



BAHÁ'Í JOURNAL

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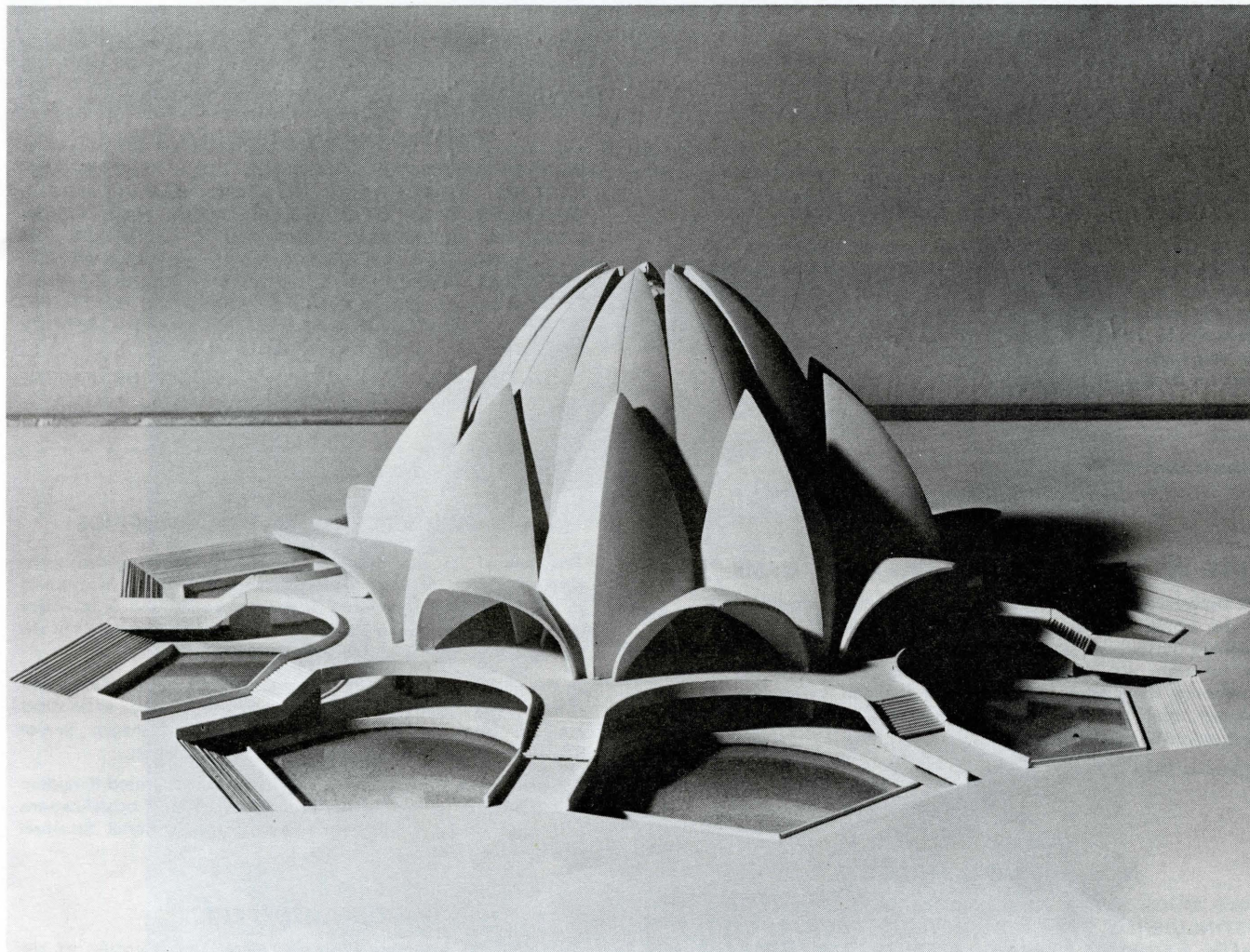
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Mulk 134

February 1978

THE MOTHER TEMPLE OF THE INDIAN SUBCONTINENT



The Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum laid the cornerstone of the Mother Temple of the Indian Subcontinent in a ceremony on 17 October 1977. A cablegram from her said, in part: "... Temple site ceremony worthy great spiritual occasion laying cornerstone seventh precious House Worship. Continental Board Counsellors, National Bahá'í Assembly India deserve highest praise ardent thanks great achievement. . ."

The new Temple will be built just south of Delhi, on a highland site of eight acres overlooking both old and New Delhi on the road to Agra and Bombay and southern India. The land was purchased in 1953 as a goal of the Ten Year Crusade, and the beginning of construction of the building itself is a goal of the Five Year Plan.

Rúhíyyih Khánum, in a short address before she placed the cornerstone, pointed out that all the Messengers of God—Krishna, Buddha, Zoroaster, Moses, Christ, and Muḥammad, as well as the Báb and Bahá'u'lláh—were, in the utmost happiness and joy, watching over the establishment of this Temple. The ceremony took place in a tent erected on the site which provided seating for over 1,000 persons. Prayers were offered in ten languages.

Architect Fariburz Šahbá has designed a building in the shape of a nine-petaled lotus which pays homage to the glory of both the Buddhist and Hindu religious Dispensations, which arose in India.

It is interesting to note that Bahapur, the district in which the Temple site is located, means literally "town of Baha". Opposite the site is an area named Kalka. "Kalka Avatar" (literally "Manifestation of Kalka") is one of the titles of the Promised One of the Hindu religion, which believes that the advent of Kalka in the world will herald the age of peace, prosperity, and universal brotherhood.

Due to a change in the land-use plans for the area, the Temple site was unfortunately re-zoned as a "greenbelt", where no construction would be allowed. But after long negotiations by the National Spiritual Assembly of India, the Urban Development Committee finally agreed—a scant two weeks before the cornerstone ceremony—to permit the House of Worship to be built.

SUMMER SCHOOL, ORKNEY ISLANDS

The House of Justice was delighted and deeply touched to receive a letter of loving greetings and good news from "The Orkney Summer School". Unfortunately, the letter arrived too late for any reply to be sent to the School itself, even by cable.

The House of Justice asks you to tell the friends concerned of its warm reception of their letter and of its great pleasure at this important activity in an area which was given so much importance by the beloved Guardian. The House of Justice was very gratified to note that the Continental Board of Counsellors for Europe and two of that continent's National Spiritual Assemblies were represented at the School, and it considers the attendance very satisfactory. The House of Justice was particularly glad to hear that "The feeling of love and fellowship which exists at this moment between us is unprecedented. . .", and we are to say that the House of Justice will assuredly offer ardent prayers at the Sacred Threshold for bountiful confirmations to reward every effort made to promote and establish the Faith of God in all that island area around the northern and western coasts of Scotland.

4 August 1977

Department of the Secretariat
UNIVERSAL HOUSE OF JUSTICE

DELEGATES FOR THE CYPRUS NATIONAL CONVENTION

The Universal House of Justice has reviewed the number of delegates to the various National Conventions throughout the world and has instructed us to advise you that the number of delegates to the first National Convention of Cyprus will be nine. These will be chosen by local Spiritual Assembly areas, and it is the responsibility of the National Assembly of the United Kingdom to allocate the delegates to local Assembly areas.

The seat of the new National Spiritual Assembly will be in Nicosia.

26 September 1977

USE OF SYMBOL OF THE GREATEST NAME

The Universal House of Justice has directed that the reproduction of the symbol of the Greatest Name on carpets should be governed by the use to which the carpets are to be put. If they are for floor coverings then it would not be appropriate to incorporate the symbol of the Greatest Name in their design; if, however, they are to be wall hangings in a dignified position there would be no objection.

2 October 1977

NEW BUILDING PROJECTS

HAVE MUCH JOY IN ANNOUNCING APPOINTMENT TWO DISTINGUISHED BAHÁ'Í ARCHITECTS FROM CRADLE FAITH: FARIBORZ SHAHBA' AS ARCHITECT MASHRIQU'L-ADHKAR INDIA, AND RIDVÁNU'LLÁH AŞHRAF AS ARCHITECT FOR RESTORATION SACRED RESIDENCE BELOVED MASTER KNOWN AS HOUSE OF 'ABDU'LLÁH PÁSHÁ. SUPPLICATING DIVINE CONFIRMATIONS THESE TWO HISTORIC ENTERPRISES.

14 October 1977

UNIVERSAL HOUSE OF JUSTICE

BAHÁ'Í INTERNATIONAL CONVENTION 1978

The Universal House of Justice has stated that delegates will not be allowed to bring children of any age to the Holy Land for the period of the Convention. Kindly make certain that each member of your Assembly receives this information.

Pilgrimages have been suspended for the months of April and May 1978, and the House of Justice has advised that no visitors may come to the Holy Land during this period unless specifically invited to do so by the House of Justice.

20 October 1977

A GIFT FOR 1979

The Universal House of Justice has decided that during the last year of the Five Year Plan, i.e. from 21 April, 1978 until 20 April, 1979 inclusive, local Spiritual Assemblies being established for the first time, as well as lapsed Assemblies which achieve adequate strength to regain their Assembly status, may be formed at any time during that year. This means that local Assemblies formed at Ridván 1979 will not be counted towards the fulfilment of the goals of the Five Year Plan.

It is the hope of the Universal House of Justice that this information will enable you to plan your teaching activities intelligently and realistically over the period of time separating us from the end of the Plan, and to intensify your efforts in order to achieve maximum results.

The Universal House of Justice will offer prayers at the Holy Shrines that the process of forming firmly-grounded Local Spiritual Assemblies, which is one of the vital goals of the Five Year Plan, will be pursued with outstanding success through the dedicated efforts of the friends in every land.

20 November 1977

Department of the Secretariat
UNIVERSAL HOUSE OF JUSTICE

FIRST BAHÁ'Í RADIO STATION

REJOICE ANNOUNCE INITIATION FULL TIME BROADCASTING FIRST RADIO STATION BAHÁ'Í WORLD DECEMBER 12 IN OTAVALO, ECUADOR. HAIL VISION LABOURS ASSEMBLY COMMUNITY ECUADOR IN ACHIEVING THIS MILESTONE BAHÁ'Í PROCLAMATION TEACHING DEEPENING. OFFERING PRAYERS SACRED THRESHOLD BAHÁ'Í RADIO ECUADOR WILL FULFIL ITS PROMISE AS LANDMARK CAUSE AND SERVICE PROGRESS PEOPLES LATIN AMERICA.

15 December 1977

UNIVERSAL HOUSE OF JUSTICE

VACANCIES IN THE NATIONAL OFFICE

The hub of the teaching work in the United Kingdom is the National Office and it is essential that efficiency is maintained to a high degree. The work is ever-increasing and is of major importance as the main channel of communication between the National Spiritual Assembly and the community.

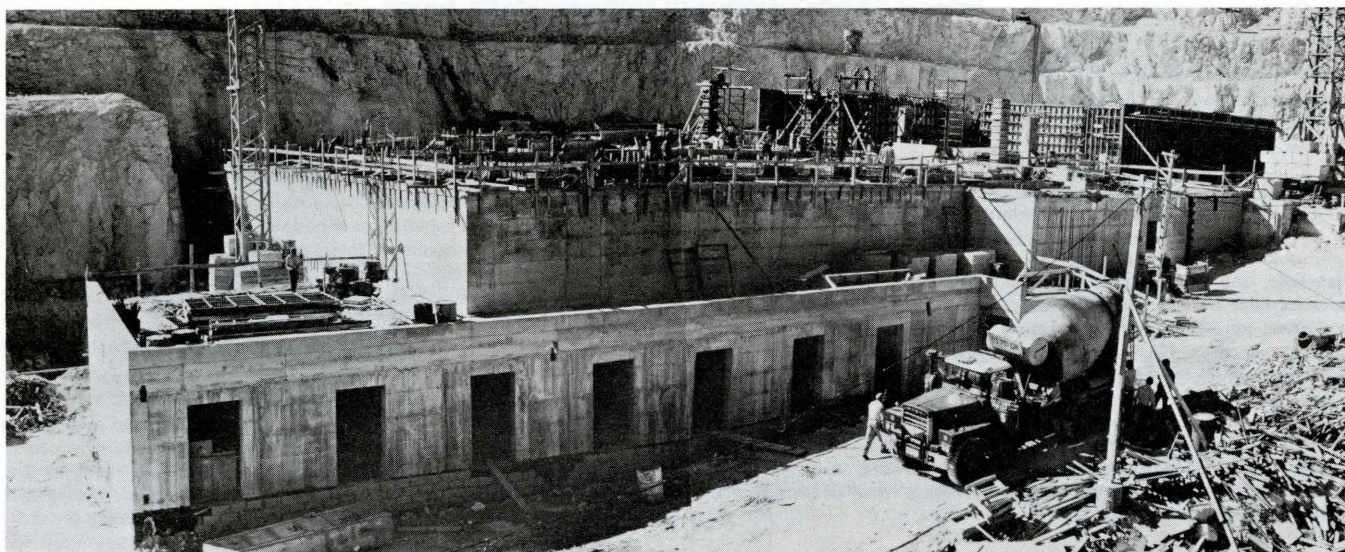
In the near future all four of the present staff will be leaving and it is necessary that they be replaced — the vacancies to be filled are as follows: Personal Assistant/Office Manager; Senior Secretarial Assistant; Registrar/Receptionist; Printer.

Applications are invited from anywhere in the United Kingdom and should be sent, together with full details of qualifications and experience, to the Secretary of the National Spiritual Assembly as quickly as possible.

PIONEER OFFERS

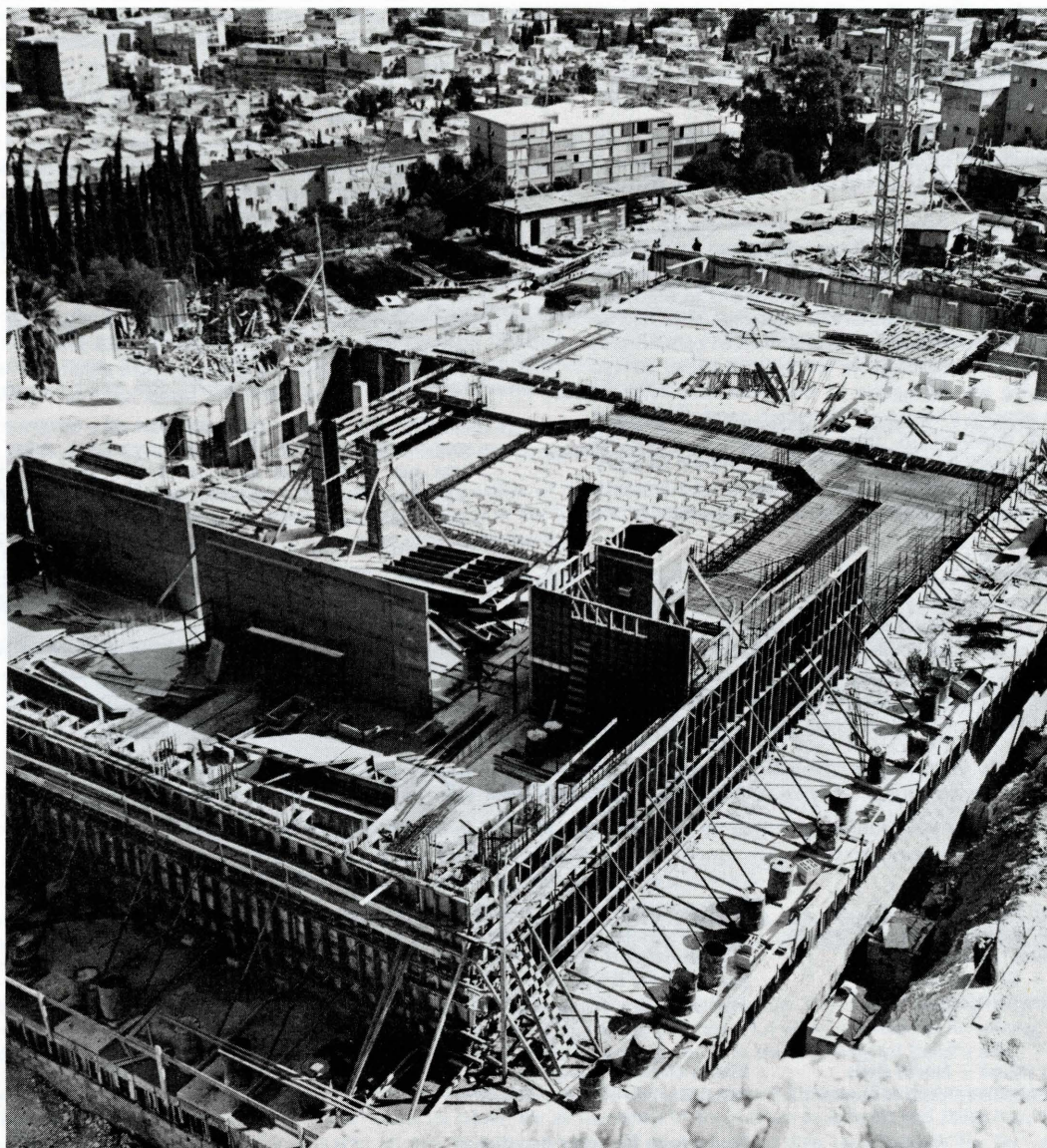
The National Assembly wishes to draw the attention of the friends the fact that all those who wish to pioneer, particularly those for overseas, should contact and consult with our National Pioneer Committee. Regrettably, we note that many people have embarked on pioneering projects, even overseas, without any consultation with our Pioneer Committee and later, when faced with difficulties, they regretted not having done so. In many cases the National Assembly has had to intervene, at the last minute and with a tremendous drain on its own time and resources, in order to avoid a disaster. Because of the unfortunate consequences of some of the pioneer efforts which have suffered great misfortune as a result of a lack of due consultation with our National Pioneer Committee, we wish to announce to the community that we can no longer assume any responsibility for any pioneer project which does not go through the National Pioneer Committee officially. Similarly, because of the overwhelming amount of work which we have to do as a National Assembly, we can no longer deal directly with any pioneer projects. We hope that the friends can, in their loving devotion, sympathise and with complete trust and confidence refer their pioneer offers to our National Pioneer Committee.

National Spiritual Assembly



The Seat of the Universal House of Justice, in a photograph taken 26 November 1977. Shown are the two basement levels of the building, and the first forms erected on the ground-floor level.

(The photograph is a composite of two separate exposures)



This photograph, taken on 12 November 1977, shows the ground-floor level of the Seat of the Universal House of Justice. The light-coloured square near the centre of the picture is the form into which concrete will be poured for the main ceremonial floor of the building, directly under the dome. In the foreground, forms have been erected in readiness for pouring the ground-floor walls.

The following is an address by Hand of the Cause of God Paul Haney at the Bahá'í International Conference, Merida, Yucatan, Mexico, 5 February, 1977.

Every Bahá'í knows that our beloved Guardian has referred to our contributions to the various Funds as the lifeblood of the Bahá'í institutions ordained by Bahá'u'lláh which we are striving to develop and strengthen.

It is a self-evident truth that no organism can function without its lifeblood, and the rapidly expanding institutions and activities of the Cause are no exception to this physical law.

However, the concept of giving our material means for the advancement of the Faith has been raised to a new dimension and a new concept in this Dispensation. When a new Manifestation of God appears, a transformation takes place as a result of the spirit released by His life and teachings, and even words take on new meanings.

Two of the words that take on new meaning and significance in this great Day of God are Funds and Contributions. Another is work, which has been raised to an act of worship when performed in the spirit of service.

The compensation we receive for our work is a material thing, but when we contribute a portion of it to the Funds of the Cause in a joyous spirit of love, and above all with the element of sacrifice, those contributions become spiritualised and the material substance transformed into something that confers a spiritual bounty upon the giver.

Our beloved Guardian has told us that contributions to the Fund constitute a practical and effective way whereby every believer may test the measure and character of his faith, and prove in deeds the intensity of his devotion and attachment to the Cause.

Shoghi Effendi also has given us certain basic principles to be applied in relation to contributions to the Funds of the Cause. I shall mention four of these and quote briefly from his writings on these subjects:

1. The voluntary character of Bahá'í contributions.

"... I feel urged to remind you of the necessity of ever bearing in mind the cardinal principle that all contributions to the Fund are to be purely and strictly voluntary in character. It should be made clear and evident to everyone that any form of compulsion, however slight and indirect, strikes at the very root of the principle underlying the formation of the Fund ever since its inception. While appeals of a general character, carefully worded and moving and dignified in tone are welcome under all circumstances, it should be left entirely to the discretion of every conscientious believer to decide upon the nature, the amount, and purpose of his or her contribution for the propagation of the Cause."

2. No pressure must be exerted.

"Shoghi Effendi has repeatedly stated that no pressure should be used upon the friends, and psychological pressure falls under that category. But there is much difference between such gatherings often used by religious bodies and a true, quiet, prayerful atmosphere when a person is, of his own accord, aroused to make some sacrifice."

3. Only Bahá'ís may contribute to the Funds for the work of the Cause.

"Non-Bahá'ís cannot contribute to our work or do it for us, so really our first obligation is to support our own teaching work, as this will lead to the healing of the nations."

4. Universal participation.

"The institution of the . . . Fund, so vital and essential for the uninterrupted progress of these activities must, in particular, be assured of the wholehearted, the ever-increasing and universal support of the mass of believers, for whose welfare and in whose name these beneficent activities have been initiated and have been conducted. All, no matter how modest their resources, must participate."

We all know the power of prayer, but I wonder if we realise how we can draw upon this power to enable us to give more to the Cause. We can not only pray for greater means in order to support it more liberally, but we can also pray to have the things in us, in our characters, that hinder us from giving—be they fear of the future, worry, greed, selfishness, or self-indulgence—transmuted into their opposite qualities—trust in God, reliance upon Him, generosity, unselfishness, and self-sacrifice.

The duty and privilege of giving lies squarely on the shoulders of every Bahá'í because our Faith is the spiritual ocean that has bathed us with its healing and life-giving waters, and back into the ocean should go some token of our love for the Cause—some tangible thing that will enable it to spread out further, and reach other souls, and quicken them with its water of eternal life as it has quickened and transformed and revived us.

In closing, I should like to leave you with these words from the Master, 'Abdu'l-Bahá, in which He reveals to us the meaning of the mystery of sacrifice:

"Verily, the Beauty of Abhá has destined for the servants who are pure and holy, a Station before which the greatest of the earth shall bow, and the necks of heroes bend in humility.

"Is there any blessing greater than this high Station? But the magnet for this glorious gift from the Majestic One is attained by the mystery of Sacrifice in the Path of God.

"A man should sacrifice all things—even his spirit, his body, his glory, his possessions, his self and his identity, and he should become humble and lowly, and then extend his wings over every believer in the world—nay, rather over all men in the Universe.

"This is the Station of the servants who believe and are pure and holy in the Kingdom of their gracious Lord. When the ray reaches the sun it becomes annihilated and vanishes; the drop when attaining the sea disappears, and a true lover when seeking the loved one becomes extinguished.

"So long as a man has not reached the Station of Sacrifice, he is deprived of every gift. . . The place of sacrifice is the field of severance, and when one reaches it, the verses of immortality will be chanted.

"Be ye entirely quit of yourselves as much as you can, and be ye attached to the Luminous Face; when ye attain to this Station of adoration, ye will find that all the world is under your shadow."

THE ONWARD MARCH OF THE FAITH

We warmly welcome to the community the following new believers, recorded in the National Office between 20 October and 24 November 1977.

ENGLAND — Adults

Charles Christie — Isle of Man
Claudina Eastwall-Naijina (Dame) — Camden
Jeannie Jones (Mrs) — Basingstoke
J. Manjiani (Dr) — Greenwich
Marian Rowe (Miss) — Leeds

Jenny Christie (Mrs) — Isle of Man
Manfred Fichtl — Isle of Man
Maria Jungbluth (Ms) — Hounslow
Sean Liam O'Bryan — Isle of Man
Jayne Sutton (Miss) — Carlisle

Bridie Cooper (Mrs) — Chester
Bernard Granger — Sevenoaks
William M. Lawson — Hastings
Eric Pibworth — Waverley

Youth

Farnoosh Fadaei (Miss) — North Beds
Carol Christine Lonsdale (Miss) — Norwich

Edwin Graham — Coleraine
Amal Rushdy (Miss) — Reading

Cyrus Hazari — Brent

WALES — Adult

David John Berrie — Ceredigion

SCOTLAND — Youth

Pamela McClurg (Miss) — Glasgow

MALTA — Adult

Moiria Dillon

TEACHING THE CAUSE OF GOD

by Adib Taherzadeh

The Revelation of Bahá'u'lláh has brought us so many wonderful concepts. One of these relates to teaching the Cause of God. Whereas in non-Bahá'í circles, the basic purpose of teaching a religion is to increase the membership of a community, in the Faith of Bahá'u'lláh, teaching the Cause is an act of devotion to God, and the most praiseworthy deed in His sight.

Bahá'u'lláh exhorts His followers in these words: "Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto everyone the duty of proclaiming His message, and regardeth it as the most meritorious of all deeds." And 'Abdu'l-Bahá states: "Teaching the Cause is of the utmost importance for it is the head cornerstone of the foundation itself."

The main purpose of teaching is not merely to increase the membership of the Bahá'í community, although this happens as a result. The prime motive is that the individual may know Bahá'u'lláh and draw near to him. In the whole of creation there is nothing more important than the attraction of the soul to its God. In the physical world we observe the attraction which exists between the earth and every object which comes within its gravitational pull. The earth tends to draw everything to itself and the final goal of every object is to reach and rest upon it.

The same law of attraction binds the Creator to His Creation. The soul is attracted to the worlds of God and if the barriers which intervene between the two are lifted, the individual will reach his ultimate destiny. Teaching the Cause of God is the very act of removing these barriers. When the soul recognises Bahá'u'lláh, it will reach its abode and there is nothing more meritorious in the sight of God than that His servants should be wholly drawn to Him.

The aim of the Bahá'í teacher is that the Message of God may be glorified and that the individual may be enabled to embrace His Cause, celebrate His praise, and draw nearer to Him. The act of teaching, more than anything else, evokes the good pleasure of God.

In one of His Tablets Bahá'u'lláh states that there are two things pleasing to God: the tears shed in fear of Him and the blood of the martyr spilt in His path. But since the latter is not always possible, and Bahá'u'lláh has advised His followers not to volunteer to give their lives, He has replaced it with teaching His Cause. We know how exalted is the station of those who have accepted martyrdom in the path of God. Bahá'u'lláh in The Hidden Words reveals this exalted station when He proclaims: "O Son of Man! By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. . ."

And yet so lofty is the station of teachers in the sight of God that in another Tablet Bahá'u'lláh states that in this Dispensation it is preferable to teach with wisdom than to give one's life.

Therefore, we can see that teaching has far deeper spiritual significances than it appears on the surface. To carry out such an act of devotion which has the same merit as laying down one's life in the path of God, needs some spiritual pre-requisites. Without these teaching becomes a mechanical operation producing no effect upon the hearers.

These pre-requisites are to be found in the Writings of Bahá'u'lláh and 'Abdu'l-Bahá. Shoghi Effendi has enumerated some of them in his letter to the North American believers. The Advent of Divine Justice (pp 18-34), a year after he gave them their most important plan, the first Seven Year Plan. One may summarise these pre-requisites in one sentence, namely: "living the life in accordance with Bahá'í teachings".

It is also very clear in the Writings that without these pre-requisites the individual will not succeed in teaching the Cause. Bahá'u'lláh in one of His Tablets states: "God hath prescribed unto every one the duty of teaching His Cause. Whoso ariseth to discharge this duty, must needs, ere he proclaimeth His Message, adorn himself with the ornament of an upright and praiseworthy character, so that his words may attract the hearts of such as are receptive to his call. Without it, he can never hope to influence his hearers. . ."

This statement of Bahá'u'lláh is irrevocable, for He says: "**Without it, he can never hope to influence his hearers.**" The word "never" is very emphatic and rules out any other method. In numerous other Tablets, Bahá'u'lláh has revealed similar statements.

'Abdu'l-Bahá in one of His Tablets writes: "The aim is this: The intention of the teacher must be pure, his heart independent, his spirit attracted, his thought at peace, his resolution firm, his magnanimity exalted and in the love of God a shining torch. Should he become as such, his sanctified breath will even affect the rock; otherwise there will be no result whatsoever."

We note again how emphatic the last sentence is: "**Otherwise there will be no result whatsoever.**" Here also, there are numerous Tablets of 'Abdu'l-Bahá with similar conclusions.

Shoghi Effendi has also drawn our attention to this truth in many of his letters. To cite one celebrated passage:

"Not by the force of numbers, not by the mere opposition of a set of new and noble principles, not by an organised campaign of teaching — no matter how elaborate in its character — not even by the staunchness of our Faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abhá Revelation.

"One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh."

In this statement Shoghi Effendi has left no room whatsoever for short circuiting or finding an alternative to this vital pre-requisite for teaching, i.e. "living the life". For He says (and let us note the special emphasis he places in this sentence):

"**One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendour of those eternal principles proclaimed by Bahá'u'lláh.**"

The Universal House of Justice recently released to the Bahá'í world some quotations from the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi on teaching. The perusal of these make it clear that teaching becomes successful when the teacher is wholly dedicated to the Cause, and adorns himself with the ornament of a goodly character and lives in accordance with the teachings of Bahá'u'lláh.

There are many people who are not Bahá'ís, but are brought up to live a good life in their own traditions. They are trained from childhood to be courteous, kind and loving. They evince many good qualities which are all ingrained in them from childhood and these have become a second nature to them. They perform good deeds as a matter of course and as a habit. Of course such people are praiseworthy, but since they are not endowed with the spirit of faith borne by Bahá'u'lláh, they are like perfect lamps which are not lit.

To live the life as a Bahá'í is different in so far as the heart is illumined with the love of Bahá'u'lláh. It is this love which makes the difference and which is capable of "mirroring forth" the teachings of Bahá'u'lláh to others.

The question always is: how can we begin to live the life as a Bahá'í.

The first step in living the life is to fall in love with Bahá'u'lláh. Without this it is impossible to achieve anything in this Faith. Indeed the story of every religion is written in the language of love. Often people recognise Bahá'u'lláh intellectually. This is not sufficient. Not until the individual becomes a lover of Bahá'u'lláh can he acquire the spiritual capacity for serving the Cause of God in this day. Teaching the Cause needs a purity of motive which derives its origin from the love which the believer entertains in his heart for Bahá'u'lláh.

But like most things in this life which grow, love for Bahá'u'lláh also grows in one's heart. There is always a beginning for this love. When the individual embraces the Cause of Bahá'u'lláh, the spark of faith appears in his heart. He then takes **the first step** in his journey of love toward Bahá'u'lláh. The candle of the heart is then just lighted. But this love must be allowed to grow, this light must be allowed to become a great fire. Here the individual must continue his journey of love to Bahá'u'lláh. If he immerses himself in the ocean of Bahá'u'lláh's words, if he opens his heart to the influences of His Revelation, if he associates with devoted Bahá'ís who are on fire with the Faith, and eschews fellowship with the ungodly, and if he arises to serve the Cause, then his love for Bahá'u'lláh will increase day by day, and he will become a deep Bahá'í.

Deepening in the Faith is often misunderstood. It is taken to mean only study classes, courses, and taking part in intellectual discussions. Often in these discussions we inject our own ideas, as well as modern theories, into the teachings of Bahá'u'lláh, and make the Faith appear as complicated as a highly involved scientific theory, whereas the study of the Faith is so simple that any person with commonsense, even if he is devoid of education, can fully understand its truth, provided his heart is pure. If we look at the talks of 'Abdu'l-Bahá in the Western world we notice how in simple language He explained some profound subjects. His talks ought to become a pattern for our teaching work.

Real deepening occurs when the believer reads the Writings with the eyes of **faith** knowing that he is reading the Words of God, not the words of man — words which are charged with tremendous potency. Deepening also takes place when the believer **comes in contact** with someone who is on fire with the love of Bahá'u'lláh. The mere company of such a man increases one's faith in God. Bahá'u'lláh states in *"The Hidden Words"*:

"... He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the Word of God, let him give ear to the words of His chosen ones."

This is the reason why many people who are not even Bahá'ís become spiritually uplifted when they attend a Bahá'í meeting in which the unity among the believers and their love for Bahá'u'lláh are manifested. This is the reason why those who meet a true servant of Bahá'u'lláh become filled with a new spirit.

In the days of the Báb and Bahá'u'lláh, the believers did not have access to all the Writings and often did not know much about the teachings of Bahá'u'lláh. They certainly did not have the explicit guidance of Shoghi Effendi and the Universal House of Justice to enlighten them. But their hearts were so filled with the love of Bahá'u'lláh that a great many of them laid down their lives in His path.

One of the best forms of deepening for the Bahá'ís in those days was their meeting together and imparting their knowledge and love of Bahá'u'lláh to each other. For instance, one devoted Bahá'í who had been in the presence of Bahá'u'lláh, whose heart was filled with His love, or had some Tablets from Him, could impart his fire and faith as well as his knowledge and understanding to others who came in contact with him.

Today, we are so inundated with study courses and teaching techniques that we tend to make deepening a mechanical operation, almost an academic performance. The intellectual approach has so clouded the hearts of men that the rays of the Sun of Truth are unable to shine within.

What we need today, in addition to knowledge of the Faith, is to open our hearts to the influences of the Revelation of Bahá'u'lláh, to commune with His spirit, rejoice in His Name and especially seek the companionship of His true lovers. Without the infusion of the spirit of faith in our lives, without turning with our hearts in humbleness to Bahá'u'lláh, we cannot deepen ourselves in the Cause, because the knowledge of God is first reflected within the heart of man, and then his intellect will grasp it. This is clear in the Writings.

We have so far stated that the first step for living the life as a Bahá'í is to turn our hearts to Bahá'u'lláh, and allow ourselves to fall in love with Him.

The second step which must follow is to carry out His commandments for the **love of Bahá'u'lláh**. Bahá'u'lláh states in the Kitáb-i-Aqdas:

"Observe My commandments for the love of My Beauty."

But there is **one commandment** which, if carried out, will put us on the road to observing the rest, and will gradually deepen us in the Faith and lead us to "live the life". That commandment is **"Teaching the Cause"**, because teaching is an act of devotion to God and the most meritorious of all deeds in His sight.

'Abdu'l-Bahá states: "If the work of delivering the Message be neglected, the assistance shall be entirely cut off, for it is impossible that the friends of God can receive assistance unless they be engaged in delivering the Message". It follows, therefore, that one of the most vital commandments that we have to obey in our Bahá'í lives is the teaching of the Cause, otherwise God's assistance will not reach us and without it we can do nothing, including living the Bahá'í life.

As we have already quoted from the Writings, although teaching the Cause of God is the most important step to take, it will not bring forth results unless we exert ourselves to carry out the other commandments of Bahá'u'lláh. However, should a believer who has love for Bahá'u'lláh in his heart arise with **purity of motive** to teach the Cause, this action in itself will undoubtedly enable him to **"mirror forth"** the teachings and principles of our Faith to other people.

Indeed, it has been proved time and again that when Bahá'ís experience difficulties and problems in their lives — problems which seem insoluble — a vital remedy which is capable of relieving them of all their difficulties is teaching the Cause, provided they arise to teach with **purity of motive**. If a person arises to teach the Faith so that his difficulties may vanish, this is not purity of motive, it is expediency and selfish interest. Such an action has no merit in the sight of God. Bahá'u'lláh has established the criterion for service to His Cause in these words:

"Observe My commandments, for the love of My Beauty."

So far, we have spoken about pre-requisites for teaching. Let us now discuss the work of teaching itself. Teaching takes place when a Bahá'í brings the Message of Bahá'u'lláh and the news of His coming to a soul who is not a Bahá'í. There are no set methods or procedures for teaching. We have been given certain principles and certain guidelines by the Author of our Faith, by 'Abdu'l-Bahá and Shoghi Effendi. These principles and guidelines are completely at variance with the standards and methods of approach which are current in non-Bahá'í circles engaged in teaching various ideologies, using every expedient measure to influence people, and make converts.

The Cause of Bahá'u'lláh is founded on Truth of God's Revelation, and Truth cannot be clothed in expedient measures or in false standards. It cannot employ the techniques of salesmanship and propaganda, of expediency and compromise in teaching work.

In our teaching work we present the Message of Bahá'u'lláh to the people as one would offer a gift to a King. Remember that our primary object in teaching is not to increase our numbers, but rather to bring a soul to its God. We approach our fellowmen with feelings of love and humility, and above all we take to them the transforming **power of Bahá'u'lláh** and nothing of ourselves. Indeed if we try to project ourselves, and impress upon them our knowledge and accomplishments while teaching the Faith, then the power of Bahá'u'lláh **cannot reach us**. Prayer, to become empty of self, is a vital necessity for teaching work.

In the early days of the Faith in Persia, the believers radiated the love of Bahá'u'lláh wherever they went. Those who came into contact with them, if they were pure in heart, were attracted to the Cause, great numbers became Bahá'ís and many of them laid down their lives in the path of their Lord. It is true to say that during the heroic age of the Faith, the pure in heart among the Persian people were brought under the shadow of the Cause. In this period the gem-like essence of that nation embraced the Faith. But most of the teachers were not knowledgeable people. The majority of the believers were uneducated. But they possessed an unshakable faith and a passionate love for Bahá'u'lláh and the Báb. In their contact with people, these heroic souls completely subdued their self and ego and therefore were able to act as perfect channels for the power of Bahá'u'lláh to work through them.

We saw a glimpse of the same spirit a few years ago among the native believers in Ireland when a number of souls came into contact with the Faith in Limerick. They were so struck with the awe-inspiring claims of Bahá'u'lláh that they earnestly and increasingly pursued the matter until they were enabled to recognise the station of Bahá'u'lláh, their hearts became filled with His love and they embraced His Faith. None of them were scholars or people of learning; the great majority of them had elementary education, but through their faith and their love they became deepened in the Faith. One could clearly see in their faces and by their actions that they had been transformed by Bahá'u'lláh into a new creation. They broke away from their old habits and put into daily practice the laws and teachings of Bahá'u'lláh.

The first to notice this tremendous change were their friends and their fellow citizens, many of whom were also eager to find out about the Faith. There was no publicity, no posters in the streets, no public meetings, but people were drawn to the Faith because they had seen a marvellous transformation in these few souls. Many came to investigate. There were times when day and night people came to hear about the Faith. Night after night the large room of the first pioneer in that city was filled to capacity. Soon there was an unprecedented entry into the Cause. Many people recognised the truth of the Faith and became ardent believers.

These words of Shoghi Effendi were strikingly fulfilled in those days. "One thing and only one thing will . . . secure the undoubted triumph of this sacred Cause. Namely, the extent to which our own inner life and private character **mirror forth** in their manifold aspects the splendours of those eternal principles proclaimed by Bahá'u'lláh." These exciting developments presented the whole community with a great challenge — teaching the public.

For the first time in the history of the Faith in Ireland, teaching in the streets of Limerick was approved by the National Assembly, and this project proved to be successful and became a memorable occasion. It was as a result of the first few street teaching efforts in that City that more people embraced the Faith.

If only we could today emulate that same spirit of dedication we could bring many souls into the Cause, even in a continent which is spiritually as cold as Europe.

Under the loving guidance of the National and local Assemblies, the believers in Limerick gathered at a weekend to take part in the first street teaching event. For some hours they turned their hearts to Bahá'u'lláh, a few prayers were read, then readings from the Writings, then talks were given about Bahá'u'lláh, His Revelation, His Majesty, His station, the stories of the Martyrs and the power of His Cause. Hearts were moved and tears flowed. Having taken part for some hours in this spiritual atmosphere, the believers then went out in pairs to teach their fellowmen in the streets, full of enthusiasm and confidence.

The key to the success of this teaching enterprise was **one thing and one thing alone**, namely: that the power of Bahá'u'lláh **was allowed** to play a major part in it.

That we must **allow** the power of Bahá'u'lláh to work for us is one of the basic principles of creation. God pours out the creative energies of His Revelation upon man. But man can **only** receive these bounties **if he opens** his heart to their influences. This is the Covenant of God with man. The analogy of a power station illustrates this: Although the power station generating electricity is pouring out its energy into the network, not until the appliance is connected to it can it receive energy. A lamp will never light, even if it is situated next door to the power house, unless it is connected.

We know that man is created and sustained through the bounties of God and if it were not for His love and grace no creation could come into being. Yet when we examine the Covenant of God with man we notice that we **cannot draw** the power of Bahá'u'lláh in teaching the Cause or in any other field of human endeavour **unless** we turn to Him **empty of self**. The principle is: "Love Me that I may love thee, if thou lovest me not My love **can in no wise** reach thee. . ." This is an irrevocable principle.

Returning to the story of teaching in the streets of Limerick, the believers **prayed to be led** to waiting souls. Some pairs who went out to teach their fellowmen were not alone, they **took** the power of Bahá'u'lláh **with them**. In order to do that they knew that they must purify their hearts and live the life as Bahá'ís. As they walked in the streets, these souls were conscious of the presence of Bahá'u'lláh. So their faces glowed with love and confidence. They spoke about the coming of Bahá'u'lláh in simple terms to someone they felt might be responsive, and if the person responded favourably, they invited him to a fireside. They did not distribute leaflets, but rather approached the person in such a way as to enable Bahá'u'lláh to win his heart. In such an approach there is no room for argument or lengthy discussions; the interview is very brief. The impact upon the hearer occurs through the power of Bahá'u'lláh.

It is interesting that some of those who became Bahá'ís through street teaching told us that they did not understand anything about the Faith in their first encounter with the Bahá'ís. What attracted them to the Faith were the youth who approached them in the streets. They saw in their faces a joy and a radiance coupled with a confidence they had never seen before; they were drawn to them and went to their firesides every evening until they were confirmed in the Faith.

This is what happens when a Bahá'í teacher submits himself entirely to Bahá'u'lláh and **enables** Bahá'u'lláh to attract the souls to His Cause.

Of course, similar victories have been won elsewhere, but if we carefully observe, we may notice that in many cases teaching work goes forward with success and then it slows down. This is very sad. There is always a reason for this. There need not be more than one Bahá'í in the town who brings this about without ever realising it. It is a person who openly breaks the laws of Bahá'u'lláh, acts against His commandments and brings disgrace to the Faith in public. When this happens the steady growth of the Faith stops. Another reason is disunity among the believers.

Not only has this happened over and over again, but Bahá'u'lláh also confirms this. He makes a staggering statement in one of His Tablets that if the believers had acted faithfully in accordance with His commandments, mankind in its totality would have recognised Him and embraced His Cause in His days.

Today the Universal House of Justice has given us the task of fulfilling the goals of the Five Year Plan. Because this body is "the source of all good and freed from all error", and is under the guidance of the Báb and Bahá'u'lláh, all the forces of the world whether constructive or destructive will, directly and indirectly, assist us in achieving these goals provided we arise in the prosecution of the objectives of the Plan with determination and with hearts filled with the love of Bahá'u'lláh.

So the progress of the Cause is in our hands. If we do not open the way for Bahá'u'lláh to act for us, His confirmations cannot reach us. "Love Me that I may love thee. If thou lovest Me not, My love can in no wise reach thee". We may ask ourselves, how to fall in love with Bahá'u'lláh. This is entirely dependent upon our faith in Him. Intellectual recognition of Bahá'u'lláh is not sufficient. The heart must become confirmed.

The acquiring of true faith is man's greatest accomplishment. Faith endows a human being with powers that no earthly agency can equal. By the power of their faith, the believers have overcome seemingly insurmountable obstacles and won memorable victories for the Cause of Bahá'u'lláh. In order to have faith, a man must banish from his heart every trace of vain imagination and idle fancy. Let us examine the road to the achievement of this exalted goal and explore the many pitfalls and obstacles which confront the soul in its quest.

There are two focal points of enormous power within a human being. One is the brain, the centre of intellect and thinking and the storehouse of his knowledge and learning. Through the agency of this faculty man can manifest the unique powers of the rational soul which distinguish him from the animal. The intellect is the greatest gift of God to man. But since man has free will, he may be led by his intellect either to faith and belief in God, or else to disbelief.

The other focal point is the heart which is the centre of warmth and love. The heart of man falls in love with the world and its own self, but it is also the habitation wherein God's attributes are revealed. Bahá'u'lláh states:

"O Son of Being!

Thy heart is My home; sanctify it for My descent. . ."

It is within the heart of man that the spark of faith appears. But this can only happen when the heart becomes freed from attachment to the things of the world. Bahá'u'lláh declares in *"The Hidden Words"*:

"O Son of Dust!

All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame."

God has created man in such wise that the two focal points in his being, namely the mind and the heart, should complement each other. The mind without the heart illumined by faith does not acquire the capacity to investigate, or the language to understand, the truth of the Cause of God. Similar to the eye when deprived of light, it is unable to explore the world of the spirit. Instead, it develops its powers in the field of materialism and naturally rejects the concept of God and religion. Thus it becomes the most effective barrier to the individual's acquisition of faith. In such circumstances the heart becomes filled with love of the world and its own self for it is a characteristic of the heart to love. If it is not allowed to love God, it will love itself and its worldly possessions. And this is one significance of the 'stranger' that Bahá'u'lláh refers to in *"The Hidden Words"*:

"O My Friend in word!

Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home."

To acquire faith man must cast out the 'stranger' from his heart. To the extent that he succeeds in doing this, he will acquire faith. Once the spark of faith is ignited within the heart it must be allowed to grow steadily into a flame, otherwise it could die because of attachment to this world. For instance, when an individual reaches a point where he recognises Bahá'u'lláh as a Manifestation of God, his heart becomes the recipient of the light of God's Faith for this day. If the believer immerses himself from the start in the ocean of Bahá'u'lláh's Revelation, reads His Writings daily, not merely in order to add to his own knowledge, but to receive the food of the spirit, seeks the companionship of the righteous and arises to serve Him with sincerity and detachment, then he may steadily grow in faith and become a radiant and enthusiastic soul. He may obtain a deeper understanding of the Writings and reach a point where both his mind and his heart work together in harmony. Such a believer will eventually find no conflict between the teachings of Bahá'u'lláh and his own thinking. He will discover many a wisdom hidden in the utterances of Bahá'u'lláh and will recognise the limitations and shortcomings of his own finite mind.

But if a believer, after having recognised Bahá'u'lláh, fails to follow this path, he may soon find himself in conflict with many aspects of the Faith of Bahá'u'lláh. His intellect may not be able to understand the wisdom behind many of His Teachings, he may indeed reject some of His precepts and eventually lose faith altogether. Some people struggle for years to overcome this problem, for they long to be confirmed in their faith. Often such an individual may be helped to acquire a true understanding of the Faith by those who truly believe in Bahá'u'lláh and are detached from this world.

But if everything else fails, the only remedy for the individual who still has a glimmer of faith in his heart, but who has doubts about the Cause, is to admit that he may be wrong in his assessment of the teachings of the Faith, to affirm that Bahá'u'lláh's knowledge is of God, and to **surrender** his feelings and thoughts completely to Him. Once he submits himself in this way and perseveres in doing so with sincerity and truthfulness, the channels of the grace of God open and his heart becomes the recipient of the light of true knowledge. He will discover, some time in his life, either by intuition or through prayer and meditation, the answer to all his problems and objections. Every trace of conflict will disappear from his mind. He will readily understand the reasons behind those very teachings which previously baffled his intellect, and will find many mysteries enshrined in the utterances of Bahá'u'lláh, mysteries of which he was completely unaware in earlier days.

The following words of Bahá'u'lláh in *"The Hidden Words"* demonstrate that not until man submits himself to God can he attain to the knowledge of His Revelation:

"O Son of Dust!

Blind thine eyes, that thou mayest behold My beauty, stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness."

Faith comes to a man through submission to God. The surrendering of the self with all its accomplishments renders the soul free of attachment to this mortal world. It drives the 'stranger' away from the heart and enables him to receive the 'Friend' within its sanctuary. Bahá'u'lláh states:

"O Son of Man!

Humble thyself before Me, that I may graciously visit thee. . ."

In another passage He reveals:

"O Son of Man!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee."

When man acquires faith in this way he must allow his faith to grow and become stronger. If one's faith does not increase day by day, this is a sign of spiritual ill-health, for nothing remains stationary in this life. Either one is growing, or one is on the decline. Bahá'u'lláh in His Tablets has exhorted His followers to conduct their lives in such wise that their spiritual condition may improve daily.

In conclusion let us summarise some of the points so far mentioned.

- * Teaching is the most meritorious of all deeds in the sight of God, it is on a par with martyrdom.
- * Without it God's assistance will not reach the individual.
- * Teaching the Cause is an act of devotion to God.
- * The pre-requisites for such an act of devotion can be summed up as "living the life as a Bahá'í".
- * Without this the believer "can never hope to influence his hearers".
- * The first step in living the life is to fall in love with Bahá'u'lláh. To do this we must acquire faith, then read the words of God, associate with devoted Bahá'ís and eschew fellowship with the ungodly.
- * The second step is to engage in teaching the Cause with a pure motive for the love of Bahá'u'lláh. This act in itself will help us to live the life which in turn will make our teaching work more effective.
- * We must allow the power of Bahá'u'lláh to work for us in teaching the Cause.
- * And last, but not least, indeed the most vital action, is that of prayer, prayer that we may become empty of self and be led to receptive souls.

PUBLIC RELATIONS — A BAHÁ'Í APPROACH

by Philip Hainsworth

The theme of Teaching Conference and the opening paragraph of the letter from the Universal House of Justice dated 3 March 1977 reminded us of the words of the Master that, "Of all gifts of God the greatest is the gift of teaching".

It is with this in mind that we should all take a look at areas of work which fall, for most of us, into the category of "new channels" which, according to the Guardian in 1956, should be explored and in which we should "have more audacity". One such area might be described as Bahá'í public relations and has three main objectives:

1. Recognition of the Faith
2. The winning of friends for the Faith
3. Direct teaching in new strata.

1. Recognition

In 1948, when the United States National Assembly, representing the eight National Assemblies then in existence, obtained a recognised status with the United Nations National Office of Public Information and the **Bahá'í International Community** came into existence, the Guardian emphasised, in a letter written on his behalf by his secretary, that this "recognition... marks an important step forward in the struggle of our beloved Faith to receive in the eyes of the world its just due, and be recognised as an independent world religion. . ."

Further developments in 1970 when the Bahá'í International Community (BIC), then representing about one hundred National Assemblies, was granted consultative status with the Economic and Social Council (ECOSOC) and in March 1976 when it became the ninety-ninth member of UNICEF, were hailed by the Universal House of Justice as significant achievements. With permanent representation at the UN in New York and Geneva as well as with the United Nations Environmental Programme (UNEP) in Nairobi, the BIC made a major contribution to getting the world-wide recognition of the Faith which was so dear to the heart of the Guardian. It can participate in all sessions of ECOSOC and its subsidiary bodies, attend UN global and regional conferences and seminars organised by ECOSOC and at these can present pertinent written or oral statements. The written statements are circulated widely in three languages, mostly by UN itself as official documents; sometimes they are released as pamphlets, and form some of the finest material we have on presenting the teachings of the Faith as applied to current world problems as factual reports on what we believe and on what we are doing on a world scale to implement these teachings. They form an excellent basis for lectures and articles or letters to the Press as they present their subject matter superbly and do not attempt to 'preach'. The following subjects have been treated:

Genocide; Rights of Minorities; Discrimination Against Indigenous Populations; Human Rights; Youth; Women; Food; Population; Drug Abuse; Alcoholism; Racism; Racial Discrimination; Environment; Social Development etc.

All this material and the background to its use and the "feedback" to the UN itself on what the Bahá'ís are doing on a global basis play a most vital role in obtaining recognition of the Faith, not only as an independent world religion, but as a movement unique in the amount of work it is doing in meeting the problems of today. It gives the most convincing answers to those critics who attempt to compare the work being done by humanitarian and relief organisations with what we are doing for humanity. The following quotations from a paper presented to the Nairobi Environmental Conference, May 1977, and the statement circulated in English, French and Spanish by ECOSOC on the occasion of the second World Congress on the Prevention of Alcoholism and Drug Dependency, August 1976, give good illustrations:

"... We cannot separate the human heart from the environment outside us and claim that once one of these is reformed everything will be improved. Man is organic with the world. His inner life moulds the environment and is itself also deeply affected by it. The one acts upon the other, and every abiding change in the life of man is the result of these interactions. The Teachings of Bahá'u'lláh direct their attention on both these aspects of human life and contain full measures for their improvement. And this is their distinctive feature. . . The reform of man's inner life and the reform of his social environment are intermingled with the need for a reversal of man's present irresponsible attitude toward his physical environment. . ."

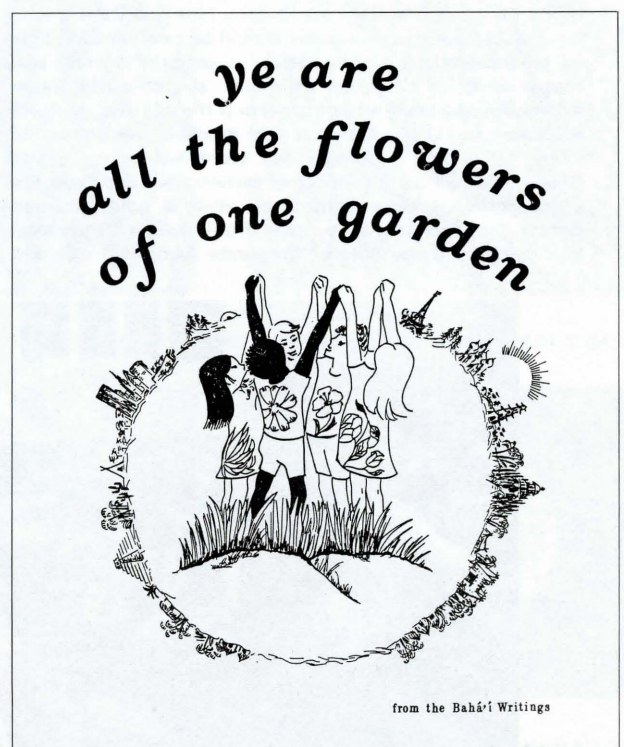
"... The human being, from the Bahá'í point of view, is a noble creature who is called upon to serve mankind. This nobility will be fulfilled through spiritual and moral education, which alone can ensure that this purpose to serve humanity will be realised. When a person is unable to achieve this latent potential, he becomes aimless; and this condition itself causes anxiety. He then may search for means to overcome his inner insecurity, and become dependent upon alcohol and drugs. In actuality, however, there is no chemical solution to problems which are fundamentally spiritual. . . Advocating the principle of harmony between science and religion, the Bahá'í Faith adopts a systematic and realistic approach to alcoholism and drug dependency. It provides for a proper early education of children against alcoholism and drug abuse. Parents in Bahá'í families likewise make a continuous and conscious effort to conform to this obligation, and set an example for their children. In addition, the Bahá'í community itself, concerned with the spiritual and material well-being of its members, provides, through its governing body, constant education, counselling, and supervision. . ."

(By courtesy of the BIC)

On a national level we are following up any contacts made at international level; we use the material frequently in our relationships with UNA; UNICEF; the Association of World Federalists; the World Congress of Faiths and with other organisations and individuals who will deepen thereby their respect for the Faith.

It is suggested that a similar approach can be adopted at a local level. The contacts made should not be regarded as objects for direct teaching as any attempt to 'preach', to convince, to proselytise will have a poor reception because people in these fields of activity are usually fully identified with some political, religious, or humanitarian organisation. When presented calmly with the facts about the Faith in their areas of interest, when they hear what the Bahá'ís are doing and when they see local Bahá'ís involved in activities which are so obviously beneficial to mankind, their respect is won and through their respect for the Bahá'ís, they see the Faith in a new light.

Neither the World Federalists nor the World Congress of Faiths have many local branches and the stimulation of interest at a local level in both these organisations could well lead to many new friends, to a wider recognition of the Faith and to making contact with new strata of society.



from the Bahá'í Writings

2. Winning Friends

The objective here is to make good friends who, when the need arises, will help in various ways because of their respect for the Bahá'ís and for the Faith we represent. This help may be in meeting the opposition which is bound to come as we emerge from obscurity; it may be in testimony given when we are unjustly maligned; it may be advice and assistance in dealing with officials in local and national government; it may be help given to us directly, or on behalf of our fellow Bahá'ís in other lands. This friendship is a natural outcome of efforts exerted in attaining the first objective, but it should also be for ever in our thoughts as an objective in itself. The creation of a wide circle of genuine friends is the personal goal of every Bahá'í, it is an essential part of living the Bahá'í life and many such friends will come into the category of 'influential friends'. For many of us, however, this type of friendship-making means a definite effort to make commitments and to move into circles beyond those of our normal everyday life.

Typically, a business man may meet the local bishop, rabbi, leader of the Sikh community and mayor, but the housewife who is a member of the World Congress of Faiths may well find herself working closely with these people when organising an interfaith service or the celebration of Human Rights day. In recent years the friendship of Bahá'ís with people who had high Government positions in a number of countries and who knew the Bahá'ís as being loyal citizens free from any political ties, has contributed greatly to the security of the property, and even the lives of some of the Bahá'ís of these countries.

3. Direct Teaching

It occasionally happens that when one is involved in public relations work, a seeking soul is found or a friend becomes so deeply impressed with the Faith that he or she responds fully to the call of Bahá'u'lláh. There must be, in all walks of life and among all strata of society, such waiting souls, and as the condition of the world deteriorates, more such souls are being prepared. We should expect, therefore, that while we do not seek to be involved in direct teaching in this field of Bahá'í activity, the occasion may frequently present itself to do so. Such occasions are often found at conferences and gatherings when people use an out-of-session period to make enquiries about the Faith after being impressed by some Bahá'í contribution.

At international level, names of people who have shown such interest are usually passed to the National Assembly for follow-up and similarly the local Bahá'ís are advised when contacts are made at national gatherings.

Areas of Public Relations Activity

- a) **UNA.** This is the most obvious area and is warmly encouraged. Although there is to be a drive for more young members of UNA, the present average age is quite high and Bahá'ís with their usual drive and enthusiasm should be careful not to take on too many UNA administrative responsibilities which will absorb so much time that their main service to the Cause suffers. An additional area of concern is the political measures advocated by UNA. Members and branches are pressed to lobby MP's, sign petitions, and word resolutions urging Government action in support of certain UNA decisions. On many occasions these matters are divisive politically and cannot therefore receive support from Bahá'ís. On a local level assemblies may obtain "Corporate Associate" member-

ship and all Bahá'ís could take out individual membership. In this way they can exercise their right not to become involved in issues of party-political content.

- b) Much prestige for the Faith can, however, be obtained as recent developments show. Anne Munro, active as local secretary of a UNA branch won such respect that she was elected first to the Northern Ireland Regional Council and then to the National Executive Committee. On hearing of this the Universal House of Justice wrote,
- "... There is no doubt that you can render valuable services to the Faith by your association with your colleagues on the Executive Committee and, as you obviously know, the Faith upholds the ideals of the United Nations and the Bahá'í International Community is accredited with consultative status to UNESCO..."
- c) In a number of communities the Bahá'ís have organised meetings which have brought together representatives of UNA and the World Federalists and the favourable reaction of these has been noticed at the national level of both these organisations, whose remarks have been made not only of the zeal and enthusiasm of the Bahá'ís but of their breadth of understanding and their global approach to the problems facing mankind. This impresses those who hear these unsolicited testimonies and adds to the prestige of the Faith as a World Religion.
- d) More and more believers are being invited, as Bahá'ís, to address meetings, speak at schools and be interviewed on local radio.
- e) In the current debate on education, the Bahá'í teachings are arousing interest and at national level the PRO is involved with the Religious Education Council in seeking a consensus approach to the implications of the 'Agreed Syllabus' and the possible modification of the 1944 Education Act in respect of Religious Education.
- f) Since the acquisition of consultative status with UNICEF and the adoption of a phrase from Bahá'í Scripture as the motto for the International Year of the Child "Ye are all the flowers of one garden" (IYC, 1979), contact has been made with the voluntary UK UNICEF Committee and consideration is being given to the possibility of our assemblies being encouraged to establish close relations with the 104 UNICEF branches in the United Kingdom.

The general prospect for PRO work in the immediate future is quite exciting and providing it is generally realised that commitments to outside organisations could easily become so time-consuming that direct service to the Faith could suffer, the field is wide open for new initiative and audacity. By making friends, by influencing people, by winning the increasing respect of influential people we can, on the one hand, help fulfil our own teaching obligations and, on the other, contribute significantly to the process explicitly referred to by the beloved Guardian shortly before his passing and quoted in the closing paragraph of the compilation No. 9, "The Gift of Teaching":

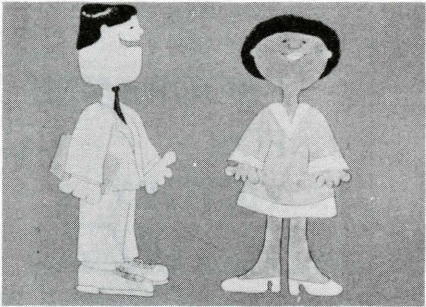
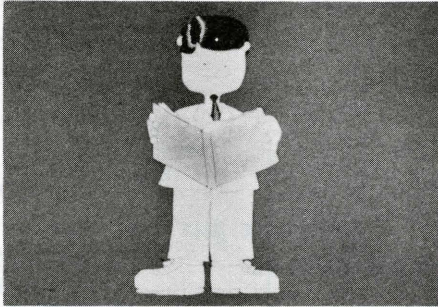
"... The Bahá'ís are the leaven of God, which must leaven the lump of their nation. In direct ratio to their success will be the protection vouchsafed, not only to them but to their country. These are immutable laws of God, from which there is no escape: 'for unto whomsoever much is given, of him shall be much required'."



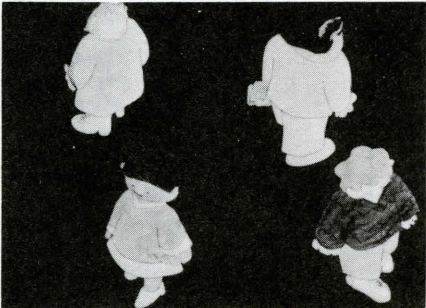
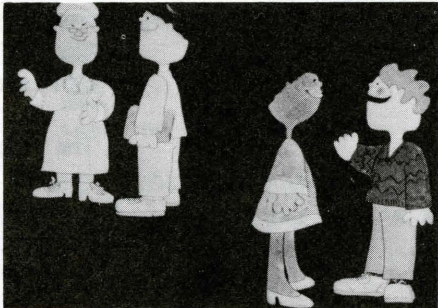
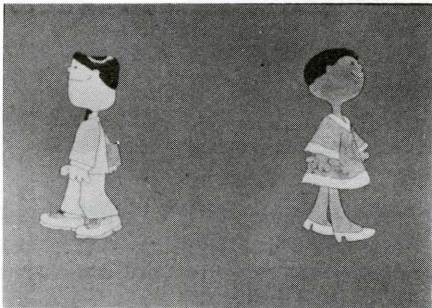
The Mayor and Mayoress of Ashford, Kent, present at a meeting on Bahá'í Education, addressed by Philip Hainsworth.

(Photograph by courtesy of The Kentish Express)

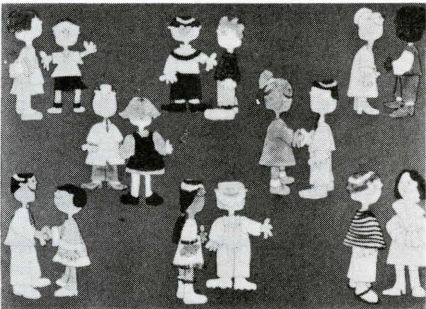
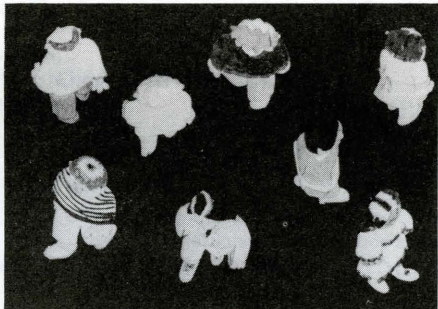
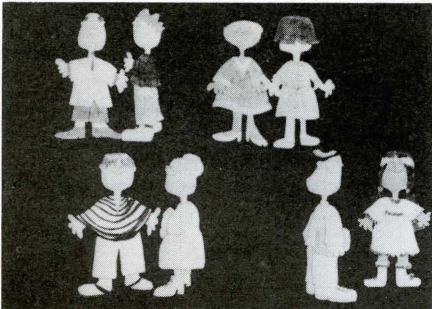
Each One
Teach One



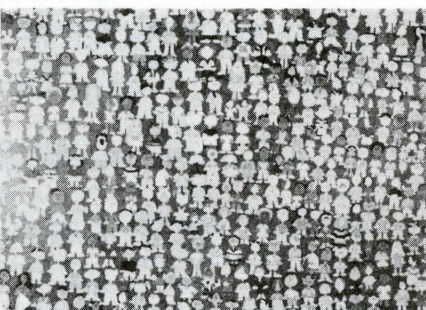
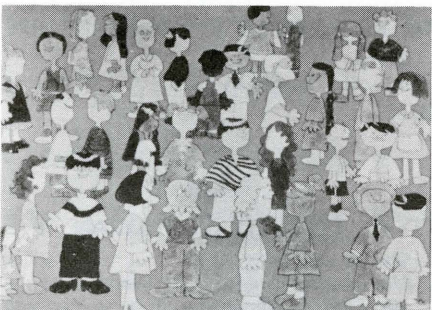
IF ONLY ONE WITH SOUL ON FIRE AROSE TO SERVE HIS HEART'S DESIRE WITH KNOWLEDGE, WISDOM, LOVE AND CARE,



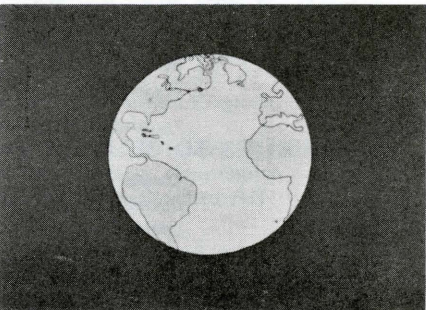
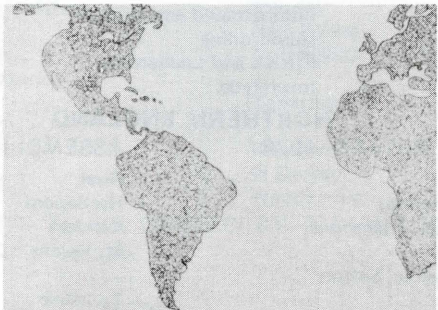
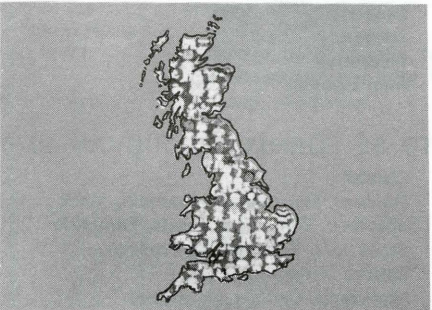
SEEKS SOMEONE WITH WHOM TO SHARE - ONE, TWO, FOUR AND EIGHT - WE WOULDN'T HAVE SO LONG TO WAIT.



WE COULD SET THE WORLD ABLAZE BY FOLLOWING THIS SIMPLE PHRASE:



EACH ONE, TEACH ONE, SCATTER THROUGH THE LAND; TOGETHER, INDIVIDUALLY, REACH THE HEART OF MAN.



EACH ONE, TEACH ONE, WATCH OUR NUMBERS GROW; IF EACH WOULD TEACH, WE'D HAVE ONE WORLD FOR BAHÁ'U'LLÁH!

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PROGRAMME FOR VICTORY



"...the opportunity for the hosts of
the Lord..."

GOALS AND THEIR "CLUSTERS"

The goals to be formed by RIDVÁN 1978 and those for 1979, the Districts to be opened before the end of the Plan and the "Clusters" which have been allocated to be effective from January 1978, are all listed according to the Teaching Committee area in which they fall. Those goals without a "Cluster" will be given one as soon as possible as other goals are achieved.

The "responsible" Assemblies are shown in italics.

It should be noted that the Districts of Maldon, Southend-on-Sea, Strabane, Taunton Dene and Test Valley are only District goals and are not listed for reaching Assembly status.

NORTHERN IRELAND

ASSEMBLIES TO BE FORMED BY RIDVÁN 1978

Goal	Cluster
Newtownabbey	<i>Belfast</i> , Carrickfergus, Lisburn
Coleraine*	<i>Londonderry</i> , Craigavon

* After the formation of Coleraine:— Coleraine, Londonderry and Craigavon should
a) engage in the systematic opening of districts and b) help Carrickfergus.

ASSEMBLIES TO BE FORMED BY RIDVÁN 1979

Goal	Cluster
Ards	<i>North Down</i> , Castlereagh, Lisburn
Larne	<i>Carrickfergus</i> , Belfast, Newtownabbey, Isle of Man

DISTRICTS TO BE OPENED BY RIDVÁN 1979

Armagh	Cookstown	Limavady
Ballymena	Down	Moyle
Ballymoney	Dungannon	Omagh
Banbridge	Fermanagh	Strabane

HIGHLANDS AND ISLANDS

ASSEMBLIES TO BE FORMED BY RIDVÁN 1978

Goal	Cluster
Perth	<i>Dundee</i> , North East Fife, Aberdeen, Inverness

ASSEMBLIES TO BE FORMED BY RIDVÁN 1979

Goal	Cluster
Moray	<i>Inverness</i> , Aberdeen, Perth

DISTRICTS TO BE OPENED BY RIDVÁN 1979

Badenoch and Strathspey	Lochaber
Banff and Buchan	Nairn

SOUTH AND CENTRAL SCOTLAND

ASSEMBLIES TO BE FORMED BY RIDVÁN 1978

Goal	Cluster
Argyll	<i>Mull</i> , Eastwood, Glasgow, Stirling
Motherwell	<i>Hamilton</i> , E. Kilbride, Nithsdale

ASSEMBLIES TO BE FORMED BY RIDVÁN 1979

Goal	Cluster
Dumbarton	<i>Motherwell</i> , Stirling, Clackmannan
E. Kilbride	<i>Hamilton</i> , Cunningham, Glasgow
Etrick and Lauderdale	<i>Edinburgh</i> , E. Lothian, Nithsdale

DISTRICTS TO BE OPENED BY RIDVÁN 1979

Annandale and Eskdale	Cumbernauld and Kilsyth	Lanark
Bearsden and Milngavie	Dunfermline	Stewartry
Berwickshire	Etrick and Lauderdale	Tweeddale
Clydebank	Inverclyde	West Lothian

NORTHERN ENGLAND

ASSEMBLIES TO BE FORMED BY RIDVÁN 1978

Goal	Cluster
Craven	<i>Burnley</i> , S. Lakeland, Lancaster
Hull	<i>Leeds</i> , Beverley, Doncaster, Glandford,
	Holderness, York
Preston	<i>Blackpool</i> , Blackburn, Pendle, Sefton

ASSEMBLIES TO BE FORMED BY RIDVÁN 1979

Goal	Cluster
Hartlepool	<i>Durham</i> , Harrogate, Sedgfield, York
Kirklees	<i>Bradford</i> , Doncaster, Leeds, Tameside
St. Helens	<i>Stockport</i> , Trafford, Manchester,
	Salford, Wigan
Tynedale	<i>Newcastle</i> , Carlisle, Gateshead
Wirral	<i>Liverpool</i> , Chester, Ellesmere Port and Neston, Knowsley, Sefton

DISTRICTS TO BE OPENED BY RIDVÁN 1979

Alnwick	Derwentside	Rossendale
Barrow in Furness	Eden	Rotherham
Berwick upon Tweed	Halton	South Tyneside
Boothferry	Hyndburn	Stockton-on-Tees
Chester le Street	Langbaugh	Vale Royal
Cleethorpes	North Tyneside	Wansbeck
Congleton	North Wolds	Wyre
Copeland		

WALES AND THE MARCHES

ASSEMBLIES TO BE FORMED BY RIDVÁN 1978

Goal	Cluster
Brecknock	Newport, Cardiff, Hereford, Taff-Ely
Colwyn	Arfon, Anglesey, Aberconwy, Oswestry
S Herefordshire	Hereford, South Shropshire, Wyre Forest
The Wrekin	Shrewsbury, Stafford

ASSEMBLIES TO BE FORMED BY RIDVÁN 1979

Goal	Cluster
Aberconwy	Anglesey, Colwyn, Oswestry
Meirionnydd	Ceredigion, Arfon
Rhondda	Cardiff, Brecknock, Newport, Taff-Ely
S Pembrokeshire	Llanelli, Carmarthen, Preseli, Swansea

DISTRICTS TO BE OPENED BY RIDVÁN 1979

Afan	Dwyfor	Malvern Hills
Alyn and Deesside	Glyndwr	Monmouth
Blaenau Gwent	Islwyn	North Shropshire
Bridgnorth	Leominster	Torfaen
Dinefwr		

MIDLANDS AND EAST

ASSEMBLIES TO BE FORMED BY RIDVÁN 1978

Goal	Cluster
Broxbourne	Kensington/Chelsea, E. Herts, Hertsmere, Three Rivers
Chesterfield	Sheffield, Mansfield, Macclesfield
Epping Forest	Havering, Chelmsford, Ealing, Islington, Redbridge
Gt Yarmouth	Waveney, Brent, Norwich
Luton	N Beds, Aylesbury Vale, Dacorum, Haringey, S Beds, Watford
Stevenage	Harrow, Camden, Enfield, Hillingdon, Mid Beds, St Albans, Welwyn Hatfield, Westminster
Thurrock	Southwark, Brentwood, Bexley, Greenwich, Lewisham

ASSEMBLIES TO BE FORMED BY RIDVÁN 1979

Goal	Cluster
Babergh	Colchester, Chelmsford, Ipswich
	Suffolk, Tendring
Braintree	Ealing, Barnet, Brent
Brentwood	Redbridge, (no cluster allocated yet)
East Cambs	Cambridge, Forest Heath, Huntingdon
East Herts	Barnet, (no cluster allocated yet)
Kettering	Northampton, Coventry, Nuneaton, Rugby, Solihull, Warwick
Mansfield	Derby (no cluster allocated yet)
Melton	Nottingham, Broxtowe, Charnwood, Derby, Leicester
Milton Keynes	Aylesbury Vale (no cluster allocated yet)
North Herts	Watford (no cluster allocated yet)
St Edmundsbury	Ipswich, (no cluster allocated yet)
South Kesteven	Peterborough, Lincoln, Rutland, South Holland
Stoke	Stafford, Birmingham, Shrewsbury, The Wrekin
W Norfolk	Norwich (no cluster allocated yet)

DISTRICTS TO BE OPENED BY RIDVÁN 1979

Amber Valley	Fenland	Sandwell
Ashfield	Harborough	South Derbyshire
Basildon	High Peak	Southend on Sea
Bassetlaw	Maldon	Staffordshire Moorlands
Boston	Mid Suffolk	West Derbyshire
Breckland	North Kesteven	West Lindsey
East Lindsey	North Warwick	West Norfolk

SOUTH AND SOUTH WEST

ASSEMBLIES TO BE FORMED BY RIDVÁN 1978

Goal	Cluster
Ashford	Canterbury, Dover, Folkestone, Maidstone, Thanet
Crawley	No cluster to be allocated
Hastings	Brighton, Eastbourne, Hove
Mole Valley	Epsom/Ewell, Horsham, Reigate and Banstead, Richmond-on-Thames
Restormel	Plymouth, Carrick, Penwith
South Hams	Torbay, Exeter, W Devon, Teignbridge
Vale of the White Horse	Oxford, Cherwell, Slough, S Oxfordshire
West Wilts	Salisbury, Bath, Mendip, N Wilts, Windsor and Maidenhead, Woodspring
Wokingham	Reading, Hounslow

ASSEMBLIES TO BE FORMED BY RIDVÁN 1979

Goal	Cluster
Basingstoke	Wokingham, Chichester, Reading, Slough, South Oxfordshire, Waverley
Caradon	Plymouth (no cluster allocated yet)
Dartford	Croydon, Sevenoaks, Thanet
Gloucester	Bristol, Cherwell, Ealing, Oxford, Vale of White Horse
Guernsey	Wandsworth/Jersey (no cluster allocated yet)
Mendip	Salisbury, Guildford, West Wiltshire
New Forest	Southampton, (no cluster allocated yet)
North Wilts	Bath, Windsor and Maidenhead, Woodspring
Tandridge	Mole Valley, Elmbridge, Kingston, Wandsworth, Worthing
Wealden	Crawley, Eastbourne, Havant, Portsmouth
W Dorset	Poole, Bournemouth, Christchurch
Woodspring	Bristol, (no cluster allocated yet)

DISTRICTS TO BE OPENED BY RIDVÁN 1979

Caradon	Chiltern	East Hampshire
Fareham	Gosport	Kennett
Medway	Runnymede	Scilly Isles
Sedgemoor	Spelthorne	Surrey Heath
Tewkesbury	Tonbridge and Malling	Torridge
West Oxfordshire	West Somerset	

TEACHING CONFERENCE

17/18 December 1977

Hatfield Polytechnic

THE GREATEST OF ALL GIFTS

— The Gift of Teaching

Teaching Conference, always a spur and a stimulation to yet greater effort, was this year even more rewarding than ever. For not only did there seem to be a larger number of new faces, but the programme was devised in a different way and there was great enthusiasm generated from the very beginning. The opening devotional was set to music, using voices, guitars and a most beautiful flute, setting a high note of musical accomplishment which was maintained throughout the conference.

The friends were welcomed by John Long, Chairman of the National Assembly, who said that this conference was more than usually important, as the year facing us would require enormous effort to complete the Five Year Plan. He pointed out that by the time we met for Teaching Conference next year, very little time would be left to win any goals not achieved at that time.

He gave a particular welcome to Counsellor Adib Taherzadeh and those Board Members who were able to be present; also to Eleanor O'Callaghan a former member of our daughter Assembly of Ireland, now pioneering in Ghana, who was on her way through England for a visit to her home.

He then handed over to Philip Hainsworth, Chairman of the Conference, who recalled that the pattern was set for the whole Bahá'í World just over forty years ago when the first Teaching Conference was held in England. He said that there had been some occasions when Teaching Conference had taken on a special significance; one such was the conference held in 1947, just thirty years ago, after twenty-five years of Guardianship. He said it had been significant because it had been the first time that the English community had turned to Shoghi Effendi and this had marked the turning point of the Six Year Plan.

He then drew attention to the theme of the conference and the compilation by the Universal House of Justice — "The Gift of Teaching" — which had been its inspiration, quoting from it extensively. A copy of this compilation has been sent by the National Assembly to every family in the United Kingdom.

The next session was devoted to a panel designed to show how people in every walk of life could teach — Joe Foster spoke on "People at Work", Beatrice Smith on "Women at Home", Karen Pollitt (aged nine) on "Children at School", Ada Williams on "Aged on the Road" and Brian O'Toole on "Youth Everywhere". Each gave an insight into the teaching methods which could be used in their particular field.

A cable from the Universal House of Justice was then read and it was noted that it was unusual for such a cable to be sent before the start of a conference — it read:

"HEARTS FILLED EAGER EXPECTATION SPIRIT
GENERATED FORTHCOMING TEACHING
CONFERENCE WILL INSPIRE DEVOTED FOLLOWERS
BAHÁ'U'LLÁH LENGTHS BREADTHS UNITED
KINGDOM ARISE IN SELFLESS DETERMINATION
UNITEDLY STRIVE SPEEDILY WIN ALL REMAINING
GOALS. FERVENTLY SUPPLICATING SACRED
THRESHOLD OUTPOURING DIVINE CON-
FIRMATIONS EVERY EFFORT EXERTED
STALWART CHAMPIONS CAUSE GOD SWELL
RANKS ARMY LIGHT."

UNIVERSAL HOUSE OF JUSTICE

The following session — "What are we doing" brought contributions from the conference on positive action, most of which had been prepared in advance. These included information from Gerald Warren of the Public Information Committee on the progress of proclamation, during the course of which the need for a co-ordinator to circulate 16mm films and a manager for audio visual materials was stressed; from Jill Tully of Hull; Philip Hainsworth on Public Relations; Keith Macdonald on Intercom; Geoff Bridle on radio; Pari Firoozmand; Shahab Namvari; Hugh McKinley; Fari Delshad and Betty Goode, who said that local treasurers could be great public relations officers and made a plea for those local assemblies who did not have bank accounts to make an effort to get them.

The dinner break was followed by the session for the National Assembly, taken by Mary Hardy on "A Matter of Paramount Importance" in which she dealt with local assemblies; the final session was given by Counsellor Adib Taherzadeh. He reminded the conference that the British community was privileged in that it had one of the three oldest National Assemblies in the world and drew the attention of the assembled friends to the cable from the Universal House of Justice in which they said that they would pray for the conference. He then shared with the friends some of the things which he had found in the Writings of Bahá'u'lláh and finished by saying that the progress of the Cause of God is in our hands and the responsibility is on our shoulders — "We will win the goals by pioneering and by individual teaching. This community has distinguished itself throughout its history; we have reached a very crucial time, so let us turn to Bahá'u'lláh and give ourselves to Him".

Sunday started with half an hour of meditation and music for those present and after the opening devotional the National Assembly Chairman read a message from the Universal House of Justice which is printed in full on page two.

The conference chairman opened the session "What are you doing?" by reading again the telegram from the Universal House of Justice, saying that it was unprecedented that the House





Contributors to the panel "The Gift of Youth", (left to right) Brant Hardy, Shadab Kouchekzadeh, Roya Azordegan, Alicia Cardell, Kevin Beint, Shohre Youseffian, Shahab Fathe Azam and Wendy Momen.

should have sent a telegram to the conference in this way. He then summarised the modifications made to the "clusters" in the "Programme for Victory". Enayat Rawhani, National Assembly Secretary, then presented the needs of the community with the staggering news that 182 gaps exist in the twenty-eight new assembly areas, the six lapsed assemblies, the nineteen assemblies now under strength and the overseas goals; all to be achieved by pioneers or new enrolments in the next seventeen weeks. One hundred and forty-eight assemblies were formed or in the process of being formed; two of the three overseas Ḥaẓīratu'l-Quds and two of the four local properties had been purchased (with funds available for two local Ḥaẓīratu'l-Quds) and very generous contributions had been made to the Deputisation, the National and Capital Projects Funds, though much more was still needed.

Peter Trundle, Larry Conrad and Peter Stratton then explained the plans of the National Teaching, Pioneering and International Travel Teaching Committees respectively.

Following the morning's theme, Counsellor Adib Taherzadeh introduced Auxiliary Board Members Mary Kouchekzadeh, Adam Thorne and Madeleine Hellaby who, in turn, outlined their area of operation and mentioned the Assistants they had appointed. Mr Taherzadeh also described the areas allocated to the Board Members who were unable to be present at that session — David Lewis, Betty Shepherd, Robert Jelly, Vivian Bartlett and Jack Costello (Ireland), explaining that the Administrative Order is constantly unfolding, that we know the work of the National and local assemblies and their committees, but now the other arm is showing its functions more clearly than ever before. While authority is clearly resting on the national and local assemblies, the Universal House of Justice had recently made it clear that the responsibility for winning the goals of the Plan lay with the institution of the Boards of Counsellors and their Auxiliary Board Members. The actual work of meeting with local assemblies, attending local and regional gatherings and encouraging the friends, was mainly the responsibility of the Board Members and their Assistants while the Counsellors themselves had to concentrate on keeping closely in touch and meeting with National Assemblies and speaking to the believers *en masse* at such gatherings as teaching conferences. These two arms of the Administrative Order must continue to develop their close

relationship while functioning ever more effectively in their respective areas of operation. More and more local assemblies should invite the Board Members to their meetings to further this relationship.

Lively consultation from the floor followed these presentations.

Betty Goode, the National Treasurer, spoke on "The Bounty of Giving". She said that we must not forget that the Bahá'í Fund is a Divine institution established by 'Abdu'l-Bahá and reinforced by Shoghi Effendi. Giving to the Fund is as much a part of our Bahá'í lives as any of the other things we do for Bahá'u'lláh. She said that the work has grown enormously in recent years — the National Treasury used to be a cardboard box under someone's dining table — now there is much more to it, and she stressed that this work was far more important than the Treasury in Westminster, as we are establishing a new world order and we are working for the whole world.

During the course of the conference a total of £812 was donated to the Fund.

The Sunday afternoon session on "The Gift of Youth" was chaired by Adam Thorne who spoke of the great upsurge of teaching which had begun with the youth at Peterborough. The section on children was shared by Kevin Beint and Alicia Cardell. Kevin Beint spoke about Bahá'í Education for very young children and the great need for prayer, even before birth, and the immense importance of children's classes. Alicia Cardell dealt with junior youth, the 13–15 age group and said that these children must have a very thorough grounding in the teachings of the Faith, stressing the importance of Bahá'í family and community life.

There followed a youth panel which was introduced by NYC Chairman Zarin Hainsworth: Brant Hardy spoke on youth in the communities, Shadab Kouchekzadeh about Bahá'í Societies in the universities, Wendy Momen on youth at work, Shahab Fatheazam on travel teaching and the element of consecration and selfless devotion required, mentioning the example set by 'Abdu'l-Bahá and, in the present day, by Amatu'l-Bahá Rúhíyyih Khánum: "Only when you are involved in the joy of travel teaching can you forget yourself". Roya Azordegan spoke of youth pioneering and Shohre Youseffian gave some fascinating insights into the work



Children's presentation



Mary Kouchekzadeh addressing the conference. Adam Thorne, Madeleine Hellaby and Philip Hainsworth are seated on the right.

done by the travel teaching team which had such great success in Guyana. She stressed that successes such as these can be attained by any team anywhere where Bahá'ís arise to serve and reap the harvest others have sown.

After tea there was a short music presentation by Fiona Macdonald *et al* — ten singers, four guitars, bongo drums, a violin and a flute. Only two songs were performed, but, oh so well, and this was followed by a presentation from the children of songs and sketches.

The conference closed on a high note with another talk from Adib Taherzadeh whose inspiring words resulted in thirty-two pioneer offers, and thirty offers to go travel-teaching.

There were excellent facilities for a bookstall just outside the main conference room, and books to the value of £1655.44 were sold (about twice the amount donated to the Fund).

During the conference there had been a plea for bicycles for Ghana, where there was a tremendous need for travel-teachers, many people who were prepared to go, but no means of transport. In thanking all those who had helped to make the conference such a success, the conference chairman was able to announce that £320 had been donated for bicycles for Ghana. He paid particular tribute to those who had produced the equipment for the public address system, certainly the best we have ever had at any conference in this country. In order to bring down expenses for those attending the conference, the catering was done by a group of friends under the direction of the Hatfield community, who undertook a vast amount of very hard work. It is impossible to name them all, although a special word of thanks must go to the Cameron family, but the heartfelt thanks of all who ate a meal or drank a cup of coffee or slept at the Polytechnic, should go to this very small group without whom it would not have been possible to feed or house those attending, without incurring very heavy expense. Another group who, because of their service, saw very little of the conference, were those who were caring for the children. Again, they are too many to name, but they were organised by Carole Moorhouse of Leeds. The chairman thanked all these people, those who had helped at the bookstall and every-

one who had contributed to the success of the conference.

From the conference the National Assembly sent the following cable to the Universal House of Justice:

"COUNSELLOR TAHERZADEH EIGHT NATIONAL ASSEMBLY FOUR AUXILIARY BOARD MEMBERS AND OVER SIX HUNDRED FRIENDS JOYFULLY GATHERED TEACHING CONFERENCE. GRATEFULLY RECEIVED YOUR CHALLENGING CABLE. EVIDENCES LOVE UNITY OVERWHELMING ALSO DETERMINATION ACHIEVE ALL GOALS PLAN. THIRTY-TWO OFFERED PIONEER INCLUDING EIGHT FOR OVERSEAS. THIRTY OFFERED TRAVEL TEACH INCLUDING TWENTY-TWO OVERSEAS. YOUTH CONTRIBUTION IMPRESSIVE. UNITED KINGDOM CONTINUALLY TURN DEDICATION UNIVERSAL HOUSE OF JUSTICE."

To which this reply was received:

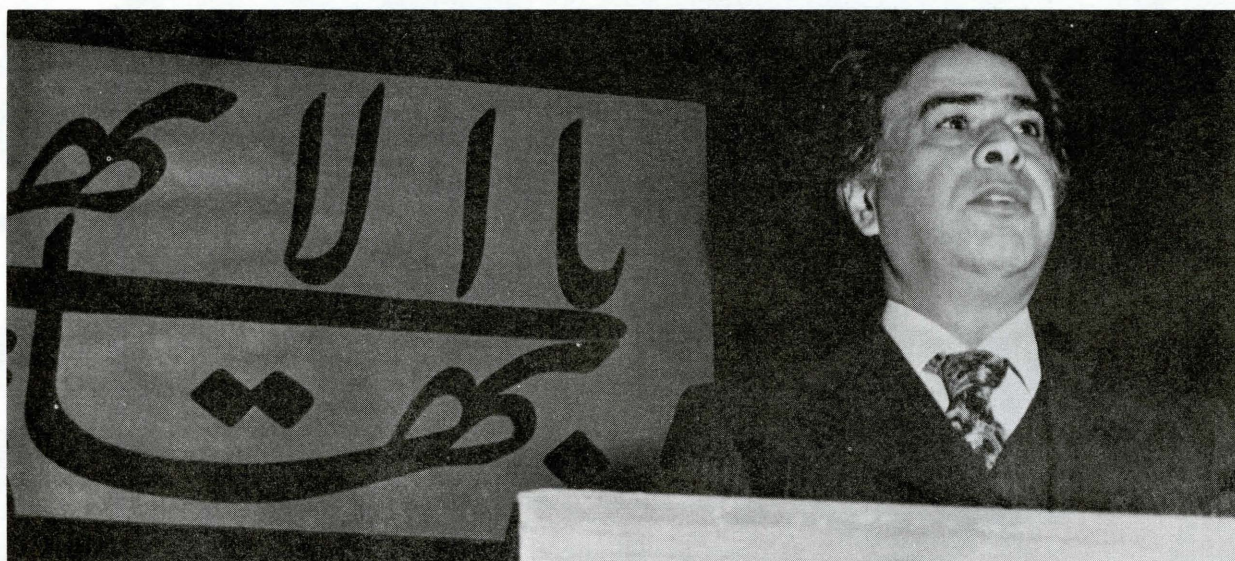
"LOVING CONGRATULATIONS SUCCESSFUL TEACHING CONFERENCE. ASSURE PRAYERS BOUNTIFUL CONFIRMATIONS BAHÁ'U'LLAH REWARD EVERY EFFORT HIS SERVICE."
UNIVERSAL HOUSE OF JUSTICE

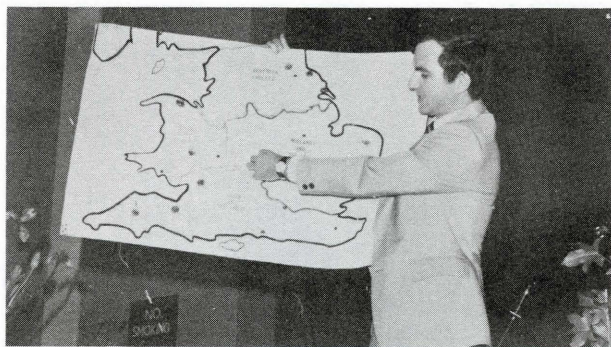
It is always sad to leave one's Bahá'í friends after Teaching Conference, but on this occasion there seemed to be a greater sense of purpose than ever before; everyone seemed keen to go to their homes or pioneer posts to make even more effort to win the goals of the Plan. The immense enthusiasm and spirit generated during the course of the conference and the tremendous feeling of fellowship made this one of the best conferences we have had in this country. Let us hope that this wonderful spirit of dedication and drive will serve to guide us all so that next year we may arrive at Teaching Conference with nothing more to achieve.

LH

The photographs of Teaching Conference were supplied by Michael Cooper and Golgasht Mossafai, to whom many thanks.

Counsellor Adib Taherzadeh addressing the conference.

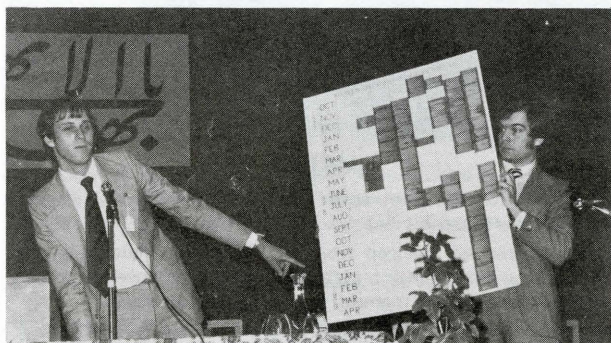




Adam Thorne demonstrating Board Members' areas.



A children's class.



Peter Stratton and Peter Trundle.



*Beatrice Smith and Karen Pollitt.
(combination photograph)*

RAISING THE CALL OF THE KINGDOM

Did you hear Ada Williams at Teaching Conference? Or Brian O'Toole, Shohre Youseffian or Shahab FatheAzam? Perhaps you were at the Youth Seminar on Travel Teaching or heard Peter Stratton at Winter School? Maybe you have talked with members of the team who went to Lesotho or to Malawi, Botswana or South Africa, or were you spellbound with the stories of Guyana, Canada, the Faroes, Malta, Cyprus or Elba?

From the time the ITTC came into existence in 1975 to the day you will receive this Journal, some thirty-four months, the number of travel teachers who have gone on overseas projects from the United Kingdom will have just about reached two hundred, and everyone has a story to tell. Over seventy have gone to a score of countries in the past six months — some went for a few days, others for a few weeks and some are part of the permanent teams for periods of six months, or even a year. The Universal House of Justice, when allocating the countries to which we should send teachers gave us twenty-two, but said we should not discourage those who wished to go to other countries. From the UK our teachers have gone to more than double the number of countries allocated and we could well have reached the fifty mark by the time all reports are to hand. What a magnificent record this will be. More than two hundred teachers to fifty countries in less than three years and most of them self-supporting.

A Triple Reward

Reports flow in from the receiving countries of the help and inspiration given by travel teachers. Just a visit to a lonely pioneer, an informal fireside with a struggling group, a new face at a more formal occasion, a slightly different way of answering a question, giving some news from another land, all are of enormous value, often very much more than the teacher can ever know.

"It was our pleasure to have them here and we hope that they will be able to return. . ." (From the Lesotho National Assembly about the youth team).

"They have stirred the hearts of so many of us here in Guyana and added tremendously to the spread of His Name. . ." (From the Guyana National Assembly about the youth team).

The teacher also benefits in many ways: experience is gained in a different environment, many new friends are made, the great and enriching universality of the Faith is witnessed and, above all, the proof of Bahá'u'lláh's assistance becomes overwhelmingly apparent. For those who arise to serve in the field of travel teaching, particularly overseas, life is never quite the same again. "The joy of seeing the people of Guyana hungrily accept the

precious message of Bahá'u'lláh completely outweighed any difficulties which we encountered. . ."

"Between us, speaking Italian, French and English for our discussions and questions and answers, we managed to convey our love and our thoughts to one another with much laughter and prompting. It was a lovely, happy occasion and we all learnt a great deal from it." (From Elba)

"Personally I learnt so much about steadfastness and prayer and feel really uplifted and inspired." (From the Faroes).

"Without doubt I've returned to Glasgow infinitely richer than I left." (From Guyana).

The third reward comes to the community or the individual who, by 'deputising', has sent 'someone in his stead'. The new spirit, the gain in wisdom, the evidence of a new maturity, are all bounties experienced by the 'third parties' who helped to make the project possible.

This 'triple reward' is unique, for even if the teacher alone and unaided arose to serve by travel teaching, then not only do he and the receiving believers gain thereby, but on his return home he carries the torch and influences those to whom he has returned. What is more, the joy and the rewards are such that, as one young lady remarked after some frightening experiences: "The loving welcome you receive, the happiness you have there and bring home, is such that you only remember the good things, and with such pleasure that you cannot wait until you get back travel teaching again."

The Opportunity for the Hosts of the Lord

"Where am I most needed?" is a question frequently asked. Just over a year ago one such person, thinking of the importance, and warmth, of Cyprus, was asked to go to the snows of Canada. Another, having enjoyed Africa, thought longingly of South America, but has been asked to go to Norway or Finland. The Universal House of Justice has, however, given us our priorities. The 'flood' of teachers must continue to increase down through the years and it is not confined to the Five Year or any other Plan. Nevertheless, a special call has been made for permanent teaching teams in Europe and this must be where our 'immediate and long term priorities' lie. Teachers for **Iceland, Denmark, Norway, Finland, Sweden, Portugal, Cyprus and Malta** receive our first consideration. The other fifteen make an urgent and insistent demand, but do not receive the same priority: **Guyana, Trinidad and Tobago, South Africa, Botswana, Lesotho, Rhodesia, Malawi, Gambia, Canada, France, Belgium, The Faroes, Luxembourg and the Republic of Ireland.**

Your 'opportunity' to be among the 'hosts of the Lord' is awaiting. Over one hundred offers are presently being considered. Some wish to go at short notice; others offer for the Easter, summer or winter vacations; yet some wish to make tentative enquiries to see what is possible. Some wish to be self-supporting, others will go on someone else's behalf by using the Deputisation Fund; many insist that they pay at least a part of their expenses. Help may come from our National Fund through the ITTC budget, or from the National Assembly or Continental Pioneer Fund of the area which is eagerly awaiting your visit. No genuine offer need be turned away. The ITTC considers every single case, seeks further information by means of a questionnaire, frequently arranges an interview, allocates the area and seeks the full co-operation of all parties involved. There are even some training seminars for the young or inexperienced or for those who are going to difficult or 'sensitive' areas. (There is one such, a 'Teaching Institute' at Rutland Gate on 18 February and the team members for Guyana and Scandinavia are being invited; other institutes will follow.)

The planning, the training and even the finances can therefore be at your disposal. Rarely will you be too young, (although we have had to advise a parent that twelve years old was a little on the young side), you are never too old. For the 'hosts of the Lord' there are no barriers; the time and the place require the planning and that is why the National Assembly appointed the International Travel Teaching Committee. We exist to serve you; to help you to seize this unique, this priceless and this fleeting 'opportunity'. Why not contact us now?

INTERNATIONAL TRAVEL TEACHING COMMITTEE



Travel-teaching seminar at Rutland Gate.



Travel-teaching in France.

MALTA

Mrs Pari Firoozmond from the East, and Mrs Atherton Parsons from the West, had the happy idea to go travel-teaching together. The welcome we received from the friends in Malta was even warmer than the weather, and however cold and bleak the coming winter in England the memory will bring a warm glow.

We hope that in some way we were helpful to the Maltese friends, but we do know that we gained much from them.

There were a number of delightful experiences which as mere holiday-makers we could not have enjoyed. First of all, the discovery that the community included Maltese, Persian, Dutch, French, Scottish and English (not forgetting the first pioneer, Olga Mills, who was German and whose grave we visited).

The rocky cave where St Paul had been imprisoned meant so much more to us, as we reflected on the formidable difficulties of the early Christians, and compared them with those which had to be faced today by these friends who had also left homes and families for no other purpose than to spread good news — undismayed that at first there would be few with "ears to hear".

One evening we had the excitement and pleasure of meeting and talking with a number of local people whose confidence and interest had been won so that they were willing, and in some cases eager to hear more.

Having dinner with the first two Maltese Bahá'ís was another highlight, and the atmosphere in the little room which had been set aside for prayers in the home of one of the friends is not to be forgotten.

On the aeroplane journey home two passengers spoke to us and enquired about our holiday. They were surprised to hear that in addition to seeing places of interest, of more interest were the friends we had met — a community of Bahá'ís, just one of the many thousands throughout the world who would greet us as friends. The wait before parting to board the aeroplane was spent in lively discussion with many questions being asked. One of the passengers said she had been a librarian for twenty years, but had never seen or been asked for a Bahá'í book!

NOTICES

BIRTHS

[REDACTED]

MARRIAGE

31 December 1977: Shadab Kouchekezadeh to Ali Javid, in Aylesbury.

DEATHS

16 November 1977: Michael McGinsky.
20 November 1977: Norah Crossley, aged 84, in Radford.
22 December 1977: John Hubbard, in South Wight.

DEADLINE: As the Bahá'í Journal must now await distribution with the first available Newsletter, would the friends please note that there will now be a regular deadline date — six weeks before the first day of the month in which it is scheduled for publication — as follows:

February issue	— deadline	— 15 December
April		15 February
June		15 April
August		15 June
October		15 August
December		15 October

Please send TYPEWRITTEN copy (PLEASE) and black and white glossy photographs to the Editor:

Lois Hainsworth (Mrs)
136 Thurlow Park Road,
West Dulwich,
London SE21



A portion of the more than 1,000 Bahá'í women who attended the Asian Bahá'í Women's Conference 13-16 October in New Delhi, India. Amatu'l-Bahá Rúhíyyih Khánum is seated near the centre of the picture. Among those present were Meherangiz and Jyoti Munsiff, Jane Villiers, Stuart and Pauline Senior from the United Kingdom.

INTERNATIONAL NEWS



INTERNATIONAL TRAVELS OF THE HANDS OF THE CAUSE OF GOD

'Ali-Akbar Furutan

The Hand of the Cause 'Ali-Akbar Furutan spent a busy and fruitful summer criss-crossing the United States and Canada, inspiring the friends in conferences, summer schools, public meetings, and firesides. He was accompanied by Mrs Furutan.

William Sears

The Hand of the Cause William Sears, symbolically following in the footsteps of 'Abdu'l-Bahá, visited five major cities in the United States over the weekend of 9-11 September to launch a "Victory Weekend" campaign designed to rally the nation to a new, unstinting teaching campaign.

AUSTRALIA: Teaching teams from Sydney and Melbourne have visited Mornington Island, a government Aboriginal Reserve in the Gulf of Carpentaria off the northern coast of Australia. The trips were made by chartered plane.

Mornington, a large island mostly still in its natural state, was visited by permission of its resident chairman-counsellor, Larry Lanley, an Aboriginal Bahá'í. Many of the local residents invited the group to their homes to show slides and talk of the Faith, and many expressed a wish to become Bahá'ís before the group left the island.

The visitors then called on other residents of the island, teaching Bahá'í songs to the children and inviting people to evening showings of two Bahá'í films. Many youth in the eighteen to twenty-five age group were attracted to the Faith. In all, thirty-two Aborigines accepted Bahá'u'lláh before the three-day visit ended. A later report indicates that there are now fifty-six believers on Mornington Island.

BANGLADESH: Four regional teaching conferences and a teacher training institute have been held in Bangladesh. They were planned jointly by the Continental Board of Counsellors and the National Spiritual Assembly and their auxiliary institutions.

On the second day of the Teacher Training Institute held in Dacca about one hundred persons were enrolled and three new localities opened to the Faith.

GHANA: From Brong Ahafo comes the thrilling news of the deepening in the Faith of four villages. Ebenezer, a blind Bahá'í from Accra, and Bornoh Das, travelling teacher from Malaysia, spent three weeks together living in the villages of Ema-nfa-Adwen, Nyankomangokrom, Edwenase and Kokofu No. 1. They travelled on foot from village to village, patiently bringing the believers together, teaching prayers, composing songs, showing how to hold the Nineteen Day Feast, then moving to another village. They returned to each place to make sure that dawn prayers were being held, encouraging the believers to wait and persevere until they were joined by others for their meeting.

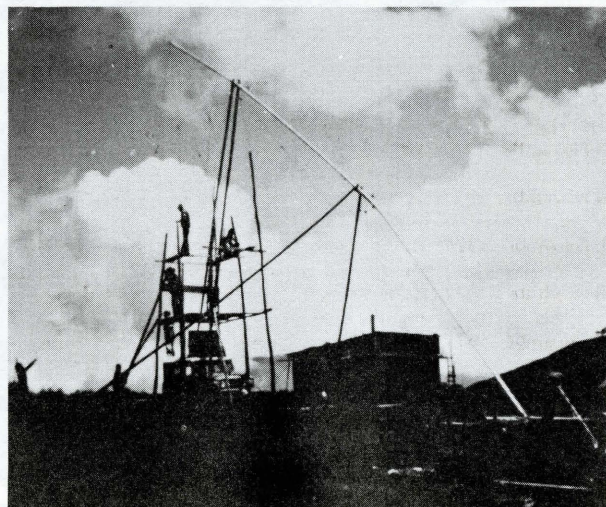
Now all four villages have begun setting the prayers of the Báb to music and contributing to the National Fund. Edwenase has built its own small shelter for dawn prayers. Believers from each village have been able to assist on extension teaching trips to nearby villages. In this way six new localities were opened to the Faith.

GUYANA: Over 925 new believers were enrolled and eleven new local assemblies established over a period of about six weeks in the Berbice and Demerara areas of Guyana. The expansion is still proceeding.

Much of the activity was associated with the Fifth Annual Bahá'í Youth Camp, which attracted about 150 persons, including believers from twenty Guyana communities and nearly two dozen from other countries.

Two weeks before the camp opened, travel teachers Mu'in Tayyibi, Brian O'Toole, and Nabil Husayn, along with some local believers, visited the Berbice area. By the time the camp began, they were able to report the enrolment of one hundred new believers and the establishment of two new local spiritual assemblies.

Guyana has already won its goal of thirty-six local spiritual assemblies for the Five Year Plan, and the National Spiritual Assembly has raised the goal to fifty.



The antenna of Bahá'í Radio of Ecuador in the process of erection.

Modification of the National Pioneer Committee

In order to make more effective the functioning of this important committee and ensure that the maximum attention be given to the vital task of rapidly settling home-front pioneers, as well as maintaining the impetus in the overseas pioneering, the structure of the NPC has been changed.

The NPC, now the main committee composed of five members, will devote all its energies to its overseas commitments of pioneer settlement and achieving the goals in Cyprus, Malta and Gibraltar.

Home-front pioneering will be the sole responsibility of a new Department consisting of three members who will not be a part of the main committee.

This Home-front Pioneer Department will meet every week in London, will liaise closely with the main committee, the Iranian and National Teaching Committees.

All pioneer enquiries and offers referred to it by the main committee, the National Assembly and directly from individuals who wish to arise and write their names in history in these last months of the Plan, will be dealt with immediately and with loving attention to every detail.

Please address all enquiries and offers to:

Home-front Pioneering Department,
National Pioneer Committee,
27 Rutland Gate, London SW7

A Unique "Event" — 2/5 January, 1978

What will probably go down in English Bahá'í history as the most successful short-term "event" to that date was conceived at a small meeting of representatives of the Bristol Assembly, the sole member of the Gloucester Travel Teaching Team, Martin Newman, and two visitors. Martin wanted some "big event" to give a boost to the difficult work in Gloucester where only a miracle would achieve an assembly in that virgin area. The plan, evolved with excitement by all concerned and fully backed by the Bristol Assembly was that Richard Hainsworth should hire a fifty-seater bus to go to the Henley Winter School and try to fill it with people from the School for a three-day intensive teaching drive culminating in a large public meeting. Thirty-two believers were involved in all the activities, ten others for part of the period, nine stayed behind for follow-up and one remained for extended help. All present worked on leaflet distribution,

visiting hospitals, old-people's homes street teaching, going to radio and newspaper offices etc., and 9,000 leaflets were distributed.

About fifty Bahá'ís representing England, Scotland, Ireland, Wales, Isle of Man, Portugal, Germany, Sweden and Holland participated at the Public Meeting where the speaker was Eric Kent (Wales) and some excellent music was made. About **FIFTY ENQUIRERS ATTENDED THIS MEETING** and everyone was enormously impressed by the moving spirit of love, unity and warmth witnessed in the teaching team which had been so quickly drawn together, but which had so magnificently dedicated these few days to all-out service to the Cause. Gloucester will never be the same again.



Friends gathered at the Henley Winter School, which was run by the South Oxfordshire, Windsor/Maidenhead and Slough Assemblies. It ran for five days from 29 December 1977 to 2 January 1978 and was attended by 470 people. On the opening day a book was presented to the Mayor.

QUESTIONS AND ANSWERS ABOUT BECOMING A VOLUNTEER READER

Can anyone be a volunteer reader?

All offers are welcome, but

- You need to have a suitable reading voice. Not everyone has one and we have to be selective. For procedure see below.
- You need a quiet room, with not too many bare surfaces, for use as your recording "studio". In some households this may be difficult to find.
- As we have no training facilities, you need to be competent at setting up your recording — placing yourself and your equipment, obtaining the desired recording volume and operating the machine. If you have difficulty with this, get a practical friend to help you.

What sort of tape recorder would I need?

We are sometimes asked whether it is necessary to have hi-fi recording equipment to be a volunteer reader. The answer is definitely no — a standard portable cassette recorder will do. If you are buying a new one, however, the following features are desirable:

Mains operation — batteries may begin to fail during recording and you have to keep checking.

External microphone — a built-in microphone may not give satisfactory results.

Separate volume controls for recording and playback — avoid the need to adjust the volume for playing back sections of recording, and risk of forgetting to re-adjust when re-starting recording. Some machines have an automatic recording level facility in which case this problem will not arise.

How do I become a volunteer reader?

Send a sample of your voice on cassette or open reel tape (which we will return) to the committee secretary at the address below. Read something you are familiar with. Read as to a friend — not formally as it sounds self-conscious. A short extract (say five minutes) is enough.

How fast should I read?

This is a matter of judgment, but when we are offered alternative speeds by readers we generally prefer the faster.

What happens if I am accepted?

You will be referred to Bob Smith, our tape librarian, who will send you a list of books available for recording and ask you to select one. When you have done this, he will send you a supply of cassettes or tape and a set of notes. When the book is completed, you will receive a further list, and so on. Eventually we hope to have all the available literature on tape for the use of the blind and other handicapped people.

BRaille LIBRARY

The following additions have been made. These are all thermoform duplicates; those marked * are in American Braille.

- *Guidance for Today and Tomorrow; a Selection from the Writings of Shoghi Effendi. Last two of five volumes.
- *The Dawn Breakers; Nabil's Narrative of the Early Days of the Bahá'í Revelation. Volumes four to nine of twelve volumes — these volumes take the story up to the martyrdom of the seven martyrs of Tihiran.
- *The Bahá'í Revelation. First three of seven volumes — contain Bahá'u'lláh's Proclamation to the Kings and Leaders of Religion, extracts from "Gleanings from the Writings of Bahá'u'lláh",

"The Hidden Words of Bahá'u'lláh", "The Seven Valleys", "Words of Wisdom", the Tablet of Carmel and the Riqdán Tablet.

*All Things Made New; a Comprehensive Outline of the Bahá'í Faith, by John Ferraby. In six volumes.

*"The Divine Art of Living", Selections from Writings of Bahá'u'lláh and 'Abdu'l-Bahá, compiled by Mabel Hyde Paine. In three volumes.

*"Gleanings from the Writings of Bahá'u'lláh", translated by Shoghi Effendi. In five volumes.

*"Some Answered Questions", collected and translated from the Persian of 'Abdu'l-Bahá by Laura Clifford Barney. In five volumes.

The following should also be available by the time this Journal appears:

"Trustees of the Merciful", by Adib Taherzadeh. In one volume.

*"God Passes By", by Shoghi Effendi. In twelve volumes.

TAPE LIBRARY

The following are now available on cassette or open reel tape:

Read by Thelma Batchelor: "Guidance for Today and Tomorrow"; "The Unfolding Destiny of the British Bahá'í Community".

Read by Lynda Howard: "Pattern of Bahá'í Life"; "Living the Life".

Read by Ruth Riding: "The Dispensation of Bahá'u'lláh".

Read by Catherine Sheppard: "God and His Messengers"; "Mysticism, Science and Revelation"; "The Mystery of God".

Read by Marcia Coburn: "A Manual for Pioneers"; "A Synopsis and Codification of the Kitáb-i-Aqdas".

Read by Jenny Farhoumand: "Trustees of the Merciful".

Several other recordings have been received and are being prepared for the library.

LEARNING BRAILLE BY CORRESPONDENCE

At the time of writing (December) we have five students in our correspondence "class". One has completed the exercises and can now go on to take the Braille test. Further enquiries welcome.

FIRST BRAILLE BOOK PRODUCED

The production of "Trustees of the Merciful" is a significant event as it is the first Braille book produced by one of our own volunteers. It was transcribed by Vivian MacLean, a student at the RNIB School of Physiotherapy. Vivian, who is partially sighted, used a VisuTech machine (a form of closed circuit television) and a home made book holding device. The Braille manuscript is in a form suitable for copying by the thermoform process.

PROCLAMATION

We are at present publishing a series of advertisements in the monthly Braille magazine "Progress", which has a circulation of about 1,400. Each advertisement will highlight one of the principles of the Faith and will contain an extract from the Writings.

ENQUIRIES

Please address all enquiries to the committee secretary, Oliver Christopherson, 68 Briardale, Stevenage, Herts. SG1 1TR, tel. Stevenage (0438) 55983.

For full details of the Braille and tape libraries and conditions of membership, see Bahá'í Journal No 238 (April 1977), page nine.

HUQUQU'LLAH

حضرت ولی امرالله ارواح العالمین مطهره العلاء در لوح مبارک ۲۷ شباط ۱۳۳۷

خطاب بجل مرکز ایران در آیه تقدیم تبرعات بصدوقهای خیریه میفرمایند

قول الله صلی

اعانه در این بیل از احیای جات ضروریه امرالله است و از امور لازم است

محبوب بعد از ادای حقوق فی التجهه عظیم و طیفه شخص مبارکی است

NATIONAL YOUTH COMMITTEE

"The vast reservoir of spiritual energy, zeal and idealism resident in Bahá'í youth, which so effectively contributed to the success of the Nine Year Plan, must be directed and lavishly spent for the proclamation, teaching, and consolidation of the Cause."

Bearing these words of the Universal House of Justice in mind and in an effort to encourage a larger number of youth to go travel-teaching, the National Youth Committee organised a seminar on International Travel Teaching on 30 November at the National Ḥaḡiratu'l-Quds.

Youth who had made trips to Africa, Scandinavia, South America and Europe all spoke about their experiences, and the urgent need for an increase in the travel-teaching effort was emphasised.

The seminar was very well supported and the Ḥaḡiratu'l-Quds was crowded, some people travelling long distances to attend, and there was generated a tremendous spirit of enthusiasm which lasted for the entire day. The programme included varied contributions and a number of stimulating slide shows, together with other audio visual aids.

There were twenty-four offers of travel-teaching, both home and abroad, among which were offers from people who had never before served the Cause in this way.

The aim of the National Youth Committee is to bring the need for more travel-teachers to the attention of the youth, and to this end it will be organising further seminars of this nature in other parts of the country. There is always a great deal of excitement when travelling to distant countries, and the committee is trying to encourage youth to travel and teach in this country also — as one young person said: "It is much more difficult to 'travel-teach' thirty miles down the road than it is to go off on an adventure into foreign lands".

A telegram was sent from the seminar to the Universal House of Justice, as follows:

OVER EIGHTY GATHERED ONE DAY TRAVEL
TEACHING SEMINAR. ATMOSPHERE SPIRITUALLY
CHARGED DEDICATION FURTHER ENHANCED
TWENTY-SIX FIRM INTERNATIONAL FOUR
NATIONAL OFFERS TRAVEL TEACH. BESEECH
PRAYERS CONFIRMATION THEIR SERVICE.
LOVING GREETINGS NATIONAL YOUTH
COMMITTEE.

The following reply was received:

LOVING CONGRATULATIONS SUCCESSFUL TRAVEL
TEACHING SEMINAR ASSURE PRAYERS
CONFIRMATIONS. WARMLY APPRECIATE
CONTINUING VITAL SERVICES BAHÁ'Í YOUTH.
UNIVERSAL HOUSE OF JUSTICE

NEWS FROM THE COMMUNITIES

CARLISLE: In Carlisle, Beatrice Smith, a Council Member of the "Men of the Trees" spent National Tree Week, November 6-12 as a guest of the Carlisle Community. It was a very full week of activities, which began on Monday evening when Beatrice was met at Carlisle station and, after a meal, the friends discussed the week's programme.

On Tuesday morning, Mrs Olive Smeatham and Beatrice visited the office of the Cumberland News and were interviewed about the week's activities. Then Olive and Beatrice went to Radio Carlisle where Beatrice was interviewed "live" for twenty minutes, and was able to make many references to the Faith as well as "Men of the Trees". As soon as the broadcast was over, four people rang the studio, inquiring about the broadcast.

In the afternoon, Mr Ian Scott, husband of one of the Bahá'ís, drove Beatrice and other Bahá'ís to Penrith, which is in Eden district and has to be opened in the Five Year Plan.

There, Beatrice, on behalf of the Bahá'ís, planted a white cherry tree at Greengarth Senior Citizen's Home. Later the Bahá'ís went inside to meet the residents and Beatrice played them the second side of Norman Bailey's tape "Ballads and Sacred Songs" which includes two Bahá'í prayers. This was greatly enjoyed by all who heard it.

THE FUND

Ways of making contributions to the Funds.

1. Directly (by cheque or postal order) to the National Treasurer:—

**Mrs Betty Goode,
8 Knowle Road,
Stafford ST17 0DN
Tel: Stafford 62157**

2. By Bank Giro directly to the bank which is:—

**The National Westminster Bank Ltd.,
186 Brompton Road,
London SW3**

Our account number is **18188443**

3. By Post Office Giro. Our number is **43 301 4008**

4. The Capital Projects Fund is in a separate account:—

**The National Westminster Bank Ltd.,
186 Brompton Road,
London SW3**

Account number **18188648**

POINTS WHICH ARE IMPORTANT

- A All cheques no matter for which Fund should be made payable to "NSA OF THE BAHÁ'ÍS" (please NOT to Betty Goode).
- B They should be 'crossed'.
- C It is unwise to send paper money or any money through the post unless it is registered.
- D Receipts are only sent if the donation is accompanied by a stamped addressed envelope.
- E It is still cheaper to make Post Office Giro payments than to buy postal orders.
- F Friends wishing to donate by Deed of Covenant, please write directly about it to the National Treasurer.

In the evening more Bahá'ís arrived from Carlisle and Beatrice gave a slide-show on "Trees with reference to the Bahá'í Faith" at the George Hotel Penrith, which attracted an audience of over forty people.

On Wednesday morning, Beatrice and two Bahá'ís visited the Chief Librarian of the County, Mr Kenneth Smith, where Beatrice presented him with two books, one by Dr Richard St Barbe Baker "Famous Trees of Bible Lands" and one by John Huddleston "The Earth is But One Country".

On Wednesday afternoon, the Bahá'ís had invited the Mayor, Councillor Jim Long, to plant a tree to celebrate Bahá'u'lláh's birthday, the Queen's Silver Jubilee and National Tree Week; followed by tea in the Old Town Hall.

All through the week, in Carlisle, there was an exhibition promoting National Tree Week, which was arranged by David Menham and Ian Digby, with material provided by Beatrice.

A fireside was held on Thursday evening at David's and a celebration for the Birthday of Bahá'u'lláh on Friday at the home of Brian and Sue Parsons. This was an even happier event because we had a telephone call from an interested enquirer into the Faith, who had read a little about us in the local newspapers.



The Mayor of Doncaster planting a tree, with local Bahá'ís.

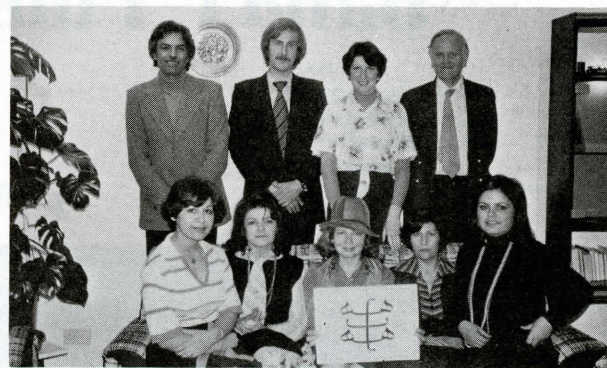
DONCASTER: In October the Bahá'ís of Doncaster organised a very successful supper and auction to raise money for the National Fund. Friends came from the surrounding communities of Hull, Leeds and Sheffield to enjoy a delicious meal prepared by some of the ladies of the community and this was followed by an American auction of items donated by the friends. Proceeds from the sale of tickets, the auction itself and donations came to over £140 which was sent to the National Treasurer.

More recently, at the end of November, we invited the Mayor of Doncaster to plant a cherry tree which we have donated in commemoration of the Silver Jubilee. We were fortunate in that the Mayor was willing to come and plant the tree and, as a result, we had two very good write-ups in the local press and, to our surprise, a photograph and write-up in a Sheffield paper as well.

We are particularly grateful to Mrs Beatrice Smith for the considerable help she gave us with this event and also for coming to give a slide show about trees on the same evening. This took place in the local YMCA and we invited many local clubs and societies. Beatrice gave a very illuminating talk on the importance of trees in our environment and skilfully brought in many references to the Faith by showing slides of trees growing in Haifa around the shrines and trees around the different Bahá'í temples.

MOLE VALLEY is one of the goals which must achieve a local assembly this Riqvân. A group was recently formed, and public meetings are being arranged monthly from January (see Intercom Diary for dates). There are many contacts and non-Bahá'í friends who need to meet more joyous happy people. Details — Epsom 21987.

First Spiritual Assembly of the Bahá'ís of Waverley.



First Spiritual Assembly of the Bahá'ís of Bexley with NSA Member Mary Hardy. (One member absent)

SHETLAND: Visit to Fetlar: One of the goals of the Five Year Plan for Shetland is to expand teaching efforts throughout the islands, thus bringing the Faith to the greater notice of the people. Meetings have been held in Unst, Burra, Bixter, Yell and Fetlar.

Fetlar was one of the islands where Gloria Faizi made a big impression ten years ago. Betty Shepherd had on one occasion accompanied her. So it was that on 15 October, the Fetlar people had the bounty of a further visit from Mrs Shepherd. Accompanying her was Audrey McKay, one of the Shetland Bahá'ís living in Yell.

Much was achieved in thirty-six hours with the power of Bahá'u'lláh and the groundwork of previous visiting Bahá'ís. Although no plans had been made for a public meeting, Betty had slides of Uganda with her and felt the islanders might like to see them. In spite of the fact the hall-keeper could not be contacted immediately, Betty and Audrey visited nine acquaintances and invited them to a meeting in the local hall that night. Only two of those invited came, but the word had spread round the island. Nine people arrived in spite of a mumps scare. One lady, not satisfied with a pamphlet, immediately presented money for books to be sent to her which she said she would pass round the island after she had read them.

The following day, in the home of the woman where Betty and Audrey were staying, Bahá'í prayers and readings were shared which greatly impressed their hostess who had been unable to attend church. This was followed by a good discussion on the Faith. Later she, with two other friends, who had not seen the slides, happily watched, listened and learnt a little about the Faith. During the evening at two further showings of the slides, four other people asked about the Faith.

The islanders were most receptive to the Faith and the local assembly intends to arrange a return visit to Fetlar.

THREE RIVERS: We continue to hold panel discussions and these are proving successful — the latest was on "The significance of equality between man and woman", with Guilda Walker as speaker.

We also were the last community to have the opportunity of a recital from Sylvia Schulman Benatar before she and her family left for Capetown. The recital included a wide variety of composers, from Mozart, Schumann and Dohnányi to Gerschwin and Billy Mayerl, and was much enjoyed by everyone.

Sylvia, with her unique musical contributions, will be greatly missed in the United Kingdom.

First Spiritual Assembly of the Bahá'ís of Kingston-upon-Thames, with NSA Member Mary Hardy.



2 South Street
Oakham
Rutland
Leicester LE15 6HY



A CAPITAL PROJECT



Amongst the goals of the Five Year Plan is the development of the Bahá'í Publishing Trust, part of the accomplishment of this goal is shown in this recently taken aerial photograph of the large warehouse which is now in use as the main store for the Publishing Trust.

Some of the earliest contributions to the Capital Projects Fund enabled the National Assembly to purchase for the Trust 'The Maltings' at Ketton in Rutland, originally with a 50% mortgage which has since been paid off. The freehold property is now wholly owned by the Trust with all major improvements paid for although some further improvements and handling equipment remain to be paid for from the Capital Projects Fund.

The main building (A) has had its roof entirely retiled and provides over 3,000 square feet of storage space on each of three floors, two of which are now fully occupied by some £90,000 worth of stock of the Trust's own publications.

As a one-time Maltings there are ancillary buildings (B), the Furnace house, and (C), the Oast house, the roofs of which have been capped off, but have not otherwise had anything done to them. Being, like the main building, very solidly built of stone, their interiors could be 'gutted' and reconstructed to provide several thousand more square feet of storage and/or office space and/or packing area when the future growth of the Trust warrants it. The tree enclosed area (D) is also part of the Trust's property and a further building could be erected on this to provide another considerable extension when this becomes necessary.

The other buildings in the photograph are NOT the property of the Trust. The new houses at the bottom right are part of a privately developed estate, the bottom of whose gardens run down to the wall of the driveway alongside the Maltings but not having access to this, (E) is a former gasworks long since converted into a house (Ambleside) while (F) is the former Railway Inn which has been converted into a splendid private residence known as 'Tobago Lodge'.

Access from Station Road (which is just off the top of the photograph) is by way of the driveway to Tobago Lodge and Ambleside, this drive turns sharply at (G) to run the full length of the Maltings to the parking area in front of the ground floor entrance (H), over the door to which can be seen a portico which has been re-erected to enable a car or light van to be run on to the concrete apron and be loaded while under shelter.

Deliveries to the Maltings are by heavy lorries coming through the old railway goods yard, past the former engine house (I) to a loading dock entrance to the lower ground floor (J), which is also sheltered by a portico, the projecting end of which can just be seen.

A very modern electric heating system (Thermoflex), thermostatically controlled, with 4" thick glass wool insulation on the ceilings of each floor and double glazing, maintains the very low background heat necessary to protect the stock from deterioration through damp without the need of any servicing or attention.

Suitable mechanical handling equipment is being installed to obviate the necessity of man-handling heavy loads into the building and raising them to the upper floors. Once the internal arrangements have been completed it is expected that the young man who has been employed part-time by the Trust in recent years will be able to deal with all the stock handling required on his one half-day a week employment.

Stock is being kept on the pallets on which it is delivered from the printers instead of being transferred to racking as was necessary in the former warehouse at Ryhall, but the dismantled racking brought from Ryhall when those premises were sold will be erected on the top floor. In addition to housing Publishing Trust stationary and records, this will enable the National Office to clear many of its old records — those which for legal or similar reasons have to be retained but which are not of archival value — out of 27 Rutland Gate to be stored at Ketton, thereby greatly easing a storage problem at the National Ḥaḥīratu'l-Quds.