

THE UNIVERSAL HOUSE OF JUSTICE

25 May 1975

To all National Spiritual Assemblies

Dear Bahá'í Friends,

A fifth of the span allotted to the Five Year Plan has run its course and we have passed a major milestone in the destinies of that Plan. It is appropriate for every National Spiritual Assembly to pause in order to appraise its position, and that of the community which it represents and serves, and to determine its progress in relation to the goals with which it stands identified.

To help each National Spiritual Assembly in this appraisal we send you the following statement which, under various headings, outlines the impressions we have gathered and comments we are prompted to make on the prosecution of certain goals of the Plan. Although some of the items may not be directly applicable to you, you may find them of interest. Each National Spiritual Assembly should determine, in the light of the goals assigned to it, to what extent each of our observations is applicable to its work.

Teaching—Expansion and Consolidation

Teaching the Faith embraces many diverse activities, all of which are vital to success, and each of which reinforces the other. Time and again the beloved Guardian emphasized that expansion and consolidation are twin and inseparable aspects of teaching that must proceed simultaneously, yet one still hears believers discussing the virtues of one as against the other. The purpose of teaching is not complete when a person declares that he has accepted Bahá'u'lláh as the Manifestation of God for this age; the purpose of teaching is to attract human beings to the divine Message and so imbue them with its spirit that they will dedicate themselves to its service, and this world will become another world and its people another people. Viewed in this light a declaration of faith is merely a milestone along the way—albeit a very important one. Teaching may also be likened to kindling a fire, the fire of faith, in the hearts of men. If a fire burns only so long as the match is held to it, it cannot truly be said to have been kindled; to be kindled it must continue to burn of its own accord. Thereafter more fuel can be added and the flame can be fanned, but even if left alone for a period, a truly kindled fire will not be extinguished by the first breath of wind.

The aim, therefore, of all Bahá'í institutions and Bahá'í teachers is to advance continually to new areas and strata of society, with such thoroughness that, as the spark of faith kindles the hearts of the hearers, the teaching of the believers continues until, and even after, they shoulder their responsibilities as Bahá'ís and participate in both the teaching and administrative work of the Faith.

There are now many areas in the world where thousands of people have accepted the Faith so quickly that it has been beyond the capacity of the existing Bahá'í communities to consolidate adequately these advances. The people in these areas must be progressively deepened in their understanding of the Faith, in accordance with well-laid plans, so that their communities may, as soon as possible, become sources of great strength to the work of the Faith and begin to manifest the pattern of Bahá'í life.

Reaching Remote Areas—an Immediate Challenge

At the same time there is a challenge of great urgency facing the worldwide Bahá'í community. When launching the Ten Year Crusade, Shoghi Effendi urged the believers to “carry the torch of the Faith to regions so remote, so backward, so inhospitable that neither the light of Christianity or Islam has, after the revolution of centuries, as yet penetrated.” A number of such

regions still exist in places like New Guinea, the heart of Africa and the Amazon Basin in South America. As the influence of civilization spreads, the age-old ways of life of the inhabitants of these regions will inevitably perish, and they will rapidly be infected with the materialistic ideas of a decadent civilization. It is our pressing duty to carry the Message of Bahá'u'lláh to such people while they are still purehearted and receptive, and through it to prepare them for the changed world which will come upon them.

Teaching Tribal Peoples and Minorities

In addition to the tribes in these remote regions of the world, there are tribes and minorities who still live in their traditional ways in the midst of other cultures. All too often such peoples are despised and ignored by the nations among whom they dwell, but we should seek them out, teach them the Cause of God, and enrich through their membership the Bahá'í communities of the lands in which they live. So important is this goal that each National Spiritual Assembly should study the requirements for teaching each of the different tribes and groups within its area, appoint a committee for this purpose—even a special committee for each tribe or minority where this is feasible and desirable—and launch a series of well-conceived, far-reaching campaigns to bring about the enrollment of these peoples within the Cause of Bahá'u'lláh, and the establishment among them of the Bahá'í Administrative Order.

Pioneering

Great challenges and opportunities for teaching often occur far from large well-established Bahá'í communities; this is especially true in respect of many of the tribal peoples. Pioneering and travel teaching are therefore of the greatest importance for the accomplishment of teaching plans. It is not always difficult to see what the ideal solution for any particular teaching problem may be; however, ideal solutions are seldom available, and the Assemblies which achieve the most outstanding results are those which have developed the skill of using to their best advantage whatever means they have at their command and whatever assistance can be given to them. Pioneers, for example, all have different capacities, different skills, different problems and different responsibilities. A National Assembly may see that its most urgent need is for a financially independent married couple who can live in a remote village area to conduct regular classes for the believers there; but what it actually receives are two single middle-aged ladies who need to work to support themselves and can only get jobs in one of the large towns. Instead of despairing, a resourceful Assembly will immediately see whether the presence of either or both of these ladies in such a town would enable one or more native believers to pioneer to the village area. Even if this does not work out, it will nevertheless do all it can to assist the two pioneers to settle down and will make the utmost use of whatever services they can render, services which may well, in the long run, be of inestimable benefit to that national community.

There are several ways of pioneering, and all are entirely valid and are of great help to the teaching work. There is, first of all, the pioneer who goes to a particular country, devotes the remainder of his life to the service of the Faith in that land and finally lays his bones to rest in its soil. Secondly, there is the pioneer who goes to a post, serves valiantly there until the native Bahá'í community is strongly established, and then moves on to new fields of service. Thirdly, there are those, for example youth between the completion of their schooling and the starting of their chosen profession, who go pioneering for a specific limited period.

Ideally, of course, a pioneer should be, or become as soon as possible, financially independent of the Fund in his chosen post, not only to husband the financial resources of the Faith but because it is a Bahá'í principle that everyone should work and support himself and his family whenever possible, and there is no such profession as pioneer or teacher in the Bahá'í Faith as there are professional missionaries and clergymen in other religions. Nevertheless it must be recognized that in some posts where pioneers are desperately needed there is no possibility for them to get work. Either there is no work available in the area or else the pioneer is refused a

work permit because he is a foreigner. In such cases it is essential for the Assemblies to provide financial assistance to support the pioneer for as long as is necessary.

There are a number of methods of financing pioneers in areas where work is unobtainable. Believers can be found who have independent means and are willing to pioneer to the area and live on whatever income they have, however slender. There are those who, in accordance with Bahá'u'lláh's injunction, have been deputized by friends who are unable to go themselves. Believers may be found who are willing to go to such an area for a specific period supported by the meager budget that the Fund can afford, with the clear understanding that at the end of that period they will return from the pioneer post and become self-supporting again; in such a way an area can be serviced with a succession of pioneers. Then there are those believers who are willing to serve in a remote and inhospitable area, but whose age or situation makes it clear from the outset that they will not be able to become self-supporting again; when the need is great and cannot be met in any other way, an Assembly would be fully justified in supporting them, but it should realize from the outset the extent of the responsibility it is incurring for an indefinite period into the future.

Naturally these ways of financing pioneering are not mutually exclusive. A person, for example, can be partially self-supporting and assisted to only a limited degree; or a pioneer may go to an area with the intention of finding work but is unable to do so and the Assembly repeatedly extends the period of financial support until the time comes when he is no longer able to become self-supporting anywhere. In such a case the Assembly needs to watch the process very carefully so that, on the one hand, it does not incur a permanent responsibility it had not intended, and on the other, does not commit the injustice of terminating the financial support extended to a pioneer at a time when he has become unemployable, and is unable to obtain any other means of support.

Traveling Teaching

While pioneers provide a very valuable long-term reinforcement of a community and are often the only feasible means for opening new areas—and here we are speaking not only of pioneers from foreign lands but of homefront pioneers as well, the use of whom must be greatly developed in most countries—a second vital reinforcement of the work is provided by traveling teachers. As mentioned in the message sent to all believers at Riḍván, a new international travel teaching program is now being launched. National Assemblies and their committees, therefore, need to develop a threefold integrated program for travel teaching. Firstly, there should be within each national community regular circuits of local traveling teachers, that is to say of believers who are members of that national community, whether native or pioneers, who are able and willing to devote time to this activity. Secondly, and integrated within these circuits, provision should be made for planned visits of traveling teachers from abroad. Thirdly, each National Assembly should establish an agency and a procedure for taking advantage of the unheralded arrival of visitors from abroad, or of sudden offers from believers on the homefront, who would be able to give valuable help in the fields of travel teaching or proclamation if properly organized. Such an agency would, of course, be responsible for evaluating the capacity of those who offer services because while an unexpected offer can often provide a very valuable teaching opportunity, it is also true to say that some Bahá'í communities have been exhausted and their work hindered by the arrival of a succession of traveling Bahá'ís who were not really suited, for lack of a language or for other reasons, to assist with teaching in the area concerned. Friends who travel spontaneously in this way can do valuable teaching themselves but should not expect the assistance of local administrative institutions if they have not arranged the trip in advance.

Correspondence Courses

Only a few National Spiritual Assemblies have been given the specific goal of developing and conducting correspondence courses; however, those National Assemblies who have the goal of training selected believers to assist in consolidating local communities would find it worthwhile to

consider how the use of correspondence courses could help in the fulfillment of this goal. For example, once the selection of trainees has been made, the first stage in their training could well be a correspondence deepening course which would ascertain the degree of interest and capacity of each trainee and also prepare him to attend a series of lectures or classes which would follow as a second stage. The entire training process could consist of several stages interspersed in this way. This combination of two methods has the advantage of helping the Assembly to ascertain at the outset which trainees have the capacity and desire to continue with the course, thus leading to a better selection and helping to ensure that the costs of holding classes and bringing trainees to them are incurred only in respect of those whose interest and capacity have been established.

Economy can be exercised by holding the deepening classes in smaller gatherings by grouping several neighboring local communities together and sending one or more teachers to the area. This might prove more economical than inviting the selected trainees to, say, the capital, and having to accommodate and feed them during the period of the course.

Teaching Conferences

Teaching Conferences can have a great value for the advance of the Faith. Their aim is to strengthen the bonds of unity and fellowship among the friends, to increase their involvement in the teaching work and their interest in its progress, and to serve as magnets to attract divine confirmations. They are also rallying points for the believers, evidences of the vitality of their love for Bahá'u'lláh, and potent instruments for generating enthusiasm and spiritual drive for advancing the interests of the Faith.

Certain National Spiritual Assemblies, which are not among the majority who are already doing so, have been assigned the goal of holding at least one National Teaching Conference during each year. The purpose of this is to provide a national event of major importance in addition to the annual National Convention to stimulate the interest and reorientate the efforts of the friends, focusing their attention upon the current urgent needs of the Plan. These National Teaching Conferences should, therefore, be held some months away from Ridván, or they will lose a great part of the intended effect.

As the eight International Conferences will soon be upon us, it is important for National Assemblies to decide as soon as possible, in consultation with the Counselors, whether it would be feasible and helpful to hold a national conference soon after, or possibly immediately before, the International Conference nearest to their area. The sooner this study is made and decisions taken and announced, the greater will be the participation of the friends, locally and from abroad.

Newsletters

Although during the past year a marked improvement has been noticed in certain countries in the standard and regularity of the Bahá'í newsletters, the development of this organ of Bahá'í communication still needs great attention in most national communities. A special committee should be appointed, on which members of the National Spiritual Assembly could well serve, with the task of making the national newsletter a powerful instrument of direct and regular contact with the friends, which will disseminate news among them, stimulate and maintain their interest in the growth of the Faith in the world and throughout the area of national jurisdiction, share with them the National Spiritual Assembly's plans, hopes and aspirations, convey to them its comments on Bahá'í developments of special significance, and cause the believers to anticipate the future with feelings of excitement and confidence. The doors of communication between the friends, the Local Spiritual Assemblies and the National Spiritual Assembly should always be open. The one means which will contribute most to the promotion of this open-door policy is the regular issue of an interesting and heartwarming newsletter. In certain countries, we are glad to see, there are in addition to the national newsletter, news bulletins issued on regional or district levels. The importance of these secondary organs of Bahá'í communication acquires added weight in areas where differences of language make the issue of bulletins in a local language of each area highly desirable, if not essential.

Literature

When each National Spiritual Assembly carefully compares the demands of the waiting public and the needs of the believers for Bahá'í literature with the current supply, it will realize how urgent is the need for it to multiply its efforts to ensure that a comprehensive range of our literature is made constantly available. The basic literature of the Faith must be translated into languages that are most suitable and in demand for the spread and development of the Faith in accordance with the goals of the Plan. In each national area the agencies for obtaining and disseminating Bahá'í literature should be greatly strengthened so that they will efficiently ensure an uninterrupted supply of the literature which is available from the various Publishing Trusts and organize its distribution throughout the area, through Local Assemblies and groups, by sale at conferences and summer schools, and directly to individuals. At the same time these agencies should ensure that the monies received from the sale of literature are kept separate from other funds of the Faith and are used for the replenishment of stocks of books and the widening of the range of literature available. National Assemblies must also give consideration to the need to cover the cost of certain literature out of the National Fund, so that it can be supplied free or sold at a price within the reach of those who urgently require it.

Radio and Television

A compilation has recently been made from the letters written on behalf of the Guardian and a copy is attached for your information. This brief compilation shows the importance that Shoghi Effendi attached to the use of radio as a means of teaching and proclaiming the Faith in countries where such activity is possible.

The Universal House of Justice has initiated a pilot project in Ecuador for the purchase and operation of a Bahá'í radio station, and at the present time this is the only one for which sufficient funds are available. However, the actual owning of a radio station is not the only way of making use of this medium. National Spiritual Assemblies responsible for countries where Bahá'í radio programs would raise no objection from the civil authorities, should regard it as their bounden duty to explore, if they have not already done so, whatever options are open to them to utilize radio to sow the seeds of the Faith as widely as they can and to broadcast its divine teachings, as well as to assist in the consolidation of the local Bahá'í communities.

Where the use of television broadcasts is open to Bahá'í communities they should also take the utmost advantage of this opportunity.

Contact with the Authorities

The events of the past year have demonstrated clearly that the enemies of the Faith are intensifying their attacks on the precious Cause of God. The Five Year Plan calls for a planned and sustained effort, under the close supervision of each National Spiritual Assembly, to foster cordial relations with responsible government officials and prominent people. In every country where the doors of contact with those in authority are open to the friends, the National Spiritual Assembly should, as indicated in our letter of Naw-Rúz 131, appoint a special committee to be given the task of finding effective ways of informing the authorities about the Faith, of dispelling any misgivings and of removing any misapprehensions which may be deceitfully created by those who are striving to extinguish the fire of God's Faith. We cannot overemphasize the necessity of this activity and the need to use utmost tact and wisdom in pursuing it, for, not only will it facilitate the further proclamation and recognition of the Faith, but, as opposition to and misconceptions about the aims and purposes of the Bahá'ís increase, when a moment of crisis arrives the institutions of the Faith may know where to turn, whose advice and assistance to seek and how to minimize the effects of opposition.

Closely linked with the above undertaking, in countries where the Faith is not yet recognized, is the need to apply for such recognition if the laws of the country permit and if the Universal House of Justice has approved that an approach be made to the authorities on the subject. In other

countries where some measure of recognition, such as the incorporation of Assemblies, has been obtained, National Spiritual Assemblies should be alert to the possibilities which are open to them to widen the scope and broaden the base of the recognition obtained for Bahá'í institutions, the Bahá'í marriage certificate and Bahá'í Holy Days. These measures will not only secure for the Faith a higher degree of legal protection, but will enhance its stature in the eyes of the authorities and the general public.

Wisdom in the Use of Bahá'í Funds

The Five Year Plan emphasizes the obligation of the friends, in view of the growing needs of the Faith to ensure that a generous outpouring of contributions is offered in support of Bahá'í Funds, and encourages Bahá'í communities at present dependent on outside help to aim at becoming self-supporting. While all National Spiritual Assemblies have the obligation to administer Bahá'í funds wisely and judiciously, those National Spiritual Assemblies which depend to a large extent on budgetary assistance from the World Center have an even greater responsibility, so to speak, to carefully supervise expenditures. The more rigorous the exercise of economy on the part of National Spiritual Assemblies, the sooner will the body of the friends be encouraged to feel financial responsibility toward the progress of the Faith in their areas, to place greater reliance upon the wise administration of the National Spiritual Assembly, and to offer their resources, however modest they may be, for the furthering of its plans and activities.

National Spiritual Assemblies must uphold economy not only because the funds at their disposal are limited but, as experience has repeatedly shown, because lack of proper control and supervision in the expenditure of these funds is both an unfair temptation to the untrustworthy and a test to the body of the believers, causing them to become disenchanted with Bahá'í administration and weakening their resolve to fulfill their sacred obligation of contributing to the Fund.

In the attitudes seen at the National Office, in the appropriations made to committees and other agencies of the National Assembly, in any budgetary assistance given to pioneers and traveling teachers, in the holding of conferences and deepening courses, and in all aspects of the work of the Cause for which the National Assembly is responsible, supervision, careful planning and lack of extravagance should be observed and be seen to be upheld.

Local Spiritual Assemblies

It is becoming increasingly understood by the friends why the Five Year Plan places such great emphasis upon the firmness of the foundation and the efficiency of the operation of the Local Spiritual Assemblies. This is very heartening, for upon the degree to which the members of these Assemblies grasp the true significance of the divine institution on which they serve, arise selflessly to fulfill their prescribed and sacred duties, and persevere in their endeavors, depends to a large extent the healthy growth of the worldwide community of the Most Great Name, the force of its outward thrust, and the strength of its supporting roots.

We long to see every Local Spiritual Assembly either spontaneously adopt its own goals or warmly welcome those it has been or will be given by its National Spiritual Assembly, swell the number of the adherents who compose its local community and, guided by the general policy outlined by its National Spiritual Assembly, proclaim the Faith more effectively, energetically pursue its extension teaching and consolidation goals, arrange the observances of the Holy Days, regularly hold its Nineteen Day Feasts and its sessions for deepening, initiate and maintain community projects, and encourage the participation of every member of its community in giving to the Fund and undertaking teaching activities and administrative services, so as to make each locality a stronghold of the Faith and a torchbearer of the Covenant.

We are confident that the institution of the Boards of Counselors will lend its vital support and, through the Counselors' own contacts with the friends, through their Auxiliary Boards and their assistants, will nourish the roots of each local community, enrich and cultivate the soil of

knowledge of the teachings and irrigate it with the living waters of love for Bahá'u'lláh. Thus will the saplings grow into mighty trees, and the trees bear their golden fruit.

Women

‘Abdu’l-Bahá has pointed out that “Among the miracles which distinguish this sacred dispensation is this, that women have evinced a greater boldness than men when enlisted in the ranks of the Faith.” Shoghi Effendi has further stated that this “boldness” must, in the course of time, “be more convincingly demonstrated, and win for the beloved Cause victories more stirring than any it has as yet achieved.” Although obviously the entire Bahá’í world is committed to encouraging and stimulating the vital role of women in the Bahá’í community as well as in society at large, the Five Year Plan calls specifically on eighty National Spiritual Assemblies to organize Bahá’í activities for women. In the course of the current year which has been designated “International Women’s Year” as a worldwide activity of the United Nations, the Bahá’ís, particularly in these eighty national communities, should initiate and implement programs which will stimulate and promote the full and equal participation of women in all aspects of Bahá’í community life, so that through their accomplishments the friends will demonstrate the distinction of the Cause of God in this field of human endeavor.

Youth

It is our hope that in the international travel teaching program now being launched the youth will assume a major role by devoting time during their vacations, and particularly during the long vacation at the end of the academic year, to the promotion of the teaching work in all its aspects, not only within their own national communities but farther afield. Some youth may have financial resources of their own, others may be able and willing to work and save the funds necessary for such projects, still others may have the financial backing of their parents, relatives or friends. In other cases the Bahá’í funds may be able to supplement whatever resources the prospective traveling teacher may be able to supply.

The endurance of youth under arduous conditions, their vitality and vigor, and their ability to adapt themselves to local situations, to meet new challenges, and to impart their warmth and enthusiasm to those they visit, combined with the standard of conduct upheld by Bahá’í youth, make them potent instruments for the execution of the contemplated projects. Indeed, through these distinctive qualities they can become the spearhead of any enterprise and the driving force of any undertaking in which they participate, whether local or national. Our expectant eyes are fixed on Bahá’í youth!

Children

How often have well-organized Bahá’í children’s classes given parents, even those who are not Bahá’ís, the incentive to learn more and study more deeply the Teachings of the Faith! How often have the children, through their songs and recitation of prayers during Feasts and at other gatherings of the friends, added luster and inspiration to the program and created a true sense of belonging to the community in the hearts of those present! How many are the children who have grown into active and enkindled youth, and later into wholly dedicated adults, energetically supporting the work of the Cause and advancing its vital interests!

Certain National Spiritual Assemblies have been given the specific goal of organizing children’s activities, and many of these Assemblies have been assigned assistance in the form of at least one helper who will have received some training in the education of Bahá’í children. The National Assemblies to receive such helpers, however, should not await their arrival before initiating activities. Through the services of a committee chosen from among those interested in this area of service, simple lessons could be improvised, suitable extracts from the Writings and Prayers chosen for the children to study and memorize, and local talent called upon to carry out this vital activity which will assuredly exert a far-reaching influence on the well-being and strength of each community.

Dawn Prayers

We have been watching with profound interest the manner in which the goal of encouraging the friends to meet for dawn prayers is being carried out. In some rural areas this has become already an established practice of the friends and indeed a source of blessing and benefit to them as they pursue their activities during the day, as well as increasing the consciousness of community solidarity. In other areas, the friends have found that, because of the distances involved, better results are obtained by meeting for prayer in smaller groups. In yet other areas, as a first step, plans have been made to meet for dawn prayers once a week.

May the Blessed Beauty sustain you bountifully as you prepare yourselves to discharge the commitments and surmount the challenges of the year which has just begun.

With loving Bahá'í greetings,

[signed: The Universal House of Justice]

Use of Radio and Television in Teaching (Extracts from letters written on behalf of Shoghi Effendi)

In regard to your wish of broadcasting the Message, Shoghi Effendi would advise you to consult with the Spiritual Assembly as to whether such an action meets their approval, and if so to ask their assistance and help for finding the best means through which to carry out your plan. The idea of a wireless station is rather ambitious and requires much financial expenditure. If, however, you find it feasible and within your financial capacity you should not hesitate to do so, inasmuch as this will enable you to spread the Cause in a much easier and more efficient manner.

(13 August 1933 to an individual believer)

Your suggestion regarding the installation of a radio station in the Temple is truly splendid. But it remains to be seen whether the National Spiritual Assembly finds it financially feasible to undertake such a project, which is, beyond doubt, a very costly enterprise. Whatever the expenditure involved in this project, there is no reason why the believers should not start now considering seriously the possibility of such a plan, which, when carried out and perfected, can lend an unprecedented impetus to the expansion of the teaching work throughout America.

It is for the National Spiritual Assembly, however, to take the final decision in this matter, and to determine whether the national fund of the Cause is at present sufficiently strong to permit them to install a radio station in the Temple.

The Guardian feels, nevertheless, confident that this plan will receive the careful consideration of the National Spiritual Assembly members, and hopes that, if feasible, they will take some definite action in this matter.

(31 January 1937 to an individual believer)

He read with interest the various suggestions you made to the National Spiritual Assembly, and feels they are fundamentally sound, especially the wider use of the radio. Unfortunately at the present time anything that would make a fresh demand on the financial resources of the Cause in America—such as a Bahá'í-owned broadcasting station—is out of the question, as the friends are finding it difficult to meet the great needs of the teaching and Temple Funds. However the idea should, he feels, be kept in mind for future realization.

(14 October 1942 to an individual believer)

In connection with the radio work ... he would suggest that the main consideration is to bring to the attention of the public the fact that the Faith exists, and its teachings. Every kind of broadcast, whether of passages from the Writings, or on topical subjects, or lectures, should be used. The people need to hear the word "Bahá'í" so that they can, if receptive, respond and seek

the Cause out. The primary duty of the friends everywhere in the world is to let the people know such a Revelation is in existence; their next duty is to teach it.

(24 July 1943 to an individual believer)

He feels it would be excellent if the Cause could be introduced more to the people through the medium of radio, as it reaches the masses, especially those who do not take an interest in lectures or attend any type of meeting.

(7 March 1945 to an individual believer)

The matter of obtaining free time on the radio is one which the Radio Committee and the National Spiritual Assembly must decide upon: but the principle is that every effort should be made to present the teachings over the air as often as possible as long as the manner in which it is done is compatible with the dignity of our beloved Faith.

(15 August 1945 to an individual believer)

He was sorry to learn through your cable that the project for a Bahá'í radio station can not be carried out at present; he considers that such a station would be a very great asset to the Cause, not only as a teaching medium and a wonderful form of publicity, but also as an enhancement of its prestige. He feels your Assembly should not drop the matter, but go on investigating ways to make such a project materialize as soon as possible.

(20 March 1946 to the National Spiritual Assembly of the United States and
Canada)

He hopes that a Bahá'í radio station will prove feasible during the coming years, as he considers it of great importance.

(4 May 1946 to the Radio Committee of the National Spiritual Assembly of the
United States and Canada)

The Bahá'ís should not always be the last to take up new and obviously excellent methods, but rather the first, as this agrees with the dynamic nature of the Faith which is not only progressive, but holds within itself the seeds of an entirely new culture and civilization.

(5 May 1946 to an individual believer)

The Guardian approves in principle of a radio station, and sees no objection to its being in the Temple; but he considers the cost you quote too much of a burden at the present time for the Fund to bear, in view of the multiple expenses of the new Seven Year Plan. If there is any way it can be done for a price you feel the Fund could pay, and which would be more reasonable, he approves of your doing it. In any case the National Spiritual Assembly should strongly press for recognition as a Religious Body, and claim full rights to be represented on the air on an equal footing with other established Churches.

(20 July 1946 to the National Spiritual Assembly of the United States and
Canada)

He approves of your desire to teach the principles of the Faith through radio. But he urges you to do all you can to always, however small the reference you are able to make to it may be, clearly identify or associate what you are giving out with Bahá'u'lláh. The time is too short now for us Bahá'ís to be able to first educate humanity and then tell it that the Source is this new World Faith. For their own spiritual protection people must hear of the name Bahá'í—then, if they turn blindly away, they cannot excuse themselves by saying they never even knew it existed! For dark days seem still ahead of the world, and outside of this Divine Refuge the people will not, we firmly believe, find inner conviction, peace and security. So they have a right to at least hear of the Cause as such!

(24 April 1949 to an individual believer)
