

This utopian fantasy can inspire; it can also depress. For we all know too well the complicated truth: the Baha'i community is far from the ideals envisioned in the sacred writings, and we are further from these ideals because we are not publically committed to the truth about ourselves.

We have difficulty admitting that there are depressed, alienated Baha'is, Baha'is who reflect in their personal lives many of the problems which countless millions share.

We have an investment in claiming distinctions; after all, we are saying to all interested seekers that we offer a way of life created by God which provides a shelter for all those seeking refuge from the ills of modern life. And Baha'is need to take responsibility for making this claim credible.

But our preoccupations with public image — insuring that we seem socially preferable so as to reinforce our collective will and to not give ammunition to our enemies — prevent us from admitting our problems. Understandably, we make no admission to the world at large, but we also make no admission to each other. And so those who have problems feel alienated from the very community which supposedly exists to assist in a solution. The sinner feels estranged in a community of saints. But there are few saints.

You wrote your book to bridge the gap between all those who struggle with ethical principals. As you say at the end of your book: "I hope that the book will make the reader feel less alone in his or her struggles, knowing that such a book has been published, and that at least one other person has the same struggles, the same inner life."

Thank you for sharing that inner life with your readers. The reflections that are interspersed throughout the book demonstrate your willingness to show us your turmoil, your frustration, your anger, your desire for reconciliation.

When there is so much personal disclosure, a book reviewer faces a daunting challenge: how to critically examine a book's claims, structure, and style without seeming to engage in personal invitations. You offer yourself as a guide to the problems you wish to examine; this is the appeal and the power of autobiographies and self-help books. Unfortunately, your book's organizational structure makes knowledge of you difficult and ulti-

mately frustrating. You are a complex, multivocated individual, but your book suggests confusion rather than integration. There are many voices in the book which don't seem to come together to make a unified impression. You write brief essays about love, friendship, family, speaking with a voice of professional authority. Sometimes you speak too quickly, as if you are embarrassed to show that you are a professional psychologist. Then you offer a mixture of quotations from the Writings of the Baha'i Faith and selections from your journals, a mixture with a frustrating lack of connection between them. I asked countless times, "Why is this story here? Why did he tell us this?"

I found your essay on backbiting the most insightful and the most helpful. You write with professional insight and personal warmth. That section bares rereading. I am reluctant to say but must say that your journal entries, however sincere and well meaning, are banal, superficial, and totally forgettable. They belong in fortune cookies, not a book as important as yours. I also found offensive the indiscriminate mixing of your reflections with the writings of Baha'u'llah, 'Abdu'l-Baha, and Shoghi Effendi. Your editors should be chided for allowing or suggesting this arrangement.

I wish you wrote more chapters like the backbiting chapter. In fact, all your chapters begin as serious essays on the subjects named: love and estrangement; powerlessness, commitment; struggle, masks; friendship; backbiting; personal estrangement; love of enemies; family love; and love, intimacy, and sexuality. With a few exceptions these essays end abruptly without probing the rich dimension of their subjects. Of course, the book would have been longer and would not be the book that you intended. But what I read did not satisfy me. I was frustrated because I saw the potential of the satisfaction.

Again, thank you for taking the bold step of saying what needs to be said, and I'm sure that your book has reduced that sense of alienation which comes when we believe that we suffer alone. You have written a pioneering book in the Baha'i community; however flawed, it serves that community, and for this I offer my appreciation.

Sincerely,

Sidney E. Morrison, Book Editor, dialogue

Love And Estrangement In The Bahai Community

Janet Ruhe-Schoen



Love And Estrangement In The Bahai Community:

Love and Estrangement in the Bahá'í Community Arnold Nerenberg,1993 *A Concise Encyclopedia of the Baha'i Faith* Peter Smith,2013-10-01 Written by a well known author in the field of Baha i studies this is a comprehensive and accessible encyclopedia to the youngest of the world religions Regarded as the second most widespread faith after Christianity with adherents in almost every country around the globe the Baha i faith is nevertheless unfamiliar to many here Dr Smith traces the origins and development of the religion from 19th century Iran to the modern day introducing its central figures and major historical events combining breadth with a readable yet concise style he provides a balanced overview of Baha i scriptures doctrines and practices social teachings and organization This reference work presents a clear and knowledgeable view of a fascinating new religion *Subject Guide to Books in Print* ,2001 *The Cumulative Book Index* ,1995 A world list of books in the English language *Subject Guide to Children's Books in Print 1997* Bowker Editorial Staff,R R Bowker Publishing,1996-09 *The Journal of the American Scientific Affiliation* American Scientific Affiliation,1980 **A Love which Does Not Wait** Janet Ruhe-Schoen,1998-01-01 The stories of nine star disciples of Abdu l Bah an elaboration of an article first appearing in Bahai news in 1975

The Enigmatic Realm of **Love And Estrangement In The Bahai Community**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing short of extraordinary. Within the captivating pages of **Love And Estrangement In The Bahai Community** a literary masterpiece penned by a renowned author, readers set about a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting affect the hearts and minds of those that partake in its reading experience.

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web arabia to follow the bs en 1089 3 standard of color code for owned cylinders to get a fully harmonized color coding system mega member companies in the kingdom of saudi arabia will follow a separate color code the colour code outlined in this document applies specifically to gas cylinders for pure gases

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web saudi aramco desktop standards 7 saes b 067 this standard describes the mandatory safety color coding for equipment and piping in saudi aramco facilities to identify potential hazards and alleviate fire and safety concerns and specifies the following specific paint colors to identify piping and equipment in fire

aramco standards color coding analytics mirowin com - Mar 01 2022

web 4 aramco standards color coding 2020 02 13 enters into force on 1 january 2013 the associated guidelines which assist states and industry in the implementation of marpol annex v have been reviewed and updated and two guidelines were adopted in march 2012 at mepc s sixty third session the 2012 edition of this publication contains the 2012

[saudi aramco engineering standard safety identification and safety colors](#) - Aug 18 2023

web requirements 4 1 general 4 1 1 pipes vessels valves and related structural supports shall be painted a neutral background color such as aluminum gray or black which will not detract from the high visibility of the safety colors set out in this specification for coating selection see saes h 001