

TO UNDERSTAND THE HISTORY OF THE DEVELOPMENT OF THE ADMINISTRATIVE ORDER OF BAHÁ'U'LLÁH THE HEROIC AND FORMATIVE AGES OF THE FAITH

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
PERSEVERANCE, OPTIMISM, FRIENDLINESS**

. . . The Kitáb-i-Aqdas, revealed from first to last by the Author of the Dispensation Himself, not only preserves for posterity the basic laws and ordinances on which the fabric of His future World Order must rest, but ordains . . . the necessary institutions through which the integrity and unity of His faith can alone be safeguarded.

Shoghi Effendi, *God Passes By*, pp. 213–14

The embryonic Faith . . . traversing the period of infancy in the course of the Heroic Age of the Faith is now steadily progressing towards maturity in the present Formative Age, destined to attain full stature in the Golden Age of the Bahá'í Dispensation.

Shoghi Effendi, *Citadel of Faith*, p. 82

TOPIC: THE HEROIC AND FORMATIVE AGES OF THE FAITH

LEARNING OBJECTIVES AND SUGGESTED ACTIVITIES



KNOWLEDGE OBJECTIVES

- To know, from the writings of Shoghi Effendi, that the revelation by Bahá'u'lláh of the Kitáb-i-Aqdas established the laws and ordinances upon which the administrative order is being built, and that these laws and ordinances constitute the fundamental structure of the Bahá'í administrative order
- To know the laws of the Kitáb-i-Aqdas

SUGGESTED LEARNING ACTIVITIES

- Read selected passages by the Guardian that illustrate the role of the laws and ordinances in relation to the administrative order. Also, use Taherzadeh's *Revelation of Bahá'u'lláh*, vol. III.
- Make a weaving activity symbolizing the fundamental structure of the administrative order as warp and woof. Have paper strips with Bahá'í laws written on them and weave them into a wall hanging.



WISDOM OBJECTIVES

- To become familiar with the heroic and formative ages of the Dispensation of Bahá'u'lláh and understand the spiritual connection between these ages
- To understand how the administrative order unfolded during the ministry of 'Abdu'l-Bahá, at the time of the Guardian Shoghi Effendi, and today under the guidance of the Universal House of Justice
- To gain insight into the special contributions of the Knights of Bahá'u'lláh and the pioneer builders who arose to establish local Bahá'í institutions worldwide
- To understand how the national Bahá'í institutions were constructed on the firm foundation of these local spiritual assemblies

SUGGESTED LEARNING ACTIVITIES

- Look up “formative” and “heroic” in the dictionary and discuss why these periods were called by these titles.
- Read, discuss, and color chart on “Plans of God” (*Brilliant Star* JA 91, pp. 4–5). Play the “Knights of Bahá'u'lláh” game (*Brilliant Star* MJ 92, pp. 16–17). Read and role-play “How to be a Knight” (*Brilliant Star* SO 91, pp. 8–9).
- Read “Answering the Call of the Guardian” (*Brilliant Star* MJ 92, p. 24–7). Study a Knight, dress-up, and recount the life to the class using “Knights of Bahá'u'lláh” (*Herald of the South*, vol. 32, pp. 23–39).
- On a world map put the names of Knights and the area each conquered.
- Make a model of the tomb of the Greatest Holy Leaf, explaining the symbolism of the administrative order.

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SPIRITUAL PERCEPTION OBJECTIVES

- To perceive why Shoghi Effendi calls the Formative Age the “Iron Age” of the Faith
- To discern the connection between the construction of the Mashriqu'l-Adhkárs of the world, and the acquisition and development of Bahá'í properties to the rise and strength of the administrative order
- To perceive how attacks on early Bahá'í institutions became a means of demonstrating the independent character of the Faith and the cause of enlarging its limits and membership
- To perceive the ways in which the Bahá'í community cooperates with and assists humanitarian organizations, the agencies of the United Nations, and governments in their undertakings for the well-being of the people of the world
- To realize that the administrative order developed as the result of well organized plans and understand the necessity of making plans and setting goals in one's own life

SUGGESTED LEARNING ACTIVITIES

- Create a Mashriqu'l-Adhkár with popsicle sticks or blocks and discuss the rise and strength of the administrative order with sticks representing various aspects of life.
- Make a Bahá'í History Tree (*Brilliant Star*, MA 92, pp. 16–17).
- Research and report on various Bahá'í humanitarian projects. Show some newsreel stories about these projects.
- Make a chart of the unfoldment of the administrative order from the time of 'Abdu'l-Bahá to the present.
- Develop a dance performance illustrating the formative age as the “Iron Age.”
- Use the story of the three little pigs to illustrate how one's spiritual home may be strengthened as a response to attacks.
- Share stories about real people who stood up to difficulties and became stronger.



ELOQUENT SPEECH OBJECTIVES

- To be able to make presentations on the history of the administrative order
- To share creative work to teach others about the rise and development of institutions
- To become involved in assisting local Bahá'í institutions in their collaboration with humanitarian organizations

SUGGESTED LEARNING ACTIVITIES

- Prepare public presentations on the history of the administrative order.
- Make the mobile in “Bahá'u'lláh's Gift to the World” (*Brilliant Star* MJ 91, pp. 3–5).
- Become involved locally with one of the humanitarian organizations that the Local Spiritual Assembly is assisting.
- Host a community event in celebration of the administrative order. Students may exhibit all their artwork and perform their other projects along with speeches.
- Perform a puppet show for younger children of the Three Little Pigs building a strong house.

**GOAL: TO UNDERSTAND THE HISTORY OF THE DEVELOPMENT
OF THE ADMINISTRATIVE ORDER OF BAHÁ'U'LLÁH**

TOPIC: THE HEROIC AND FORMATIVE AGES OF THE FAITH

Sample Activities

ACTIVITY 1: SEEDS OF A NEW WORLD ORDER

WISDOM OBJECTIVE: To become familiar with the heroic and formative ages of the Dispensation of Bahá'u'lláh and understand the spiritual connection between these ages

SPIRITUAL PERCEPTION OBJECTIVE: To realize that the administrative order developed as the result of well organized plans and understand the necessity of making plans and setting goals in one's own life

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

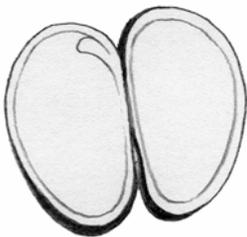
SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed

- Large bean seeds (such as dried lima beans)
- Large index card or other card or paper for each student
- Markers or other art materials
- Table knives (optional)

Advance Preparation: Soak the beans (at least one bean for each student) approximately two hours before class.

1. Welcome the students and invite them to share one happy memory from the past week. Especially encourage them to recall and share an example of an act of service that they have carried out the past week. Applaud all.
2. Suggest to the students that these acts of service are like the seeds of a new world order based on the laws of God for a new age. Distribute to each student a seed that has been softened by soaking in water. Briefly discuss: How are our small acts of service like this seed? Acknowledge all responses.
3. Invite the students to very carefully use their fingernails, or a table knife, to gently split the seed along its seam, and reveal the plant embryo inside. Invite students to see the potential for tiny leaves and stems inside. Briefly discuss:
 - How do we know that this seed could become a plant?
 - How do we know that our acts of service can help build a better world?
 - How do we know that our Local Spiritual Assembly will grow into a local House of Justice?
4. Assist students to discern the signs of growth and development in the seed, and in themselves, and in their local Bahá'í institutions. Then briefly discuss: What does the seed need in order to grow? Acknowledge all responses and then ask:
 - How does the seed know **how** to grow?
 - How does it know to grow toward the sun?
 - How do the leaves know to unfold?



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Assist students to understand that the growth of the seed progresses according to the divine plan, that its genetic structure includes a plan for growth, and that each stage of growth makes possible the next stage. Then briefly discuss: How do our own acts of service help us become more and more powerful in our service to others?

5. Then explain that the institutions of the Bahá'í Faith also grow according to a Plan. This plan was brought by Bahá'u'lláh, explained by 'Abdu'l-Bahá and Shoghi Effendi, and is now guided by the Universal House of Justice. Read aloud the following quotation at least twice:

The embryonic Faith . . . traversing the period of infancy in the course of the Heroic Age of the Faith is now steadily progressing towards maturity in the present Formative Age, destined to attain full stature in the Golden Age of the Bahá'í Dispensation.

Shoghi Effendi, *Citadel of Faith*, p. 82

Discuss the meaning of such words as “heroic,” “formative,” “embryonic,” etc., using a dictionary as desired. Then discuss:

- How can a seed illustrate the Heroic Age of the Bahá'í Faith?
- How can a plant illustrate the present Formative Age of the Faith?
- And how can a fruit tell us about the Golden Age to come?

6. Then read aloud the following quotation:

The Formative Period . . . [is] the Age in which the institutions, local, national and international, of the Faith of Bahá'u'lláh . . . develop . . . in anticipation of . . . the Golden Age destined to witness the emergence of a world-embracing Order enshrining the ultimate fruit of God's latest Revelation to mankind, a fruit whose maturity must signalize the establishment of a world civilization and the formal inauguration of the Kingdom of the Father upon earth as promised by Jesus Christ Himself.

Shoghi Effendi, *God Passes By*, p. 324

Briefly discuss: Why is it so important for us to do our part of the Plan now? What are some ways that we can help the Plan of God by our own actions? Record student ideas on chart paper.

7. Then encourage the students to prepare a personal plan for service in the coming weeks:
 - Glue the split seed on the index card or other paper.
 - Identify one specific action to help the Plan of God and when and where to do it. Write this action on the card.
 - Decorate the card as desired.
8. Invite students to share their cards and their plans with each other. Then briefly discuss: How can we help each other to be successful in our plans?
9. Encourage students to share their plans with their parents or another person during the coming week and to get help as needed to complete their plans. Remember to invite students to share the results of their actions at the beginning of the next class.

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ACTIVITY 2: BECOME INVOLVED LOCALLY

ELOQUENT SPEECH OBJECTIVE: Become involved assisting local Bahá'í institutions in their collaboration with humanitarian organizations.

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Use of independent investigation; Use of consultation; Use of service

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Seeds (lentils or alfalfa seeds work well) soaked for approximately 6 hours before using
- Light-colored paper towels or other similar light-weight paper
- Dirt, sand, or potting soil
- Water
- Glass container with straight sides



Advance Preparation: Contact your local Bahá'í institutions to identify local humanitarian organizations with which the institutions may be collaborating. Soak the seeds that students will plant (approximately 4–6 hours). Consider displaying the quotation below in your classroom. You may also choose to post the instructions under step 2 below.

1. Welcome students and invite them to share their acts of service since the last class. Encourage students to think of a person whose words or actions encouraged them in their service. Briefly discuss: Why is it so important for us to encourage each other and help each other in our service?
2. Organize the students to work individually, in teams, or as a class to demonstrate growth at the grassroots:
 - Bend or roll your paper into a cylinder shape so that it fits inside your glass container and curves around the edge.
 - Fill the center of the container (inside your paper cylinder) with the soil so it holds the paper against the glass.
 - Drain the seeds that have been soaking for 6 hours. Then push the seeds down into the container between the paper cylinder and glass wall of the container. Put in as many seeds as you like.
 - Pour water into the center of the glass container so that the water wets the soil and then soaks through the paper cylinder. This will indirectly water the seeds.
 - Put the container in an area where some sunlight can reach it, but not directly in the sun.
 - In your next class session, see how the seeds have sprouted and grown! Note: It will be important to keep the soil wet so that the seeds can grow.
3. As students work on this activity, suggest to them that planting these seeds and watching them sprout, develop roots, and grow, can illustrate how many projects for social good also begin and grow. Suggest that these sprouting seeds can inspire us to initiate projects or participate in existing projects for the good of humanity.

Read aloud the following quotation written on behalf of the Universal House of Justice:

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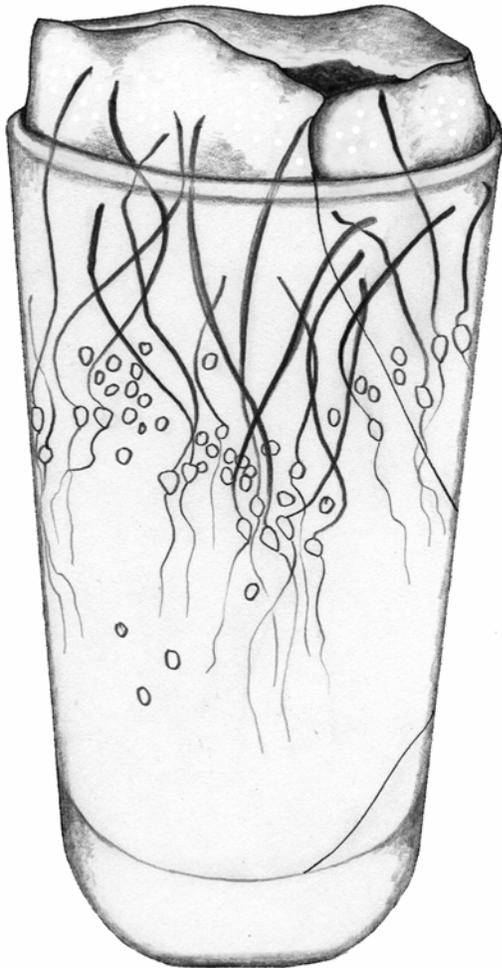
The suggestions (concerning possible development projects) are now referred to you so that you may initiate consultation at the grass roots level of the local Bahá'í communities, involving Local Spiritual Assemblies of that area. . . . [You] should seek the suggestions of the believers regarding local needs and initiatives.

Letter written on behalf of the Universal House of Justice,
Lights of Guidance, p. 551

Notice that the Universal House of Justice suggests consultation at “the grass roots level.”

Briefly discuss: Why do you think the House of Justice uses “grass roots” as an image in this passage?

- Thinking about the seeds, soil, water, sunlight, and the container, briefly discuss:



- How do each of these elements help the growth of the seeds?
 - What are the elements that the House of Justice highlights as necessary for “sprouting” development projects?
- Share information about organizations with which local Bahá'í institutions may already be collaborating. Brainstorm ways for the class to support existing humanitarian or development projects in the local community, or initiate a new effort: Could you offer service by visiting elders or individuals who are ill, isolated, or parents of very young children? If you choose to visit people in your community, could you sing a song for them, or share a quotation, story or other small gift with them? If you choose to visit a family with young children, could you share a song, story, game, or other activity that would draw the children's hearts closer to God? If you choose to visit a soup kitchen, homeless shelter, or other humanitarian project, what specifically could you offer these individuals to show true friendship and service?
 - After selecting a possible project, consider the following questions to assure success:
 - Who might need to be consulted?
 - How might the consultation be arranged?
 - Use this brainstorming to stimulate class involvement in an appropriate local project for social and humanitarian good. Remember that it is more powerful for the class actually to complete small action steps than simply to discuss large possibilities for potential action. Also remember to request parental permission for field trips and to debrief the experience at the following class with such questions as: What were the high points of our experience? How could we see with our own eyes that our grassroots service brought joy to hearts? How could we build on this service in the future? How will we share the results of our service with our Local Spiritual Assembly?

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ACTIVITY 3: BUILDING THE ADMINISTRATIVE ORDER

KNOWLEDGE OBJECTIVE: To know, from the writings of Shoghi Effendi, that the revelation by Bahá'u'lláh of the Kitáb-i-Aqdas established the laws and ordinances upon which the administrative order is being built, and that these laws and ordinances constitute the fundamental structure of the Bahá'í administrative order

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

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Several copies of the Kitáb-i-Aqdas or reference copies of Resource Page 54
- Popsicle sticks
- Markers or pens
- White glue or hot glue
- Examples of possible bridge design styles (see Resource Page 55)
There are many helpful websites, and libraries will also have books, if desired.

Alternatively this activity could be done with straws and tape. The laws would need to be written on paper and taped to the straws. Another alternative would be to write the laws on strips of paper and use them to weave a paper mat to represent the “fabric” of the administrative order.

1. Welcome students and invite them to share the results of their service to others since the last class. Applaud all.
2. In the whole group, brainstorm answers to the question: What are some of the laws of God that help us to build a better world? Record student answers on chart paper. Then invite students to refer to the index of the Kitáb-i-Aqdas or to Resource Page 54. Encourage students to identify some additional laws of God to add to their list.
3. Provide the students with popsicle sticks and encourage them to write a Bahá'í law on one side of each popsicle stick.
4. As the students work, encourage them to discuss the laws that they choose to write on the sticks. Discuss: How does this law help to make a better world? How does it promote more love, unity, and justice among all people?
5. Then, encourage students to work together to build a bridge over an obstacle using the popsicle sticks. As they work, discuss: How do Bahá'í laws help to solve problems and provide a means for humanity to move forward? How can these laws be a bridge to a new World Order?
6. Challenge the class as a whole to see how strong a bridge they can make. How much weight can the bridge hold?
7. As a group, discuss: How could we use our bridge to teach other people about the importance of Bahá'u'lláh's laws for building a better world? Could we save it and use it as a part of an upcoming class presentation for the community? Would we like to take it to an upcoming cluster reflection meeting or Nineteen Day Feast?
8. Encourage students to explain the importance of the laws of God to at least one person before the next class. Encourage them also to choose one law to strive to implement more strongly in their own lives during the coming week. Remember to invite students to share the results of their conversations with others at the beginning of the next class.

TOPIC: THE HEROIC AND FORMATIVE AGES OF THE FAITH

Resource Pages

The embryonic Faith . . . traversing the period of infancy in the course of the Heroic Age of the Faith is now steadily progressing towards maturity in the present Formative Age, destined to attain full stature in the Golden Age of the Bahá'í Dispensation.

Shoghi Effendi, *Citadel of Faith*, p. 82

The Formative Period . . . [is] the Age in which the institutions, local, national and international, of the Faith of Bahá'u'lláh . . . develop in anticipation of the Golden Age destined to witness the emergence of a world-embracing Order enshrining the ultimate fruit of God's latest Revelation to mankind, a fruit whose maturity must signalize the establishment of a world civilization and the formal inauguration of the Kingdom of the Father upon earth as promised by Jesus Christ Himself.

Shoghi Effendi, *God Passes By*, p. 324

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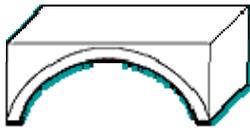
SOME LAWS OF THE KITÁB-I-AQDAS

- Observe the Nineteen Day Feast
- Observe Holy Days and Festivals
- Observe the Intercalary Days (Ayyám-í-Há)
- The age of spiritual maturity is 15
- All children must be educated
- Repeat the Greatest Name 95 times a day
- Say an Obligatory Prayer each day
- Be kind to animals
- Avoid backbiting and gossip
- Enter a house only with permission
- Never strike or wound another person
- Avoid conflict and fighting
- Promote fellowship with the followers of all religions
- Honor one's parents
- Wish for others what you wish for yourself
- Teach the Faith of Bahá'u'lláh to others
- Use the Bahá'í writings to solve problems
- Consult with others
- Study the Bahá'í writings
- Recite the holy verses, morning and evening
- Study subjects that benefit mankind
- Do good deeds
- Be truthful
- Be trustworthy
- Be faithful
- Be righteous and fear God
- Be just and fair
- Be tactful and wise
- Be courteous
- Be hospitable
- Be persevering
- Be detached
- Accept the Will of God
- Don't stir up mischief
- Don't be hypocritical
- Don't be too proud
- Obey the laws of the government
- Don't lose your temper
- Be closely united
- Consult good doctors when ill
- Respond to invitations
- Study foreign languages
- Keep yourself clean
- Trim your nails
- Wear clean clothes

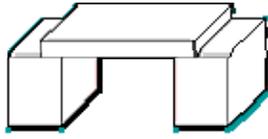
TOPIC: THE HEROIC AND FORMATIVE AGES OF THE FAITH

Some Types of Bridge Construction

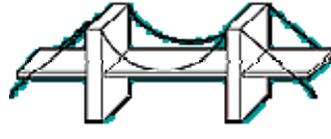
www.pbs.org/wgbh/nova/bridge/build.html



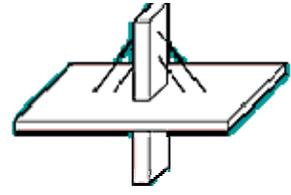
Arch bridge



Beam bridge

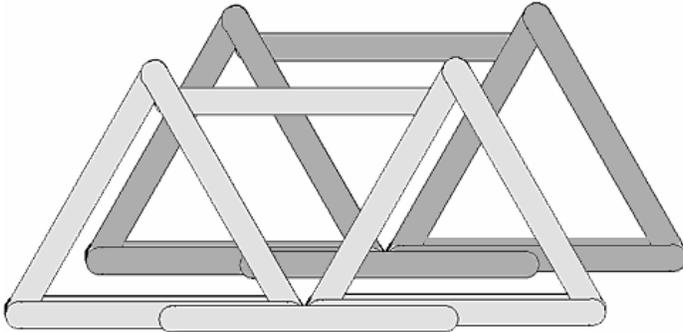


Suspension bridge



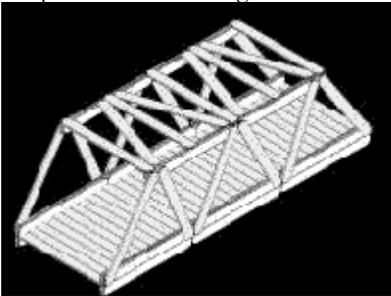
Cable-stayed bridge

The basic component of a simple popsicle stick (craft stick) bridge is the triangle. This can be used a number of ways. Encourage creativity!



Popsicle Stick Truss Bridge

<http://www.eweek.org/site/DiscoverE/popsicle.shtml>

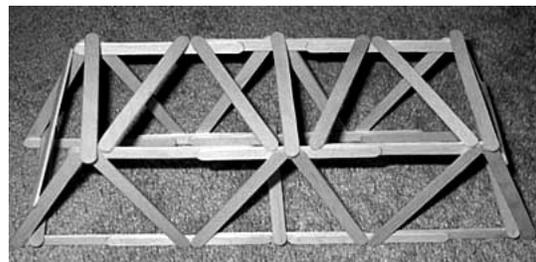
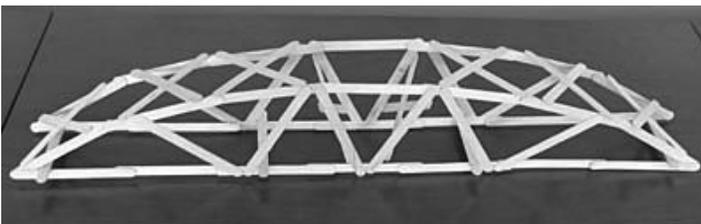


- Regular school white glue works well, and should be put on sparingly between layers of craft sticks.
- Clamping each joint while it cures is extremely useful. You can use metal binder clips, available from office supply stores.
- Most uncured or wet white glues wash off with soap and lots of water.



Some Other Examples of Popsicle Stick Bridges

<http://www.garrettsbridges.com/> - reprinted with permission



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TOPIC: THE HEROIC AND FORMATIVE AGES OF THE FAITH

LIST OF ADDITIONAL RESOURCES

Stories & Articles:

Brilliant Star:

“The Plans of God,” “The First Century 1844-1944” JA 91

“Mount Your Steeds, O Heroes. . .” SE 99

“The Báb’s Final Years” SO 04

“Zaynab: Heroine of Zanzan” ND 04

“The Báb’s Sacred Mission” SO 03

Stories of the Greatest Holy Leaf, Jacqueline Mehrabi

Three Golden Crowns: The Stories of Mullá Husayn, Táhirih, and Quddús and *Remember My Days: The Life Story of Bahá'u'lláh*, Lowell Johnson

Children’s Stories from the Dawn-Breakers, Zoe Meyer

Worksheets and Coloring Pages:

Brilliant Star: “The Radiant Century” MA 92

Activities:

Brilliant Star:

“Bahá’í History Tree” MA 92

“Plans in the Cause of God” SE 97

“Chameleon Crossword” MJ 01

Music:

Brilliant Star: “Mount Your Steeds” ND 04

Miller, Grant Hinden, *Songs for the Martyrs*, “Mullá Husayn,” “Jináb-i-Munib,” “Badí’, “Nine Lighted Candles,” “Leaf, Bright Leaf,” “Seven Martyrs of Tíhran,” “Táhirih,” “The Purest Branch”

Various Artists, *Let It Be This Generation*, “Midsummer Noon”

Various, *Lift Up Your Voices and Sing, Vol. 1*, “Soldiers in God’s Army”

Games:

Brilliant Star:

“Be a Knight of Bahá’u’lláh” ND 95

“Peace Process,” “Where/World Was Martha Root” JA 93

“Knights of Adventure” ND 04

Books:

The Compilation of Compilations, vol. II, section on “Significance of the Formative Age”

Videos:

Hands of the Cause of God, The: Volume 1: Heroic Age through 1951

Shoghi Effendi: Blest & Sacred Bough

Shoghi Effendi, Guardian of the Bahá’í Faith: The Sign of God on Earth

Other favorite resources:

If you find any additional resources, please notify the National Children’s Education and Resource Center, or submit your findings to the Core Curriculum website, www.core-curriculum.org.

TO UNDERSTAND THE HISTORY OF THE DEVELOPMENT OF THE ADMINISTRATIVE ORDER OF BAHÁ'U'LLÁH THE EVOLUTION OF THE INSTITUTION OF THE COUNSELORS

SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC: HUMILITY, SERVICE, DETACHMENT

Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of fortitude hath shone forth and the truth hath been established that the authority to choose rests with God, the Powerful, the Mighty, the Unconstrained, through whom the ocean of bounty hath surged and the fragrance of the gracious favours of God, the Lord of mankind, hath been diffused.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 84

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

'Abdu'l-Bahá, *The Will and Testament of 'Abdu'l-Bahá*, p. 13

TOPIC: THE EVOLUTION OF THE INSTITUTION OF THE COUNSELORS

LEARNING OBJECTIVES AND SUGGESTED ACTIVITIES



KNOWLEDGE OBJECTIVES

- To know the history of the appointment of the Hands of the Cause of God
- To know who appointed the Hands of the Cause of God
- To become familiar with the names of the Hands of the Cause of God and how they served the Cause of Bahá'u'lláh

SUGGESTED LEARNING ACTIVITIES

- Research the *Bahá'í World* volumes to find the names, pictures, accomplishments, and appointments of the Hands of the Cause of God. Have each pair of learners choose one of the Hands of the Cause of God and prepare a presentation about that Hand.
- Read “Hands of the Cause of God” (*Brilliant Star* MJ 91, p. 8) and play the “Helping Hands” game on p. 9. Read “Grandfather Sears” (*Brilliant Star* MJ 94, pp. 28–29) and listen to his voice on the recording.
- Read and give speeches on “Hands of the Cause of God,” (*Herald of the South* vol. 32, pp. 13–22). Read “Dorothy Baker: Obedient Servant of God,” (*Herald of the South*, vol. 27, pp. 30–36).



WISDOM OBJECTIVES

- To understand the roles of the Hands of the Cause of God as chief stewards as described in the Will and Testament of ‘Abdu’l-Bahá and in the writings of Shoghi Effendi
- To understand how the institution of the Hands of the Cause of God evolved into that of the Continental Board of Counselors and the International Teaching Center after the passing of the Guardian

SUGGESTED LEARNING ACTIVITIES

- Find passages in the Will and Testament that relate to the Hands of the Cause of God.
- Memorize, sing, and sign the prayer for the Hands of the Cause from the Second World Congress.
- Study the section in *The Bahá'í World* vol. 5 on the appointment of the first Continental Board of Counselors and their charter.
- Use a world map and find the areas where the first counselors resided and the area each served.

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**TOPIC: THE EVOLUTION OF THE INSTITUTION
OF THE COUNSELORS**



SPIRITUAL PERCEPTION OBJECTIVES

- To discern the special role that the Hands assumed after the passing of the Guardian in 1957 and before the election of the Universal House of Justice in 1963
- To perceive the contribution that the Institution of the Counselors plays in the Bahá'í community and how this relates to one's own development through the service of Auxiliary Board members and their assistants

SUGGESTED LEARNING ACTIVITIES

- Create a drawing that shows the relationship between the institutions and one's own spiritual life.
- Tell stories about the times between the Guardian and the Universal House of Justice.
- Read the poem "Pilgrimage" (*Brilliant Star* MJ 91, p. 19), role-play, and discuss the influence of the Counselors.
- Make a timeline of the evolution of this institution.
- Look at the numbers of Auxiliary Board members in one's country and their geographical spread. Invite an assistant to come and share about his or her service with the learners.



ELOQUENT SPEECH OBJECTIVES

- To demonstrate respect for the Institution of the Counselors
- To share with others one's understanding of the contribution of the Hands of the Cause of God to the administrative order and the Faith of Bahá'u'lláh
- To share with others one's understanding of the contributions of the Institution of the Counselors to the Cause of God

SUGGESTED LEARNING ACTIVITIES

- Organize a special fundraiser for the Continental Fund.
- Send this special contribution with a letter from the class.
- Plan an evening in the honor or celebration of the Hands of the Cause of God or the Institution of the Counselors. Share learning through performances, presentations, and displays.

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Sample Activities

ACTIVITY 1: THE HANDS OF THE CAUSE OF GOD

KNOWLEDGE OBJECTIVES: To know who appointed of the Hands of the Cause of God; To become familiar with the names of the Hands of the Cause of God and how they served the Cause of Bahá'u'lláh

ELOQUENT SPEECH OBJECTIVE: To share with others one's understanding of the contributions of the Hands of the Cause of God to the Administrative Order and the Faith of Bahá'u'lláh

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Education directed towards God; Use of stories; Use of independent investigation

SUGGESTED TIME FOR ACTIVITY: 45–60 MIN. OR ADDITIONAL TIME AS DESIRED TO POLISH PRESENTATIONS

Materials Needed:

- Photocopies of Resource Page 64
- Photocopies of selected Resource Pages 66–79
- Reference books with information about the lives and services of the Hands of the Cause of God (optional)
- Art supplies (optional)

1. Begin clapping your hands in an interesting pattern. Then invite all the students to clap with you. When the whole group is clapping, change the pattern and invite the students to change with you. Explore how clapping can create pleasant sounds and lively rhythmic patterns.
2. Then invite students to take turns leading the group in a clapping rhythm. After all the students have had the opportunity to lead a pattern of rhythmic clapping, invite the students to give their hands a rest while they discuss the questions:

- What are some of the things that we do with our hands?
- Why are hands important?

3. Then pose the questions:
 - What do we mean when we say “Cause of God”?
 - What is a Hand of the Cause of God?

Allow the students some time to think and then listen carefully to all responses.

Then, using Teacher Reference Pages 65–67, provide a brief explanation of the term.

4. Distribute copies of Resource Page 64 or refer to those same quotations if displayed in your classroom. Carefully read aloud these quotations. Encourage the students to silently read along with you and underline new words as they read. Briefly discuss the meaning of the new words, then read the quotations again or invite student volunteers to read. Briefly discuss the focus questions.
5. Explain that the Hands of the Cause of God served everyone by living and working side by side with people.

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6. Encourage the students to work in pairs or small teams to prepare and tell stories about the Hands of the Cause using the Resource Pages 68–79. Focus especially on the qualities of the Hands of the Cause described by ‘Abdu’l-Bahá: How did the life of each Hand express these qualities? Why are these qualities of humility and service so important in this high-ranking position of the Faith?
7. Allow sufficient time for the students to read, understand, and practice telling about the Hand they selected. They may also create simple posters about their Hands if desired.
8. Share the stories in the whole group. Applaud all. After each story briefly discuss: How did this Hand show humility and service to the Cause of God?
9. Encourage each student to retell a favorite story about a Hand of the Cause of God to at least one person before the next class. Remember to invite the students to share the results at the beginning of the next class. You may also arrange for students to tell their stories to another class at Bahá’í school, at an upcoming devotional gathering, or other event.



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**ACTIVITY 2: THE HANDS OF THE CAUSE OF GOD—
CHIEF STEWARDS OF BAHÁ'U'LLÁH'S WORLD ORDER**

WISDOM OBJECTIVE: To understand the role of the Hands of the Cause of God as chief stewards, as described in the Will and Testament of 'Abdu'l-Bahá

SPIRITUAL PERCEPTION OBJECTIVE: To discern the special role that the Hands assumed after the passing of the Guardian in 1957 and before the election of the Universal House of Justice in 1963

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Education directed towards God; Direct use of the Bahá'í sacred writings; Use of stories; Use of consultation

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Construction paper or other paper
- Markers, crayons, pens
- Other art supplies such as pictures cut from magazines, glue, glitter, etc. as desired

1. Invite the students to share their reflections on the Hands of the Cause of God: Who remembers some of the spiritual qualities of the Hands of the Cause of God? What are some acts of service that our memories of the Hands of the Cause of God have inspired us to carry out this week? Who was able to share a story about a Hand with another person? How did that person respond to the story?
2. Remind the students that in 'Abdu'l-Bahá's Will and Testament, He wrote:

The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God. . . . The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from all earthly things.

pp. 12–13

Read the quotation again, then invite the students to briefly discuss: How do the qualities of humility and service help the Hands of the Cause of God “to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men”?

3. Remind them (if necessary) that the Guardian was 'Abdu'l-Bahá's grandson, Shoghi Effendi, and that Shoghi Effendi described the Hands of the Cause of God as “Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth.” Briefly discuss: What is a steward—where have you heard the word “steward” before? Listen to the students, and then assist them (if necessary) to recall that stewards take care of property on behalf of another person, and that on ships and planes they can be responsible for serving food. Explain that in an emergency a steward is responsible for guiding a ship safely to shore and on a plane the steward gives instructions so that the people know how to stay safe.

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Briefly discuss: Thinking about what we already know about the Hands of the Cause of God, what might it mean to say that the Hands are the “Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth”?

4. Explain that one of the ways that the Holy Books describe the Cause of God—the Faith of Bahá'u'lláh—is as an ark or a ship. Briefly discuss: Where have we heard the term “ark” before?

Then share the story on Resource Page 80 about ‘Abdu’l-Bahá. Briefly discuss: How did ‘Abdu’l-Bahá steer the Ark of the Cause of God?

5. Next, read aloud or retell the story on Resource Pages 81–82. Then discuss:
 - How did the Hands of the Cause of God show the qualities of humility, detachment, and service after the passing of Shoghi Effendi?
 - How did the Hands protect the Cause of God through their humility, detachment, and service?
 - In what ways did they follow the example of ‘Abdu’l-Bahá during this crisis?
 - What are some ways that we can learn from the Hands of the Cause of God and follow the example of ‘Abdu’l-Bahá when things change in our lives?
 - What exactly could we do to help our families or our friends during difficult times?

6. Provide the students with construction paper or other paper. Invite the students to fold the paper in half and to place one of their hands on the paper, positioning the hand so that the edge of the palm and little finger are at the fold line. Then encourage the students to draw around the hand, using their other hand or working together in pairs. Cut around the outline of the hand through both thicknesses of paper, so that the two hands will open and close like a small booklet.
7. Decorate the outside of the hands with images to represent the spiritual qualities of humility, service, and detachment. On the inside of one of the hands, invite the students to record one action that they will take this week to show humility, service, or detachment. Encourage them to think carefully about what exactly they will do, and when, where, and how they will do it—and then to actually carry out those acts of service in the coming week.
8. Consider saving these paper “hands” in the classroom for the following class.
9. At the beginning of the next class, return the paper hands to the students. After a short sharing circle about the result of their actions, encourage the students to write the results of their actions on the inside of the other hand. Encourage them to save these hands as a reminder of the example of the Hands of the Cause of God and their own powers of humility, detachment, and service.

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Resource Pages

HANDS OF THE CAUSE OF GOD

Focus Questions:

1. What spiritual qualities does Bahá'u'lláh praise in the Hands of the Cause of God?
2. What spiritual qualities does 'Abdu'l-Bahá praise in the Hands?
3. What are some ways that we can be like the Hands of the Cause of God?

Light and glory, greeting and praise be upon the Hands of His Cause, through whom the light of fortitude hath shone forth and the truth hath been established that the authority to choose rests with God, the Powerful, the Mighty, the Unconstrained, through whom the ocean of bounty hath surged and the fragrance of the gracious favours of God, the Lord of mankind, hath been diffused.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 84

The Hands of the Cause in this dispensation are not heirs of any name or title. Nay, they are holy personages, the rays of whose holiness and spirituality throw light on the minds of people. Hearts are attracted by the beauty of their morals, the sincerity of their intentions and the sense of equity and justice. Souls are involuntarily enamoured of their praiseworthy morals and laudable qualities; faces turn spontaneously to their manifest signs and traces. It is not a title that may be awarded to whomsoever it pleases, nor is it a chair of honour in which whomsoever pleases sits. The Hands of the Cause are the Hands of God. Hence whosoever is the servant and the promoter of the Word of God, he is the Hand of God. The object is the spirit and not the letters or words. The more self-effacing one is, the more he is assisted in the Cause of God; and the more meek and humble, the nearer is he to God.

'Abdu'l-Bahá, *Lights of Guidance*, p. 321

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Resource Page

Teacher Reference Page

O friends! The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God.

All must be under his shadow and obey his command. . . .

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God.

‘Abdu’l-Bahá, *Will and Testament of ‘Abdu’l-Bahá*, pp. 12–13

The Rank, and Position of the Hands of the Cause, are superior to the position of the National Assemblies. In writing concerning the Hands, therefore, when there is reference to the Institutions of the Faith, after the Guardian, [and the Universal House of Justice] should be mentioned the Hands, and then the National bodies.

Letter written of behalf of Shoghi Effendi, *Lights of Guidance*, p. 322

The emphasis on group leadership, as opposed to individual power, runs throughout the Bahá'í administrative system. Individuals do not set policy or make rules in Bahá'í Institutions—Spiritual Assemblies make the decisions, but may delegate specific executive responsibilities.

At the same time Spiritual Assemblies benefit from the wise advice of several distinct groups of individuals. The Hands of the Cause of God are foremost among these advisers. Because Hands of the Cause were appointed only by Bahá'u'lláh, ‘Abdu’l-Bahá, and the Guardian, no more Hands of the Cause could be appointed after the Guardian’s passing in 1957.

In 1968, the Universal House of Justice began to appoint spiritually mature and experienced individuals to five-year terms of service as “Continental Counselors,” to extend the functions of the Hands of the Cause.

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THE HANDS OF THE CAUSE OF GOD

from *Ministry of the Custodians*, p. xxiii
Ruhyyih Rabbani

Appointed by Bahá'u'lláh During His Ministry, 1863–1892

Hájí Mullá 'Alí-Akbar-i-Shahmírzadí, known as Hájí Ákhúnd
Hájí Mírzá Muhammad Taqíy-i-Abharí, known as Ibn-i-Abhar
Mírzá Muhammad-Hasan, entitled Adíbu'l-'Ulamá, known as Adíb
Mírzá 'Alí-Muhammad, known as Ibn-i-Asdaq

**Outstanding Believers Referred To by 'Abdu'l-Bahá
as Hands of the Cause During His Ministry, 1892–1921**

Áqá Muhammad-i-Qá'iní, known as Nabíl-i-Akbar
Mírzá 'Alí-Muhammad-i-Varqá, the martyr
Shaykh Muhammad-Ridáy-i-Yazdí
Mullá Sádiq-i-Muqaddas, entitled Ismu'lláhu'l-Asdaq

Appointed Posthumously by Shoghi Effendi During His Ministry, 1921–1957

Date announced follows name

John E. Esslemont, 30 Nov. 1925
Hájí Abú'l-Hasan Amín, Trustee of Huqúqu'lláh, July 1928
Keith Ransom-Kehler, 28 Oct. 1933
Martha Root, 2 Oct. 1939
'Abdu'l-Jalíl Bey Sa'd, 25 June 1942
Siyyid Mustafá Rúmí, 14 July 1945
Muhammad Taqíy-i-Isfahání, 15 Dec. 1946
Louis Gregory, 5 Aug. 1951
Roy C. Wilhelm, 23 Dec. 1951
John Henry Hyde-Dunn, 26 Apr. 1952

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Hands of the Cause Appointed by Shoghi Effendi

First Contingent, Announced 24 December 1951

Cables of appointment were sent the previous day

Dorothy Baker	Leroy Ioas
Amelia E. Collins	William Sutherland Maxwell
‘Alí-Akbar Furútan	Charles Mason Remey
Ugo Giachery	Tarázu’lláh Samandarí
Hermann Grossmann	George Townshend
Horace Holley	Valíyu’lláh Varqá

Second Contingent, Announced 29 February 1952

Cables of appointment were sent the previous day.

<u>Shu’á’u’lláh</u> ‘Alá’í	Adelbert Muhlschlegel
Músá Banání	Siegfried Schopflocher
Clara Dunn	Corinne True
<u>Dhikru’lláh</u> <u>Khádem</u>	

Third Contingent, Announced October 1957

Cables of appointment were sent on 2 October 1957

Hasan Balyuzi	Rahmatu’lláh Muhájir
Abu’l-Qásim Faizí	Enoch Olinga
H. Collis Featherstone	John Robarts
John Ferraby	William Sears

Individual Appointments by Shoghi Effendi

Date announced follows name

Amatu’l-Bahá Rúhíyyih Khánúm, 26 Mar. 1952
Jalál Kházeh, 6 Dec. 1953
Paul E. Haney, 19 Mar. 1954
‘Alí-Muhammad Varqá, 15 Nov. 1955
Agnes B. Alexander, 27 Mar. 1957

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RESOURCE PAGES



Keith Bean Ransom-Kehler
1876–1933

“The First American Martyr”

It was very difficult for the Bahá'ís in Iran in 1932. Shoghi Effendi sent Keith Ransom-Kehler to cheer and defend them. Before she became a Bahá'í, Keith had been a Christian minister. She was an excellent speaker and was well known in Chicago society. As a Bahá'í, she gave up her social status for the Cause of God. She traveled to teach all over the United States, Europe, India, and Australia. Keith also experienced difficulties during her life. When her husband died in 1923, she said that prayer was her only refuge.

She was very devoted to Shoghi Effendi. After seeing him in Haifa in 1926 she challenged the American Bahá'ís, “Any one of us is ready to die for him, but can we [really] number ourselves among those who are willing to live for him?”

In 1932, Keith was again in Haifa, where the Guardian personally trained her. He asked her to get permission from the Persian government to bring Bahá'í literature into that country. It was a difficult task, a constant series of meetings with polite officials who really didn't want to hear her requests. But she greatly enjoyed her many meetings with the Persian Bahá'ís. They loved her and she encouraged them. For a year, she pursued her mission. “How strange the ways of God,” she wrote, “that I, a poor, feeble old woman from the distant west, should be pleading for liberty and justice in the land of Bahá'u'lláh. . . .”

Exhausted by her work, she died during a smallpox epidemic in October 1933. A month before her death, she spoke at a gathering in honor of the Declaration of the Báb. She explained that the teachings of Bahá'u'lláh are the only solution to the world's problems. Shoghi Effendi named her a Hand of the Cause of God and the first American martyr. He mourned his “earthly separation” from her, his “invaluable collaborator,” “unfailing counselor,” and “esteemed and faithful friend.”

During her year of trials in Persia, Keith wrote, “I have fallen, though I never faltered. . . . Nothing in the world is meaningless, suffering least of all. Sacrifice with its attendant agony is a germ, an organism. . . . Once sown it blooms, I think forever, in the sweet fields of eternity. Mine will be a very modest flower . . .”

Adapted from Janet Ruhe-Schoen, *A Love Which Does Not Wait*, pp. 125–66

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Martha Louise Root
1872–1939

“Lioness at the Threshold”

Martha Root was raised in Pennsylvania. As a child she enjoyed books and writing, and had no desire for housework. She graduated from college and then taught school. She presented dramatic lectures based on the works of Shakespeare to clubs, schools, and churches in Philadelphia and New York. By 1900 she began working as a newspaper reporter. She heard about the Bahá'í Faith in 1908 while in a restaurant. Roy Wilhelm, who happened to be seated next to Martha, said that he had just returned from the East. There he had met members of other religions who worked and prayed for the oneness of humanity. She became a Bahá'í the following year. She traveled all around the world, teaching the Bahá'í Faith to prominent people, even a queen, and ordinary people as well.

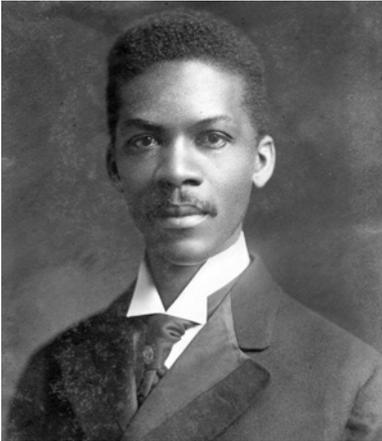
While in India she started a children's class. She taught them to memorize passages from the writings of Bahá'u'lláh. She gave lectures, one to an audience of a thousand people in a theater. And she paid visits to the Bahá'í school in Pune. “The children gathered round her,” one Bahá'í remembered. “They were not afraid of her as they were of other older persons. . . .”

Two sisters, Monira and Gol Yaganegi, remembered Martha's visit to the school in 1938. “Her face stayed with me throughout childhood,” Monira, then six or seven, recalled. “I could never forget the vision of this wonderful person, her face was so radiant. . . .”

Martha brought gifts for the children. She called each one's name and gave each a prayer book with their name written in—for example, “Very dear Monira”—together with a spiritual message and encouragement to teach the Faith. When Gol, the older sister, was to receive her book, they were all gone. Martha instead gave her a picture of ‘Abdu’l-Bahá and wrote on the back some words of Bahá'u'lláh: “If one speck of a jewel be hid in a stone and that stone be beyond the seven seas, until I have sought and found that jewel, my hand from its search will not stay.” Martha added warm, personal words, the date, and place—February 7, 1938, Pune, India.

Adapted from *Martha Root: Lioness at the Threshold*, by M. R. Garis
and from Barron Harper's *Lights of Fortitude*, pp. 112–14

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Louis George Gregory
1874–1951

“A Most Heavenly Smile”

Louis Gregory was a member of the Green Acre school committee for several years during the 1940s. He lectured and taught there often. One year he took charge of children’s classes. He always loved children, and they in turn were charmed. Margaret Kunz Ruhe, whose parents often entertained Mr. Gregory when he visited, remembers him as “an important part” of her childhood. Almost every morning of his stay she and her sister would enter the dining room to find their father and Mr. Gregory deep in discussion. Louis Gregory would always turn to them with a “chuckle” and “a most heavenly smile.”

At Green Acre the Louis Gregory Children’s School, dedicated in 1970, stands as a symbol of the special relationship between him and the children who visit there. He spent much of his time with them, obviously enjoying the opportunity. Once, when Mr. Gregory must have been more than seventy years old, Emanuel Reimer saw him join a group of youngsters playing on the lawn. He took the hands of two little ones and started to play Ring-Around-the-Rosie. Mr. Reimer was surprised to see that they were going quite fast. “When they all tumbled down, Louis just dropped right down to the ground, *hard*.” Mr. Reimer went over to him, protesting, “Louis, goodness gracious, you’re going to hurt yourself. You shouldn’t fall like that.” But Mr. Gregory brushed aside the concern. He said that he wouldn’t get hurt, that he was just having fun. Even in play he gave the children his whole-hearted attention.

Adapted from “The New Green Acre,” *Star of the West*, Vol. 16, No. 2, Oct. 1930, pp. 215–19; *Green Acre on the Piscataqua*, p. 73; and from *To Move the World*, by Gayle Morrison, pp. 298–99

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Dorothy Beecher Baker
1898–1954

‘Abdu’l-Bahá’s “Little Follower”

When Dorothy Beecher was 13 years old, her grandmother took her to New York to see ‘Abdu’l-Bahá. Dorothy was terrified, yet she sensed that something tremendous was about to occur. Dorothy sat on a footstool at His feet, facing the audience. At first, she only looked at Him out of the corner of her eye. But the longer He spoke, the more she turned to Him. At the end of the talk, she found herself gazing at Him in adoration.

Several days later Dorothy wrote a note to ‘Abdu’l-Bahá. She signed it, “Your little follower, Dorothy Beecher.” Shortly afterward a note from ‘Abdu’l-Bahá arrived. He wrote, “Oh, dearest child. I will pray that your great desire may be fulfilled and that you serve this Cause.” And He told Mother Beecher, “Your granddaughter is my own daughter. You must train her for me.”

Mother Beecher did train Dorothy, spending summers at Green Acre School in Maine. At her 15th birthday, Dorothy declared her faith in Bahá’u’lláh.

Dorothy married Frank Baker in 1921, and provided a stable and loving home for Conrad and Sally, his two children whose mother had died. They also had two children of their own: Louise and William. She enjoyed telling Bahá’í stories to the children and hosting weekly firesides.

When the family moved to Lima, Ohio, Mother Beecher, then 88, moved in with them. Dorothy and Mother Beecher began studying the Holy Writings every day. From these studies, she developed speeches which she practiced again and again. In 1931 she spoke at the first Louhelen Summer School near Davison, Michigan. She continued speaking about the Bahá’í Faith at Bahá’í summer schools and conventions. She spoke to large audiences at colleges and over the radio. At Shoghi Effendi’s request, she traveled to visit various parts of the world to teach the Faith.

Dorothy indeed dedicated her life to serving the Bahá’í Faith until the end. Her plane went down in the Mediterranean Sea on a return flight from India in 1954. Many were grieved at the earthly loss of Dorothy Baker, who had, as a 13 year old, begged ‘Abdu’l-Bahá to let her serve the Cause. She was truly His “little follower.”

Adapted from Dorothy Gilstrap’s *Copper to Gold*, pp. 79–80, and from Barron Harper’s *Lights of Fortitude*, pp. 191–201

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Amelia Engelder Collins
1873–1962

“Benefactress of the Faith”

Even from childhood Milly Collins always wanted a gate. When she was small she built a tiny house for her dolls and tried to make a gate across the entrance. Later when she and her husband built a house, Tom asked her about a gate. But she did not want to spend the money at that time. When Milly became a Bahá'í, she forgot about her gate along with other worldly things. Many years later, Milly was serving in Haifa. She offered Shoghi Effendi a contribution for his personal needs. Instead, the Guardian purchased a gate. This gate became known as the Collins Gate. It is placed at the beginning of the path leading to the Shrine of Bahá'u'lláh.

Milly first heard about the Faith in 1919 and corresponded with ‘Abdul-Bahá. After His passing in 1921, Milly, who had no children, came to love Shoghi Effendi almost as her own son. Her most earnest desire was to please her beloved Guardian. She wrote:

“ . . . I memorized one sentence . . . from the Will and Testament of the Master, where he says that the friends should make Shoghi Effendi happy. It served as a lamp of guidance. . . . Whatever steps I took in my life . . . I would first ask myself whether my vote, words, trip or thought would make him happy. When I was sure, then I would take action without fear.”

In 1924 she was elected to the National Spiritual Assembly of the Bahá'ís of the United States and Canada. Her husband passed away suddenly in 1937 while on a trip to Europe. Then the Guardian invited her to serve in the Holy Land in 1951.

Shoghi Effendi called her the “benefactress of the Faith” for contributing so much to the Cause she loved so well. She purchased many properties for the Faith in Africa, Europe, Australia, Persia, Central and South America, North America, and on Mount Carmel. Her purity of heart and motive, her sincerity and humility endeared her to ‘Abdu'l-Bahá and to the Guardian.

Adapted from Barron Harper's *Lights of Fortitude*, pp. 202–10

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'Alí-Akbar Furútan

1905–2003

“Friend to Children”

It was a hot summer night in Iran. 'Alí-Akbar and his family left their stuffy rooms and went up to the flat roof of their home to sleep. It was much cooler under the stars. But sleep was impossible. Neighborhood children started shouting at them from the street below. Suddenly, a ball of fire flew onto the roof, then another! The boys in the street were throwing cotton that they had dipped in kerosene and set on fire. Like many people in the town, the boys were angry because the Furútan family had a new religion—they were Bahá'ís.

When 'Alí-Akbar was nine years old, his family moved to 'Ishqábád, Russia. What a change! In 'Ishqábád, which means “City of Love,” there were many Bahá'ís. There were Bahá'í schools for girls and boys. There was a beautiful Bahá'í House of Worship with a garden that 'Alí-Akbar said was like “paradise.”

In 'Ishqábád, he needed to know Russian, which had an entirely different alphabet. But 'Alí-Akbar was a very good student. In five years he had finished elementary school and junior high school. At the age of 14, he became a teacher in his own school!

'Alí-Akbar devoted his life to teaching children and bringing them joy. He liked to play games with children and tell them stories. He also taught youth and adults about the Bahá'í Faith. At that time the Russian government didn't want people to believe in God. So the authorities told him to leave Russia. With a heavy heart, Mr. Furútan obeyed.

He went to Iran where he started a Bahá'í school. He continued to write and speak about the Bahá'í Faith. Mr. Furútan was so helpful to the Bahá'ís that Shoghi Effendi named him a Hand of the Cause of God. Mr. Furútan moved to the World Center of the Bahá'í Faith in Haifa, Israel. He wrote that this was a big change in his life. He said, “I have never been able to offer enough gratitude” for this honor. As he grew older, Mr. Furútan wished that he would be able to help people until the day he died.

Wherever he spoke, he loved to tell funny stories. If anyone wanted to find him in a crowd, all they had to do was follow the laughter.

In November of 2003, Mr. Furútan had just finished a talk in Haifa. He walked out the door, and his heart failed. He was 98 years old. His wish came true—he served others until his last breath.

Adapted from *Brilliant Star*, March/April 2004, pp. 10–11

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William Sutherland Maxwell
1874–1952

“All Goodness”

Born in Montreal, Canada, William Sutherland Maxwell got a job in a Boston architecture firm in 1895. He was very talented, and received special training in Paris. There he met the person who introduced him to the Bahá'í Faith—and who also became his wife. In 1902 he married May Ellis Bolles. Together they returned to Canada, where they lived for many years. Mr. Maxwell and his brother designed many well known Canadian buildings.

In 1909 he went with his wife on pilgrimage to Haifa. There he met ‘Abdul-Bahá, and returned home with a commitment to support the Faith. Their home in Canada became the center of that country’s Bahá'í activities. ‘Abdul-Bahá stayed there for several days in 1912 during his visit to North America. It was just before that visit that the young couple had a baby, Mary, a child very dear to them. She was to be their only child. She became Shoghi Effendi’s wife.

Mr. Maxwell remained busy in Canada with his work and with support of the Faith. In 1938 his daughter married Shoghi Effendi. His wife died that same year while travel teaching in Argentina. His daughter Mary, and her husband Shoghi Effendi, invited him to move to Haifa. He became a trusted friend of the Guardian. Together they designed the structure of Shrine of the Báb that we see today on Mount Carmel.

Dr. Ugo Giachery described Mr. Maxwell’s contribution to this project: “Nearly every stone shows the gracefulness of the Maxwell artistic talent; in some instances the delicacy of the design is like a beautiful piece of embroidery or hand-made jewelry. . . .”

While the Shrine of the Báb was being built, he became ill and moved back home to Montreal. He lived there for two years before his death. Three months before he passed the Guardian appointed him a Hand of the Cause.

Through his nobility of character, devotion of the Cause and love for the Guardian, he enjoyed a relationship with Shoghi Effendi that few others had.

Adapted from Barron Harper, *Lights of Fortitude*, pp. 276–86

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Zikrullah Khadem

1904–1986

“Ever-Present Love”



Zikrullah Khadem grew up in Persia with five brothers and sisters and their devoted and hardworking parents. He also had two exceptionally courageous grandmothers.

The Khadem home was well-known among the Bahá'ís for love and hospitality. It was a haven for traveling teachers. Great Bahá'í scholars, Bahá'í teachers, and pilgrims from the Holy Land brought the latest news and messages and Tablets from ‘Abdu’l-Bahá. The believers eagerly met to study the Tablets by the light of a few candles. While they were in the Khadem home, they could forget, at least for a while, the difficulty of living in Persia during this dangerous time.

These forces shaped Zikrullah’s character. From his early childhood, he demonstrated great spiritual potential. While still a young boy, he was very alert to the needs of the Faith. He once wrote a letter, with tears in his eyes, expressing his loyalty to the beloved Guardian of the Bahá'í Faith, Shoghi Effendi.

The following story is told by Mr. Khadem’s daughter, May Khadem-Czerniejewski:

“So many wonders and adventures flash through my mind as I recall those days. My father would give talks to large audiences while I sat with my mother and played with my doll, Susie, or colored pictures. Every once in a while he would mention Ramin’s or my name in a story or would smile at us from the platform. His affection was always evident. . . .

“My father, likewise, appreciated my attachment to Susie. I took her everywhere I went. When my brother teased me about her, my father would come to her defense and boast that Susie was a very special doll. Being dragged around for years took its toll on Susie; one day her leg ripped off. I was devastated. My mother cried in sympathy. I think even my father was affected by it. He very gently calmed me, saying, ‘Things like that happen even to people. They simply have to go to a doctor to get it fixed.’ He assured me he could fix it. Meticulously, he sewed my doll back together. I was so relieved and so grateful.”

Adapted from Javidukht Khadem, *Zikrullah Khadem: The Itinerant Hand of the Cause of God*, pp. 234–35

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Enoch Olinga
1926–1979

“Are You Happy?”



In a small town in Uganda, a new son was born to the Olinga family. They named the baby Enoch, which means “Teacher.” Enoch Olinga was a quiet boy and a loving child. When he grew up, he studied economics and learned six languages. Because he was good at languages, he became a translator and wrote three books. Everything was going well when he married and the first of his eight children was born. Then, he started facing dark days in his life. He began to drink alcohol heavily.

During this time, Enoch met a young Bahá'í, ‘Alí Nakhjavání, his wife Violette, and her family. He liked what he heard about Bahá'u'lláh from ‘Alí. He asked lots of questions, including, “How does one become a Bahá'í?” Enoch started a new life as the first member of the Teso tribe to become a Bahá'í.

Immediately, he stopped drinking alcohol. The darkness he had felt was gone. He was filled with hope. Mrs. Olinga saw the change in him, and she became a Bahá'í, too. Before long, he helped form the first Local Spiritual Assembly in Kampala.

In 1953, Enoch learned that Shoghi Effendi was asking Bahá'ís to pioneer. Enoch, with ‘Alí and Violette, started traveling across Africa. Their car once broke down in the jungle. Enoch volunteered to walk 50 miles for help.

Enoch was a city boy. He wasn't used to the jungle. He was afraid of being killed by strangers or wild animals, or being bitten by snakes. It was raining, and the mud was deep and hard to walk through. Enoch began to feel ill with a fever. “You fool! Why are you doing this?” he thought to himself. Crying, he fell asleep.

While he slept, he dreamed that Shoghi Effendi lifted him up, hugged him, and told him that all would be well. When Enoch woke up, he felt wonderful! He hoped that every day would be as amazing as this day in the jungle, the rain, and the mud.

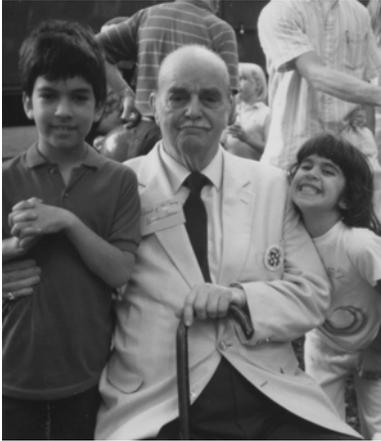
He taught hundreds of new Bahá'ís. Then, only four years after becoming a Bahá'í, Enoch Olinga was given the rank of a Hand of the Cause of God. He was 31 years old, the youngest Hand of the Cause ever appointed.

From then on, Enoch Olinga traveled around the world helping others. He loved to be with people, especially children. “Are you happy?” he often asked. People would smile and say, “Yes,” they were happy to see his radiant smile and noble spirit. This is the Day for happiness, he told them, the Day of Bahá'u'lláh.

Adapted from Brilliant Star, July/August 2003, pp. 10–11

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William Sears
1911–1992

“The Man Who Loved To Ask Questions”

Does God have a wife? Where is His house? Can He speak Chippewa Indian? Does He really love everybody? Why did He make mosquitoes? William Sears asked these questions, and many more, when he was growing up in Minnesota. He was very interested in God and wanted to know all about Him. When he was very young he dreamed about a “shiny man.” William dreamed about the shiny man several times. When his grandfather heard about the dreams, he encouraged William to find out what they meant. “Don’t you quit asking questions and searching for what’s in your heart,” he told William, “or your dream will never come true.”

When William was a young man, he became a sports announcer on the radio. He was very good at his work and created a popular television program called *In the Park*. William starred with a chipmunk puppet named Albert. He and Albert asked and answered lots of questions, because William played a man who could talk to animals.

He met and married a young woman named Marguerite Reimer. Marguerite told him about the Bahá’í Faith. When William dreamed again about the shiny man, Marguerite showed him a picture of an old Man with a white beard and silvery hair.

“This is the Man,” William said. “That” said Marguerite, “is ‘Abdu’l-Bahá.” William began to read everything he could about the Bahá’í Faith. A short time later, he told Marguerite, “I am a Bahá’í.”

William started writing books for people searching for the Faith. One of the first was called *Thief in the Night*, a mystery story about religion.

In 1953, Shoghi Effendi made an appeal for people to leave their homes to teach the Faith. William gave up his job with CBS television. He moved to South Africa with his family to start a new life on a farm. The Sears family raised peacocks, grew fruits and vegetables, and attracted many neighbors to learn about the Bahá’í Faith. They prepared food from their farm produce and lit hearts on fire with love for Bahá’u’lláh.

Four years later, Mr. Sears was appointed a Hand of the Cause of God by Shoghi Effendi. His work as a Hand took him around the world 20 times. He loved the Bahá’ís and joyously urged them to arise to teach. There was always a warm spot in Mr. Sears’s heart for children. On the music album *Happy Ayyám-i-Há* he said that all the Bahá’í children are his grandchildren. When you listen, you can hear the love and joy in his voice.

Adapted from Barron Harper, *Lights of Fortitude* and from *Brilliant Star*, March/April 2001, pp. 10–11

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*Amatu'l-Bahá Rúhíyyih Khánum;
Mary Maxwell; Rúhíyyih Rabbání
1910–2000*

“The Little Rose”

The story of Amatu'l-Bahá Rúhíyyih Khánum, also known as Mary Maxwell, starts before she was born. Her mother was May Bolles Maxwell. ‘Abdu'l-Bahá knew, though no person had told Him, that May and her husband had prayed to have a child. He asked, “Would you like to have a baby?” With love and adoration, she looked at ‘Abdu'l-Bahá and said, “I choose whatever God chooses. I have no choice but His.” ‘Abdu'l-Bahá hugged her and said, “That is the best choice. The Will of God is the best choice.”

Just a year and a half later, Mary was born. ‘Abdu'l-Bahá wrote, “In the garden of existence, a rose has blossomed with the utmost freshness, fragrance, and beauty.”

Mary, the little “rose” grew. She learned about Bahá'í service from the example of her parents. She gave her first Bahá'í talk when she was 15. She served on more than one Youth Committee. Mary went to Louhelen Bahá'í school in Michigan in her young days. She spoke and studied there. She also acted the part of an angel in a play, rode horses, and even brought her pet snakes along for company.

She made three journeys to the Holy Land. On the third, when she was 27 years old, something very special happened. She became the wife of Shoghi Effendi, the Guardian of the Bahá'í Faith! From then on, she was called Rúhíyyih Khánum or Madam Rabbání.

Rúhíyyih Khánum worked and worked for the Faith. She was a secretary and proofreader for the Guardian's work. She represented the Guardian at events he could not attend, such as the dedication of the House of Worship in Wilmette.

The lives of the Guardian and Rúhíyyih Khánum were full of work and adventure. Shoghi Effendi worked so hard that he was worn out from his demanding duties. He was not an old man when he died unexpectedly in 1957. Rúhíyyih Khánum was broken-hearted. She didn't think she could go on for another moment without her beloved husband.

But she did go on. She visited at least 185 countries, major islands, and territories during the following 30 years. She spent many days, months, and years in places far from her home. All of this travel was to teach the Bahá'í Faith to as many people as possible.

When she was very old Rúhíyyih Khánum said that she hoped that people would remember one thing. “I tried,” she said. Indeed she did.

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Agnes Alexander
1875–1971

“Stalwart Sister of the Faith”

Miss Agnes Baldwin Alexander was the daughter of several generations of Christian missionaries. She was born in 1875 in Honolulu. She attended several schools, including the University of California–Berkeley. Then she returned to Hawaii where she taught school. To improve her poor health, her father sent her on a trip to Europe. She was 25 years old. There she met several Bahá'ís.

She read a handwritten copy of a Bahá'í prayer. She said that this prayer “answered all the longings” of her heart. She declared her belief in Bahá'u'lláh in November 1900. The following spring she went to Paris, and met many French, English, and American believers. She went to Green Acre Bahá'í School in Maine during the summer. She returned to Hawaii in December of 1901. She was the first Bahá'í in Hawaii.

Both her parents passed away in 1913. Then ‘Abdu’l-Bahá encouraged her to travel to Japan. She lived in Japan for 23 years. The first person to become a Bahá'í in Japan was an 18-year-old student, Kikutaro Fukuta, who accepted the Faith in the spring of 1915.

Miss Alexander wished that the Japanese girls attending her meetings might contribute to the building of the House of Worship in the U.S. She bought some Japanese dolls and asked the girls to make kimonos for them. They contributed more than 100 beautifully dressed dolls for the Fund.

In 1922 a major earthquake shook Japan. Two-thirds of Tokyo burned. Miss Alexander was talking to a Bahá'í friend on the phone when the earthquake struck. She and her roommate ran out of the house just in time to see the front wall of their house fall out.

Many survivors were left homeless. The fires raged for three days. The small group of Bahá'ís started an orphanage. They joined with others to care for the many abandoned children. Agnes’ roommate went back to the U.S. to collect clothing and money, which she sent back for the children.

Once someone asked Agnes when she would leave Japan. “Why dearie,” she replied, “‘Abdu’l-Bahá told me to *go to* Japan. He never told me to leave it!”

In 1967, at the age of 92, and unable to walk or write, Agnes decided it was time to go home to Hawaii. On January 1, 1971 she passed from this world, and was buried in Honolulu.

Adapted from Barron Harper, *Lights of Fortitude*, pp. 21–27 and Barbara R. Sims, *Traces That Remain: A Pictorial History of the Early Days of the Bahá'í Faith Among the Japanese*, pp. 43, 44, 7–72

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RESOURCE PAGES

‘ABDU’L-BAHÁ GUIDES THE ARK OF GOD’S CAUSE

In the many years of my residence at the threshold of the Master’s presence, I often wondered how and by what means was that blessed Personage able to solve the manifold problems created by the raging storms of adversity and hardship? How was He able, in matters large and small, to act with such dignity, composure and unwavering focus as to appear as though He had absolutely nothing else to do? . . .

One dark night, as ‘Abdu’l-Bahá paced up and down the long front hallway of the reception room, relaxing and easing the stresses of a busy day, He asked me the following question. I was the only one in His presence at the time, and for a span of one hour had the sole honour of listening to His heavenly utterances.

“Do you know how I administer this Faith?”

(I said to myself: this is exactly what I have been longing to know.)

Then He said, “I pull the sails of the ship firmly and fasten the ropes tight. I locate my destination and then by the power of My will I hold the wheel and head out. No matter how strong the storm, no matter how dangerous the threat to the safety of the ship, I do not change course. I do not become agitated or disheartened; I persevere until I reach my goal. If I were to hesitate or change direction at the sight of every danger, the Ark of the Cause of God would surely fail to reach its destination.”

I had discovered a new principle and had understood the ways of the Master. I realized that the sails of the Ark of God were tightly bound and the helm was in powerful hands.

Dr. Youness Afroukhteh, *Memories of Nine Years in ‘Akká*, pp. 186–87
George Ronald, publisher. Used with permission.

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RESOURCE PAGES

**THE HANDS OF THE CAUSE OF GOD
CHIEF STEWARDS OF BAHÁ'U'LLÁH'S WORLD ORDER**

The Guardian of the Bahá'í Faith passed away unexpectedly on November 4, 1957, while on a trip to England. The terrible news shook the Bahá'í world in passionate waves of shock and sorrow.

At this time of crisis, the actions of the Hands of the Cause of God were truly miraculous. In spite of their shock and grief, the Hands called all the other Hands of the Cause around the world to a meeting in the Holy Land. This meeting began on November 18. The first thing the Hands did at this meeting was to choose a delegation to open Shoghi Effendi's apartment, which had been locked since the Guardian left on his last trip to Europe. The delegation searched and searched the Guardian's apartment. They were looking for any instructions the Guardian might have left—such as a Will and Testament. They found no document or instructions.

This news deepened the shock of the Hands. How could the Faith be guided without a Guardian? They met in the upper hall of the Mansion of Bahá'u'lláh at Bahjí and prayerfully considered what to do.

In those dark hours, the Hands gradually realized the profound meaning in the terms Shoghi Effendi had used to describe their role: “Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth” and its “high-ranking officers.” They realized that they were charged with the Stewardship of the Cause until the Universal House of Justice could be elected. The Guardian had been working steadily toward this goal. The twenty-five Hands recognized that their task was to see the Guardian's labors fulfilled.

Hour after hour, day after day, they studied the Guardian's plans and consulted to discern the Divine Will in this hour of crisis. The Hands decided that they would have no officers, lest one of them be viewed as the “leader” of

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the Faith. God forbid, they felt, that any of them be seen as a sort of second Guardian!

In a miracle unprecedented in religious history, the body of the Hands unanimously set aside any claim to personal glory, power, authority, and precedence. Joyfully they sacrificed every claim to their own status to the greater good of the unity of the Cause. They proved indivisible in heart, faith, and action.

This oneness of spirit led to the completion of the Guardian's plans and resulted in the election of the Universal House of Justice in 1963. The election of the Universal House of Justice completed a beautiful, pure, and miraculous transfer of the administration of the world-embracing Cause of Bahá'u'lláh from the Stewardship of the Hands of the Cause of God to the Headship of the Universal House of Justice. It was the first time in history that a group of people willingly gave their power of leadership to another group.

Before the election, the Hands wrote to all National Spiritual Assemblies providing instructions for the election. They also requested that no one vote for any of the Hands of the Cause of God. On April 21, 1963, the electors voted to elect the members of the Universal House of Justice. Following this, the electors and all the Hands present in the Holy Land proceeded to the Tomb of Bahá'u'lláh in Bahjí to render praise and thanksgiving to Him for this great victory.

Adapted from Ruhyyih Rabbani, *Ministry of the Custodians, 1957–1963*, pp. 7–21

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LIST OF ADDITIONAL RESOURCES

Stories & Articles:

Brilliant Star:

- “Kids and the Administration” MJ 91
- “Take Me to Your Leader, 2” SO 93
- “Stargazer: Florence Mayberry” MA 03
- “A Gift From Bahá'u'lláh” SO 03
- “Into the Future” SO 05

Worksheets and Coloring Pages:

Brilliant Star:

- “Heart to Heart” SO 97

Activities:

Brilliant Star:

- “Help the Institutions Grow!” JF 98
- “Profile of a Leader” JF 01

Music:

Brilliant Star: “They’re Building A Mansion” JF 99

Games:

Brilliant Star:

- “Bahá'í Dominoes” JA 92
- “The Rulers and the Learned,” “Union and Harmony Balance Game” SE 97
- “Play the “Helping Hands” Game” MJ 01

Books:

The Bahá'í Faith: The Emerging Global Religion, Hatcher and Martin, pp. 152–54
Continental Boards of Counselors, Letters, Extracts from Letters and Cables from The Universal House Of Justice
The Great Adventure, Florence Mayberry

Other favorite resources:

If you find any additional resources, please notify the National Children’s Education and Resource Center, or submit your findings to the Core Curriculum website, www.core-curriculum.org.

TO UNDERSTAND THE HISTORY OF THE DEVELOPMENT OF THE ADMINISTRATIVE ORDER OF BAHÁ'U'LLÁH THE BAHÁ'Í WORLD CENTER

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
JUSTICE, UNITY, INDEPENDENT INVESTIGATION**

Render thanks unto Thy Lord, O Carmel. . . . Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the dayspring of the evidences of His Revelation.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 4

A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate.

Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 203

LEARNING OBJECTIVES AND SUGGESTED ACTIVITIES



KNOWLEDGE OBJECTIVES

- To become familiar with the Tablet of Carmel, know the circumstances of its revelation by Bahá'u'lláh, its main content, and its significance as the charter for the world spiritual and administrative centers of the faith
- To become familiar with the historical prophecies of Mount Carmel and the Tablet's references to religions of the past

SUGGESTED LEARNING ACTIVITIES

- Memorize parts of the Tablet of Carmel.
- Learn the song “Queen of Carmel” and relate passages of the song to phrases from the tablet.
- Learn the song “Sing, O Carmel” by Grant Hinden Miller.
- Research the Bible analogies in the Tablet of Carmel.
- Pull out the references to other religions in the Tablet of Carmel and learn about the significance of those concepts, such as the burning bush.



WISDOM OBJECTIVES

- To gain insight into the importance of historical and recent events and developments at the Bahá'í World Center, and their connection to its significance as the Spiritual and Administrative Center of the Faith
- To understand how developments at the Bahá'í World Center exert a profound influence on the organic body of the worldwide Bahá'í community

SUGGESTED LEARNING ACTIVITIES

- View a recent Bahá'í Newsreel to see the progress on Mount Carmel, or look for articles in recent Bahá'í News regarding the Arc.
- Color Mount Carmel (*Brilliant Star* MJ 92, p. 8) and talk about the buildings' significance.
- Relate the effect of exercise and good nutrition on the human body to that of the development of the Bahá'í World Center on the affairs of the world.
- Demonstrate how a drop of water in the center of a container ripples to all parts of the container.



SPIRITUAL PERCEPTION OBJECTIVES

- To discern the relationship between the development of the Bahá'í World Center and the establishment of peace and social justice in the world
- To perceive how the beauty and magnificence of the Bahá'í World Center are symbolic of the nature of the transformation which is destined to occur within the hearts of people of the world and the physical environment of the planet
- To discern the importance and need for material resources to sustain the development of the World Center

SUGGESTED LEARNING ACTIVITIES

- Discuss how peace and justice will reign as the Bahá'í World Center develops.
- Discuss how cleaning our hearts and building our characters is like building the Arc.
- Play “Make the Arc” game (*Brilliant Star* MJ 91, p. 15).
- Do a dance project to show how giving from self to sustain the development of the Bahá'í World Center develops us and therefore our local and national countries. Discuss the process as a spiritualizing process.



ELOQUENT SPEECH OBJECTIVES

- To memorize passages from tablets and other Bahá'í writings that celebrate the significance of the Bahá'í World Center
- To plan activities that assist to educate the community about the significance of the Bahá'í World Center and the importance of sustaining its development

SUGGESTED LEARNING ACTIVITIES

- Memorize and recite passages from the Tablet of Carmel.
- Plan a fundraising activity for the Arc. At this event learners can present and perform their projects and games.

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Sample Activities

ACTIVITY 1: GOD'S HOLY MOUNTAIN

KNOWLEDGE OBJECTIVE: To become familiar with the Tablet of Carmel, know the circumstances of its revelation by Bahá'u'lláh, its main content, and its significance as the Charter for the World Spiritual and Administrative Centers of the Faith

SPIRITUAL PERCEPTION OBJECTIVE: To perceive how the beauty and magnificence of the Bahá'í World Center are symbolic of the nature of the transformation which is destined to occur within the hearts of people of the world and the physical environment of the planet

ELOQUENT SPEECH OBJECTIVE: To memorize passages from tablets and other Bahá'í writings that celebrate the significance of the Bahá'í World Center

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Engaging the mind and heart; Direct use of the Bahá'í sacred writings; Use of memorization; Use of arts

SUGGESTED TIME FOR ACTIVITY: 40 MIN.

Materials Needed:

- Resource for the song “Queen of Carmel,” either sung or recorded, or copies of Resource Page 93
- Color photographs, slides, or video of Bahá'í Holy Places on Mount Carmel, such as the video of the completion of the Arc and terraces, or refer to Resource Pages 94–95
- Copies of Resource Page 96

1. Welcome students and invite them to share the results of their acts of service since the last class.
2. In the whole group, teach and sing the song “Queen of Carmel,” using copies of Resource Page 93 or recorded music as desired.
3. Then briefly discuss: What is this song about? What do the words mean? Why is Mount Carmel so important? What did Mount Carmel look like before Bahá'u'lláh was sent there as an exile? What does it look like today? Do we know anyone who has been there recently?
4. Show slides, video, photographs, or Resource Page 94–95 to the students and invite their comments about the physical transformation of the mountain. Briefly discuss: How does this mountain show the power of God to transform civilization? How can it also show the power of God to transform us?
5. Read aloud the following quotation at least twice:

Render thanks unto Thy Lord, O Carmel. . . .
Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the dayspring of the evidences of His Revelation.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 4
6. Briefly discuss: How can we also become the “dawning-places” of God’s signs and the “daysprings” of the evidences of His Revelation?
7. Encourage students to each select one action to carry out in the coming week to express the evidences of God’s Revelation for this day. Remember to invite students to share the results of their actions at the beginning of the next class.

Activity continued on next page ➡

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8. Distribute copies of Resource Page 96 and invite students to color this drawing of Mount Carmel as beautifully as possible. Encourage them to mount it nicely on colored paper, copy the short quotation above onto the border of this illustration, and plan to present it as a gift to a friend of either their own age, younger, or older.
9. Work with the students to memorize this short quotation while working on their pictures. Encourage them to recite the quotation while presenting their gift.
10. Conclude the activity by singing again the song “Queen of Carmel.”

ACTIVITY 2: AN EMERGING CIVILIZATION, A WORLD METROPOLIS

WISDOM OBJECTIVES: To gain insight into the importance of historical and recent events and developments at the Bahá'í World Center, and their connection to its significance as the Spiritual and Administrative Center of the Faith; To understand how developments at the Bahá'í World Center exert a profound influence on the organic body of the worldwide Bahá'í community

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Engaging the mind and heart; Use of reasoning; Use of consultation

SUGGESTED TIME FOR ACTIVITY: 45–60 MIN.

Materials Needed:

- Several dictionaries, if available
- Chart paper and markers
- Map of Israel, if available; Maps are provided on the inside cover of Core Curriculum storybooks
- Photocopies of Resource Pages 97–99
- Copy of *Door of Hope* by David S. Ruhe or other sources of maps and photographs of the Bahá'í World Center (optional)

1. Welcome students and invite them to share the results of their service since the last class. Have they been able to share their pictures of Mount Carmel and their memorized quotation with a friend? Encourage all and affirm that their acts of service are helping to build a new civilization.
2. Ask students to define “civilization.” Compare the definitions in several dictionaries, as desired.
3. Briefly discuss: What are the characteristics of a civilization?
4. Then, using the definition of a civilization they developed earlier, ask them to describe the characteristics of a world civilization: What would a world civilization look like? Record student ideas on chart paper. Next read aloud Resource Page 97, *The World Civilization Envisioned by Bahá'u'lláh*.
5. As the class reads the passage together, use a large piece of paper, or a chalkboard to rewrite the passage in the students' own words. Move sentence by sentence to allow the students to translate the vision of Bahá'u'lláh into their own words. The goal is to gain an accurate, parallel statement of Bahá'u'lláh's vision of world civilization.

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6. As the class reads and translates the passage, it will be helpful to clarify the meaning of any words and phrases that seem unclear. Use a dictionary and consultation to agree on accurate meanings of unclear words. Encourage the class and work as necessary through the passage to gain excitement from the wonderful vision of world civilization that unfolds.
7. After the class has read the passage and translated it into their own words, briefly discuss:
 - How does Bahá'u'lláh's vision of a world civilization compare with our ideas?
 - How does Bahá'u'lláh's vision of world civilization differ from civilizations that currently exist?
 - Are there unusual elements of the world civilization that we didn't anticipate?
 - What characteristics of the world civilization envisioned by Bahá'u'lláh do we find most exciting?
8. Read again the following passage from Bahá'u'lláh's vision of the world civilization.

A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate.

Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 203
9. Pose the question: Where will this world metropolis be? Explain as necessary that this world metropolis will be 'Akká-Haifa in the Holy Land, now the country of Israel. Mírzá Ahmad Sohráb recorded in his diary 'Abdu'l-Bahá's words about 'Akká and Haifa while he was seated by the window of one of the Bahá'í Pilgrim Homes in Haifa on February 14, 1914. Read this prophecy, printed on Resource Page 98.
10. Explore this prophecy of 'Abdu'l-Bahá by asking the following questions and using a map or Resource Page 99 to research the answers.
 - Where are Haifa and 'Akká located?
 - 'Abdu'l-Bahá says that, "In the future the distance between 'Akká and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis."
 - Where is the "great semicircular bay" with Haifa and 'Akká as the "two terminal sections"?
 - Has anyone in the class been to the Haifa-'Akká area? If so, please describe the view looking out across the Mediterranean Sea.
11. Then consider photographs of the Bahá'í World Center as it now exists on the slopes of Mount Carmel. Compare the current look and feel of the slopes of Mount Carmel with photographs of Mount Carmel at the time of Bahá'u'lláh and 'Abdu'l-Bahá (see *Door of Hope*, or resource pages 94–95, or other source). How does this transformation illustrate the vision that 'Abdu'l-Bahá shared in 1914?

If desired, view the Bahá'í Newsreel sharing news of the Dedication of the Arc and Terraces or other photograph of the beauty of Mount Carmel.
12. Then discuss: What has caused the great transformation of Mount Carmel? Listen carefully to the students then refer to the following historical forces, as desired:
 - The Divine Plan, alluded to in Prophecies of past religions and specifically revealed by Bahá'u'lláh, establishes Mount Carmel and Haifa-'Akká area as the World Center of the Bahá'í Faith, and metropolis of the future world civilization.
 - The development of the organs of the Bahá'í administrative order provides the practical means for the Bahá'ís to fulfill the unique role that they are to play in this Divine Plan.

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- The dramatic positive and negative changes that have swept the world since the middle of the 1800s move humanity toward the unfoldment of the world civilization envisioned by Bahá'u'lláh.
13. Invite students to think of one important change in the world—positive or negative—that has brought humanity closer together since the time of Bahá'u'lláh. After providing time for students to reflect on their answers,
- listen carefully and record their answers on chart paper.
- Then discuss: How can we be part of these changes? What is one action that we each could take to help unite the human family?
14. Encourage students to each choose one positive action to take before the next class. Remember to invite students to share the results of their actions before the next class.

ACTIVITY 3: PEACE AND JUSTICE WILL REIGN

SPIRITUAL PERCEPTION OBJECTIVE: To discern the relationship between the development of the Bahá'í World Center and the establishment of peace and social justice in the world

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Education directed towards God; Independent investigation; Use of consultation; Use of service

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Copies of newspapers or newsmagazines that include current local, national, and international news stories
- Copies of Resource Pages 100–03 if desired

Advance Preparation: Bring several newspapers or newsmagazines to class that include current local, national, and international news stories. Students may be asked to bring these materials if desired.

1. Welcome students and invite them to share the results of their actions to help unite the human family. Applaud all!
2. Remind the students that this is a time of great change in the world. Distribute copies of newspapers and invite students to each find one story that highlights an important event in the world.
3. Invite students to share the headline and one or more of the main points from their stories. Then discuss: How could the teachings of Bahá'u'lláh affect this event? What will change when all people understand the oneness of the human family?
4. Distribute copies or refer to Resource Pages 100–103. Encourage students to work in pairs to find one or more examples that humanity is moving closer and closer to the world civilization envisioned by Bahá'u'lláh. Then discuss:
 - What evidence do we find of increasing interest in peace, justice, and world unity over the last 150 years?
 - What evidence do we see of increasing efforts by the nations of the world to work together in unity?
 - What evidence do we see of all people striving to overcome prejudice and recognize the true oneness of humanity?
 - The Universal House of Justice says, “. . . the unity and peace of the world are not only possible but inevitable.” What evidence do we see that unity and peace are not only possible but inevitable?

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5. Read aloud the excerpt from the statement of the Universal House of Justice on the opening of the terraces on Mount Carmel, Resource Page 103. Briefly discuss: How is the transformation of Mount Carmel a symbol of transformation in the world? How can the transformation of Mount Carmel also encourage us in our efforts to uphold justice and peace?
6. As a class, select one action that the group can do as a whole to uphold justice and peace. Discuss: Could we help the younger children be fair and peaceful before or after Bahá'í

class? Could we each reach out to a new person at school? Could we think of a friend to invite to come with us to Bahá'í class? How, when, and where would we make this invitation?

7. After selecting your action as a group, pray for the success of your efforts. Consider also discussing how to make new students feel welcome in Bahá'í class. Remember to invite students to share the results of their actions at the beginning of the next class.

Resource Pages

Queen of Carmel

Jeanne Murday

Voice

The musical score is written for a single voice part in 3/4 time. It consists of five staves of music. The first staff is the beginning of the Verse, starting with a C chord. The second staff continues the Verse. The third staff is the beginning of the Chorus, starting with a C7 chord. The fourth and fifth staves continue the Chorus. The lyrics are written below the notes, with some words underlined. The score includes various chords (C, F, Am, G, C7) and musical notation such as treble clef, notes, rests, and a double bar line at the end.

Verse

Stand - ing on the moun - tain, look - ing a - cross the bay, —

8

— the Queen of Car - mel reigns. — She reigns ma - jes - ti - cally. —

16

Chorus

— Cry out, O Zi - on. Cry out, to your Lord. —

25

Cry out O Zi - on. Cir - cle round in a - dor - a - tion. Cir - cle

34

round your Lord. —

Verse 2:

Unto God, the Lord of Lords belong kingdoms of earth and heaven.
Man and sea rejoice this Day, the Day of Revelation.

Verse 3:

Robed in white and crowned in gold, She stands for unity.
God will sail His ark on Thee as mentioned in the Book of Names.

©1971 Jeanne Murday

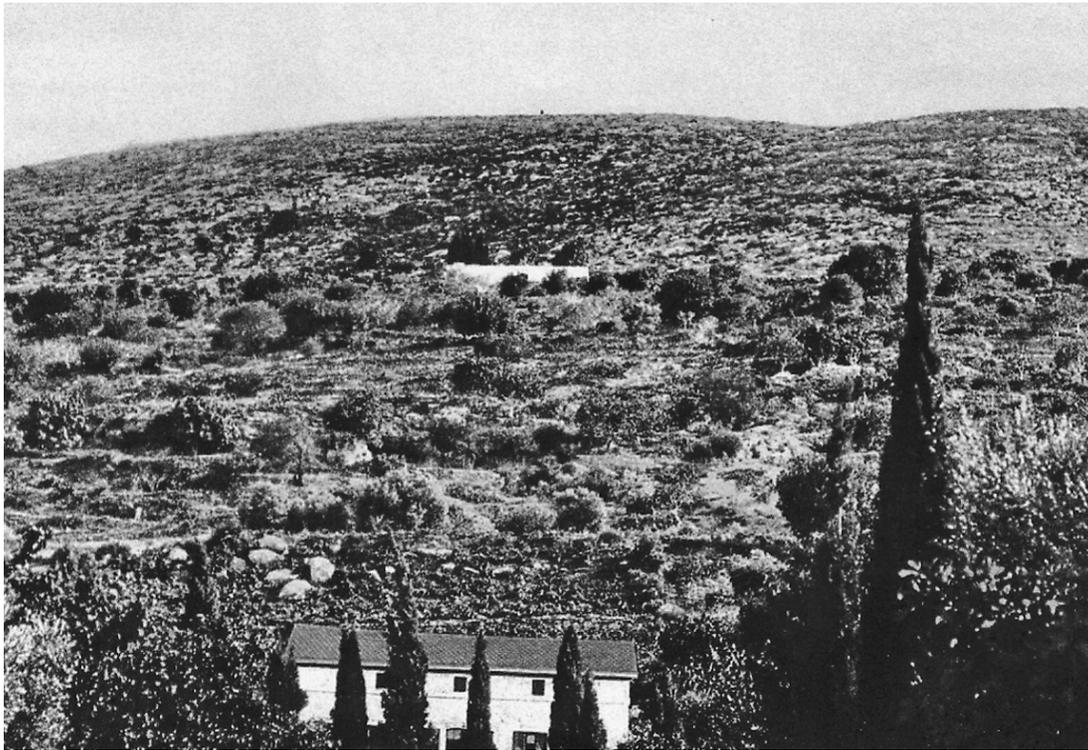
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High-quality images available for download at www.terraces.bahai.org

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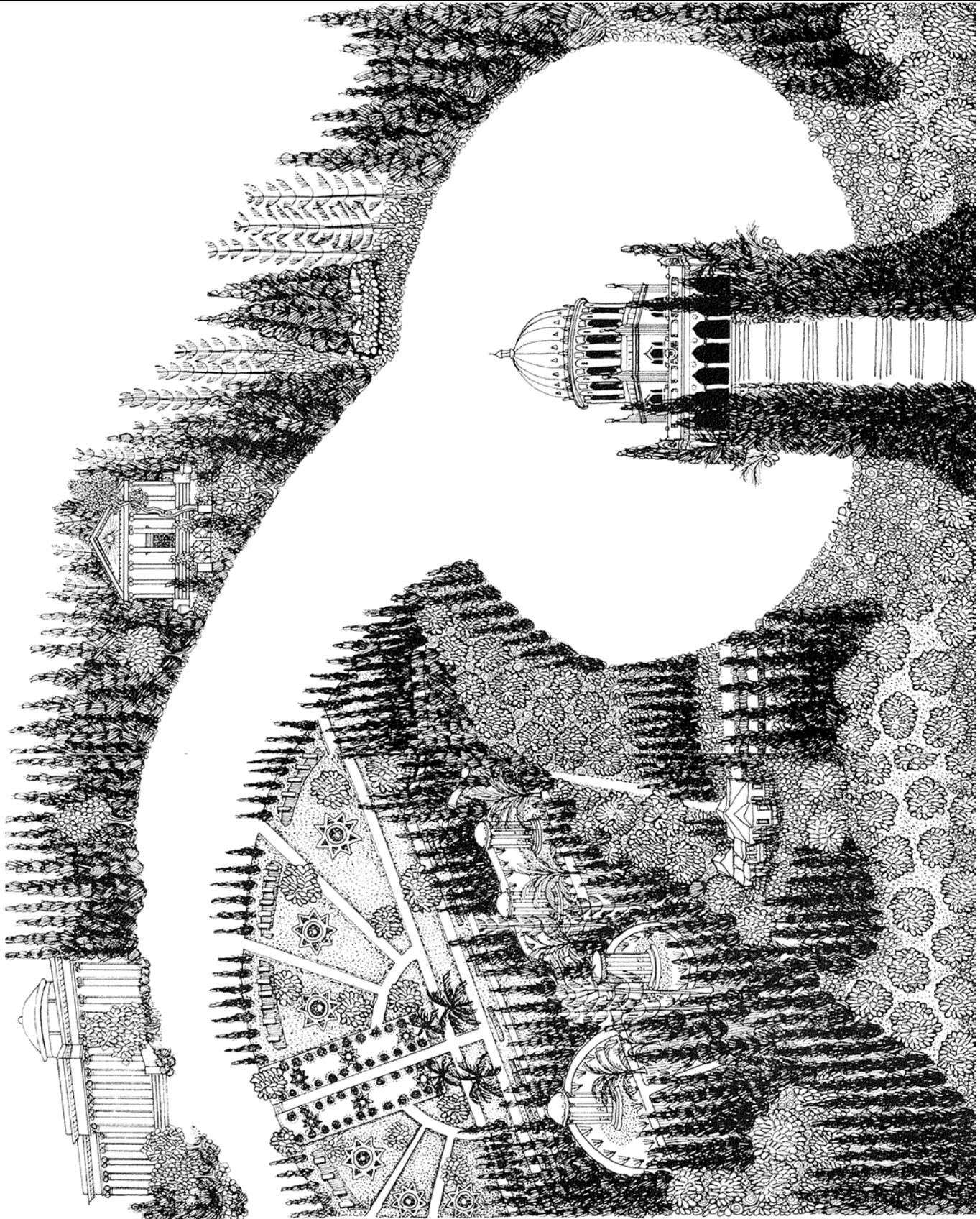
1906



2001

Source: www.terraces.bahai.org

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The World Civilization Envisioned by Bahá'u'lláh

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. . . . A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvelous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages. . . .

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

Akká and Haifa

Mírzá Ahmad Sohráb recorded in his diary the following prophecy about Akká and Haifa uttered by 'Abdu'l-Bahá while seated by the window of one of the Bahá'í Pilgrim Homes at Haifa on February 14, 1914:

The view from the pilgrim home is very attractive, especially as it faces the blessed Tomb of Bahá'u'lláh. In the future the distance between 'Akká and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first emporiums of the world. This great semicircular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with the most modern buildings and palaces. Industries will be established and various institutions of philanthropic nature will be founded. The flowers of civilization and culture from all nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man. Wonderful gardens, orchards, groves and parks will be laid out on all sides. At night the great city will be lighted by electricity. The entire harbor from Akká to Haifa will be one path of illumination. Powerful searchlights will be placed on both sides of Mount Carmel to guide the steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel, and the passengers of the steamers coming to it, will look upon the most sublime and majestic spectacle of the whole world.

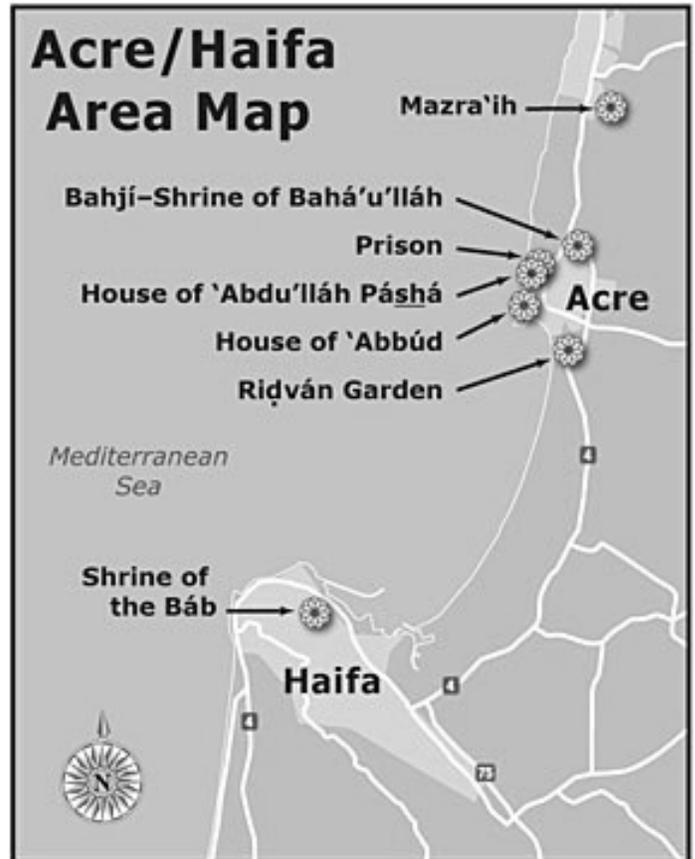
From every part of the mountain the symphony of "Yá Bahá'u'l-Abhá!" will be raised, and before the daybreak soul-entrancing music accompanied by melodious voices will be uplifted towards the throne of the Almighty.

Dr. J.E. Esslemont, *Bahá'u'lláh and the New Era*, pp. 250–51

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Photo from NASA
<http://eol.jsc.nasa.gov/sseop/clickmapMap> from Bahá'í



World News Service
http://news.bahai.org/i/bwns_5626_0_0_nc.jpg

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Teacher Information Page

Progress Toward Bahá'u'lláh's World Order: Highlights 1853–2000

- 1856 • Laws of War Declaration (Paris) First international treaty to define the laws of war.
- 1899 • Permanent Court of Arbitration began with the Convention for the Pacific Settlement of International Disputes concluded at The Hague (Netherlands); the "first global mechanism for settlement of inter-State disputes."
 - Second Hague Peace Conference revised 1899 Convention, refining the legal basis for the Permanent Court of Arbitration.
- 1914-1918 • First World War is the first conflict to engage nations across the globe; the horrors of World War I brought an out-pouring of sentiment that efforts must be made "to end all wars."
- 1918 • The League of Nations is proposed.
- 1919 • The Treaty of Versailles is signed, ending World War I, and establishing the framework for the League of Nations.
- 1923 • International Court of Arbitration established.
- 1929 • Warsaw Convention establishes international rules for the regulation of some aspects of airline services.
- 1939-1945 • The horrors of the Second World War once again focuses attention and concern on ways and means of creating a lasting peace in international affairs.
- 1941 • As World War II expands, US President Franklin Roosevelt expresses US wartime goals of (1) freedom of expression, (2) freedom of worship, (3) freedom from want, and (4) freedom from fear; and the idea of international authority to defeat aggressors.
- 1944 • Bretton Woods agreements establish the first world financial institutions: the World Bank and the International Monetary Fund, which remain key global economic institutions down to the present.
 - Dumbarton Oaks consultations result in recommendations for the establishment of a "United Nations" organization.
- 1945 • United Nations Charter signed.
- 1946 • First meeting of the United Nations General Assembly.
- 1947 • General Agreement on Tariffs and Trade (GATT) establishes international trade rules.
- 1948 • Universal Declaration of Human Rights adopted by UN General Assembly.
- 1945-1949 • International Bank for Reconstruction and Development (World Bank) founded
 - International Court of Justice
 - UN Educational, Scientific and Cultural Organization (UNESCO) formed.
 - World Health Organization created.
 - General Agreement on Tariffs and Trade (GATT)—international trade framework.
 - Organization of American States formed.
 - Council of Europe—beginning of movement toward European Union.
 - UN Convention to Prevent the Crime of Genocide.

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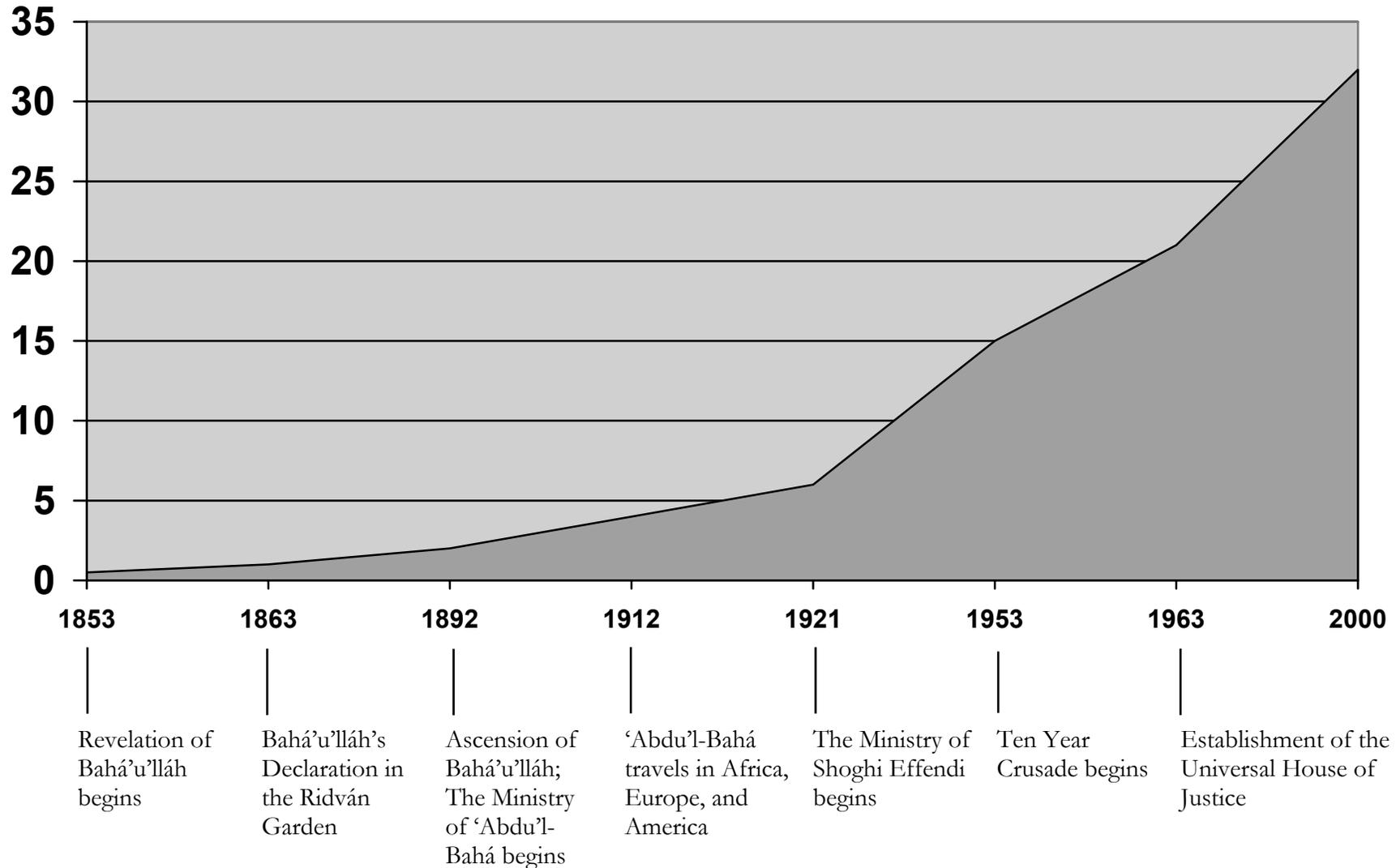
NOTE: The following lists only a few of the major UN-related activities that illustrate the rapid growth of international consultation and cooperation. This is paralleled by similar non-UN activities.

- 1950-1959 United Nations Agreements and Conferences on:
- Cultural Affairs
 - Economic Development
 - Natural Resources
 - Population
- 1960-1969 United Nations Agreements and Conferences on:
- Study of the Oceans
 - Environment
 - Trade and Development
 - Population
 - Status of Non-Governmental Organizations (NGOs)
- 1970-1979 United Nations Agreements and Conferences on:
- Maritime Resources
 - Environment
 - World Cultural Heritage
 - Environment and Economic Development
 - Oceans
 - International Economic Order
 - Food and Hunger
 - International Economic Rights and Duties
 - Industrial Development and Cooperation
 - Status of Women
 - Human Settlements
 - Civil and Political Rights
 - Water
 - Desertification
 - Science and Technology
 - Rural Development
- 1980-1989 United Nations Agreements and Conferences on:
- Status of Women
 - Communications
 - Environment
 - Law of the Seas
 - Environment and Development
 - Industrial Development
 - Population
 - Ozone Layer Protection
 - Religion and Peace
 - International Information and Communications Systems
 - Disarmament and Development
 - Trade in Hazardous Chemicals
 - Climate Change
 - Prospects for Human Survival
 - Rights of the Child
- 1990-1999 United Nations Agreements and Conferences on:
- Status of Children
 - Prospects for Human Survival
 - Environment and Development
 - Global Environment Studies
 - Sustainable Development
 - Global Biodiversity
 - Human Rights
 - Population and Development
 - World Trade
 - Status of Women
 - Social Development
 - Biosphere Reserves
 - Human Settlements
 - Food and Hunger
 - Climate Change
 - Population and Economic Growth
 - Global Democracy

TIMELINE OF THE PROGRESS TO WORLD ORDER, 1853–2000

Resource Page: Peace and Justice Will Reign

Number of International Agreements Made Among Nations



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EXCERPT FROM A STATEMENT BY THE UNIVERSAL HOUSE OF JUSTICE, 22 MAY 2001
ON THE OCCASION OF THE OFFICIAL OPENING OF THE TERRACES OF THE SHRINE OF THE BÁB

. . . The turmoil and crises of our time underlie a momentous transition in human affairs. Simultaneous processes of disintegration and integration have clearly been accelerating throughout the planet since the Báb appeared in Persia. That our Earth has contracted into a neighborhood, no one can seriously deny. The world is being made new. Death pangs are yielding to birth pangs. The pain shall pass when members of the human race act upon the common recognition of their essential oneness. . . .

The Shrine of the Báb stands as a symbol of the efficacy of that age-old promise, a sign of its urgency. It is, as well, a monument to the triumph of love over hate. The gardens which surround that structure, in their rich variety of colors and plants, are a reminder that the human race can live harmoniously in all its diversity. The light that shines from the central edifice is as a beacon of hope to the countless multitudes who yearn for a life that satisfies the soul as well as the body.

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LIST OF ADDITIONAL RESOURCES

Stories & Articles:

Brilliant Star:

- “At the Prison Gates” SE 91
- “Hummingbird Arc Project” MJ 92
- “Tea in the Ridván Garden” MA 93
- “Make a 3 Year Plan Goal Model” ND 93
- “Looking for the Báb,” “Martyrdom of the Báb,” “Primal Point” JA 94
- “Light in the Darkness” ND 94
- “Building the Arc,” “Fire and Dirt!,” “Kids at the World Centre” JF 95
- “Prayers in the Monument Gardens” JF 98
- “Opening Our Hearts to God” SO 98
- “Maze-Craze” ND 98
- “The Story of a Mountain,” “Fariburz Sahba,” “Building Mount Carmel,” “The Buildings on the Arc,” “The Hanging Gardens,” “Moving Books,” “Naw-Rúz in ‘Akká” MA 00
- “Shoghi Effendi & Queen of Carmel” ND 00
- “A Sacred Trip” MJ 01
- “Paradise on Mount Carmel” MJ 01
- “Homes of the Heart,” “Serving on God’s Mountain” SO 01
- “The Bahá’í World Center” JF 02
- “The Most Holy Shrine” ND 02
- “The First Bahá’í,” “A Trip to Akka,” “Turning to the Holy Land” MJ 03
- “Meeting Bahá’u’lláh” MJ 04

The Story of Bahá’u’lláh, Mahnaz Afshin

Journey Into Exile: The Story of Bahá’u’lláh, Mary Firman

Stories of the Greatest Holy Leaf, Jacqueline Mehrabi

Remember My Days: The Life Story of Bahá’u’lláh, Lowell Johnson

Mount Carmel: Whatever is Happening? Jacqueline Mehrabi

Kyoko’s Adventure, Vered Ehsani

Worksheets and Coloring Pages:

Brilliant Star:

- “Dot-to-Dot” MA 00
- “Hop on the Bus” SO 01

Activities:

Brilliant Star:

- “White Handkerchief” SE 91
- “Arc on Mount Carmel” SE 92
- “Shadow Box Gardens” MJ 92
- “Prisoner of ‘Akká” MA 94
- “Celebrate Ridván!” MA 95
- “The King of Festivals” MA 98
- “Following Their Footsteps” MJ 01
- “In the Garden of thy Heart” SO 01
- “Nur’s Nook: Garden of Paradise,” “Picnic in the Garden” MJ 04

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Music:

Bahá'í Gospel Singers, *We Have Come to Sing Praises*, “Queen of Carmel”
Lenz, Cameron & Sheper, *We Are Bahá'ís*, “The Prisoner”
Miller, Grant Hinden, *Sing, O Carmel*, “Sing, O Carmel”
Music of the Bahá'í World Congress, New York 1992, “Queen of Carmel”
Parrish & Toppano, *The Shores of This Great Ocean*, “Call Out to Zion O Carmel”
Various Artists, *Lift Up Your Voices and Sing, Vol. 1*, “The Prisoner”
Various Artists, *The Laughter of Angels*, “O Carmel”
Voices of Bahá in Concert, “Call Out to Zion,” “Render Thanks Unto Thy Lord,” “He Verily Loveth the Spot”

Games:

Brilliant Star:
“Make the Arc Game” MJ 91
“Ridván Gift Game” MA 96
“A Pilgrim’s Journey” MJ 01

Poetry:

Brilliant Star:
“Pilgrimage” “Visions” MJ 91
“Waiting at Bahjí” MA 92

Drama:

Brilliant Star: “Shoes at the Shrine” SE 99

Video:

Arc and Terraces slides
From Darkness to Light: Recalling the Events at the Official Opening of the Terraces on Mount Carmel
In the Master’s Presence: Remembrances of Abdu’l-Bahá: with Azîz Yazdí
Mount Carmel Terraces Official Opening: 21–25 May 2001
Pilgrimage
Seat of God’s Throne
Shoghi Effendi, Guardian of the Bahá'í Faith: The Sign of God on Earth
Shoghi Effendi: Blest & Sacred Bough
The Prisoner of ‘Akká
Vineyard of the Lord

Books:

Bahá'í Holy Places in Haifa and the Western Galilee: Historical Description and Documentation
Door of Hope, David S. Ruhe
In Galilee, Thornton Chase
My Pilgrimage to Haifa, Bahíyyih Winkler

Other favorite resources:

If you find any additional resources, please notify the National Children’s Education and Resource Center, or submit your findings to the Core Curriculum website, www.core-curriculum.org