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O Wayfarer!

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The Heart Enkindled by the Word of God

An exercise of Book 4, 'The Twin Manifestations' is to memorise the address of the Báb to the Letters of the Living - well, some of it anyway!

One of the participants of a study circle asked a work colleague to be their 'study buddy' to help them memorise this two-page address. The person agreed and for the next 2 months or so, every day they spent 10-15 minutes reciting and memorising these beautiful words revealed by the Báb.

The daily exposure to the Word of God enkindled this person's soul, and she was invited to join a Book 1 study circle, which she accepted. Shortly afterwards, at the end of studying the book, she declared her faith in Bahá'u'lláh.



More successful cluster coordinator's gatherings were held in October '06 in both Manchester and in London.

Three months later she has completed Books 1 and 2 and is looking forward to starting Book 3 very soon. This precious soul knows exactly how she wants to serve Bahá'u'lláh. When asked what she would like to do now that she is a Bahá'í, she replied, "I want to be a tutor, and teach children's classes".

Burnlaw Farm becomes Training Venue

Burnlaw Farm, Northumberland held its second successful intensive training campaign over the New Year holiday. BK6 and BK3 courses were attended by Bahá'ís and seekers from as far a field as Brighton and Scotland. Many delightful moments were had sharing what they had learned during the day when the groups got together in the eve-

ning, Singing beautiful prayers in the morning to start the day was also a highlight. One Bahá'í participant shares his experience: "BK6 simply evoked my soul ... we painted, played games, went on walks, sang songs, drew pictures ... the course flowed as a mountain stream and yet was exciting and spontaneous as white-water rapids."



Relaxing musically at Burnlaw over New Year.

A Poem Inspired by the Study of 'The Twin Manifestations'



A trainee animator gets busy with balloons in an intensive training over the Christmas holidays.

*"In doing
BKI, I
realized what
my soul
wanted of me
... I
understand
now that my
true life is the
life of my
soul."*

Training
Childrens
Class
teachers
and their
audience
discover
the delights
of operatic
drama as
they tell
the story of
Mulla Bah-
ram.



The Bab, a young man
of thirty one years old,
Has a story to be told.
At such a tender age He
met his fate,
His mission to save the
nation
But they recognized
Him not,
So it was too late.

So gentle, humble and
wise,
Found by 18 others with
pure eyes.
They knew He was The
Promised One so ea-
gerly awaited,
Yet at the hands of a
people so barbaric,
cruel, corrupt and im-
mature,

They took His life and al-
most quenched the flame
of a nascent Faith
That was to Herald One
who was even more.

Tabriz, July ninth, 1850,
In a barrack's square,
With 10,000 onlookers who
came just to stand and
stare,
At the 'Countenance of
God Whose Splendour'
They were too blind to see,
And at a volley of 750 bul-
lets that was fired with
glee.

And so the last few breaths
of this Pure Soul were
choked,
By the hands of them who
had, for a 1000 years,

His Name invoked.

Persia was the theatre
that hosted this event-
ful drama, That lasted
9 years,

Whose Master Hero
arose meteor-like and
without fear,
Whose God-intoxicated
followers were so up-
right and sincere,
Who stood for a Cause
so true,
Whose mission was to
emancipate those who
attempted to seal its
fate,

And, sadly, to this Day
remain lost and with-
out a clue.

A Seeker turns homeward

I became a Bahá'í half-
way through Book 1
because I believed I had
found the answers I
was seeking. I under-
stand now that my true
life is the life of my soul
and we are on an in-
credible quest. I ac-
knowledge that the

path may be narrow
and may even at times
feel like an uphill strug-
gle. However, because I
have begun this jour-
ney, I feel I have turned
the bough of my ship
homeward bound. My
soul rejoices and is filled
with contentment know-
ing that I have the love
of GOD and that I share
that love not only with
my brethren but with
all of humanity, regard-
less of faith, creed, or
race. I believe that GOD
exists in the here and
now and the study of
HIM has opened my
soul to the possibility of
dwelling in HIS pres-
ence and one day re-

turning to HIM, My
Maker, till the end of
time.

How does Book 1 fit
into all this? When I
started my spiritual
quest I understood
what I was looking
for and what my
spirit yearned for. In
doing Book 1 I recog-
nized what it is my
SOUL wanted of me.
So to my homeward
bound journey I turn,
in joyful hope of wor-
shipping at the feet
of the Lord of all
worlds.

- written by a seeker
currently training in
BK1

The Most Joyous Alláh'u'Abhá

Today was the day. I was going to do a home visit. And not just to a friend's house to say a prayer and have tea. This was to the home of a seeker who wanted to know more about Bahá'u'lláh. Yikes! What would I say? Would I be able to convey the beauty of Bahá'u'lláh's Teachings, or would I mess it up and block her from the Faith? I'm not a teacher. I don't even know very much about the Faith ...Fortunately, the Universal House of Justice has said that the methods and approaches of the institute courses would work, so I grabbed my copy of Ruhi Book 6 as I ran out the door, and figured I'd give myself a crash course in 'Anna's Presentation' on the underground. I read and re-read her beautiful presentation and scribbled down some notes.

I arrived a bit late and found the lady and her friend waiting for me. What I remember mostly was their radiant faces and the feeling that I'd never had a truly spiritual

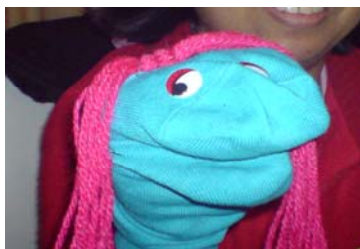
conversation before. I stumbled through the presentation, but they were right there, asking questions at every turn. Sometimes the questions seemed a bit off topic, but when I thought about the concept needed to understand the information, it led directly to the next theme. Their faces lit up with joy each time I read from the Writings or recited a prayer. After a while, she asked if she could become a Bahá'í and urged her friend to do the same. He wasn't ready yet, but took a declaration card for the future. Both agreed to join a study circle and come to a devotional gathering at my home. We celebrated by singing Alláh-u-Abhá together and hugged many times.

Since that exhilarating afternoon, I've seen my new friend a number of times — in her home and in mine. Each time she greets me with a warm hug and the most joyous Alláh-u-Abhá I have ever heard."



A tutor from Leeds, West Yorkshire Cluster celebrates a visit of her cluster coordinator by singing a prayer.

There's always time for a quick sock puppet!



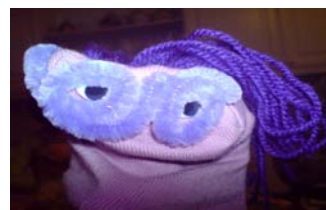
Many tutors are now discovering the fun that sock puppets can bring to any study circle.

No matter what course you're doing, participants love it and they can help them to practise skills of teaching. With a sock on their hand, suddenly, people feel liberated to say things and experiment in ways they didn't before. For example, in BK6, ask your participants to practise giving Anna's Presentation to each other using puppets. Or in BK2, you could try having spiritual conversations with one another using different characters represented by the socks.

How about setting up a puppet home visit to share a prayer?

Making a sock puppet is easy-peasey! Simply get hold of some cheapo socks (£1.99 can buy you 6 pairs), some wool, needles both for wool and thread, beady eyes, buttons, and perhaps some felt, glue and coloured pipe-cleaners. Place all these items on a table and invite the participants to get to work—see what wonders they can create in half an hour! The results are often very amusing, but using them can be a very powerful experience.

Poppy the Puppet shares her understandings of the 5 Year Plan with some trainee animators.



"A graceful integration of the arts into diverse activities enhances the surge of energy that mobilizes the believers." - the Universal House of Justice, 27th Dec '05

The Master, My Friend—a seeker in BK1 expresses her new-found love

Master and friend
 To you I raise my praise
 To you I raise my pleas
 To you I give my soul and my heart
 To you I swear allegiance
 From the core of my Being
 I have recognized the song you sing

I have heard the words in my dreams
 I have listened and understood
 Before I was able comprehend and receive
 Now I have become of age
 My home is within Thee
 Lord of all Beings!
 From now until Eternity!



A group of tutors from Manchester and Lancashire clusters got together in October '06 for further training and to discuss experience

"I have learnt to appreciate the responsibility of walking with the participants along the path of service, and that it requires initiative, confidence and wisdom!"



Two BK7 participants from Greece and France hard at work during the intensive campaign in Abingdon over Christmas '06.

A Priceless Opportunity to Practice

I was in the middle of studying Book 4 and had been asked by my tutor to practice telling one of

the stories from Bahá'í history to someone before our next study circle.

Unfortunately I had a very busy week ahead as my 7-year old niece was coming to stay with me and I wondered how on earth I was going to be able to complete the task I had been set.

Two days before the next session of our group I had to take my niece to the home of a family friend who had known that I'm a Bahá'í for years (she is of

the Catholic Faith). My sister was to meet us there.

At this point I still had not told the story and had given up hope of doing so. We had to make a really early start and I drove the 100 or so miles to my friend's. By the time we had eaten and my sister arrived it was quite late and, as I was staying the night, I was hoping to get to bed soon. We put my niece to bed at about 9.30pm. 'Time for bed too', I thought to myself.

At that moment my friend sat herself in front of me and said "So, what do Bahá'ís believe about life after death?" I just couldn't believe it! "Bang goes my early night," I thought! We talked for a while about life after death. Then she

asked other questions and spoke about some of her own beliefs. I then asked if could tell her a story from Bahá'í history and proceeded to tell her the story of the martyrdom of The Báb. The bonus was that my sister was listening too. I went to bed at about 1am totally wiped out, but very pleased that I had completed my task for the study circle.

I really believe that we are presented with opportunities often when we least expect them.

The post script to this is that my friend has requested more information and I have posted some introductory reading to her.

My First Experience of Tutoring BK1

It was such a joy and privilege to be able to serve as a tutor in my first study circle of Book 1. We had

the bounty of having a few seekers as participants. It has been so refreshing and exciting to work with

them and learn from them on many aspects of the discussions. It was truly a breath of fresh air!

I knew and felt strongly

beforehand that I had to persevere and make all the phone calls to invite them to the study circle. One of the participants I invited was a very lovely Bahá'í, who for quite some time had not been to Bahá'í activities or meetings.

To my heart's delight, he and the other participants seemed to like and appreciate the simple layout of the course. He also mentioned that he wished that such material would have been available when he declared a long time ago.

I was also keen to introduce them to the practice elements of the course as

soon as possible. So I took the liberty of matching this lovely friend and one of the seekers together to study some prayers. Despite some initial challenges, it seemed to have worked out well and it was fun and inspiring for both of them.

I have learnt to appreciate the responsibility of walking with the participants along the path of service, and that it requires initiative, confidence and possibly some wisdom!



One of the Coordinators for England accompanying the cluster coordinator for Lancashire to accompany a BK2 participant on his home visit to go through a deepening theme.

THE EFFECT ON THE HEARTS

Our Ruhi BK1 session last night was unbelievable! We have 5 seekers, one of whom is a non-Bahá'í Persian from a Muslim background. We are studying the section on prayer. It was so powerful to see the effect of the words of Bahá'u'lláh on her. She kept murmuring in wonder and disbelief, "This is so beautiful". We were studying the passage "Intone O My servants" and how the effect of the prayers cause the heart of every righteous man to throb. One of our other seekers said, "My heart is throbbing right now!"

At the end a very powerful and deeply spiritual session, my Persian Muslim friend read from the Hidden Words. It was the one that says "O Moving Form of Dust. I desire communion with thee, but Thou wilt put no trust in Me..." She was so moved that she started to choke up. We waited a bit to see if she wanted to keep reading....she tried to read a bit more - but then put her lovely face in her hands and just started to cry. We then read it in English so that everyone could know what she had read. All of us were so deeply moved and our host said to her to comfort her, "We are all crying with you inside".

She then went on to tell us what they learn at school in Iran. She said that

My sister is a high-school art teacher, and I was really impressed by a box of goodies she had for her study circle participants. Coloured and plain paper, crayons, paints, scissors, cards, glue, credit-card sized photos of Baha'i places in Israel, pipe cleaners, felt shapes... All very intriguing! When I became a tutor, I decided that arts wouldn't be an occasional event for my study circles, but rather - like my sister's classes - it would be part of every class. It was a bit daunting for me, as I am not much of an artist, but I decided to give it a shot anyway.

My first study circle involved four dear friends of mine who aren't Bahá'ís. They came to my house to find the lounge-room transformed with candles and music - and the dining table spread with newspaper, and covered in art supplies.

We always split the class into two halves: one hour studying, and one hour for art. Each week I had a look at the units I thought we might complete one section a night, and then picked a topic for the participants to "illustrate". Sometimes it was a prayer or a favourite quotation to help with memorisation. Sometimes the participants chose the theme themselves. But each week, at some point during the study session, someone would ask the question: "Is it nearly time

they are all taught that Bahá'u'lláh claimed to be God and that not only are all His followers infidels and untouchable, but that they should all be killed! You should have seen the effect that her words had on the other seekers! They could hardly believe what she was saying. She, not being a Baha'i, emphasized that she couldn't even tell her parents that she was coming to this Ruhi class - but that she wanted to come and know more about the Bahá'ís because of this. She has a Bahá'í friend whose family were all martyred in Iran. She asked us, "How

for art yet?" This amazed me, because my participants were professional people, in their 30s and 40s. They didn't think it was naff. On the contrary, they really enjoyed it.

What was particularly interesting to me was that art is a great leveler. It creates a space for the representation of different viewpoints which, in a class might have otherwise given rise to arguments or tangential conversations. And it's very honest, so it is a real opportunity to bring unity to a group.

The best way to explain this is to describe the very first class. The theme was simply to represent in a drawing or painting where each member of the class felt they were "at" on their spiritual path. Although they are quite different people, each person's drawing conveyed a similar theme - of being at a crossroads in life, and of having to make choices. It made everyone realise that we might do different things, come from different ethnic or religious backgrounds, and so on, but that we all had similar questions about life and our role and spiritual destiny.

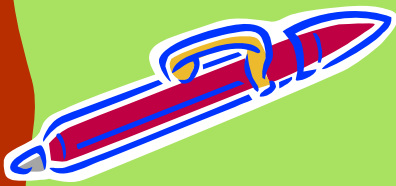
The participants also commented on how relaxing they found the art session, after struggling with sometimes unfamiliar concepts in the discussion bit of the class.

do you Bahá'ís not want revenge? How can you not resent these people?"

She said this with tears in her eyes, and our hearts were almost too full to respond. She then said "All those things the Mullahs were saying to brainwash us - but when I read Bahá'u'lláh's Writings they are so beautiful and so spiritual."

It is truly humbling to have the privilege to see the effect of the words of the Blessed Beauty on these pure and beautiful hearts.

The Mighty Word: Arts Focus on Poetry



THE MIGHTY PEN

“Treasures lie hidden beneath the Throne of God. The key to those treasures is in the tongue of poets.”

- The Báb

“I would welcome any other poems from your gifted pen ... You are rendering the Cause unique and notable services ...”

- Shoghi Effendi to an individual

The study circle is a secure forum where participants can explore their creative and artistic abilities (*consciously NOT using the word ‘talent’ here as it implies something we’re born with and most artistic skills can in fact be acquired*). The tutor needs a lot of both sensitivity and assertiveness when it comes to creating this safe environment. Many participants are quite hesitant to ‘create’ and, if given the choice, may even choose not to. The tutor can patiently but perseveringly help the participants to overcome the blocks to their creativity, beginning of course with themselves!

This issue will focus on the ‘Magic Word’ - **Poetry**. It will explore the history of it in the Faith, present some ideas of how it could be approached by the tutor in a study circle, and show some work that has been produced by participants.

All art is a gift of the Holy Spirit. When this light shines through the mind of ... a poet, it is seen in fine poetry and poetic prose ... These gifts are fulfilling their highest purpose when showing forth the praise of God.

What is it about poetry that manages to communicate so much than plain prose? Perhaps it is that the words of poetry capture the *feeling* of an experience, rather than simply describing it. The nuances of language—tone, rhythm, connotation—are crafted into pithy expressions of what it means to be human, with all its stirring emotion.

From the very beginning of the Faith Bahá’ís have been writing poetry. Mostly, it has been used to express devotion for the Beloved, both the Báb and Bahá’u’lláh. Probably the most well-known of all Bahá’í poets is Tahiri. She used wonderful images and rhythm in her work, for e.g.:

*My desperate heart has knitted your love
To the very fabric of my being
String by string
Thread by thread
Warp by warp
And woof by woof.*

A lesser-known poet of the early Bahá’í era was Ustad Muhammad-i-Salmaní, Bahá’u’lláh’s barber. He would write of the raven locks of His King:

*I bound my restless heart to His black and tangled hair ...
If only once, by night, I held His locks in hand,
Then I’d recount my countless sorrows one-by-one.*

The expression of deep feeling related to faith has not been confined to the Eastern believers. In 1919, after reading some of the Writings of Bahá’ulláh and corresponding with ‘Abdu’l-Bahá, George Townshend (who would later become a Hand of the Cause of God) declared his faith in the form of a poem:

*Lo! Thou hast breathed on my sorrow the sweetness of faith and hope,
Thou hast chanted high peans of joy that my heart’s echoes ever repeat
And the path to the knowledge of God begins to glimmer and ope
Before my faltering feet.*

In more recent times, Ruhhiyih Khanúm published a collection of poems that she wrote after the passing of Shoghi Effendi. It makes heart-rending reading:

*I said how can I tear them up, The paper of the soul
These tender things? Is torn in twain ...
Poor foolish child,*

‘Abdu’l-Bahá enthusiastically encouraged the believers to write poetry:

I thou bird of pleasing tones! Thy little book of poems was read. It was a source of joy, for it was a spiritual anthem and a melody of the love of God. Continue as long as thou cast this melody in the gatherings of the beloved; thus may the minds find rest and joy and become in tune with the love of God.

As did Shoghi Effendi:

(He) wishes to start a new section in ‘The Bahá’í World devoted wholly to poems written by Bahá’ís. ... (He) wishes thereby to encourage those who are talented to give expression to the wonderful spirit that animates them. We need poets and writers for the Cause and this is undoubtedly a good way to urge them on.

The material of the Ruhi courses provides many stimuli to assist participants to reflect deeply on spiritual concepts, potentially giving rise to beautiful poems. For example, in Book 1, often people (especially seekers) experience thinking consciously about their soul for the first time, and may wish to express their new-found connection poetically. The following is a poem by a participant in that course who was not a Bahá’í at the time:

*My soul is like a blue little fairy
Small, full of life and innocent,
Fine and light like the air I breathe,
Flying through life with no worries,
Pain or suffering.
My soul is like a shaft of light
Sometimes brighter than others,
Sometimes hardly there at all.
When I pray it gets stronger,
When I don’t it does not feel right.*

*It is always there but cannot be seen.
It is deep within me.
My soul is like a sunbeam from God’s world
Golden and warm, giving life.
My soul is like a beautiful butterfly,
Sipping nectar from the flowers of God’s Holy
Word.
My soul is like the air – it gives me life.
My soul is what is truly me.
Thank you God for my soul.*

Another opportunity to encourage participants to write arises in the new Animator Training, when they might try expressing their understandings of the unique time in a young person’s life and what we must do to try to nurture them. The following was written recently by a trainee animator:

<i>The ability to reflect Is connected to An awareness, A careness In the animator (the Regenerator of the Whole World) To see the potential To be reverential When surveying the sacred ground</i>	<i>Of a Junior Youth’s future. What more potent creature? An oxo cube of spirituality, Talent, power, A shining light of morality. Galant and grave, Is our responsibility To nurture their capability.</i>
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But poetic expressions do not have to be confined to spiritual feelings. They can also be used to explore more deeply, and from a different angle, other more intellectual concepts such as the necessity of systematic teaching guided by the institutions (as introduced in Book 6). The poem below was written by a BK6 participant on that very theme:

**“Every word
of thy poetry is
indeed like
unto a mirror
in which the
evidences of
the devotion
and love thou
cherishest for
God and His
chosen ones
are reflected.”**

- Bahá’u’lláh
in the Lawh-i-
Maqsúd

*Bees working in a hive.
 "We must produce the honey!
 We must produce the honey!"
 They chant. They chant.
 One bee approaches the queen,
 "Can I leave and work alone?"
 "No!", said the queen, "for your skills are much needed!"
 "Let me be a free bee! My queen, My queen!"
 "Oh! Little bee, if you could but see.
 With my administration, you're freer than a free bee
 Could ever hope to be.
 With me backing you up,
 Your efforts will multiply,
 And as the honey count goes up,
 More pleasure for more bees."*

It is all very well being inspired to continue the long tradition of poetry in the Faith, and enjoying the work of those who have had the confidence to experiment with this medium, but how does a tutor approach working with a group who is testing their poetic abilities for the first time? Do not despair! There are many techniques and methods you can use to get started.

One of the most accessible are poems that are written with one line beginning with a letter, which, when read downwards spells out the concept you are trying to explore. An example is below:

*U is for you and me,
 N is for no-one must give up, but persevere
 I is for me, myself and I, that is where I begin
 T is for try, always strive for this goal
 Y is for Yes! We'll get there in the end.*

Sometimes, "serious" poetry is a little intimidating for people at first, so encouraging them to think up fun, comedy rhymes might make it less stressful! This can be even easier if a famous tune is chosen, like a pop song and lyrics set to it. Bring along a rhyming dictionary (one can be purchased for about £10 at a good bookstore) and begin experimenting. An example of this is below (to be sung to the tune of 'Say a Little Prayer')

*The moment I wake up
 I make a promise to take up
 Sharing the Faith with you
 Until you wake up
 And make a promise to take up
 Sharing the Faith with a few*

Often, if the tutor expects the participants to share what they have written with everyone, it makes them less likely to relax and enjoy the activity. They tend instead to censor what they come up with and constantly assess whether it's 'good enough'. This is not conducive to a flow of creativity, so actually NOT providing a forum for sharing their work at first, and stating it clearly at the beginning, allows them to build a little confidence. What you will find happens soon, however, is that people really want to hear what others have written, and this is even more encouraging for them, creating a very joyful and intimate atmosphere.

Sometimes it is conducive to creativity to allow only a short amount of time to create, because the partici-

pants haven't got time to think themselves out of writing down the first thing that comes to them, ie censor themselves. But in other cases, taking time to allow for serious contemplation is necessary. Deciding how much time to allow for the activity really depends on the group's capability and atmosphere, to which the tutor is of course sensitive.



Contemplating nature can often give rise to the kind of inspiration that produces beautiful poetry. Nature can provide symbols for spiritual realities, like this rainbow seen over Burnlaw.



**Newsletter of the Training
Institute for England**

Full-time Institute Coordinators:

Helena Hastie - Children & Junior Youth

11 Church Rd, Sheldon

Birmingham, B26 3UG

Tel: 0121 743 6327

Email: bce.cjy@bahai.org.uk

Sarah Munro - Training

31 Aston Street,

Oxford, OX4 1EW

Tel: 01865-722036

Mob: 07944678974

Email: england.training@bahai.org.uk

England's Pyramid—End of Jan '07

The latest figures marking our progress (as of 27Jan07):

“Careful analysis of experience ... serves to maintain unity of vision, sharpen clarity of thought, and heighten enthusiasm. Central to such an analysis is the review of vital statistics ...”

*(27th Dec letter to the Conference of Continental Counsellors
from the Universal House of Justice)*

Number of trained tutors—597:

Number of Community of Interest in study circles—202:

Number of trained children's class teachers—1317:

Number of Children's Classes—98:

Number of Bahá'í children in Children's Classes—233:

Number of Community of Interest in Children's Classes—165:

Number of trained Junior Youth Animators—185:

Number of Junior Youth Groups—35:

Number of Bahá'í Junior Youth in Junior Youth Groups—58:

Number of Community of Interest in Junior Youth Groups—108:

The Pyramid for England: BK1-2274, BK2-1647, BK3-1317,

BK3A-141, BK4-1068,

Animator Training-185, BK6-774, BK7-597

Tutor Tips for 'Teaching the Cause' (BK6)

BK6 presents a vision of growth which is a new way of thinking for many. Some veteran believers need to work through a lot of their old understandings to grasp the new framework. There is also quite a lot of memorisation of some hefty passages. **But be assured that the depth of transformation required in the individual as a result of this course has a lot to do with how the memorisation is handled and enough time needs to be given to allow for this.** The arts can be used to great effect to aid memorisation. The following ideas are described in more depth, along with many others in the **NEW! BK6 Arts Manual for Tutors**, available on the TIfE website (<http://bahai.org.uk/england/tife>)

The 'jigsaw' method of memorising quotes is very effective. Print out a quote and cut it up into short phrases. After reading it several times in the group, pairs can then try to piece it back together. (Fastest one wins a prize!) Then, taking away one phrase at a time, participants repeat the quote until all bits of paper are gone and they have it lodged into their minds and hearts. Easy!

Another method is 'body memory'. If the body memorises words along with the mind, it makes the whole process

much easier. Standing in a circle, one-by-one invite the participants to each create a movement that represents a short phrase from the quote. The whole group then repeats it. The quote is covered phrase by phrase until the group can recite it together using actions as well to prompt themselves.

A very lively and fun game can be played to assist participants to become more familiar with the words of a quote before attempting to memorising it, making it much easier. It is a version of Charades, only the teams have to explain the meaning of the word (without using the word itself or any derivative of it) to their team within a minute (or less for a challenge!) You might also try doing it with just actions, as in the original game.

Simple repetition of a quote is also very effective, but this can be done in a group to lessen anxiety. Sitting in a circle, one participant repeats a short phrase from the quote, which is then recited round the circle by each one. Once that is mastered, they introduce the next phrase, and so on. The results are often miraculous!

With longer quotes, you might try giving one sentence to each pair and them putting it to a simple tune. Then, when the group comes back together, each pair teaches their tune to the group,

learning as well the words of the quote. The result can be a little strange as many different tunes are used, but it is indeed very fun and useful. For those people who find creating a tune very challenging, try assisting them to do it using only rhythm, which is just as effective, as it is in fact the rhythm more than the tune that helps us memorise using song anyway!

Studying Anna's Presentation in depth is of crucial importance to assist teachers in being effective. Try asking them to create an 'image map' of the order of the main concepts.

Remember! that the quotes will have to be re-visited throughout the sessions of the study circle again and again if they are to be remembered effectively.



Two trainee teachers of the Cause use the jigsaw method to help them memorise a passage from 'Abdu'l-Bahá'