

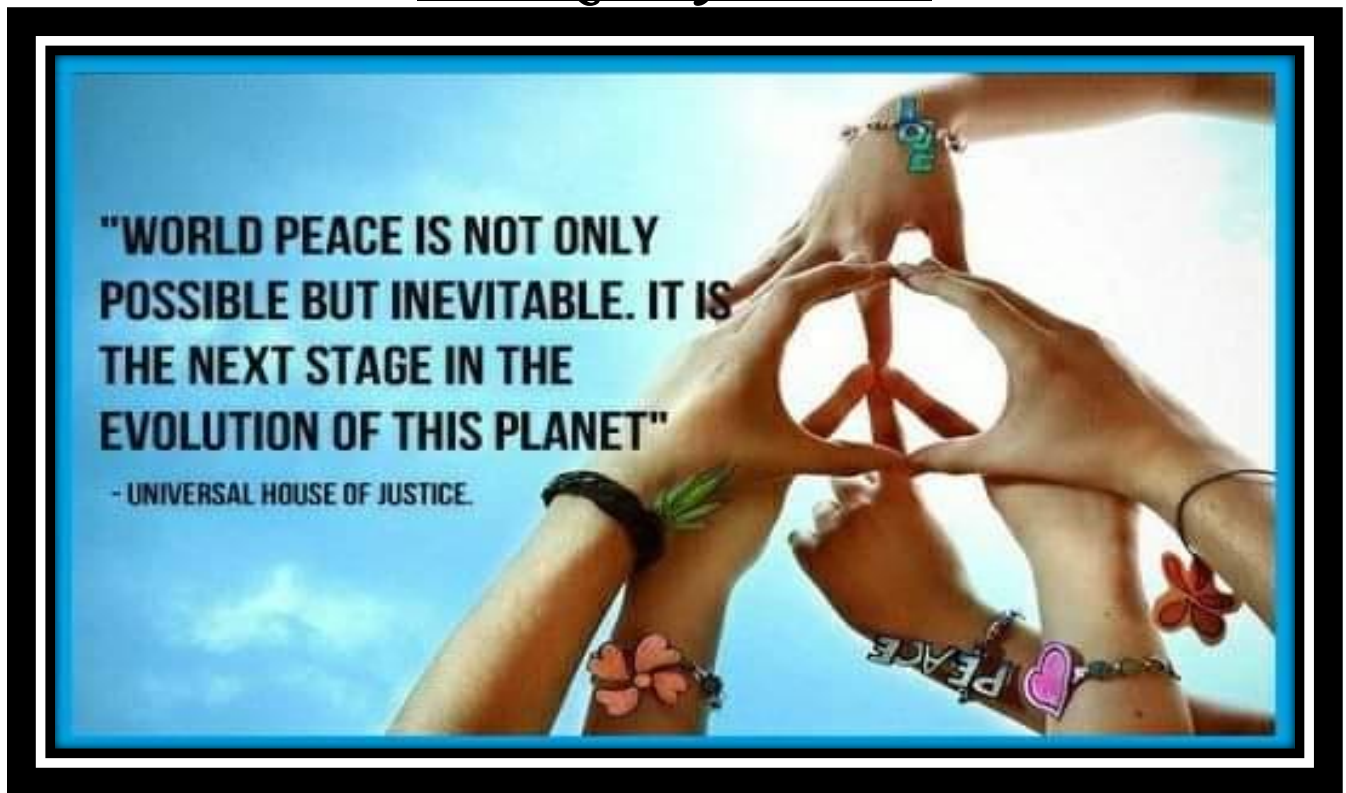


Port Alberni Nuggets

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Baha'i Quote of the Month



Baha'i Stories:

Abdu'l-Bahá - in Montreal

In the afternoon of that first day, the Master went for a ride through Montréal at Sutherland's invitation. When they reached the Roman Catholic Cathedral of Notre Dame (Marie-Reine-du-Monde), 'Abdu'l-Bahá said he would like to see it. Everything was quiet, and no one was in sight. The Master alighted and went in to see the huge building. With rapt attention, He gazed. After wandering through the church, He noted that the church was present in Canada, so far away from where Christianity had

started in Galilee and Calvary, because of the sacrifice of the early Christians who had traveled the world to spread their faith. -Earl Redman, 'Abdu'l-Bahá in Their Midst, p. 182

Montréal was, in a religious sense, a divided city between English-speaking Protestants and French-speaking Catholics. One day the Master was talking with a group about the early days of Christianity. One of those present, a Protestant, asked a question about St. Paul. 'Abdu'l-Bahá immediately thundered "Peter, not Paul!" May said that the house almost shook with the emphasis the Master put on the name Peter. He refused to talk about Paul and would only talk about Peter.

-Earl Redman, 'Abdu'l-Bahá in Their Midst, p. 183

Some years after his visit to Montréal, 'Abdu'l-Bahá wrote the believers in Canada: "Many souls warned Me not to travel to Montréal, saying, the majority of the inhabitants are Catholics, and are in the utmost fanaticism, that they are submerged in the sea of imitations, that they have not the capability to hearken to the call of the kingdom of God, that the veil of bigotry has so covered the eyes that they have deprived themselves from beholding the signs of the most great glory" ... But these stories did not have any effect on the resolution of 'Abdu'l-Bahá. He, trusting in God, turned His face toward Montréal. When He entered that city, He observed all the doors open, He found the hearts in the utmost receptivity and the ideal power of the Kingdom of God removing every obstacle.

-Earl Redman, 'Abdu'l-Bahá in Their Midst, p. 180

News and events:

Bahá'í World News Service

Shift in agricultural systems necessary for sustainability, says BIC



Agricultural initiatives of the Bahá'í community in (clockwise from left) Colombia, Uganda, and Nepal to strengthen local agriculture.

BIC BRUSSELS — Each year, tens of thousands of people from Africa travel to Europe to work alongside a declining national agricultural workforce on farms in EU member states in an industry that is increasingly becoming dependent on migrant seasonal workers.

When the pandemic disrupted international travel in April 2020, the spring harvest throughout Europe was thrown into jeopardy, revealing the extent of the EU’s reliance on seasonal workers and their difficult living conditions. Additionally, the pandemic has brought renewed attention to economic crises, the loss of land by farmers, and other factors that are driving people to leave rural areas in Africa.

“The way that agricultural affairs are organized is not sustainable or equitable, be it in Europe, Africa, or anywhere else in the world. There are fundamental questions that need to be closely examined in the light of principles such as the oneness of humanity,” said Rachel Bayani of the Brussels Office of the Bahá’i International Community (BIC) at an online seminar held by the Office last Wednesday.

The gathering is part of a seminar series, co-hosted by the Brussels Office and the Food and Agriculture Organization of the United Nations (FAO), which brings together policymakers, academics, and civil society organizations from Europe and Africa to explore the relationship between agriculture, rural sustainability, and migration, particularly in the context of partnerships between the two regions.

Rodrigo de Lapuerta, Director at the Liaison Office in Brussels of the FAO, spoke about the novel approach of the seminars: “FAO estimates that 80% of all moves involve rural areas. Migration and rural transformation, with the sustainability of agri-food systems, are totally interrelated. However, I do not think these two issues have often been treated jointly.”

Attendees at the gatherings have highlighted different aspects of the links between migration and agriculture. “Many factors influence why and how people migrate from rural areas... [but] it is essential that this migration is done out of choice, rather than necessity,” said Mr. Ola Henrickson, Regional Director at the International Organization for Migration (IOM).

A particular focus of the most recent seminar was on the viability of EU’s agricultural sector and the need for rethinking production systems.

“We have to remember that our food security depends on the respect of our agri-food workers’ rights,” said Maximo Torero Cullen, the FAO’s Chief Economist, at a recent gathering. “The pandemic has shown us how indispensable migrants are... but it has also rightfully put the spotlight on the poor working and living conditions in the [agricultural] sector and the invisibility of these workers.”

Dr. Torero Cullen and other participants emphasized that policies of African and European states and regional bodies aimed at building sustainable food and agriculture systems need to put at the center the interests, safety, and well-being of agricultural workers.

“Many EU Member States frame their seasonal worker schemes primarily in terms of meeting labor-market needs at home,” said Camille Le Coz of the Migration Policy Institute of Europe. But she highlighted that some countries are looking at other approaches, including framing migration policies around “co-development”—creating arrangements that are beneficial to the sending and receiving countries as well as the workers themselves.

Reflecting on the gathering, Mrs. Bayani states: “Our current economic and agricultural systems and their implications for migration, the environment, nutrition, and livelihoods need to be closely examined. The Bahá’í teachings offer insights that can be helpful in this conversation: that the question of economics should begin with the farmer, because the farmer ‘is the first active agent in human society.’ This idea can allow us to explore possibilities for different ways to look at production systems.”

She continues: “The issues discussed at these seminars reflect only some of the profound questions before humanity. The Bahá’í teachings envisage that every element of society, including economic relations, will have to undergo a profound transformation in the light of the essential principle of the oneness of humanity.”

Future seminars over the coming months will continue to look at agriculture and migration, focusing on topics such as education and the future of villages.

Youth Corner:

The Baha’i community of Port Alberni requests all the friends on the Island to encourage the young people to send their stories, artworks, and news to Port Alberni Nuggets. We do not have children or youth in our community, but we would love to be of service to them and provide a platform for encouraging their efforts.

Sharing:

Badi’s sharing:



after one and have years of waiting the surveyor in India marked the boundaries of the land for building the home for the elders Nazz Rest Home and in two days the works of putting the fence and planting bougainvilleas on the borders to create a beautiful walls are going to start by the help of friends of Jaipu, institution of LSA of Jaipur, ABM and Baha’i Council of Rajasthan.

My dream started to show some signs of reality.

Poem from India by Tahera

Our Old Age Home

This home is full of love and care ,
Smiles and laughter everywhere,
Our bodies may have become a little old,
But our souls are still young and very bold.

This home is full of joyous cheers ,
No brooding over troubles and fears ,
Our bodies may have become weak,
But peace and patience we'll together seek .

We have come a very long way,
About our journey there's lot to say.
Together we'll share some unique tales ,
Of roses and thorns on life's trails.

As we stand on the threshold of a journey
new ,
We are grateful for this sojourn too.
The beautiful azure sky beckons us,
Our golden years in His blessed trust.

-Tahera Iadhav

From the editor's desk:

Study of the Bahá'í Writings on Economics

WORLD CURRENCY

"... a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind ..." – Shoghi Effendi, *The World Order of Bahá'u'lláh*, p.203

In order to achieve the oneness of mankind, a uniform and universal currency and means of weights and measures is necessary. Those who have travelled understand the difficulty of going from one country to another and having to exchange currencies and figure out different weights and measures. Once this uniformity is achieved, travelling to different countries will be like travelling from one city to another in one's own country. So much time and energy will be saved in a world with one currency and one method of weights and measures. In Europe, some of the countries adopted one currency (Euro) and although it has had its problems, it definitely is a step in the right direction.

WORLD COMMONWEALTH

“From every standpoint the world of humanity is undergoing a reformation ... scientific ideas and theories are developing and advancing to meet a new range of phenomena; invention and discovery are penetrating hitherto unknown fields, revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent of the new age of reformation.” – Abdu'l-Bahá, The Promulgation of Universal Peace, p.439

“The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System – the like of which mortal eyes have never witnessed.” – Bahá'u'lláh, The Kitáb-i-Aqdas, p. 85

“It is the superstructure of that self-same Order, attaining its full stature through the emergence of the Baha'i World Commonwealth – the Kingdom of God on earth – which the Golden Age of that same Dispensation must, in the fullness of time, ultimately witness.” – Shoghi Effendi, God Passes By, p. 26

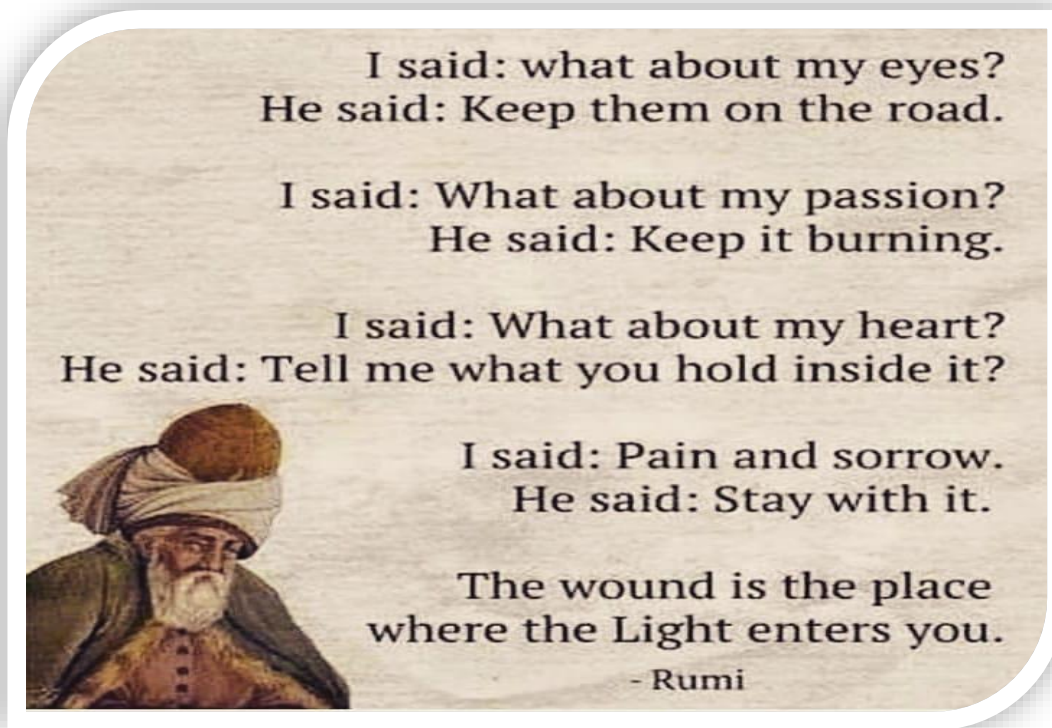
“... the precautionary and defensive measures to be devised, coordinated, and carried out to counteract the full force of the inescapable attacks which the organized efforts of ecclesiastical organizations of various denominations will progressively launch and relentlessly pursue; and, last but not least, the multitudinous issues that must be faced, the obstacles that must be overcome, and the responsibilities that must be assumed, to enable a sore-trying Faith to pass through the successive stages of unmitigated obscurity, of active repression, and of complete emancipation, leading in turn to its being acknowledged as an independent Faith, enjoying the status of full equality with its sister religions, to be followed by its establishment and recognition as a State religion, which in turn must give way to its assumption of the rights and prerogatives associated with the Baha'i state, functioning in the plenitude of its powers, a stage which must ultimately culminate in the emergence of the world-wide Baha'i Commonwealth, animated wholly by the spirit, and operating solely in direct conformity with the laws and principles of Baha'u'llah.” – Shoghi Effendi, The Advent of Divine Justice, p. 14-15

“This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and

functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate.” – Shoghi Effendi, The World Order of Bahá’u’lláh, p. 203

World unity is the highest aspiration of mankind and a world commonwealth is a goal for humanity. Once it is established, for the first time in human history, the whole world will be one country. We cannot comprehend it but perhaps the future world can be compared to one country and the provinces or states of that country will be like the present countries of the world. Every country will keep its own language and culture, and, at the same time, be part of the world commonwealth. The world commonwealth will be a government for the whole world and there will be a universal language for the whole world, one currency, one political system, one education system, and one economic system.

Famous quotes:



Upcoming Events:

Coming feast: **Rahmat, Mercy, June 23, 2021, at 7 PM**

Next feast: **Kalimat, Words, July 12, 2021**

Contact us at bshams@telus.net