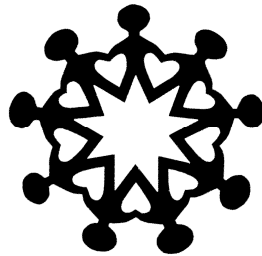


The Guardianship



Level Three

TO BECOME FAMILIAR WITH THE LIFE OF THE GUARDIAN, SHOGHI EFFENDI

FAMILY RELATIONSHIPS

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
LOVE, FAITHFULNESS, STEADFASTNESS**

A Bahá'í child must be trained according to the moral precepts of Bahá'u'lláh, he must be taught daily of the love of God: the history of the Movement must be read to him, the love of humanity must be inculcated into every fiber of his being and the universal principles be explained to him in as easy a manner as possible to be devised.

'Abdu'l-Bahá, in "Necessity of Education—Training of the Children: Words of Bahá'u'lláh and 'Abdu'l-Bahá,"
Star of the West, vol. 7, no. 15, p.143

If the younger Bahá'í generation, in whom Shoghi Effendi has great hopes, take the pains of studying the Cause deeply and thoroughly, read its history, find its underlying principles and become both well informed and energetic, they surely can achieve a great deal.

On behalf of Shoghi Effendi, in *The Importance of Deepening our Knowledge and Understanding of the Faith*, p. 28, no. 92

TOPIC: FAMILY RELATIONSHIPS

Learning Objectives and Suggested Activities



KNOWLEDGE OBJECTIVES

- To know some of the facts about the Guardian’s marriage
- To know the various important roles that the Greatest Holy Leaf (the daughter of Bahá’u’lláh and the Guardian’s great-aunt) played in the life of Shoghi Effendi
- To become familiar with the circumstances of Covenant-breaking in the time of the Guardianship of Shoghi Effendi
- To know that Shoghi Effendi was the eldest grandson of ‘Abdu’l-Bahá

SUGGESTED LEARNING ACTIVITIES

- Read selections of *The Priceless Pearl* on the Guardian’s marriage, his relationship with Greatest Holy Leaf, and on Covenant-breakers.
- Using a jigsaw activity to prepare written or oral summaries of selected passages from *The Priceless Pearl*.
- Invite a knowledgeable Bahá’í to give a presentation for students on these topics.
- Invite students to prepare questions on these topics to ask each other or the invited speaker.
- Read stories about the relationship between ‘Abdu’l-Bahá and Shoghi Effendi.



WISDOM OBJECTIVES

- To understand that the Guardian’s relationship with the Greatest Holy Leaf sustained him through his most difficult hours
- To understand that the Guardian’s family relationships were a source of strength to him and also the cause of great suffering
- To gain a deeper understanding of the challenges the Guardian had to face from the Covenant-breakers around him
- To appreciate the spiritual relationship between ‘Abdu’l-Bahá and Shoghi Effendi

SUGGESTED LEARNING ACTIVITIES

- Individually or in small groups, prepare poetry, paintings, or sculptures to represent the dual effects of Shoghi Effendi’s family on his Guardianship.
- Consult about the Guardian’s challenges with the Covenant-breakers and how he approached these circumstances.
- In small groups, make a list of some of the activities of the Covenant-breakers and the Guardian’s response to these machinations.
- Read some of the letters written by the Guardian after the passing of Greatest Holy Leaf and discuss what these letters tell us about their special relationship.
- Reflect on the meaning of the spiritual relationship between ‘Abdu’l-Bahá and Shoghi Effendi.



SPIRITUAL PERCEPTION OBJECTIVES

- To reflect on one's own family relationships and how they can inspire us and support us in our own service to humanity
- To perceive ways to strengthen one's own participation in family life by recalling the Guardian's deep love for the Greatest Holy Leaf and his tenderness within his marriage
- To recognize that unswerving faith in the Cause of Bahá'u'lláh is the source of spiritual strength and happiness

SUGGESTED LEARNING ACTIVITIES

- Invite students to prepare a gift, using a segment of one of the Guardian's letters about the Greatest Holy Leaf and her photograph, for a special female member of their own family.
- Encourage students to together reflect about and prepare a presentation on the supportive role of their families, or those who serve the role of spiritual families, for their spiritual growth.
- Invite students to discuss and plan how they can assist the younger members of their families to draw ever closer in love and service for the Faith.



ELOQUENT SPEECH OBJECTIVES

- To be able to describe some aspects of the Guardian's relationship with the Greatest Holy Leaf, his marriage, and his interactions with the Covenant-breakers in his family
- To create and carry out a plan to contribute to the strength of one's own family life
- To create and carry out a plan to draw on the strength of love within one's own family or from one's "spiritual family" to increase or sustain one's service to humanity

SUGGESTED LEARNING ACTIVITIES

- Assist students to plan and host an event in tribute to the Guardian, with each student presenting on one aspect of the Guardian's life.
- Display students art work on this topic
- Send a selection of student writing and artwork to Bahá'í publications.
- Invite students to keep a journal of their activities to support their family in their service to the Faith.

TOPIC: FAMILY RELATIONSHIPS

Sample Activities

ACTIVITY 1: THE SECRET ESSENCE OF THE SIRE

KNOWLEDGE OBJECTIVE: To know that Shoghi Effendi was the eldest grandson of ‘Abdu’l-Bahá

WISDOM OBJECTIVE: To appreciate the spiritual relationship between ‘Abdu’l-Bahá and Shoghi Effendi

SPIRITUAL PERCEPTION OBJECTIVE: To create and carry out a plan to contribute to the strength of one’s own family life

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá’í sacred writings; Use of stories; Use of reflection; Use of the creativity and the arts

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Copies of the portrait on Resource Page 139
- Copies of Resource Page 140
- Rose water, rose oil, or rose perfume
- Recorded birdsong, if available
- Lightweight cardboard (cereal boxes), poster board, foam core, or similar material
- Pencils or markers
- Scissors
- Pretty fabric
- Ric Rac, ribbon, or other trim, as desired
- White glue or craft glue, tape

Advance Preparation:

Carefully cut apart the individual portraits of ‘Abdu’l-Bahá and Shoghi Effendi on Resource Page 139.

Copy Resource Page 140 and cut out the patterns for student use.

Create a sample frame for the photograph of ‘Abdu’l-Bahá and Shoghi Effendi using the pattern on Resource Page 140.

1. Welcome students. Consider playing recorded birdsong as students enter, if available, or meet outdoors where students may hear birds. As students gather, pour a few drops of rose water in their hands and invite them to refresh themselves by rubbing the scent on their faces and hands if they like. Include the following quotation and story as part of your opening devotions:

O Friend!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold.

Bahá’u’lláh, *The Hidden Words*, Persian no. 3

On one occasion a pilgrim from Canada had informed the Guardian that in teaching the Faith to the Eskimo people it was very difficult for them to understand the meaning in such similes as the nightingale and the rose because these things were entirely unknown to them. The reaction of Shoghi Effendi to this was typical. When he said good-bye to this friend he gave her a small vial of the Persian attar of rose, the quintessence of what a rose is, and told her to anoint the Eskimos with it, saying that perhaps in this way they would get an inkling of what Bahá’u’lláh meant when he wrote of the rose.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 135

2. Invite students to reflect a moment on their experiences over the past week and to make a facial expression that can show the essence—the most important aspect—of one of their important experiences this week. Allow a few minutes for students and teachers to reflect on their experiences and to arrange their faces. Then invite the class to guess the “essence” of that experience for each person in turn, beginning with the teacher. Allow each person to confirm or correct the guess. Applaud all!
3. Briefly discuss: How can we learn to identify the “essence” of a thing? What might it mean for a child to be the “secret essence of its sire [father]”? Listen to student responses. Explain that Shoghi Effendi showed the “secret essence” of his Grandfather, ‘Abdu’l-Bahá, from earliest childhood. Display or pass around the sample framed portrait of ‘Abdu’l-Bahá with Shoghi Effendi as you read aloud the following story:

To catch even a glimpse of what must have transpired in ‘Abdu’l-Bahá’s heart when this first grandson was born to Him at the age of fifty-three, one must remember that He had already lost more than one son, the dearest and most perfect of them, Husayn, a beautiful and very dignified little boy, having passed away when only a few years old. Of the four surviving daughters of ‘Abdu’l-Bahá three were to bear Him thirteen grandchildren, but it was this oldest one who bore witness to the saying “the child is the secret essence of its sire,” not to be taken to mean in this case the heritage of his own father, but rather that he was sired by the Prophets of God and inherited the nobility of this grandfather ‘Abdu’l-Bahá. . . . By the signs Shoghi Effendi showed from earliest childhood and by his unique nature, he twined himself ever more deeply into the roots of the Master’s heart.

Rúhíyyih Rabbání, The Priceless Pearl, p. 5
4. Explain that students will have the opportunity to continue reflecting on this tender relationship by making a frame for their own copy of this portrait.
5. After starting students with this project using the directions below, read aloud to them the stories on Resource Page 141, pausing between stories to assist students if necessary.
6. Provide students with materials and demonstrate how to make frames:
 - Draw around the frame pattern on 2 pieces of cardboard, or trace the pattern twice on a larger piece of cardboard, to make a front and a back for the frame. Cut away the inside rectangle from the cardboard that will become the front of the frame.
 - Select fabric somewhat larger than the frame and lay it face down on a table. Center the front of the cardboard frame on the fabric. Draw around this frame. Then measure about 1" beyond the frame and, using a ruler, draw this larger rectangle. Cut out this largest rectangle.
 - Then cut an “X” inside the center rectangle. Trim the edges to about 1" from the inside edge of the frame.
 - Fold the edges of the fabric over the frame and glue into place. If desired, glue a border of ribbon or other trim to the inside or outside of the frame.
 - Glue or tape the portrait of ‘Abdu’l-Bahá and Shoghi Effendi to the center of the other piece of poster board. Glue the front of the frame to the back. Allow glue to dry thoroughly.
 - Consider cutting a cardboard stand for the back of your frame, using the pattern on Resource Page 140. Glue into place. Allow glue to dry thoroughly before using.

Briefly discuss: What do we remember about the relationship of ‘Abdu’l-Bahá and Shoghi Effendi? Why is that relationship so important to us today? Acknowledge all.

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TOPIC: FAMILY RELATIONSHIPS

7. As students complete their projects, briefly discuss: How do our portraits help us see the love between Shoghi Effendi and ‘Abdu’l-Bahá? How do the stories help us appreciate the “secret essence” of ‘Abdu’l-Bahá within Shoghi Effendi, our beloved Guardian? What are our favorite parts of these stories? How do the stories also help us see ways to contribute to the strength of our own family life? Listen carefully to student responses.
8. Encourage students to create a plan to contribute to their own family life in some specific way before the next class. Encourage them to share a favorite story about ‘Abdu’l-Bahá and Shoghi Effendi with a member of their family and to place the portrait they framed in a special place as a reminder of the tender love between ‘Abdu’l-Bahá and Shoghi Effendi and of the students’ own plans for service.
9. Conclude the class with favorite prayers.

ACTIVITY 2: BAHÍYYIH KHÁNUM—A STRONG ROCK FOR SHOGHI EFFENDI

WISDOM OBJECTIVE: To understand that the Guardian’s relationship with the Greatest Holy Leaf sustained him through his most difficult hours

SPIRITUAL PERCEPTION OBJECTIVE: To perceive ways to strengthen one’s own participation in family life by recalling the Guardian’s deep love for the Greatest Holy Leaf

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá’í sacred writings, Engage the mind and heart; Use of consultation; Use of reflection; Use of stories; Use of nature

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- A number of highly diverse rocks: large, small, rough, smooth, multicolored, river rocks, gravel, slate, quartz, granite, etc.
- Access to the outdoors or additional rocks for students, if it is not possible to go outdoors
- Copies of Resource Pages 142–43, cut into individual selections

Advance Preparation:

Collect varied rocks as described above. Conceal the rock collection until Step 11.

Copy the quotations in Step 12 on chart paper and display them in the classroom.

1. Greet students. Invite them to share their reflections on their service to their families since the last class. Were they also able to share stories about the love between ‘Abdu’l-Bahá and Shoghi Effendi?
2. Encourage students to think about a time that they felt safe and secure: Do they have memories of being held on the lap of a grandparent, the ticking of the kitchen clock, holding a favorite childhood toy or baby blanket? Invite students to share their memories as desired.
3. Then encourage students to think about a time when circumstances changed too quickly for their comfort: Did any of them move to a new school or have to learn a new skill very, very quickly? Acknowledge all.
4. Briefly discuss: What might it mean to be a “rock of strength” in such times of difficulty?

5. Explain that the class will further explore these questions later in the class. Read aloud the following words that Shoghi Effendi wrote about his beloved great-aunt Bahíyyih Khánum, the Greatest Holy Leaf, the sister of ‘Abdu’l-Bahá and daughter of Bahá’u’lláh:

How can my lonely pen, so utterly inadequate to glorify so exalted a station, so impotent to portray the experiences of so sublime a life, so disqualified to recount the blessings she showered upon me since my earliest childhood—how can such a pen repay the great debt of gratitude and love that I owe her whom I regarded as my chief sustainer, my most affectionate comforter, the joy and inspiration of my life? . . .

Shoghi Effendi, *Bahá’i Administration*, p. 187

Briefly discuss: What do we think that Shoghi Effendi might have been remembering when he wrote those words?

6. Listen carefully to student responses. Then read the following words of Bahíyyih Khánum about Shoghi Effendi:

Shoghi Effendi, the Guardian of the Cause of God, the Chosen Branch and leader of the people of Bahá, as a result of intense and unceasing grief over this great bereavement, this supreme affliction, has determined to absent himself for a short period, in an effort to rest, and to regain his health, after which he will return to the Holy Land and resume his services and obligations to the Cause of God. During his absence, in accordance with his letter . . . this prisoner is appointed to administer the affairs of the Faith, in consultation with the members of the Holy Household. . . .

It is my hope that during the period of his absence the beloved of the Lord and the handmaids of the Merciful will exert their efforts to advance the Cause and accelerate its growth. He is, verily, compassionate and merciful to His servants.

Bahíyyih Khánum, *Bahíyyih Khánum*, pp. 114–15

7. Explain that after the passing of ‘Abdu’l-Bahá, Shoghi Effendi withdrew to the mountains of Switzerland to regain his strength and prepare to take up his duties as Guardian of the Cause of God. During his absence, he left the affairs of the Cause in the hands of the Greatest Holy Leaf, just as ‘Abdu’l-Bahá had done during His travels in the West.

8. Organize students into pairs. In these pairs invite students to:

- Think about your responsibilities as a Bahá’í or as a spiritual being. When you have these thoughts clearly in mind, take turns sharing your thoughts with one another.

Provide time for students to reflect. Then explain that each person will have 60 seconds for sharing. Encourage the listening partners to focus their entire attention on the speaker. Explain that the speakers have the whole 60 seconds to say whatever they like. Provide signals so that students know when it is time to switch roles.

9. While still in their pairs, invite students to:

- Imagine being given the primary responsibility of carrying forward the Faith of God, making teaching plans for everyone, answering people’s questions, solving difficult problems, etc.
- Take turns sharing how this would make you feel.
- Affirm that you will take care of things while your partner prepares for this work.

Again provide time for students to think. Time students and provide signals so that each person has time to speak and time to listen and offer assurance to the other.

10. In the whole group briefly discuss: How did you feel when you imagined having all that responsibility? How did it feel to hear an offer of help?

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11. Explain that during this terrible time Shoghi Effendi leaned very heavily on the Greatest Holy Leaf—she was a strong rock in the storm. Ask: What does it mean to be a rock?

Bring out the rock collection, one rock at a time. Pass the rocks around the room. Invite students to touch them, examine them closely, and respond to the questions: What is a rock? What do rocks do? How can a person be a rock? Why are cornerstones important? What are other important functions of rocks?

12. Display these rocks in the classroom for the remainder of the class. Refer to the quotations below, also posted in the classroom. Invite volunteers to read them aloud twice:

Say: The fierce gales and whirlwinds of the world and its peoples can never shake the foundation upon which the rock-like stability of My chosen ones is based.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 341

Today is the day for steadfastness and constancy. Blessed are they that stand firm and immovable as the rock and brave the storm and stress of this tempestuous hour.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, no. 5, pp. 17–18

Briefly discuss: What does it mean to be steadfast as a rock or to have rock-like stability?

13. Invite students to go outdoors to observe rocks—large and small, smooth and rough, sparkly and plain—and to bring back their observations. Invite them also to select one special rock to keep for themselves.

If it is not possible for students to go outdoors, invite them to select one special rock for themselves from the rocks that you have provided for this purpose.

14. As students return, invite them to prepare to introduce their rock to the class. Encourage them to become acquainted with its visual features. Then encourage them to close their eyes and get to know their rock by touch alone.

15. When students are ready, provide each student with one or more of the selections from Resource Pages 142–43. Encourage students to read their selection to themselves.

16. Invite students in turn to introduce their rock and share their selection about the Greatest Holy Leaf. Acknowledge all. Then invite students to complete the sentence: The Greatest Holy Leaf was like a rock for Shoghi Effendi because . . .

17. Continue the discussion: What might it mean for us to be steadfast like a rock in our Faith? What might it mean to be a strong rock for our friends or family members?

18. Consider playing recorded sounds from nature or other background music. Encourage students to think silently about the people around them: Who do we know that is experiencing a storm? Who needs a friend with rock-like stability, whose faith is steadfast as a rock? We are the solid rocks in the lives of our friends—how can we show it? Our own families also need our strength—how will we give it?

19. After a period of silent reflection, ask if students have a particular plan in mind. Encourage them to whisper their plan to their rock. Encourage them to use the rock as a reminder of their plan and as a reminder of the power of faith.

20. Conclude the activity with the following words of Shoghi Effendi and with favorite prayers.

Dearly-beloved Greatest Holy Leaf! Through the mist of tears that fill my eyes I can clearly see, as I pen these lines, thy noble figure before me, and can recognize the serenity of thy kindly face. I can still gaze, though the shadow of the grave separate us, into thy blue, love-deep eyes. . . . The sweet magic of thy voice shall remind me, when the hour of adversity is at its darkest, to hold fast to the rope thou didst seize so firmly all the days of thy life.

Shoghi Effendi, *Bahá'í Administration*, pp. 195–96

ACTIVITY 3: RÚHÍYYIH KHÁNUM—HELPMATE, SHIELD, AND TIRELESS COLLABORATOR

KNOWLEDGE OBJECTIVE: To know some of the facts about the Guardian’s marriage

SPIRITUAL PERCEPTION OBJECTIVE: To reflect on one’s own family relationships and how they can inspire us and support us in our own service to humanity

ELOQUENT SPEECH OBJECTIVE: To create and carry out a plan to draw on the strength of love within one’s own family or from one’s “spiritual family” to increase or sustain one’s service to humanity

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá’í sacred writings; use of consultation; use of creativity and the arts

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copies of Resource Pages 145–48 for student teams, as described below
- Several reference copies of Resource Page 149
- Scraps of wallpaper, magazine pictures, used wrapping paper, colored paper, etc.
- Pencil, ruler, and scissors
- Glue or paste
- Drinking straws
- Thread or yarn; large needle or tape

Advance Preparation:

Copy Resource Pages 145–48 so that each pair or small team of students will have a different story.

Post the quotation in Step 9 in the classroom so that students can read it.

Consider making sample beads.

1. Welcome students. Include the following prayer as part of your opening devotions:

O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of thy loving-kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy care and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy divine unity, gladden their hearts with the verses revealed from Thy holy kingdom, strengthen their loins by Thine all-swaying power that cometh from Thy realm of glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious.

‘Abdu’l-Bahá, The Will and Testament of ‘Abdu’l-Bahá, p. 9
2. Invite them to share the results of their efforts to be “steadfast as a rock” in their faith and for their family and friends. Did they also pay more attention to the mineral rocks around them?
3. Explain that after the Greatest Holy Leaf, Rúhíyyih Khánum was the Guardian’s greatest collaborator. She was born as Mary Maxwell, the daughter of Canadian Bahá’ís May and William Sutherland Maxwell in 1910. When she married Shoghi Effendi in 1937, she became known as Amatu’l-Bahá Rúhíyyih Khánum or Madame Rabbaní. From the time of her marriage, she lived the Holy Land and served as the Guardian’s secretary and his liaison to the International Bahá’í Council. He appointed her as a Hand of the Cause of God in 1952.

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After the Guardian's death in 1957, she continued serving in the Holy Land, writing books, and traveling to visit villagers and high officials all over the world. Shoghi Effendi described her as:

. . . My helpmate, my shield in warding off the darts of Covenant-breakers and my tireless collaborator in the arduous tasks I shoulder.

Shoghi Effendi, *Messages to Canada*, p. 22

Briefly discuss: What do we think Shoghi Effendi means when he says she was a shield?

4. Show examples of African shields from Resource Page 144. Explain that while shields have been used by people all over the world, these shields were selected as examples because Shoghi Effendi loved Africa. As a junior youth, Shoghi Effendi visited 'Abdu'l-Bahá during the Master's travels in Egypt. Later, as the Guardian, Shoghi Effendi drove across the continent twice from south to north—in 1929 and in 1940. Admire the shields; then briefly discuss: How can these shields help us understand the relationship between the Guardian and his beloved wife Rúhíyyih Khánum?
5. Distribute copies of Resource Pages 145–48 so that each small team of students has a different story. Encourage students to read their stories carefully, discuss the focus questions, and prepare to retell their story in the whole group. Circulate among teams to provide assistance as needed. Teachers may share any stories that are not assigned to students. As teams prepare, sketch a simple shield shape on chart paper.
6. Invite teams to share their stories in the whole group. As teams present their stories, invite each in turn to sketch a simple decoration on the shield as a reminder of that particular story. Applaud all!
7. Briefly discuss: In what ways was the marriage of Shoghi Effendi and Rúhíyyih Khánum a source of strength for them both? In what ways is their marriage a source of strength for us here today?

8. Provide students with plain paper or journals. Play background music, possibly from Africa. Invite them to reflect on their own families and their spiritual families, including the members of this class. Encourage them to write or draw the sources of strength in their families, their spiritual families, and this class.
9. After allowing some time for student reflection, read aloud the following words of Bahá'u'lláh:

The fear of God is the shield that defendeth His Cause, the buckler that enableth His people to attain to victory. It is a standard that no man can abase, a force that no power can rival. By its aid, and by the leave of Him Who is the Lord of Hosts, they that have drawn nigh unto God have been able to subdue and conquer the citadels of the hearts of men.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 272

Explain that a buckler is another name for a shield. Briefly discuss: How can the fear of God be like a shield? How can it help us attract hearts?

10. Encourage students to return to their journals and write their response to this question: How can I strengthen my love and fear of God? How can we be shields and helpers for each other? How can we work together to attract hearts? What can I do to make a difference?
11. After another brief period of writing, invite students to select one action that they would like to offer the group to strengthen the group. Record these actions on chart paper, perhaps on another sketched shield.
12. Invite students to create mementos of their plans to strengthen the group by creating beads to give to classmates as a symbol of the gift of their actions. Follow the instructions on Resource Page 149 to make beads. Each student should make a bead for all students. Students may consider copying part or all of the posted quotation on the paper they use to make their beads. Although the words will not be readable, students will know they are there.

Encourage students to memorize the portion of the quotation they select while they make their beads.

13. After students have made beads as gifts for themselves and as gifts for each of their classmates, invite students to present their gifts to each other. Encourage students to string the

beads together as bracelets to wear as symbolic “shields” as they strive to defend the Cause of God and conquer human hearts through their powerful positive actions in the world.

14. Conclude the activity with favorite prayers, including the prayer in Step 1 for this activity.

ACTIVITY 4: ARMED WITH THE POWER OF THY NAME

SPIRITUAL PERCEPTION OBJECTIVE: To recognize that unswerving faith in the Cause of Bahá’u’lláh is the source of spiritual strength and happiness

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

SUGGESTED TIME FOR ACTIVITY: 30 MIN.

Materials Needed:

- Copies of Resource Pages 150 and 151, if desired
- Copy of the Core Curriculum CD *Teaching Songs to Children and Youth*, vol. 1, if desired

Advance Preparation:

Learn the melody “Armed with the Power of Thy Name,” available on the CD *King of Days*, and the African song “Ohn Kosi” from the CD *Teaching Songs to Children and Youth*, vol. 1, available from the Louhelen Bahá’í School bookstore (phone 800-894-9716 or email Louhelen@usbnc.org), or hear the melodies online at www.core-curriculum.org.

If time is short, consider learning these melodies over two class periods.

1. Invite a capable reader to read aloud the following prayer of Bahá’u’lláh:

O my God . . . I beseech Thee that thou wilt fortify both myself and them that love me in our love for Thee, and wilt keep us firm in Thy Cause. . . . Armed with the power of Thy name nothing can ever hurt me, and with Thy love in my heart all the world’s afflictions can in no wise alarm me.

Bahá’u’lláh, *Bahá’í Prayers*, 1991 U.S. edition, pp. 127–28

2. Briefly discuss: Shoghi Effendi had many tests during his tenure as the Guardian of the Bahá’í Faith. How do we think prayers like this one gave him the strength to carry out his duties even when it was most difficult?

3. Teach the melody “Armed with the Power of Thy Name” on Resource Page 150, using one of the methods taught in Teacher Development Workshop Number Eight, or another method of your choosing. Practice singing the melody in a round until the students have memorized this powerful prayer for firmness in the Covenant.
4. Remind the students of the Guardian’s love for Africa. Explain that we’re going to learn a song from Africa that is full of joy and happiness and love for Bahá’u’lláh. Briefly discuss: How can happy songs further strengthen our firmness in the Covenant?
5. Teach the song “Ohn Kosi” using the methods on the Core Curriculum CD *Teaching Songs to Children and Youth*, vol. 1.

TOPIC: FAMILY RELATIONSHIPS

ACTIVITY 5: LIGHT AND SHADOWS

KNOWLEDGE OBJECTIVE: To become familiar with the circumstances of Covenant-breaking in the time of the Guardianship of Shoghi Effendi

WISDOM OBJECTIVE: To gain a deeper understanding of the challenges the Guardian had to face from the Covenant-breakers around him

ELOQUENT SPEECH OBJECTIVE: To be able to describe some aspects of the Guardian's interactions with the Covenant-breakers in his family

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of manipulatives; Use of science; Use of stories; Use of peer teaching

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copy of Resource Page 152, with black parts cut out, as described below
- Copies of Resource Page 152 for the class
- Resource Pages 153–55 for student teams

Advance Preparation:

Photocopy Resource Page 152 on card stock. If you copy it onto regular paper, consider reinforcing it by gluing it to card stock or covering it with contact paper. Cut out the black parts to use as a puzzle. Make additional puzzles for larger classes.

Copy Resource Pages 153–55, so that each team has a different story. Consider creating a separate copy of the optical illusion at the end of this activity as well.

Post the following quotation in the classroom for students to read:

By the righteousness of God! Whoso openeth his lips in this Day and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 280

1. Greet students as they arrive. Include the following prayer for firmness in the Covenant as part of your opening devotions.

O God, My God! Thou hast lighted the lamp of Thy Cause with the oil of wisdom; protect it from contrary winds. The lamp is Thine and the glass is Thine, and all things in the heavens and on earth are in the grasp of Thy power.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 104
2. Briefly discuss: Thinking of ourselves as a spiritual family, what are some ways that we've supported and encouraged each other since the last class? How have we also contributed to our families at home?
3. Invite the class to continue exploring some of the relationships in the Guardian's family. Provide students with the cut-out puzzle pieces from Resource Page 152, using more than one puzzle for larger classes. Encourage them to work cooperatively to put their puzzle together. If students are struggling to solve the puzzle, offer the hint: Think of the black as negative space.
4. If students are unable to solve the puzzle after a few minutes, arrange the letters for them. Briefly discuss: What makes this puzzle so difficult? Would it be easier to work with letters, rather than shadows of letters? Why?

5. Read aloud the following words of Hand of the Cause of God Rúhíyyih Khánum:

No proper picture of Shoghi Effendi's life can be obtained without reference to the subject of Covenant-breaking. The principle of light and shadow, setting each other off, the one intensifying the other, is seen in nature and in history; the sun casts shadows; at the base of the lamp lies shadow; the brighter the light the darker the shadow; the evil in men calls to mind the good, and the greatness of the good underlines the evil. The entire life of the Guardian was plagued and blighted by the ambition, the folly, the jealousy and hatred of individuals who rose up against the Cause and against him as Head of the Cause.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 118

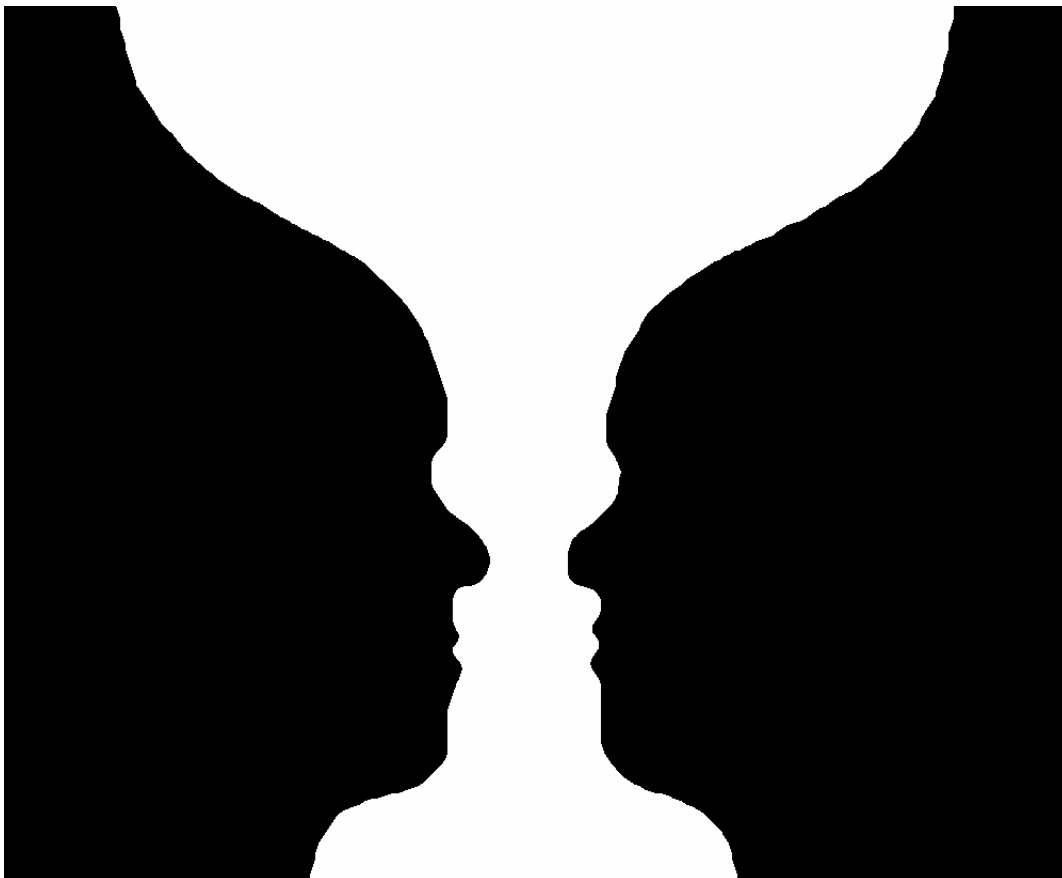
6. Explain that Shoghi Effendi's actions can help us see the light of the love of God. Show students the picture below. Briefly discuss: What do you see?

Listen to student comments. Continue discussing: What do we see if we focus on the shadows? What do we see if we focus on the light?

7. Assist students to see the "chalice of light" in the picture above. Then refer students to the posted quotation. Invite capable readers to read it aloud twice.

Briefly discuss: How many of us have noticed divine assistance when we're making mention of the Name of Bahá'u'lláh or the Name of God? In what way is this inspiration like a chalice of pure light? If this is true for us, do we think it is also true for the Guardian of the Cause of God?

CONTINUED ON NEXT PAGE ➤



This illusion is widely available on the internet. One site is <http://members.lycos.co.uk/brisray/optill/oind.htm>.

TOPIC: FAMILY RELATIONSHIPS

8. Organize students into teams. Provide each team with copies of one of the stories on Resource Pages 153–55. Encourage teams to:

- Read the story aloud as a group.
- Write down the points that should be included in retelling the story.
- Discuss: What did Shoghi Effendi do to spread the light?
- Plan a way to present your story to the class, either reading or in your own words.
- Be sure that everyone in your group participates in the presentation.
- Find a way to emphasize the part of your story that is like light.

Circulate among students and provide assistance as needed.

9. Invite teams to present their stories. Applaud all! At the end of each presentation, briefly discuss: What were the positive actions of Shoghi Effendi?

10. Briefly discuss: Remembering everything we know about Shoghi Effendi’s family—his grandfather ‘Abdu’l-Bahá, the Greatest Holy Leaf, Rúhiyyih Khánum, as well as the Covenant-breaking members of the family—how did his family help him and hurt him as he carried out his duties as Guardian of the Cause of God? How do these stories help us see the strength of the Covenant of God that has protected the Bahá’í Faith from Covenant-breaking all these years? What can we do to be spreaders of light in our families and in our communities?
11. Provide students with plain paper. Invite them to think again about all the stories they know about the family of the Guardian. Encourage them to write or draw their reflections to the questions: How did Shoghi Effendi spread the light of the love of God? How did he spread the light of truth? How will I be a spreader of light?
12. Encourage students to select one or more specific actions to spread the light of love, the light of truth, and the light of Bahá’u’lláh between now and the next class. Conclude the activity with favorite prayers.

Resource Pages

Activity 1: The Secret Essence of the Sire

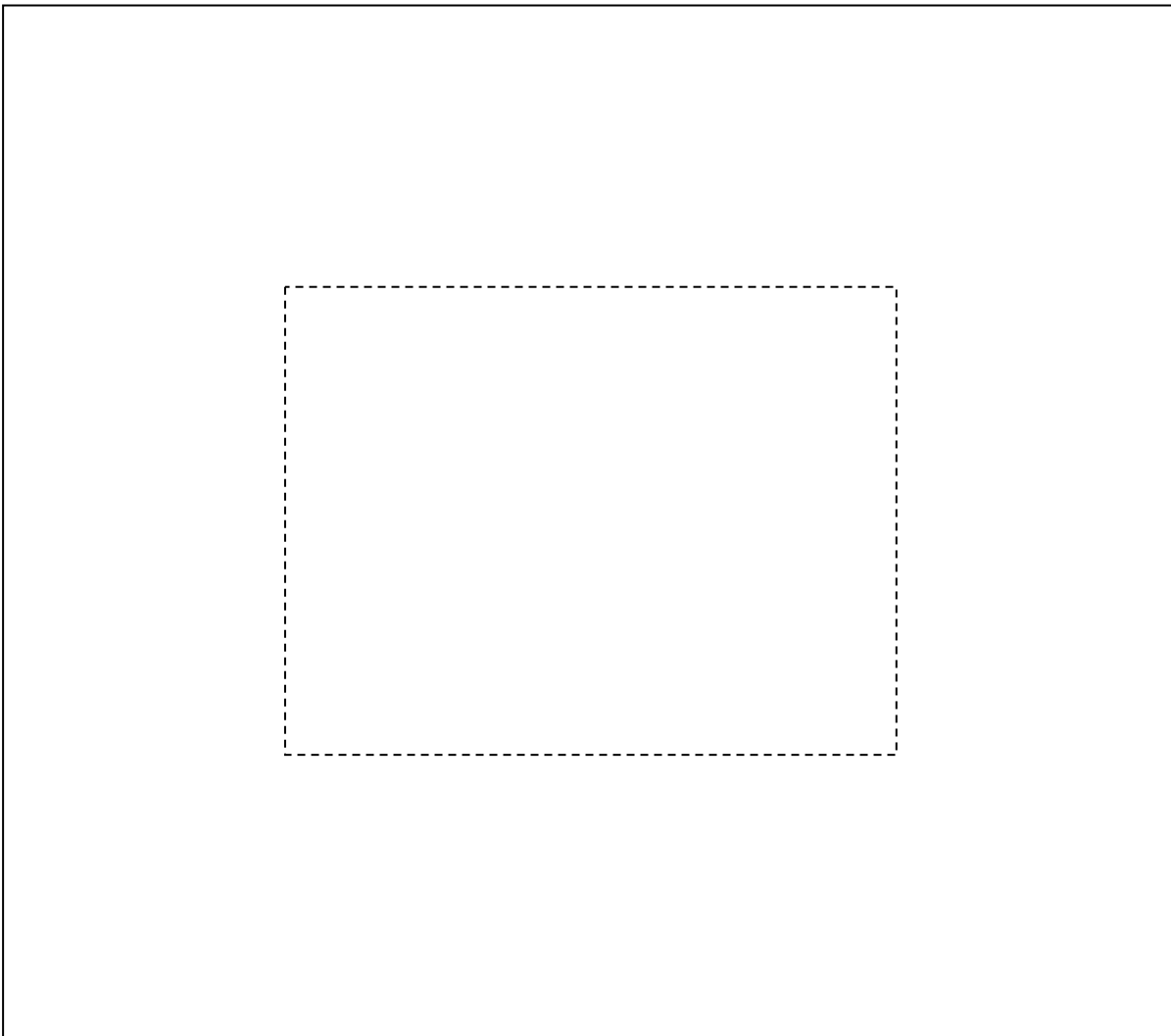


Original oil painting by Ivan Lloyd, ©1993. Reproduced with permission of the artist. For more information, visit www.bahaifaithart.com. Color copies of this page may be downloaded from www.core-curriculum.org.

Guidance from the Universal House of Justice regarding paintings and portraits, in a letter dated 1 August 1967: “There is no objection to the friends commissioning skillful artists to paint portraits of the Master from photographs. The mass production of such works for commercial purposes, however, should be avoided. . . . Photographs, or reproductions of portraits of the Master, may be used in books. . . . It is permissible to publish portrayals of ‘Abdu’l-Bahá and Shoghi Effendi if they are properly and respectfully treated.”

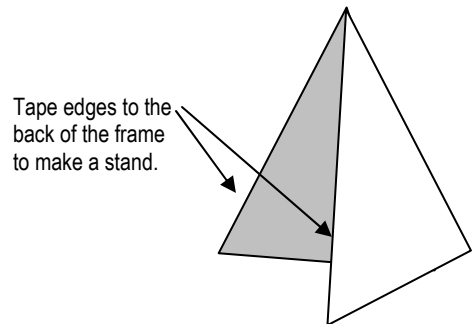
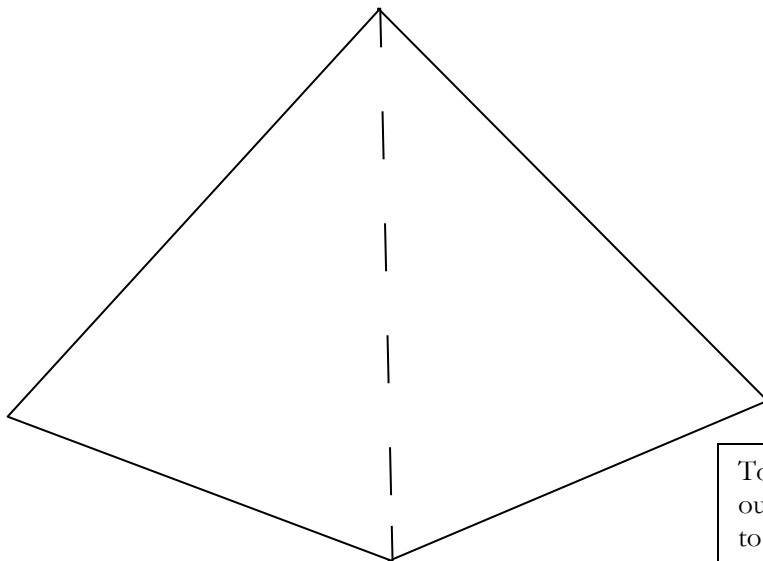
TOPIC: FAMILY RELATIONSHIPS

Activity 1: The Secret Essence of the Sire



Cut two pieces of cardboard to the size of the outer rectangle. On one of the pieces, cut out the inner rectangle along the dotted line.

Cover both large pieces of cardboard with fabric. The solid piece will be the back. The cut-out piece will be the front. Add decorative trim as desired.



To make a stand for your frame, cut the shape at left out of cardboard, fold along the dotted line, and tape to the back of your frame at appropriate angle.

Activity 1: The Secret Essence of the Sire

Although these early years of Shoghi Effendi's life were spent in the prison-city of 'Akká, enclosed within its moats and walls, its two gates guarded by sentries, this does not mean he had no occasion to move about. He must have often gone to the homes of the Bahá'ís living inside the city, to the khan where the pilgrims stayed, to the Garden of Ridván and to Bahjí. Many times he was the delighted companion of his grandfather on these excursions. We are told that sometimes he spent the night in Bahjí in the house now used as a pilgrim house; 'Abdu'l-Bahá would Himself come and tuck him in bed, remarking "I need him."

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 9–10

Shoghi Effendi told me, he remembered the Master turning to His wife and saying "Look at his eyes, they are like clear water."

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 13

'Abdu'l-Bahá planned to take Shoghi Effendi with Him to America in 1912:¹

The Guardian himself told me how the Master had ordered for him long robes, and two turbans, one green and one white like His own, for Shoghi Effendi to wear in the West; when these were delivered and Shoghi Effendi dressed himself in them to show 'Abdu'l-Bahá, he said the Master's eyes shown with pride and pleasure.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 19

In later years, when Shoghi Effendi was home from school, his room was a small one next to 'Abdu'l-Bahá's. As electricity was not installed until just before 'Abdu'l-Bahá passed away and not connected until after His ascension the family used lamps. Many times the Master would see Shoghi Effendi's light still shining late at night and get up and go to his door, saying "Enough! Enough! Go to sleep!" But this serious-mindedness of Shoghi Effendi pleased Him greatly.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 13

Wherever 'Abdu'l-Bahá went, as often as possible the beloved grandson went with Him. This constant companionship, which lasted for about two years, must have been a deep satisfaction to them both and have exerted a profound and decisive influence on Shoghi Effendi. . . . The lessons learned were to be reflected in the thirty-six years of Shoghi Effendi's own ministry to the Faith of Bahá'u'lláh.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 29

After the passing of 'Abdu'l-Bahá, while Shoghi Effendi was in London:

He seemed dazed and bewildered with sadness. It was late evening and the room was very heated but he wore an overcoat. He was asked if he would not like to remove it. He replied that when he set out for England his grandfather had told him always to wear it in winter.

Riaz Khadem, *Shoghi Effendi in Oxford*, p. 135

¹ A physician erroneously diagnosed Shoghi Effendi with an eye infection, preventing him from accompanying 'Abdu'l-Bahá.

TOPIC: FAMILY RELATIONSHIPS

Activity 2: Bahíyyih Khánum—A Strong Rock for Shoghi Effendi

1. Shoghi Effendi recalls his childhood lunch times in the Master's house:
Khánum [the Greatest Holy Leaf] would come in from the kitchen . . . and with a plate of tit-bits go and sit by the Master; her place was always kept for her. . . .

He says what the grandchildren used to watch for [himself included] was the mouthful of Khánum's food that she would give to this or that one as it always tasted best. They called it 'the mouthful of Khánum'; the Guardian usually got it as he was a favorite of hers!

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 14–15
2. After the Ascension of 'Abdu'l-Bahá, Shoghi Effendi returned from England:

. . . He was so overcome on his arrival that he had to be assisted up the steps. Awaiting him in the house was the only person who could in any measure assuage his suffering—his beloved great-aunt, the sister of 'Abdu'l-Bahá. She had already—so frail, so quiet, so modest at all times—shown herself in these past weeks to be a strong rock to which the believers clung in the midst of the tempest that had so suddenly burst upon them. The caliber of her soul, her breeding, her station, fitted her for the role she played in the Cause and in Shoghi Effendi's life during this extremely difficult and dangerous period.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 42
3. Shoghi Effendi . . . leaned very heavily on the Greatest Holy Leaf, whose character, station and love for him made her at once his support and his refuge.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 47
4. However faithful and tender Shoghi Effendi's relationships were throughout his life with those closest to him, his supreme relationship was with the Greatest Holy Leaf.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 144
5. What the Greatest Holy Leaf had done for Shoghi Effendi at the time of the Master's passing and in the years that followed is beyond calculation.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 145
6. After the passing of the Master Shoghi Effendi had become Bahíyyih Khánum's all in all, the very centre of her life—for him she had always been, next to his grandfather, the most beloved person in the world.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 145
7. Until the time of her death it was Shoghi Effendi's custom to have his one meal a day alone with her, served on a small table in her bedroom.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 146

8. So close was the communion between Shoghi Effendi and his great-aunt that over and over, in cables and other communications, particularly during the early years of his Guardianship, he included her with himself in such phrases as “assure us,” “the Greatest Holy Leaf and I,” “we,” and so on. In a cable sent in 1931 he even signs it “Bahíyyih Shoghi.” Nothing could be more revealing of this intense love he had for her than the fact that on the day we were married it was to her room, where everything was preserved as it was in her days, standing beside her bed, that the Guardian went to have the simple Bahá’í marriage ceremony of hand in hand performed and we each repeated the words in Arabic: “We will all, verily, abide by the Will of God.”

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 146

9. The armchair he had always sat in in her room he moved to the place where he often sat for a respite in his work and continued to use it until the end of his life; his bedroom was filled with photographs of her, at different stages of her life, and more than one picture showing her monument.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 147

10. The day he told me that he had chosen me to be his wife he placed on my finger the simple gold ring engraved with the symbol of the Greatest Name which the Greatest Holy Leaf had given him years before as his Bahá’í ring; he told me this should not be seen by anyone for the time being and I wore it around my neck on a chain until the day of our marriage.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 147

11. In later years, when Hand of the Cause of God Mr. A.Q. Faizi and other Bahá’í students from Beirut were visiting in the Holy Land, the Guardian made a special request, which Mr. Faizi recalls:

“The Greatest Holy Leaf heard your chanting last night and would like to hear you again. Will you all go to her and make her happy?”

. . . We spent more than half a day deciding on a suitable program of prayers, poems, and songs which we could present to the daughter of Bahá’u’lláh. . . .

The day after we had visited Khánum, when we were walking towards the Shrines with the Guardian as usual, he turned around and asked us, “Did you go to Khánum yesterday? Did you chant prayers and sing songs for her? Did she like them?” We bowed and answered him. Then, with a celestial smile of contentment he said, “I, too, had left the door of my room wide open.” We knew that the Guardian had also enjoyed our humble program.

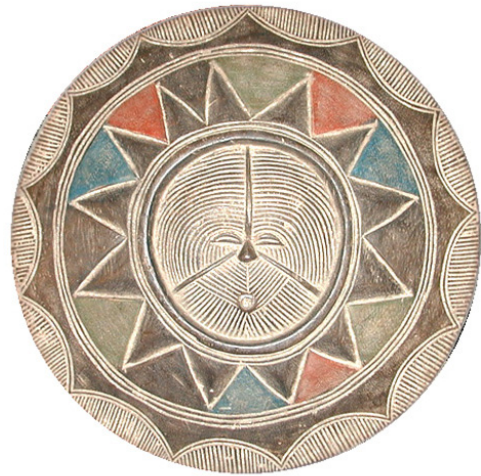
A.Q. Faizi, *A Gift of Love*, pp. 32–34

TOPIC: FAMILY RELATIONSHIPS

Activity 3: Rúhiyyih Khánum—Helpmate, Shield, and Tireless Collaborator

In traditional Africa, shields were used not only as defensive weapons, but also as decorative or ritual objects filled with symbolic meaning. They can be carved from wood, woven, or made from a variety of hides and even metal.

1. Luba, wood.
2. Ethiopian, wood.
3. Zulu, cowhide.
4. Samburu, wood.
5. Songye, wood.
6. Masai, cowhide.
7. Ngandu, woven.



1.



2.



3.



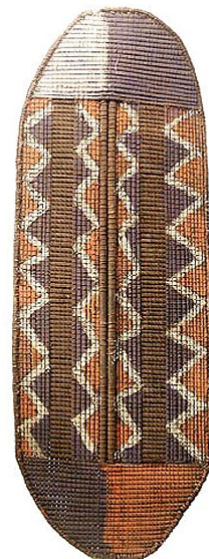
4.



5.



6.



7.

Activity 3: Rúhíyyih Khánum—Helpmate, Shield, and Tireless Collaborator

Focus Questions:

What happened in this story?

What does this story tell us about the Guardian's marriage?

What does it also tell us about Rúhíyyih Khánum?

She became the Guardian's shield and his sole support in those dark days of spiritual convulsion in the family of 'Abdu'l-Bahá [when every member of His family became a Covenant-breaker]. There was a time when Shoghi Effendi could not trust any member of his family to be alone with the Persian pilgrims for fear of the negative impact of their poisonous innuendoes and inferences. He would ask Rúhíyyih Khánum to go down and sit with them. She told us that she had once been ill with jaundice, had had a fever and was as yellow as a canary, but despite this Shoghi Effendi sent her down to sit with the Persian women pilgrims. She could not go back up to bed until the last one had finally left. He was equally rigorous about strict attendance at all Holy Day celebrations and would tell Rúhíyyih Khánum that if she felt indisposed, it would bring her healing to participate in these gatherings, which were in honor of the Central Figures of the Faith. It was also during this turbulent period that Shoghi Effendi pulled her up short one day, and gesturing to her hand, said, "Your destiny is in the palm of your own hand." This was a great shock for her and made her realize that she was not immune to her own tests of faith. "When Shoghi Effendi married me," she used to say, "I felt safe and smug and thought I had nothing more to worry about, my destiny was in his hand. But when he said that, there it was, back in my own hand." She would always make us laugh when she finished this very serious tale."

Violette Nakhjavani, *A Tribute to Amatu'l-Bahá Rúhíyyih Khánum*, pp. 31–32

TOPIC: FAMILY RELATIONSHIPS

Activity 3: Rúhíyyih Khánum—Helpmate, Shield, and Tireless Collaborator

Focus Questions:

What happened in this story?

What does this story tell us about the Guardian's marriage?

What does it also tell us about Rúhíyyih Khánum?

Shoghi Effendi consoled his wife, Rúhíyyih Khánum, in an unusual way after they received the news that her mother, May Maxwell, had died quite suddenly:

Shoghi Effendi went over to her, held her in his arms and broke the news to her with great tenderness. . . . Then he spoke of the high station of May Maxwell in the Abhá Kingdom, of her joy in . . . having reached her heart's desire, of her nearness to her beloved Lord and Master, 'Abdu'l-Bahá. Then gently, in order to dispel her shaking grief, he began to talk to [Rúhíyyih Khánum] in a lighter mood, to describe her mother's activities in the next world. . . . [May] would have been ushered immediately into the presence of Bahá'u'lláh first, of course. . . . And . . . she naturally asked permission to tell Him about her precious daughter. But she talked so much that Bahá'u'lláh had finally become tired and had passed her on to 'Abdu'l-Bahá. Here again she did nothing but talk about her beautiful daughter [Rúhíyyih Khánum], until at length, exhausted, 'Abdu'l-Bahá passed her on to the Greatest Holy Leaf. And there she is still, said Shoghi Effendi laughing . . . stopping every passing member of the Concourse with her opening lines, "Do let me tell you about my daughter! . . ." By the time he reached this point . . . Rúhíyyih Khánum was laughing through her tears.

Violette Nakhjavani, *A Tribute to Amatu'l-Bahá Rúhíyyih Khánum*, pp. 37–38

Activity 3: Rúhíyyih Khánum—Helpmate, Shield, and Tireless Collaborator

Focus Questions:

What happened in this story?

What does this story tell us about the Guardian's marriage?

What does it also tell us about Rúhíyyih Khánum?

During World War II, Shoghi Effendi, Rúhíyyih Khánum, and her father managed to get to England in 1940. The boats were full due to war traffic, and the only way they could get home was to sail to South Africa, travel north across the entire continent, and return to the Holy Land through Egypt:

Shoghi Effendi and Rúhíyyih Khánum drove overland from Cape Town to Cairo. . . . When their car broke down on an isolated jungle path in the Congo Rúhíyyih Khánum asked Shoghi Effendi if she could go for a little walk while it was being repaired. She was longing to stretch her legs after hours of motoring and walked off down the narrow jungle path, oblivious of time, drinking in the beauty of untouched nature. Suddenly she was overtaken by an African cyclist who told her that the gentleman in the car was very worried over her. Glancing at her watch, Rúhíyyih Khánum was shocked to realize she had been walking for almost two hours! She asked the man to lend her his bicycle and then cycled back as fast as she could to relieve the Guardian of his anxiety!

Violette Nakhjavani, *A Tribute to Amatu'l-Babá Rúhíyyih Khánum*, pp. 41–42

TOPIC: FAMILY RELATIONSHIPS

Activity 3: Rúhíyyih Khánum—Helpmate, Shield, and Tireless Collaborator

Focus Questions:

What happened in this story?

What does this story tell us about the Guardian's marriage?

What does it also tell us about Rúhíyyih Khánum?

In 1953 Rúhíyyih Khánum represented the Guardian at the dedication of the newly completed Bahá'í House of Worship in Wilmette:

In Wilmette, she rose to speak like the queen she was, her delicate, gauzy mantilla framing her lovely young face, and even from the photographs it is easy to see how she would have made an unforgettable impression on the Bahá'ís, as well as on the non-Bahá'í seekers and distinguished speakers. When the chairman introduced her, scattering much flattery and many flowers of rhetoric in the process, she quipped, "After such an introduction I should be lowered from heaven!" It brought the house down!

There were 2,000 believers gathered for the dedication of the Temple in Wilmette and Rúhíyyih Khánum shook hands with all of them, developing a blister on her hand in doing so. She told us how she kept this sore fresh on her finger by turning her ring daily and pressing it hard against the flesh for almost three weeks, until she arrived back in Haifa. Then she showed it to the Guardian and said, "Look at this, Shoghi Effendi. There were so many Bahá'ís present that I got a blister."

Violette Nakhjavani, *A Tribute to Amatu'l-Bahá Rúhíyyih Khánum*, pp. 51–52

Activity 3: Rúhiyyih Khánum—Helpmate, Shield, and Tireless Collaborator

Historically, African amulets are made from leather or cloth casings filled with sacred writings and other tokens of power. The amulets of the Akan people in Ghana are called bansuri. The Hausa and Yoruba people of Nigeria make tira, Bakongo peoples in the Congo make minkisi. The physical manifestation of prayers and amulets is ubiquitous and connects to other cultural traditions as well—doaa nameh in Iran, scapulars for Catholics, and mezuzahs in the Jewish tradition.



You can make beads of different shapes. Rectangular paper makes cylindrical beads. Triangular paper makes rounded beads. If you use a rectangular strip of paper with a triangle cut out of the middle, your bead will be spool-shaped.



1. Cut triangles from your paper approximately 1" wide and 5" long. Each triangle will make one bead.
2. Write a sacred verse on the inside of the paper so that the colorful pattern will be on the outside of your bead.
3. Tightly roll the strip twice around the knitting needle or drinking straw. Then cover the remainder of the triangle with paste or glue.
4. Continue to roll the paper evenly. Wrap the paper completely around itself on the straw.
5. To finish the bead, glue down the narrow end and hold it in place until the glue sets. Slip the bead off of the needle or straw. Repeat steps 2–5 until you have the desired number of beads. To make beads with different shapes, vary the size and shape of the paper triangles that you cut.
6. Let your beads dry, and then string them together on your string or yarn. Use a large needle or wrap the end of the yarn with tape to push the yarn through your beads.

TOPIC: FAMILY RELATIONSHIPS

Activity 4: Armed with the Power of Thy Name


Power of Thy Name

(3 part round)


Words: Bahá'u'lláh, *Bahá'í Prayers*, 1991 U.S. edition, p. 129

Music: Barb Qualls

C G C F

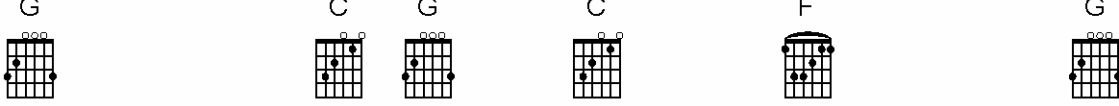


Voice

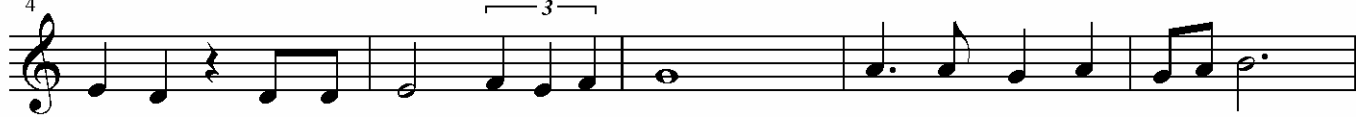


Armed with the po - wer of Thy name No - thing can e - ver

G C G C F G




4




3

hurt me, And with Thy love in my heart All the world's af - flic - tions

C G C F G



9



Can in no wise a - larm me.

Activity 4: Armed with the Power of Thy Name

In this call-and-response song, the caller introduces each new verse by singing the lyrics in italics.

Ohn Kosi

Anonymous

Learned by an American traveling teacher in South Africa

Voice 


Ohn Ko - si I - ba___ na - ma Ba - há'í *Ohn Ko - si* I - ba___ na - ma Ba -

4 

há'í *Ohn Ko - si* I - ba___ na - ma Ba - há'í Am - a Ba - há'í eeee ohn - -

8 


kay *Sit - an - da*___ Sit - and-im-fun-di - so za - wo *Sit - an - da* Sit - and-ee-zi - a - lo za -

12 

wo *Sit - an - da* Sit - and-im-fun-di - so za - wo Am - a Ba - há'í eeee ohn - - kay *A - no - mohn - day*

17 

Ah - no - mohn - day *A - no - mohn - day* Ah - yan - ya - may - zay - la *A - no - mohn - day* Ah - no - mohn -

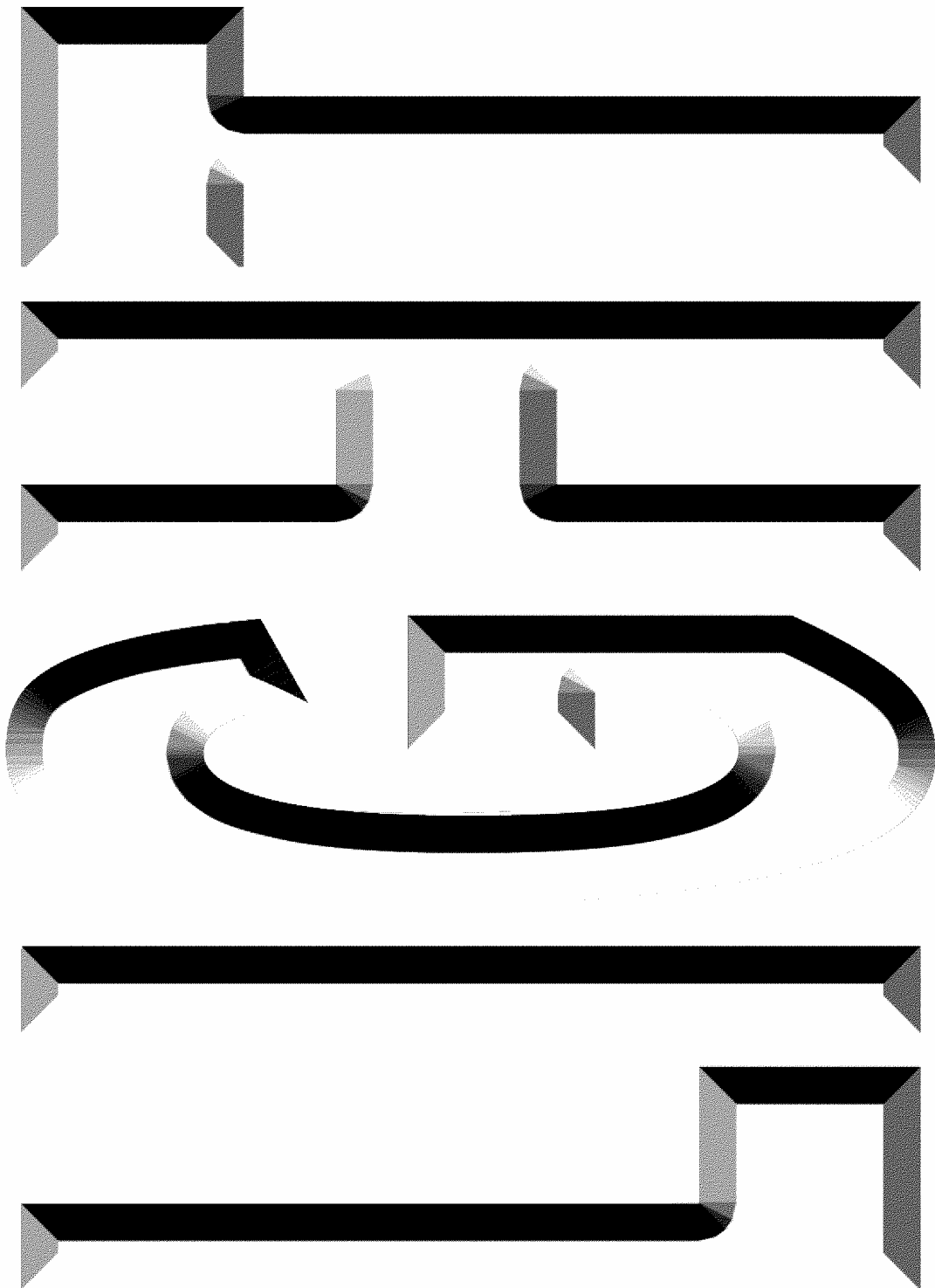
22 

day Am - a Ba - há'í eeee ohn - - - - kay

GOAL: TO BECOME FAMILIAR WITH THE LIFE OF THE GUARDIAN, SHOGHI EFFENDI

TOPIC: FAMILY RELATIONSHIPS

Activity 5: Light and Shadow



Activity 5: Light and Shadow

The Keys

. . . Bahá'ís everywhere were swept by a great wave of love and loyalty on hearing of the provisions of the Master's Will. Its effect on the Covenant-breakers, however, was to stir them to violent action. Like a hydra-headed monster, each head hissing more venomously than the other, they reared up and struck at the young successor of the Master. 'Abdu'l-Bahá's half-brother Muhammad 'Alí, his brother, his sons and his henchmen . . . began to stir up trouble. . . .

[The Covenant-breakers] forcibly seized the keys of the Holy Tomb from the Bahá'í caretaker. . . . This unprincipled act created such a commotion in the Bahá'í Community that the Governor of 'Akká ordered the keys to be handed over to the authorities, posted guards at the Shrine, but went no further, refusing to return the keys to either party. . . .

In spite of his personal feelings Shoghi Effendi followed faithfully the example of the Master in other days of attack and storm, giving instructions calmly as to where the lights should be placed inside and outside the Shrine, as it was in process of being illuminated. . . .

Shoghi Effendi never rested until, through representations he made to the authorities, backed by insistent pressure from Bahá'ís all over the world, he succeeded in getting the custody of the Holy Tomb back into his own hands. On 7 February 1923 he wrote to Tudor Pole: "I have had a long talk with Col. Symes and have fully explained to him the exact state of affairs, the unmistakable and overwhelming voice of all the Bahá'í Community and their unshakable determination to stand by the Will and Testament of 'Abdu'l-Bahá. Recently he sent a message to Muhammad 'Alí requiring from him the sum of £108 for the expenses of the policeman, contending that he being the aggressor is liable to this expense. So far he has not complied with this request and I await future developments with deep anxiety."

The following day Shoghi Effendi received this telegram from his cousin, who was in Jerusalem:

His Eminence Shoghi Effendi Rabbani, Haifa.

Letter received. Immediate steps taken. The final decision by the High Commissioner is in our favor. The key is yours.

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 51, 53–54, 70–71

TOPIC: FAMILY RELATIONSHIPS

Activity 5: Light and Shadow

The Shadow of Covenant-Breaking

All the members of the family of Bahá'u'lláh grew up in the shadow of Covenant-breaking. The storms, separations, reconciliations, final sundering of ties, which are involved when a close, distinguished and often dear relative is dying spiritually of a spiritual disease, are inconceivable to one who has not experienced them. . . .

It looks simple on paper. But when year after year a house is torn by heart-breaking emotions, shaken by scenes that leave one's brain numb, one's nerves decimated and one's feelings in a turmoil, it is not simple, it is just plain hell. Before a patient lies on the operating table and the offending part is removed there is a long process of delay, of therapeutic effort to remedy the disease, of hope for recovery. So it is with Covenant-breaking; the taint is detected; warning, remonstrance, advice follow; it seems better; it breaks out again, worse than before; convulsive situations arise—repentance, forgiveness follow—and then all over again, the same thing, worse than before, recommences. With infinite variations this is what took place in the lifetimes of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi. . . .

The patience of Shoghi Effendi in handling these terrible situations that arose in his own family is shown by the fact that on one occasion he held for eight months a cable excommunicating his brother while he tried—vainly—to remedy the situation and obviate the necessity of sending a message that was so heart-breaking to him.

. . . One of the last acts of Shoghi Effendi's ministry was to inform the Hands of the Cause that they should appoint a second group of Auxiliary Board members for the purpose of protecting the Faith.

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 121–23

Activity 5: Light and Shadow

Rolling Out the New

I remember how, in spite of the fact that Shoghi Effendi had possession of the Mansion, he was constantly irked, until the very end of his life, by the fact that Covenant-breakers still occupied the adjacent house. The night of the Ascension of Bahá'u'lláh, . . . the Guardian . . . was obliged to pass in front of the room where the Covenant-breakers were keeping their own vigil and often they would make audible comments on him as he passed, adding to the distress of a night that was already distressing enough in its associations.

. . . The Guardian had to wait over twenty years until the fortunes of war brought it back to its rightful owners. . . Finally, in 1957, again through the co-operation of the State authorities, Shoghi Effendi was able to secure an expropriation order, on the grounds of their nearness to a sacred place of pilgrimage, for the houses occupied by what he termed the “wretched remnants” of the Covenant-breakers and thus at long last bring about what he described as the cleansing of the Haram-i-Aqdas of this spiritual defilement. So hotly was this . . . contested by the Covenant-breakers that they took it before the Supreme Court of Israel, lost their case and were obliged to leave once and for all.

It had been the expressed desire of the Guardian himself to supervise the demolition of these houses that abutted on the Mansion and were right next to the Shrine, but he never returned to the Holy Land. When, in fulfillment of his own plan, they were pulled down, a few months after his passing, it was found that the large formal garden he had made in front of them was so accurately measured out and planned that it could be continued—I am tempted to say rolled out like a carpet—with complete accuracy right over the place where they had stood and up to the very wall of the Mansion.

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 232–33



Photo source: <http://www.bahai-biblio.org/biblio-photo-a.htm>

TOPIC: FAMILY RELATIONSHIPS

LIST OF ADDITIONAL RESOURCES

Stories, Books, and Articles:

Bahíyyih Khánum, The Greatest Holy Leaf, Research Dept., Bahá'í World Center
The Priceless Pearl, Rúhíyyih Rabbání
The Guardian of the Bahá'í Faith, Rúhíyyih Rabbání
One Life One Memory: In the Presence of 'Abdu'l-Bahá, Haifa, January 1914, Rúhá Asdaq
Stories of the Greatest Holy Leaf, Jacqueline Mehrabi
Brilliant Star magazine:
 "Bahíyyih Khánum," Jul/Aug 1993
 "In the Center of the Arc," Jan/Feb 1998
 "Shoghi Effendi," Nov/Dec 2000
 "The Greatest Holy Leaf," May/June 2001
 "Sacred and Youthful Branch," Sep/Oct 2003

Activities:

Brilliant Star magazine:
 "Attributes of a Saintly Life," Jul/Aug 1993

Music:

Happy Ayyám-i-Há, "Khánum"
We are Bahá'ís, "We are Bahá'ís"
Fire and Steel, "Leaf Bright Leaf"

Videos:

Amatu'l-Bahá Rúhíyyih Khánum, 1910-2000, Bahá'í Media Services
Shoghi Effendi: Guardian of the Bahá'í Faith: The Sign of God on Earth, Badiyan Productions

Other Favorite Resources:

If you find any additional resources, please notify the National Bahá'í Education Task Force, or submit your findings to the Core Curriculum website, www.core-curriculum.org.

TO BECOME FAMILIAR WITH THE LIFE OF THE GUARDIAN, SHOGHI EFFENDI

THE PASSING OF THE GUARDIAN

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
LOVE, SERVICE, PERSEVERANCE**

[Shoghi Effendi] is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

‘Abdu’l-Bahá, *The Will and Testament of ‘Abdu’l-Bahá*, p. 3

To Junior Youth at Louhelen Bahá’í School:
He urges you to make up your minds to do great, great deeds for the Faith; the condition of the world is steadily growing worse, and your generation must provide the saints, heroes, martyrs and administrators of future years. With dedication and will-power you can rise to great heights!

On behalf of Shoghi Effendi, *The Compilation of Compilations*, vol. 2, p. 437

Learning Objectives and Suggested Activities



KNOWLEDGE OBJECTIVES

- To know some of the facts about the passing of the Guardian, Shoghi Effendi
- To become familiar with the role of the Guardian's wife, Hand of the Cause of God Rúhíyyih Khánum, at this critical stage in Bahá'í history

SUGGESTED LEARNING ACTIVITIES

- Read from *The Priceless Pearl* about the passing of the Guardian.
- Read about the inestimable service and sacrifice of Hand of the Cause of God Rúhíyyih Khánum after the passing of the Guardian.
- As a class, prepare questions to ask a special guest about the period directly following the passing of Guardian and the leadership of the Faith.



WISDOM OBJECTIVES

- To understand that the passing of the Guardian presented a deep mental test to the Bahá'ís of the world
- To understand that the Bahá'ís of the world rallied to complete Guardian's plans notwithstanding their grief at his passing
- To appreciate the deep love that the Bahá'ís of the world expressed for the Guardian at time of his passing

SUGGESTED LEARNING ACTIVITIES

- Invite students to beautifully prepare lists representing some of the activities which Bahá'ís accomplished within a short time after the passing of the Guardian, to carry forward his plan for the Bahá'í community.
- Imagine how you would have felt upon hearing the news of the passing of the Guardian and how you would have arisen to serve the Faith.
- Assist students to research the response of the Bahá'í community in their area to the passing of the Guardian.
- If there are members of the local Bahá'í community who remember receiving the news of the Guardian's passing, invite them to share their memories with the class.
- Prepare a tribute of poetry, painting, or sculpture as an expression of our collective loss upon the Guardian's passing.
- Discuss why the passing of the Guardian may have presented a mental and spiritual test for the some of the believers.



SPIRITUAL PERCEPTION OBJECTIVES

- To reflect on one's own participation in the plans articulated by the Guardian in response to one's love for him
- To perceive how our love for the Guardian can assist us to persevere through mental and emotional tests and difficulties

SUGGESTED LEARNING ACTIVITIES

- After studying some of the Guardian's letters detailing his instructions to the Bahá'í community, prepare a concrete, individual plan of action to carry out these instructions in daily life.
- Invite students to individually reflect and write about mental tests they may experience and how they can effectively respond to these tests, out of love for the Guardian and inspired by his memory.



ELOQUENT SPEECH OBJECTIVES

- To be able to describe to others some basic facts about the passing of the Guardian and the rallying of the Bahá'í world to complete his plans
- To respond to one's love for the Guardian by serving the institutions of the Bahá'í Faith

SUGGESTED LEARNING ACTIVITIES

- Encourage students to prepare and implement a program in commemoration of the November 4th passing of the Guardian.
- Invite students to write to the Local Spiritual Assembly (or another institution) expressing their desire to serve this institution and the local community, out of their great love for the Guardian. If desired, service projects can be arranged on or around November 4th as a loving tribute.

TOPIC: THE PASSING OF THE GUARDIAN

Sample Activities

ACTIVITY 1: SERVICE PLANS FULFILLED

WISDOM OBJECTIVE: To understand that the Bahá'ís of the world rallied to complete the Guardian's plans notwithstanding their grief at his passing

SPIRITUAL PERCEPTION OBJECTIVE: To reflect on one's own participation in the plans articulated by the Guardian in response to one's love for him

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

SUGGESTED TIME FOR ACTIVITY: 60+ MIN., DEPENDING ON THE SERVICE PROJECT

Materials Needed:

- Prayer book containing the Tablet of Visitation for 'Abdu'l-Bahá
- Other materials are variable, depending on the service project, such as:
 - Core Curriculum storybooks or other picture books, if reading stories to children in a younger class: 20+ min.
 - Plans for indoor or outdoor games, if leading games with a younger class: 20+ min.
 - Craft supplies, if assisting younger children with a craft: 30+ min.
 - Gift quotations, songs, and courteous conversation if visiting elders or other community members: 60+ min.
 - Outdoor or indoor cleaning supplies: 30+ min.
 - Outdoor or indoor gardening supplies: 40+ min.
 - Trash bags and gloves for trash pick-up: 40+ min.
 - Supplies may be provided by service organizations such as food banks, homeless shelters, home-building projects, etc.: 90+ min

Advance Preparation:

Carefully consider options available and arrange for students to complete a service project during this class.

Arrange for other adults in the community to participate side by side with the junior youth in this project, to assure the safety of your students in your absence.

Explain to these adults that in addition to the meritorious act of providing service to the community, the purpose of this lesson is for the junior youth to experience completing an act of service in the unexpected absence of their teachers, as a means for understanding how the Bahá'ís completed the Guardian's plan after his unanticipated passing.

Gather supplies and practice skills necessary for students to successfully complete their designated project.

If desired, pre-arrange a signal, such as a phone call, for your departure.

Note that the class convenes for discussion both before and after the service project.

1. Welcome students. Invite them to recite favorite prayers and quotations with consecrated attention. Invite them to share their reflections on their service over the past week. Acknowledge all.
2. Review plans, arrange supplies, and rehearse skills, as needed, for the service to be offered during this class. The role of the teacher in this step is to prepare students for the practical aspects of their service. The role of the teacher in Steps 3–5 is to prepare them spiritually to fulfill their service commitment in your unanticipated (by them) absence.
3. Briefly discuss: What do we imagine that Shoghi Effendi learned about service as he was growing up? How do we think he learned it? Why is it so important that he learned to serve so powerfully at an early age? What do we think might be the relationship between his service as a youth and the way he served during the 36 years of his Guardianship?

TOPIC: THE PASSING OF THE GUARDIAN

4. Read aloud the words of ‘Abdu’l-Bahá:

Therefore strive that your actions day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!

This is the work of a true Bahá’í, and this is what is expected of him. If we strive to do all this, then are we true Bahá’ís, but if we neglect it, we are not followers of the Light, and we have no right to the name.

God, who sees all hearts, knows how far our lives are the fulfillment of our words.

‘Abdu’l-Bahá, *Paris Talks*, p. 80

Briefly discuss: What difference do we think it made for Shoghi Effendi to grow up hearing words like these? How can we carry out our service in the same spirit? What might be the relationship between service and prayer?

5. Read aloud the following description of the way that Shoghi Effendi chanted prayers:

He had an indescribable, full voice, neither very high nor very low, clear, with a beautiful cadence in speaking, whether in English or Persian. To me it always had that lamenting quality of a dove that coos to itself alone on the branches of a tree. It used to wring my heart—that something sad and plaintive under the assured, swelling tones of the chanting, and the strange thing was the marked difference in the quality of his voice when, after chanting in the Báb’s Shrine, he would go into the Master’s Shrine and recite there the prayer of ‘Abdu’l-Bahá “Lowly and tearful I raise my suppliant hands . . .” Into the Guardian’s voice would come a tenderness and longing that one did not hear anywhere else; this distinction never failed, never changed, was always there.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 9

Invite a capable reader to read aloud the Tablet of Visitation for ‘Abdu’l-Bahá before the class moves into its service.

6. After students arrive at their destination, and with other responsible adults present, remove yourself from the class without warning. You may take a phone call and then leave, or you may simply leave. Do not say where you are going or when you will return, just quietly leave the class in the midst of its service with other adults present. Ideally, the students will complete their service in a very responsible way. The other adults present may encourage students, refocus their attention, or of course intervene as needed, while also giving space for the students to rise to the occasion.
7. After completing the service project, the adults present may gather the students and debrief the experience or you may choose to debrief the experience with your students back in your own classroom. To debrief the experience, briefly discuss: Did you notice your teacher’s absence? If so, what were your thoughts and feelings? What was it that enabled you to fulfill your responsibilities without the support of your teacher?
8. Explain that the Bahá’ís of the world had a much more powerful experience of the same sort in 1957 when their beloved Guardian Shoghi Effendi unexpectedly passed away during a trip to England. This was at the midpoint of the Guardian’s great Ten Year World Crusade, designed to attract the hearts of humanity to the message of Bahá’u’lláh in all the countries of the world. The Bahá’ís of the world achieved the goals of the plan through a magnificent outpouring of love and effort. Briefly discuss: Why do we think they did this? Why do we imagine they were so successful?

TOPIC: THE PASSING OF THE GUARDIAN

9. Read aloud the following description of that tremendous victory:

No testimony to the truth and the strength of the Cause could have been greater than the triumphal conclusion of the Guardian's World Crusade which the believers achieved. It had been a hard, an overwhelming task to begin with. That the Bahá'ís achieved it, that for over five years they worked and sacrificed to a greater degree than ever before in their history without his leadership, without those appeals, those reports, those marvelous word-pictures he painted for them in his messages, without the knowledge that he was there at the helm, their so dearly-loved captain steering them to victory and safety, is little short of a miracle and testifies

not only to how well he builded, but to those words of the Master: "there is a mysterious power in the Cause, far, far above the ken of men and angels."

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 444

10. Invite students to think about the mysterious power of divine assistance that supports their own ongoing acts of service to their families, to their friends, and to the Cause of God. Invite them to select a service to complete this week without telling anyone of their plans or of their service. Suggest that this secret service might be carried out as a tribute to our beloved Guardian. Provide time for student reflection and then conclude the class with favorite prayers.

ACTIVITY 2: THE PASSING OF THE GUARDIAN

KNOWLEDGE OBJECTIVE: To know some of the facts about the passing of the Guardian, Shoghi Effendi

SPIRITUAL PERCEPTION OBJECTIVE: To reflect on one's own participation in the plans articulated by the Guardian in response to one's love for him

ELOQUENT SPEECH OBJECTIVE: To respond to one's love for the Guardian by serving the institutions of the Bahá'í Faith

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of music; Use of creativity and the arts

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Copies of Resource Pages 165–65
- Chart paper and markers
- Plain paper and colored pencils or markers
- Recording of stirring music, such as *To the Planters of Trees*, by Nancy Ward
- Nice letter paper and envelope

Advance Preparation:

Post the following quotation in the classroom:

He urges you to make up your minds to do great, great deeds for the Faith. . . .

On behalf of Shoghi Effendi, *Directives from the Guardian*, p. 87

1. Greet students cordially. Briefly discuss: How did it feel to complete acts of service without telling other people? How might this service in some way reflect the response of the Bahá'ís to the Guardian's plans when he was no longer physically there to lead them?
2. Continue the discussion: How many of us have experienced the passing of a loved one? Invite those who wish to share their experiences and feelings with the class. Teachers may also share, if desired.

TOPIC: THE PASSING OF THE GUARDIAN

3. Explain that today's class will focus the passing of the beloved Guardian. Invite the class to remember him and their own loved ones as you say a prayer for the departed:

O my God! O my God! Verily Thy servant, humble before the majesty of Thy divine supremacy, lowly at the door of Thy oneness, hath believed in Thee and in Thy verses, hath testified to Thy word, hath been enkindled with the fire of Thy love, hath been immersed in the depths of the ocean of Thy knowledge, hath been attracted by Thy breezes, hath relied upon Thee, hath turned his face to Thee, hath offered his supplications to Thee, and hath been assured of Thy pardon and forgiveness. He hath abandoned this mortal life and hath flown to the kingdom of immortality, yearning for the favor of meeting Thee.

O Lord, glorify his station, shelter him under the pavilion of Thy supreme mercy, cause him to enter Thy glorious paradise, and perpetuate his existence in Thine exalted rose garden, that he may plunge into the sea of light in the world of mysteries.

Verily, Thou art the Generous, the Powerful, the Forgiver and the Bestower.

‘Abdu’l-Bahá, Bahá’í Prayers, 1991 U.S. ed., pp. 46–47
4. Briefly discuss: What do we know about the passing of the Guardian? Listen carefully and acknowledge student responses. Explain that Rúhíyyih Khánum had been concerned for some time that the Guardian's long hours, hard work, and pressures from all sides would lead to his passing. Remind students that the Guardian was in London, recovering from Asiatic flu and working on a map to show the accomplishments of the friends, until late into the night before his passing. Early in the morning, he had a heart attack and passed to the next world, apparently without pain. This news came as a great shock to his dear wife Amatu'l-Bahá Rúhíyyih Khánum and to all the Bahá'ís of the world.
5. Briefly discuss: How do we imagine it must have felt to say goodbye to the Guardian? What stories do we remember about the Guardian that touch our hearts? What spiritual qualities do we recall? Acknowledge all.
6. Invite students to keep these thoughts and feelings in their hearts as they listen to you read about the Guardian's funeral. Play stirring background music, provide students with plain paper and colored pencils or markers, and invite them to write or draw their response as you read aloud Resource Pages 164–65.
7. Reread the words of the card: "From Rúhíyyih and all your loved ones and lovers all over the world whose hearts are broken." Encourage the class to imagine all the other cards and the "inner vows" of those who passed by to pay their respects. What might have been the words of those vows? Then invite students to imagine what their own vows might be.
8. Refer students to the posted quotation. Invite several students to read this message aloud in the whole group. Briefly discuss: What are some of the acts of service that we've done so far as a class? How can we build on these acts of service in the next few weeks? Consult together and agree on one action for the class to complete as a tribute to the memory of the beloved Guardian.
9. Then in the whole group, work together to draft a letter to the Local Spiritual Assembly (or another institution of your choice) explaining the class's selected action. Use chart paper so the class can see the letter evolve through consultation. Consider conveying your love to the institution of the Local Spiritual Assembly, your recognition of the Guardian's timeless contributions to the Faith, and your own dedication to service.
10. When the class is satisfied with the letter, invite a volunteer to copy it carefully onto nice paper. Invite all class members to sign the letter. Plan to mail or deliver the letter immediately.
11. Conclude the activity with favorite prayers.

TOPIC: THE PASSING OF THE GUARDIAN

Resource Pages

Activity 2: The Passing of the Guardian

The Beloved Guardian's Funeral

At last the day of final farewell arrived and hundreds of believers followed the coffin of the Guardian in a funeral cortège of over sixty automobiles that wended its way towards the Great Northern London Cemetery. On their arrival they found a great crowd of believers already waiting there, practically the entire British Community having gathered in London to pay homage to the sacred Guardian whose remains, for some mysterious reason, God had chosen to entrust to the soil of their native land. As first the floral hearse piled high with glowing flowers and then the hearse containing the coffin of Shoghi Effendi drew up, the multitude stood in a stricken silence, heads bowed and many faces streaming with tears. The funeral service took place in the simple and dignified non-denominational chapel of the cemetery which was too small to hold all the believers within its walls. The Description I wrote, which was published in *The Passing of Shoghi Effendi* some months later, best describes what then took place: “The Great Guardian was carried in and laid on the soft green covering of the catafalque.¹ The Chapel was crowded to the doors, and many had to remain outside. All stood while the wonderful prayer, ordained by Bahá’u’lláh for the dead, was chanted in Arabic.

Six other prayers and excerpts from the Teachings were then read by friends with beautiful voices, some in English, some in Persian, and representative of Bahá’ís from Europe, Africa, America, Asia—Negro, Jew and Aryan.

“In solemn file the friends followed the casket as it was borne out, placed in the hearse again, and slowly driven the few hundred yards to the graveside.

“As all stood, silently waiting for the coffin to be lowered into the grave, Rúhíyyih Khánum felt the agony of the hearts around her penetrate into her own great grief. He was their Guardian. He was going forever from their eyes, suddenly snatched from them by the immutable decree of God, Whose Will no man dare question. They had not seen him, had not been able to draw near him. She decided to ask for it to be announced that before the coffin was placed in the grave, the friends who wished might pass by it and pay their respects. For over two hours the believers, eastern and western, filed by. For the most part they knelt and kissed the edge or the handle of the casket. Rarely indeed in history can such a demonstration of love and grief have been seen. Children bowed their little heads beside their mothers, old men wept, the iron reserve

¹ A catafalque is a support framework for a casket.

of the Anglo-Saxon—the tradition never to show feeling in public—melted before the white-hot sorrow in the heart. The morning had been sunny and fair; now a gentle shower started and sprinkled a few drops on the coffin, as if nature herself were suddenly moved to tears. Some place little flasks of Persian attar-of-rose at the head; one hesitatingly laid a red rose on the casket, symbol no doubt of the owner's heart; one could not bear the few drops of rain above that blessed, hidden face, and timidly wiped them off as he knelt; others with convulsed fingers carried away a little of the earth near the casket. Tears, tears and kisses, and solemn inner vows were poured out at the head of the one who had always called himself their 'true brother.' When the last believers in the grief-stricken procession had filed by, Rúhíyyih Khánum approached the casket, kissed it and knelt in prayer for a moment. She then had the green pall spread over it, laid the blue-and-gold brocade from the inner-most Shrine of Bahá'u'lláh on top of it and arranged the still-fragrant jasmine flowers over all its length.

Then the mortal remains of him whom 'Abdu'l-Bahá designated *'the most wondrous, unique and priceless pearl that doth gleam from out the Twin Surging Seas'* were slowly lowered into the vault, amid walls covered with evergreen boughs and studded with flowers, to rest upon the rug from the Holy Tomb at Bahjí."

With such homage, in such a spirit, did the Bahá'ís lay to rest the remains of 'Abdu'l-Bahá's blessed grandson.

All during the funeral upon his casket rested a great sheaf of red and white flowers which I had especially ordered and on which I place a card that seemed to me to express the feelings of those who alone had a right to share in this fragrant shield reposing over his body: "From Rúhíyyih and all your loved ones and lovers all over the world whose hearts are broken." When the vault had been sealed this sheaf rested upon it and like the waves of a multi-colored sea the thousands upon thousands of flowers the Bahá'ís had brought or ordered from all parts of the world lapped about it, completely covering the whole area around the grave with a thick mass of fragrant blossoms.

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 448–450

GOAL: TO BECOME FAMILIAR WITH THE LIFE OF THE GUARDIAN, SHOGHI EFFENDI

TOPIC: THE PASSING OF THE GUARDIAN

LIST OF ADDITIONAL RESOURCES

Stories, Books, and Articles:

The Priceless Pearl, Rúhíyyih Rabbání

The Guardian of the Babá'í Faith, Rúhíyyih Rabbání

Shoghi Effendi: Recollections, Ugo Giachery

Brilliant Star magazine:

“Shoghi Effendi,” Nov/Dec 2000

“What Would the Bahá'ís Do?” Nov/Dec 2000

“Elected to Serve,” Jan/Feb 2002

“Sacred and Youthful Branch,” Sep/Oct 2003

Videos:

Shoghi Effendi: Guardian of the Babá'í Faith: The Sign of God on Earth, Badiyan Productions

Hands of the Cause, vol. 2, Badiyan Productions

Other Favorite Resources:

If you find any additional resources, please notify the National Bahá'í Education Task Force, or submit your findings to the Core Curriculum website, www.core-curriculum.org.

TO APPRECIATE THE GUARDIAN'S CONTRIBUTIONS TO THE WORLD ORDER OF BAHÁ'U'LLÁH EXPANSION AND IMPLEMENTATION OF THE BAHÁ'Í ADMINISTRATIVE ORDER

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

Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. . . . Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 148

The Guardian would advise that in their studies of the Will and Testament the young believers should use the "Dispensation," which will undoubtedly help them considerably to grasp the full implications of that sacred and historic Document which he has described as the "Charter of the New World Order."

On behalf of Shoghi Effendi, *The Compilation of Compilations*, vol. 1, p. 223

TOPIC: EXPANSION AND IMPLEMENTATION OF THE
BAHÁ’Í ADMINISTRATIVE ORDER

Learning Objectives and Suggested Activities



KNOWLEDGE OBJECTIVES

- To know that all Bahá’ís owe obedience to the institution of the Guardianship
- To know that the Guardianship is anticipated in the Kitáb-i-Aqdas and established in the Will and Testament of ‘Abdu’l-Bahá
- To be able to identify some of the major contributions that Shoghi Effendi made to the expansion and implementation of the Bahá’í Faith and its administrative order
- To become familiar with the planning strategies used by the Guardian

SUGGESTED LEARNING ACTIVITIES

- Study selections from *Dispensation of Bahá’u’lláh* that explain the Guardianship.
- Using a jigsaw activity, read the book *Principles of Bahá’í Administration*.
- Invite students to develop a list of questions, based on these readings.
- As a class, research and discuss these questions.
- Invite a member of the Local Spiritual Assembly or an Auxiliary Board Member to come discuss the Guardianship with the class.



WISDOM OBJECTIVES

- To understand that the Guardian’s interpretation of the sacred scriptures of the Bahá’í Faith provide an enduring framework for understanding the Revelation of Bahá’u’lláh
- To understand the significance of the Guardian’s contributions to the development of the administrative order of the Bahá’í Faith
- To understand the systematic nature of the Guardian’s processes for the development of the administrative order

SUGGESTED LEARNING ACTIVITIES

- Explore how the Guardian prepared a framework for understanding the Revelation of Bahá’u’lláh and for developing the administrative order. Identify a theme from *Dispensation of Bahá’u’lláh* by Shoghi Effendi and prepare a chart showing the quotations he selects and discusses from the writings of Bahá’u’lláh and Abdu’l-Bahá.
- Reflect on how the directives to the Guardian in the Will and Testament of ‘Abdu’l-Bahá may have inspired and guided Shoghi Effendi’s work in this area.
- Invite students to create a timeline showing some of the Guardian’s many contributions to the development of the Bahá’í Faith and its administrative order.

TOPIC: EXPANSION AND IMPLEMENTATION OF THE BAHÁ'Í ADMINISTRATIVE ORDER



SPIRITUAL PERCEPTION OBJECTIVES

- To appreciate the significance of the Guardian's contributions to the development of the world order of Bahá'u'lláh
- To perceive how some of the Guardian's processes and planning strategies can be applied to developing one's own service to humanity
- To gain insight into the importance of learning about Shoghi Effendi's life and writings as the first and only Guardian

SUGGESTED LEARNING ACTIVITIES

- Read and reflect on passages from *The Priceless Pearl* about the Guardian's planning strategies for focusing and organizing the activities and goals of the Bahá'í community.
- Identify the Guardian's processes of encouraging people and organizing work and apply these strategies to our lives and our service.
- Invite students to individually choose a service goal for the year and to create a systematic plan to achieve this goal and evaluate progress.
- Read stories about the life of Shoghi Effendi.



ELOQUENT SPEECH OBJECTIVES

- To demonstrate respect for and obedience to the Guardian in one's daily life
- To be able to articulate to others some of the contributions of Shoghi Effendi to the expansion and implementation of the administrative order
- To plan ways to apply some of the Guardian's methods to one's own service to humanity and to the Cause of God

SUGGESTED LEARNING ACTIVITIES

- Prepare and present speeches about the Guardianship.
- Display students' timelines marking the development of the Bahá'í Faith and its administrative order, possibly at the time of the unit convention, the election of the Local Spiritual Assembly, or other occasions in the local community.
- Invite students to present their understanding of the Guardian's role in development of the Faith and its administrative order, at the unit convention, the election of the Local Spiritual Assembly, or other community gatherings.
- Encourage students to keep a systematic journal of their strategies to achieve their service goal and to prepare a brief paper or presentation on their goal and how selected strategies assisted them to achieve it.

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Sample Activities

ACTIVITY 1: THE GUARDIAN'S CONTRIBUTIONS TO THE WORLD ORDER OF BAHÁ'U'LLÁH

KNOWLEDGE OBJECTIVE: To understand that the Guardian's interpretation of the sacred scriptures of the Bahá'í Faith provide an enduring framework for understanding the Revelation of Bahá'u'lláh

SPIRITUAL PERCEPTION OBJECTIVE: To appreciate the significance of the Guardian's contributions to the world order of Bahá'u'lláh

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

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- A bowl of water
- An ice cube
- A length of thread or string
- Salt in a salt shaker
- Copies of books or compilations of letters written by Shoghi Effendi, such as *The Advent of Divine Justice*, *The World Order of Bahá'u'lláh*, *Bahá'í Administration*, etc.; OR copies of the Core Curriculum storybook *Bahá'u'lláh*, vol. 3; OR copies of Resource Page 184
- Chart paper and markers
- Paper and pencils
- Student folders, if available

Advance Preparation:

Practice the demonstration in Steps 2–3.

1. Welcome students. Invite them to think for a moment and remember a time that they saw something one way and then later understood it in an entirely different way. Allow a short time for reflection, and then invite students to share their ideas. Acknowledge all. Teachers may wish to share their experiences first to provide a sample response to the question.
2. Explain that science also provides examples of this experience. Place the ice cube into the bowl of water. Keep the salt shaker in clear view but don't call attention to it. Pose the question: Who would like to use this string to lift the ice cube?
3. Allow students to experiment as they like. After their attempts, offer to do it yourself. Lay the string on the ice cube. Sprinkle a little salt around the string. The salt will quickly melt the ice and refreeze it around the string. You will then be able to lift the ice cube.
4. Explain the chemical reaction (salt melting the ice which refreezes around string) and then read the following description of our beloved Guardian Shoghi Effendi:

... One could liken him to a chemical. Bahá'u'lláh assembled everything that we needed, the Master mixed everything together and prepared it; then God adds to it one element, a sort of universal precipitant, needed to make the whole clarify and go on to fulfill its nature—this is the Guardian . . . he is made exactly to fulfill the needs of the Cause—and consequently of the planet itself—at this time.

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 83

Briefly discuss: How is Shoghi Effendi like the salt in our demonstration? What was the role of the Guardian in building the world order of Bahá'u'lláh? Record student comments on chart paper.

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5. Provide students with access to books or compilations of letters written by the Guardian, copies of the Core Curriculum storybook *Bahá'u'lláh*, vol. 3, or copies of Resource Page 184.
6. If working from books written by Shoghi Effendi, invite students to browse through these books and find selections that interest them.

If working from the Core Curriculum storybook *Bahá'u'lláh*, vol. 3, organize small teams so that each team studies one of the following stories about the Guardian's enduring contributions to the World Order of Bahá'u'lláh:
 - “The Blizzard,” pp. 23–27.
 - “A New Crop of Believers,” pp. 28–31.
 - “An Eagle-Eye View,” pp. 33–38.
If working from Resource Page 184, organize teams so that each team studies one paragraph of that page.

Circulate among students to provide assistance and assure comprehension as needed. Encourage students to write or draw key points from their selection on a piece of chart paper.
7. After allowing time for students to work, invite them to present the key points from their selected paragraphs or story. Applaud all!
8. Then pose the question again: What was the role of the Guardian in building the world order of Bahá'u'lláh? Add student insights to the notes recorded in Step 4 above.
9. Continue the discussion by posing the following questions, providing time for students to think about their responses, and inviting students to share their comments with each other in teams of two:
 - What draws your heart to the world order of Bahá'u'lláh?
 - What draws your heart to the Guardian of the Cause of God?
 - What is one important thing that you'd like to tell another person about the Cause of God?
 - What is one important thing that you'd like to tell others about the Guardian?
10. In the whole group, read again Rúhíyyih Khánum's description of the Guardian in Step 4. Briefly discuss: How can we be like that chemical in our own families, at school, and with our friends? What are some key actions entirely within our own power that we can take to make a real difference in build the world order of Bahá'u'lláh in our community?
11. Invite students to select one action that exactly fulfills the needs of the Cause at this time, according to their own circumstances. Encourage students to write or draw their commitment to that action on plain paper or the back of Resource Page 184.
12. Encourage students to save their papers in their folders. Conclude the activity by inviting students to read or recite favorite prayers.

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ACTIVITY 2: THE GUARDIAN'S LONG VIEW

KNOWLEDGE OBJECTIVE: To know that all Bahá'ís owe obedience to the institution of the Guardianship

WISDOM OBJECTIVE: To understand that the Guardian's interpretation of the sacred scriptures of the Bahá'í Faith provide an enduring framework for understanding the Revelation of Bahá'u'lláh

SPIRITUAL PERCEPTION OBJECTIVE: To perceive how some of the Guardian's processes and planning strategies can be applied to developing one's own service to humanity

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

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Tablescape, as described below
- Paper and pencils
- Chart paper and markers
- Letter paper and envelopes
- Photograph of 'Abdu'l-Bahá
- Student folders, if available

Advance Preparation:

Create a tablescape by gathering 8–12 household or classroom objects of assorted height and shape, to fit on a board (or piece of cardboard) about 12" square. Arrange the items to fill the board. Secure the items with tape or modeling clay. Store the board out of sight.

Post the following quotation in the classroom:

Let your vision be world-embracing, rather than confined to your own self.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 86

Decide when and how to deliver student letters to themselves at some future date. Does it make sense to send them after about 3 months, 6 months, or a year? Will it work for the teachers to hold these letters and send or give them to the students at that time? Would it require help from another person to be absolutely reliable in keeping any promise made to students?

Display a photograph of 'Abdu'l-Bahá in the classroom.

1. Welcome students. Invite them to reflect on their experiences over the past week and identify a time that they or another person they know reached out to show friendship to a new person. Acknowledge all.
2. Affirm that these acts of friendship represent the day-to-day service that recreates the world. Explain that when we make a new friend, we can learn to see the world from that person's perspective. These larger perspectives can help us see all kinds of ways to work together for a better world. Explain that this activity will help us explore the Guardian's perspective and how his perspective can help us become powerful agents of positive change.
3. Distribute 2 blank pieces of paper and a pencil to each student. Show the tablescape to the class, at or above eye level. Encourage students to take 2–3 minutes to make a rough sketch of this arrangement. Briefly discuss: How did this process work for you?
4. Turn the board 180° and show it to the class, at or above their eye level. Briefly discuss: How much does this new view resemble our sketches?

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5. Place the board on the floor or on a low table, in full view of students. Invite the class to take the second paper and make one more sketch.
6. When they have completed their sketches, rotate the board again. Briefly discuss: Which of our sketches gives a more accurate view? Why?
7. Affirm that one's perspective or point of view can make any task—whether practical or intellectual—easier or more difficult.
8. Show students Resource Page 185, a copy of the map made by Shoghi Effendi at the midpoint of the Ten Year Crusade, the same map he completed the night before he passed to the next world. Briefly discuss: What perspective did the Guardian use to make this map?

Listen to student comments. Affirm that the Guardian's long, uninterrupted view of the Cause of God and his world-embracing vision enabled him to make this map.

9. Invite two student volunteers to read aloud the posted quotation:

Let your vision be world-embracing, rather than confined to your own self.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 86

Briefly discuss: What do we think Bahá'u'lláh is telling us to do? How did the Guardian show a world-embracing vision?

10. Encourage students to listen carefully as you read aloud the following quotations:

It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God, to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God.

'Abdu'l-Bahá, quoted by Shoghi Effendi, The World Order of Bahá'u'lláh, p. 149

The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them both). Whatsoever they decide is of God.

'Abdu'l-Bahá, quoted by Shoghi Effendi, The World Order of Bahá'u'lláh, p. 149

Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

Shoghi Effendi, The World Order of Bahá'u'lláh, p. 148

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Briefly discuss: How does the Universal House of Justice show its obedience to the enduring guidance provided by the Guardian? How do we show our obedience to the Guardian and the Universal House of Justice?

11. Encourage students to save their sketches in their folders. Then organize the class into pairs. Encourage them to take turns sharing their ideas in response to the following questions. Allow 3–5 minutes for this pair-share.

- What are some of the things you are doing now to contribute to the world around you?
- Do you see a way to build on one of those things you’re already doing? What might one next step look like?
- What are some of your long-term hopes or goals?
- Would you like to hear some additional ideas?
- If the speaker says yes, then the listening partner may offer ideas or suggestions.

After both partners have shared, reconvene the class. Briefly discuss: How did it feel to look a short distance into the future? How did it feel to try to see farther into the future? How did it feel to hear ideas offered from another perspective?

12. Provide students with nice paper. Encourage them to write a letter to themselves to be delivered within a few months or a year, following these steps:

- Think about your current plans and your hopes for the future.
- At the top of the letter, copy the quotation posted in the classroom.
- Write or draw one long-term hope or plan inspired by that quotation.
- Write or draw one goal that you believe you will be able to achieve by the time you see your letter again.
- Write the first action step you have in mind to achieve this goal, a step you can take before the next class.
- Place your letter in an envelope, seal it, address it to yourself, and place it near the photograph of ‘Abdu’l-Bahá.

Explain that you will send them their letters on the date you selected.

13. Encourage students to think about a person they know who might have a different perspective than themselves. Encourage them to find a way to have a friendly conversation with that person to see what they might be able to learn. Encourage students also to take the first step that they identified toward their goal.
14. Conclude the activity with favorite prayers.

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ACTIVITY 3: IN THE TIME OF SHOGHI EFFENDI

SPIRITUAL PERCEPTION OBJECTIVE: To appreciate the significance of the Guardian's contributions to the world order of Bahá'u'lláh

ELOQUENT SPEECH OBJECTIVE: To plan ways to apply some of the Guardian's methods to one's own service to humanity and to the Cause of God

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

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Chart paper and markers
- Blank paper
- Simple snack for the class
- Several prayer books or prayers written out
- Copies of Resource Page 186, if desired
- Background music
- Student folders, if available

Advance Preparation:

Post the following quotation in the classroom:

Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 213

Decide whether to use Resource Page 186 as a game or a worksheet. If using it as a worksheet, fold back the answer key before photocopying.

1. Welcome students. Invite them to share the results of their efforts to listen to a person whose ideas might be different from their own. What did they learn? Encourage them also to share the results of their first steps toward the goal they identified in the previous activity. Briefly discuss: What are some practical ways that we can support each other as we work toward our goals? Are there obstacles that we could work together to overcome? Is there new information we need to consider? Affirm students' support for each other.
2. Invite volunteers to read aloud twice the posted quotation. Briefly discuss: How do the writings of the Bahá'í Faith help us know the needs of our age? How can they also help us fulfill our soul's aspiration or noble aim? Why is it important for us to also pay close attention to the world around us and to learn from our own experiences?

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3. Remind students that the Guardian's long, uninterrupted view of the Cause of God enabled him to provide guidance to all of us and to Bahá'í institutions for at least a thousand years into the future. Acknowledge that while the Guardian was developing the institutions of the Bahá'í Faith, making plans for the growth of the Faith, developing Bahá'í properties in the Holy Land and all over the world, translating the sacred writings, writing books and letters, and hosting pilgrims, he also lived in a very particular time and place. Daily events happened all around him and provided the context in which Shoghi Effendi did all his work.
4. Briefly discuss: What are some events that happened during the lifetime of Shoghi Effendi? Record student ideas on chart paper.
5. Introduce a game to learn more about the lifetime of Shoghi Effendi. Organize students into 2 teams. Explain that you will read a list of events, to learn some of the events which happened during the time of Shoghi Effendi. Students will reply: Yes, Before, or After—according to their best guess. Teams huddle to decide their answers. The first team to raise hands gets to answer first. If they are correct, they get a point. If not, the other team gets to answer. The winning team gets to celebrate by generously serving a snack for the class.
6. Invite the winning team or other volunteers to serve the class refreshments. As students enjoy their snack, briefly discuss: What was the world like during the lifetime of Shoghi Effendi? What are some of the changes that happened? How might these events have affected Shoghi Effendi's life?
7. Continue the discussion: What do we think might have had the greatest overall effect on the life and work of Shoghi Effendi during his 36 years as Guardian of the Bahá'í Faith?
8. Acknowledge student responses. Suggest that the greatest influences in Shoghi Effendi's life and work may have been the explicit teachings of Bahá'u'lláh, the interpretations of 'Abdu'l-Bahá, and the examples of 'Abdu'l-Bahá and Bahíyyih Khánum.
9. Remind students that Shoghi Effendi adored 'Abdu'l-Bahá and followed Him everywhere. Read the response that Shoghi Effendi received as a young child, when he was pestering 'Abdu'l-Bahá to write for him:

He is God!

O My Shoghi, I have no time to talk, leave me alone! You said "write"—I have written. What else should be done? Now is not the time for you to read and write, it is the time for jumping about and chanting "O my God!", therefore memorize the prayers of the Blessed Beauty and chant them that I may hear them, because there is no time for anything else.

'Abdu'l-Bahá, quoted by Rúhíyyih Rabbání, *The Priceless Pearl*, p. 8

Keep a fast-moving game mood as you read the events listed. Allow teams to respond and mark their points on chart paper. Confirm the correct answer after each event. Wildly applaud correct answers.

Alternatively, for a tiny class you may choose to cut off the answer key and photocopy Resource Page 186 for students to complete as a worksheet or quiz. Then review and discuss answers so that students gain a general sense of world events during the Guardian's lifetime.

10. Assure the class that Shoghi Effendi did indeed memorize prayers and chant them most melodiously for the rest of his life. Invite students to think carefully about the needs of the age and their soul's aspiration, perhaps specifically focusing on the goal identified in the previous activity. Encourage them to select a prayer or passage from a prayer that will assist them to persevere toward their goal. Invite students to record their selections inside their student folders, if available.

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11. Encourage students to work individually or in small teams to memorize their selected prayer by:
 - Oral repetition.
 - Writing it over and over.
 - Setting it to a melody.
 - Creating simple movements as memory aids.
 - Copying the words on cards, laying the cards on the table or floor, and turning them over one by one until the entire prayer is memorized.
12. Encourage students to recite their memorized prayers or portions of prayers in the whole group. Acknowledge all.
13. Encourage students to continue working on this memorized prayer by reciting it morning and evening each day between now and the next class. If they opted to memorize a portion of a prayer, invite them also to consider memorizing more of it before the next class. Encourage students to continue working toward their noble goals.
14. Consider concluding the class by singing a song such as “Look At Me, Follow Me” or another favorite song as a tribute to the way that Shoghi Effendi followed the example of ‘Abdu’l-Bahá. We are striving to follow His example too!

ACTIVITY 4: A TIMELINE OF SHOGHI EFFENDI’S CONTRIBUTIONS

KNOWLEDGE OBJECTIVE: To be able to identify some of the major contributions that Shoghi Effendi made to the expansion and implementation of the Bahá’í Faith and its administrative order

WISDOM OBJECTIVE: To understand the systematic nature of the Guardian’s processes for the development of the administrative order

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Use of independent investigation; Use of peer teaching

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Blank paper, pencils, and markers
- Roll of butcher paper, many papers taped end-to-end, length of ribbon or yarn, or other means to create a timeline
- Copy of Resource Page 188 for each team
- Tape, glue, or pins to attach student papers to Timeline
- Copies of Resource Page 187, only if other resource materials listed below are not available
- Resource materials, if available: *A Basic Bahá’í Chronology*, *A Basic Bahá’í Dictionary*, *The Priceless Pearl*, *The Guardian of the Bahá’í Faith*, *Our Beloved Guardian*; internet access, if desired

Advance Preparation:

Set up a blank timeline using paper, ribbon, yarn, or other means. Consider how the timeline may be preserved between this class and the next.

Think about the number of teams you may have, the number of resource materials available, and decide how to organize this research activity, using books or internet access, if desired. While Resource Page 187 contains information to complete the activity, students’ experience will be richer if they have the opportunity for research for themselves.

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Based on the size of your class, organize small groups of 2–4 students as follows:

- Birth through young adulthood: 1897–1920
- Early years as the Guardian: 1921–1936
- The Guardian’s Implementation of the Divine Plan: 1937–1957

Alternatively, you may assign small groups of 2–4 students to research an equal number of dates from Resource Page 187.

1. Welcome students. Invite volunteers to share memorized prayers as part of opening devotions. Briefly discuss: What have we noticed about the power of prayer as we strive toward our soul’s aspiration? What do we think might have been the role of prayer in the Guardian’s life?
2. Continue the discussion: What do we recall about Shoghi Effendi’s contributions to the world order of Bahá’u’lláh? Why is it important for us to understand the role of the Guardian in the growth and development of the Bahá’í Faith and its system for the organization and unification of the world?

Explain that the class will work together to create a timeline of the life and contributions of Shoghi Effendi and will begin to plan ways to share this understanding with others.
3. Organize the class into small teams to research the important contributions of the Guardian to the world order of Bahá’u’lláh.
4. Provide teams with the resource materials suggested above. Provide copies of Resource Page 187 if resource materials are limited.
5. Encourage teams to find 3–4 important events in the life of Shoghi Effendi for their assigned time period. Encourage students to write and illustrate these events on paper to glue, tape, or pin to the timeline. Encourage them to mark the location of these events on Resource Page 188. Invite them also to find one personal interest story while browsing through the books.
6. Assemble the class when research is completed or 15 minutes of class time remain. Call each group by timeline date to share important facts and add them to the timeline. Encourage them save their copies of Resource Page 188 and their special stories in their folders for the next activity.
7. Invite students to use the timeline to gently and courteously “quiz” their parents or other community members to build anticipation for the class’s upcoming program about the Guardian. Remind them to praise correct answers and avoid the slightest hint of criticism.
8. Encourage students to continue working on their memorized prayers (Activity 2) and continue drawing on the power of prayer and mutual support to advance toward their goals (Activity 1).
9. Conclude the activity with favorite prayers, perhaps again reciting the prayers students are memorizing.

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ACTIVITY 5: HATS OFF TO THE GUARDIAN!

SPIRITUAL PERCEPTION OBJECTIVE: Realize that the Guardian's monumental undertakings were motivated by his recognition of the importance and urgency of the Cause

ELOQUENT SPEECH OBJECTIVES: To be able to articulate to others some of the contributions of Shoghi Effendi to the expansion and implementation of the administrative order; To plan ways to apply some of the Guardian's methods to one's own service to humanity and to the Cause of God

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of peer teaching; Use of crafts

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Diverse hats, as described below
- Chalkboard and chalk or chart paper and markers
- Copies of Resource Pages 189–90 for the class
- Grocery bag, large newsprint paper, or cereal-box cardboard for each student
- Large bowl of water, if making hats from paper bags
- Clothes pins or paper clips, masking tape, and string, if making hats from cereal boxes
- Markers, glue, scissors, colored paper
- Other art supplies as desired, such as magazine pictures, feathers, stickers, spangles, beads, fabric, craft foam, pine cones, sea shells, etc.

Advance Preparation:

Borrow as many different sorts of hats as possible: hats from around the world, construction helmet, bicycle helmet, business hat, winter hat, stocking cap, crown, sombrero, fez, baseball cap, and hats for chefs, firefighters, police officers, cowboys, nurses, etc. Arrange a display of hats in your classroom and cover it with a cloth.

Read hat instructions in Step 11 and decide whether to make hats from paper bags, newsprint, or cereal boxes.

Consider possible times and places for the class program, such as:

- When all classes are together at the beginning or end of your Bahá'í school.
- During a regularly scheduled devotional meeting.
- During a Nineteen Day Feast or cluster meeting.
- During a special program to which students invite their parents, friends, and others.

1. Welcome students. Include favorite prayers as part of your opening devotions.

2. Briefly discuss: What have we noticed about the power of prayer as we work toward our goals? What have we also noticed about the power we gain by supporting each other? Who was able to talk with friends or family members about the Guardian's contributions to the Cause of God?

3. Read aloud the following words of the Guardian:

There is no time to lose. There is no room left for vacillation. Multitudes hunger for the Bread of Life. The stage is set. The firm and irrevocable Promise is given. God's own Plan has been set in motion. It is gathering momentum with every passing day. The powers of heaven and earth mysteriously assist in its execution. Such an opportunity is irreplaceable. Let the doubter arise and himself verify the truth of such assertions. To try, to persevere, is to insure ultimate and complete victory.

Shoghi Effendi, *Messages to America*, p. 17

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Briefly discuss: How have our own actions demonstrated the truth of these words? What evidence do we have from the life of Shoghi Effendi?

4. Invite students to share the stories about the Guardian that they may have discovered as part of their research during the previous activity. Invite them also to share favorite anecdotes about the Guardian that they may remember from other activities. Create a list of these anecdotes on chart paper.
5. Remove the cover from the hat display. Suggest that the Guardian wore all these hats. Briefly discuss: How can this be true? What are some ways that Shoghi Effendi might have worn these different hats—or carried the responsibilities suggested by the hats? Encourage students to recall additional stories from other lessons about the Guardian. Add student recollections to the list started in Step 4.
6. Provide each student with one of the examples of Shoghi Effendi’s contributions from Resource Pages 189–90. Invite students to read aloud or summarize that vignette. Add these items to the list.
7. Play background music. Invite students to find a place for quiet reflection while still in the classroom. Provide plain paper and invite them to think again about their own goals for service and the many hats that they too wear. Invite them to reflect upon the life of Shoghi Effendi, who began his service as the Guardian of the Cause of God while he was still a university student.

Encourage them to reflect on their own soul’s aspirations toward service and the plan that they made in Activity 2. Encourage them to think about all the Guardian’s “hats” and choose one that they feel could enhance their own service to humanity, now and in the future. Which one aspect of the Guardian’s legacy would they like to personally carry forward in their own life of service?

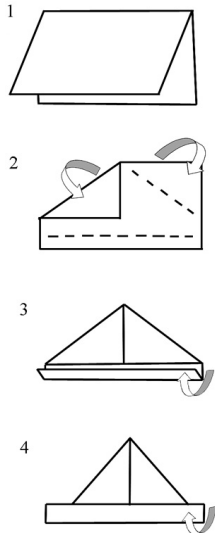
8. Teachers may quietly circulate as students work to respond to questions or provide encouragement or assistance as needed. Note that students don’t necessarily need to add actions to their “to do” list but rather an attitude, approach, or strategy from the Guardian that will help them feel more successful in the service they’ve already selected.
9. When students are ready, invite them to share the “hat” or role they selected. Acknowledge all. Remind students that progress comes little by little, day by day. Remind them that small efforts actually completed are more powerful than large hopes without action.

Briefly discuss: What did the Guardian do to encourage and sustain his service and the service of others? Encourage students to incorporate prayer, mutual support, and encouragement in their plans.
10. Invite students to make hats for themselves, to symbolize the aspect of the Guardian’s service that they choose to carry forward in their own lives.

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11. Provide students with paper grocery bags, large pieces of newsprint, or cereal boxes. Explain the available options:

- To make a hat from a **paper bag**, wet your hands and wet the bag slightly, then roll up the edge to the desired size, lightly punch down the closed end of the bag, and shape your bag into a hat. Prepare decorations while the hat is drying and add them after the bag is thoroughly dry.
- To fold **newsprint** into a hat: Fold a full sheet of newspaper in half, so you have a rectangular piece of paper with the long folded edge at the top. Fold in the corners, as in the diagram, so the edges meet to form two triangles. Fold up the bottom edge of the paper so it meets the bottom edge of the two triangles. Finally, fold up the bottom edge again, with the fold line running along the bottom edge of the triangles.
- To make a cone-shaped hat from a **cereal box**, open it flat and cut off the flaps. Measure your head with a string. Roll the cardboard into a cone shape until the large end of the cone is the size of the string. Use clothes pins or paper clips to hold the shape of the cone while you adjust the size. Cut off the bottom triangles so that the hat has an even base. Wrap the hat with tape to hold its shape.
- To make a hat or cap from a **cereal box** measure your head with a string. Use the string to measure and cut a rectangle a little longer than the string. Tape this rectangle into the shape of a cylinder. Set it down



carefully on another piece of cereal box and draw around it. Cut out the circle. This will become the top of the cap. Tape it in place. To make a brim, trace around the bottom of the hat to make a circle. Then measure a finger-length around this circle and mark this second circle. Cut out the doughnut shape and tape it to the bottom of your hat.

- Decorate your hat to depict the role you chose, using the materials provided.

12. When hats are completed, invite students to:

- Wear their hats while explaining the role their hat represents.
- Tell the class how this role is a special part of Shoghi Effendi's legacy.
- Share their own role in carrying this legacy forward: What will they give and what will they gain by carrying forward this legacy of the Guardian?

If necessary, students may finish decorating their hat during the next activity.

13. Explain that students will plan their Legacy of the Guardian program during the next class. Share information about possible days and times for this program. Students will need about 20 minutes to share what they've been learning. Consider inviting younger students to be part of this program if they've also been studying about the Guardian in their classes.
14. Encourage students to draw on the strength of the Guardian's legacy, the power of prayer, and mutual support for each other as they continue striving toward the goal they identified in Activity 2. Encourage them to continue inviting friends and family to their upcoming program about the Guardian.
15. Conclude the class with favorite prayers. Keep hats in the classroom to be completed, if necessary, and to be used as part of the upcoming class presentation.

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ACTIVITY 6: NO TIME TO LOSE—A TRIBUTE TO THE GUARDIAN

SPIRITUAL PERCEPTION OBJECTIVE: To realize that the Guardian’s monumental undertakings were motivated by his recognition of the importance and urgency of the Cause

ELOQUENT SPEECH OBJECTIVES: To be able to articulate to others some of the contributions of Shoghi Effendi to the expansion and implementation of the administrative order; To plan ways to apply some of the Guardian’s methods to one’s own service to humanity and to the Cause of God

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá’í sacred writings; Use of play; Use of stories; Use of peer teaching; Use of performance; Involve service to humanity

SUGGESTED TIME FOR ACTIVITY: 60 MIN. PLUS SHORT DEVOTIONAL MEETING HOSTED BY STUDENTS

Materials Needed:

- Timeline created in previous activity
- Hats created in Activity 5
- Art supplies to complete hats, if necessary
- Chart paper and markers
- Miscellaneous small personal or classroom items

Advance Preparation:

Confirm the time and place for the class program about the Guardian. Identify whether or not other classes will also contribute presentations, stories, or displays to this program. Consider the size and scope of this program: Do you want to make it an outreach event or include it as part of one of the regularly scheduled community events such as a devotional meeting, Bahá’í school program, Nineteen Day Feast, or other gathering?

1. Welcome students! Invite them to share the results of their service and their teaching since the last class. Have they noticed divine assistance for reaching out to build unity at home or at school?
2. Invite students to take out a small item, such as a shoelace, comb, pencil, eraser, paper cup, etc. Explain that these items will help us build the spirit of unity needed to effectively plan the program about the Guardian.
3. Invite students to sit in a circle and rhythmically move their items back and forth as follows:
 - Look at the person to your left, touch your item to the table or floor, and say, “This is a/an (item).”
 - Turn the person on your right, and say, “A what?”
 - Turn back to the person on your left, again touch your item to the table or floor, and say, “A/an (item).”
 - Turn again to the person on your right and say, “A what?”
 - Turn to the left and again say, “A/an (item),” and place the item on the table or floor in front of your neighbor to the left.
 - Turn again to the right and say, “Oh, a/an (that person’s item),” while picking up this new item in front of you.
 - For example, if the item is a pencil and the person to the right has a cup, the dialogue would be: “This is a pencil. —A what? —A pencil. —A what? —A pencil. —Oh, a cup.” Each time you say the name of an item, touch that item to the table or floor. The last time you say “pencil” release your hold on the pencil. When you say “cup” pick up the cup.
 - Continue passing items around the table until they return to the owner, continuing at a quick, rhythmic cadence.

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4. Stop the game when everyone is laughing and before anyone is tired of the game. Briefly discuss: How does this game demonstrate the power of unity in diversity? How can we draw on that power as we plan our program in tribute to the Guardian?
5. Read again the following words of the Guardian:

There is no time to lose. There is no room left for vacillation. Multitudes hunger for the Bread of Life. The stage is set. The firm and irrevocable Promise is given. God's own Plan has been set in motion. It is gathering momentum with every passing day. The powers of heaven and earth mysteriously assist in its execution. Such an opportunity is irreplaceable. Let the doubter arise and himself verify the truth of such assertions. To try, to persevere, is to insure ultimate and complete victory.

Shoghi Effendi, Messages to America, p. 17

Briefly discuss: How does this quotation highlight the importance of inviting our friends and relatives to our upcoming program? Who else should we invite? What are some ways to make these invitations?
6. Review plans for the student program—time, date, location, strategies for inviting guests, inclusion of other classes, if desired, and refreshments, if desired. Briefly discussed: How can we show the spirit of loving welcome to our guests? How can we thank them for their participation? How shall we invite our friends or family members to join us for our regular Bahá'í classes, devotional meetings, or other community events? Record student ideas and plan to carry them out.
7. Next, practice the student presentation. This may include:
 - Welcoming guests.
 - Opening prayers or favorite quotations from the Guardian.
 - Timeline presentations by student teams.
 - Favorite stories about the Guardian.
 - Individual “hat” presentations to share student commitments to carrying forward the Guardian's legacy.
 - Favorite songs.
 - Introducing contributions by other classes.
 - Concluding prayers or readings.
 - Thanking guests and inviting them to participate in ongoing Bahá'í class, devotional meetings, or other events.
 - Serving refreshments, if desired.
8. Assign students teams to complete any necessary arrangements to be ready for this presentation. Follow up as necessary. Encourage students to arrive early for their program to assist with set-up, greeting guests as they arrive, etc.
9. Plan to debrief the program in a subsequent class: What worked well? To whom should we be sure to offer follow-up invitations to other community events? How could we improve our service for another upcoming program?
10. Conclude the activity with favorite prayers.

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Resource Pages

Activity 1: The Guardian's Contributions to the World Order of Bahá'u'lláh

An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice.

. . . These twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. . . . Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

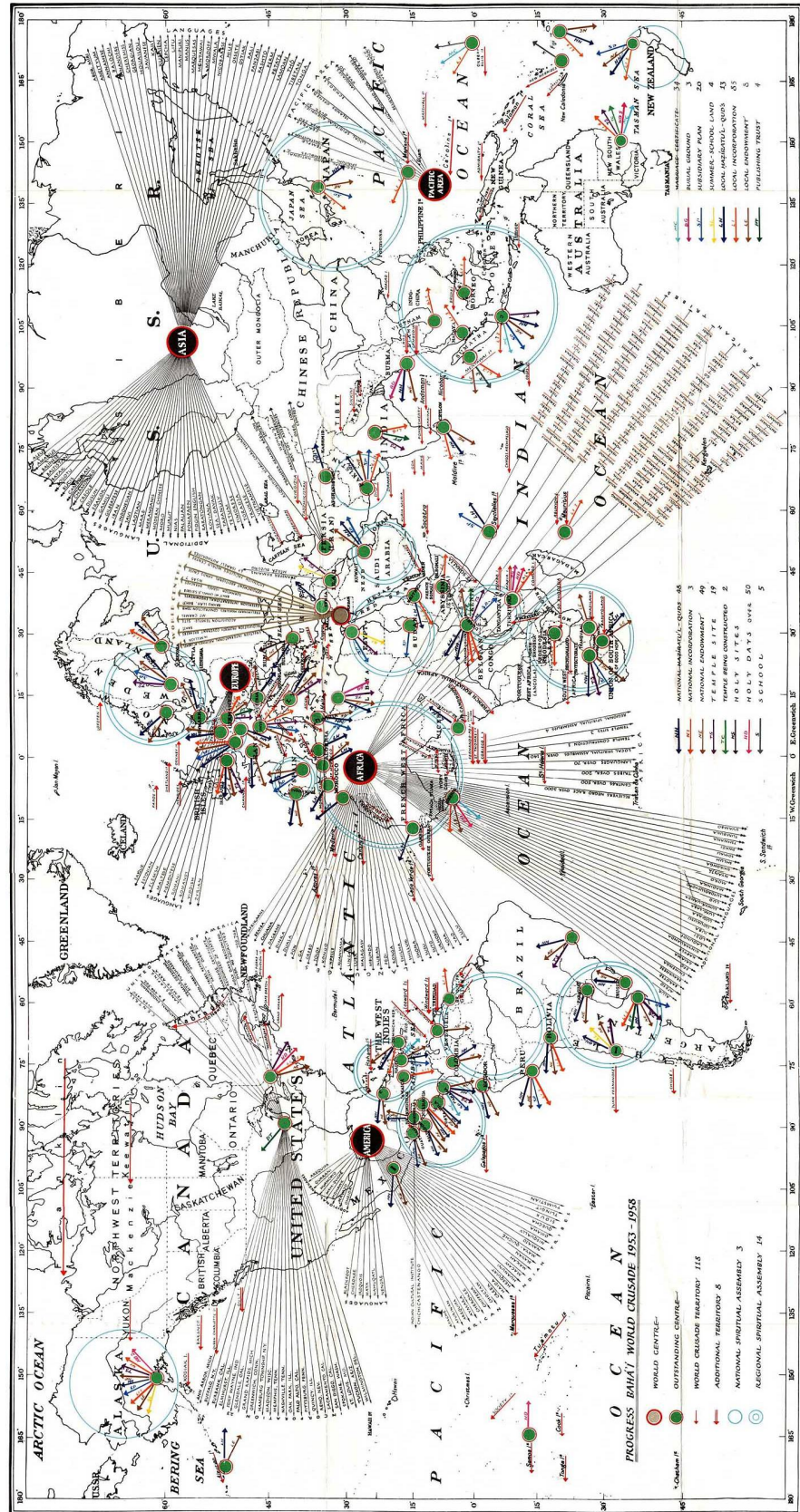
Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. . . . Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

Shoghi Effendi, *The World Order of Bahá'u'lláh*, pp. 147–48

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Activity 2: The Guardian's Long View — The Halfway Point of the Ten Year Crusade



A color copy of this map may be downloaded from www.core-curriculum.org.

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Activity 3: In the Time of Shoghi Effendi

In the Time of Shoghi Effendi

Which of these events happen during the life of Shoghi Effendi? Check the correct answers.

- | | | | |
|---|------------------------------|---------------------------------|--------------------------------|
| 1. 'Abdu'l-Bahá visits America. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 2. Arc on Mt. Carmel is completed. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 3. The Ascension of Bahá'u'lláh. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 4. Atom bomb is invented. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 5. Automobiles are first driven. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 6. The first Bahá'í World Congress is held in London. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 7. The computer is invented. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 8. The dishwasher is invented. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 9. Dr. Martin Luther King, Jr., wins a Nobel Peace Prize. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 10. First commercial radio broadcast. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 11. First flight of the Wright brothers. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 12. First man on the Moon. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 13. First safety pin is made. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 14. The Great Depression. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 15. The internet is invented. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 16. A Knight of Bahá'u'lláh is appointed to Mongolia. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 17. The League of Nations is formed. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 18. Penicillin is discovered. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 19. Photography is invented. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 20. Rock 'n' roll is first performed. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 21. The Shrine of the Báb is completed. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 22. Soda fountain drinks are first made. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 23. Space travel begins. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 24. Talkies debut (first movies with sound). | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 25. The telegraph is invented. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 26. Telephone communication begins. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 27. The Ten Year Crusade is completed | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 28. The Temple in India is built. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 29. Toy balloons are first made. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 30. The typewriter is invented. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 31. The United Nations is formed. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 32. The Universal House of Justice is elected. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 33. World War I. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 34. World War II. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |
| 35. X-ray machine is invented. | <input type="checkbox"/> yes | <input type="checkbox"/> before | <input type="checkbox"/> after |

ANSWERS

1. yes
2. after
3. before
4. yes
5. before
6. after
7. yes
8. before
9. after
10. yes
11. yes
12. after
13. before
14. yes
15. after
16. after
17. yes
18. yes
19. before
20. yes
21. yes
22. before
23. yes
24. yes
25. before
26. yes
27. after
28. after
29. before
30. before
31. yes
32. after
33. yes
34. yes
35. yes

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Activity 4: A Timeline of Shoghi Effendi's Contributions

- | | |
|--|--|
| <p>1897</p> <ul style="list-style-type: none"> • Shoghi Effendi is born in 'Akká. | <p>1927</p> <ul style="list-style-type: none"> • He retranslates <i>The Hidden Words</i>. |
| <p>1902</p> <ul style="list-style-type: none"> • Shoghi Effendi travels to Beirut with family. | <p>1929</p> <ul style="list-style-type: none"> • He begins construction of the new chamber of the Shrine of the Báb. • He travels to England, then to Cape Town, South Africa, and drives northwards across Africa to Cairo. |
| <p>1910</p> <ul style="list-style-type: none"> • Mary Maxwell is born in Montreal, Canada. • Shoghi Effendi goes to Egypt with 'Abdu'l-Bahá. | <p>1932</p> <ul style="list-style-type: none"> • Bahíyyih <u>Kh</u>ánum passes away. |
| <p>1912</p> <ul style="list-style-type: none"> • Shoghi Effendi travels from Alexandria to Europe. In Naples, he is sent home due to supposed eye infection. | <p>1937</p> <ul style="list-style-type: none"> • Shoghi Effendi launches the Divine Plan, the first 7 Year Plan. • He marries Mary Maxwell (Rúhíyyih <u>Kh</u>ánum). • He travels to Switzerland. • The arch Covenant-breaker, Mírzá Muhammad-'Alí, dies. |
| <p>1913</p> <ul style="list-style-type: none"> • Shoghi Effendi travels to Egypt to see 'Abdu'l-Bahá. | <p>1938</p> <ul style="list-style-type: none"> • Shoghi Effendi writes <i>The Advent of Divine Justice</i>. |
| <p>1914</p> <ul style="list-style-type: none"> • Shoghi Effendi attends the American University at Beirut. | <p>1939</p> <ul style="list-style-type: none"> • He places the precious remains of Navváb and Mírzá Mihdí to rest in the Monument Garden. • He travels to Switzerland. |
| <p>1918</p> <ul style="list-style-type: none"> • Shoghi Effendi earns a B.A. from the American University at Beirut. | <p>1940</p> <ul style="list-style-type: none"> • He travels to England and Zimbabwe. |
| <p>1919</p> <ul style="list-style-type: none"> • Shoghi Effendi serves as 'Abdu'l-Bahá's secretary and translator in Haifa. | <p>1944</p> <ul style="list-style-type: none"> • He releases <i>God Passes By</i>. |
| <p>1920</p> <ul style="list-style-type: none"> • Shoghi Effendi attends Balliol College at Oxford University, England. | <p>1946</p> <ul style="list-style-type: none"> • He launches the second 7 Year Plan. |
| <p>1921</p> <ul style="list-style-type: none"> • Shoghi Effendi is appointed Guardian at 'Abdu'l-Bahá's passing, and travels from England to Haifa. | <p>1948</p> <ul style="list-style-type: none"> • He supervises work on the superstructure of the Shrine of the Báb. |
| <p>1922</p> <ul style="list-style-type: none"> • Shoghi Effendi calls a meeting to discuss the development of the Faith and possible election of the Universal House of Justice. • He calls for the formation of Local and National Spiritual Assemblies around the world. • He travels to Germany, Switzerland, and France. | <p>1951</p> <ul style="list-style-type: none"> • He appoints 32 Hands of the Cause of God. • He travels to Switzerland. |
| <p>1923</p> <ul style="list-style-type: none"> • He establishes the Local and National Funds. • He travels in Switzerland from June to November. | <p>1953</p> <ul style="list-style-type: none"> • He launches the 10 Year Crusade. • The superstructure of the Shrine of the Báb is completed. |
| <p>1924</p> <ul style="list-style-type: none"> • He travels in Europe from April to September. | <p>1957</p> <ul style="list-style-type: none"> • Shoghi Effendi passes away in England with no successor. |
| <p>1926</p> <ul style="list-style-type: none"> • He visits Finland. | |

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Activity 4: A Timeline of Shoghi Effendi's Contributions



TOPIC: EXPANSION AND IMPLEMENTATION OF THE BAHÁ'Í ADMINISTRATIVE ORDER

Activity 5: Hats Off to the Guardian!

The Guardian had the Bahá'í sacred writings translated into 230 languages. He personally translated:

The Hidden Words

The Kitáb-i-Aqdas (in part)

The Kitáb-i-Íqán

Epistle to the Son of the Wolf

Numerous other works of Bahá'u'lláh, the Báb, and 'Abdu'l-Bahá

He wrote books including *God Passes By*, *The Advent of Divine Justice*, *The World Order of Bahá'u'lláh*, and *The Promised Day Is Come*.

Gleanings from the Writings of Bahá'u'lláh

Prayers and Meditations

The Dawn-Breakers

These Bahá'í structures were completed or renovated under his direct guidance:

The Shrine of Bahá'u'lláh

The Shrine of the Báb

The Mansion of Bahjí

The Monuments of Bahíyyih Khánum, Navváb, Mírzá Mihdí, and Munírih Khánum

The Archives Building

The Western Pilgrim House

The Guardian directed the attention of the Bahá'í world during the years 1921 to 1937 to the principles and structure of the administrative order. He developed the constitutional structure of local and national spiritual assemblies, clarified their relationships with the community of believers and elucidated the manner of their election and operation. . . .

During the momentous years when these plans were in progress, the Guardian communicated with each national community, reminding it of its high destiny, inspiring the believers to higher levels of service and appealing in soul-inspiring language to every adherent of the Cause of God not to allow the precious opportunities of the hour to be irretrievably lost. . . .

The Ten Year Crusade involved the entire Bahá'í world. . . . By October 1957 the number of countries, territories and islands in which the Cause of God had penetrated had reached 254.

Riaz Khadem, *Shoghi Effendi in Oxford*, pp. 141–48

An immediate and ongoing problem which was to drain energy from him for the rest of his life was coping with the flood of world-wide correspondence. Shoghi Effendi decided that the maintenance of his correspondence with individual Bahá'ís around the world as well as with the assemblies was essential for the protection and growth of the Cause. The legacy of the Guardian's ceaseless guidance and inspiration is some 26,000 letters and thousands of cables to individual believers, groups and Bahá'í institutions—writings which will always remain indispensable for the deliberations of the Universal House of Justice.

Helen, John, and Amelia Danesh, "The Life of Shoghi Effendi," in *Studying the Writings of Shoghi Effendi*, ed. M. Bergsmo

During his studies, he dedicated himself to mastering English—adding this language to the Arabic, French, Persian, and Turkish languages in which he was already fluent—so that he could translate the letters of 'Abdu'l-Bahá and serve as His secretary.

Helen, John, and Amelia Danesh, "The Life of Shoghi Effendi," in *Studying the Writings of Shoghi Effendi*, ed. M. Bergsmo

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Shoghi Effendi loved nature. Whenever he felt the need for a rest it was not to the big cities that he went but to the mountains of Switzerland where he bicycled and climbed. He surrounded the Shrines with beautiful gardens which he designed himself. He constantly tested new seeds to get the right grasses, shrubs and flowers to grow in the dry climate around Haifa and 'Akká. The only times he went to a city were on business. Even his trips to London were for the purpose of purchasing ornaments for the gardens. His travels to Africa were for the love of nature and the simple life.

Lowell Johnson, *Our Beloved Guardian*, p. 41

Internationally, Shoghi Effendi maintained contact with a number of people and organizations of prominence, despite his overwhelming workload. In addition to Queen Marie, the Guardian corresponded with, among others, Grand Duke Alexander of Russia, Princess Kadria of Egypt, Princess Marina of Greece, Lord Lamington, and Professor Norman Bentwich. He sent personal messages to the Universal Congress of Esperantists from 1927 to 1931, and accorded the highest priority to the attainment by the Bahá'í Community of non-governmental status at the United Nations in 1947. . . . These ties may well have been responsible in part for the pressure which the then Secretary-General of the United Nations, Dag Hammarskjöld, exerted on the government of Iran to halt the wave of violent persecutions of Bahá'ís in 1955.

Helen, John, and Amelia Danesh, "The Life of Shoghi Effendi," in *Studying the Writings of Shoghi Effendi*, ed. M. Bergsmo

His one single personal hobby was photography; he took superlatively artistic pictures of the scenery in Switzerland and other places during those early years, and we find a copy of a letter to a photographer in a small Swiss town written in 1924 telling him (in French) that "I am waiting impatiently for the photographs which I sent you . . . I hope you received them. They are very dear to me. Please instantly reassure me by post card on this subject. I hope they all came out well . . . Thanking you in advance, I am yours devotedly."

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 88

Shoghi Effendi continually added to these gardens and their fame increased steadily. By the end of his life as many as 90,000 people a year were visiting them and the Shrine of the Báb. What one visitor wrote to him in 1935 expressed in the simplest terms the impression such a visit creates on many people; she had been "deeply impressed by the reticent beauty of the Shrines and by the happiness of the gardens."

Rúhíyyih Rabbání, *The Priceless Pearl*, p. 85

His joy in words was one of his strongest personal characteristics, whether he wrote in English—the language he had given his heart to—or in the mixture of Persian and Arabic he used in his general letters to the East. . . . It is impossible to eliminate any word from one of his sentences without sacrificing part of the meaning, so concise, so pithy is his style. A book like *God Passes By* is a veritable essence of essences; from this single hundred-year history, fifty books could easily be written. . . .

Rúhíyyih Rabbání, *The Priceless Pearl*, pp. 196–197

TOPIC: EXPANSION AND IMPLEMENTATION OF THE
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LIST OF ADDITIONAL RESOURCES

Stories, Books, and Articles:

The Priceless Pearl, Rúhíyyih Rabbaní

The Guardian of the Bahá'í Faith, Rúhíyyih Rabbaní

Shoghi Effendi: Recollections, Ugo Giachery

Brilliant Star magazine:

“The Plans of God,” Jul/Aug 1991

“Answering . . . the Guardian,” May/Jun 1992

“Youngest Knights of . . .” Jul/Aug 1992

“First World Congress in London,” Sep/Oct 1992

“God’s Great Plan,” Jan/Feb 1995

“World Crusade,” Nov/Dec 1995

“3-D Mapping,” May/Jun 1996

“A Visit to Africa,” Nov/Dec 2000

“What Would the Bahá'ís Do without Shoghi Effendi?” Nov/Dec 2000

“Sacred and Youthful Branch,” Sep/Oct 2003

Activities:

Brilliant Star magazine:

“Where in the World Was Martha Root,” Jul/Aug 1993

“The Assembly Game,” Nov/Dec 1993

“Be a Knight of Bahá'u'lláh,” Nov/Dec 1995

Music:

Brilliant Star magazine:

“Let Us Be About Our Father’s Business,” Jul/Aug 1991

Laughter of Angels, “Press On”

Videos:

Shoghi Effendi: Guardian of the Bahá'í Faith: The Sign of God on Earth, Badiyan Productions

Other Favorite Resources:

If you find any additional resources, please notify the National Bahá'í Education Task Force, or submit your findings to the Core Curriculum website, www.core-curriculum.org.