



BAHÁ'Í JOURNAL

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REVISED PIONEER AND TRAVEL
TEACHING ASSIGNMENTS

Several months ago the Universal House of Justice asked those National Spiritual Assemblies needing outside pioneer and travelling teacher support to make a realistic assessment of their needs until the end of the Five Year Plan. Simultaneously, a similar request was made to the Counsellors in each zone. From the reports received at the World Centre in response to these queries and in light of further consultations held during and after the Fourth International Convention, the House of Justice has made the following decisions:

Of the pioneer assignments previously made to you, all remain unchanged except for an increase in pioneers to Lesotho and a cancellation for Jamaica. You are therefore urged to fill the following posts as soon as possible.

*Lesotho	increased from one to two
*Botswana	one
*The Cameroon Republic	two
The Gambia	one
Ghana	two
*Nigeria	four
Denmark	one
Iceland	one
Faroe Islands (Iceland)	two
Jamaica — two assignments cancelled.	

The Universal House of Justice asks you to do your utmost to send travelling teachers in accordance with the following schedule:

*Botswana)	
The Gambia)	
*Lesotho)	
*Rhodesia	)	One each for at least one month
France)	
Luxembourg)	
Norway)	
*South and West Africa	)	one each for as long as possible
*Nigeria)	" " " " " " "
Portugal — two for one month each, with visit to Madeira Island en route.		

Of the countries to which you are to send pioneers and travelling teachers, those areas starred have priority over others, and are in urgent need of assistance if their teaching goals are to be won before the end of the Plan.

We are asked to assure you of the loving and ardent prayers of the Universal House of Justice at the Sacred Threshold for the early fulfilment of these important teaching goals.

22 June 1978 Universal House of Justice

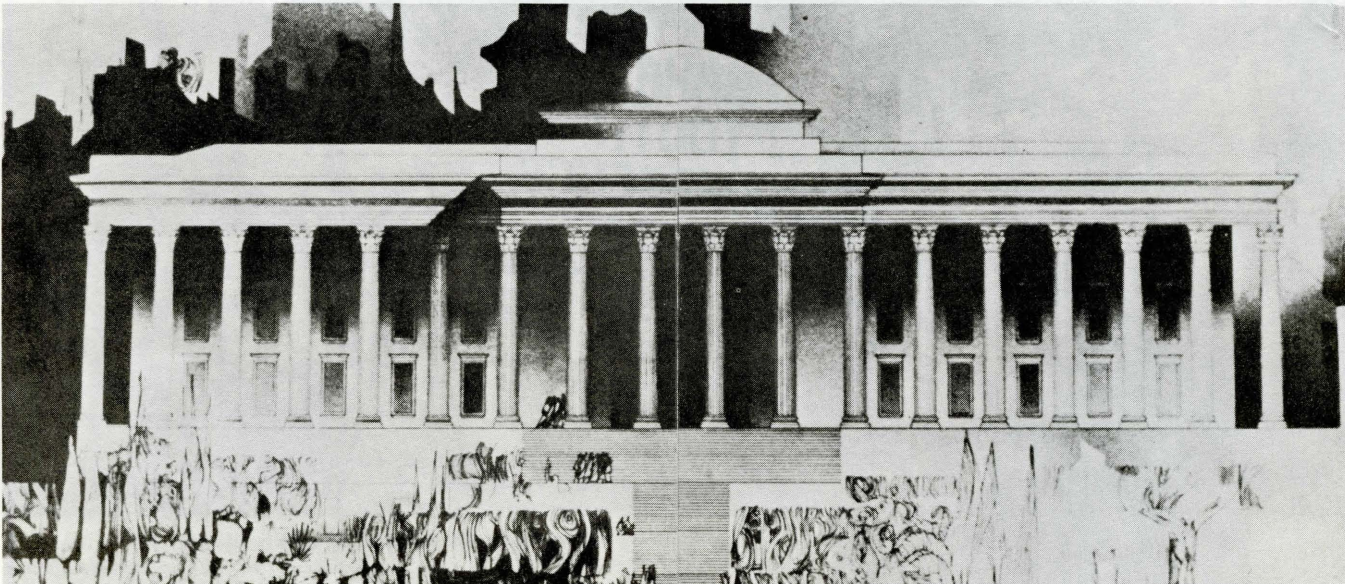
Note: In clarifying the above letter with the Universal House of Justice, we confirmed that the list of pioneer goals is the definitive one and supercedes all previous lists of goals. The travel teaching goals are to give priorities and the full list of countries for which we have to provide teachers remains as before. This means that all existing plans will continue where they cannot easily be changed, but no new projects will be made for the countries not listed above until all the above priorities have been met. The permanent teams will continue to exist. If any existing project can, without a substantial loss of money or inconvenience to the receiving National Assembly, be modified to allow a teacher to transfer to one of the above priorities, this would be highly commendable. The friends are therefore urged to give their prayerful consideration to this latest and most urgent appeal from our divinely inspired Universal House of Justice.

National Spiritual Assembly

SAMOA HOUSE OF WORSHIP

ANNOUNCE APPOINTMENT HUSAYN AMANAT
ARCHITECT FOR MASHRIQU'L-ADHKAR SAMOA.
UNIVERSAL HOUSE OF JUSTICE

SEAT OF THE UNIVERSAL HOUSE OF JUSTICE



MAIN COUNCIL BUILDING Architect — Husayn Amanat

Industria dei Marmi Vicentini, the Italian marble company which is preparing the marble for the Seat of the Universal House of Justice, has recently published a lavishly illustrated brochure about this project. The following is an extract giving some details of the construction:

The building is of classic design following the Corinthian order.

A peristyle of 58 columns, each 33 feet high, supports the structure (the Parthenon in Athens has 46 columns each 31.5 feet high). It is decorated with magnificent entablatures and surmounted by a great dome. Colonnade, trabeations, frames, portals, windows, stairs, coatings and outside floors require 85,000 cubic feet of Caesar's White marble. This Pentelikon quality is the same used in the Parthenon.

I.M.V. will carry out this project in about two years.

PROGRAMME FOR VICTORY

- THE VICTORY YEAR -

At its June meeting the National Assembly, after consultation with the Continental Board of Counsellors, called an immediate meeting of the new National Teaching Committee and instructed it to review all the goal assemblies and unopened Districts and release to the Community a final list of goals to be won during the remaining ten months. The following facts reveal the immensity of the challenge facing the Bahá'ís of the United Kingdom:

On 1 July 1978 there are 67 Assemblies out of a total of 200 to be formed and out of the total of 488 Districts in the United Kingdom, 129 still need opening. Here is the breakdown:

Country	Regions/ Counties	Districts	Assemblies	LSAs to be formed	Districts to be opened
N. Ireland	—	26	7	10	14
Scotland	12	56	13	20	16
Wales	8	37	6	12	8
England	48	369	107	160	91
Total	68	488	133	202*	129

* A "safety margin" of 2.

Here are the ingredients for success:

- Universal participation in total commitment to winning all goals.
- All assemblies and groups to be involved, some in more than one area. Close cooperation between all groups and assemblies is essential and where a particularly active group has not been allocated a goal or a part in a "cluster", or where an assembly feels it can do more than is being asked of it, assistance to a nearby goal area may be extended.
- Great efforts need to be made so that early victories are rapidly recorded and the formidable list is reduced. At the time this article goes to press word has come in that three assemblies are forming and a number of districts are being opened by pioneers moving to a nearby area while still maintaining their existing employment.
- As a District may be opened by a youth there is a great opportunity for students to open a goal area and commute a longer distance to school or someone leaving school without a job to go to, can seek employment in a goal District. The National Youth Committee has accepted the challenge of 24 such goal areas as well as being involved in the teaching teams and the "cluster" activities.

(From the list published in the last "Bahá'í Journal", some of the "District" goals have been opened and others allocated to groups and assemblies so the new Youth District commitments are to open the Districts of:

<i>Basildon;</i>	<i>Berwick-on-Tweed;</i>	<i>Boston;</i>	<i>Chorley;</i>	<i>East Lindsey;</i>
<i>Fareham;</i>	<i>Fenland;</i>	<i>Harlow;</i>	<i>High Peak;</i>	<i>Malvern Hills;</i>
<i>Monmouth;</i>	<i>North Shropshire;</i>	<i>North Tyneside;</i>	<i>Rotherham;</i>	<i>Sandwell;</i>
<i>South Staffs;</i>	<i>South Tyneside;</i>	<i>Stockton-on-Tees;</i>	<i>Vale Royal;</i>	<i>West Norfolk;</i>

and the Scottish Districts of:

<i>Lochaber;</i>	<i>Clydebank;</i>	<i>Dunfermline;</i>	<i>West Lothian)</i>
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- As soon as a goal assembly is achieved or a District opened, the attention of the assisting assemblies and groups should be immediately directed to a nearby goal without waiting for specific guidance from the NTC.
- Possibly as many as sixty believers are being asked to act as temporary Fieldworkers. They will be actively involved in the cluster and travel teaching activities and will offer to help wherever they can in the areas allocated to them by the NTC. Assemblies may call freely on them for help or if additional help is needed, the assembly should immediately get in touch with the National Teaching Committee. The NTC is leaving the responsibility of getting in touch with the appropriate assemblies entirely to the fieldworkers themselves.
- Whenever a new teaching opportunity offers itself or if there appears to be the possibility of exciting large-scale results, the NTC should be contacted to see what additional help can be given.
- As this year will witness a great new step forward in the cooperation between the Institutions of the Counsellors and the National Assembly, assemblies and groups will find increased assistance from the Auxiliary Board Members who will themselves make contact to offer help either directly or through one of their appointed Assistants. Assemblies should therefore keep the Board Member for their area fully informed of the activities going on in their community and their cluster.
- One goal in earlier Plans has been the formation of assemblies in "county" goals as there must be at least one in every country "as an essential preliminary to the proclamation of the Faith to the masses" in the United Kingdom. This had been achieved but when new counties came into existence a few years ago a number were without an assembly. Some of these have lapsed this year so that along with *Guernsey* the following assemblies must be formed as soon as possible:

<i>Brecknock;</i>	<i>Colwyn;</i>	<i>Durham;</i>	<i>Gloucester;</i>	<i>Hereford (or Wyre Forest);</i>
<i>Hull;</i>	<i>Mendip;</i>	<i>Middlesborough;</i>	<i>Nottingham;</i>	<i>Rhondda;</i>
<i>Tynedale;</i>	<i>Etterick and Lauderdale;</i>	<i>Nithsdale;</i>	<i>North East Fife;</i>	

and, because of the importance of Northern Ireland, the assemblies of Ards, Carrickfergus and Castlereach.

These then are the ones which must have priority teaching and pioneer help. Gloucester has had such help and a joyous victory is expected at any time and there are others which need only one believer for their formation.

As this article goes to press there is a feeling of tremendous excitement coming into the office of the National Teaching Committee. Within one week seven people telephoned to say they were moving into new districts and news had come of declarations and increased teaching interest in a number of the goal areas. Declarations and pioneer moves should increase to an average of over forty per month to ensure victory. This is well within the capacity of the United Kingdom community should all arise at this time, dedicate themselves to victory and in the words of an earlier year's slogan, "Pray, Travel, Search and Teach". The NTC is ready at any time and on every day, to give its full support to the efforts of the friends.

Please call upon it as frequently as you wish!

NATIONAL TEACHING COMMITTEE

Please turn to page thirteen for "Alphabetical List of Assembly and Group Responsibilities for the Achievement of the Goals of the Five Year Plan".

NATIONAL ASSEMBLY BUDGET

21 JUNE 1978 to 20 JUNE 1979

FINANCIAL REQUIREMENTS						SOURCES OF INCOME					
National Fund	...	...	...	...	...	£146,000	Donations to National Fund	...	...	...	£57,000
Capital Projects Fund	...	...	...	...	...	60,700	Donations to Deputisation Fund	...	...	...	44,000
Capital Equipment	...	...	...	...	...	6,500	Donations to Capital Projects Fund	...	...	...	46,700
							Legacy	...	...	...	50,500
							Others: Tax refunds, interest, dividends, cash in hand, etc.	...	...	...	15,000
						£213,200					£213,200

For the first time all three funds have been put together so that our total needs can be seen at a glance. The friends may continue to ' earmark ' their donations for specific funds such as "Deputisation", "Capital Projects", etc., but it is hoped that there will be a generous flow of money which is free from any label, thereby enabling the National Assembly to allocate what comes in to the most needy of the Funds. At this time all the Funds are urgently in need of donations, as an average of about £3,000 per week must be received if we are to meet all our commitments. (Most of the Deputisation and Capital Projects must be completed by **end of the Five Year Plan** and not at the end of the Budget year, which falls two months later.)

Some of the details of the Budget are:

NATIONAL SPIRITUAL ASSEMBLY

Travel	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4,500
Secretarial, telephone, cables, postage	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	38,600
Audit, legal, bank charges	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,030
Office Equipment (servicing, depreciation, etc.)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,900
"Bahá'í Journal" and "Intercom-Bahá'í"	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9,000
Conventions and Teaching Conference	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,000
Contingencies and VAT liability	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3,140
																59,170

COMMITTEES

National Teaching	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	38,050
National Youth	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	400
Public Information (Projects still in hand)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	500
Child Education Advisory	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	750
International Goals	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	30,000
Guardian's Grave	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	30
Hazíratu'l-Quds	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	50
Reviewing Panel	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	25
Blind Service	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	275
Personal Consultative	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	50
Public Relations Officer	100
																70,230

HAZÍRATU'L-QUDS (Running repairs, decoration etc.)	11,800
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SPECIAL DONATIONS (As last year)

International; European, African and South American Continental Funds; Frankfurt and Panama Temple and Guardian's Grave (All token contributions)	4,800
																£146,000

CAPITAL PROJECTS

Continued expansion and capitalisation of Publishing Trust	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	£24,000
Local Hazíratu'l-Quds (Balance needed)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	£20,000
Incorporation of local assemblies	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2,700
Debt to Universal House of Justice	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	14,000
																£60,700

PLEASE GIVE GENEROUSLY AND AS QUICKLY AS POSSIBLE!

NATIONAL SPIRITUAL ASSEMBLY

THE ONWARD MARCH OF THE FAITH

We warmly welcome to the community the following new believers, recorded in the National Office between 13 May and 9 June 1978.

ADULTS:

Mrs Patricia Basquill (Sefton); Mrs Sandra Rose Brookes (Forest Heath); Philip Cooles (Wandsworth); Edmund Dahl (Hamilton); Mrs Gladys Davey (Eastbourne); Jim Goold (Epping Forest); Mrs Rhonda Kennedy (Wokingham); John T. Kipling (Kingston-upon-Hull); Brian Longbottom (Lincoln); Mrs Patricia Longbottom (Lincoln); D. J. Masson (Islington); Mrs Patricia Sullivan (Brecknock); Miss Elizabeth Anne Wilkinson (S. Lakeland); Mrs Deirdre Willton (Hastings); C. R. Willton (Hastings); Miss Sonya Yousefi (Shepway).

YOUTH:

Miss Karen Andrews (Beverley); Stephen James Begent (Colchester); Miss Ann George (Newport); Shahin Khazali (Cambridge); Miss Y. Powell (Ealing); Miss Rasheeda Khivaja (Ealing).

NATIONAL CONVENTION

WATFORD LEISURE CENTRE — 27/28 MAY 1978

Convention this year was held rather later than usual as the National Assemblies of the world had been in Haifa to elect the Universal House of Justice, and Watford was a different venue. It was blessed by a short visit from General Alá'í, Counsellor Betty Reed attended throughout and seven members of the Auxiliary Board were present. Counsellor Shirin Fozdar from India, Marion Hofman and Charles and Yvonne Macdonald were also welcome visitors. In all, over 800 Bahá'ís were registered, including more than a hundred children.

In opening Convention, the National Assembly Chairman, John Long, reminded us that this was the last Convention of the Five Year Plan and these last few months should be of very special endeavour indeed.

Convention Officers were elected as follows:—

Chairman	John Long
Vice Chairman	Philip Hainsworth
Secretary	Enayat Rawhani

A Messages Committee was formed and instructed to formulate a number of letters and cables including those to the Universal House of Justice, the International Teaching Centre, Hand of the Cause Hasan Balyuzi and the Cyprus National Assembly.

Then followed the presentation of Annual Reports and the Treasurer's Report. In speaking on her report, Betty Goode, National Treasurer, said that during the coming ten months we needed to raise something like £34,000 for the Capital Projects Fund if we are to reach our goal. She mentioned that for the special funds, only three local assemblies contributed to the Frankfurt Temple, six to the International Fund and four to the International Deputisation Fund.

After lunch, the message from the Universal House of Justice was read and John Long presented a message from the National Assembly. He also gave an insight into the visit to Haifa by our National Assembly members and spoke of their visit to the grave of Ernest Gregory. Ernest had given great service to the Cause in this country, as Chairman and Treasurer of the National Assembly and on the National Teaching Committee. John spoke at length about the International election, in particular the intense spiritual experience it had been, and mentioned one point which had especially moved our NSA members — when they had walked to the platform to hand in their votes they had received a tremendous ovation from the assembled international delegates — a measure, it was felt, of the love which is extended to this community throughout the world for the outpouring of pioneers and resources from the Bahá'ís in this country. He spoke of the National Assembly meeting which had been held in Haifa when the members had considered the best way of conveying to the friends in this country the uplifting feeling of devotion which they had experienced in the Holy Land. To conclude he read a letter from the National Assembly in which a new plan for teaching was outlined, radically reducing all committee work in order to free as many friends as possible for work in the teaching field, at the conclusion of which there was a tremendous ovation from the audience. The letter appears in full following this report.

There followed the appointment of Tellers and an address by Counsellor Betty Reed; then, in prayerful silence, the National Assembly was elected by the delegates. The ballot box was then handed to the Tellers, who departed to count the votes whilst the rest of us left for dinner. The counting of votes was completed during the dinner break and the result of the election was as follows:— Enayat Rawhani, Mary Hardy, Philip Hainsworth, Keith Munro, Simon Mortimore, John Long, Ted Cardell, Betty Goode, Barbara Lewis. The new National Assembly met the following morning before the session started and officers were elected as follows:—

Chairman	John Long
Vice Chairman	Philip Hainsworth
Secretary	Enayat Rawhani
Treasurer	Betty Goode

Next came one of the highlights of Convention — an inspiring session led by Counsellor Betty Reed for the Institution of the Hands of the Cause of God and the Continental Board of Counsellors.



Hand of the Cause, General Alá'í, photographed at Convention.

Counsellor Reed presented the Auxiliary Board Members attending Convention — Vivian Bartlett, Joe Foster, Madeline Hellaby, Mary Kouchekezadeh, David Lewis, Betty Shepherd and Adam Thorne and explained that three others — Jack Costello, Robert Jelly and Beman Khosravi, were unable to be present. Each Board Member present gave a short talk on a different aspect of their work and Counsellor Reed gave a brief summary of the work of the Counsellors, explaining that sixteen of the twenty-seven Hands of the Cause left by the Guardian were still alive; that there were sixty-four Counsellors, members of thirteen Boards. On the Board for Europe there are six members — Counsellors Erik Blumenthal, Anneliese Bopp, Dorothy Ferraby, Louis Henuzet, Betty Reed, and Adib Taherzadeh. Of the 675 Board Members throughout the world, fifty-eight are in Europe, twenty-six for Protection and thirty-two for Propagation, of which ten are in Great Britain. During this session the Assistants to the Board Members were presented, and as those present at Convention lined up behind Betty Reed and the Board Members, they made an impressive sight, although a remark was made that the male wing was heavily weighted.

After the devotional on Sunday morning a report from the National Convention in Cyprus was presented by John Long, our representative there. Hand of the Cause Dr Ugo Giachery and his wife Angelina were present at this historic occasion, together with Counsellor Erik Blumenthal, representing the European Board of Counsellors. Mr Long spoke of the difficulties encountered by the Bahá'ís there, who were divided by a state of war, and said that the votes from the Turkish side did not arrive until an hour before the election was scheduled to take place. He said that something of a miracle had taken place during the last few months and drew attention to the work of devoted pioneers, and the foundations laid by the Knights of Bahá'u'lláh in the island, one of whom, Hugh McKinley, was present at this Convention.

A number of valuable gifts had been presented to the new National Assembly, and two Turkish, two Greek, two Persian and three English Bahá'ís were elected.

The children had their own contribution to make to Convention and presented a short entertainment after lunch on Sunday, which they, and their audience, thoroughly enjoyed.

General Alá'í addressed Convention for a few moments and time was also spared from consultation so that Marion Hofman could speak to us. Throughout Convention it was apparent that delegates were well aware that the time left to achieve the plan was very short. In his closing words, John Long thanked everyone who had helped to make the Convention a great success — in particular the friends from Watford. Book sales had amounted to £1,780 and he thanked those who had looked after the bookstall,

particularly Vera Long who had stayed throughout the two days of Convention taking orders for the new volume of 'Star of the West'. This year the programme for children had been particularly good and a few selfless helpers under the guidance of Sue Grimshaw had devoted their entire time to the children, missing the entire Convention. He then spoke of the positive and outstanding attendance at this Convention, of the steady stream of delegates wishing to speak and take part in the consultation and that the keynote throughout was one of determination to succeed. He said that when we make the effort, Bahá'u'lláh gives the response.

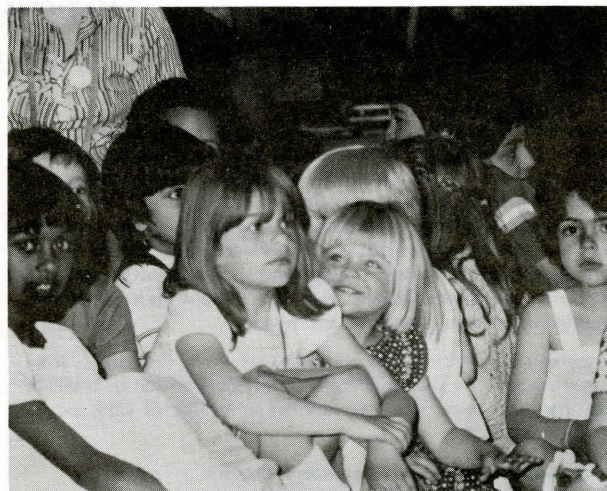
Message to the National Convention

As the National Spiritual Assembly proceeded to the Holy Land on 25 April, it sent a letter to every adult believer in the United Kingdom. In this letter the believers had been urged to accept and treasure the opportunity of serving on local spiritual assemblies and thereby contribute invaluable service to the effective functioning of these institutions, which have been called into being by the Author of the Faith Himself. In that same letter the friends were assured of prayers for their efforts in this respect in the Holy Shrines. Accordingly, we prayed in the Shrines of the Báb and the Master. On the last day of our visit we gathered with some 800 or more Bahá'ís — members of the Universal House of Justice, Hands of the Cause of God, Counsellors from all the continents, members of National Assemblies from over a hundred countries, and all the employees at the World Centre and their families. We were seated around the Haram-i-Aqdas, facing the blessed Shrine of Bahá'u'lláh, to commemorate the Twelfth Day of Ridván. Remembering our letter, we were very conscious of the prayers of the friends at home and were deeply aware of the bonds of love and fellowship which not only bind us together as a community but also with our fellow believers the world over, all represented at this gathering and with that pillar of strength, that Ark of the Covenant, the Universal House of Justice. Led by Amatu'l-Bahá Ruhiyyih Khánum and Hand of the Cause Mr Faizi, the assembled believers, in a long column three or four abreast, slowly walked along the path from the Collins' Gate towards the Most Holy Shrine, the Qiblih of the Bahá'í world, and then circumambulated that Holy Place. With the utmost reverence and in almost absolute silence, the friends approached the gate of the Shrine and each one paused for a few moments to commune in his or her own precious way with the Beloved One, pledging, praying, dedicating, beseeching, and then moving on in the fast-fading sunlight to complete the walk around the arc to say a final "Farewell" to many new and old friends from all corners of the earth, and board the buses for the return to Haifa.

When we gathered at the Pilgrim House we felt a great yearning once again to visit together, as an Assembly, the Shrine of the Báb and to offer yet another prayer for the work of the Cause in the United Kingdom. It was then that we also felt moved to meet in session that very night, irrespective of the lateness of the hour, to see what could be done on our arrival home to take this spirit of love and unity to all the friends. It was at this meeting, shortly before midnight, that we planned to move around the country as soon as possible, even before the next Feast and certainly before Convention, to share the spiritual message of the Holy Places which had entered our hearts. It was this same spirit which caused us at our last meeting before Convention to dedicate much of the weekend of 12-14 May to considering how best we could plan for victory in the last year of the Five Year Plan. It was then agreed that after sharing with you his personal impressions of that historic nine days, our Chairman should read out to you our proposals for the final year.

1. Within the true spirit of Convention we would share with the delegates our plan to achieve the "Programme for Victory", seek their comments and suggestions and then meet two weeks later with the Continental Board of Counsellors to seek their views and ideas. After this we would launch the plans, with confidence that the friends throughout the country would arise and commit themselves to victory.

2. The National Teaching Committee, all the regional teaching committees and the Homefront Pioneer Department would, in their present form, be suspended, or "put on ice" until the end of the Plan. All the members of these committees would, however, be called upon to act as "fieldworkers" to encourage, stimulate and help in witnessing a vast increase in the teaching work and in increasing the number of teaching teams throughout the country.



Some of the children attending National Convention.

3. To stimulate, guide and coordinate all this activity a small National Teaching Committee would function in the closest contact with the National Office, would have a full-time Secretary who would meet frequently, possibly every few days, with one of the other members. This would be a committee of five members with a two-man executive and the other three members giving the maximum amount of their time in the field. Three of the five would be taken from the present NTC membership to ensure continuity in the knowledge of the community, but all the work of deepening and educating the friends will be left entirely in the hands of the local assemblies with all the excellent material which has been given to them by the National Assembly and the National Teaching Committee.

4. Teaching teams and pioneer settlement on the home front will now come under the direction of this new NTC so that the priorities of teaching and pioneering can be kept under constant review, and directed dynamically to the needs of the Plan as these needs develop as the weeks go by. This new NTC will also call upon all those who had been assisting in the planning of the teaching teams and in the settlement of pioneers, to continue with their efforts so that they will be even more effective than before, as they, as well as all the members of the regional committees, will not have their time absorbed by committee meetings.

5. All committees, groups and clusters should continue with all their plans, teaching with increased zeal and enthusiasm, until the membership of the new NTC is announced and new directions given. In the light of the situation in mid-June when the new National Assembly has its first full session, the views of the delegates and the European Counsellors are known, the NTC will be given its simple Term of Reference — "Get on with the Plan and see it through, to Victory". The budget will be set, and the committee will then be called immediately to see what modifications are necessary in the cluster formation and the individual goals of each community. The overall tasks so clearly laid down in the "Programme for Victory" will remain with only the slightest changes, so that at no point should there be a slackening in the teaching impetus while the new NTC gets into stride.

This rather revolutionary change in our teaching committee structure is temporary and is motivated only by our pledge to Bahá'u'lláh to do all in our power to bring victories for His Cause. None of the extremely valuable work that has been done by the committees will be lost; it is a temporary cessation of committee work to enable the maximum amount of time and effort by the largest number of believers to be given to the most important of all tasks, teaching the Cause of God. In the message from the Universal House of Justice you have just heard, the solemn warning was given, "...so crucial are these times that the future course of humanity is daily in the balance". The future history of the British people, the very destiny of the United Kingdom, might well be in our hands. Only future historians will be able to assess fully the outcome, but your National Assembly is in no doubt, having witnessed the grandeur of the Fourth International Convention, that the world triumph of the Faith is assured and we are confident that the friends in the United Kingdom will arise as one body and play their part in that triumph.

NATIONAL SPIRITUAL ASSEMBLY

MASHRIQU'L ADHKÁR OF INDIA

The following are extracts from a summary submitted to the Universal House of Justice by the architect, Mr F. Sahba:

It is possible to see in the architecture of India, to an extent probably unknown elsewhere, the roots of religion in a most clear and distinct manner. The meaningful, significant, and powerful symbols which can be seen in the buildings and in their ornamentation, and even in the surroundings in which they have been placed, draw their inspiration from the religious convictions of the people, convictions which form an integral part of the Indian way of life. The very bushes growing in the corner of a temple courtyard or the colour of the courtyard wall can tell us to which religion the temple belongs. In this way we can discover the allegorical meanings which the forms, the colours, the statues in a temple are meant to convey, to such an extent that we can call Indian architecture an architecture of allegory, of symbol, in that hidden meanings dwell in every shape and form. These hidden meanings have a close and inspiring connection with the life of the people of this country.

Against such a background, we find ourselves faced with two major questions regarding the design of a Mashriqu'l-Adhkár for India. We understand from some of the beloved Guardian's statements, for example, in his letter to the Bahá'ís of the USA and Canada (dated 29.10.1929), that a Mashriqu'l-Adhkár should be a symbol manifesting the Bahá'í Faith, revealing the simplicity, clarity, and freshness of this new Revelation, in distinction to the beliefs of the many divided sects who are clinging to dead, man-made concepts, each desiring to pray in his own fashion, or to display the symbols of his own faith.

On the other hand, in showing respect for the basic beliefs of the religions of the past, the Mashriqu'l-Adhkár must act as a constant reminder to the followers of each faith that all the religions of God are one and that the Bahá'í Faith, for all that it may have many new features, is in no way cut off or detached from the life of the Indian people, but rather looks upon them all with respect and love.

Basing our researches on the above sentiments, and seeking at all times to discover a common strand running through the symbolism of the many religions and sects to be found today in India, we undertook a study in the hope that we could prepare a design which, while it would in no way imitate any of the existing architectural schools of India, would remain familiar to the Indian people, in the same way that, when one speaks to them of the teachings and principles of the Bahá'í Faith, they sense that here is a vision become reality, a dream fulfilled, albeit expressed in words that are new.

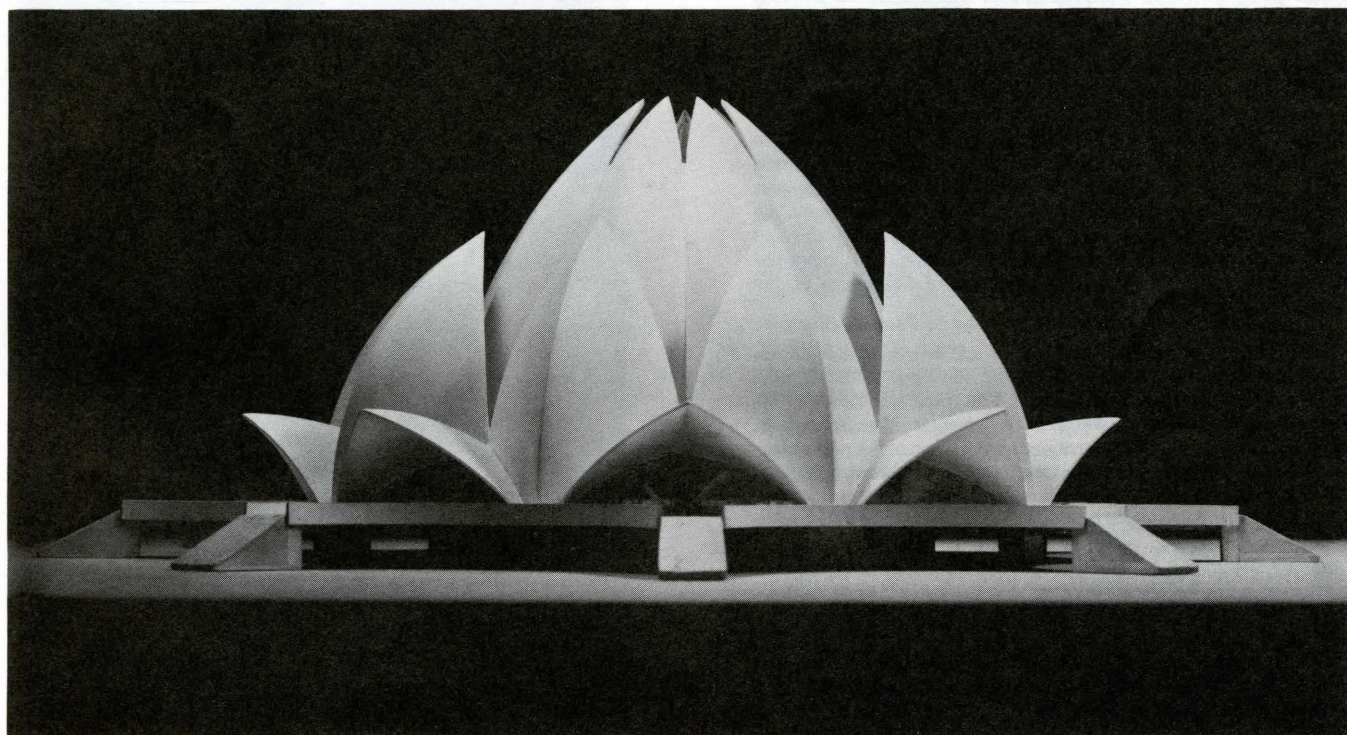
Researches on India and Indian architecture clearly show that, despite the outward dissimilarities to be seen between various temples, we can sometimes discover significant and sacred symbols regarded as holy and divine by all the Indian religions, symbols which have even penetrated to other countries and other religions such as Islám. One of these symbols is the sacred flower of the Indians, the lotus.

LOTUS. To the Indian taste the lotus has always been the fairest flower: it has enjoyed unparalleled popularity throughout the length and breadth of India from the earliest times to the present day, as is shown by its predominance in literature and art. Mentioned in the oldest Veda, it plays a prominent part in the mythology of Brahmanism. To the later Sanskrit poets it is the emblem of beauty to which they constantly compare the faces of their heroines. The lotus, moreover, enters into Indian art of all ages and all religions as a conspicuous decorative element. It appears thus on the oldest architectural monuments of Buddhism as well as later on those of Jainism and Hinduism all over India. With the spread of Buddhism to the countries of the Far East, its use as an ornament in religious art has extended as far as Japan.

1. In literature

The lotus is named in the Rigveda and is mentioned with increasing frequency in the later Samhitas. In the Atharvaveda the human heart is compared with the lotus, and the Panchavimsa Brahmana speaks of its flower as 'born of the light of the constellations'. In the Brahmanas the lotus first appears associated with the Creator Prajapati in cosmogonic myths. Thus the Taittiriya Brahmana tells how Prajapati, desiring to evolve the universe, which in the beginning was fluid, saw a lotus-leaf (puskara-parva) standing erect out of the water. Thinking that it must rest on something, he dived in the form of a boar, and, finding the earth below, broke off a fragment, rose with it to the surface, and spread it out on the leaf. Again, the Taittiriya Aranyaka relates that, when the universe was still fluid, Prajapati alone was produced on a lotus-leaf.

Later, in the epic poetry of the Mahabharata, the Creator, under the name of Brahma, is described as having sprung from the lotus that grew out of Visnu's navel, when that deity lay absorbed in meditation. Hence one of the epithets of Brahma is 'lotus-born' (abja-já, abja-yoni, etc.). The lotus is thus also connected with Visnu, one of whose names is accordingly padma-nabha, 'lotus-navel'. It is further associated with Visnu's wife Laksmi, goddess of fortune and beauty, in the Mahabharata, where the myth is related that from Visnu's forehead sprang a lotus, out of which came Sri (another name of the goddess), and where one of Laksmi's epithets is padma, 'lotus-hued'. The Mahabharata, in



its account of Mount Kailasa, the abode of Kubera, the god of wealth, describes his lake Nalini and his river Mandakini as covered with golden lotuses.

2. In art

As regards its application in religious art, the lotus figures, with the rise of that art in India, on all the Buddhist monuments which came into being in different parts of the country from about 200 BC onwards. In its simplest form the expanded lotus is very frequent as a circular ornament in the sculptures at Sanchi, Bharhut, Amaravati, and Nodj Gaya, as well as in the rock-cut Buddhist temples of Western India, being introduced as a medallion on pillars, panels, and ceilings. Very elaborately carved half-lotuses sometimes appear used thus, or, in Ceylon, as so-called moonstones — semi-circular stone slabs at the foot of staircases. Lotuses growing on stalks also occur in the sculptures of Gandhara and of Mathura, and often figure in elaborate floral designs on the pillars of Sanchi or the panels of Amaravati.

The lotus is further found from the earliest times conventionalised either as a seat or as a pedestal on which divine or sacred beings rest in a sitting or standing posture. The oldest and most striking example of this use is exhibited in the figure of the Hindu goddess Lakshmi in the Buddhist sculptures at Udayagiri, at Bharhut, and especially at Sanchi, where it is frequently repeated on the gateways of the Great Stupa. She is portrayed sitting or standing on a lotus and holding up in each hand a lotus-flower which is watered by two elephants from pots raised aloft by their trunks. This ancient type is found all over India at the present time; it even occurs among the old sculptures at Polonnaruwa in Ceylon.

After Buddha began to be represented in sculpture, from about the beginning of our era, his image constantly appears sitting cross-legged on a lotus seat, occasionally also standing on a lotus pedestal. In this form it occurs, for instance, at Rajgir in Behar, in the Hanheri caves near Bombay, and often in the Gandhara monuments of the North-West. From the latter region this type spread beyond the confines of India, appearing in Nepal, Burma, China and Japan. Even when the seat is not actually the flower itself, two, three, or four lotuses are, in the Gandhara sculptures, carved on its front. Such lotuses are even found delineated on a footstool on which Gautama rests his feet instead of sitting cross-legged. The number of the petals of such lotuses varies from four to six.

The use of the lotus seat has been extended to images of bodhisattvas not only in India but in Buddhist countries beyond its borders. Thus Manjusri is represented sitting in this way not only at Sarnath, near Benares, but also in Java and Tibet. In a modern Tibetan picture Maitreya is depicted on a lotus seat, and the figure of a Persian bodhisattva sitting on a seat adorned with lotuses and painted on a wooden panel was discovered by M A Stein during his first expedition to Central Asia. Even in China the bodhisattva Avalokitesvara occurs sitting on a lotus seat, and in Nepal also as standing on a lotus pedestal. The lotus is otherwise intimately connected with this bodhisattva; for he is represented as born from a lotus, and he regularly holds a lotus in his hand, whence is derived his epithet of Padmapani, 'lotus-handed'. To him, moreover, refers the Buddhist formula Om mani padme Hum ('Yea! O jewel in the lotus! Amen'), which at the present time is the most sacred prayer of the Buddhists in Tibet. The persistence of this application of the lotus is indicated by the fact that it often appears not only in modern Indian brass images of Hindu gods, but even in seated portraits of Maharajas of the nineteenth century.

The lotus seat and pedestal have an almost universal application in connection with the figures of Hindu mythology. Thus Brahma appears seated on Visnu's navel lotus. The three great gods of the Hindu triad, Brahma, Siva, and Visnu, with their respective wives, Sarasvati, Parvati, and Lakshmi, as well as Agni, god of fire, Pavana, god of wind, Ganesa, god of wisdom, Visnu's incarnation Rama, and the demon Ravana, are all found represented on a lotus seat. Visnu, in addition, regularly holds a lotus in one of his four hands. A lotus pedestal also serves as a stand for images of the god Indra, of Visnu and nearly all his incarnations, and of the sun-god Surya; in Ceylon also of Siva and Parvati, as well as of Kubera, god of wealth, and in Tibet of Sarasvati, goddess of learning.

Similarly, in the ancient Jain sculptures found at Mathura the lotus constantly occurs as a medallion or in more elaborate floral decoration. It also appears as the symbol of the sixth Jina, or Saint.

3. In Buddhism.

The symbolism of the lotus-flower (padma, pundarika, utpala) was borrowed by the Buddhists directly from the parent religion Brahmanism. Primarily, the lotus-flower appears to have symbolised, for the Aryans from very remote times, the idea of superhuman or divine birth; and, secondarily, the creative force and immortality. The traditional Indian and Buddhist explanation of it is that the glorious lotus-flower appears to spring not from the earth but from the surface of water, and is always pure and unsullied, no matter how impure may be the water of the lake. It thus expresses the idea of supernatural birth, and the emergence of the first created object from the primordial waters of chaos; hence also the flower was regarded as the matrix of the Hindu creator himself, Narayana, and his later form as the god Brahma, who are respectively figured and described as reclining and seated upon a lotus-flower. As an emblem of divine purity, the lotus-flower is instanced in the pre-Buddhist Vaisnavite Bhagavad-Gita; and this was possibly its signification when it was first applied to the historical Buddha, Sakyamuni.

As an emblem of divine birth, the lotus is the commonest of motives in Buddhist art and literature, as has been noted above. In the Buddhist paradise of Sukhavati, the goal of popular Mahayana Buddhists, where no women exist, every one is born as a god upon a lotus-flower (Saddharma-pundarika) and there are lotus-flowers of manigems. The Western notion of the beauty of 'lotus-eating' is possibly a memory of this old tradition of divine existence.

A form of this myth of divine lotus-birth is probably the myth which invests Buddha with the miraculous power of imprinting the image of a lotus-flower on the earth at every step that he took. The references to this are innumerable in the Palicanon; but in the book which the present writer has shown to be manifestly the earliest of all the books of that canon, the Mahapadana Suttanta, the account of the infant Buddha's first seven steps makes no mention of the lotus-flower imprints which appear in the later versions.

Amatu'l-Bahā Ruḥīyyih Khānum laying the foundation stone of the Mashriq-i-'Adhkār



The lotus was especially identified with the sun. This association rested doubtless upon the natural observation that the flower opened when the sun rose and closed at sunset, so as to suggest to the primitive mind the idea that the flower might be the residence of the sun during its nocturnal passage through the underworld, or that it might be the re-vivifier, resurrector, or regenerator of the fresh or refreshed sun of the next day. Its very large multi-rayed flowers would also contribute to this association. It is probably from its association with the sun that we find the lotus-flower in the Gandhara sculptures, and often subsequently, taking the place on Buddha's footprints of the 'wheeled disc of the sun with its thousand spokes'. This possibly was the source of the lotus-marked footprints.

The device of a lotus-flower in the hand seems to have symbolised not merely divine birth but the possession of life everlasting, and the preservation and procreation of life. Such was it with the Aryan queen of heaven, the Brahmanist goddess Sri, and her derivative, the Buddhist Tara, both of whom have the title 'Garlanded by Lotuses'. In the mystical Vedic, pre-Buddhist Satapatha Brahmana the lotus was a symbol of the womb, and as we have seen, it appears to have this sense in the famous Om mani padme Hum formula. Probably therefore, such a meaning may be in part implied in the lotus held in the hand of Avalokita, the consort of Tara, to whom that formula is now specially addressed. In the hand of Maitreya, the next coming Buddha, and other divine bodhisattvas of Gandhara, the lotus in the hand, however, may have had a metaphysical significance and have denoted the preservation of the life of the law and the re-vivifying of the same. It was possibly in this sense as cherishers

of the law that we find that a lotus-flower adorns the hands of many of the images of Buddhas and bodhisattvas who do not specially possess the attribute of a lotus held in the hand.

The lotus symbol can be easily traced in Iranian and Islamic architecture. The carving of Ardashir II at Taq-i-Bustan shows Mithra standing on a lotus flower. In the bas-relief at Persepolis the Shah and most of his nobles hold a lotus in their hands. The lotus flower is one of the oldest and most beautiful elements used in the patterns of Persian carpets, and it can often be seen in Islamic architecture of the Seljuq and later periods. For example, the shape of a lotus occurs in the design of the perforated plaster-work in the mihrab (prayer-niche) of the Malik mosque in Kirman.

The points mentioned above in connection with the lotus serve to show how the lotus is a unifying symbol in all the Indian religions, but in the design of the Mashriq-ul-Adhkar, the symbol has been employed in an unprecedented fashion. It should be said that the most basic idea in the design is that light and water should be used as its two fundamental elements and that these two elements are alone responsible for the ornamentation of the House of Worship, in place of the thousands of statues and carvings to be found in other temples.

Another aspect which we considered was the simple and uncomplicated manner of the building's construction, together with the possibility of making use of natural resources for the purposes of air conditioning and so forth. In this respect, the climate of Delhi was taken into consideration. In this way, it is to be hoped that, by making use of the resources to be found on the size, it will be possible to make a considerable saving in terms of time and expenditure.

CHILD EDUCATION ADVISORY COMMITTEE

EDUCATION CONFERENCE

A one-day conference on Bahá'í Education was held at the Kingsthorpe Community Centre in Northampton on 23 April. The theme was the education of Bahá'í children in the home and in children's classes. As a practical application of the theme, great care was taken in organising the children's classes at the conference, and because of the high reputation of the classes in Hereford, Midge Ault was asked to arrange and supervise the children's programme. Twenty-one children were present, ranging from babes in arms to junior youth, and all were kept busy and happy, a reflection of the effort and thought put into the planning.

The first talk concerned the importance of teaching prayers to children. Martin Cortazzi, whose specialist interest is linguistics, explained how prayer is the language of the spirit and thus by teaching children prayers you are teaching them spiritual communication. The exercise of teaching prayers to young children also has the added bonus of great educational value in aiding the children's language development and encourages discussion between parents and children when the meanings of the prayers are explained. Finally, prayers, we are assured in the Writings, protect us from tests and dangers, and this is nowhere more necessary than with young children.

The conference members were then privileged to experience Ted Cardell's new slide show, commissioned by the Child Education Advisory Committee. Using breathtaking scenes, nature close-ups, and a multitude of illustrative pictures of children in children's classes, at Bahá'í picnics, playing, learning from nature, both the children and the slides being from all over the world, an image of the importance and urgency of educating our children was skilfully created. The text and the tasteful blending of music made the presentation both illuminating and entertaining. It is hoped that many other communities and large gatherings will have the opportunity to experience this slide presentation.

The afternoon session was opened by Wendy Momen who, with Alicia Cardell, coordinates the very successful Jamal class in Cambridge and Huntingdon. From her substantial experience of Bahá'í classes, both as a Bahá'í child herself in America and as a teacher of Bahá'í children here, Wendy outlined the basic principles behind developing a successful children's class. First, avoid over ambition, start small and expand, building on success. Secondly, include parents both as helpers and by running adult deepening classes alongside the children's classes. Next, regularity is important, and holding the classes when it is most convenient to everyone, not necessarily at the weekend. Fourthly, the teacher must be prepared for the lesson and take into careful consideration the age and maturity of the children in the class. Teachers and planners must make use of a variety of resources such as the environment, members of the community with special talents or experiences, especially those with memories of the early days

of the Faith, experiences of travel and pilgrimage. Finally, a successful way of overcoming a shortage of children is to use the clusters already set up for teaching in goal towns as units for Bahá'í classes.

The day finished with a presentation by the children who had attended the classes and a question and answer session with a panel of CEAC members. A great number of topics were discussed including the lack of literature for Bahá'í children, the problem of finding teachers for classes at national events such as summer schools, Convention and teaching conferences, and the need for parents to act as helpers in classes in such events knowing that they will only be asked to help and not to teach. The discussion was so animated that it was difficult to draw it to a close. Finally, all the participants made their way to their homes having experienced an enjoyable and educational day.

'WORLD RELIGIONS: A Handbook for Teachers'

This valuable publication is now available from the Community Relations Commission, 15/16 Bedford Street, London WC2E 9HX. Price £1.50.

This 200 page book contains a wealth of information covering the many aspects of teaching about religion, including practical advice on lessons and schemes, as well as an exhaustive list of resource material and useful addresses. There are six pages on the Bahá'í Faith.

The Child Education Advisory Committee feels that advantage could be taken of this book in a variety of ways.

Firstly, Bahá'ís who are teachers could use this book as a cornerstone for discussion with their colleagues and persuade their school or department to obtain a copy.

Secondly, Bahá'í parents with children in school might be able to raise the question of teaching religion in the school their children attend and persuade the teachers to get a copy, or they could present the school with a copy.

Thirdly, groups and assemblies might consider presenting copies to local schools, colleges of education or universities. This could be accompanied with an invitation to enter discussion or an offer of a speaker.

Finally, it is a very useful volume for Bahá'ís to have themselves as it is so informative and serves as a useful reference for children's classes, for finding suitable material for older Bahá'í children wishing to learn more about the world's major religions and for fireside discussion.

All Bahá'ís, therefore, are urged to obtain copies of this book, the wide circulation of which could be an effective means of establishing the study of the Bahá'í Faith as part of a course in World Religions in our schools.

OBITUARY

ERNEST GREGORY — 1899-1978

It is difficult for me to write about my dear husband and beloved companion in Bahá'í service. There is surely nothing I can say that will add to the wonderful tributes paid to his outstanding qualities and devoted service to the Cause he loved so sincerely.

Ernest was the third local resident to accept the Faith in Sheffield in 1951. At this time he was very actively associated with, and had achieved a high position in Freemasonry. With much sacrifice he severed himself from this association and in this connection a letter dated 5 August 1955 was received by the National Spiritual Assembly from the beloved Guardian through his secretary containing the following message: "He wishes you to thank Mr Gregory on his behalf for the spirit of devotion to the Faith which he has shown in connection with this matter . . . The older Bahá'ís, through their example in such matters, form rallying points around which the younger Bahá'ís, not so steady yet on their spiritual legs, so to speak, can cluster."

He served on the British National Spiritual Assembly from 1954 to 1963 when he accepted appointment to the Auxiliary Board for Propagation, serving on this Board until 1974. He was unidirectional in regard to matters of teaching and his frankness and directness were an inspiration to many.

From 1974 onwards he served at the World Centre.

During the closing year of his life he had periods of intense suffering, but even at these times he maintained always that sense of humour which characterised his life and endeared him to so many friends.

When at one time I asked him what had drawn him towards the Faith he replied, "The Administrative Order — The World Order of Bahá'u'lláh" and of this he had a deep understanding.

Through the bounty of Bahá'u'lláh he rests now on God's Holy Mountain so near to where the Arc of the Administration — the physical expression of that World Order — is presently taking shape.

Joan Gregory

INTIMATIONS OF LATE CHANGE

After a lifetime of physical fitness,

Why should my body abruptly lose touch?

Family, friends, and a whole cloud of witness,

Broadly agree I've been Doing Too Much.

Arteries harden, it's quite automatic;

When one is sixty, one starts to go slow.

How much is psycho and how much somatic,

Even the doctors aren't likely to know.

Certainly plenty of mind over matter;

But while the orthodox medical skills

Usually manage to cope with the latter,

Mind is a lot less responsive to pills.

Brain irritated by buzzing infernal,

Heart overburdened by shortage of rest,

Blood being churned up through conflict internal —

Set a severe constitutional test.

So by accepting the main diagnosis,

What sort of life-style has got to be mine?

How to achieve, with a deep-set neurosis,

A do-it-yourself therapeutic design?

Hang-ups are hidden by hyperactivity,

Papering over emotional cracks.

Meditate mildly in pleasant passivity,

Comfort the soul with a chance to relax.

God has a pattern to weave out of illness,

Once you allow the dark colours to mix.

Is it for learning the lesson of stillness?

Try not to kick against too many pricks?

Echoes of Stevenson's prayer, to be granted

Courage and gaiety — and the quiet mind.

Can such a seed, so belatedly planted,

Bear soon enough any fruit I can find?

Watered by positive thinking — and feeling,

Warmed by the rays of serenity's sun,

Might it both yield me a harvest of healing,

And show me where there is more to be won?

So may the psyche have safe convalescence,

Hopeful of good new experience in store.

Only by radiant true acquiescence

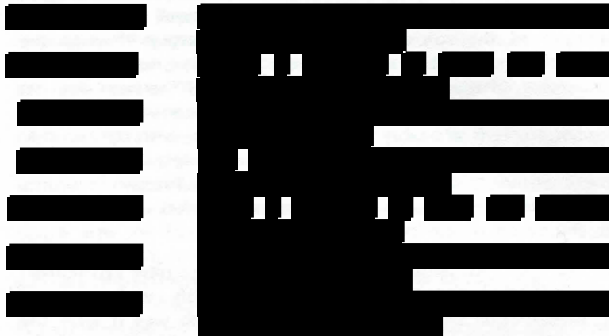
Can I begin fully living once more.

Oliver Coburn
April 1978

(Received shortly before his passing)

NOTICES

BIRTHS



MARRIAGES

- 5 June 1978: Marianne Crossle to Dereck Smith (Halligan), in Craigavon.
 9 June 1978: Mitra Abadianian to John Broad, in Richmond on Thames.
 10 June 1978: Catherine Collins to Robert Watson, in Northampton.
 13 June 1978: Marion Sabri to David Griffiths, in Hertsmere.
 16 June 1978: Branke Abradovid to Enayat'u'llah Afai, in Camden.
 20 June 1978: Jaleh Razavi to Abbas Momtazi, in Camden.
 1 July 1978: Corinne Kent to Richard Hainsworth, in Cardiff.

DEATHS

- 1978: Mrs Brenda Green
 21 April 1978: Mr Ernest Gregory
 April 1978: Mr Ernest Carter
 May 1978: Mrs Charlotte Haywood
 June 1978: Mr Oliver Coburn

DEADLINE: As the Bahá'í Journal must now await distribution with other National Assembly material, would the friends please observe the regular deadline dates — 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

ARE YOU AFRAID?

Your reply may well be "afraid of what?"; but if you say "Yes", then this article is not for you; if you don't know whether you are afraid or not, then I hope you will understand what we Bahá'ís have to fear, as the reasons are clarified in the following.

The fear that should be in our hearts at the present time is our immediate fear for the future — are we to fail in our duty to God? I have searched through the Writings of Bahá'u'lláh and chosen excerpts from the Old and New Testaments, as well as from a few other sources, hoping to show that when we really become aware of the time in which we are living, and realise what could lie ahead if we do fail in our tasks, then we shall be so impelled into action, that we forget everything we thought was important to our happiness, and have only one aim, one goal, that we know we HAVE to, nay MUST, attain before Ridván 136 BE.

I am writing this on the day of the Summer Solstice of the Northern Hemisphere, meaning that we have only nine Gregorian calendar months before the Spring Equinox, or Naw-Rúz. By the time you read this, it could well be only nine months to Riqvân 136 and the end of the Five Year Plan. If we are to REJOICE on this blessed occasion, this would mean that we have carried out and fulfilled the commands of God as revealed to us by the Universal House of Justice.

ARE YOU AFRAID?

The weather is warm, the trees are in full leaf, the gardens are full of bloom, the crops are growing in the fields — we have so much to be thankful for. Examinations are over, your thoughts may be of lazy summer holidays; a well-deserved rest, as you feel you need a break. Do you think there is plenty of time before winter comes, no hurry? Well just THINK again — for today is the first day of what is left of the last year of the Five Year Plan! Already two calendar months have passed since 21 April, which was the First Day of Riqvân, and nearly three Bahá'í calendar months. Are you satisfied by what has been achieved during this period?

ARE YOU AFRAID?

Never before has the British Community failed to complete a Plan! WE CANNOT FAIL THIS TIME! It would be useless to bathe in the light of past glories, and blythely think "that it can happen, so we really should not get too worried ourselves". When we think of the sacrifices made by the Martyrs who gave their blood, and of all the faithful servants of the Faith who followed them and attained the goals that were set, they should be an inspiration to us! We cannot let them down: "if ye break faith with us, we shall not rest. . ." so we have to complete our goals of the Five Year Plan!

ARE YOU AFRAID?

God never burdens a soul beyond its capabilities, and so we know that what we have been asked to do WE CAN DO!

This has not been written to give you guidance; this has already been done, and will continue to be done throughout the coming year. We have Love, Unity, Prayer, Consultation and the Determination, so how can we fail? GOD WILL ASSIST ALL THOSE WHO ARISE TO SERVE HIM! DARE WE FAIL — and if we did could we face the consequences both in this world or the next?

ARE YOU AFRAID?

So what is left for me to say? When sleep would not come, I have found solace in seeking out these passages, and know that faith can move mountains — the mountains of doubt, apathy, and the apparent blindness to the situation in which we find ourselves. I have tried to show what happens, and has happened, when God speaks to Man, and the results when His Commands are obeyed or rejected. You may be familiar with them, but ponder a little, and you will see that when they are grouped together it is as if "History is repeating itself" in ever-widening circles, for God is the Unchanging, the All-Knowing and the Merciful. Through the Universal House of Justice we have been given a task for NOW, and with a time limit. DARE WE FAIL?

ARE YOU AFRAID?

Abraham pleaded with God to save the "good" people, but he

could not find any, so the cities of Sodom and Gomorrah were destroyed.

Moses under God's instructions pleaded with Pharaoh, and one of the greatest powers on earth at that time was laid low.

Those who rejected Jesus have suffered long, and will continue to do so, until they recognise Bahá'u'lláh, the Lord of Hosts.

This brings us to the present time and what we can do in this Mighty Plan of God.

To quote the words of the Hand of the Cause George Townsend, in his introduction to "God Passes By": "For long it seemed as if the world was too unhappy, too content with trivial pursuits to be able to accept in practice a Revelation so spiritual, so universal. Time and again the violent extirpation of the Faith at the hands of tyranny seemed assured. Many there were in high places in diverse lands who knew of the Faith, who were informed of the cruel wrongs inflicted on its votaries and heard their protests and appeals for justice. But there were none who heeded or who helped. Strange and pitiful that an eager, inquiring Age which discovered so much of truth should have left the spiritual realm unexplored and should have missed the most important truth of all. No Prophet has ever come into the world with greater proofs of His identity than Bahá'u'lláh; nor in the first century of its activity has any older Faith achieved so much or spread so far across the globe as this."

ARE YOU AFRAID?

There is much of which we could be afraid, especially if we fail in our duty — but absolutely nothing to fear if we carry out the task that has been set us. CAN WE DO IT?

By recognising Bahá'u'lláh we have the greatest gift on earth; we have become as "tools in His Hands" — tools that can build the Great Ark of the Covenant of a New Era; but tools are useless if they remain on the shelf! In "God Passes By" we read:

"Jesus long centuries before had wept over the city whose children had turned away from the prophets of old, and had ignored His visitation and refused His protection. Now at His Second Coming the same event recurred. But they who brought down the wrath of God on themselves were not the members of a nation but of an entire world. Before He passed away Bahá'u'lláh proclaimed: 'The hour is approaching when the most great convulsion will have appeared.' And again He said: 'The time for the destruction of the world and its people hath arrived.' Each day in the Long Obligatory Prayer we say "... Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy Will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love."

Each day when we say these words if we sincerely live them, then there will be no doubt, we shall do the Will of God.

My friends, I suggest you read Prayer 62, and go forth like those from time immemorial who have put their faith in God and served Him, and when Riqvân 136 BE dawns WE SHALL NOT BE AFRAID, but ready to go forth to hasten the Lesser Peace, and know that one day "THE MOST GREAT PEACE SHALL COME!"

Beatrice Smith

هُوْهُوْهُوْهُوْهُوْهُوْ

« احد مى حقوق الهى را مطالبه كنند و اين فقره معلق باقبال خود نفوس بوده ... »

و در لوح مير محمد حسين بيك ارض جذ با ميفرمايند :

بايد نفسى عباد الله را متذکر نمايد که شايده بر او حقوق موقوف شوند و تحصيل مقام

عالى و اجر باقى نماند نزد ايمى جمع شود و اخبار نمايند تا بار اوده الله عمل شود.

NATIONAL YOUTH CONFERENCE,

Nottingham — 9/13 July 1978

This Conference which will be reported more fully in the next issue of the "Bahá'í Journal", was unique in that it was conceived by the National Youth Committee and then planned, programmed and run exclusively by a small sub committee of youth, themselves not even members of the NYC. They handled all the many details and coped with all the problems in a most mature and commendable way.

The Conference was graced by the presence of Hand of the Cause A. Q. Faizí, Counsellors Dorothy Ferraby and Betty Reed, National Assembly members Philip Hainsworth, Mary Hardy and Enayat Rawhani, Mrs Marion Hofman from the World Centre and believers from twenty countries or more.

The Mayor and Mayoress of Nottingham opened the Conference on Monday and on Tuesday a public meeting in the City was addressed by Philip Hainsworth. Mr Hainsworth also presented the following letter to the Conference from the National Spiritual Assembly:

Dearly-loved friends,

What a great blessing it is to share with you the following cable which we have received from the Universal House of Justice: "LOVING GREETINGS NATIONAL YOUTH CONFERENCE URGE CONCENTRATE PRACTICAL WAYS OFFER GREATEST POSSIBLE CONTRIBUTION ACHIEVEMENT OUTSTANDING GOALS FIVE YEAR PLAN. ASSURE ARDENT PRAYERS SACRED THRESHOLD BOUNTIFUL CONFIRMATIONS. UNIVERSAL HOUSE OF JUSTICE."

Dearly-loved friends, it is our hope that from your Conference will arise those holy and self-sacrificing souls whose devotion and undivided loyalty to Bahá'u'lláh will compel them to enter the arena of rededication to His sacred Cause. These blessed individuals will concentrate on the practical ways in which they can offer their greatest possible contribution to the achievement of the outstanding goals of the Five Year Plan.

Such are the deteriorating conditions of the world that no man can predict the fate and fortunes of humanity. Indeed, so crucial are these times that "the future course of human history is daily in the balance".

One course and only one path is right and clear. That is the course ordained by God, the message proclaimed by Bahá'u'lláh, the Divine Plan outlined by 'Abdu'l-Bahá, the work directed by the beloved Shoghi Effendi and the goals assigned by the Universal House of Justice.

Such should be the power of your conviction that you may remain unaffected by the confusion of this self-destructive age which is daily robbed of its holiness and is nourished by inflammable, though tantalising, carnal desires and corrupt inclinations.

As your aim is the redemption of mankind from its Godlessness, its ignorance, its confusion and conflict, you will no doubt be assisted through the outpourings of Bahá'u'lláh's confirmations. He will assist you, just as He assisted those who made sacrifices for His Cause before you. Go forth then, with optimism, confidence, determination, courage and unity. Without doubt, you will be victorious.

NATIONAL SPIRITUAL ASSEMBLY

JUNIOR YOUTH SCHOOL HELD LLANGOLLEN, NORTH WALES 12/14 MAY, 1978

On this occasion the Junior Youth Weekend held by the Stockport community extended over two days and two nights, and there were eighteen children present. They came from the areas of Stockport, Hyde, Macclesfield, East Leake, Chester, St. Helens and Anglesey. The school was held in the Youth Hostel of Llangollen, with its beautiful surroundings of trees, streams, fields and mountains.

Once again we began by plunging into the stirring tales of the Dawnbreakers. We must admit that mostly we played games and had plenty of fun. But also there were talks — one on Bahá'í Admonitions, with much participation by the audience. On the second day the junior youth themselves gave short talks on Bahá'í teachings which interested them. Another talk was a short one on 'Abdu'l-Bahá, and our youth helper, Davey Wright, who took the prayers each morning, explained some of his insights into prayer. Then, once again, we did more play acting, finding ourselves being the Mulláh of a Mosque, the Bahá'í teacher, the obstinate contact, the relentless guards, the persecuted prisoner



Mr Faizí addressing the Conference

As the spirit of the Conference grew, the travel teaching offers flowed in and finally the National Assembly were able to send the following cable to Haifa:

NOTTINGHAM NATIONAL YOUTH CONFERENCE
BLESSED PRESENCE HAND CAUSE MR FAIZI
COUNSELLOR REED STOP RECEIVED ONE
HUNDRED THIRTY EIGHT TRAVEL TEACHING
OFFERS FORTY-EIGHT OVERSEAS NINETY HOME-
FRONT STOP THIRTY-SIX ALREADY LEFT OR
LEAVING IN TWO WEEKS FOR NIGERIA GAMBIA
BOTSWANA TRINIDAD GUYANA FAROES ICELAND
FINLAND DENMARK SWEDEN NORWAY BELGIUM
LUXEMBOURG FRANCE PORTUGAL STOP LATER
GAMBIA NIGERIA DENMARK LESOTHO STOP NINE
TEAMS LEFT IN FIVE BUSES TRAVEL TEACHING
VITAL AREAS NORTHERN IRELAND SCOTLAND
WALES ENGLAND STOP DETAILS PREVIOUSLY
WORKED OUT RECEIVING COMMUNITIES STOP
BESEECH ARDENT PRAYERS BOUNTIFUL
CONFIRMATIONS SUPPORTERS DIVINE PLAN GOD'S
UNIVERSAL HOUSE OF JUSTICE.

The reply came immediately:

HIGHLY DELIGHTED BRILLIANT SUCCESS
NOTTINGHAM YOUTH CONFERENCE KINDLY
CONVEY ALL YOUTH OUR ADMIRATION LOVING
COMMENDATION NUMEROUS TRAVEL TEACHING
PROJECTS ASSURED ARDENT PRAYERS
BOUNTIFUL CONFIRMATION ALL EFFORTS.

UNIVERSAL HOUSE OF JUSTICE

and the enthralled onlookers, feeling the excitement of the early struggles of the Faith. In art work many tried their hand at decorative calligraphy; the idea of Bahá'í footballers was explored, and later brilliant colours were splashed with precision into glowing, expanding suns of unity, and flowers of the garden. And not least, there were joyous Bahá'í songs, led skilfully by Rouha Haqjoo with her piano accordion.

Like an army of busy bees the junior youth tackled the washing up, and one was heard to remark, "I'm starting to enjoy this!" and another, "Yes, it's fun isn't it?". When our dormitories had to be shared with non-Bahá'ís on the second night, everyone showed exemplary behaviour, and four girls were busy teaching four enquirers from their dormitory till late at night.

The parents who arrived on Sunday afternoon enjoyed the three plays and a funny skit, and heard also three talks by the young speakers. The weekend ended with happy songs by all, and a prayer.

Sue Podger

**ALPHABETICAL LIST OF ASSEMBLY AND GROUP RESPONSIBILITIES
FOR THE ACHIEVEMENT OF THE GOALS
OF THE FIVE YEAR PLAN**

ASSEMBLY OR GROUP	GOALS TO BE ACHIEVED	ASSEMBLY OR GROUP	GOALS TO BE ACHIEVED
ABERCONWY	Colwyn (LSA)	E. HERTS.	Broxbourne (LSA)
ABERDEEN	Moray (LSA)	E. KILBRIDE	Motherwell (LSA)
ALLERDALE	Eden (to be opened)	E. LOTHIAN	Etterick & Lauderdale (LSA), Berwickshire (to be opened)
ANGLESEY	Aberconwy (LSA), Colwyn (LSA)	E. NORTHANTS.	Kettering (LSA)
ARFON	Merionnydd (LSA), Colwyn (LSA), Dwyfor (to be opened)	EASTWOOD	E. Kilbride (LSA)
ASHFORD	Shepway (LSA)	EDINBURGH	Etterick & Lauderdale (LSA), Tweeddale (to be opened)
AYLESBURY VALE	Milton Keynes (LSA)	ELLESMERE PORT & NESTON	Wirral (LSA), Alyn & Deesside (to be opened)
BARNET	E. Herts. (LSA)	ELMBRIDGE	Tandridge (LSA)
BATH	Wansdyke (to be opened), Mendip (LSA)	ENFIELD	Broxbourne (LSA)
BELFAST	Ards (LSA), Carrickfergus (LSA)	EPSOM & EWELL	Mole Valley (LSA)
BEXLEY	Thurrock (LSA), Greenwich	EXETER	South Hams. (LSA)
BIRMINGHAM	Stoke on Trent (LSA), The Wrekin (LSA), Bridgnorth and Wolver- hampton (to be opened)	FYLDE	Wyre (to be opened)
BLACKBURN	Hyndburn (to be opened), Craven (LSA)	GATESHEAD	Tynedale (LSA), Derwentside (to be opened)
BLYTHE VALLEY	Tynedale (LSA), Wansbeck and Alnwick (to be opened)	GEDLING	Nottingham (LSA)
BOLTON	Wigan (LSA)	GLANFORD	Hull (LSA), Boothferry & Scunthorpe (to be opened)
BOURNEMOUTH	West Wilts. (LSA)	GLASGOW	Argyll (LSA), Motherwell (LSA), Bearsden & Milgavie (to be opened)
BRADFORD	Kirklees (LSA), Hambleton (to be opened)	GLOUCESTER	Cotswold (to be opened)
BRECKNOCK	Rhondda (LSA)	GLYNDWR	Merionnydd (LSA)
BRENT	Great Yarmouth (LSA)	GREENWICH	Thurrock (LSA)
BRAINTREE	Uttlesford (to be opened)	GRIMSBY	Cleethorpes (to be opened)
BRENTWOOD	Thurrock (LSA)	GUILDFORD	Mendip (LSA)
BRIGHTON	Guernsey (LSA)	HAMILTON	E. Kilbride (LSA), Motherwell (LSA), Lanark (to be opened)
BRISTOL	Mendip (LSA), Gloucester (LSA)	HARINGEY	Epping Forest (LSA), Luton (LSA)
BROMSGROVE	Wyre Forest (LSA)	HARROGATE	Middlesborough (LSA), York (LSA), Teesdale (to be opened)
BROXTOWE	Nottingham (LSA)	HARROW	Mid Beds (LSA), Dacorum (LSA)
BURNLEY	Craven (LSA), Hyndburn (to be opened)	HARTLEPOOL	Easington (to be opened)
BURY	Rossendale (to be opened)	HAVANT	New Forest (LSA), South Wight (LSA), Guernsey (LSA), East Hants. (to be opened)
CAMBRIDGE	Forest Heath (LSA), Peterborough (LSA), South Cambs. & Uttlesford (to be opened)	HEREFORD	Brecknock (LSA), Lliw Valley (to be opened)
CAMDEN	North Herts. (to be opened)	HERTSMERE	Broxbourne (LSA)
CANTERBURY	Maidstone (LSA), Swale (to be opened)	HINCKLEY & BOSWORTH	Daventry (to be opened)
CARDIFF	Brecknock (LSA), Rhondda (LSA)	HOLDERNESS	Hull (LSA)
CARLISLE	Tynedale (LSA), Nithsdale (LSA), Eden (to be opened)	HORSHAM	Mole Valley (LSA)
CARMARTHEN	Llanelli (LSA), Dinefwr (to be opened)	HOUNSLOW	Wokingham (LSA)
CARRICK	Restormel (LSA)	HOVE	Tandridge (LSA)
CARRICKFERGUS	Antrim (to be opened)	HUNTINGDON	Mid Beds (LSA), Peterborough (LSA)
CASTLEREAGH	Ards (LSA), Down (to be opened)	INVERNESS	Moray (LSA), Badenock and Strathspey & Nairn (to be opened)
CEREDIGION	Merionnydd	IPSWICH	Babergh (LSA), Suffolk Coastal (LSA), Mid Suffolk & St. Edmundsbury (to be opened)
CHARNWOOD	Nottingham (LSA), N.W. Leics (to be opened)	ISLE OF MAN	Ards (LSA)
CHELMSFORD	Babergh (LSA), Epping Forest (LSA), Maldon (to be opened)	ISLINGTON	Epping Forest (LSA)
CHERWELL	Gloucester (LSA), Vale of the White Horse (LSA), W. Oxon. (to be opened)	JERSEY	Guernsey (LSA)
CHESTER	Wirral (LSA), Vale Royal & Alyn and Deesside (to be opened)	KENSINGTON AND CHELSEA	Broxbourne (LSA)
CHESTERFIELD	W. Derbys. (to be opened)	KILMARNOCK AND LOUDOUN	Nithsdale (LSA), Lanark (to be opened)
CHICHESTER	Guernsey (LSA)	KINGSTON UPON HULL	Beverley (to be opened)
CHRISTCHURCH	New Forest (LSA)	KINGSTON UPON THAMES	Spelthorne (to be opened)
COLCHESTER	Babergh (LSA)	KNOWSLEY	Wirral (LSA)
COLERAINE	Ballymena, Ballymoney, Cooks- town & Moyle (to be opened)	KYLE AND CARRICK	Wigtown (to be opened)
COLWYN	Aberconwy (LSA)	LAMBETH	Merton (LSA)
COPELAND	Barrow in Furness (to be opened)	LANCASTER	Craven (LSA)
COVENTRY	Kettering (LSA)	LARNE	Carrickfergus (LSA)
CRAIGAVON	Armagh, Banbridge, Dungannon & Newry and Mourne (to be opened)	LEEDS	Hull (LSA), Kirklees (LSA), York (LSA), Selby (to be opened)
CRAWLEY	Mole Valley (LSA)	LEICESTER	Harborough (to be opened)
CREWE AND NANTWICH	Stoke on Trent (LSA)	LEOMINSTER	Lliw Valley (to be opened)
CROYDON	Tandridge (LSA)	LEWISHAM	Thurrock (LSA)
CYNON VALLEY	Blaenau Gwent (to be opened)	LINCOLN	S. Kesteven (LSA), W. Lindsey (to be opened)
DACORUM	Mid. Beds. (LSA)	LISBURN	Ards (LSA), Castlereagh (LSA)
DELYN	Blaenau Gwent (to be opened)	LIVERPOOL	Wirral (LSA)
DERBY	Amber Valley, Ashfield & E. Staffs. (to be opened)	LLANELLI	Dinefwr (to be opened)
DONCASTER	Kirklees (LSA), Hull (LSA), Scunthorpe & Selby (to be opened)	LONDONDERRY	Fermanagh, Limavady, Omagh & Strabane (to be opened)
DOVER	Shepway (LSA)	MACCLESFIELD	Chesterfield (LSA), Congleton & Newcastle under Lyme (to be opened)
DUNDEE	N.E. Fife (LSA)	MANCHESTER	St Helens (LSA), Tameside (LSA), Rossendale (to be opened)
DURHAM	Middlesborough (LSA)	MANSFIELD	Chesterfield (LSA)
EALING	Epping Forest (LSA), Gloucester (LSA), Hammersmith (LSA)	MEDINA	South Wight (LSA)
EASTBOURNE	Rother (to be opened), Guernsey (LSA)	MERIONNYDD	Dwyfor (to be opened)
E. CAMBS.	Fenland (to be opened)	MELTON	S. Kesteven (LSA)
		MIDDLESBOROUGH	Durham (LSA)

ASSEMBLY OR GROUP	GOALS TO BE ACHIEVED
MILTON KEYNES	S. Beds (to be opened)
MOLE VALLEY	Tandridge (LSA)
MONTGOMERY	Merionydd (LSA)
MOTHERWELL	E. Kilbride (LSA), Lanark (to be opened)
MULL	Argyll (LSA)
NEWCASTLE UPON TYNE	Tynedale (LSA), Alnwick & Derwentside (to be opened)
NEW FOREST	South Wight (LSA)
NEWPORT	Brecknock (LSA), Rhondda (LSA)
NEWTOWN ABBEY	Ards (LSA), Carrickfergus (LSA), Antrim (to be opened)
NITHSDALE	Etterick and Lauderdale (LSA)
NORTHAMPTON	Kettering (LSA), Wellingborough (to be opened)
N. AVON	Gloucester (LSA)
N. BEDS	Luton (LSA)
N. CORNWALL	Scilly Isles & Torridge (to be opened)
N. DEVON	W. Somerset (to be opened)
N. DOWN	Ards (LSA), Castlereagh (LSA)
N.E. DERBYS	Chesterfield (LSA)
N. NORFOLK	Great Yarmouth (LSA)
N. WILTS	W. Wilts (LSA)
N. WOLDS	York (LSA), Beverley & Hambleton (to be opened)
NORWICH	Great Yarmouth (LSA), Breckland (to be opened)
NUNEATON	Kettering (LSA)
OSWESTRY	Aberconwy (LSA), Colwyn (LSA)
OXFORD	Gloucester (LSA), Vale of the White Horse (LSA)
PENDLE	Craven (LSA)
PENWITH	Restormel (LSA), Scilly Isles (to be opened)
PERTH AND KINROSS	N.E. Fife (LSA), Badenock & Strathspey (to be opened)
PETERBOROUGH	S. Kesteven (LSA)
PLYMOUTH	Restormel (LSA), Caradon (to be opened)
POOLE	West Wilts (LSA)
PORTSMOUTH	New Forest (LSA), South Wight (LSA), Gosport (to be opened)
PRESELI	Llanelli (LSA)
PRESTON	Chorley & Wyre (to be opened)
PURBECK	Weymouth and Portland (to be opened)
RADNOR	Brecknock (LSA)
READING	Wokingham (LSA), Vale of the White Horse (LSA), Kennett (to be opened)
REDBRIDGE	Epping Forest (LSA)
REIGATE & BANSTEAD	Mole Valley (LSA)
RENFREW	Inverclyde (to be opened)
RHUDDLAN	Colwyn (LSA)
RHYMNEY VALLEY	Rhondda (LSA), Islwyn (to be opened)
RIBBLE VALLEY	Hyndburn (to be opened)
RICHMOND ON THAMES	Merton (LSA)
ROCHDALE	Tameside (LSA), Rossendale (to be opened)
RUGBY	Kettering (LSA)
RUSHCLIFFE	Nottingham (LSA)
RUTLAND	S. Kesteven (LSA)
RYEDALE	Hambleton (to be opened)
ST. ALBANS	Milton Keynes (LSA)
SALFORD	St Helens (LSA)
SALISBURY	W. Wilts (LSA)
SEDFIELD	Durham (LSA), Middlesborough (LSA), Stockton on Tees (to be opened)
SEDGEMOOR	Mendip (LSA)
SEFTON	Wirral (LSA)
SEVENOAKS	Maidstone (LSA), Tonbridge & Malling (to be opened)
SHEFFIELD	Chesterfield (LSA), Bassetlaw (to be opened), Rotherham (to be opened)

ASSEMBLY OR GROUP	GOALS TO BE ACHIEVED
SHREWSBURY & ATCHAM	Stoke on Trent (LSA), The Wrekin (LSA)
SLOUGH	Vale of the White Horse (LSA), Bracknell & Runnymede (to be opened)
SOLIHULL	Kettering (LSA), Dudley (to be opened)
SOUTHAMPTON	New Forest (LSA), East Leigh (to be opened)
S. HEREFORDS	Forest of Dean (to be opened)
S. HOLLAND	S. Kesteven (LSA)
S. LAKELAND	Craven (LSA), Barrow in Furness & Richmondshire (to be opened)
S. NORFOLK	Great Yarmouth (LSA)
S. NORTHANTS	Milton Keynes (LSA)
S. OXFORDSHIRE	Vale of the White Horse (LSA)
S. SHROPSHIRE	Hereford (LSA)
SOUTHWARK	Greenwich (LSA), Thurrock (LSA)
STAFFORD	Stoke on Trent (LSA), The Wrekin (LSA)
STEVENAGE	Luton (LSA)
STEWARTRY	Wigtown (to be opened)
STIRLING	Dumbarton (to be opened)
STOCKPORT	St. Helens (LSA), Halton & High Peak (to be opened)
STRATHKELVIN	Bearsden & Milgavie (to be opened)
SUFFOLK COASTAL	Babergh (LSA)
SUNDERLAND	Chester-le-Street & Easington (to be opened)
SUTTON	Merton (LSA)
SWANSEA	Llanelli (LSA), Afan & Lliw Valley (to be opened)
TAFF-ELY	Rhondda (LSA)
TAMESIDE	Kirklees (LSA)
TEIGNBRIDGE	S. Hams (LSA)
TENDRING	Suffolk Coastal (LSA)
THANET	Shepway (LSA)
THREE RIVERS	Broxbourne (LSA), Chiltern (to be opened)
THURROCK	Castle Point (to be opened)
TORBAY	South Hams (LSA)
TRAFFORD	St. Helens (LSA)
TUNBRIDGE WELLS	Maidstone (LSA)
TYNEDALE	Castle Morpeth (to be opened)
VALE OF GLAMS	Rhondda (LSA)
VALE OF THE WHITE HORSE	Gloucester (LSA)
WANDSWORTH	Guernsey (LSA), Merton (LSA)
WARWICK	Wyre Forest (LSA), Hereford (LSA), Kettering (LSA), N. Warwicks (to be opened)
WATFORD	Dacorum (LSA), Luton (LSA)
WAVENEY	Great Yarmouth (LSA)
WAVERLEY	Elmbridge (LSA), Rushmore (to be opened)
WEAR VALLEY	Darlington (to be opened)
WELWYN HATFIELD	E. Herts (LSA)
W. DEVON	South Hams (LSA), Caradon (to be opened)
WESTERN ISLES	Skye & Lochalsh & Sutherland (to be opened)
W. LANCS	Wigan (LSA)
WESTMINSTER	Milton Keynes (LSA), City of London (to be opened)
WIGAN	St. Helens (LSA)
WINCHESTER	New Forest (LSA), E. Hants (to be opened)
WINDSOR & MAIDENHEAD	Bracknell & Runnymede (to be opened)
WOKING	Mole Valley (LSA), Rushmore (to be opened)
WOODSPRING	W. Wilts (LSA)
WORTHING	Tandridge (LSA), Arun (to be opened)
THE WREKIN	Stoke on Trent (LSA)
WYCHAVON	Tewkesbury (to be opened)
WYCOMBE	Vale of the White Horse (LSA)
YEOVIL	Mendip (LSA)
YORK	Middlesborough (LSA).

Note 1: All original Goal Areas which have been temporarily "dropped" should realise that as soon as the goals now listed are achieved, attention will once again be directed towards them. No effort will be lost but these are our present priorities. Local efforts to achieve a "bonus" assembly in these areas will be warmly supported.

Note 2: The following goals were not included in the foregoing list as their present responsibilities are restricted to winning their own assembly. They may later be given the job of helping another area after success at home:

ARDS	ARGYLL	BABERGH	BROXBORNE	CRAVEN
EPING FOREST	ETTERICK AND LAUDERDALE	FOREST HEATH	KIRKLEES	GREAT YARMOUTH
GUERNSEY	HAMMERSMITH	KETTERING	MID. BEDS.	LUTON
MAIDSTONE	MENDIP	MERTON	RHONDDA	MORAY
NOTTINGHAM	N.E. FIFE	RESTORMEL	S. WIGHT	ST. HELENS
SHEPWAY	S. HAMS	S. KESTEVEN	WOKINGHAM	STOKE ON TRENT
TANDRIDGE	WEST WILTS.	WIRRAL		WYRE FOREST.

NEWS FROM THE COMMUNITIES

LONDONDERRY: The visit to Londonderry of Richard St Barbe Baker, the 'Man of the Trees', proved a great source of publicity and teaching opportunities.

His first official engagement was to plant, with the city's mayor, a 'Tree for Peace' in one of Londonderry's parks. This was handed over by LSA Chairman Vida Lake, on behalf of the Bahá'í community. Several newspapers published reports and photographs of this event.

A further tree-planting took place at the University College in the city, and on this occasion Dr Baker met the deputy mayor, who presented him with a plaque bearing the coat of arms of Londonderry. He then gave a lecture on "My Life, My Trees" in the College, mentioning the faith to an audience of more than sixty.

A radio interview which was broadcast throughout Ulster also gave him the chance to proclaim the Faith.

MACCLESFIELD: We spent a long time planning our World Religion Day celebration which was based on the programme suggested by the National Teaching Committee and everyone in the community was involved. The readings were interspersed with slides and music ending with a chant in Persian, a prayer read by a child and a song by other children.

We are particularly grateful to the Chester community who helped.

Over thirty visitors attended with a large contingent from the Unitarian Chapel, where we went for World Religion Day last year. The celebration was kept to forty minutes, but the visitors, including the deputy Mayor, stayed on for over an hour over afternoon tea asking questions. Most asked to be told about future programmes, and many asked for literature.

The event was well reported in the local press with a photograph. It was very unifying for the community and we look forward to our proclamation presentation of books to the Mayor and Mayoress.

NORTH DOWN, Northern Ireland: Our assembly felt we had achieved something of a breakthrough in the mass media recently when we were invited to take part in a religious programme entitled 'Just A Moment' (similar to 'Thought for Today' - BBC) on our local radio. Readings from the Writings and Prayers were read at 8.00 am each morning for a week. The radio station 'Downtown Radio' is located in our goal district of Ards.

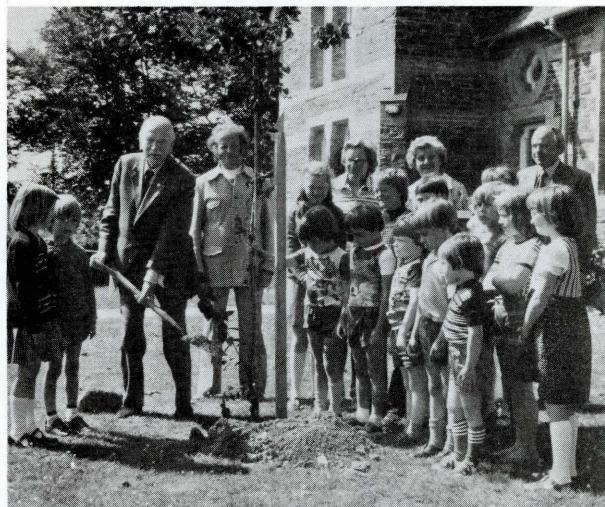
THANET: The first Bahá'í Weekend School of Thanet was held at the St. Placids Hotel, Ramsgate on 15/16 April and was attended by sixty people from all over the South East; with one friend coming from as far as Lancashire. (Photograph below)

The school developed from a desire to have a deepening weekend for the Thanet community but, having secured two eminent speakers; Denis MacEoin and Steve Lambden, we felt it would be selfish to keep them to ourselves, so invitations were sent out far and wide.

In order to cater for the fact that Bahá'ís love the company of their fellow believers, we decided the venue should be in a hotel in order that the participants could eat, sleep and study under the same roof.



NORTH CORNWALL: A visit by Richard St. Barbe Baker gave the Bahá'ís of North Cornwall the opportunity of getting the Faith mentioned in the local press. Over three weeks news of Dr Baker's work, mentioning his beliefs as a Bahá'í, were accepted and printed. Thirty people attended a talk given by Dr Baker in Launceston on June 19, during which he made many references to the Faith. After the talk many people asked for Bahá'í pamphlets. Next morning Dr Baker planted a tree, donated by the North Cornwall Group, at a primary school in North Petherwin in recognition of the school's centenary. This was followed by the singing of a song, specially written for the occasion by two of the teachers, by the children of the school. Permission has been given for a plaque recording the event, with its Bahá'í connection, to be hung in the school. (Photograph below)



THE FUND

Ways of making contributions to the Funds.

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

**Mrs Betty Goode
1 Loddington Lane,
Belton,
Uppingham, LE15 9LA.**

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:—

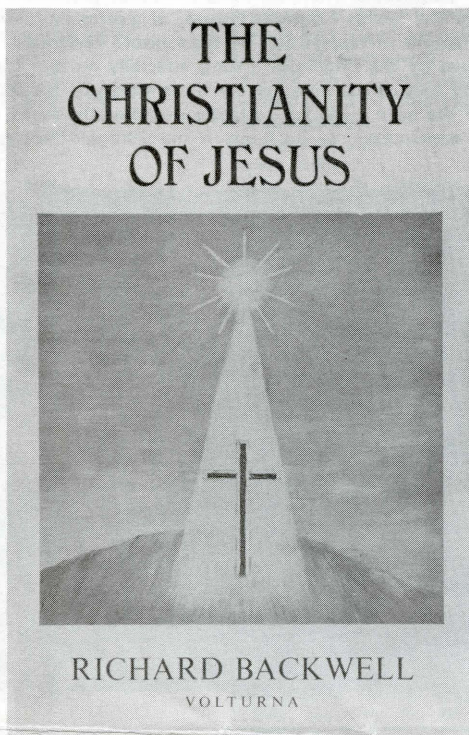
**The National Westminster Bank Ltd.,
186 Brompton Road,
London SW3**

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.

2 South Street
Oakham
Rutland
Leicester LE15 6HY



THE CHRISTIANITY OF JESUS – by Richard Backwell

"There seems to be an ever-growing need in this age for a simple, factual presentation of the Life and Teaching of Jesus, to enable all those who value that sublime Being to reassure themselves that true Christianity, freed from all irrational and superstitious elements, constitutes an unchallengeable foundation for faith, and a matchless influence for the good of human kind."

In proceeding to give us that simple, factual presentation in *The Christianity of Jesus*, the author, the late Richard Backwell, has also given us a magnificent teaching aid.

There must be many Bahá'ís from Christian backgrounds who have had to shelve some of their questions regarding Christian teachings until such time as enlightenment would, hopefully, arrive — this book helps to bring that enlightenment. There must be many others who would also welcome the insight which this book brings to Christian teachings on such matters as:

- Original sin;
- Incarnation;
- Satan or the devil;
- Divine and physical birth.

The author gives this insight by stating quite simply exactly what Jesus Himself taught and what He did *not* teach on these matters, and by giving a detailed full-length study of Jesus and His teachings from a Bahá'í point of view.

We are given writings on "The Purposes of Jesus as stated by Himself"; "The Parables of Jesus" and "The Miracles of Jesus" — all painstakingly and usefully annotated with biblical references.

A review of the Gospels enables us to grasp the theme of the entire Gospel.

"God the Father selected Jesus Christ for a special redemptive mission among men. In God's method there is no change, for He has always made such a selection to mediate His word, His will, from the beginning of time: the Mediator changes name and personality, but His essence is the same and His message is the same."

By having set before us quite simply the teachings of Christianity we see how they are the teachings of all religions.

B110

£2.45

FAITH FOR EVERY MAN – Extracts from the Writings of 'Abdu'l-Bahá

The late Richard Backwell chose so wisely and so well when he compiled these extracts from the writings of 'Abdu'l-Bahá and formed them into *Faith for Every Man*. Mr Backwell divined just those issues which a seeker would wish to know and presented us with 'Abdu'l-Bahá's perfect expositions.

From the introduction in which 'Abdu'l-Bahá's writings tell us of —

"The state in which one should be to seriously search for the truth . . . he must be absolutely pure and sanctified, and free from the love or the hatred of the inhabitants of the world. Why? Because the fact of his love for any person or thing might prevent him from recognising the truth in another, and in the same way, hatred for anything might be a hindrance in discerning truth."

to the point where He tells us what it is to be a Bahá'í —

"Be illumined, be spiritual, be divine, be glorious, be quickened of God, be a Bahá'í"

'Abdu'l-Bahá's words throw light on subjects which are of importance to all searchers. Such fundamental subjects as: The Existence of God; Purpose of Creation; Man always man, not animal; Man's free will; Immortality of the soul; will serve to give an idea of the book's usefulness in answering those questions which Bahá'ís come up against from people who wish to know what we believe on these basic issues.

There are writings on Christianity and Other Faiths —

". . . The essential foundation of the teachings of Moses, Zoroaster, Jesus, and Bahá'u'lláh is identical, is one; there is no difference whatsoever."

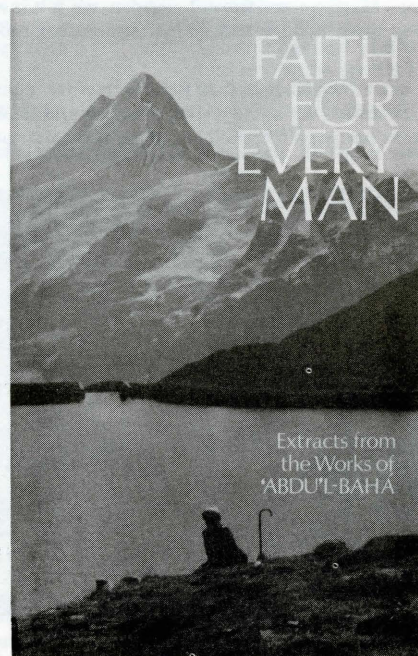
The New Teachings of Bahá'u'lláh are covered point by wonderful point —

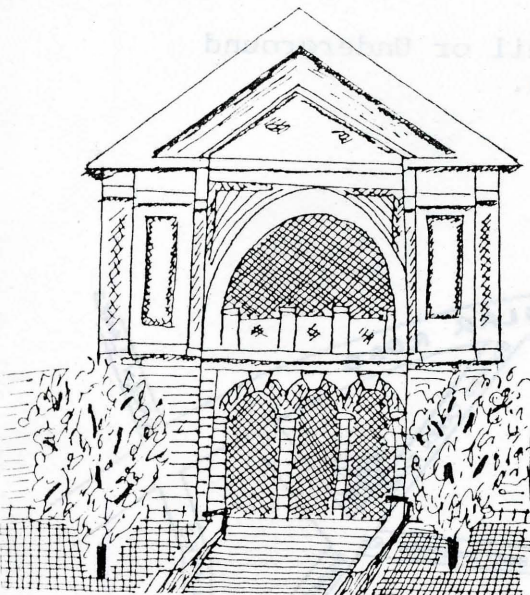
"All the divine principles announced by the tongue of the prophets of the past are to be found in the words of Bahá'u'lláh; but in addition to these, He has revealed certain new teachings which are not found in any of the sacred books of former times."

This excellent book is especially useful for presentation to seekers and to new Bahá'ís, particularly as its reasonable price brings it within the reach of all.

B.94

Price 55p





Palace Suite
Alexandra Palace
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London N22

LONDON NATIONAL CONFERENCE

Sunday, 24th September 1978 at 10.00 a.m.

This Conference has been called to give a greater momentum to the efforts of the community in winning the remaining goals of the Plan. Because of its importance three Hands of the Cause have accepted invitations, particularly Rūḥíyyih Khánum, who has deferred her journeys in the Far East so that she may be present.

GUEST SPEAKERS

Hand of the Cause of God Amatu'l-Bahá Rūḥíyyih Khánum

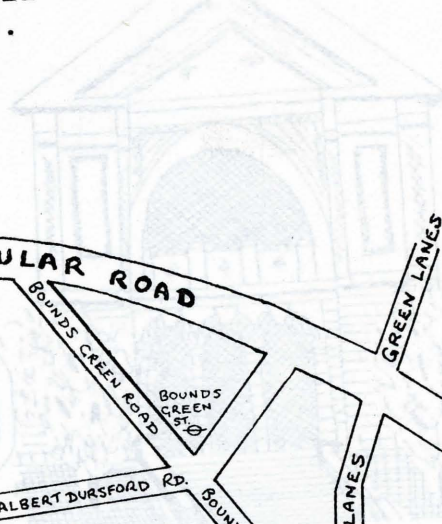
Hand of the Cause of God Mr A Q Faizí

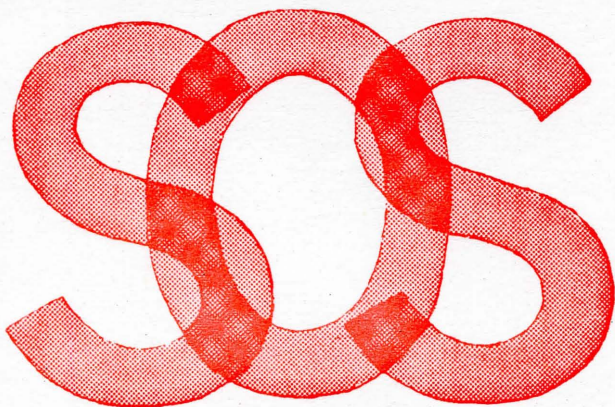
Hand of the Cause of God Mr A A Furútan

Counsellor Adib Taherzadeh

(Mr Furútan has said he will do his utmost to alter some of his other important commitments so that he can be present.)

PLEASE SEE REVERSE FOR DIRECTIONS





**Our last reserve of
£3,000 will only
sustain us for 1 week**

- * Our capital projects will suffer.
- * Our pioneers and travel teachers will have to be called back.
- * Assemblies and groups in need will receive no help.
- * Communications from us will cease.

This is a time when more sacrifice is needed.

£3,000 is needed this week, next week and continuously throughout the year.

With deepest love,
NATIONAL SPIRITUAL ASSEMBLY