

## The Universal House of Justice

27 August 1989

To the Followers of Bahá'u'lláh

Dear Bahá'í Friends,

The Nineteen Day Feast, its framework, purpose and possibilities, have in recent years become a subject of increasing inquiry among the friends. It occupied much of the consultation at the Sixth International Bahá'í Convention last year, and we feel the time has come for us to offer clarifications.

The World Order of Bahá'u'lláh encompasses all units of human society; integrates the spiritual, administrative and social processes of life; and canalizes human expression in its varied forms towards the construction of a new civilization. The Nineteen Day Feast embraces all these aspects at the very base of society. Functioning in the village, the town, the city, it is an institution of which all the people of Bahá are members. It is intended to promote unity, ensure progress, and foster joy.

“If this feast be held in the proper fashion,” ‘Abdu’l-Bahá states, “the friends will, once in nineteen days, find themselves spiritually restored, and endowed with a power that is not of this world.” To ensure this glorious outcome the concept of the Feast must be adequately understood by all the friends. The Feast is known to have three distinct but related parts: the devotional, the administrative, and the social. The first entails the recitation of prayers and reading from the Holy Texts. The second is a general meeting where the Local Spiritual Assembly reports its activities, plans and problems to the community, shares news and messages from the World Center and the National Assembly, and receives the thoughts and recommendations of the friends through a process of consultation. The third involves the partaking of refreshments and engaging in other activities meant to foster fellowship in a culturally determined diversity of forms which do not violate principles of the Faith or the essential character of the Feast.

Even though the observance of the Feast requires strict adherence to the threefold aspects in the sequence in which they have been defined, there is much room for variety in the total experience. For example, music may be introduced at various stages, including the devotional portion; ‘Abdu’l-Bahá recommends that eloquent, uplifting talks be given; originality and variety in expressions of hospitality are possible; the quality and range of the consultation are critical to the spirit of the occasion. The effects of different cultures in all these respects are welcome factors which can lend the Feast a salutary diversity, representative of the unique characteristics of the various societies in which it is held, and therefore conducive to the upliftment and enjoyment of its participants.

It is notable that the concept of the Feast evolved in stages in relation to the development of the Faith. At its earliest stage in Iran, the individual friends, in response to Bahá'u'lláh's injunctions, hosted gatherings in their homes to show hospitality once every nineteen days and derived inspiration from the reading and discussion of the Teachings. As the community grew, ‘Abdu’l-Bahá delineated and emphasized the devotional and social character of the event. After the establishment of Local Spiritual Assemblies, Shoghi Effendi introduced the administrative portion and acquainted the community with the idea of the Nineteen Day Feast as an institution. It was as if a symphony, in three movements, had now been completed.

But it is not only in the sense of its gradual unfoldment as an institution that the evolution of the Feast must be regarded; there is a broader context yet. The Feast may well be seen in its unique combination of modes as the culmination of a great historic process in which primary elements of community life—acts of worship, of festivity and other forms of togetherness—over vast stretches of time have achieved a glorious convergence. The Nineteen Day Feast represents

the new stage in this enlightened age to which the basic expression of community life has evolved. Shoghi Effendi has described it as the foundation of the new World Order, and in a letter written on his behalf, it is referred to as constituting “a vital medium for maintaining close and continued contact between the believers themselves, and also between them and the body of their elected representatives in the local community.”

Moreover, because of the opportunity which it provides for conveying messages from the national and international levels of the administration and also for communicating the recommendations of the friends to those levels, the Feast becomes a link that connects the local community in a dynamic relationship with the entire structure of the Administrative Order. But considered in its local sphere alone there is much to thrill and amaze the heart. Here it links the individual to the collective processes by which a society is built or restored. Here, for instance, the Feast is an arena of democracy at the very root of society, where the Local Spiritual Assembly and the members of the community meet on common ground, where individuals are free to offer their gifts of thought, whether as new ideas or constructive criticism, to the building processes of an advancing civilization. Thus it can be seen that aside from its spiritual significance, this common institution of the people combines an array of elemental social disciplines which educate its participants in the essentials of responsible citizenship.

If the Feast is to be properly experienced, beyond an understanding of the concept must also be the preparation of it and the preparation for it. Although the Local Spiritual Assembly is administratively responsible for the conduct of the Feast, it often calls upon an individual or a group of individuals to make preparations—a practice which is consonant with the spirit of hospitality so vital to the occasion. Such individuals can act as hosts and are sometimes concerned with the selection of the prayers and readings for the devotional portion; they may also attend to the social portion. In small communities the aspect of personal hospitality is easy to carry out, but in large communities the Local Spiritual Assemblies, while retaining the concept of hospitality, may find it necessary to devise other measures.

Important aspects of the preparation of the Feast include the proper selection of readings, the assignment, in advance, of good readers, and a sense of decorum both in the presentation and the reception of the devotional program. Attention to the environment in which the Feast is to be held, whether indoors or outdoors, greatly influences the experience. Cleanliness, arrangement of the space in practical and decorative ways—all play a significant part. Punctuality is also a measure of good preparation.

To a very large extent, the success of the Feast depends on the quality of the preparation and participation of the individual. The beloved Master offers the following advice: “Give ye great weight to the Nineteen Day gatherings, so that on these occasions the beloved of the Lord and the handmaids of the Merciful may turn their faces toward the Kingdom, chant the communions, beseech God’s help, become joyfully enamored each of the other, and grow in purity and holiness, and in the fear of God, and in resistance to passion and self. Thus will they separate themselves from this elemental world, and immerse themselves in the ardors of the spirit.”

In absorbing such advice, it is illuminating indeed to view the Nineteen Day Feast in the context in which it was conceived. It is ordained in the Kitáb-i-Aqdas in these words: “It hath been enjoined upon you once a month to offer hospitality, even should ye serve no more than water, for God hath willed to bind your hearts together, though it be through heavenly and earthly means combined.” It is clear, then, that the Feast is rooted in hospitality, with all its implications of friendliness, courtesy, service, generosity and conviviality. The very idea of hospitality as the sustaining spirit of so significant an institution introduces a revolutionary new attitude to the conduct of human affairs at all levels, an attitude which is critical to that world unity which the Central Figures of our Faith labored so long and suffered so much cruelty to bring into being. It is in this divine festival that the foundation is laid for the realization of so unprecedented a reality.

That you may all attain the high mark set for the Feast as a “bringer of joy,” the “groundwork of agreement and unity,” the “key to affection and fellowship” will remain an object of our ardent supplications at the Holy Threshold.

With loving Bahá’í greetings,

[signed: The Universal House of Justice]