

Examples of the Bahá'í Faith's Outward Expressions



Photo taken in 1894

Carmel means “*Vineyard of the Lord*”.

Mount Carmel, of which the prophet **Daniel** called “*the glorious mountain*”. (KJV-Daniel 11:45) The New English Bible translation is “*the holy hill, the fairest of all hills*”.

Mount Carmel, the home of the prophet **Elijah**, who challenged 450 prophets of Baal to prove their religious claims. “*Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.* (KJV, 3 Kings 18:19-29) He destroyed them, as well as the pervasive belief in Baalim, a false god. Caves where he lived in this Mountain are still revered.

Mount Carmel, of which the Prophet **Isaiah** extolled “*And it shall come to pass in the last days, [that] the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*” (KJV, Isaiah 2:2-3) And again, “*...let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*” (KJV, Isaiah 11:3) And again, “*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*” (KJV, 11:9)

Mount Carmel, where Bahá'u'lláh (trans. the Glory of God), the long-awaited Promised One of all Ages and religions, but officially a Prisoner of the Persian and Ottoman Empires, pitched His tent and pointed to the Spot where the sacred Remains of His Herald – the Báb (trans. the Gate), a Manifestation of God – were later enshrined. Among Bahá'u'lláh's voluminous teachings is “*...the fundamental basis of all religion is one, that the essence of religion is human fellowship and that the differences in belief which exist are due to dogmatic interpretation and blind imitations which are at variance with the foundations established by the Prophets of God.*”

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Shrine and Terraces of the Báb, Mount Carmel, Haifa, Israel

Thousands of personally invited Bahá'ís representing every race, culture and nation stream up the central staircase of the Terraces of the Shrine of the Báb in the heart of Mount Carmel. (BWNS - 2002)

Isaiah 2:2 *And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and **all nations shall flow unto it.***

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Photo by Marco Abhar



Photo by Marco Abhar

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Ages rolled away, until they attained their consummation in this, the Lord of days, the Day whereon the Day Star of the Bayan [the Báb] manifested itself above the horizon of mercy, the Day in which the Beauty of the All-Glorious shone forth in the exalted person of Ali-Muhammad, the Báb. No sooner did He reveal Himself, than all the people rose up against Him. By some He was denounced as one that hath uttered slanders against God, the Almighty, the Ancient of Days. Others regarded Him as a man smitten with madness, an allegation which I, Myself, have heard from the lips of one of the divines. Still others disputed His claim to be the Mouthpiece of God, and stigmatized Him as one who had stolen and used as his the words of the Almighty, who had perverted their meaning, and mingled them with his own. The Eye of Grandeur weepeth sore for the things which their mouths have uttered, while they continue to rejoice upon their seats.¹

Reflect, O Shaykh, upon the Shi'ih sect.² How many the edifices which they reared with the hands of idle fancies and vain imaginings, and how numerous the cities which they built! At length those vain imaginings were converted into bullets and aimed at Him Who is the Prince of the world. Not one single soul among the leaders of that sect acknowledged Him in the Day of His Revelation! Whenever His blessed name was mentioned, all would say: "May God hasten the joy His coming will bring!" On the day of the Revelation of that Sun of Truth, however, all, as hath been observed, have exclaimed, saying: "May God hasten His chastisement!" He Who was the Essence of being and Lord of the seen and unseen they suspended, and committed what made the Tablet to weep, and the Pen to groan, and the cries of the sincere to break forth, and the tears of the favored ones to flow.

¹ Bahá'u'lláh, *Gleanings from the Writings of Baha'u'llah*, p. 145

² Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 119: Shaykh Muhammad Taqiy-i-Najafu, a Shi'ah divine of Isfahan to whom Bahá'u'lláh addressed *Epistle to the Son of the Wolf*. Both father and son were bitter opponents of the Bábí and Bahá'í Faiths.

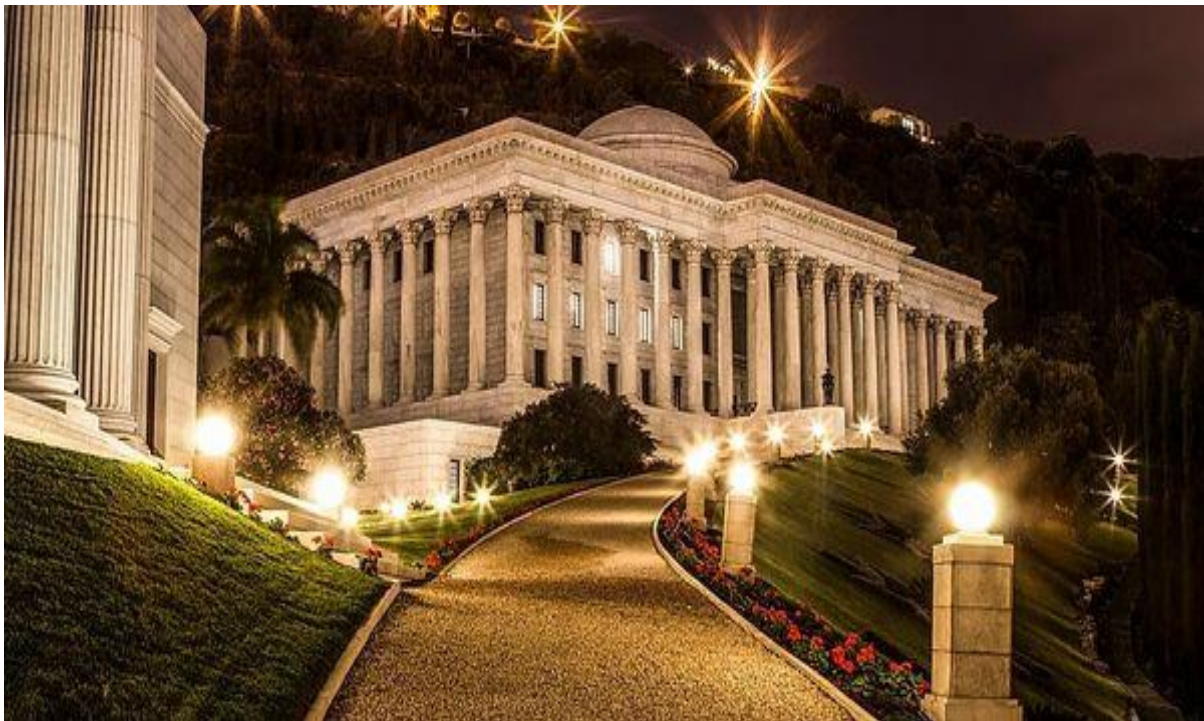
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Seat of the Universal House of Justice, Mount Carmel, Haifa, Israel

(Photo by Marco Abhar)

**THE ONLY RELIGION WITH BOTH ITS ADMINISTRATIVE AND SPIRITUAL CENTERS
IN THE HOLY LAND**



Contributed by Ms Barbara Talley, Foundation Hall University

Examples of the Bahá'í Faith's Outward Expressions



A view of the International Teaching Centre (primarily underground)

Photo by Marco Abhar



Another view of the International Teaching Center

Photo by Marco Abhar

The International Teaching Center has seven underground levels. As the highest appointed institution in the Bahá'í administrative system, it encourages and assists Bahá'í communities and their elected bodies in all parts of the globe.

Examples of the Bahá'í Faith's Outward Expressions



A view from the Centre for the Study of the Texts (right)

Photo by Marco Abhar



The Centre for the Study of the Texts

Photo by Marco Abhar

The above edifice (primarily underground) is the seat of an institution for Bahá'í scholars. The Centre assists the Universal House of Justice in consulting the Bahá'í Sacred Writings. It prepares translations of and commentaries on the authoritative texts of the Bahá'í Faith.

Examples of the Bahá'í Faith's Outward Expressions



A view of the sacred Shrine of the Báb and the Bahá'í Archives building

Photo by Marco Abhar

Examples of the Bahá'í Faith's Outward Expressions



International Convention Center, Israel: Palestine (now Israel) has historically been, and will always be the Holy Land. Above, thousands of Bahá'í delegates from most countries of the world have gathered in Haifa, Israel, for **the election of the Universal House of Justice, Baha'is' Supreme Governing Body**. Each delegate is one of nine elected members of his or her nation's Bahá'í governing body (National Spiritual Assembly). **Only members of this global institution have this privilege of electing the Universal House of Justice.**



Members of the National Spiritual Assembly of the Bahá'ís of Ghana casting their ballots for the election of the Universal House of Justice

Examples of the Bahá'í Faith's Outward Expressions



A delegate from Greenland casting her ballot



A delegate from Barbados

Examples of the Bahá'í Faith's Outward Expressions



A delegate addressing the Eighth International Bahá'í Convention. A wide variety of topics including social action, the advancement of women, moral education, and the development of the Bahá'í community were discussed by the delegates.



Delegates from Mongolia addressing the convention.

vested this achievement with significance that can be appreciated only within context glorious promises your country's destiny recorded our sacred Scriptures. On this portentous occasion we recall

with exceeding gladness.

The Universal House of Justice
December 12, 1985

At Human Rights Day observance

President Reagan receives peace statement



Above: President Ronald Reagan holds a copy of the Universal House of Justice's peace statement, 'The Promise of World Peace,' and an inscribed porcelain plate presented to him by the National Spiritual Assembly during Mr. Reagan's annual Human Rights Week ceremony December

10 in Washington. Right: The President accepts his special leather-bound copy of 'The Promise of World Peace' from Dr. Robert Henderson, secretary of the National Spiritual Assembly. Looking on is Linda Chavez, director of the President's Office of Public Liaison.



'One of the more tragic cases (of human rights abuses) today is that of the Bahá'ís whose leaders are with us today. The government of Iran has engaged in rampant religious persecution, especially against Bahá'ís. Since 1979, 198 Bahá'ís have been put to death, 767 are imprisoned, some 10,000 made homeless and over 25,000 forced to flee the country. Only the continued world outcry can help bring an end to their suffering.' —

President Ronald Reagan, December 10, 1985

On Tuesday, December 10, President Ronald Reagan received the peace statement from the Universal House of Justice, "The Promise of World Peace."

The presentation was made by the National Spiritual Assembly during ceremonies at

Iran. In his remarks summarizing the status of human rights in countries all over the world, President Reagan said, "One of the more tragic cases today is that of the Bahá'ís whose leaders are with us today. The government of Iran is bringing an end to their suffering."

Also taking part in the Human Rights Week ceremony were Richard Schifter, Assistant Secretary of State for Human Rights and Humanitarian Affairs, and Linda Chavez, deputy assistant to

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Seat of the Universal House of Justice

Many dignitaries request consultations with the Universal House of Justice. Above, President Kessai Note of the Republic of the Marshall Islands, left, escorted by the deputy-secretary of the Bahá'í International Community, Murray Smith, leave the Seat of the Universal House of Justice for a visit to the Shrine of the Báb and its surrounding terraces. (BWNS)

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The worldwide Bahá'í community is established in virtually every country

Africa

Algeria
Angola
Benin
Botswana
Burkina Faso
Burundi
Cameroon
Cape Verde
Central African Republic
Chad
Comoros
Congo Republic
Côte d'Ivoire
Democratic Republic of the Congo
Djibouti
Egypt
Equatorial Guinea
Eritrea
Ethiopia
Gabon
The Gambia
Ghana
Guinea
Guinea Bissau
Kenya
Lesotho
Liberia
Madagascar
Malawi
Mali
Mauritania
Mauritius
Morocco
Mozambique
Namibia
Niger
Nigeria
Rwanda
São Tomé & Príncipe
Senegal
Seychelles
Sierra Leone
Somalia
South Africa
Sudan
Swaziland
Tanzania
Togo
Tunisia
Uganda
Zambia
Zimbabwe

Americas

Antigua & Barbuda
Argentina
Bahamas
Barbados
Belize
Bolivia
Brazil
Canada
Chile
Colombia
Costa Rica
Cuba
Dominica
Dominican Republic
Ecuador
El Salvador
Grenada
Guatemala
Guyana
Haiti
Honduras
Jamaica
Mexico
Nicaragua
Panama
Paraguay
Peru
St. Kitts and Nevis
St. Lucia
St. Vincent and the Grenadines
Suriname
Trinidad and Tobago
United States
Uruguay
Venezuela

Asia

Afghanistan
Armenia
Azerbaijan
Bahrain
Bangladesh
Bhutan
Brunei
Cambodia
China
Georgia
India
Indonesia
Iran
Iraq
Israel
Japan
Jordan
Kazakhstan
South Korea
Kuwait
Kyrgyzstan
Laos
Lebanon
Malaysia
Maldives
Mongolia
Myanmar
Nepal
Oman
Pakistan
Qatar
Singapore
Sri Lanka
Syria
Tajikistan
Taiwan
Thailand
East Timor
Turkmenistan
United Arab Emirates
Uzbekistan
Vietnam
Yemen

Australasia

Australia
Cook Islands
Fiji
Kiribati
Marshall Islands
Federated States of Micronesia
Nauru
New Zealand
Palau
Papua New Guinea
Samoa
Solomon Islands
Tonga
Tuvalu
Vanuatu

Europe

Albania
Andorra
Austria
Belarus
Belgium
Bosnia-Herzegovina
Bulgaria
Croatia
Cyprus
Czech Republic
Denmark
Estonia
Finland
France
Germany
Greece
Hungary
Iceland
Republic of Ireland
Italy
Latvia
Liechtenstein
Lithuania
Luxembourg
Macedonia
Malta
Moldova
Monaco
The Netherlands
Norway
Poland
Portugal
Romania
Russia
San Marino
Serbia and Montenegro
Slovakia
Slovenia
Spain
Sweden
Switzerland
Turkey
Ukraine
United Kingdom

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“The most beautiful queen in Europe has made Rumania the leader among the Balkan states...She would sacrifice herself at any time for her country and she has again and again proved herself the "great mother" of her subjects by striving always after things that will better their condition. The story of her work during the war is a part of Rumanian history. She went out to the field and worked with the wounded. She organized hospitals, and no Red Cross nurse put in more hours of good hard labour. At the same time she brought her common sense and practical suggestions to the aid of the administration and raised money in every possible way.”

Photo and narrative from AT THE QUEEN'S TABLE, Chapter XXXII by Frank G. Carpenter, Doubleday, Page & Company, Garden City, New York, 1925



Queen Marie of Romania Born 29 October 1875 – Died 18 July 1938
The first Queen to believe in Bahá'u'lláh

Examples of the Bahá'í Faith's Outward Expressions

Malietoa Tanumafili II
King of Samoa
Born 4 January 1913; Reigned 1940 - May 11, 2007



Affectionately called "the father of Samoa"

The first king to recognize Bahá'u'lláh; Samoa's last constitutional monarch, Malietoa Tanumafili II was a follower of the Bahá'í Faith. He was the second royal (after Queen Marie of Romania) to be a member of this religion. The Bahá'í House of Worship in Tiapapata, eight kilometers from the country's capital of Apia, was dedicated by him in 1984. He is often credited for providing much of the stability that Samoa has enjoyed post independence.

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Hand of the Cause Louis George Gregory

Louis George Gregory (June 6, 1874 - July 30, 1951) was a prominent member of the Bahá'í Faith posthumously appointed a Hand of the Cause, the highest appointed position in the Bahá'í Faith, by Shoghi Effendi.

"I hope that thou mayest become... the means whereby the white and colored people shall close their eyes to racial differences and behold the reality of humanity, that is the universal truth which is the oneness of the kingdom of the human race.... Rely as much as thou canst on the True One, and be thou resigned to the Will of God, so that like unto a candle thou mayest be enkindled in the world of humanity and like unto a star thou mayest shine and gleam from the Horizon of Reality and become the cause of the guidance of both races." (Abdu'l-Bahá, letter to Gregory November 1909)

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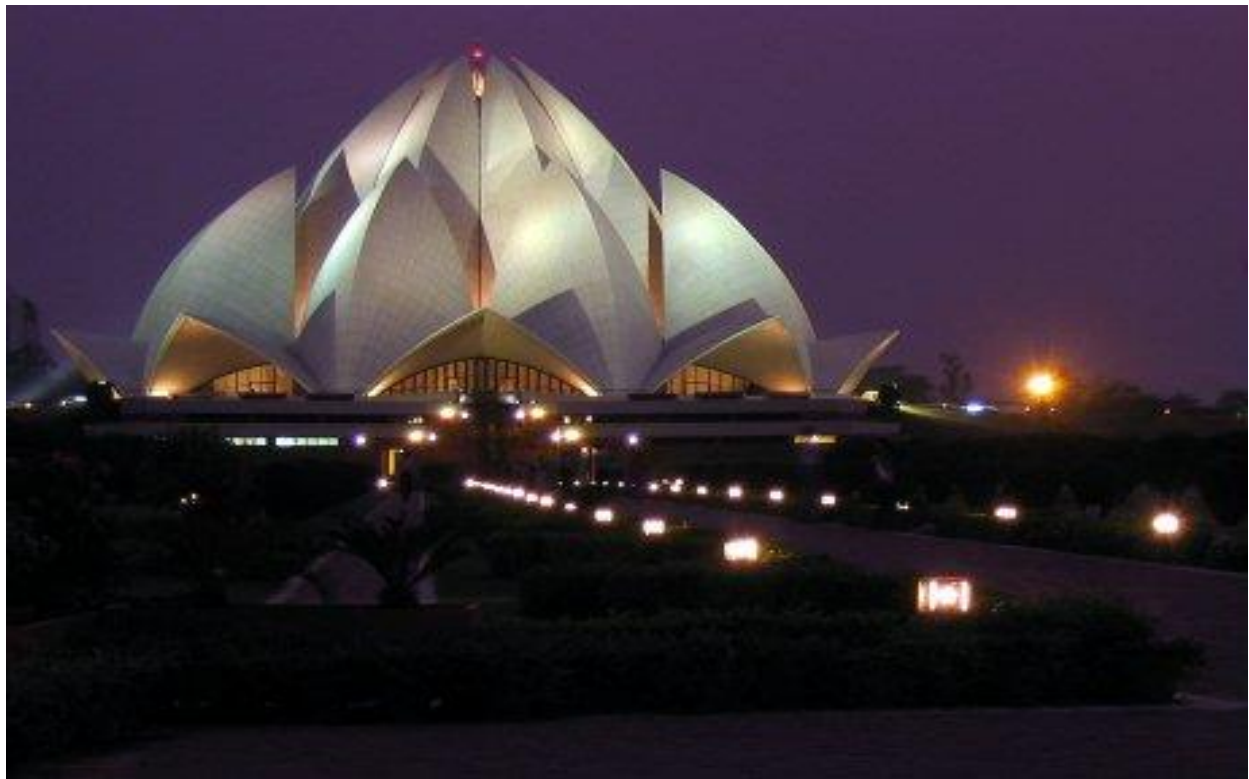


Bahá'í House of Worship; Wilmette, Illinois, USA

National Historic Site

Voted one of Illinois' Seven Wonders, 2007

Examples of the Bahá'í Faith's Outward Expressions



Bahá'í House of Worship; New Delhi, India

Photo by Nikolai Werner

Yearly, more than four and a half million people, including dignitaries from other countries, visit this House of Worship, placing it among **the most visited buildings on Earth**. It is commonly referred to as “the Lotus Temple”. Within it, all hear the same Word of God for this Day as are heard in every Bahá'í House of Worship.

Derik Smith. *Centering the “Pupil of the Eye”: Blackness, Modernity, & the Revelation of Bahá'u'lláh*



Contributed by Ms Barbara Tally of Foundation Hall University

“As most observers of race matters in the Bahá'í Faith know, Bahá'u'lláh declared that black people were appropriately comparable to the “black pupil of the eye” through which the “light of the spirit shineth forth” (Shoghi Effendi, Advent 37)

“This selection of metaphor, often referred to by Central Figures and Institutions of the Bahá'í Faith, effectively positions blackness at the epicenter of a “bold and universal” world-transformative project that involves nothing less than the “coming”...

“The strategies of social transformation offered by [...] racial justice activists do not perfectly mirror those being implemented by Bahá'ís throughout the world. However, the rationale of these initiatives that foreground the predicament of the most marginal ought to pique the interest of followers and students of the universal project of social and spiritual transformation laid out in the Revelation of Bahá'u'lláh. Indeed, the explicit centering of black life called for by some twenty-first century social theorists and activists was anticipated by Bahá'u'lláh's nineteenth-century emphasis on the special spiritual station and capacity of black people. In His global Proclamation, pivoting on the principle of the “Oneness of Mankind,” Bahá'u'lláh accorded “colored people” a particularly hallowed and seemingly cynosural position in the figurative body of humanity...” Derik Smith

Derik Jalal Smith, PhD

Derik Smith is a professor in the Department of Literature at Claremont McKenna College. His work focuses on African American literary culture, with a particular interest in poetry. He also teaches and writes about representations of blackness in American filmic and musical culture. His 2018 monograph, *Robert Hayden In Verse: New Histories of African American Poetry and the Black Arts Era*, recently won the College Language Association's annual book award. His current scholarship focuses on the poetics of rap, and the rise of the genre during the final decades of the twentieth century, as well as the connection between critical race studies and the Bahá'í Faith. Smith regularly teaches courses in American prisons and nurtures activist interests in prison studies and pedagogy. He and his family live in Southern California.

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Abaiang, Kiribati, 31 May 2004:

Photo courtesy of "Te Uekera" newspaper. (BWNS)

The President of Kiribati, Anote Tong (left), being greeted by Iotebatu Tiare, the chairman of the Bahá'í National Spiritual Assembly of the Bahá'ís of Kiribati. The President of Kiribati and more than 200 Bahá'ís overcame a storm at sea to attend the 50th anniversary celebrations of the arrival of the Bahá'í Faith in Kiribati.



Patricia Locke (1934 – 2001): won a MacArthur Foundation fellowship for her lifelong work to preserve indigenous North American languages. She was a groundbreaking worker for the education of American Indians and one of 10 women inducted into the National Women's Hall of Fame in 2005; the first American Indian woman to serve on the Bahá'í National Spiritual Assembly, the administrative governing body for Baha'is of the United States; of Lakota and Chippewa heritage and played a leading role in the founding of 17 tribally run colleges in the United States; a influential advocate for the passage of federal laws increasing Indian tribes' autonomy over their children's education; born Patricia Ann McGillis on the Fort Hall Indian Reservation in Idaho; taught and lectured for more than 40 years and worked to protect sacred Indian sites. Locke's Indian name was Tawacin Waste Win, which her daughter said means "she has good consciousness-compassionate woman."

Examples of the Bahá'í Faith's Outward Expressions



Mount Carmel, Haifa, Israel: Fariborz Sahba, architect of the Mount Carmel Terraces (left) and Lasse Thoresen, composer of the "Terraces of Light" oratorio (right), at the inauguration ceremony at their inauguration. Thousands of **invited** Bahá'í guests and dignitaries from around the world attended this once in a life-time ceremony. (BWNS - 2002)



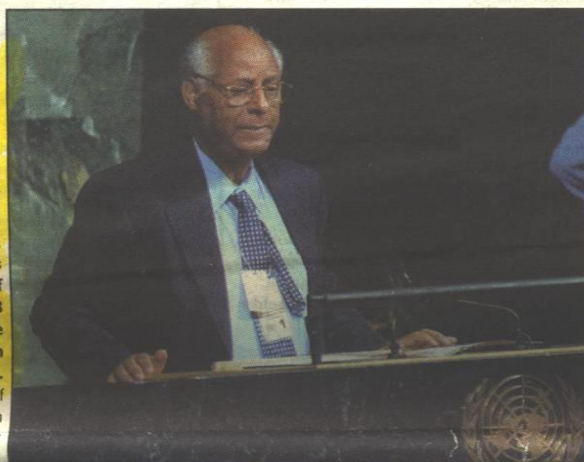
The Gambia, Africa: Some of the participants at festivities held to celebrate the 50TH anniversary of the Bahá'í Faith in the Gambia and the opening of a new Bahá'í center in Bakau. (BWNS - 2002)

THE AMERICAN BAHÁ'Í

Building global visions

Techeste Ahderom, principal UN representative for the Bahá'í International Community, addresses heads of state Sept. 8 at the Millennium Summit.

UN Department of Public Information photo by Eskinder Debebe



Message of the Universal House of Justice to all National Spiritual Assemblies dated Sept. 24, 2000

Dear Bahá'í Friends,

In its Ridván 2000 message, the Universal House of Justice pointed with keen anticipation to the occurrence this year of millennial gatherings concerned with global issues needing urgent solutions, and with how the United Nations is to address them. During the first week of this month, the United Nations Millennium Summit, the last and most significant of three related events, convened in New York with the participation of the largest number of heads of state and of government ever to be assembled. In view of the historic importance of this and the two earlier occasions, and considering the prominent involvement of representatives of the Bahá'í International Community in all three, the House of Justice has directed us to convey the following.

In calling for a gathering of world leaders at the 2000 session of the General Assembly, the Secretary-General of the United Nations also suggested the merit of their inviting the views and recommendations of organizations of civil society; this gave birth to the idea of a Millennium Forum. Another thought that won the warm support of the Secretary-General was that a meeting of religious and spiritu-

Bahá'í voices heard at UN summits

BY JEFFERY HUFFINES, US/UN BAHÁ'Í REPRESENTATIVE

The United Nations witnessed an unprecedented gathering of more than 1,000 religious leaders Aug. 28-31 at the Millennium World Peace Summit of Religious and Spiritual Leaders. Immediately afterward came the UN Millennium Summit, at which President Clinton and 148 other heads of state pledged to strengthen peacekeeping capabilities and to reduce absolute poverty by half within 15 years.

The religious and spiritual leaders gath-

ered to address proposals aimed at building tolerance, fostering peace, and encouraging interreligious dialogue among all the world's religions. They also considered a proposed International Advisory Council of Religious and Spiritual Leaders, which would provide a voice at the United Nations for faith communities.

It drew, in the words of former UN Under Secretary General Maurice Strong, a veritable "galaxy of leaders" from all of the world's major religions, including the Bahá'í Faith, Buddhism, Christianity,

SEE MILLENNIUM, PAGE 4

SEE UNIVERSAL HOUSE, PAGE 4

U.S. House passes resolution on Iran

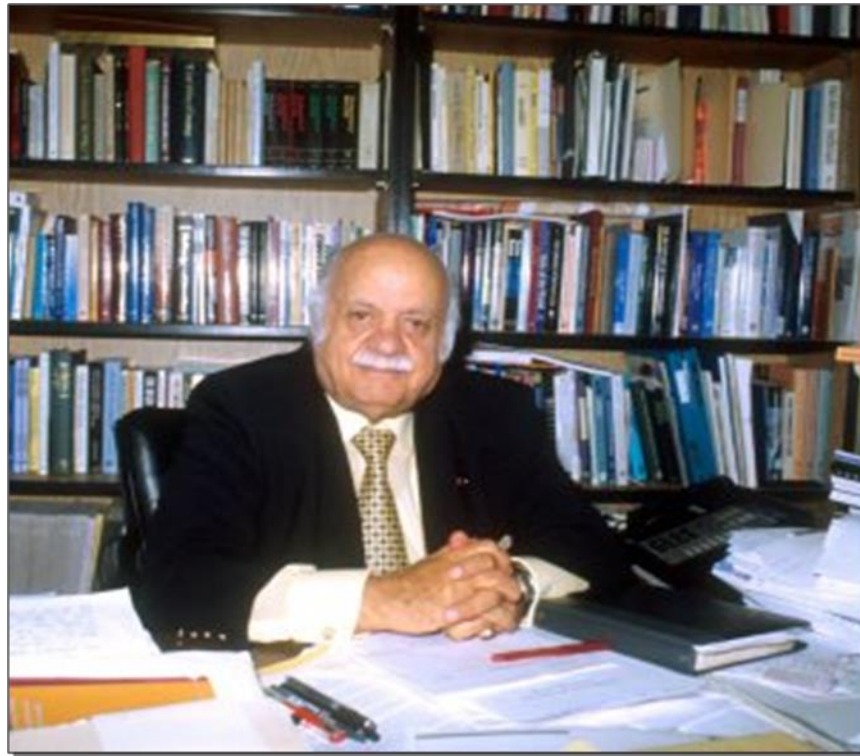
Members of Congress have re-emphasized the U.S. govern-

'No call will go unanswered'

News of the national media campaign and how it is energizing local teaching in several localities / page 6

UNITED NATIONS, New York: Techeste Ahderom, principle UN ambassador for the Bahá'í International Community, addresses Heads of State at the UN Summit, September 8, 2000. As co-chair of the gathering of the world's civil society agencies, institutions and NGO organizations, he was asked to address them on their behalf.

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Professor Suheil Bushrui in his office at the University of Maryland



The Prince of Wales (left) with **Professor Bushrui** (foreground, right), at Highgrove, the Prince's estate, July 2002, on the occasion of a Temenos Academy function

BWNS - Photo by Paul Burns

Professor Suheil Badi Bushrui: distinguished author, poet, critic, translator, and media personality; well known in the United States, the Middle East, India, Africa, and the Arab world; **the first incumbent of the University of Maryland's Center for International Development and Conflict Management (CIDCM) Bahá'í Chair for World Peace, a position to which he was appointed from 1992 to 2005;** founder and current Director of UM's Kahlil Gibran Research and Studies Project; well known for his seminal studies in English of the works of W.B. Yeats and for his translations of Yeats' poetry into Arabic, Bushrui is also the foremost authority on the works of Kahlil Gibran; honored, March 1 2004, with the Juliet Hollister Award from the New York-based Temple of Understanding – a global interfaith organization, in recognition of his "exceptional service to interfaith understanding"; award was previously bestowed on such luminaries as Nelson Mandela, the Dalai Lama, Queen Noor of Jordan, and the former UN High Commissioner for Human Rights Mary Robinson.

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KHUVSGUL, Mongolia: A Bahá'í children's class

(reprinted by permission of the Bahá'í World Center)

Examples of the Bahá'í Faith's Outward Expressions



THAILAND: Students and teachers of the Santitham Vidhayakhom School, founded in 1967. The school provides a government –accredited nursery, kindergarten, and primary education to over 700 children from the surrounding rural communities. The school's character development program helps to prepare students for service to humanity.

courtesy of Office of Social and Economic Development, BIC



LILONGWE, Malawi: The Bambino Private Schools reach some 1,100 students from nursery to secondary level. Students enrolled in the program, aimed at the spiritual empowerment of junior youth, also participate in such service activities as neighborhood tree planting, looking after the children in the nursery, and visiting and assisting community orphanages.

courtesy of Office of Social and Economic Development, BIC

Examples of the Bahá'í Faith's Outward Expressions



SOUTH AFRICA, Africa: The Royal Falcon Education Initiative trains young people to offer classes in secondary schools that engage students in discussions on topics such as AIDS, community service, global consciousness, and the environment. Royal Falcon has reached over 5,000 individuals in 27 institutions in different parts of the country.

courtesy of Office of Social and Economic Development, BIC



BRITISH COLUMBIA, Canada: Students at Maxwell International School make a "virtue quilt" to be auctioned for charity.

(BWNS)

Examples of the Bahá'í Faith's Outward Expressions

Bari, Italy: 4 December 2002 (BWNS): University of Bari establishes a course on ethics and economics

Officials at the University of Bari have established a permanent course on ethics and economics that is based on Bahá'í principles and have appointed a well-known Bahá'í businessman as its coordinator. Titled "Ethics and Economy: Towards a New World Order," the course consists of ten seminars focused on essential Bahá'í values such as consultation, justice and ethics, equality, universal education, and the unity of science and religion as they relate to the world of business and economics.

The University of Bari is the second largest university in Italy, with an enrollment of some 50,000 students and a faculty of some 2,200 professors. The "Ethics and Economics" course, which was approved by the academic senate and the rector of the University of Bari in July, [began] in March 2003. The University has appointed Giuseppe Robiati as the coordinator of the course. A member of the Bahá'í community of Italy, Mr. Robiati is currently president of SCAC, a leading industrial company in Italy and a member of the European Bahá'í Business Forum (EBBF), which played a key role in helping to establish the course.

MBABANE, Swaziland, Africa: 21 July 2004 (BWNS): "The contribution of the Bahá'í Faith in Swaziland is highly commendable", said Zephania Hlatjwako, the principal secretary to Prince Gabheni, the Minister of Home Affairs. Mr. Hlatjwako made his comment at the national library in Mbabane as he opened an exhibition depicting photographs of the early Bahá'ís of Swaziland.

"The Bahá'ís have established an educational complex in Malagwane hill [in Mbabane] which strives to provide excellent academic and moral education at pre-primary, primary, and high school levels," Mr. Hlatjwako said.

The school, founded in 1990, has more than 850 enrollments [2004]. Students sit their examinations under the Cambridge international examinations system.

Another example of the Bahá'í contribution to education is the Tarbiyat School in Manzini, Swaziland. This institution is for pupils who have difficulties in regular schools. The curriculum focuses on moral education, youth enrichment, computer literacy, HIV/AIDS prevention -- and even includes a bee-keeping course.

There are four other Baha'i schools in Swaziland.

WORLD TRADE CENTER, New York, USA: President of Ethiopia's Unity College Named "Global Young Entrepreneur" (BWNS - Oct. 2000)

Dr. Fisseha Eshetu, the President of Unity College and a member of the Ethiopian Baha'i community, received a "Global Young Entrepreneur" award at the 7th World Summit of Young Entrepreneurs, held at the World Trade Center from 28 August to 1 September 2000. Dr. Eshetu was one of four young entrepreneurs recognized at the summit for the growth and creativity of their enterprises and the shared prosperity they have generated.

Unity College, officially inaugurated in March 1998, was the first private college to be accredited by the Ethiopian Ministry of Education. In only two years, it grew to become the largest private college in Ethiopia and the second-largest institute of higher education in the country, after Addis Ababa University. It now has an enrollment of more than 8,000 and offers courses in accounting, business administration, marketing, personnel management, hotel management and hospitality, and language training in Amharic, English and Arabic.

"Ethiopia was a country where there was no hope for thousands of young people to pursue their education at the tertiary level," said Dr. Eshetu. "Unity College came into existence in response to this huge need for education. Our mission is training, research and community service."

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KUCHING, Sarawak, Malaysia: Bahá'í children's class

(reprinted by permission of the Bahá'í World Center)



LUBUMBASHI, Democratic Republic of Congo: Community Bahá'í children's class

(reprinted
by permission of the Bahá'í World Center)

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LUCKNOW, India: Jagdish and Bharti Gandhi, founders of the City Montessori School, **the world's largest private school.** Words of Bahá'u'lláh are above the entrance. (BWNS)

"There are hundreds of other well-established schools here," said Mr. Gandhi, 66, who founded the school with his wife Bharti Gandhi in 1959. "So we never realized we were going to be the biggest school in the world - or that we would be so focused on imparting educational globalism."



LUCKNOW, India: With an enrollment this year of more than **25,000 students,** in grades ranging from pre-primary to college, City Montessori School nevertheless has **a high academic reputation.** Shown here is morning assembly at the Gomti Nagar branch, one of 20 branches in Lucknow. Each branch is a small, self-contained campus, with about 1,250 students. (BWNS)

Examples of the Bahá'í Faith's Outward Expressions



TAIPA, Macau: In a territory where land is scarce, it is a sign of recognition and respect that a valuable 2,500 square meter plot has been given to the school by the Education Department of Macau, which is a Special Administrative Region (SAR) of China. In the mind of Saba Payman, director of the Baha'i-inspired School of the Nations, he can already see the wide open space as the long awaited extension to the school, with numerous art and science laboratories, a 400-seat auditorium and a gymnasium. It was this same vision that saw beyond the original five pupils who enrolled in kindergarten, in 1988, to the 220 students currently attending the kindergarten, primary and secondary school, coming from countries all over the world.

(BWNS)



Ceremony for signing the Memorandum of Understanding (BWNS)

PANCHGANI, India: 17 August 2006: The Baha'i Academy [there] has entered into a formal agreement with one of India's top-ranked universities to offer specialized training in education for moral development to its students, faculty, and staff. The University of Pune signed an agreement, called a memorandum of understanding, with the Academy on 15 July 2006 that will formalize and expand an existing collaboration between the two institutions regarding a program of "Education in Universal Human Values" that was developed by the Academy.

Examples of the Bahá'í Faith's Outward Expressions



Dr. Stephen Lambden, Dr. Susan Maneck, Dr. Vahid Ra'fati and Dr. Amin Banani (left to right) participate in a panel discussion at a conference on modern religions held on 17-21 December 2000 at the Hebrew University in Jerusalem.



JERUSALEM
18 January 2001 (BWNS)

The Baha'i Chair at Hebrew University hosted a conference on modern religions. Some 54 scholars of religion -- Jewish, Muslim, Christian, Mormon and Bahá'í-- gathered in December at the Hebrew University to discuss the impact of modernism on their traditions. The Chair in Bahá'í Studies at the Hebrew University was established in 1999 as the first academic chair in the world devoted to the study of the Bahá'í Faith. The conference, co-sponsored by the Chair in Bahá'í Studies at the Hebrew University's Faculty of Humanities, has advanced Bahá'í studies as an independent field of academic study and enriched the dialogue on the core values common to monotheistic faiths. The First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Bábí and Bahá'í Faiths, was held from 17 to 21 December 2000 and focused on common approaches within Judaism, Christianity, Islam and the Baha'i Faith toward the philosophical, social and psychological challenges of modernity.

The President of the Hebrew University, Menachem Magidor, described to the conference participants his vision of making the Hebrew University into a preeminent center for the study of religion, with research centers devoted to each of the monotheistic faiths. "The Chair in Bahá'í Studies is the first link in this chain," he said.

"Religious studies often deal with the origins or history of religions. For example, we study Islam or medieval Judaism origins," said Yair Zakovitch, Dean of the Hebrew University's Faculty of Humanities. "But the study of religion in modern times is so relevant, so important to the lives of people. It was very significant that these scholars, despite the delicate political situation, were able to gather in Jerusalem to discuss their commonalities and appreciate their differences. People are generally suspicious, and the walls of suspicion collapsed."

Moshe Sharon, the holder of the Chair in Bahá'í Studies and co-convenor of the conference, said that the field of Bahá'í studies is emerging as an independent area of academic inquiry and that this was the first conference convened by a major international university for the study of the Bahá'í Faith and its relationship to its sister faiths. Through this conference the Hebrew University has declared its interest in Bahá'í studies and its recognition of the importance of this field alongside Jewish, Christian and Islamic studies.

The participants came mainly from the United States and Israel, but also from Canada, Denmark, Russia, South Africa, Sweden, Switzerland, Thailand, and the United Kingdom. Prof. Degui Cai from China's Shandong University gave a presentation on the fundamental principles of the Bahá'í Faith and their relevance to Chinese society...

...The final panel discussion, on "Contemporary Meeting of Ultimate Differences," featured presentations about African Christians in Israel and about the Bahá'í Faith, Christianity and indigenous religions in the Pacific islands. The panel closed with a presentation by Dr. Amnon Netzer of the Hebrew University on "The Jews and the Bahá'í Faith." A Jew of Iranian background, Prof. Netzer spoke about the conditions that led as many as ten percent of Iran's Jews to convert to the Bahá'í Faith.



Dr. Hossain Danesh and Dr. Moshe Sharon, holder of the Chair in Bahá'í Studies at Hebrew University

Examples of the Bahá'í Faith's Outward Expressions



Dr. Gudrat Seyfi, recipient of diploma with status of "Academician" by the Scientific Council of the Russian Academy of Natural Sciences (2004) (BWNS)

MOSCOW, Russian Federation: Despite what might be expected from a scientist, for Dr. Gudrat Seyfi, faith plays a key role in his understanding of science.

"For me faith implies wisdom that gives answers to the question to which science has not found answers yet," he explains. "The principle of the interaction of science and religion allows a scientist to advance a more complete cognition and understanding of the world as a whole."

Dr. Seyfi's creative and innovative approach in understanding the sciences from a spiritual perspective and his contribution to the discourse of science and religion were formally recognized at a special session of the Scientific Council of the Russian Academy of Natural Sciences this March.

The author of several books and numerous articles on faith and science, spirituality and comparative religion, Dr. Seyfi, the vice-director of the Scientific Centre, "Eurasia," of the Russian Academy of the Natural Sciences, was awarded a diploma with the highly merited status of "Academician" by the Academy.

"Scientists have different approaches," he explained. "Extreme ones are convinced that faith impedes scientific knowledge because faith is blind. Others think that science and religion have to emerge separately, that belief is a very intimate matter. But nowadays, the tendency is gradually changing. Scientists are beginning to think more and more that this issue is a subtle one and there is no unambiguous answer."

"Outside of the organic interrelation of science and religion it is hardly possible for a human being to understand the fundamental questions: the place of a human being in the world, his attitude to nature, and his fellow beings and so on," said Dr. Seyfi.

"It is reflected in the statement of Bahá'u'lláh that science and religion are the wings of one bird and that without their interaction the flight of thought and cognition of the world is not possible."

Examples of the Bahá'í Faith's Outward Expressions



(BWNS)

SANTA CRUZ, Bolivia: Founded in 1985 by Bahá'ís, Nur University is one of the top-ranking private universities in Bolivia, with an enrollment of some 3,000 students in undergraduate and graduate programs.

Nur University has embarked on a major project to train primary school teachers in Bolivia, with the aim of improving children's reading and writing ability.

Nur, a Baha'i-inspired institution, has begun assembling a team of educators to set up and run a pilot program for the training of some 700 primary school teachers.

The university is being funded in the work by a two-year grant from the United States Agency for International Development (USAID). Officials from the Agency said Nur was awarded the contract because of its regional credibility, experience with training school teachers in rural areas, and innovative approaches to education.



The GAMBIA, Africa: Some participants in the advanced computer class offered by the Bahá'ís are holding their graduation certificates. The teacher, Eric Michell, is in the second row, fourth from right.

(BWNS)

Examples of the Bahá'í Faith's Outward Expressions



Senior Judge Dorothy Nelson, Ninth Circuit Court of Appeals

Judge Dorothy Nelson was the first woman faculty member of the University of Southern California (UCLA) School of Law. She later became its' first female Dean. She was appointed to the 9th Court of Appeals by President Jimmy Carter, in 1967. She has also served for many years on the National Spiritual Assembly for the Baha'is of the United States. Other achievements are listed below.

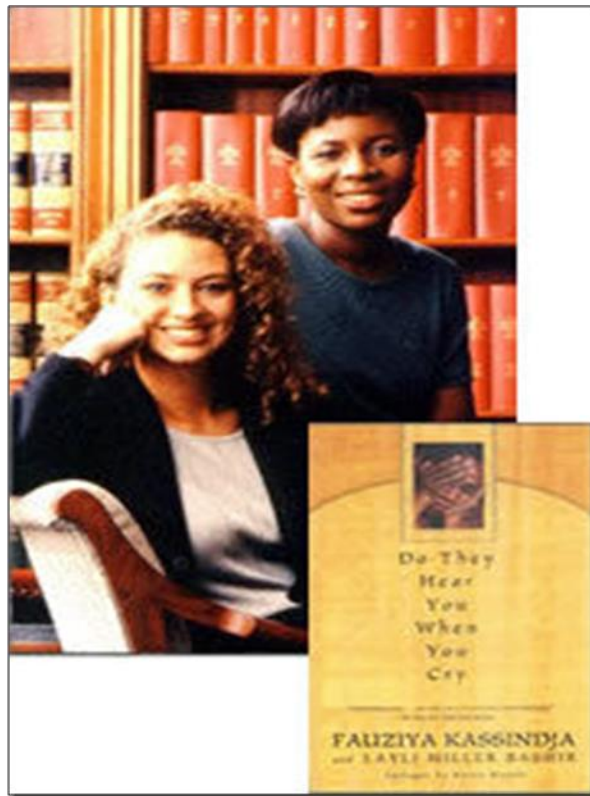
"As a member of the Bahá'í Faith, I believe in the process of consultation to resolve conflicts peacefully... While men and women must achieve full equality with respect to education, employment, salaries, and advancement opportunities, men and women have some distinct attributes which must be present if we are to have a just and peaceful society.

"In the Bahá'í Writings it is stated that men and women are like the two wings of a bird-the one is male and the other is female. Unless they are both strong the bird cannot fly heavenwards. However, you cannot take the left wing of a bird and put it in the right socket. The wings, although equal, have different qualities...

"When I was meeting with the All China Women's Federation in Beijing for the first time in 1989 and discussing many of these issues, my husband (a retired Superior Court judge) asked for permission to speak. The women were delighted for men had never participated in their discussions. My husband stated that until women achieve full equality, men can never be the best of what they can be. After thunderous applause, the President of the Federation ran down the hall and returned with a gift of lacquered boxes for him. As we left, in gestures uncharacteristic for Chinese women, they patted him on the back as he went by and called out in Chinese, "model husband. model husband".

Senior Judge, U.S. Court of Appeals (9th Circuit); former Dean and Professor of Law, University of Southern California Law Center. Chair, Ninth Circuit Standing Committee on ADR; Chair, Board of Directors of Western Justice Center; Delegate, United Nations Women's Conference in Mexico City 1975 and Beijing 1995; Member, Board Advisors, Institute for the Study of Women and Men; Member, Advisory Committee, National Judicial Education Program to Promote Equality of Women and Men; Member, Advisory Committee Tahirih Justice Institute dedicated to assisting women refugees; Co-Chair, Sino-American Conference on Mediation and Arbitration, Beijing, China, 1992; Winner ABA Dispute Resolution Section D'Alemberte/Raven Award, April 2000; Bernard E. Witkin Award from State Bar of California, Sept. 2000; Pasadena Bar Association Judge of the Year Award, Oct. 2002. 2005 Thurgood Marshall Career Achievement Award - Chicago; 2006 Harry Sheldon Award, Pasadena Human Relations Commission.

Examples of the Bahá'í Faith's Outward Expressions



Layli Miller-Muro (left), the Executive Director of the Tahirih Justice Center. She and Fauziya Kassindja (right) co-authored the internationally acclaimed book *Do They Hear You When You Cry*.

Layli Miller-Muro founded Tahirih Justice Center, a non-profit organization, in 1997, dedicated to protecting women from human rights abuses through the provision of legal aid and public policy advocacy. Miller-Muro founded the organization following her involvement in "Matter of Kasinga", a high-profile case that set national precedent and revolutionized asylum law in the United States.

Fauziya Kassindja, then a 17-year-old girl who had fled Togo in fear of a forced polygamous marriage and a tribal practice known as female genital mutilation, was granted asylum in 1996 by the US Board of Immigration Appeals. This decision opened the door to gender-based persecution as grounds for asylum. Using her portion of the proceeds from a book she and Kassindja co-authored about the case (*Do They Hear You When You Cry* - Delacorte Press, 1998), Miller-Muro established Tahirih.

She is an invited participant at Renaissance Weekend and a former Term Member of the Council on Foreign Relations.

Miller-Muro received her J.D. (summa cum laude) and M.A. in International Relations from American University and B.A. (Phi Beta Kappa) from Agnes Scott College. Miller-Muro was honored with the 2005 Soroptomist Award, the 2004 DC Bar Association Young Lawyer of the Year Award, the 2004 and 2002 Public Leadership Education Network (PLEN) Mentor Award, the 2004 Wendy Webster Williams Award of The Georgetown Journal of Gender and the Law, Feminist Majority Foundation Award (2000), African's Children's Champion Award, Africa's Children's Fund (1999), Young Alumni of the Year Award, Agnes Scott College (1998), Voices of Courage Media Award, Women's Commission for Refugee Women and Children (1998), Human Relations Award, Agnes Scott College (1993), and Woodrow Wilson Princeton Community Service Award, Princeton Alumni Association (1990).

The author of numerous articles on female genital mutilation, immigration law, and human rights abuses against women, Miller-Muro frequently lectures at universities and conferences throughout the world... International Marriage Broker industry, U.S. immigration policy, and women's right on Fox News, CNN, BBC, NBC Nightly News, PBS, CNBC, NPR, the New York Times, and the Washington Post.

Examples of the Bahá'í Faith's Outward Expressions

How grievously Bahá'u'lláh suffered to regenerate the world! Wrongly accused, imprisoned, beaten, chained, banished from country to country, betrayed, poisoned, stripped of material possessions, and "*at every moment tormented with a fresh torment*": such was the cruel reception that greeted the Everlasting Father, Him Who is the Possessor of all Names and Attributes. For two score years, until the end of His earthly days, He remained a prisoner and exile -- persecuted unceasingly by the rulers of Persia and the Ottoman Empire, opposed relentlessly by a vicious and scheming clergy, neglected abjectly by other sovereigns to whom He addressed potent letters imparting to them that which, in His truth-bearing words, "*is the cause of the well-being, the unity, the harmony, and the reconstruction of the world, and of the tranquillity of the nations.*" "*My grief,*" He once lamented, "*exceedeth all the woes to which Jacob gave vent, and all the afflictions of Job are but a part of My sorrows.*"

The voice halts for shame from continuing so deplorable a recitation, the heart is torn by mere thought of the Divine Target of such grief -- grief no ordinary mortal could endure. But lest we give way to feelings of gloom and distress, we take recourse in the tranquil calm He induces with such meaningful words as these: "*We have borne it all with the utmost willingness and resignation, so that the souls of men may be edified, and the Word of God be exalted.*" Thus, the Wronged One, patient beyond measure, preserved a majestic composure, revealing His true Self as the Merciful, the Loving, the Incomparable Friend. Concentrating His energies on the pivotal purpose of His Revelation, He transmuted His tribulations into instruments of redemption and summoned all peoples to the banner of unity....³

O ye loved ones of God! In this, the Bahá'í dispensation, God's Cause is spirit unalloyed. His Cause belongeth not to the material world. It cometh neither for strife nor war, nor for acts of mischief or of shame; it is neither for quarrelling with other Faiths, nor for conflicts with the nations. Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit...⁴

[The Bahá'í Faith] upholds the unity of God, recognizes the unity of His Prophets, and inculcates the principle of the oneness and wholeness of the entire human race. It proclaims the necessity and the inevitability of the unification of mankind, asserts that it is gradually approaching, and claims that nothing short of the transmuting spirit of God, working through His chosen Mouthpiece in this day [Bahá'u'lláh] can ultimately succeed in bringing it about. It, moreover, enjoins upon its followers the primary duty of an unfettered search after truth, condemns all manner of prejudice and superstition, declares the purpose of religion to be the promotion of amity and concord, proclaims its essential harmony with science, and recognizes it as the foremost agency for the pacification and the orderly progress of human society. It unequivocally maintains the principle of equal rights, opportunities, and privileges for men and women, insists on compulsory education, eliminates extremes of poverty and wealth, abolishes the institution of priesthood, prohibits slavery, asceticism, mendicancy, and monasticism, prescribes monogamy, discourages divorce, emphasizes the necessity of strict obedience to one's government, exalts any work performed in the spirit of service to the level of worship, urges either the creation or the selection of an auxiliary international language, and delineates the outlines of those institutions that must establish and perpetuate the general peace of mankind.⁵

³ The Universal House of Justice, *A Wider Horizon, Selected Letters 1983-1992*, p. 239

⁴ Abdu'l-Bahá, *Selections from the Writings of Abdu'l-Bahá*, p. 256)

⁵ Shoghi Effendi, *Summary Statement - 1947*, Special UN Committee on Palestine

Examples of the Bahá'í Faith's Outward Expressions

Leo Tolstoy, 1908

"We spend our lives trying to unlock the mystery of the universe, but there was a Turkish prisoner, Bahá'u'lláh, in Akka, Palestine, who had the key... Bahá'u'lláh's teachings now present us with the highest and purest form of religious teaching.. Very profound, I know of no other so profound."

The Bahá'í World, vol. 13, p. 818, also *Tolstoy and the Bahá'í Faith*, p. 40

SELECTED TRIBUTES to *The Promise of World Peace Statement (1985)* by the Universal House of Justice

Dr. Richard Falk, Milbank Professor Emeritus of International Law and Practice, Dept. of Politics, Princeton University

"The statement from the Bahá'í Universal House of Justice addressed 'to the peoples of the world is an inspiring document. It is eloquent, coherent, provides hope about the future, and rests upon an ethical stance that seems congenial with all major belief systems associated with the great world religions and cultural systems..."

"I think the Bahá'í Faith can address issues of peace and security for the world with particular authority. Its vision is centered around the aspiration for and attainability of a peaceful world order, and Bahá'í thought inevitably gravitates toward these overarching concerns, so vital to our overall historical situation.

"More than this normative and intellectual perspective, is the experience that Bahá'ís have had of the concrete consequences of suffering from the violence and war-making of others... My conclusion, then, is to urge careful, critical study of the Bahá'í perspective on these great challenges of our time..."

Dr. Johan Galtung, Professor, World Politics of Peace and War, Princeton University; founder of TRANSCEND International

"Deeply impressed by the message contained in *The Promise of World Peace*, . . . creating images of a peaceful world. This is also a key characteristic of the Bahá'í Faith: you have to have an image of the desirable state of affairs, so clear, so commanding that the image itself becomes a live force."

Stephen Lewis, former Canadian Ambassador to the United Nations

"[O]f all the Bahá'í statements which I have read over the years (and I have read many), this is by far the most eloquent, comprehensive and moving. It is a magnificent piece of work."

Dr. Rodrigo Carazo, former President of Costa Rica: former President of the United Nations University for Peace.

"The Bahá'í view provides a healthy perspective... and upholds 'the promise of the Age of Ages' when humanity's painful experience will 'evolve into the wisdom and calmness of an imperturbable, universal and lasting peace..."

Geoffry Pearson, former Executive Director Canadian Institute for International Peace and Security

"There is a lot to be said in favour of the approach presented in the statement on peace... Unity and equality are in fact essential to a peaceful world."

Prof. Lowell W. Livezey, former Administrative Director of Undergraduate Programs, Woodrow Wilson School of Public and International Affairs, Princeton University "[T]he message of the Bahá'í community is a welcome challenge, and their tangible witness is a considerable source of inspiration. I cling to the possibility that they may not be wrong."

Examples of the Bahá'í Faith's Outward Expressions

SELECTED HISTORIC TRIBUTES to the Bahá'í Faith

Queen Marie of Romania

"... If ever the name of Bahá'u'lláh or Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their books, and let their glorious peace-bringing, love creating words and lessons sink into your hearts as they have into mine."

Professor Benjamin Jowett, Oxford University (1817-1893)

"This Bahá'í Movement is the Greatest Light that has come into the world since the time of Jesus Christ. You must watch it and never let it out of your sight. It is too near this generation to comprehend. The future alone will reveal its import."

Dr. George Washington Carver

"You hold in your organization the key that will settle all of our difficulties, real and imaginary."

Dr. Herbert T. Gibbons, American historian

"[T]hey form an unanswerable argument and plea for the only way the world can be made over. If we could put into effect this program, we should indeed have a new world order."

Dr. Glen A. Shook, former head of the Physics Dept., Wheaton College

"Bahá'u'lláh's teachings meet the challenge of our age head-on and offer sound, reasonable solutions. They have been an invaluable discovery to me as a scientist, and a treasure and comfort to me as an individual human being."

President Eduard Benes, second President of Czechoslovakia

"The Bahá'í teaching is one of the great moral and social forces in all the world today. I am convinced more than ever, with the increasing moral and political crises in the world, we must have greater international coordination. Such a movement as the Bahá'í Cause which paves the way for universal organization of peace is necessary."

Dr. R. F. Piper, Philosophy Dept., Syracuse University

"I regard the Bahá'í Faith as one of the noblest of the world's religions."

Luther Burbank, American scientist in the field of botany

"I am heartily in accord with the Bahá'í Movement in which I have been interested for several years. The religion of peace is the religion we need, always have needed, and this Bahá'í is more truly the religion of peace than any other."

Dr. W. Warren Wagner, History Dept., Wellesley College

"Of all the positive religions on the contemporary scene claiming divine authority, the only one unambiguously and almost single-mindedly consecrated to the job of unifying mankind is the Bahá'í Faith. The Bahá'í Faith is one of the noblest in history."