's ringing the bell..."

Someone turned off the radio saying: "Perhaps this is the reason for the noise." But no, it continued. Only now it seemed even louder! Suddenly it felt as though we had a flat tyre and, believe you

As we chatted we told them of the noise that we had heard, the girl immediately exclaimed: "Why, that's what we heard too - a type of knocking sound on our car!" Then she asked where we had been, and so this couple who had never heard of the Baha'i Faith before, heard of it on the M1 some miles from London City.

Well, the RAC came. They checked out the couple's car and sure enough their gasket was in need of repair and they would have to be towed away. They then came and checked out our car, finally declaring that there was nothing wrong.... absolutely nothing.

How long were we there - 40 minutes, maybe 50? We felt that we had known this couple for a long time. We all clambered back in the car, which took us safely home just before midnight, and the knocking sound? What do you think, co-incidence or fate? Who knows? But it hasn't been heard since!

A. Parsons

Community News



BRADFORD

A booklet produced by the Student Services section of Bradford University was distributed at the beginning of the Autumn term to every new or returned undergraduate during their registration as students for the new academic year.

This booklet has provided a unique proclamation medium for a University which contains only a small number of Baha'is and is not able to form a Baha'i Society. Perhaps the idea could be taken up by other universities and colleges throughout the country if it has not already been done. In addition to the proclamation it provides, it also supplies a focus for any newly arrived Baha'i students who have not already contacted their Local Spiritual Assemblies concerning their arrival. The religious adviser does not necessarily have to be a member of the staff, but could be a member of the Local Assembly, for example, instead.

COVENTRY

On 25th October, as part of 'One World Week', a piano recital was given in Coventry Cathedral. The programme was interspersed with readings on the theme of One World, one of which came from the writings of Baha'u'llah. There were also some Baha'i books and pamphlets on display in the hall. This has helped to further consolidate the good relation enjoyed by the Coventry Baha'i community with the Cathedral. As a result of the concert, £566.50 was raised for Oxfam.

THE TEMPLE SITE IN NORTHERN IRELAND

The National Spiritual Assembly has officially designated a property owned by the Faith on the outskirts of Belfast as a Baha'i temple site.

Some years ago a devoted believer, George Hackney, passed away, bequeathing his house in Dundonald and its extensive grounds, to the Faith. It had long been a dear wish of his to see the land serve the Cause, ultimately as the site of a House of Worship.

After many difficulties steps have been taken in that direction. The grounds, which had become overgrown, have been cleared, and the house is restored -- moves which have drawn favourable comment in the local paper. Some of the periphery of the land is to be sold for building, raising part of the money necessary for the main development. The house and its environs, including the spot designated as a site for a future temple, together with their access are safeguarded.

The house itself will be put to use for the Faith. The temple site itself is an extensive area behind it, a magnificent spot on the crest of a hill, with commanding views of the countryside around. It overlooks from a distance the Northern Ireland Parliament buildings at Stormont.

BEVERLEY

Following a successful talk by a Baha'i two years ago at Beverley Secondary School, the Head of the Religious Studies telephoned the Baha'i speaker and requested another talk about the Faith.

This welcome opportunity was fulfilled and the Baha'i speaker who travelled from Kent, addressed the 20 to 30 six-formers on the 19th of October. Afterwards a 45 minutes question time and discussion followed. A number of leaflets on the Faith were taken by students.

CANTERBURY

Kent has a new Radio Station -- Invicta Sound. Every Sunday morning there is a religious 'magazine-type' programme and for the past two Sundays a Baha'i has been interviewed on it.

On 14th October, Barney Leith (Dover Area) was interviewed for about eight minutes on the Iranian persecutions, and on the 21st October, Arthur Weinberg (Canterbury) spoke for five minutes on the significance of One World Week, the activities arranged for it and was able twice to mention the local Baha'i involvement in it.

The presenter of the programme is a young Anglican Curate from Folkestone, who is in contact with the Shepway Baha'is and it was he who made the first approach.

NORTHAMPTON

The Week of Prayer for World Peace was inaugurated in Northampton by an inter-faith meeting organized by the newly formed and Baha'i-inspired branch of the World Congress of Faiths. Seven faiths were represented and a special effort was made to include children in the programme and for each group to provide devotional music. A Hindu performed an Indian dance, the Buddhist conducted a short meditation, a West Indian choir sang spirituals, Sikh children performed a devotional song and the Baha'is chanted a prayer in Persian which was also read in its English translation. While one child read selections from the Hidden Words, another played classical music on the violin.

Many people commented on how they had been very moved by the Baha'i presentation. During the following week special meetings were held by each of the faiths and the United Nations Day was allotted to the Baha'is. The whole week received a great deal of

publicity throughout the town and served as a basis for the newly formed branch of the World Congress of Faiths.

DAVENTRY

A short article on the life of Tahirih appeared in the National Newsletter of the National Housewife's Register. A Baha'i in the Daventry District, a member of the Brixworth branch of the N.H.R. was encouraged by fellow members to write the article when they, themselves, became interested in the history of the Faith, and in particular, Tahirih's story. She was first asked to give a talk to the group on the history, art, culture and customs of Iran and this naturally lead on to the history of the Faith and the parallels of the current persecutions.

At a later meeting slides of pilgrimage to the Baha'i World Centre were shown and the subsequent interest of the members lead to an article being written for the National Newsletter. Twenty-eight and a half thousand copies are printed for the 2,400 clubs in the U.K. and the 180 groups in 23 other countries around the world.

Recently five ladies from the village attended a fireside on Christianity and the Baha'i Faith, given in the village hall. On November 24th there will be a public address on the Baha'i Perspective on Human Rights, this talk being integral to a one day school taking place in the hall.

BRISTOL

The Bristol community took an active part in One World Week, which was arranged this year on a much larger scale than previously. An evening meeting and a lunchtime "workshop" on appropriate themes attracted a number of enquirers. As corporate member of the United Nations Association, we assisted with their "International Get-

Together" and to conclude this week, we again took part in the inter-faith service, which was this year held in the Roman Catholic Cathedral. During the service, a representative of the Faith, together with the Lord Mayor and other civic leaders, signed a pledge to work towards achieving more racial unity in the city during the coming year. The week was an excellent opportunity to make new friends and to bring the Faith to the attention of various organizations in the area.

BATH

The Bath community report that a successful public meeting was held at the Friends' Meeting House, Bath, on October 25th, on the subject of "Women and Children First?" The speaker gave the Baha'i attitude to a very topical subject, which was enthusiastically received. Several non-Baha'is attended, including a representative of Wiltshire Radio who taped an interview with the speaker, and some songs from one of the local friends. This should be broadcast on a forthcoming Sunday evening. This particular programme has also recently featured the Baha'i Faith on two occasions; one when a member of the Baha'i community was interviewed in a "live" recording, the transmissions taking place in the last couple of months.

On October 25, the Bath community also manned a stall as part of a day of witness for World Peace by local women's organizations, from which enquiries resulted. This also involved the local branch of the U.N.A., of which the Bath community has long been a corporate member, along with the local Inter-Faith Group.

Further, the Bath community now has an entry in the yellow pages, from which they hope to find more interest. As a point of interest, many enquiries originate outside of Bath, and this seems a means of reaching a still wider section of non-Baha'i life. After all, Bath is surrounded by goals!

LONDONDERRY

On November 1st BBC television's discussion programme "Question Time", chaired by Sir Robin Day, was broadcast from Londonderry.

The L.S.A. had been asked by the programme organisers to nominate four members for the studio audience - itself a sign of recognition for the Faith - with the chance of putting a question to the panel.

In the event, the Baha'i question was not used "on the air", but afterwards the believers were able to meet and talk with the Local M.P. and Euro-M.P. John Hume, as well as the Mayor of Londonderry.

MULL

Every year on the Island of Mull there is a car Rally. This is probably the biggest event on the Island. The Rally attracts drivers from all over the British Isles. This year there were 95 entrants. The event takes place over two nights and an afternoon.



This car was entered by local Baha'is, and was supported by a crew from Mull, Banf and Buchan.

The Faith is already well known on the Island and as this event takes place almost all over the Island, and it was felt that it would be further proclamation to enter a car in the Rally with BAHA'I painted on it (a world first?)

Out of the 95 taking part only 55 finished - the Baha'i car was 43rd!

However as the car was made more or less from the "local dump" to finish was quite an achievement considering some cars taking part cost over £7,000

STOKE-ON-TRENT

A series of talks planned by the Assembly of Stoke-on-Trent began on 26th September 1984 at a local Baha'i's home. The first one was on "The Changing Nature of Politics" with the local MP as the speaker. This has since been followed by talks on Esperanto, Acid Rain and an Open Discussion evening which have been well attended by Baha'is and their friends and have been successful.

The local Coroner who had expressed his interest in the Faith (see October issue of Baha'i Journal) has attended two of these meetings and hopes to attend future ones too. He has also accepted to give a talk.

Future talks include speakers from the Humanist group, Save the Children, Police and other organisations.

Talks on the Faith have been held at Keele University which have generated an interest in those who participated.

During 'One World Week' the Baha'is were represented at an Inter Faith-Service, where prayers on the theme of peace and unity were read. The wife of the Hindu participant turned out to be a pupil of the Baha'i participating. Exhibition material was available.

**DON'T FORGET
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COMMUNITY'S NEWS -
WITH PHOTOS!**

BARDSEY ISLAND (WALES)

When I said "yes" to going to Bardsey Island it was with the feeling of complete devotion and anticipation we would all be immersed in the ocean of the Words of Baha'u'llah; on hearing of the conditions; eg. no heating, no electric, outside "loo's"; this was a challenge. So duly wrapped in layers of warm clothing, our luggage swathed in plastic bags against the rough waves, armed with candles, matches, torches, and a wee extra store of goodies hidden away, just in case the boat could not venture forth, to take us from the Island the following Saturday, we set out warily stepped into the small rowing boat, and over the waves to Bardsey.

The Island has a magic which creeps up on you; peaceful and timeless, and the beauty of the sea, especially to a "townie" like myself. Imagine my ecstasy before facing a healthy breakfast of porridge in "bran" company, to step outside the door, (either front or back) and there is the SEA, as far as the eye can see. There were eight of us in the group, four males, four females, and well mixed age-wise. Well it wasn't quite what I had imagined. Is anything? It was better; it was a unique experience which I wouldn't have liked to miss. I learnt a lot on Bardsey, about myself mostly. I came full face with my weaknesses and found some answers and also I learned from our reading of the Word of God.

We all left with mixed feelings; each group which may go to the Island will find something different in their experiences.

But I feel a minute speck of purity from that peaceful Island has come away with me, and I'll not forget it.

Pat Brackenridge

International News



WORLD CENTRE

Visit of the President of Israel

His excellency Chaim Herzog, President of the State of Israel, paid an official visit to the Baha'i World Centre on 21 October at the invitation of the Universal House of Justice.

At 9.40am the President was formally received in Bahji, at the Collins Gate, by the 9 members of the Universal House of Justice and escorted to the mansion where Baha'u'llah spent His final years. There the President was greeted by Hand of the Cause of God Ali Akbar Furutan who conducted him to the room of Baha'u'llah and showed originals of some of Baha'u'llah's tablets. Leaving the mansion, the President paid his respects at the Sacred Tomb.

Proceeding to Haifa by official motorcade, the party alighted at the Mount Carmel gardens and visited the Shrine of the Bab. This was followed by a visit to the Seat of the Universal House of Justice which concluded with a formal luncheon in the banquet hall, in the President's honour. The visit of the first Head of State to call on the House of Justice was the occasion for the inaugural use of the dining room, readied for the occasion by the dedicated efforts of dozens of skilled and devoted Baha'is serving at the World Centre.

Among those attending the historic event, in addition to the members of the Universal House of Justice and their wives, were the Hand of the Cause of God A.A. Furutan and the Mayor of Haifa, His Worship

Arye Gurel and Mrs Gurel. An album of colour photographs of the major Baha'i Holy places in Israel was presented to President Herzog by Mr Husmand Fatheazam, on behalf of the House of Justice. The President responded with expressions of sympathy for the suffering Baha'is in Iran and of pride in the Baha'i Community and its world famous Holy Places.

The beauty of the Baha'i Holy Places, the splendour of the Faith's administrative centre, and the warmth of the welcome extended were the subjects of enthusiastic comment on the part of the President, his aide-de-camp and the Mayor of Haifa.

CAPE VERDE ISLANDS

News of the enrollment of more than 500 believers during the "Enoch Olinga Teaching Plan" has been received. During the past 6 months, 20 localities were opened and all the islands in this group were visited, with the exception of one, where bad weather intervened. A number of local influential people were told of the Faith during this plan, which involved the efforts of many local believers as well as international travel-teachers Louis Gonzaga. All 9 islands are now opened to the Faith and 9 local spiritual assemblies have been formed.

CENTRAL AFRICAN REPUBLIC

A class in reading and writing Sango was held for 10 weeks in Bagandou, sponsored by the local assembly. Child education, prayers and hygiene instruction were also taught.

In Mandakalaka, 10 children, including 3 pygmy children, attended the 10 week class about figures and the alphabet. They also learned to memorise prayers and heard many stories about the life of 'Abdu'l-Baha.

FRANCE

The members of the Academie Francaise and of the Goncourt awarded the "Prix Saint-Exupery" to "Le Prisonnier de St Jean d'Acre" as the best story of the year. A second edition of this book, written by Andre Brugiroux, a French Baha'i, has been published in Paris.

INDIA

"REPORT JUST RECEIVED NORTH MAHYA PRADESH OVER 100,000 ACCEPTED FAITH. PLEASE PRAY FURTHER SUCCESS, CONFIRMATIONS"

(An extract from a cable from the National Assembly of India to the World Centre)

Two thousand volunteers, imbued with the desire to teach and to deepen new believers, are taking part in the highly-successful mass teaching projects in the Bhind area of Northern Madhya Pradesh. A full report from the State Teaching Committee states:

"The...Message was first given in this area by the Baha'is of Gwalior in 1962. A resident of Chandrapura, Mr Kailash Shrivastava, a lawyer, assisted in the teaching activities. Between 1962 and 1984, thousands of people in the Bhind area have had the boon of hearing, meeting and talking to the Hands of the Cause Amatu'll-Baha Ruhiiyyih Khanum, Dr Rahmatu'llah Muhajir, Enoch Olinga, Shu'a'llah Ala'i, Ali Akbar Furutan, Collis Featherstone, (and many counsellors and well-known Baha'is)".

Citing the momentous events of the past year the report continues:

"Local Spiritual assemblies have been elected in each and every locality of the district. The total number of Assemblies this Ridvan was 1,202 as against 628 last year... Now the number of new believers in the district is 99,230."

Hundreds of people have benefitted from the Dr Muhajir Memorial Library, established by the Baha'is in Chandrapura. Three villages one cooperative and one Bar association have elected office bearers in the Baha'i way. Youth clubs, special groups for women, a folk-singing group called "Dawnbreakers", and a free health clinic are just a few of the other important activities in this mass teaching area.

In memory of Dr Muhajir, a special project is being conducted from May 23 to November 12. Two hundred Local Spiritual Assemblies in wholly Baha'i villages are receiving consolidation assistance from ten Area Teaching Committees, consisting of 3 - 5 members each, in an effort to strengthen newly-formed Assemblies.

MALAYSIA

In East Malaysia, some Baha'i women are running their own communal farm, giving the profits to the Fund. The women also have their own conferences, with the men providing the childcare. The costs of these women's conferences is borne by the proceeds from the farm.

UNITED STATES

A mass teaching project on the Sioux Reservations in South Dakota, begun in the summer of 1983 and continued this year is yielding exciting results. More than 250 believers have enrolled and have been blessed with visits from many distinguished Baha'is, including Hand of the Cause Zikrullah Khadem.

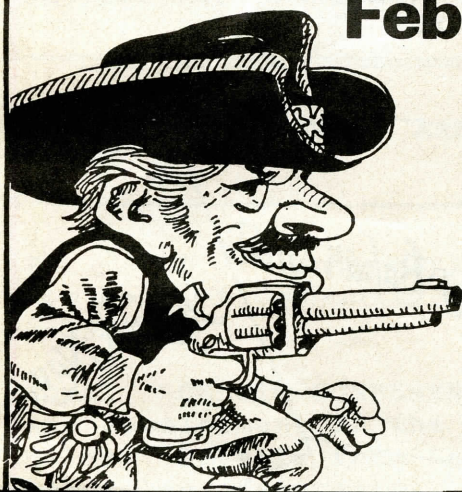
In 1983 more than 60 adults and youth embraced the Faith and two new Local Spiritual Assemblies were formed. By the end of July, this year, more than 250 new Baha'is had been welcomed into the Faith and 8 new Local Spiritual Assemblies formed.

"A large part of the Joy

experienced has come from the diversity of those who took part in the project, many of whom travelled cross-country to contribute to the success of the project."

Passages from the Writings are now being translated into the Lakota language and tape recordings for broadcast are being prepared. Pioneers to assist with the deepening and teaching are being recruited, with Persians particularly welcome since they are so well received by the Sioux Indians"

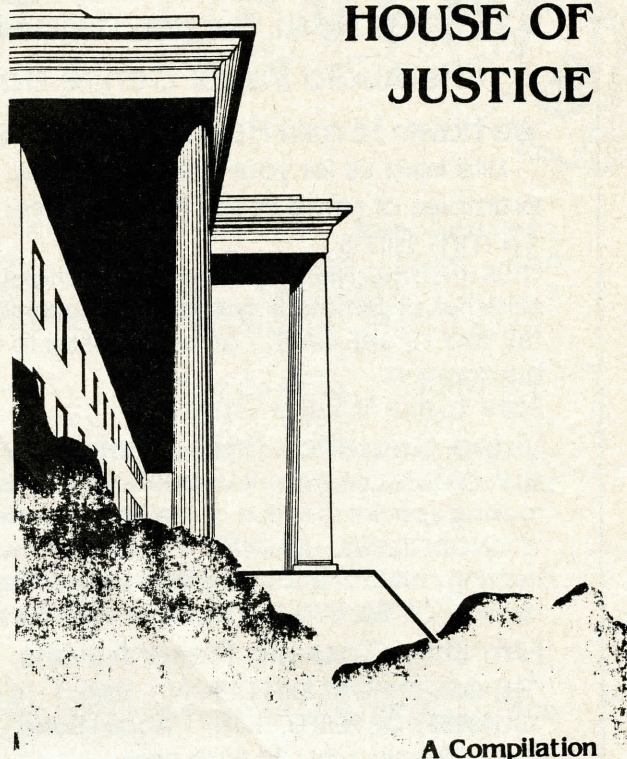
APATHY STEALS! **DON'T LET IT STEAL YOUR VOTE** **Area Conventions** **Feb 2 & 3**



When future historians look back on the unfolding of God's plan for mankind, and the steps leading to the establishment of His Kingdom, the year 1963 A.D. will stand out.

This historic anniversary of the declaration of Baha'u'llah's mission to mankind saw the election for the first time of the Universal House of Justice. From this body, sheltered under the protection of the Most High, would flow henceforth the guidance, the inspiration, that would bring the Baha'i community, and by it all

THE UNIVERSAL HOUSE OF JUSTICE



A Compilation

mankind, through the travails of a new world.

We who stand so close in time to that year, and so near the start of that historic process, can but dimly make out the majesty and greatness of the Universal House of Justice.

It is as an aid to that understanding that this compilation is published. This work differs from previously-published compilations in the series in that, rather than originating with the Universal House of Justice, it was drawn up by its Research Department in response to a specific request by this National Spiritual Assembly.

The Assembly wished all the believers to study and ponder on the establishment of the House of Justice. It feels that only by understanding its status can the followers of Baha'u'llah appreciate the bounty we have in its guidance, and be strengthened to carry out its wishes in the difficult years that lie ahead for all mankind.

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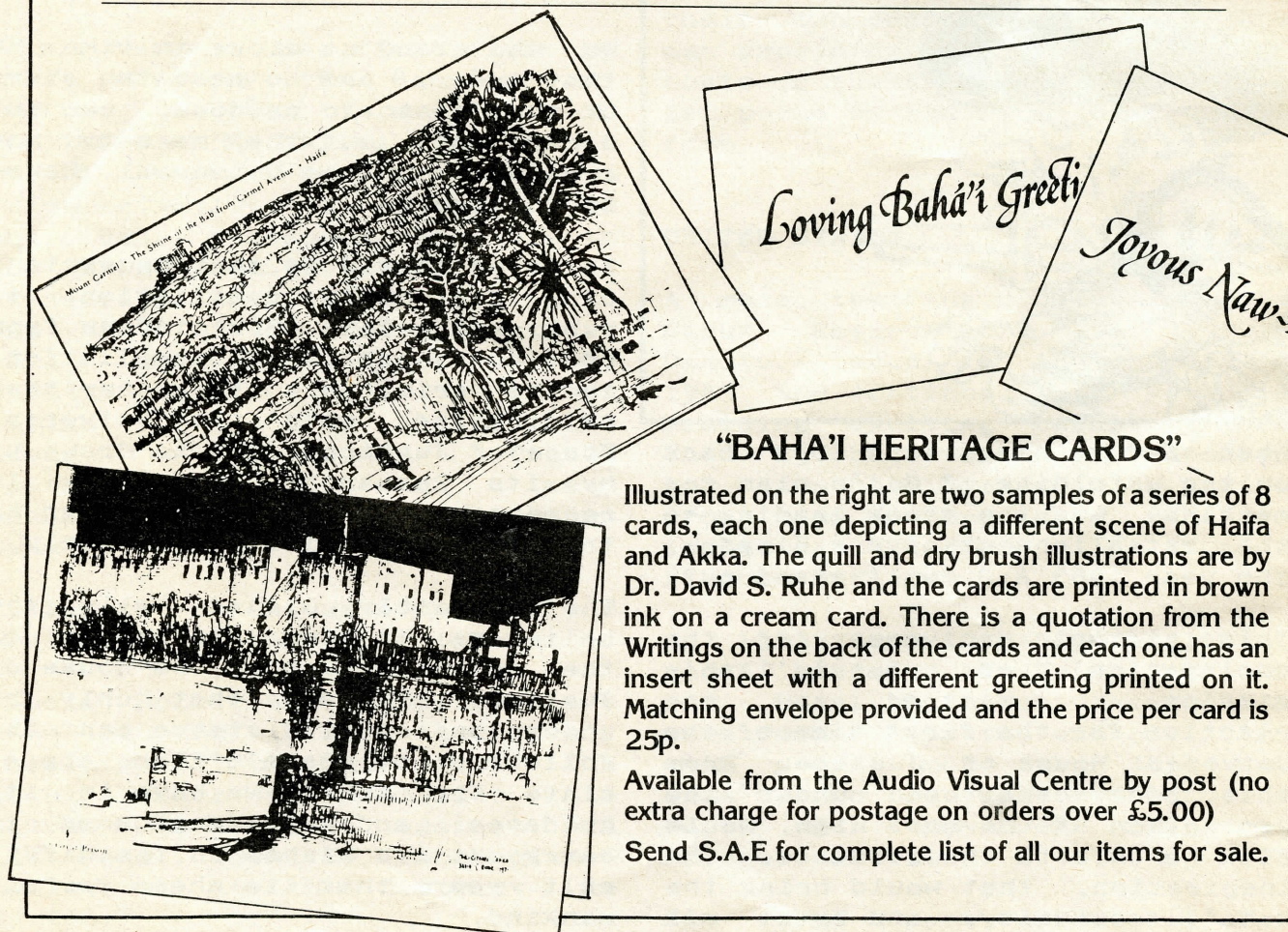
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"BAHA'I HERITAGE CARDS"

Illustrated on the right are two samples of a series of 8 cards, each one depicting a different scene of Haifa and Akka. The quill and dry brush illustrations are by Dr. David S. Ruhe and the cards are printed in brown ink on a cream card. There is a quotation from the Writings on the back of the cards and each one has an insert sheet with a different greeting printed on it. Matching envelope provided and the price per card is 25p.

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Send S.A.E for complete list of all our items for sale.

CALENDAR OF EVENTS

DEC 27-JAN 2 WINTER SCHOOL 1984 Trafalgar Hotel, Manchester. Limited space available so book early. Booking form and information from: Baha'i Schools Central Registration, 2 Culcheth Hall Drive, Culcheth, Warrington, Cheshire. WA3 4PS.

DEC 29-JAN 4 Aberdeen Winter School, Youth Hostel, Queen St. Only 70 beds so please register before 30 Nov. cost \25 for adults, less for children. Food will cost extra but come anyway and donate what you can. Details Debbie Raafat, [REDACTED] or Nic Sier [REDACTED].

4 - 6 JAN Youth weekend school, South Devon. Contact Kami Lamakan, [REDACTED]

17 JAN Public meeting at Imperial College Physics Dept, 8th level, Prince Consort Rd, SW7. 7.30pm.

20 JAN World Religion Day Celebration, at the Arts Centr, Devizes Rd, Old Town, Swindon. at 3.30

2 & 3 FEB AREA CONVENTIONS - plan to be there!

23 FEB International and Interfaith Youth Conference. Lowther St Community Centre, York. Contact John Butler [REDACTED]

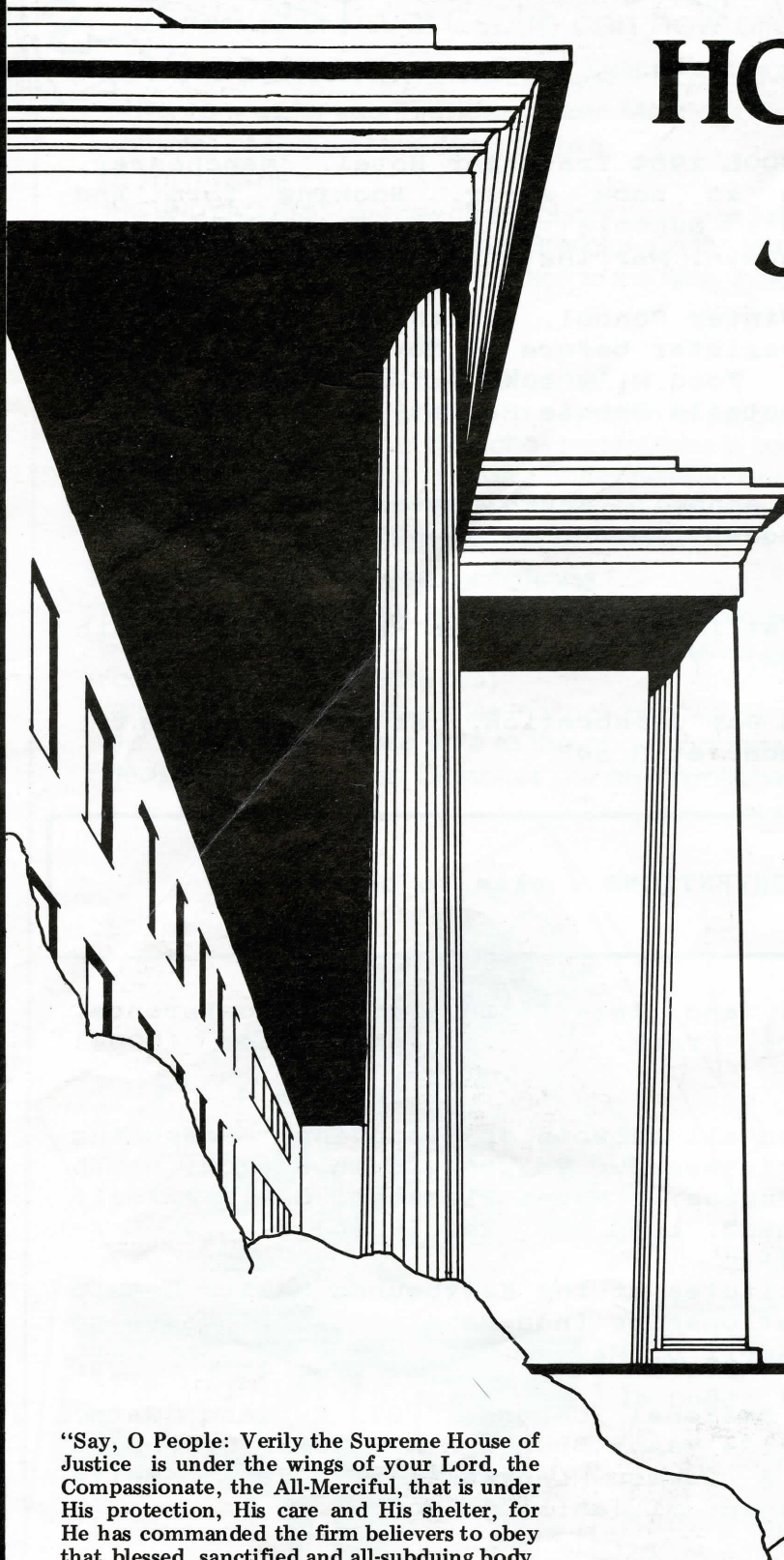
April CELTIC CONFERENCE on all aspects of teaching, deepening and development in the Celtic areas. To be held in Bangor, North Wales. Details from Dewi Hughes, [REDACTED]

A Series of deepening institutes at the Eastbourne Health Hotel, 11 Jan "Healing Family Relationships (non-Baha'i tutor) others to follow on Feb 8, march 2, April 6, May 4.

Public meetings at the National Centre, 27 Rutland Gate, Thursdays 8pm. 3 Jan: Sovaida Maani-Bruss, A New World Order: 10 Jan; Mitra Sabet-Parry, A Common Language: 17 Jan; Amelia Golmohammad: 24 Jan Den Reader: 31 Jan; Anne Moqbel.

PLEASE ENSURE THAT YOUR ITEMS FOR INCLUSION IN THE CALENDAR OF EVENTS ARE SENT IN AT LEAST TWO MONTHS BEFORE THE DEADLINE. CHECK THE INFORMATION - DATE, VENUE, WHAT IT IS, SUBJECT, WHO TO CONTACT FOR FURTHER DETAILS, COST (IF ANY), TIME AT WHICH IT STARTS ETC.

THE UNIVERSAL HOUSE OF JUSTICE



This compilation, number 16 in the series issued by the Trust, is unique in that it was specially requested by our own National Spiritual Assembly.

It deals with those important questions most frequently asked by the believers concerning the establishment, infallibility and powers of the Universal House of Justice.

Drawing from the Sacred Writings of Bahá'u'lláh and 'Abdu'l-Bahá, the letters of the Guardian and the Universal House of Justice itself, this important booklet helps us to understand more fully the majesty and greatness of God's supreme institution on earth, the "Centre of the Covenant" "to which all must turn."

Compiled in a simple format for easy reference, *The Universal House of Justice* provides ample material for the study of the "unassailable foundation" and clearly-defined authority of that body "which God hath ordained as the source of all good and freed from all error."

Please order through your librarian or directly from the address below. Single copy orders please add 50p for post and packing, enclose payment with order.

"Say, O People: Verily the Supreme House of Justice is under the wings of your Lord, the Compassionate, the All-Merciful, that is under His protection, His care and His shelter, for He has commanded the firm believers to obey that blessed, sanctified and all-subduing body, whose sovereignty is divinely ordained and of the Kingdom of Heaven and whose laws are inspired and spiritual."

'Abdu'l-Bahá

Soft cover 60 pages £1.25



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