



**WORLDWIDE CONFERENCES
LUXEMBOURG**

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ENGLISH

SATURDAY 7th May 2022		
TIME	Program	Children & Junior Youth
15:00	Arrival & Registration	Parental supervision
16:00	Opening by the National Spiritual Assembly and Welcome address by the Counsellor Dr Amir Saberini	Parental supervision
17:00	Theme 1 - Bahá'u'lláh's vision for humanity	Children: Salle Schengen JY: Salle Hollenfels
19:00	Dinner	Parental supervision
20:30	Choir performance	Parental supervision
21:30	Program end	
SUNDAY 8th May 2022		
TIME	Program	Children & Junior Youth
9:00	Arrival	Parental supervision
9:45	Welcome & Devotional	Parental supervision
10:30	Film screening: Glimpses of a Hundred Years of Endeavour	Children: Salle Schengen JY: Salle Hollenfels
11:30	Theme 2 - Distance traversed	Children: Salle Schengen JY: Salle Hollenfels
12:30	Lunch & Walk	Parental supervision
14:00	Theme 3 - Building vibrant communities	Children: Salle Schengen JY: Salle Hollenfels
15:30	Coffee Break	Parental supervision
16:00	Theme 3 - Building vibrant communities	Children: Salle Schengen JY: Salle Hollenfels
17:30	Arts from children and Junior Youth	Parental supervision
18:30	Dinner	Parental supervision
20:00	Arts and Music	Parental supervision
21:30	Program end	
MONDAY 9th May 2022		
TIME	Program	Children & Junior Youth
9:00	Arrival	Parental supervision
9:45	Welcome & Devotional	Parental supervision
10:30	Theme 4 - Educational endeavours and the training institute	Children: Salle Schengen JY: Salle Hollenfels
12:30	Lunch & Walk	Parental supervision
14:00	Film screening: The Exemplar	Children: Salle Schengen JY: Salle Hollenfels
15:00	Theme 5 - Contributing to social transformation	Children: Salle Schengen JY: Salle Hollenfels
16:30	Closing Program	Parental supervision
17:00	Program end	

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Theme 1—Bahá'u'lláh's vision for humanity

Large group discussion

- **The purpose of humanity/creation (i.e., true religion)**

Bahá'u'lláh states that “the purpose for which mortal men have, from utter nothingness, stepped into the realm of being, is that they may work for the betterment of the world and live together in concord and harmony.” He has revealed teachings that make this possible.¹

Building a society that consciously pursues this collective purpose is the work of not only this generation, but of many generations to come, and Bahá'u'lláh's followers welcome all who labour alongside them in this undertaking.²

- **Raising vibrant communities that are contributing to spiritual and material progress**

It means learning how to raise up vibrant, outward-looking communities; it means those communities learning how to bring about spiritual and material progress; it means learning how to contribute to the discourses that influence the direction of that progress.³

A vision of personal and collective transformation occurring simultaneously, founded on study of the Word of God and an appreciation of each person's capacity to become a protagonist in a profound spiritual drama, had given rise to a sense of common endeavour.⁴

‘Abdu'l-Bahá explains that the more the qualities of cooperation and mutual assistance are manifested by a people, “the more will human society advance in progress and prosperity.”⁵

- **What Bahá'ís and those labouring alongside them are doing**

The enkindled souls being raised up through the processes of the Plan are seeking to gain an ever more profound understanding of Bahá'u'lláh's teachings—“the sovereign remedy for every disease”—and to apply them to the needs of their society. They are committed to the prosperity of all, recognizing that the welfare of individuals rests in the welfare of society at large. They are loyal citizens who eschew partisanship and the contest for worldly power. Instead, they are focused on transcending differences,

¹ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

² Ibid.

³ Ibid.

⁴ The Universal House of Justice, Ridván 2021 message to the Bahá'ís of the World

⁵ The Universal House of Justice, 30 December 2021 message to the Conference of the Continental Boards of Counsellors

harmonizing perspectives, and promoting the use of consultation for making decisions. They emphasize qualities and attitudes—such as trustworthiness, cooperation, and forbearance—that are building blocks of a stable social order. They champion rationality and science as essential for human progress. They advocate tolerance and understanding, and with the inherent oneness of humanity uppermost in their minds, they view everyone as a potential partner to collaborate with, and they strive to foster fellow feeling even among groups who may traditionally have been hostile to one another. They are conscious of how the forces of materialism are at work around them, and their eyes are wide open to the many injustices that persist in the world, yet they are equally clear sighted about the creative power of unity and humanity’s capacity for altruism. They see the power that true religion possesses to transform hearts and overcome distrust, and so, with confidence in what the future holds, they labour to cultivate the conditions in which progress can occur. (...) In places where growing numbers are helping to build communities of this character, the power of the Cause to transform people’s social existence, as well as their inner lives, is becoming increasingly visible.⁶

Small group discussion (explore the implications of the theme in relation to your local reality)

- What are the characteristics and aspirations of the environment and population in your area? For example, the physical characteristics of the environment, the demographics of the population, the aspirations of children, youth, and parents, as well as the strengths and challenges you observe in your community.
- How is this vision of Bahá’u’lláh for humanity unfolding in your area? What contribution can each of us make for the “betterment” of society?
- What aspects of the teachings of Bahá’u’lláh resonate with the aspirations of your community?
- How is cooperation and mutual assistance being manifested among individuals, the community, institutions, and the local leaders? Share examples of cooperation and mutual assistance among individuals, institutions, and the community in your area.
- How are you using consultation as a means for making decisions that will assist spiritual and material progress to occur? What are the spaces for regular consultation and reflection in your area?
- How are you learning to engage growing numbers in the process of building spiritually and materially vibrant communities?

⁶ The Universal House of Justice, 30 December 2021 message to the Conference of the Continental Boards of Counsellors

Theme 2—Distance traversed

Large group discussion

- **Film screening: *Glimpses of a Hundred Years of Endeavour***
- **Reflect on the endeavours of the Bahá'í community over the last one hundred years**

After watching the film “*Glimpses of a Hundred Years of Endeavour*”, spend time reflecting on what messages the film conveys and also on the journey the Bahá'í community has traversed, and the progress achieved.

Note: Individuals could be identified ahead of time to present the journey of the Bahá'í community in the local area in an engaging way.

Small group discussion (explore the implications of the theme in relation to your local reality)

- **Reflect on the development of the community and society in your local area**

Reflect on the distance traversed in your local area over the years in the context of the endeavours of members of the Bahá'í community and their friends. This should include a sense of the current state of the community and a vision for the coming years.

Note: Different people should be encouraged to share their experiences of how the community as well as the different processes and activities within it have advanced. The families and individuals participating should consult on where they want to go from here and identify the necessary next steps. The use of the arts here could be a way to engage all the participants.

Theme 3—Building vibrant communities

Large group discussion

- **The characteristics of a vibrant community**

...Bahá'ís are engaged in cities and villages across the globe in establishing a pattern of life in which increasing numbers, irrespective of background, are invited to take part... This pattern of community life is giving rise to vibrant and purposeful new communities wherein relationships are founded on the oneness of mankind, universal participation, justice, and freedom from prejudice. All are welcome.⁷

[From the collective experiences of Bahá'í communities around the world] it was recognized that certain [community-building] activities were a natural response to the spiritual needs of a population. Study circles, children's classes, devotional meetings, and later junior youth groups stood out as being

⁷ From a letter dated 27 December 2017 written on behalf of the Universal House of Justice to an individual believer

of central importance in this regard, and when woven together with related activities, the dynamics generated could give rise to a vibrant pattern of community life.⁸

...a rising spirit of universal participation in the work of community building... entails families and individual believers working together and making a conscious decision to see themselves as belonging to an expanding nucleus. Such groups of friends set about widening the circle of participation in their activities by engaging with the networks to which they belong—networks created through a place of work or study, a local school, or a community hub of another kind—and by accompanying others who arise to serve alongside them. These efforts have tremendous merit.⁹

Within each centre of intense activity, collaborative arrangements emerge among groups of families, who organize community-building activities among themselves with a view to widening the embrace of such activities to many nearby households; an informal network of friends provides encouragement and support to the endeavours under way.¹⁰

Note: Individuals could be identified ahead of time to share experiences of the transformation of individuals, groups, and segments of the community that have been observed as a result of the community-building process. This will help highlight the characteristics of a vibrant community in a practical way.

- **Importance of worship and service, and contributing to the wellbeing of everyone**

The character of daily life in such places [centres of intense activity] is adapting to the rise of a culture in which worship and service are cherished activities involving many people at once. Uplifting, well-prepared community gatherings—extending in some cases to camps and festivals—occur with increasing frequency, and music and song feature prominently on such occasions. Indeed, the arts as a whole, so integral a part of the development of a community from the start, stand out in such settings as an important means of generating joy, strengthening bonds of unity, disseminating knowledge, consolidating understanding, and even acquainting those in the wider society with the principles of the Cause.¹¹

The systematic pursuit of the Plan... gives rise to a pattern of collective endeavour distinguished not only for its commitment to service, but also for its attraction to worship. ...witness, for instance, how gatherings for worship have been integrated into the core of community life. Devotional meetings are occasions where any soul may enter, inhale the heavenly fragrances, experience the sweetness of prayer, meditate upon the Creative Word, be transported on the wings of the spirit, and commune with the one Beloved. Feelings of fellowship and common cause are generated, particularly in the

⁸ The Universal House of Justice, Ridván 2021 message to the Bahá'ís of the World

⁹ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

¹⁰ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

¹¹ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

spiritually heightened conversations that naturally occur at such times and through which the gates of the “city of the human heart” may be opened.¹²

...in such locations, the thoughts of the friends labouring at the grassroots are increasingly occupied with the progress and well-being of everyone dwelling in the vicinity. Bahá'í institutions feel more keenly their responsibility for the spiritual education of an entire generation of children and junior youth, most or even all of whom might already be engaged in community activities.¹³

Small group discussion (explore the implications of the theme in relation to your local reality)

- How are you and those working alongside you learning to widen the circle of participation of families and individuals in the community-building activities in your local area?
- How are conversations on spiritual themes and the culture of home visits being strengthened in your local area?
- What are the spaces/occasions in your area where families and individuals come together for collective worship?
- How can “uplifting” and “well prepared community gatherings”, including camps and festivals catering to families, children, junior youth, or youth become a feature of your local area?
- How does the use of arts “generate joy”, strengthen “bonds of unity”, and contribute to the dissemination of knowledge?
- What are some examples of service or collective endeavours in your area that are contributing to the “well-being of everyone”, including children, junior youth, and youth?
- How is the growing culture of worship and service contributing to the transformation of the lives of the people in your local area?

¹² The Universal House of Justice, from a message dated 29 December 2015 to the Conference of the Continental Boards of Counsellors

¹³ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

Theme 4—Educational endeavours and the training institute

Large group discussion

- **The centrality of education**

The importance of education to a Bahá'í conception of spiritual and social transformation can hardly be overestimated. “Consider”, Bahá'u'lláh states, “the revelation of the light of the Name of God, the Educator.”¹⁴

Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.¹⁵

Divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education; for in this state man becomes the focus of divine blessings, the manifestation of the words, “Let Us make man in Our image, and after Our likeness.” This is the goal of the world of humanity.¹⁶

The primary, the most urgent requirement is the promotion of education. It is inconceivable that any nation should achieve prosperity and success unless this paramount, this fundamental concern is carried forward.¹⁷

- **The importance of the institute process in building both the capacity for service and the ability to contribute to the development of the local community and society**

The significance of education in the work of community building is unmistakable, and in the field of social action the provision of education remains the signature contribution of Bahá'ís in most parts of the world. Pre-eminent among the structures and agencies created by the Bahá'í world to offer education is, of course, the training institute.¹⁸

We may think of the work of the training institute, then, as maintaining a system of distance education to fuel and facilitate this evolving conversation [concerned with the advancement of society through the teachings of Bahá'u'lláh]. The principal elements of the system include the “study circle”, the tutor, and a set of materials, grounded in the Bahá'í writings, that express the spiritual insights and the knowledge gained in the process of translating Bahá'u'lláh's teachings into reality [for the development of their own community as well as for the progress of society].¹⁹

¹⁴ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

¹⁵ Bahá'u'lláh, *Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas*, p. 162

¹⁶ ‘Abdu’l-Bahá, *Some Answered Questions*, ch. 3.7

¹⁷ ‘Abdu’l-Bahá, *The Secret of Divine Civilization*, p. 127

¹⁸ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

¹⁹ <https://www.bahai.org/action/response-call-bahaullah/training-institute>

The training institute has no parallel as an instrument for the systematic exposure of limitless numbers of souls to the life-giving waters of the Revelation and the inexhaustible meaning of the Word of God.²⁰

... participation in institute courses is preparing the friends of God for an ever-deeper engagement in the life of the wider community; it is endowing them with the knowledge, insights, and skills that enable them to contribute not only to the process of developing their own community, but to the progress of society. In short, the institute is a potent means for the society-building power of the Faith to find release.²¹

Note: Individuals could be identified ahead of time to present their experiences and ways the institute process has given them knowledge, skills, and insights to serve the community. Parents could be identified to share examples of the transformations they have observed in their children, junior youth, and families through engagement with the programmes offered by the training institute.

- **Educational programmes of the institute**

[The materials of the training institute] offer a seamless coherent educational experience from the age of five, upwards to the age of junior youth, and through into adulthood, and they serve as a direct counterpart to the pattern of activities unfolding at the grassroots.²²

The educational programmes offered by the training institute include classes for the spiritual education of children, the junior youth spiritual empowerment programme and study circles:

[Children's classes establish a] sustainable system for child education that will keep pace with both the growing concern among parents for their youngsters to develop sound moral structures and the rise in human resources in the community.²³

...the junior youth spiritual empowerment programme [is] imbued with a strong twofold purpose, both to develop their inherent potentialities [of junior youth] and to contribute to the transformation of society.²⁴

A study circle is a small group that meets [regularly] ... to study the course materials. Anyone aged fifteen or older, whether a Bahá'í or not, is welcome to take part. The group is brought together by a tutor associated with the training institute.... All those participating are seen as active agents of their own learning, and tutors strive to create an atmosphere that encourages individuals to assume ownership for the educational process in which they are engaged. A study circle should be a space that leads to the spiritual and moral empowerment of individuals.²⁵

²⁰ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

²¹ Ibid.

²² Ibid.

²³ The Universal House of Justice, from a message dated 12 December 2011 to all National Spiritual Assemblies

²⁴ Ibid.

²⁵ <https://www.bahai.org/action/response-call-bahauallah/training-institute>

... all activities [of the institute] begin with a simple strand of love. It is the vital thread from which is woven a pattern of patient and concentrated effort...to introduce children, youth, and adults to spiritual ideas; to foster a feeling for worship through gatherings for prayer and devotion; to stimulate conversations that illuminate understanding; to start ever-growing numbers on a lifetime of study of the Creative Word and its translation into deeds; to develop, along with others, capacity for service; and to accompany one another in the exercise of what has been learned.²⁶

- **Youth: the sacred charge of the institute**

Institutes know well that releasing the potential possessed by young people is, for them, a sacred charge; we now ask that Bahá'í youth view the future development of the institute in the very same light.... They should seize every opportunity—in their schools and universities, and in spaces dedicated to work, family, or social interaction—to encourage more and more souls to benefit from the institute's programmes. Some youth will be able to devote a period of service—perhaps even successive years—to the provision of education, especially to those younger than themselves; for many, support for the institute's activities will be an ever-present dimension of their lives throughout their own education and as they seek a livelihood from their calling in this world; but for none should it be anything less than a cherished commitment.²⁷

Regardless of their social situations, young people aspire for spiritual and intellectual growth and “to make a contribution to the fortunes of humanity”. They have many wonderful powers, and channelling them properly is an important concern, for when misdirected or manipulated by others, they can cause much social distress. Among the youth of the world are those alive to Bahá'u'lláh's vision of a spiritually and materially prosperous world. Engaging in the programmes of the training institute enables them to see themselves as walking a path of service. Along this path they enhance their capacity to apply Bahá'u'lláh's teachings to the life of society. They understand, as 'Abdu'l-Bahá has stated, that no deed in the world is “nobler than service to the common good”, that “the highest righteousness” is to “arise and energetically devote themselves to the service of the masses”. In selfless service to society is the possibility for both personal growth and enhancing capacity to contribute to social progress. “Service to humanity is service to God”, 'Abdu'l-Bahá has stressed. To those who have arisen to serve, He has urged, “Let the love and light of the Kingdom radiate through you until all who look upon you shall be illumined by its reflection.”

Through directing their talents and abilities to the elevation of society, they “become the cause of the tranquillity of the world of creation”. As they infuse their day-to-day activities with a spirit of generous giving, and offer voluntary acts for the well-being of others, they attract the assistance and confirmations of God.

It is essential then that ever-growing numbers of those in the prime of their lives “steel themselves for a life of service” to society.²⁸

²⁶ The Universal House of Justice, Riḍván 2015 message to the Bahá'ís of the World

²⁷ The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

²⁸ Youth Conferences, July–October 2013, Participant Materials

Small group discussion (explore the implications of the theme in relation to your local reality)

- How can the circle of those participating in the courses of the institute be widened to raise the capacity for service in your local area?
 - What is required (or what obstacles need to be overcome) in your local area to enable every individual—young and old, men and women—to participate in the programmes for spiritual education offered by the training institute?
 - How do you envision the future of the youth in your local area? What challenges do they face and how can you and those labouring alongside you assist them?
 - Beyond the educational programmes of the training institute, how can the youth be encouraged and supported to continue their higher education (for example, high school and tertiary courses)?
 - What steps can be taken to ensure that the educational system in your local area caters adequately to both the spiritual and intellectual needs of the whole community from childhood to adulthood?
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- **Film screening: *The Exemplar***
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Theme 5—Contributing to social transformation

Large group discussion

- **Becoming protagonists of our own development and that of our communities**

The Revelation of Bahá'u'lláh is concerned with the transformation of both humanity's inner life and social environment.... The contribution made by Bahá'ís is distinguished by its focus on building the capacity for service; it is an approach founded on faith in the ability of a population to become the protagonists of their own development.²⁹

Capacity building is the watchword of these plans: they aim at enabling the protagonists of collective effort to strengthen the spiritual foundations of villages and neighbourhoods, to address certain of their social and economic needs, and to contribute to the discourses prevalent in society, all while maintaining the necessary coherence in methods and approaches.³⁰

Note: Individuals, including youth and parents, could share a presentation on how participation in the institute process has enabled them to become protagonists of their own development and equipped them to serve their local communities through social action and contributing to discourses in society.

²⁹ Ibid.

³⁰ The Universal House of Justice, from a message dated 2 March 2013 letter to the Bahá'ís of Iran

- **Social action**

Most appropriately conceived in terms of a spectrum, social action can range from fairly informal efforts of limited duration undertaken by individuals or small groups of friends to programmes of social and economic development with a high level of complexity and sophistication implemented by Bahá'í-inspired organizations. Irrespective of its scope and scale, all social action seeks to apply the teachings and principles of the Faith to improve some aspect of the social or economic life of a population, however modestly. Such endeavours are distinguished, then, by their stated purpose to promote the material well-being of the population, in addition to its spiritual welfare.³¹

- **Participating in discourses of society**

Closely connected with the capacity for engaging in social action is the capacity to contribute to the discourses of society. At heart, this is simply a capacity for participating in a conversation about a matter that affects people's lives and offering a perspective grounded in Bahá'í principles and Bahá'í experience. Viewed in this way, it is a skill which many Bahá'ís have the opportunity to practise almost daily, for instance in their studies or occupations, and which is cultivated through involvement in institute courses.... Opportunities are sought out to share the perspectives of the Faith with community leaders and figures in authority, and spaces are created in which representatives of various groups and interests can be assisted to reach a common point of view through consultation.³²

Small group discussion (explore the implications of the theme in relation to your local reality)

- Reflect on some of the social, economic, and cultural barriers impeding spiritual and material progress in your local area. In what ways are the community-building endeavours helping to raise consciousness and to overcome these barriers?
- How are you and those working alongside you learning to raise the consciousness of the local population of the spiritual qualities and attitudes that are needed to contribute to the betterment of society?
- What are some examples of the stirrings of social action in your local area?
- What is the nature of the interactions with figures of authority, local leaders and/or chiefs and how are they contributing to the advancement of the local population?
- How can we develop the capacity for more and more people to contribute to social action and the discourses of society?
- What are some of the signs of social transformation occurring within the local population in your area?

³¹ The Universal House of Justice, Riqdán 2010 message to the Bahá'ís of the World

³² The Universal House of Justice, from a message dated 30 December 2021 to the Conference of the Continental Boards of Counsellors

BAHÁ'Í LËTZEBUERG