

THE UNIVERSAL HOUSE OF JUSTICE

17 January 2003

To the Bahá'ís of the World

Dearly loved Friends,

We have followed, with immense gratitude to Bahá'u'lláh, the unfoldment of the Five Year Plan in the two years since our message of 9 January 2001 to the Conference of the Continental Boards of Counsellors. It is heartening, indeed, to see the culture of learning that is taking root everywhere, as the Bahá'í world community focuses on advancing the process of entry by troops. At this juncture, when the collective experience of the community has taken so significant a step forward, we think it timely to review with you the insights thus far gained and to clarify issues that have arisen.

During the initial months of the Plan, National Spiritual Assemblies proceeded with relative ease to divide the territories under their jurisdiction into areas consisting of adjacent localities, called clusters, using criteria that were purely geographic and social and did not relate to the strength of local Bahá'í communities. Reports received at the World Centre indicate that there are now close to 17,000 clusters worldwide, excluding those countries where, for one reason or another, the operation of the Faith is restricted. The number of clusters per country varies widely—from India with its 1,580 to Singapore, which necessarily sees itself as one cluster. Some of the groupings are sparsely populated areas with only a few thousand inhabitants, while the boundaries of others encompass several million people. For the most part, large urban centres under the jurisdiction of one Local Spiritual Assembly have been designated single clusters, these in turn being divided into sectors, so as to facilitate planning and implementation.

With the various countries and territories divided into manageable areas, national communities moved quickly ahead to categorize clusters according to the stages of the development of the Faith mentioned in our 9 January message. The exercise afforded a realistic means for viewing the prospects of the community, but the task of refining the criteria needed for valid assessments is proving to be an ongoing challenge to institutions. To assign a cluster to one or another category is not to make a statement about status. Rather, it is a way of evaluating its capacity for growth, in order that an approach compatible with its evolving development can be adopted. Rigid criteria are obviously counterproductive, but a well-defined scheme to carry out evaluation is essential. Two criteria seem especially important: the strength of the human resources raised up by the training institute for the expansion and consolidation of the Faith in the cluster, and the ability of the institutions to mobilize these resources in the field of service.

Focus in almost every country has now turned to stimulating the movement of its priority clusters from their current stage of growth to the next. What has become strikingly clear is that progress in this respect depends largely on the efficacy of the parallel process aimed at helping

an ever-increasing number of friends to move through the main sequence of courses offered by the institute serving the area. The rise in activity around the world testifies to the success of these courses in evoking the spirit of enterprise required to carry out the divers actions that growth in a cluster, at whatever stage, demands.

Particularly heartwarming to observe is a growing sense of initiative and resourcefulness throughout the Bahá'í world, along with courage and audacity. Consecration, zeal, confidence and tenacity—these are among the qualities that are distinguishing the believers in every continent. They are exemplified by, but are certainly not limited to, those who are arising to pioneer on the home front. As we had hoped, goals for the opening of virgin clusters are being readily met by enthusiastic participants of institute programmes who, equipped with the knowledge and skills acquired through training courses, set out to establish the Faith in a new area and bring a fledgling community into being.

In most clusters, movement from one stage of growth to the next is being defined in terms of the multiplication of study circles, devotional meetings and children's classes, and the expansion they engender. Devotional meetings begin to flourish as consciousness of the spiritual dimension of human existence is raised among the believers in an area through institute courses. Children's classes, too, are a natural outgrowth of the training received early in the study of the main sequence. As both activities are made open to the wider community through a variety of well-conceived and imaginative means, they attract a growing number of seekers, who, more often than not, are eager to attend firesides and join study circles. Many go on subsequently to declare their faith in Bahá'u'lláh and, from the outset, view their role in the community as that of active participants in a dynamic process of growth. Individual and collective exertions in the teaching field intensify correspondingly, further fuelling the process. Established communities are revitalized, and newly formed ones soon gain the privilege of electing their Local Spiritual Assemblies.

The coherence thus achieved through the establishment of study circles, devotional meetings and children's classes provides the initial impulse for growth in a cluster, an impulse that gathers strength as these core activities multiply in number. Campaigns that help a sizeable group of believers advance far enough in the main sequence of courses to perform the necessary acts of service lend impetus to this multiplication of activity.

It is evident, then, that a systematic approach to training has created a way for Bahá'ís to reach out to the surrounding society, share Bahá'u'lláh's message with friends, family, neighbours and co-workers, and expose them to the richness of His teachings. This outward-looking orientation is one of the finest fruits of the grassroots learning taking place. The pattern of activity that is being established in clusters around the globe constitutes a proven means of accelerating expansion and consolidation. Yet this is only a beginning.

In many parts of the world, bringing large numbers into the ranks of Bahá'u'lláh's followers has traditionally not been a formidable task. It is therefore encouraging to see that, in some of the more developed clusters, carefully designed projects are being added to the existing pattern of growth to reach receptive populations and lift the rate of expansion to a higher level. Such projects accelerate the tempo of teaching, already on the rise through the efforts of individuals. And, where large-scale enrolment is beginning to result, provision is being made to ensure that a certain percentage of the new believers immediately enter the institute programme, for, as we have emphasized in several messages, these friends will be called upon to serve the

needs of an ever-growing Bahá'í population. They help deepen the generality of the Bahá'ís by visiting them regularly; they teach children, arrange devotional meetings and form study circles, making it possible to sustain expansion.

All of this opens thrilling opportunities for Local Spiritual Assemblies. Theirs is the challenge, in collaboration with the Auxiliary Board members who counsel and assist them, to utilize the energies and talents of the swelling human resources available in their respective areas of jurisdiction both to create a vibrant community life and to begin influencing the society around them. In localities where Spiritual Assemblies do not exist or are not yet functioning at the necessary level, a step-by-step approach to the development of communities and Local Spiritual Assemblies is showing excellent promise.

It is especially gratifying to note the high degree of participation of believers in the various aspects of the growth process. In cluster after cluster, the number of those shouldering the responsibilities of expansion and consolidation is steadily increasing. Meetings of consultation held at the cluster level serve to raise awareness of possibilities and generate enthusiasm. Here, free from the demands of formal decision-making, participants reflect on experience gained, share insights, explore approaches and acquire a better understanding of how each can contribute to achieving the aim of the Plan. In many cases, such interaction leads to consensus on a set of short-term goals, both individual and collective. Learning in action is becoming the outstanding feature of the emerging mode of operation.

Let there be no doubt that what we are witnessing is the gathering momentum of that process of the entry of humanity into the Cause by troops, foreshadowed in Bahá'u'lláh's Tablet to the King of Persia, eagerly anticipated by the Master, and described by the Guardian as the necessary prelude to mass conversion. In the vanguard of the process are those clusters which, although still relatively few in number, are now ready to launch intensive programmes of growth. The scale of expansion that is to mark the next stage of growth in these clusters calls for an intensity of effort yet to be achieved. May the prodigious output of energy devoted to this mighty undertaking be reinforced by the power of Divine assistance.

Be assured of our heartfelt prayers in the Holy Shrines that Bahá'u'lláh may bless and confirm your endeavours to realize, to the fullest, the extraordinary opportunities of these precious days.

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