

Peace: After the Storm

Opening Music ~ In Unitate - Tim Marks Director

Freedom

- ~ **Baha'u'llah from Bahá'í Writings**
- ~ **United Nations *The Declaration of Human Rights***
- ~ **The Dalai Lama**
- ~ **Hindu writings *Bhagavad Gita***
- ~ **Tao, Chuangtse (Lin Yutang translation)**
- ~ **Buddhist, *Dhammapada***
- ~ **Yusuf Ali –*from the Martyrdom of Husein***
- ~ **Abi Taalib, *Letters from Nahjul Balaagh***

Music ~ In Unitate - Tim Marks Director

Justice

- ~ **Bahá'u'lláh from the Bahá'í Writings**
- ~ **Jewish *Mishlei - The proverbs of Solomon***
- ~ **Mohammed Negulb**
- ~ **Hindu writings *Bhagavad Gita,***
- ~ ***The Story of Snowflakes***

Music In Unitate Tim - Marks Director

Peace

- ~ **John Donne *No Man is an Island***
- ~ **Howard Colby Ives *from Portals to Freedom***
- ~ ***From the UN Declaration of Human Rights***
- ~ **'Abdu'l-Baha *from the Bahá'í Writings***

Musical Finale ~ In Unitate - Tim Marks Director

OPENING MUSIC
In Unitate - Tim Marks Director

Freedom

Free at last, free at last, thank God Almighty, I'm free at last.

Dr. Martin Luther King Jr.

O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest
thyself rich in its possession,
and I recognize thy wealth in thy sanctity there from.

By My life!

This is My knowledge,
and that is thy fancy;
how can My way accord with thine?

from the Hidden Words of Bahá'u'lláh

The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it with the sincere in heart for their share of the light of a mighty Day!

Bahá'u'lláh from the Bahá'í Writings

This program is dedicated to the United Nations International Day of Peace

Universal Declaration of Human Rights Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas the Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now therefore,

The General Assembly,

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

United Nations

In today's highly interdependent world, individuals and nations can no longer resolve many of their problems by themselves.

We need one another.

We must therefore develop a sense of universal responsibility

It is our collective and individual responsibility to protect and nurture the global family,
to support its weaker members,
and to preserve and tend to the environment
in which we all live.

– *The Dalai Lama*

When our darkness is repelled by the light of the soul,
the Truth is manifested,
splendid and clear,
as if the Sun of Wisdom had ascended to shed Its rays at dawn. The
world is overcome by such as fix their faith on Unity.
The perfect Creator dwells in Unity and they in the Creator.

Bhagavad Gita, Hindu writings

"Be careful," replied Lao Tan,
"not to interfere with the natural goodness of the heart of man.
Man's heart may be forced down or stirred up.
In each case the issue is fatal.
By gentleness, the hardest heart may be softened.
But try to cut and polish it,
and it will glow like fire or freeze like ice.
In the twinkling of an eye it will pass beyond the limits of the Four Seas
In repose,
it is profoundly still;
in motion,
it flies up to the sky.
Like an unruly horse,
it cannot be held in check.
Such is the human heart."

- Tao, Chuangtse (Lin Yutang translation)

Those on fire with desire follow the stream of their desires,
like a spider follows the strands of its self-made web.
Breaking the bond,
the wise walk on free from longing,
and leaving all suffering behind.

- Buddhist, Dhammapada - Sayings of the Buddha 1 (Translated by J. Richards)

A Story of Imam Husain

Yazid assumed the power at Damascus. He cared nothing for the most sacred ideals of the people. He was not even interested in the ordinary business affairs of administration. His passion was hunting, and he sought power for self-gratification. The discipline and self-abnegation, the strong faith and earnest endeavour, the freedom and sense of social equality which had been the motive forces of Islam, were divorced from power. The throne at Damascus had become a worldly throne based on the most selfish ideas of personal and family aggrandisement, instead of a spiritual office, with a sense of God-given responsibility. The decay of morals spread among the people. There was one man who could stem the tide. That was Imam Husain. He, the grandson of the Prophet, could speak without fear, for fear was foreign to his nature. But his blameless and irreproachable life was in itself a reproach to those who had other standards. They sought to silence him, but he could not be silenced. They sought to bribe him, but he could not be bribed. They sought to waylay him and get him into their Power. What is more, they wanted him to recognise the tyranny and expressly to support it. For they knew that the conscience of the people might awaken at any time, and sweep them away unless the holy man supported their cause.

The holy man was prepared to die rather than surrender the principles for which he stood.

Yusuf Ali - *from the Martyrdom of Husein*

Take care, my son! Be warned that you do not make yourself a slave of anybody. Allah has created you a freeman. Do not sell away your freedom in return of anything. There is no actual gain and real value in benefits that you derive by selling your honour and self-respect or by subjugating yourself to disgrace and insults as there is no real good in wealth and power that you acquire by foul means.

Abi Taalib, *Letters from Nahjul Balaagh*)

MUSIC
In Unitate - Tim Marks Director

Justice

He who possesses character and discrimination, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

Dhammapada 217

How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, ere long, gather together the whole of mankind beneath its shelter. Thy day of service is now come. Countless Tablets bear the testimony of the bounties vouchsafed unto thee. Arise . . . and, through the power of thine utterance, subdue the hearts of men. Thou must show forth that which will ensure the peace and the well-being of the miserable and the down-trodden. Gird up the loins of thine endeavour, that perchance thou mayest release the captive from his chains, and enable him to attain unto true liberty.

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings . . . A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is moulded.

Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies -- gods that have inflicted such loss upon, and are responsible for the misery of, their wretched worshipers. . .

O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour. . .

O friends! It behoveth you to refresh and revive your souls through the gracious favours which in this Divine, this soul-stirring Springtime are being showered upon you. The Day Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved . . .

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

"It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

O people of Justice! Be as brilliant as the light, and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin.

Gleanings from the Writings of Bahá'u'lláh,

Mishlei - The proverbs of Solomon the son of David, King of Israel

To know wisdom and instruction;
to comprehend the words of understanding;
To receive the discipline of wisdom, justice, and right, and equity;
To give prudence to the simple,
to the young man knowledge and discretion;
That the wise man may hear, and increase in learning
and the man of understanding may attain unto wise counsels

The fear of the LORD is the beginning of knowledge;
but the foolish despise wisdom and discipline.
Hear, my son, the instruction of thy father,
and forsake not the teaching of thy mother.

My son, if sinners entice thee, consent thou not.
If they say: 'Come with us, let us lie in wait for blood,
let us lurk for the innocent without cause;
Let us swallow them up alive as the grave,
and whole, as those that go down into the pit

My son, walk not thou in the way with them,
restrain thy foot from their path;
For their feet run to evil,
and they make haste to shed blood
And these lie in wait for their own blood,
they lurk for their own lives.

So are the ways of every one that is greedy of gain;
it taketh away the life of the owners thereof . . .
For the waywardness of the thoughtless shall slay them,
and the confidence of fools shall destroy them.

But whoso hearkeneth unto me shall dwell securely,
and shall be quiet without fear of evil.

Religion is a candle inside a multicoloured lantern.
Everyone looks through
a particular colour, but the candle is always there.

Mohammed Negulb

...

When our darkness is repelled by the light of the soul,
the Truth is manifested, splendid and clear,
as if the Sun of Wisdom had ascended to shed Its rays at dawn . . .
The world is overcome by such as fix their faith on Unity.
The perfect Creator dwells in Unity and they in the Creator.

Bhagavad Gita, Hindu writings

SnowFlakes

“Tell me the weight of a snowflake,” a robin asked a wild dove.

“Nothing more than nothing,” was the answer.

“In that case I must tell you a story,” the robin said.

“I sat on the branch of a fir, close to its trunk, when it began to snow - not heavily, not in a raging blizzard, no, just like in a dream, without any violence. Since I didn't have anything better to do, I counted the snowflakes settling on the twigs and needles of my branch. Their number was exactly 3,741,952. When the next snowflake dropped onto the branch - nothing more than nothing, as you say - the branch broke off.” Having said that the robin flew away. The dove, since Noah's time an authority on the matter, thought about the story for a while and finally said to herself: “Perhaps there is only one person's voice lacking for peace to come in the world.”

MUSIC
In Unitate - Tim Marks Director

Peace

and may peace triumph over discord here

The Zend-Avesta, Avesta - Yasna)

No Man Is An Island

No man is an island, entire of itself;
every man is a piece of the continent,
a part of the main.
If a clod be washed away by the sea,
Europe is the less,
as well as if a promontory were,
as well as if a manor of thy friend's
or of thine own were:
any man's death diminishes me,
because I am involved in mankind.
and therefore never send to know
for whom the bell tolls
It tolls for thee.

- John Donne

A Story of 'Abdu'l-Baha told in 1912 when he visited NYC

I was again at the home where so many wonderful hours had been spent. It had become almost a habit, when the service at my church was over and dinner dispatched, to hasten in to New York and spend the rest of the day and evening at this home. Sometimes I would have an opportunity to speak to 'Abdu'l-Bahá, but usually I must be content with a glimpse of Him, or with listening to Him while He spoke to a small group. This particular afternoon, however, was destined to be a red-letter day.

I was standing alone at one of the windows looking out upon the street, when I was startled by seeing a large group of boys come rushing up the steps. There seemed twenty or thirty of them. And they were not what one would call representatives of the cultured class. In fact, they were a noisy and not too well-dressed lot of urchins, but spruce and clean as if for an event. They came up the steps with a stamping of feet and loud talk, and I heard them being ushered in and up the stairs. I turned to Mrs. Kinney, who was standing near. "What is the meaning of all this?" I asked. "Oh, this is really the most surprising thing," she exclaimed, "I asked them to come today, but I hardly expected that they would." It seemed that a few days before 'Abdu'l-Bahá had gone to the Bowery Mission to speak to several hundred of New York's wretched poor. As usual, with Him went a large group of the Persian and American friends, and it made a unique spectacle as this party of Orientals in flowing robes and strange head-gear made its way through the East Side. Not unnaturally, a number of boys gathered in their train and soon they became a little too vocal in their expression. As I remember, even some venturesome ones called names and threw sticks. As my Hostess told the story, she said: "I could not bear to hear 'Abdu'l-Bahá so treated and dropped behind the others for a moment to speak to them. In a few words, I told them Who He was; that He was a very Holy Man who had spent many years in exile and prison because of His love for Truth and for men, and that now He was on His way to speak to the poor men at the Bowery Mission." "Can't we go too?" one who seemed to be the leader asked. I think that would be impossible, she told them, but if you come to my home next Sunday, and she gave them the address, I will arrange for you to see Him. So here they were. We followed them up the stairs and into 'Abdu'l-Bahá's own room. I was just in time to see the last half dozen of the group entering the room. 'Abdu'l-Bahá was standing at the door and He greeted each boy as he came in; sometimes with a handclasp, sometimes with an arm around a shoulder, but always with such smiles and laughter it almost seemed that He was a boy with them. Certainly there was no suggestion of stiffness on their part, or awkwardness in their unaccustomed surroundings. Among the last to enter the room was a coloured lad of about thirteen years. He was quite dark and, being the only boy of his race among them, he evidently feared that he might not be welcome. When 'Abdu'l-Bahá saw him His face lighted up with a heavenly smile. He raised His hand with a gesture of

princely welcome and exclaimed in a loud voice so that none could fail to hear; that here was a black rose. The room fell into instant silence. The black face became illumined with a happiness and love hardly of this world. The other boys looked at him with new eyes. I venture to say that he had been called a black-many things, but never before a black rose. This significant incident had given to the whole occasion a new complexion. The atmosphere of the room seemed now charged with subtle vibrations felt by every soul. The boys, while losing nothing of their ease and simplicity, were graver and more intent upon 'Abdu'l-Bahá, and I caught them glancing again and again at the coloured boy with very thoughtful eyes. To the few of the friends in the room the scene brought visions of a new world in which every soul would be recognized and treated as a child of God. I thought: What would happen to New York if these boys could carry away such a keen remembrance of this experience that throughout their lives, whenever they encountered any representatives of the many races and colours to be found in that great city, they would think of them and treat them as "different coloured flowers in the Garden of God." The freedom from just this one prejudice in the minds and hearts of this score or more of souls would unquestionably bring happiness and freedom from rancour to thousands of hearts. How simple and easy to be kind, I thought, and how hardly we learn. When His visitors had arrived, 'Abdu'l-Bahá had sent out for some candy and now it appeared, a great five-pound box of expensive mixed chocolates. It was unwrapped and 'Abdu'l-Bahá walked with it around the circle of boys, dipping His hand into the box and placing a large handful in the hands of each, with a word and smile for everyone. He then returned to the table at which He had been sitting, and laying down the box, which now had only a few pieces in it, He picked from it a long chocolate nougat; it was very black. He looked at it a moment and then around at the group of boys who were watching Him intently and expectantly. Without a word He walked across the room to where the coloured boy was sitting, and, still without speaking, but with a humorously piercing glance that swept the group, laid the chocolate against the black cheek. His face was radiant as He laid His arm around the shoulder of the boy and that radiance seemed to fill the room. No words were necessary to convey His meaning, and there could be no doubt that all the boys caught it. You see, He seemed to say, that he is not only a black flower, but also a black sweet. You eat black chocolates and find them good: perhaps you would find this black brother of yours good also if you once taste his sweetness. Again that awed hush fell upon the room. Again the boys all looked with real wonder at the coloured boy as if they had never seen him before, which indeed was true. And as for the boy himself, upon whom all eyes were now fixed, he seemed perfectly unconscious of all but 'Abdu'l-Bahá. Upon Him his eyes were fastened with an adoring, blissful look such as I had never seen upon any face. For the moment he was transformed. The reality of his being had been brought to the surface and the angel he really was revealed.

Howard Colby Ives

From the Universal Declaration of Human Rights

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 3

Everyone has the right to life, liberty and security of person.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law. . .

Article 13

Everyone has the right to freedom of movement and residence within the borders of each State. Everyone has the right to leave any country, including his own, and return to his country.

Article 15

Everyone has a right to a nationality.

Article 16

Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and found a family.

Article 17

Everyone has the right to own property alone as well as in association with others.

Article 18

Everyone has the right to freedom of thought, conscience and religion . . .

Article 19

Everyone has the right to freedom of opinion and expression . . .

Article 21

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

Article 23

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. . .

Article 24

Everyone has the right to rest and leisure . . .

Article 25

Everyone has a right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services.

Article 26

Everyone has the right to education.

Article 29

Everyone has duties to the community in which alone the free and full development of his personality is possible.

Thou seest me, Oh My God, bowed down in lowliness, humbling myself before Thy commandments, submitting to Thy Sovereignty, trembling at the might of Thy Dominion, fleeing from Thy wrath, entreating Thy Grace, relying upon Thy Forgiveness, shaking with awe at Thy Fury. I implore Thee with a throbbing heart, with streaming tears and a yearning soul, and in complete detachment from all things, to make Thy lovers as rays of light across Thy realms, and to aid Thy chosen servants to exalt Thy Word, that their faces may turn beauteous and bright with splendour, that their hearts may be filled with mysteries, and that every soul may lay down its burden of sin. Guard them then from the aggressor, from him who hath become a shameless and blasphemous doer of wrong.

Verily, Thy lovers thirst, oh my Lord; lead them to the wellspring of bounty and grace. Verily, they hunger; send down unto them Thy Heavenly table. Verily, they are naked; robe them in the garments of learning and knowledge.

Heroes are they, oh my Lord, lead them to the field of battle. Guides are they, make them to speak out with arguments and proofs. Ministering servants are they, cause them to pass around the cup that brimmeth with the wine of certitude. Oh my God, Make them to be songsters that carol in fair gardens, make them lions that couch in the thickets, whales that plunge in the vasty deep.

Verily, Thou are He of abounding grace, there is none other God save Thee, the Mighty, the Powerful, the ever Bestowing.

‘Abdu'l-Baha, from the Bahá'í writings

MUSICAL FINALE
In Unitate - Tim Marks Director

Please join us for refreshments