

RELIGION AS THE GREATEST MEANS FOR UNITY

RELIGIOUS PREJUDICE

AS THE CAUSE OF WAR AND HATRED

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
LOVE, UNITY, COMPASSION, OBEDIENCE**

. . . Among the nations certain imitations of ancestral forms of worship have arisen. These imitations are not the foundation and essence of the divine religions. Inasmuch as they differ from the reality and essential teachings of the Manifestations of God, dissensions have arisen, and prejudice has developed. Religious prejudice thus becomes the cause of warfare and battle.

If we abandon these timeworn blind imitations and investigate reality, all of us will be unified.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 34

. . . The Guardian feels that one of the chief instruments for promoting [greater unity among the friends] is to teach the Bahá’ís themselves, in classes and through precepts, that love of God, and consequently of men, is the essential foundation of every religion. . . .

On behalf of Shoghi Effendi, *Directives of the Guardian*, p. 75

Learning Objectives and Suggested Activities



KNOWLEDGE OBJECTIVES

- To become aware from the study of the Bahá'í writings that all people must take responsibility for the elimination of prejudice
- To know from the Bahá'í writings that religious prejudice occurs when the practices and beliefs of the followers of the Manifestations of God differ from the reality and essential teachings of that Faith
- To know that religious prejudices are the cause of hatred and war between the followers of different religions and also among the sects of the same religion

SUGGESTED LEARNING ACTIVITIES

- Deepen on 'Abdu'l-Bahá's words regarding religious prejudice.
- Use a glass of clear water gradually darkened by drops of ink or food coloring as an analogy for pure Teachings becoming polluted by man-made practices and beliefs.
- Study accounts of past or current religious wars and hatreds. Compare the causes of these conflicts with the essential foundation of the religion to which each side subscribes.



WISDOM OBJECTIVES

- To study the person of 'Abdu'l-Bahá, as the perfect Example of a prejudice-free human being
- To understand the importance and value of education in the elimination of prejudices
- To understand that all people are evolving in their struggle against their own prejudices and understand the need to develop the qualities of courage and determination to overcome all prejudices
- To gain insight from the study of history of the suffering caused to humanity through religious hatred and wars

SUGGESTED LEARNING ACTIVITIES

- Convey the misguided nature of “blind imitation” by having students try to draw a beautiful object while blindfolded.
- Tell stories in which the original message is greatly changed or distorted by a succession of messengers, and chaos or conflict ensues.
- Reflect on photographs of the victims and effects of wars caused by religious conflict. Consult how these conflicts began and how they might end.

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SPIRITUAL PERCEPTION OBJECTIVES

- To learn from the example of ‘Abdu’l-Bahá how to face prejudices
- To discern from the example of others in history who have striven to overcome their prejudices
- To recognize that detachment and selflessness are spiritual qualities to assist in the overcoming of one’s own prejudices
- To perceive the importance of courage and conviction to overcome fears of rejection
- To perceive the connection between one’s commitment to eliminating one’s prejudices and the progress of the Faith
- To discern how religious prejudices cause disunity and unhappiness in one’s own community

SUGGESTED LEARNING ACTIVITIES

- Engage the students in a discussion about any incidents they or a friend have encountered which stem from religious prejudice—including those they may have experienced as a Bahá’í.
- Collect local news stories concerning incidents such as hate crimes, or lowered social/economic conditions, that target a particular religious group. Consult about causes and solutions.



ELOQUENT SPEECH OBJECTIVES

- To be able to articulate how ‘Abdu’l-Bahá faced prejudices
- To demonstrate determined commitment to work to overcome prejudice
- To practice reliance on prayer and regular reading of the sacred writings in one’s efforts to overcome prejudices
- To articulate understanding of religious prejudice as a cause of war and hatred through preparation of speeches or articles
- To be actively involved with efforts to promote understanding among peoples of different religious backgrounds

SUGGESTED LEARNING ACTIVITIES

- Start an interfaith young people’s newsletter in which the events, festivals, service projects, and other news of various faiths in the community are publicized. Invite children and youth to participate.
- Submit letters to the editor of an interfaith newsletter or the religion section of a newspaper, on religious prejudice as a cause of war and hatred.
- In observance of World Religion Day, recite portions of a talk given by ‘Abdu’l-Bahá when He was in America on the topic of religious prejudice.
- Offer loving support to members of other religions who are victims of hate crimes and other forms of religious prejudice.

Sample Activities

ACTIVITY 1: PURE TEACHINGS, POLLUTED ACTIONS

KNOWLEDGE OBJECTIVE: To become aware from the study of the Bahá'í writings that all people must take responsibility for the elimination of prejudice

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of consultation; Use peer questioning; Use of science

SUGGESTED TIME FOR ACTIVITY: 15 MIN.

Materials Needed:

- Clear glass of pure water
- Dark ink or food coloring
- Chart paper and markers
- Student journals

1. Welcome students and invite them to share their observations of the people around them: What evidence have they seen, however small, of people arising for the triumph of the pure teachings of God? What examples of good deeds have they seen with their own eyes this week? Why is it important to notice the good deeds of others?
2. Remind students that all the religions in the world are in reality one religion—the religion of God. Because of this principle of oneness, ‘Abdu’l-Bahá explains that:
... religious prejudice is especially opposed to the will and command of God.”
The Promulgation of Universal Peace, p. 316
3. Explain that we all know that the teachings of all the prophets of God are pure, like this water (show a clear glass of water).
4. Ask students to remember what they know about religious prejudice. Explain that they will be sharing their thoughts. After allowing time for thought, encourage students to share their ideas one at a time.
5. As students share their thoughts, write them on chart paper and ask students to put drops of dark ink into the pure water.
6. Briefly discuss: How does this ink show the effects of human actions that are contrary to the will of God? Who do we know that is interested in world peace? Do we know what they think about the sources of conflict in the world?
7. Encourage students to select one or both of the following acts of service to complete before the next class.
 - Ask their friends what they understand about the sources of conflict in the world and actions that will promote true peace. Be prepared to share their responses in the next class.
 - Invite a friend to join this class to explore sources of conflict in the world and positive actions for peace.

Encourage students to record their plans in their journals.

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ACTIVITY 2: THE TRUST OF GOD

KNOWLEDGE OBJECTIVE: To know from the Bahá'í writings that religious prejudice occurs when the practices and beliefs of the followers of the Manifestations of God differ from the essential teachings of that Faith

WISDOM OBJECTIVE: To understand the importance and value of education in the elimination of prejudices

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Education directed toward God; Use of consultation; Use of memorization; Use of drama

SUGGESTED TIME FOR ACTIVITY: 40 MIN.

Materials Needed:

- Copy of the quotations on Resource Page 63
- Copies of Resource Page 64
- Chart paper and markers
- Student journals
- Student folders

Advance Preparation: Using nice paper, photocopy the quotations on Resource Page 63 and cut them apart or make copies by hand so that each quotation is on a different paper. Roll the individual quotations and tie them with ribbon. Place these around the room in semi-obvious locations. Make enough copies so that each student will be able to find a quotation. If your class is large, several students may have a copy of the same quotation.

1. Welcome students. Explain that the true teachings of God are in this room and that there is a special message for each student. Invite students to search and find one of these truths.
2. After students have found their individual quotations, invite them to read the quotations to the whole class. If more than one student has the same quotation, suggest that those with the same quotation group together.
3. Discuss: Who wrote these holy words? Record student ideas on chart paper. Using the footnotes on Resource Page 63, verify accuracy and make corrections as necessary.
4. Then discuss: How can all these different statements be true? How could they also become a source of religious conflict?

NOTE: Allow students to discuss these questions freely. If questions arise, record them on chart paper.
5. Distribute copies of Resource Page 64. Read it aloud in the whole group. Then discuss:
 - Who are the Bearers of the Trust of God?
 - What is the twofold station of the Manifestations of God?
6. Encourage students to work in teams of 2–3 to prepare brief (2 min.) realistic role-plays that demonstrate friendly ways to respond to a person who asserts that his or her religion is the only true one.
 - How do the quotations we read earlier help us to know of a certainty that each Manifestation of God is the Bearer of the Trust of God at that time in human history? In what way are all these statements still true?
 - How does our understanding of the twofold station of the Manifestations of God help us to promote understanding and peace among people of different religions?
 - How does our understanding of progressive revelation (previous topic in this Lesson Planning Guide) help us to understand that the Manifestations of God renew the “robe” of Revelation from age to age?
 - What are some respectful and friendly ways that we can respond to people when they tell us that their religion is the only true one—without necessarily sharing their ideas?

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7. Invite students to share their role-plays in the whole group. Applaud all!
8. Debrief the role-plays: Why is it important for us to be able to converse with people who have strong ideas without getting angry, feeling threatened, or feeling that we need to agree with everything they say?
9. Encourage students to work in small teams to select a favorite sentence from Resource Page 64 to memorize. Allow time for these teams to work, and then invite students to recite their sentences in the whole group. Applaud all.
10. Encourage students to engage in conversation with at least one person of a different faith before the next class. Encourage them to ask questions and listen to that person's ideas. Encourage them also to share their own ideas and part of their memorized quotation with that friend. Provide students with the opportunity to record their ideas in their journals. Remember to invite them to share the results of these conversations at the beginning of the next class.

ACTIVITY 3: SOLUTIONS TO RELIGIOUS CONFLICT

KNOWLEDGE OBJECTIVE: To become aware from the study of the Bahá'í writings that all people must take responsibility for the elimination of prejudice

SPIRITUAL PERCEPTION OBJECTIVE: To discern how religious prejudices cause disunity and unhappiness in one's own community

ELOQUENT SPEECH OBJECTIVE: To demonstrate determined commitment to work to overcome prejudice

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of consultation

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Copies of Resource Pages 65–70
- Dictionaries, if available
- Student journals or blank paper
- Quiet background music
- Student folders

1. Welcome students and invite them to share highlights of service and teaching since the last class. Acknowledge all.
2. Briefly discuss: Have you personally witnessed a statement of religious prejudice or seen an argument about religion? Have you experienced religious prejudice personally? What happened? And what happened after that? Why is it so important to learn ways to resolve religious conflict?
3. Explain that while 'Abdu'l-Bahá was in America in 1912, He spoke again and again about the need to overcome religious prejudice. Today the class will have the opportunity to learn what 'Abdu'l-Bahá, the Son of Bahá'u'lláh and the perfect Exemplar of His teachings, said about the sources of religious conflict and how to solve it.
4. Organize the class into small working groups.
5. Provide each group with one selection from 'Abdu'l-Bahá's talks regarding religious prejudice, Group 1, Group 2, or Group 3, found on Resource Pages 65–70.

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6. Encourage each group to read aloud the selection and answer the focus questions. Circulate among the groups and provide encouragement and assistance as needed.
7. Invite the groups to share their answers in the whole group. Applaud all!
8. Then ask each group to respond to the following questions: Think about ‘Abdu’l-Bahá’s description of the problem of religious conflict. What examples of this problem do we see in our own community? What does ‘Abdu’l-Bahá say will solve this problem?
9. Encourage each group to select one of the situations shared and decide on one strategy that can be used to remedy the situation.
10. Invite all groups to provide an overview of the passage they read, describe the local problem they identified, and share the strategy suggested by ‘Abdu’l-Bahá for solving the problem.
11. Play quiet background music and invite students to think carefully about the words of ‘Abdu’l-Bahá. Encourage them to select one of the actions suggested by ‘Abdu’l-Bahá that they can practice in their own lives. Encourage them to think when, where, and how they could take that action, and write their ideas in their journals.
12. After allowing time for student writing, encourage students to share their plans in the whole group if desired. Briefly discuss: How can we encourage and help each other to be successful in our plans?
13. Conclude with prayers for divine assistance.

ACTIVITY 4: A WORLD-DEVOURING FIRE

KNOWLEDGE OBJECTIVE: To know that religious prejudices are the cause of hatred and war between followers of different religions and also among sects of the same religion

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Education directed towards God; Direct use of Bahá’í sacred writings; Use of peer teaching; Use of the arts; Use of drama

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Reference copies of Resource Pages 71–73
- World map
- Foam core or poster board, if available
- Sharp knife and scissors
- Glue sticks
- Local phone book, if available
- Red, orange, and yellow tissue paper or other paper that can be torn and placed on the map to suggest flames
- Glue or other art supplies as desired
- Internet access (optional)
- Student journals
- Copies of Resource Page 74

Advance Preparation: You may choose to prepare symbols of major world religions in advance, if desired.

1. Welcome students and encourage them to share their efforts to promote unity in their own lives and with the people around them. Acknowledge all.
2. Explain that the class will create a tabletop map that shows how religions broke apart and the conflict that came from those divisions. The class will use this understanding to share with each other how God’s teachings protect humanity from religious conflict.

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3. If desired, invite students to neatly glue the world map to the poster board.
4. Encourage students to create or cut out several symbols for each of the major world religions that appeared prior to the coming of the Báb and Bahá'u'lláh. Using Resource Page 43 as a reference, work with students to place the religious symbols on the map where the religions originated and also to indicate locations of some of the major divisions within these religions.
5. Note that all these religions also have further subdivisions (sometimes hundreds or thousands) defined as different denominations, sects, and movements. Encourage students to list the names of local religious groups that they know on chart paper. Then suggest that they look in the yellow pages of a local phone book under the headings “Religious Organizations” and “Churches.” Encourage students to add these groups to their list.
6. Explain that divisions between religions and within religions have been a source of persecution, conflict, war, and bloodshed. Share the following words of Bahá'u'lláh:

Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.

Bahá'u'lláh, Epistle to the Son of the Wolf, p. 13

Briefly discuss: Based on what we already know, what are some evidences of the truth of this statement? What examples have we seen of Divine power working to put out this fire?
7. Encourage students to use Resource Pages 71–73 to begin exploring the impact of religious conflict on human history. Use these resources to locate these religious persecutions and conflicts on your map.
8. Use the art supplies provided to show the “world-devouring fire” of religious conflict. Consider tearing strips of flame-colored tissue paper to glue over or around the map. Students may choose to display or explain this map at an upcoming devotional meeting or World Religion Day celebration to be planned in a subsequent class.

OPTIONAL: Students may also complete additional research about these conflicts, using the library and internet. Resource Page 72 provides websites that may be used for this additional research. Based on your research, students may wish to show the migration routes of religious refugees or religious warriors. If desired, assign student teams to be responsible for different aspects of the research and then share their results with the class.
9. After completing the map, briefly discuss: How have religious conflicts between different faiths, and between branches of the same religion, impacted human history? How have these conflicts caused people to migrate across the planet? Why is it so important to share our ideas about the oneness of religion with others?
10. Distribute copies of Resource Page 74. Read the quotation aloud in the whole group.
11. Then organize students into small teams. Ask each team to focus on one of the quotations to read a second time and restate in their own words. Encourage them to create a 1–2 minute realistic role-play in which they could share these ideas with another person.
12. Invite students to share their role-plays in the whole group. Applaud all! Then encourage students to think of a real-life setting in which they could share their ideas with another person in the coming week. Encourage students to record their plans in their journals. Remember to invite students to describe these conversations at the beginning of the next class.

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ACTIVITY 5: HUMAN SUFFERING CAUSED BY RELIGIOUS WARS AND HATRED

WISDOM OBJECTIVE: To gain insight from the study of history of the suffering caused to humanity through religious hatred and wars

ELOQUENT SPEECH OBJECTIVE: To demonstrate determined commitment to eliminate the expression of prejudice in thoughts and acts

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of reflection; Use of consultation; Use of stories

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Magazine pictures of scenes from nature, diverse groups of people, etc.
- Copies of Resource Pages 75–81
- Resource Page 82, Overcoming Suffering Caused by Religious Wars and Hatred
- Student journals or blank paper
- Art supplies as desired
- Student folders
- Background music as desired

1. Welcome students and invite them to share the results of their words and actions to promote peace. Listen carefully and acknowledge all.
2. Organize students in teams of two. Provide each team with one of the historical accounts of human suffering caused by religious wars and hatred.
3. Ask each team to read aloud the background information and the personal experience of a young person caught up in that conflict. Circulate among teams to provide assistance as needed.
4. Invite the teams to identify the root causes of the conflict and discuss the effects of this conflict on the life of the young person: How was this person changed by this experience?
5. In the whole group, encourage the teams to briefly describe the conflict they studied, and its effect on the young person. Briefly discuss: How would it feel to have this sort of experience? Why must we work so hard to overcome religious prejudice?
6. Distribute copies of Resource Page 82. In the whole group, read these quotations aloud. Then invite students to each select one of these quotations (or another favorite quotation) that they feel applies to the conflict they studied. Encourage students to share their quotation in the whole group.
7. Then invite students to select a picture that represents what the world will be like when humankind follows the true teachings of God.
8. Invite students to work in their journals or on plain paper to record their reflections on the need for peace. Encourage them to incorporate both the quotation and the picture they selected into their reflections. Consider playing quiet background music as the students work. Encourage them also to record their personal commitment to champion the unity of religious truth. Save student work in their folders for future inclusion in a booklet on the oneness of religion.
9. Encourage students to find a time to share their reflections on the need for peace with at least one other person before the next class. Invite them to record their plans in their journals.

ACTIVITY 6: THE EXAMPLE OF ‘ABDU’L-BAHÁ AND THE GREATEST HOLY LEAF

WISDOM OBJECTIVE: To study the person of ‘Abdu’l-Bahá as the perfect Example of a prejudice-free human being

SPIRITUAL PERCEPTION OBJECTIVES: To learn from the example of ‘Abdu’l-Bahá how to face prejudices; To discern from the example of others in history who have striven to overcome their prejudices

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá’í sacred writings; Use of consultation; Use of stories; Use of memorization

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copies of Resource Pages 83–84, The Example of ‘Abdu’l-Bahá and His Sister, the Greatest Holy Leaf
- Reference copies of quotations previously studied in this Lesson Planning Guide
- Prayer books
- Student journals

1. Welcome students and invite them to share their efforts to promote religious understanding. Encourage them also to describe examples of others working to promote unity. Briefly discuss: Why is it important for us to notice these positive actions in ourselves and in others?
2. Explain that Baha’u’llah gave humanity ‘Abdu’l-Bahá as a gift. He is the perfect Exemplar. ‘Abdu’l-Bahá shows us how to be free of prejudice.
3. There are many stories about the powerful actions of ‘Abdu’l-Bahá and His sister, the Greatest Holy Leaf, Bahíyyih Khánum. During this session we will read some of these stories.
4. Provide each student with one of the stories on Resource Pages 83–84. Encourage students to read their story and identify specific actions that ‘Abdu’l-Bahá or His sister used.
5. Then invite each student to team with another student. Encourage students to share their story and the actions identified.
6. Have the teams select one of the stories to share with the entire group, and also share the actions identified. List these actions on chart paper. Briefly discuss: Which of these actions could we incorporate in our individual action plans to champion the oneness of religion?
7. Then remind students that prayer can make our plans of action successful. Invite students to select a prayer or powerful quotation that they will memorize to assist them as champions of oneness. Encourage students to work individually or in small teams to memorize a favorite prayer, part of a prayer, or quotation studied in this Bahá’í class. Briefly discuss: What are some memorization strategies that work for us? Provide students with time to work after they select their prayer or quotation and their method of memorization.
8. Then ask students to silently reflect on the effects of religious conflict in the lives of the individuals studied in the previous activity. Encourage students to decide what they can do to promote unity and develop plans that demonstrate their commitment to the elimination of religious prejudice. Ask them to record their plans in their journals.
9. Encourage students to share their plans and identify the first step they will take to achieve their goal in the whole group. Affirm all. Encourage students to recite and meditate daily on their memorized quotation or prayer as support to carry out their plans. Conclude the activity with prayers for divine assistance.

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ACTIVITY 7: WORLD RELIGION DAY

ELOQUENT SPEECH OBJECTIVE: To be actively involved with efforts to promote understanding among peoples of different religious backgrounds

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Education directed towards God; Use of consultation; Establish bonds of unity and fellowship; Involve service to humanity

SUGGESTED TIME FOR ACTIVITY: 30 MIN., PLUS ADDITIONAL TIME TO BE DETERMINED BY TEACHERS; MAY EXTEND OVER SEVERAL CLASS SESSIONS, INCLUDING THE NEXT TOPIC

Materials Needed:

- Copies of Resource Page 85
- Local phone book
- List of community service organizations from local Chamber of Commerce
- Internet access if available
- Chart paper and markers

Advance Preparation: Consider initiating the consultation in this class period and continuing it throughout your study of the next topic to serve as a culminating experience for this theme of the Oneness of Religion. Refer to p. 85 of this Lesson Planning Guide to determine if you'd like to combine these two events, or instead prepare a set of two events as integrated outreach. As World Religion Day is also discussed in the Lesson Planning Guide "Oneness of Religion, Level Two," p. 69, you may wish to consider combining efforts with another class, if applicable.

1. Invite students to recite memorized quotations and prayers. Encourage them to share the results of their actions to promote the oneness of religion. Encourage them to celebrate one another's accomplishments. Acknowledge all.
2. Explain that one way to promote the oneness of religion is to plan a celebration of World Religion Day or a devotional meeting to celebrate the central unifying truth of all religion.
3. Invite students to brainstorm music, devotional readings, artistic presentations, short talks, refreshments, environment, and invitations for this event. Record student ideas on chart paper.
4. Encourage students to create a list of the people they know who are members of various faiths or who would be interested in this sort of gathering. Encourage them to refer to the phone book, lists of service organizations, and the internet (if available) to identify like-minded groups. Select organization to add to the list of individuals. Consult briefly: Which of these organizations and individuals could we invite to contribute to the program? Would we also like to involve some of them in planning the event? Would we like to structure a role for junior youth groups from other religions or for younger children involved in Bahá'í classes?
5. Using the internet or Resource Page 85, have students study the purpose of World Religion Day. More information is available online at www.worldreligionday.org.

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- Using consultation, have the class develop a proposal for World Religion Day that includes inviting the community at large. Identify actions to be completed by individuals or small teams in a step-by-step way. Ask students to individually record their tasks in their journals.
- Convene regular follow-up consultations to check on progress to bring class plans to completion. Find a way at this event to invite individuals to an ongoing series of devotional meetings, Bahá'í classes, and study circles in the local community.
- Carry out your planned activities and debrief the experience: What are you learning about planning outreach events? What are you learning about inviting people to participate in special events and ongoing activities? What worked especially well for our planning and completion of this event? What would we like to do differently and what would we like to do the same for future activities?

ACTIVITY 8: GOD HAS CHOSEN THE FRIENDS

ELOQUENT SPEECH OBJECTIVE: To practice reliance on prayer and regular reading of the sacred writings in one's efforts to overcome prejudices

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of consultation; Use of Music

SUGGESTED TIME FOR ACTIVITY: 20 MIN.

Advance preparation: Learn the songs “When We Come to Worship Thee” and “God Has Chosen the Friends” by reading the sheet music on Resource Pages 86–87, listening to the songs on the CD *Singing With Ernestine* (available from the Louhelen Bahá'í School bookstore, 810-653-5033, or Louhelen@usbnc.org), or downloading a sample from the Core Curriculum website, www.core-curriculum.org.

- In the whole group read aloud the following quotation:
Out of all the mass of humankind God hath chosen the friends, and He hath favoured them with His guidance and boundless grace.
‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, no. 218, p. 271
- Briefly discuss: What has God chosen us to do? How can we achieve our goals?
- Teach the song “God Has Chosen the Friends” using the methods taught in the Core Curriculum Teacher Development Workshop
- Eight or by simply repeating the song over and over.
- Encourage students to sing this song to help them remember the power that God has placed within them and where to turn to for additional strength.
- Then turn to the Creator Himself by teaching the song “When We Come to Worship Thee.”
- Consider incorporating these songs in an upcoming devotional meeting or by including them in the songs you sing regularly at Bahá'í class.

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Resource Pages

Activity 2: The Trust of God

Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people.¹

I am the way, the truth, and the life: no man cometh unto the Father, but by me.²

Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the prophets. And God is ever Knower of all things.³

I [Krishna] am the goal of the wise man, and I am the way. I am his prosperity. I am his heaven. There is nothing dearer to him than I.⁴

In the sky there is no track. Outside [the Buddha's dispensation] there is no saint.⁵

Glory be to Lord Mahavira, the source of the Scripture, supreme Tirthankara, the teacher of the world.⁶

I am, I am, I am the promised One! I am the One whose name you have for a thousand years invoked, at whose mention you have risen, whose advent you have longed to witness, and the hour of whose Revelation you have prayed God to hasten. Verily I say, it is incumbent upon the peoples of both the East and the West to obey My word and to pledge allegiance to My person.⁷

The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed.⁸

¹ Exodus 19:5 (Judaism)

² John 14:6 (Christianity)

³ Qur'an, 33:40 (Islam)

⁴ Srimad Bhagavatam 11.12 (Hinduism)

⁵ Dhammapada 254 (Buddhism)

⁶ Nandi Sutra, 2 (Jainism)

⁷ The Báb, quoted in Shoghi Effendi, *God Passes By*, p. 21 (Bábí Faith)

⁸ Bahá'u'lláh, *The Kitáb-i-Aqdas*, paragraph 1, p. 19 (Bahá'í Faith)

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The Bearers of the Trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Revealers of a new Message. Inasmuch as these Birds of the celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they, therefore, are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness.

These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attributes, thou hast not erred from the truth. . . .

It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold Them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. . . .

The other station is the station of distinction, and pertaineth to the world of creation, and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfils a definite mission, and is entrusted with a particular Revelation.

Were any of the all-embracing Manifestations of God to declare: “I am God,” He, verily, speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His names and His attributes, are made manifest in the world. . . .

And were they to say, “We are the Servants of God,” this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, XXII, pp. 50–55

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

Activity 3: Solutions to Religious Conflict—Group One (two pages)

Focus Questions:

- What does ‘Abdu’l-Bahá say are the sources of religious conflict?
- What does he say are solutions for religious conflict?

Religions are many, but the reality of religion is one. The days are many, but the sun is one. The fountains are many, but the fountainhead is one. The branches are many, but the tree is one.

The foundation of the divine religions is reality; were there no reality, there would be no religions. Abraham heralded reality. Moses promulgated reality. Christ established reality. Muhammad was the Messenger of reality. The Báb was the door of reality. Bahá’u’lláh was the splendor of reality. Reality is one; it does not admit multiplicity or division. Reality is as the sun, which shines forth from different dawning points; it is as the light, which has illumined many lanterns.

Therefore, if the religions investigate reality and seek the essential truth of their own foundations, they will agree and no difference will be found. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundations, and as imitations differ widely, therefore, the religions are divergent and antagonistic. . . .

The divine religions are like the progression of the seasons of the year. When the earth becomes dead and desolate and because of frost and cold no trace of vanished spring remains, the springtime dawns again and clothes everything with a new garment of life. The meadows become fresh and green, the trees are adorned with verdure and fruits appear upon them. Then the winter comes again, and all the traces of spring disappear. This is the continuous cycle of the seasons—spring, winter, then the return of spring. But though the calendar changes and the years move forward, each springtime that comes is the return of the springtime that has gone; this spring is the renewal of the former spring. Springtime is springtime, no matter when or how often it comes. The divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet Who came before Him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime. They have held tenaciously to ancestral forms and imitations, and because of this there is variance, strife and altercation among them.

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Therefore, we must now abandon these imitations and seek the foundation of the divine teachings; and inasmuch as the foundation is one reality, the divergent religionists must agree in it so that love and unity will be established among all people and denominations.

At a time when the Orient was rent by religious dissension Bahá'u'lláh appeared. He founded teachings which became the means of uniting the various and divergent peoples. He promulgated principles which removed the cause of their dissension, until today in Persia those who had been constantly at war are united. Christians, Muslims, Zoroastrians, Jews—people of every belief and denomination who have followed the teachings of Bahá'u'lláh—have attained complete fellowship and spiritual agreement. Former differences and dissensions have passed away entirely. Some of the principles of Bahá'u'lláh's teaching are as follows:

First, that the oneness of humanity shall be recognized and established. All men are the servants of God. He has created all; He is the Provider and Preserver; He is loving to all. Inasmuch as He is just and kind, why should we be unjust toward each other? As God has quickened us with life, why should we be the cause of death? As He has comforted us, why should we be the cause of anxiety and suffering? Can humanity conceive a plan and policy better and superior to that of God? It is certain that no matter how capable man may be in origination of plan and organization of purpose, his efforts will be inadequate when compared with the divine plan and purpose; for the policy of God is perfect. Therefore, we must follow the will and plan of God. As He is kind to all, we must be likewise; and it is certain that this will be most acceptable to God.

Second, that truth or reality must be investigated; for reality is one, and by investigating it all will find love and unity. Those who are ignorant must be educated, the ailing must be healed, the undeveloped must be brought to maturity. Shall we reject or oppose the ignorant, sick or immature because of their incapacity? Is it not better to be kind and gentle and to provide the means of remedy? Therefore, under no circumstances whatsoever should we assume any attitude except that of gentleness and humility.

Third, that religion is in harmony with science. The fundamental principles of the Prophets are scientific, but the forms and imitations which have appeared are opposed to science. If religion does not agree with science, it is superstition and ignorance; for God has endowed man with reason in order that he may perceive reality. The foundations of religion are reasonable. God has created us with intelligence to perceive them. If they are opposed to science and reason, how could they be believed and followed?

Fourth, that religion must be conducive to love and unity among mankind; for if it be the cause of enmity and strife, the absence of religion is preferable.

‘Abdu'l-Bahá, *The Promulgation of Universal Peace*, pp. 126–29

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

Activity 3: Solutions to Religious Conflict—Group Two (two pages)

Focus Questions:

- What does ‘Abdu’l-Bahá say are the sources of religious conflict?
- What does he say are solutions for religious conflict?

One of the forms of prejudice which afflict the world of mankind is religious bigotry and fanaticism. When this hatred burns in human hearts, it becomes the cause of revolution, destruction, abasement of humankind and deprivation of the mercy of God. For the holy Manifestations and divine Founders of religion Themselves were completely unified in love and agreement, whereas Their followers are characterized by bitter antagonism and attitudes of hostility toward each other. God has desired for mankind the effulgence of love, but through blindness and misapprehension man has enveloped himself in veils of discord, strife and hatred. The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men, the greater will be the power of constructiveness and accomplishment in all the planes of human activity. Without cooperation and reciprocal attitude the individual members of human society remains self-Centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms. The lower creatures are not in need of cooperation and reciprocity. A tree can live solitary and alone, but this is impossible for man without retrogression. Therefore, every cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God. The first expression of cooperation is family relationship, which is unreliable and uncertain in its potency, for it is subject to separation and does not permanently cement together the individual members of humanity. There is also a cooperation and oneness in nativity or race which is likewise not efficient, for although its members may agree in general, they differ radically in personal and particular points of view. Racial association, therefore, will not ensure the requirements of divine relationship. There are other means in the human world by which physical association is established, but these fail to weld together the hearts and spirits of men and are correspondingly inefficient. Therefore, it is evident that God has destined and intended religion to be the cause and means of cooperative effort and accomplishment among mankind. To this end He has sent the Prophets of God, the holy Manifestations of the Word, in order that the fundamental reality and religion of God may prove to be the bond of human unity, for the divine religions revealed by these holy Messengers have one and the same foundation. All will admit, therefore, that the divine religions are intended to be the means of true human cooperation, that they are united in the purpose of making humanity one family, for they rest upon the universal foundation of love, and love is the first effulgence of Divinity.

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Each one of the divine religions has established two kinds of ordinances: the essential and the accidental. The essential ordinances rest upon the firm, unchanging, eternal foundations of the Word itself. They concern spiritualities, seek to stabilize morals, awaken intuitive susceptibilities, reveal the knowledge of God and inculcate the love of all mankind. The accidental laws concern the administration of outer human actions and relations, establishing rules and regulations requisite for the world of bodies and their control. These are ever subject to change and supersedure according to exigencies of time, place and condition. For example, during the time of Moses, ten commandments concerning the punishment of murder were revealed in His Book. Divorce was sanctioned and polygamy allowable to a certain extent. If a man committed theft, his hand was cut off. This was drastic law and severe punishment applicable to the time of Moses. But when the time of Christ came, minds had developed, realizations were keener and spiritual perceptions had advanced so that certain laws concerning murder, plurality of wives and divorce were abrogated. But the essential ordinances of the Mosaic dispensation remained unchanged. These were the fundamental realities of the knowledge of God and the holy Manifestations, the purification of morals, the awakening of spiritual susceptibilities—eternal principles in which there is no change or transformation. Briefly, the foundation of the divine religions is one eternal foundation, but the laws for temporary conditions and exigencies are subject to change. Therefore, by adherence to these temporary laws, blindly following and imitating ancestral forms, difference and divergence have arisen among followers of the various religions, resulting in disunion, strife and hatred. Blind imitations and dogmatic observances are conducive to alienation and disagreement; they lead to bloodshed and destruction of the foundations of humanity. Therefore, the religionists of the world must lay aside these imitations and investigate the essential foundation or reality itself, which is not subject to change or transformation. This is the divine means of agreement and unification.

The purpose of all the divine religions is the establishment of the bonds of love and fellowship among men, and the heavenly phenomena of the revealed Word of God are intended to be a source of knowledge and illumination to humanity. So long as man persists in his adherence to ancestral forms and imitation of obsolete ceremonials, denying higher revelations of the divine light in the world, strife and contention will destroy the purpose of religion and make love and fellowship impossible. Each of the holy Manifestations announced the glad tidings of His successor, and each One confirmed the message of His predecessor. Therefore, inasmuch as They were agreed and united in purpose and teaching, it is incumbent upon Their followers to be likewise unified in love and spiritual fellowship. In no other way will discord and alienation disappear and the oneness of the world of humanity be established.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, pp. 337–40

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED**Activity 3: Solutions to Religious Conflict—Group Three** (two pages)

Focus Questions:

- What does ‘Abdu’l-Bahá say are the sources of religious conflict?
- What does he say are solutions for religious conflict?

From the beginning of human history down to this time the world of humanity has not enjoyed a day of absolute rest and relaxation from conflict and strife. Most of the wars have been caused by religious prejudice, fanaticism and sectarian hatred. Religionists have anathematized religionists, each considering the other as deprived of the mercy of God, abiding in gross darkness and the children of Satan. For example, the Christians and Muslims considered the Jews satanic and the enemies of God. Therefore, they cursed and persecuted them. Great numbers of Jews were killed, their houses burned and pillaged, their children carried into captivity. The Jews in turn regarded the Christians as infidels and the Muslims as enemies and destroyers of the law of Moses. Therefore, they call down vengeance upon them and curse them even to this day.

Consider what injuries, ordeals and calamities have been inflicted upon mankind since the beginning of history. Every city, country, nation and people has been subjected to the destruction and havoc of war. Each one of the divine religions considers itself as belonging to a goodly and blessed tree, the tree of the Merciful, and all other religious systems as belonging to a tree of evil, the tree of Satan. For this reason they heap execration and abuse upon each other. This is clearly apparent in books of historical record and prevailed until the time of the appearance of Bahá’u’lláh.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 266

. . . It is evident that ignorance and misunderstanding have caused so much warfare and strife between Christians and Muslims. If both should investigate the underlying truth of their religious beliefs, the outcome would be unity and agreement; strife and bitterness would pass away forever and the world of humanity find peace and composure. Consider that there are two hundred and fifty million Christians and three hundred million Muslims. How much blood has flowed in their wars; how many nations have been destroyed; how many children have been made fatherless; how many fathers and mothers have mourned the loss of children and dear ones! All this has been due to prejudice, misunderstanding and imitations of ancestral beliefs without investigation of reality. If the Holy Books were rightly understood, none of this discord and distress would have existed, but love and fellowship would have prevailed instead. This is true with all the other religions as well. The conditions I have named will apply equally to all.

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The essential purpose of the religion of God is to establish unity among mankind. The divine Manifestations were Founders of the means of fellowship and love. They did not come to create discord, strife and hatred in the world. The religion of God is the cause of love, but if it is made to be the source of enmity and bloodshed, surely its absence is preferable to its existence; for then it becomes satanic, detrimental and an obstacle to the human world.

In the Orient the various peoples and nations were in a state of antagonism and strife, manifesting the utmost enmity and hatred toward each other. Darkness encompassed the world of mankind. At such a time as this Bahá'u'lláh appeared. He removed all the imitations and prejudices which had caused separation and misunderstanding and laid the foundation of the one religion of God. When this was accomplished, Muslims, Christians, Jews, Zoroastrians, Buddhists all were united in actual fellowship and love. The souls who followed Bahá'u'lláh from every nation have become as one family living in agreement and accord, willing to sacrifice life for each other. The Muslim will give his life for the Christian, the Christian for the Jew and all of them for the Zoroastrian. They live together in love, fellowship and unity. They have attained to the condition of rebirth in the Spirit of God. They have become revived and regenerated through the breaths of the Holy Spirit. Praise be to God! This light has come forth from the East, and eventually there shall be no discord or enmity in the Orient. Through the power of Bahá'u'lláh all will be united. He upraised this standard of the oneness of humanity in prison. When subjected to banishment by two kings, while a refugee from enemies of all nations and during the days of His long imprisonment He wrote to the kings and rulers of the world in words of wonderful eloquence, arraigning them severely and summoning them to the divine standard of unity and justice. He exhorted them to peace and international agreement, making it incumbent upon them to establish a board of international arbitration -- that from all nations and governments of the world there should be delegates selected for a congress of nations which should constitute a universal arbitral court of justice to settle international disputes. . . .

Today in the East, only those who have not followed Bahá'u'lláh are in opposition and enmity. The people of the nations who have accepted Him as the standard of divine guidance enjoy a condition of actual fellowship and love. If you should attend a meeting in the East, you could not distinguish between Christian and Muslim; you would not know which was Jew, Zoroastrian or Buddhist, so completely have they become fraternized and their religious differences been leveled. They associate in the utmost love and spiritual fragrance as if they belonged to one family, as if they were one people.

‘Abdu’l-Bahá, The Promulgation of Universal Peace, pp. 201–03

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

Activity 4: A World-Devouring Fire

MAJOR BRANCHES WITHIN WORLD RELIGIONS

Religious divisions and conflict result from three general causes:

1. Conflict Between Religions: Rejection of other Prophets and their religions
2. Conflict Within Religions: Disagreement about the Holy Book or teachings of a Prophet
3. Conflict Within Religions: Disagreement about who should lead a religion after the Prophet dies



African Traditional

- Numerous ancient religions identified with cultural-tribal groups throughout the continent



American Indigenous

- Numerous ancient religions identified with cultural-tribal groups throughout North and South America



Buddhism—Origin, Northeast India

- Mahayana—India, China, Japan, Korea, Nepal
- Theravada—Sri Lanka and Southeast Asia
- Lamaism—Tibet



Christianity—Origin, Israel and Rome

- Catholic—Southern Europe and the Americas
- Protestant—Northern Europe, North America
- Orthodox—Eastern Europe, Russia
- Church of England (Anglican)—Great Britain, United States, and countries of the British Commonwealth



Hinduism—Origin, India

- Vaishnavites—70% of Hindus
- Shaivites—25% of Hindus
- Reform Hindus—2% of Hindus
- Veerashaivas



Jainism—Origin, India

- Svetambara—West and Central India
- Digambaras—Southern India



Islám—Origin, Saudi Arabia

- Sunni—North Africa, Saudi Arabia, Turkey, Western Asia, Malaysia, Indonesia
- Shiite—Iran, Iraq, Azerbaijan, Afghanistan
- Ahmadiyya—mainly Pakistan
- Druze—Lebanon, Syria, Israel



Judaism—Origin, Israel

- Conservative—mostly United States, and Europe and Israel
- Secular—United States and Israel
- Reform—mostly United States, and Israel
- Orthodox—Israel concentration, with adherents in most other countries



Shinto—Japan

- Seicho-No-Ie
- Tenrikyo
- PL Kyodan
- Sekai Kyuseikyo
- Zenrinkai
- Tensho Kotai Jingukyo
- Ennokyo



Sikhism—Northern India

- Udasis
- Sahajdharis
- Keshadharis



Zoroastrianism—Origin, Persia

- Parsis—India
- Mazdaznan—United States

The following websites provide more information about religious conflicts.

- History of International Migrations project, Leiden University, Netherlands:
<http://www.let.leidenuniv.nl/history/migration/chapter132.html#1>
<http://www.let.leidenuniv.nl/history/migration/chapter21.html#1>
- Humanitas International:
<http://www.humanitas-international.org/perezites/archive/timeline2.htm>
<http://www.humanitas-international.org/perezites/archive/timeline.htm>
<http://www.humanitas-international.org/perezites/archive/timeline3.htm>
- Timeline of Wars and Conflicts:
<http://www.warscholar.com/Timeline.html>
- Death Tolls for Religious Conflicts:
<http://users.erols.com/mwhite28/warstatz.htm#RelCon>

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

Activity 4: A World-Devouring Fire

RELIGIOUSLY-BASED CONFLICT AND BLOODSHED IN HISTORY

Almost every conflict has more than one cause, and many conflicts also involve very significant economic, political, and historical factors. Additional very significant conflicts, such as those involving Western colonialism, the displacement and oppression of American Indians, and the trans-Atlantic slave trade, also involved religious elements. Only cases with a direct religious basis are listed here.

Europe

30–313	Roman Persecution of Christians	1566–1609	Dutch Revolt, Catholic-Protestant
325–900	Early Christian Heresies and Conflicts	1572	St. Bartholomew Massacre, France
1095–1272	Crusades	1618–48	Thirty Years War
1348	Jews killed as scapegoats for Black Plague	1642–46	Civil War of England
1400–1800	Witch Hunts	1905–06, 1917–22	Violence Against Jews, Russia
1478–1834	Spanish Inquisition	1938–45	Holocaust
1492	Expulsion of Jews and Muslims from Spain	1974–98	Catholic-Protestant, Northern Ireland
1500s–1600s	Protestant-Catholic-Anglican Persecutions and Conflicts, England	1991–92	Croatia
1562–98	Huguenot Wars, France	1992–95	Bosnia

Middle East

635–700	Islamic conquest of Persia, North Africa	1948–present	Arab-Israeli Conflict
1095–1272	Crusades	1979–present	Bahá’ís Persecuted, Iran
1848–54	Persecution of the Bábís, Iran	1991–92	Shitte Rebellion and Repression, Iraq
1860	Christian-Druze War, Lebanon	1975-92, 2006	Lebanon-Israeli conflict

The Americas

1492–1978	Suppression of American Indian Religions	1978	Mass Suicide at Jonestown, Guyana
1600–1800	Witch Hunts		

Asia

1587–1660	Persecution of Christians, Japan	1899–1901	Boxer Rebellion, China
1637–38	Shimabara Revolt, Japan	1903–14	Mindinao, Philippines
1830s	British Abolition of Suttee (ritual wife suicide), India	1947	Partition of India-Pakistan
1830s–40s	British Suppression of Thugs (sect practicing religious murders), India	1984–91	Sikh uprising, India
1832–1887	Persecution of Christians, Vietnam	1992–present	Hindu-Muslim conflicts, India
1850–64	Taiping Rebellion, China	1999–present	Christian-Muslim conflicts, Molucca Islands

Africa

1857	Xhosa Famines (religiously induced)	1990–present	Muslim-Christian, Nigeria
1992–2002	Islamic Fundamentalist uprising, Algeria		

Worldwide, colonial areas, Christians justified slavery and exploitation of “heathens”

Worldwide, Islamist-Related Terrorist Groups, 1993–present

Activity 4: A World-Devouring Fire

Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 13

If this warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion. All the divine Manifestations have proclaimed the oneness of God and the unity of mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. This underlies all religion, all justice. The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all. Read the Gospel and the other Holy Books. You will find their fundamentals are one and the same. Therefore, unity is the essential truth of religion and, when so understood, embraces all the virtues of the human world. Praise be to God! This knowledge has been spread, eyes have been opened, and ears have become attentive. Therefore, we must endeavor to promulgate and practice the religion of God which has been founded by all the Prophets. And the religion of God is absolute love and unity.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 32

I charge you all that each one of you concentrate all the thoughts of your heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. Thoughts of war bring destruction to all harmony, well-being, restfulness and content.

Thoughts of love are constructive of brotherhood, peace, friendship, and happiness.

'Abdu'l-Bahá, *Paris Talks*, p. 29

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED**Activity 5: Human Suffering Caused by Religious Wars and Hatred****The Residential School Experience of American Indians**

When the Europeans came to North America most of the early settlers and pioneers who pushed westward across the continent were Christians. Often Christian missionaries also accompanied, or even preceded, the European settlers. Christians generally looked upon American Indian spiritual beliefs and religious practices as worthless superstition inspired by the Christian devil, Satan.

During the late 19th and much of the 20th centuries, the Canadian and American governments systematically tried to repress American Indian religions with the goal of forcing Indian people to completely assimilate into European-American culture. A key component of this plan to make Indians disappear within the European-American society was the establishment of residential schools to educate Indian children in these new ways.

Sometimes, children were kidnapped and taken long distances to attend residential schools. Once there, they were held captive, isolated from their families and communities, and required to learn a new language, religion, and culture. Students were often beaten if they spoke their native language, tried to keep their Indian clothes or hairstyles, or practice their original religion.

Personal Account of Zitkala-Sa

United States, 1884

Zitkala-Sa was born at the Yankton Reservation in South Dakota where she was raised as a traditional Sioux. She attended a missionary school in Indiana, White's Manual Labor Institute. She later attended Earlham College, 1895–97, also in Indiana, where her musical talent led to a scholarship at the Boston Conservatory of Music. In 1899 she began teaching at Carlisle Indian Training School. In 1916 Zitkala-Sa was elected secretary-treasurer of the Society of American Indians, also editing their journal, *American Indian Magazine*. In 1921 she founded her own political organization, the National Council of American Indians.

The excerpt below is an account of her arrival and first day at White's Manual Labor Institute—one of a number of “Indian Boarding Schools” that were intended to teach Indians the ways of European-American civilization and force them to give up their traditional ways. The most extreme boarding schools took as their motto, “We must kill the savage to save the man.” But all of the boarding schools used severe discipline, enforced European clothing and hairstyles, gave strong religious-Christian and anti-Indian propaganda, and punished children for speaking their native languages:

It was night when we reached the school grounds. The lights from the windows of the large buildings fell upon some of the icicled trees that stood beneath them. We were led toward an open door, where the brightness of the lights within flooded out over the heads of the excited palefaces who blocked the way. My body trembled more from fear than from the snow I trod upon.

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. . . As I was wondering in which direction to escape from all this confusion, two warm hands grasped me firmly, and in the same moment I was tossed high in midair. A rosy-cheeked paleface woman caught me in her arms. I was both frightened and insulted by such trifling. I stared into her eyes, wishing her to let me stand on my own feet, but she jumped me up and down with increasing enthusiasm. My mother had never made a plaything of her wee daughter. Remembering this I began to cry aloud.

They misunderstood the cause of my tears, and placed me at a white table loaded with food. There our party were united again. As I did not hush my crying, one of the older ones whispered to me, “Wait until you are alone in the night.”

It was very little I could swallow besides my sobs, that evening. . . .

My tears were left to dry themselves in streaks, because neither my aunt nor my mother was near to wipe them away. . . .

. . . Late in the morning, my friend Judewin gave me a terrible warning. Judewin knew a few words of English, and she had overheard the paleface woman talk about cutting our long, heavy hair. Our mothers had taught us that only unskilled warriors who were captured had their hair shingled [cut] by the enemy. Among our people, short hair was worn by mourners, and shingled hair by cowards!

We discussed our fate some moments, and when Judewin said, “We have to submit, because they are strong,” I rebelled.

“No, I will not submit! I will struggle first!” I answered. I watched my chance, and when no one noticed I disappeared. I crept up the stairs as quietly as I could in my squeaking shoes—my moccasins had been exchanged for shoes. Along the hall I passed, without knowing whither I was going. Turning aside to an open door, I found a large room with three white beds in it. The windows were covered with dark green curtains, which made the room very dim. Thankful that no one was there, I directed my steps toward the corner farthest from the door. On my hands and knees I crawled under the bed, and cuddled myself in the dark corner. . . .

. . . I remember being dragged out, though I resisted by kicking and scratching wildly. In spite of myself, I was carried downstairs and tied fast in a chair.

I cried aloud, shaking my head all the while until I felt the cold blades of the scissors against my neck, and heard them gnaw off one of my thick braids. Then I lost my spirit. Since the day I was taken from my mother I had suffered extreme indignities. People had stared at me. I had been tossed about in the air like a wooden puppet. And now my long hair was shingled like a coward’s! In my anguish I moaned for my mother, but no one came

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

to comfort me. Not a soul reasoned quietly with me, as my own mother used to do; for now I was only one of many little animals driven by a herder. . . .

Out of a large book [a paleface woman] showed me a picture of the white man's devil. I looked in horror upon the strong claws that grew out of his fur-covered fingers. His feet were like his hands. Trailing at his heels was a scaly tail tipped with a serpent's open jaws. His face was a patchwork: he had bearded cheeks, like some I had seen palefaces wear; his nose was an eagle's bill, and his sharp-pointed ears were pricked up like those of a sly fox. Above them a pair of cow's horns curved upward. I trembled with awe, and my heart throbbed in my throat, as I looked at the king of evil spirits. Then I heard the paleface woman say that this terrible creature roamed loose in the world, and that little girls who disobeyed school regulations were to be tortured by him.

That night I dreamt about this evil divinity. Once again I seemed to be in my mother's cottage. . . . It was night, and the wick burned feebly. Suddenly I heard some one turn our door-knob from without.

My mother and the woman hushed their talk, and both looked toward the door. It opened gradually. I waited behind the stove. The hinges squeaked as the door was slowly, very slowly pushed inward.

Then in rushed the devil! He was tall! He looked exactly like the picture I had seen of him in the white man's papers. He did not speak to my mother, because he did not know the Indian language, but his glittering yellow eyes were fastened upon me. He took long strides around the stove. . . . I . . . ran to my mother. He did not fear her, but followed closely after me. Then I ran round and round the stove, crying aloud for help. . . . At last I grew dizzy. My head revolved as on a hidden pivot. My knees became numb, and doubled under my weight like a pair of knife blades without a spring. Beside my mother's chair I fell in a heap. Just as the devil stooped over me with outstretched claws my mother . . . lifted me on her lap. Whereupon the devil vanished, and I was awake.

On the following morning I took my revenge upon the devil. Stealing into the room where a wall of shelves was filled with books, I drew forth *The Stories of the Bible*. With a broken slate pencil I carried in my apron pocket, I began by scratching out his wicked eyes. A few moments later, when I was ready to leave the room, there was a ragged hole in the page where the picture of the devil had once been.

Source: "The School Days of an Indian Girl," University of Virginia Library Electronic Text Center, <http://etext.virginia.edu/toc/modeng/public/ZitGirl.html>

Activity 5: Human Suffering Caused by Religious Wars and Hatred

Muslim-Hindu Conflict When India Was Partitioned

When Britain decided to end its colonial rule in India and grant independence, the Indian political parties agreed in June 1947 to divide India into different countries along religious lines. Under the provisions of the Indian Independence Act, India and Pakistan became independent nations with predominantly Hindu areas allocated to India and predominantly Muslim areas allocated to Pakistan.

At the time of partition, Pakistan consisted of a western wing, with the approximate boundaries of modern Pakistan, and an eastern wing, with the boundaries of present-day Bangladesh. This division of the subcontinent caused tremendous dislocation of populations. Violence cost more than 1,000,000 lives. Overall, these inter-religious conflicts and violence caused bitterness between the two countries and continues to fuel suspicion and distrust to the present day.

Personal Account of Amartya Sen

India, 1944

The following excerpt related Dr. Sen's experience with ethnic-religious violence in 1944, when he was 11. It was a few years before the end of British rule in India and a time of vicious Hindu-Muslim conflict. In 1998, Dr. Sen received the Nobel Prize in Economics.

Some of my own disturbing memories as I was entering my teenage years in India in the mid-1940s relate to the massive identity shift that followed divisive politics. People's identities as Indians, as Asians, or as members of the human race, seemed to give way—quite suddenly—to sectarian identification with Hindu, Muslim, or Sikh communities. The broadly Indian of January was rapidly and unquestioningly transformed into the narrowly Hindu or finely Muslim of March. The carnage that followed had much to do with unreasoned herd behaviour by which people, as it were, “discovered” their new divisive and belligerent identities, and failed to take note of the diversity that makes Indian culture so powerfully mixed. The same people were suddenly different.

I had to observe, as a young child, some of that mindless violence. One afternoon in Dhaka, a man came through the gate screaming pitifully and bleeding profusely. The wounded person, who had been knifed on the back, was a Muslim daily labourer, called Kader Mia. He had come for some work in a neighboring house - for a tiny reward - and had been knifed on the street by some communal thugs in our largely Hindu area. As he was being taken to the hospital by my father, he went on saying that his wife had told him not to go into a hostile area during the communal riots. But he had to go out in search of work and earning because his family had nothing to eat. The penalty of that economic unfreedom turned out to be death, which occurred later on in the hospital. The experience was devastating for me, and suddenly made me aware of the dangers of narrowly defined identities . . .

Source: Autobiography, <http://nobelprize.org/economics/laureates/1998/sen-autobio.html>

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

Activity 5: Human Suffering Caused by Religious Wars and Hatred

The World War II Holocaust

The Holocaust is the name given to the systematic persecution and genocide of the Jews and other minority groups during World War II. Altogether, some 11 million people were first declared sub-human and then murdered by leaders of Nazi Germany and its collaborators. Many were killed by starvation and overwork in concentration camps. Some were killed when the towns and cities in which they lived were captured by German troops. Others were rounded up, and transported to extermination camps, where the gas ovens waited. The largest single group who were victims of this genocide were Jews. About 6 million were killed, mostly in death camps. Hitler's goal was to completely clear all Europe of Jews.

For many centuries the Christian Churches in Europe taught anti-Jewish beliefs and discriminated against Jews. While Christian churches did not advocate the killing of Jews, the propagation of hateful attitudes toward Jews led many Christians to accept the anti-Jewish propaganda and repressive measures of the Nazis.

Personal Account of Lucien, 1943–45

Europe—1943–45

In November 1943, an 11-year-old Jewish boy was taken from his home in Paris and spent 18 months in German concentration camps during the World War II Holocaust. So horrible was the experience that, when Mr. Duckstein wrote an account of this experience later, he wondered if he might need to invent new “moan-words, scream-words” to describe what had happened to him.

Lucien was first sent with his mother to a temporary camp at Drancy for six months—his father had already been a prisoner for three years. There was hunger, crowding, lice, cockroaches and constant diarrhea. Following this, he was transferred to the Bergen-Belsen concentration camp, and there stepped fully into hell. There was less food, and so fewer thoughts and no point in having “moods.” Survival was the only thing worth thinking about, and people begin to care much less about one another.

When it got colder the prisoners swapped their hole-riddled sweaters “in order not to expose the same parts of ourselves to the cold all the time.” As hunger increased, the inmates soon had no thoughts about anything except food. The camp grew quiet, because it took too much energy to speak loudly. The prisoners stood in silence, and when they collapsed and died it was in silence too, “without a word, without a murmur.”

Source: *Lucien's Story*, by Aleksandra Kroh; translated by Austryn Wainhouse

Activity 5: Human Suffering Caused by Religious Wars and Hatred

Religious-Ethnic Genocide in Sudan

After overthrowing a democratically elected government in 1989, the new military regime turned the civil war against people in southern Sudan into a war with strongly religious elements. The government attacks and persecutes all Sudanese who do not ascribe to the government's harsh brand of Islam—a type of Islam rejected by the vast majority of practicing Muslims. The persecution has focused mostly on Christians, followers of traditional African religions and moderate Muslims. More than 1.5 million civilians have died since the civil war was reignited in 1983, with over 4 million more being displaced by the fighting. An estimated 430,000 refugees have fled Sudan to seek safety in neighboring countries.

In Darfur, a Sudanese region where the ethnic-religious persecution has been especially brutal, government forces have guided and directly participated in massacres, torture, rape, summary executions of civilians—including women and children—burnings of towns and villages, and the forcible depopulation of wide swathes of land. Hundreds of villages have been bombed and burned; water sources and food stocks have been destroyed, property and livestock looted. Mosques, schools and hospitals have been burnt to the ground.

Personal Account of Taha, Age 13 or 14

Children who have suffered as a result of this persecution have created drawings that illustrate what they have experienced. The drawings were created by the children without any instruction or guidance—they were simply asked to show what they had experienced. One of the drawings is given below, and others can be seen at the source website: <http://hrw.org/photos/2005/darfur/drawings/introduction.htm>



In the afternoon we returned from school and saw the planes. We were all looking, not imagining about bombing. Then they began the bombing. The first bomb [landed] in our garden, then four bombs at once in the garden. The bombs killed six people, including a young boy, a boy carried by his mother, and a girl. In another place in the garden a woman was carrying her baby son—she was killed, not him. Now my nights are hard because I feel frightened. We became homeless. I cannot forget the bad images of the burning houses and fleeing at night because our village was burned. . . .

Source: <http://hrw.org/photos/2005/darfur/drawings/introduction.html>

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

Activity 5: Human Suffering Caused by Religious Wars and Hatred**The Persecution of the Bahá'ís in Iran**

Bahá'u'lláh's writings deal with a variety of themes that challenge some doctrines of Islam. In addition to making the claim of being a Prophet of God equal to Muhammad—whom Muslims believe was the final Prophet—Bahá'u'lláh also wrote that in this time and age, priests are no longer necessary for religious guidance, that women and men are equal, and other teachings that Muslims dispute.

These principles called into question the need for a priesthood, and it is not surprising that the priests, the mullas, frequently instigated attacks against the Bahá'ís in cities or villages where the clerical establishment was particularly influential.

The 1979 Islamic Revolution renewed and intensified the persecutions against the Bahá'í Faith. More than 200 Bahá'ís have been killed since that time, with many more imprisoned, expelled from schools and workplaces, denied various benefits, or denied registration for their marriages. Additionally, several Bahá'í holy sites were destroyed in the revolution's aftermath, including the house of the Báb, the house of Bahá'u'lláh's father, the shrine and gravesite of Quddús, and a Bahá'í cemetery.

Personal Account of Akram

A case from 1981

Akram, the 11-year-old daughter of 'Alí Mutahhari, one of the seven martyrs of Yazd, is another example of . . . heroism. After her father and the six others were martyred, she went to school and the teacher asked the students in her class to write an essay about their experiences during the summer vacation. Akram wrote a sweet and factual essay about what had happened to her family during the summer—how the Revolutionary guards and others came to their house and took her beloved father away, how they kept him in prison for some time, how she met him in prison, and finally about his martyrdom.

Her essay was so moving that it brought tears to the eyes of the teacher and the children in the class. However, since the word “Bahá'í” was written in the essay the teacher was angry. She was told that although her essay deserved the “highest mark” it was not acceptable. She was told to write another essay on a different topic.

Source: “Bahá'í Children: Courageous, Steadfast,” U. S. *Bahá'í News* (November 1981), p. 3

Activity 5: Overcoming Human Suffering Caused by Religious Wars and Hatred

O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.

O God! Raise aloft the banner of the oneness of mankind.

O God! Establish the Most Great Peace.

Cement Thou, O God, the hearts together.

‘Abdu’l-Bahá, The Promulgation of Universal Peace, p. 100 (Bahá’í Faith)

I forgive all living beings, let all living beings forgive me; all in this world are my friends, I have no enemies. Let the whole universe be blessed. Let all beings be engaged in one another’s well-being. Let all weaknesses, sickness, and faults be diminished and vanished. Let everyone, everywhere, be blissful and at peace.

Khamemi Savve Jiva Sutra (Jainism)

Then do I proclaim what the Most Beneficent spoke to me, the Words to be heeded, which are best for mortals: Those who shall give hearing and reverence shall attain unto perfection and immortality by the deeds of good spirit of the Lord of Wisdom!

Avesta, Yasna 45:5 (Zoroastrianism)

O God, Thou art the giver of life, the remover of pain and sorrow, the bestower of happiness; O Creator of the Universe, may we receive Thy supreme, sin-destroying light; may Thou guide our intellect in the right direction.

Gayatri Mantra, Rig Veda 3:62:10 (Hinduism)

He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things. . . .

Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth,

Qur’an, Surih 2:29; Surih 6:59 (Islam)

Blessed are the peacemakers, for they shall be called the children of God.

Matthew 5:9 (Christianity)

The truest and greatest power is the strength of Peace . . . because Peace is the will of the Great Spirit.

Thomas Banyacya, Hopi prophecy spokesman

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

Activity 6: The Example of ‘Abdu’l-Bahá and the Greatest Holy Leaf**The Example of ‘Abdu’l-Bahá**

Excerpt from Genevieve Coy pilgrim’s notes:

After a time—how long I cannot tell—someone came and announced dinner. The ladies said “good night,” for they do not come to the table where the men pilgrims are. We were taken out into a big, big room, which had a long table down the Center. Many men came filing in and seated themselves. There were probably twenty or thirty at the table. Later we learned that five religions, and six or seven nationalities were represented. Christians, Mohammedan, Buddhists, Zoroastrians, Jews were met in love and unity at the table of our Master. Egyptian, Persian, Arab, Burmese, Japanese, American, Parsee, Turk—and perhaps other nationalities were infinitely happy because they had not found the joy that passeth understanding—because they were the guests of ‘Abdu’l-Bahá! One does not remember words here, but the atmosphere of joy and peace is unforgettable.

Star of the West vol. 12, no. 10, September 8, 1921, pp. 163–67

A story told by ‘Abdu’l-Bahá, Who said that it appeared in the Masnavi:

It is related that an aged and decrepit man became the guest of his holiness Abraham. He exercised toward his guest the utmost hospitality and courtesy. When dinner was served, his holiness Abraham uttered the name of God, and then started eating. On the other hand, the guest uttered the name of an idol and began to eat. His holiness was grieved, arose in wrath and rebuked his guest most severely. But even as he did so, God’s revelation descended upon him. “O Abraham! For a hundred years this man has been an idol worshipper and I have been patient with him: I have nurtured him; I have protected him. I have taken good care of him; I have trained him; I have showered on him many bounties and I have been kind and loving to him; but thou wert not able to endure his society for one night! And I, a hundred years!” His holiness Abraham was deeply touched by this address and begged his aged guest to pardon him.

Star of the West vol. 8, p. 143

Excerpts from pilgrims’ notes:

“From every quarter of the globe came the pilgrims to see ‘Abdu’l-Bahá,” said our host. “Around His table sat, without fear of prejudice, the Christian and Moslem, the Jew and colored man, the rich American merchant and the poor Bedouin of the desert. As the gathering partook of the bounteous repast of pilaf and fruit, the Master gave them spiritual food as well.”

Star of the West vol. 19, p. 84

Once upon a time there was a shepherd who tended the sheep of Hossein Ali (Bahá'u'lláh). He was a very simple man. He could neither read nor write. His neighbors would come and ask him: “Art thou a Mussulman, a Jew or a Christian” he did not know how to answer them, but after a moment of reflection he would say, “I don’t really understand your question, but all that I know is that I am the shepherd of Hossein Ali.”

Star of the West vol. 9, p. 204

Turning to Mrs. Hoagg, the Master told her to take us to church this morning. Then he continued by saying, “The purpose of going to the church should be to worship. Turn your hearts to God and worship Him. One can worship God anywhere, in a church, in a mosque, in all places. But here I hope that you will go to the church.”

Star of the West vol. 12, p. 197

The Example of the Greatest Holy Leaf

Excerpt from the Diary of Juliet Thompson while on her pilgrimage to the Holy Land:
18 August 1909

Day before yesterday, in the blessed company of Khánum and the Holy Mother, we climbed Mount Carmel to the Holy Tomb and the Carmelite monastery. We went into the chapel of the monastery. On the altar, surrounded by candles, sat the Madonna, a crudely carved wooden doll, life-size, with a scarlet spot painted on each cheek and draped in jewels and satin. From a rose-window high in the opposite wall—a window that faced ‘Akká—rays streamed to a pool of light on the floor. Then, in marched the brown-robed monks and knelt in the pool of light, their backs turned to ‘Akká, their bowed heads to the altar. The rays poured on their backs as they prayed to the wooden doll. My thoughts were running on this, condemning the monks, when Khánum slipped her arm through mine.

“It is good,” she whispered, “to be here together in a place built for worship.”

The Diary of Juliet Thompson, pp. 128–29

TOPIC: RELIGIOUS PREJUDICE—CAUSE OF WAR AND HATRED

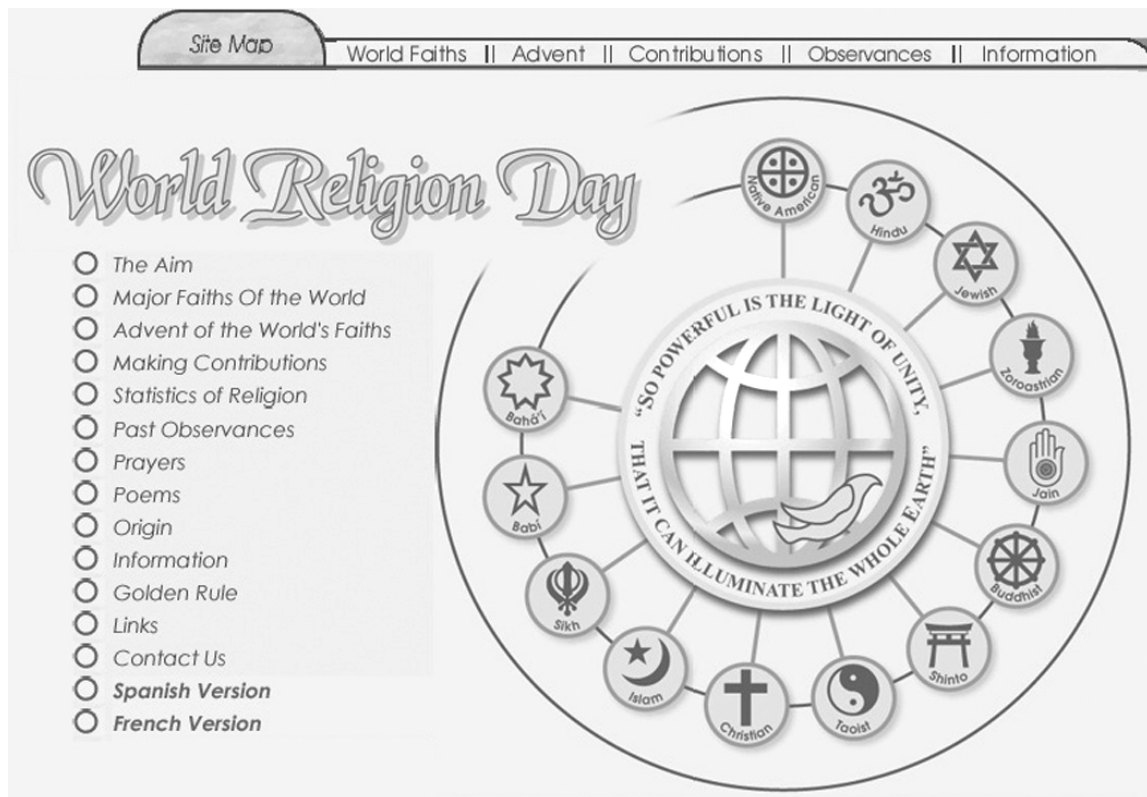
Activity 7: World Religion Day

The aim of World Religion Day is to foster the establishment of interfaith understanding and harmony by emphasizing the common denominators underlying all religions. The message of World Religion Day is that, mankind, which has stemmed from one origin, must now strive towards the reconciliation of that which has been split up. Human unity and true equality depend not on past origins, but on future goals, on what we are becoming and whither we are going. The prime cause of age-old conflict between man and man has been the absence of one ethical belief, a single spiritual standard—one moral code.

The history of man’s cultures and civilizations is the history of his religions. Nothing has such an integrating effect as the bond of common Faith. The history of religion shows that all religions had this unifying power—the power to instill in the hearts and minds of their adherents the fundamental verities, the vital spiritual standards, and thus establish a unity of conscience for motivating man towards founding great cultures and civilizations.

Thus, through World Religion Day observances, dedicated towards encouraging the leaders and followers of every religion to acknowledge the similarities in each of our sacred Faiths, a unified approach to the changes that confront humanity can be agreed upon and then applied on an ever-expanding scale to permeate the very psyche of mankind, so that it can be made to see the whole earth as a single country and humanity its citizenry.

For more information, visit www.worldreligionday.org.



God Has Chosen the Friends

Words: 'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p 272
Music: Ernestine Atkins

Voice

The musical score is written for a single voice part in C major, 4/4 time. It consists of four lines of music. The first line starts with a treble clef and a common time signature. The melody begins with a quarter note G4, followed by eighth notes A4, B4, C5, and D5. The lyrics 'God' are under the first note, and 'hath' is under the eighth note A4. The second line continues with eighth notes B4, A4, G4, F4, and E4. The lyrics 'cho - sen' are under the eighth notes B4 and A4, 'the friends,' under the quarter note G4, and 'and He hath' under the eighth notes F4 and E4. The third line starts with a measure rest of 3, followed by eighth notes D4, C4, B3, and A3. The lyrics 'fav - oured them' are under the eighth notes D4 and C4, 'with His gui - dance' under the quarter note B3, and 'and bound - less grace.' under the eighth notes A3 and the quarter note G4. The fourth line continues with eighth notes F4, E4, D4, and C4. The lyrics 'God' are under the eighth notes F4 and E4, and 'hath' under the quarter note D4. The fifth line starts with a measure rest of 7, followed by eighth notes B3, A3, G3, and F3. The lyrics 'cho - sen the friends,' are under the eighth notes B3 and A3, 'and He hath' under the quarter note G3, 'fav - oured them' under the eighth notes F3 and the quarter note E4, 'with His gui - dance' under the eighth notes D4 and C4, and 'and bound - less' under the quarter note B4. The sixth line continues with eighth notes A4, G4, F4, and E4. The lyrics 'cho - sen the friends,' are under the eighth notes A4 and G4, 'and He hath' under the quarter note F4, 'fav - oured them' under the eighth notes E4 and the quarter note D4, 'with His gui - dance' under the eighth notes C4 and B3, and 'and bound - less' under the quarter note A3. The seventh line starts with a measure rest of 10, followed by a quarter note G4. The lyrics 'grace.' are under the quarter note G4. The eighth line continues with a quarter note F4, a quarter note E4, and a quarter note D4. The lyrics 'grace.' are under the quarter note F4. The score ends with a double bar line.

C G F C Dm7 C

God _____ hath cho - sen the friends, _____ and He hath

3 F C Dm7 C Dm F C G G7 C G

fav - oured them _____ with His gui - dance and _____ bound - less grace. God _____ hath

7 F C Dm7 C F C Dm7 C Dm7 F C G

cho - sen the friends, _____ and He hath fav - oured them _____ with His gui - dance and _____ bound - less

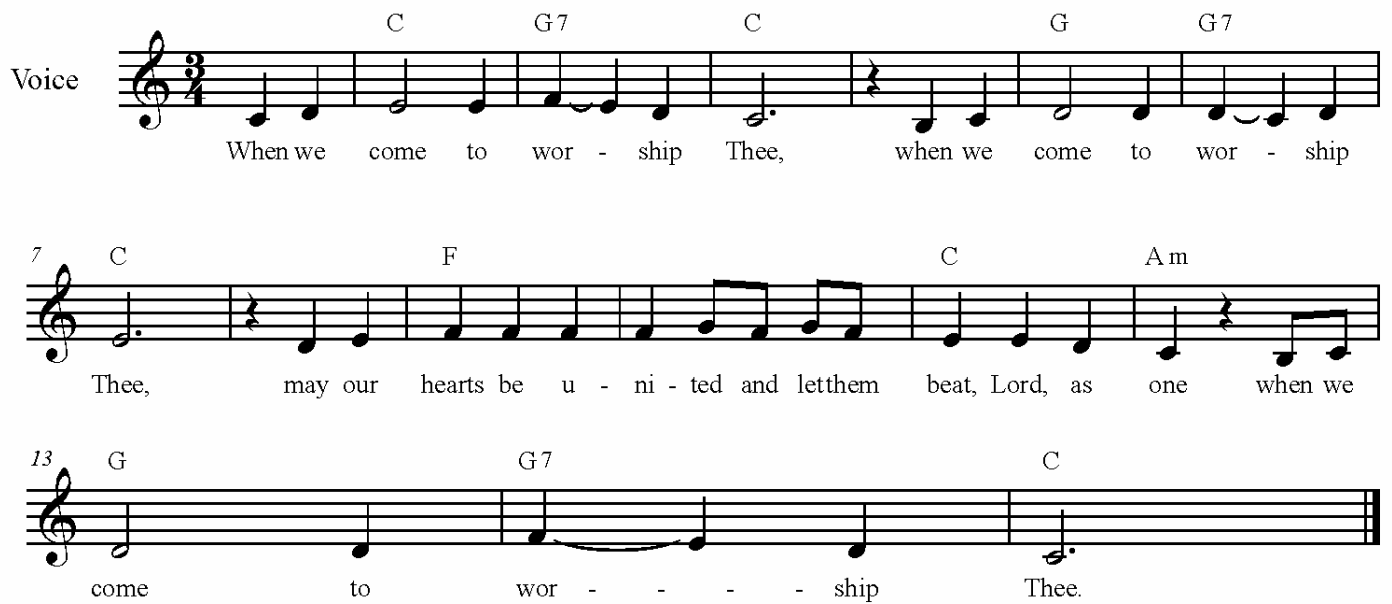
10 G7 C

grace. _____

When We Come to Worship Thee

Ernestine Atkins

Voice



When we come to wor - ship Thee, when we come to wor - ship

7 Thee, may our hearts be u - ni - ted and let them beat, Lord, as one when we

13 come to wor - - - - ship Thee.

LIST OF ADDITIONAL RESOURCES

Stories & Articles:

Brilliant Star magazine:

“From Prejudice to Peace” Mar/Apr 95

“Case of Dreadful Disunity” Jul/Aug 06

The Kingfisher Illustrated History of the World: 40,000 B.C. to Present Day

Stone In My Hand, Cathryn Clinton

The Encyclopedia of Religion and War, Gabriel Palmer-Fernandez, editor. New York, NY: Routledge, 2004

Worksheets and Coloring Pages:

Brilliant Star magazine: “Can You Open the Door?” May/Jun 05

Music:

“House Divided,” Matthew Levine

Poetry:

Brilliant Star magazine:

“Can You Open the Door?” May/Jun 95;

“Division in Africa” Mar/Apr 96

Videos:

Inside Islam

The Middle East

Other favorite resources:

‘Abdu’l-Bahá, *Paris Talks*, pp. 45–49, 131, 146–48

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, pp. 140–42, 161–63, 175–76, 181, 200, 221–22, 297–97

‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 247

The Babi & Bahá’í Religions: From Messianic Shi’ism to a World Religion, Peter Smith

The Bahá’í Question: Cultural Cleansing in Iran, Bahá’í International Community, 2005

Peace Bible, Steven Scholl

As you find additional resources, please notify the Office of Education and Schools at the Bahá’í National Center.