

## THE UNIVERSAL HOUSE OF JUSTICE

Riḍván 2006

To the Bahá'ís of the World

Dearly loved Friends,

Riḍván 2006 is a moment charged with a spirit of triumph and anticipation. The followers of Bahá'u'lláh everywhere can take rightful pride in the magnitude of their accomplishments during the Five Year Plan now drawing to a close. And towards the future they can look with a confidence that is conferred only on those whose resolve is steeled through experience. The entire Bahá'í world is stirred at contemplating the scope of the five-year enterprise that lies ahead, the depth of consecration it will demand, and the results it is destined to achieve. Our prayers join yours as you turn in gratitude to Bahá'u'lláh for the privilege of witnessing the unfoldment of His purpose for humanity.

In our message of 27 December 2005 to the Counsellors gathered in the Holy Land, transmitted on that same day to all National Spiritual Assemblies, we delineated the features of the Five Year Plan that will stretch from 2006 to 2011. The friends and their institutions were urged to study the message thoroughly, and its content is no doubt well familiar to you. We now call upon each and every one of you to bend your energies towards ensuring that the goal of establishing over the next five years intensive programmes of growth in no less than 1,500 clusters worldwide is successfully met. That in the months following the Counsellors' departure from the World Centre the groundwork for the Plan's launch was laid so rapidly and systematically in country after country is an indication of the eagerness with which the Bahá'í community is taking up the challenge presented to it. While there is no need for us to elaborate further on the requirements of the Plan here, we feel compelled to offer for your reflection a few comments on the global context in which your individual and collective efforts will be pursued.

More than seventy years ago Shoghi Effendi penned his World Order letters in which he provided a penetrating analysis of the forces operating in the world. With an eloquence that was his alone, he described two great processes that have been set in motion by Bahá'u'lláh's Revelation, one destructive and the other integrative, both of which are propelling humanity towards the World Order He conceived. We were cautioned by the Guardian not to be "misled by the painful slowness characterizing the unfoldment of the civilization" being laboriously established or to be "deluded by the ephemeral manifestations of returning prosperity which at times appear to be capable of checking the disruptive influence of the chronic ills afflicting the institutions of a decaying age." No review of the course of events in recent decades can fail to acknowledge the gathering momentum of the processes he analysed then with such precision.

One need only consider the deepening moral crisis engulfing humanity to appreciate the extent to which the forces of disintegration have rent the fabric of society. Have not the evidences

of selfishness, of suspicion, of fear and of fraud, which the Guardian perceived with such clarity, become so widespread as to be readily apparent to even the casual observer? Does not the threat of terrorism of which he spoke loom so large on the international scene as to preoccupy the minds of young and old alike in every corner of the globe? Have not the unquenchable thirst for, and the feverish pursuit after, earthly vanities, riches and pleasures so consolidated their power and influence as to assume authority over such human values as happiness, fidelity and love? Have not the weakening of family solidarity and the irresponsible attitude towards marriage reached such proportions as to endanger the existence of this fundamental unit of society? “The perversion of human nature, the degradation of human conduct, the corruption and dissolution of human institutions,” about which Shoghi Effendi forewarned, are sadly revealing themselves “in their worst and most revolting aspects.”

The Guardian lays the greatest share of the blame for humanity's moral downfall on the decline of religion as a social force. “Should the lamp of religion be obscured,” he draws our attention to the words of Bahá'u'lláh, “chaos and confusion will ensue, and the lights of fairness, of justice, of tranquillity and peace cease to shine.” The decades that followed the writing of his letters have seen not only a continued deterioration in the ability of religion to exercise moral influence, but also the betrayal of the masses through the unseemly conduct of religious institutions. Attempts at reinvigorating it have only given rise to a fanaticism that, if left unchecked, could destroy the foundation of civilized relationships among people. The persecution of the Bahá'ís in Iran, recently intensified, is ample evidence alone of the determination of the forces of darkness to quench the flame of faith wherever it burns brightly. Though confident in the ultimate triumph of the Cause, we dare not forget the warning of the Guardian that the Faith will have to contend with enemies more powerful and more insidious than those who have afflicted it in the past.

There is no need to comment extensively on the impotence of statesmanship, another theme treated so masterfully by the Guardian in his World Order letters. The widening economic divide between the rich and the poor, the persistence of age-old animosities among nations, the swelling numbers of the displaced, the extraordinary rise in organized crime and violence, the pervasive sense of insecurity, the breakdown of basic services in so many regions, the indiscriminate exploitation of natural resources—these are but a few of the signs of the inability of world leaders to devise viable schemes to alleviate humanity's ills. This is not to say that sincere efforts have not been exerted, in fact, have not multiplied decade after decade. Yet these efforts, no matter how ingenious, fall well short of removing “the root cause of the evil that has so rudely upset the equilibrium of present-day society.” “Not even,” the Guardian asserted, “would the very act of devising the machinery required for the political and economic unification of the world ... provide in itself the antidote against the poison that is steadily undermining the vigour of organized peoples and nations.” “What else,” he confidently affirmed, “but the unreserved acceptance of the Divine Programme” enunciated by Bahá'u'lláh, “embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society.”

Penetrating, indeed, is Shoghi Effendi's depiction of the process of disintegration accelerating in the world. Equally striking is the accuracy with which he analysed the forces associated with the process of integration. He spoke of a “gradual diffusion of the spirit of

world solidarity which is spontaneously arising out of the welter of a disorganized society” as an indirect manifestation of Bahá'u'lláh's conception of the principle of the oneness of humankind. This spirit of solidarity has continued to spread over the decades, and today its effect is apparent in a range of developments, from the rejection of deeply ingrained racial prejudices to the dawning consciousness of world citizenship, from heightened environmental awareness to collaborative efforts in the promotion of public health, from the concern for human rights to the systematic pursuit of universal education, from the establishment of interfaith activities to the efflorescence of hundreds of thousands of local, national and international organizations engaged in some form of social action.

Yet for the followers of Bahá'u'lláh the most significant developments in the process of integration are those directly related to the Faith, many of which were nurtured by the Guardian himself and which have advanced tremendously since their modest beginnings. From the small nucleus of believers to whom he imparted his first teaching plans has grown a worldwide community with a presence in thousands of localities, each following a well-established pattern of activity that embodies the Faith's principles and aspirations. Upon the foundation of the Administrative Order he so painstakingly laid during the early decades of his ministry has been raised a large, closely knit network of National and Local Spiritual Assemblies diligently administering the affairs of the Cause in more than one hundred and eighty countries. From the first contingents of Auxiliary Board members for the Protection and Propagation of the Faith brought into being by him has arisen a legion of nearly one thousand stalwart workers serving in the field under the direction of eighty-one Counsellors ably guided by the International Teaching Centre. The evolution of the World Administrative Centre of the Faith, within the precincts of its World Spiritual Centre, a process to which the Guardian consecrated so much energy, has crossed a crucial threshold with the occupation by the Universal House of Justice of its Seat on Mount Carmel and the subsequent completion of the International Teaching Centre Building and the Centre for the Study of the Texts. The Institution of Ḥuququ'lláh has steadily progressed under the stewardship of the Hand of the Cause of God Dr. 'Alí-Muḥammad Varqá, appointed Trustee by Shoghi Effendi fifty years ago, culminating in the establishment in 2005 of an international board designed to promote the continued widespread application of this mighty law, a source of inestimable blessings for all humanity. The efforts of the Guardian to raise the profile of the Faith in international circles have developed into an extensive external affairs system, capable of both defending the interests of the Faith and proclaiming its universal message. The respect the Faith enjoys in international fora, whenever its representatives speak, is a most noteworthy accomplishment. The loyalty and devotion that the members of a community reflecting the diversity of the entire human race evince towards the Covenant of Bahá'u'lláh constitute a storehouse of strength the like of which no other organized group can claim.

The Guardian foresaw that, in succeeding epochs of the Formative Age, the Universal House of Justice would launch a series of worldwide enterprises which would “symbolize the unity and coordinate and unify the activities” of National Spiritual Assemblies. Over the course of three successive epochs now, the Bahá'í community has laboured assiduously within the framework of the global Plans issued by the House of Justice and has succeeded in establishing a pattern of Bahá'í life that promotes the spiritual development of the individual and channels the collective energies of its members towards the spiritual revival of society. It has acquired the capacity to reach large numbers of receptive souls with the message, to confirm them, and to deepen their understanding of the essentials of the Faith they have embraced. It has learned

to translate the principle of consultation enunciated by its Founder into an effective tool for collective decision-making and to educate its members in its use. It has devised programmes for the spiritual and moral education of its younger members and has extended them not only to its own children and junior youth but also to those of the wider community. With the pool of talent at its disposition, it has created a rich body of literature which includes volumes in scores of languages that address both its own needs and the interest of the general public. It has become increasingly involved in the affairs of society at large, undertaking a host of projects of social and economic development. Particularly since the opening of the fifth epoch in 2001, it has made significant strides in multiplying its human resources through a programme of training that reaches the grassroots of the community and has discovered methods and instruments for establishing a sustainable pattern of growth.

It is in the context of the interplay of the forces described here that the imperative of advancing the process of entry by troops must be viewed. The Five Year Plan now opening requires that you concentrate your energies on this process and ensure that the two complementary movements at its heart are accelerated. This should be your dominant concern. As your efforts bear fruit and the dynamics of growth reach a new level of complexity, there will be challenges and opportunities for the World Centre itself to address in the coming five years in fields such as external affairs, social and economic development, administration, and the application of Bahá'í law. The growth of the community has already necessitated that new arrangements be put in place to double the number of pilgrims to four hundred in each group beginning in October 2007. There are several other projects that will also have to be pursued. Among these are the further development of the gardens surrounding the Shrine of Bahá'u'lláh, as well as the Riḍván Garden and Mazra'ih; the restoration of the International Archives Building; structural repairs to the Shrine of the Báb, the full extent of which are not yet clear; and the construction of the House of Worship in Chile as envisioned by the Guardian, the last of the continental Mashriqu'l-Adhikárs. As these endeavours advance, we will call on you from time to time for assistance, both in the form of financial support and specialized talents, mindful that the resources of the Faith should, to the greatest measure possible, be channelled to the requirements of the Plan.

Dear friends: That the forces of disintegration are gaining in range and power cannot be ignored. It is equally clear that the community of the Greatest Name has been guided from strength to strength by the Hand of Providence and must now increase in size and augment its resources. The course set by the Five Year Plan is straightforward. How can those of us aware of the plight of humanity, and conscious of the direction in which history is unfolding, not arise to the fullest of our capacity and dedicate ourselves to its aim? Do not the words of the Guardian that "the stage is set" hold as true for us today as they did when he wrote them during the first Seven Year Plan? Let his words ring in your ears: "There is no time to lose." "There is no room left for vacillation." "Such an opportunity is irreplaceable." "To try, to persevere, is to insure ultimate and complete victory." Be assured of our continued prayers at the Sacred Threshold for your guidance and protection.

*The Universal House of Justice*