

Individual Study and Group Discussion
FOR SPIRITUAL REINFORCEMENT

What Every Bahá'í Should Know

References: *The Covenant and Administration — Part I; Part II (pages 48-56)
The Power of the Covenant (booklet)
The Charter of Divine Civilization (booklet)

Every local Spiritual Assembly and every Bahá'í group is requested to arrange for group discussion of all of these questions in one or more sessions and at times when the maximum number of believers can be present. In the large communities consideration should be given to dividing the membership into groups of not more than fifteen believers in order to insure maximum participation.

There should be a discussion *leader*, selected by the Assembly or the group, whose function it will be not to answer the questions but to encourage consultation and to direct the group to the accurate answers which are clearly stated in the texts on which all the questions are based. Each individual should read all the reference material *before coming* to the class.

It will be noted that the questions relate to these four fundamental subjects:

- I. The Station of Bahá'u'lláh
- II. The Covenant of Bahá'u'lláh
- III. The Mission of Bahá'u'lláh
- IV. Laws and Teachings of Bahá'u'lláh

QUESTIONS FOR GROUP DISCUSSION

1. What factors does Shoghi Effendi say must be taken into consideration when deciding that a person may be regarded as a true believer or not, and thus become enrolled as a member of the Bahá'í community?
2. What is the station of Bahá'u'lláh in relation to the Ancient, Eternal Covenant of God?
3. What obligations are imposed upon one who accepts Bahá'u'lláh?
4. What is the Covenant of Bahá'u'lláh? What is its purpose?

5. Bahá'u'lláh has destined a high and exalted station for those who truly accept Him. Define it.

6. The attainment of this station is dependent upon certain conditions. Name them and explain why they are essential.

7. What is meant by "firmness in the Covenant?"

8. Why is firmness in the Covenant essential?

9. Name five evidences of an individual's firmness in the Covenant.

10. What are the rewards of those who are firm in the Covenant?

11. Discuss what effect true firmness in the Covenant on the part of every Bahá'í should and could have upon "spiritual reinvigoration" of (i) the local and (ii) the national Bahá'í community and its "administrative expansion," as well as upon the World Crusade as a whole.

12. Define briefly the Mission of Bahá'u'lláh.

13. What is the instrument through which this Mission will be achieved?

14. What is "The Administrative Order of the Faith of Bahá'u'lláh?"

15. From what sources does the Administrative Order derive its authority? Its power?

16. What is the purpose and the vital necessity of the Administrative Order?

17. Name five of the distinguishing features or laws of the Administrative Order.

18. Can a believer who is firm in the Covenant become a cause of disunity? Why not?

19. Bahá'u'lláh says: "A two-fold obligation resteth upon him who hath recognized the Day Spring of the Unity of God, and acknowledged the truth of Him Who is the Manifestation of His oneness. The first is steadfastness in His love . . . The second is strict observance of the laws He hath prescribed . . ." (Gleanings, pages 289-290). He also says that "these twin duties are inseparable" and "neither is acceptable without the other." Discuss why they are inseparable.

20. Discuss what bearing the answers to these questions have upon our individual and collective Bahá'í life, particularly in relation to our work on the home front.

Individual Study and Group Discussion – Part II
FOR SPIRITUAL REINVIGORATION

What Every Bahá'í Should Know About
Bahá'í Administration

References: **The Covenant and Administration (C. & A.) Part II, pages 49-80**
Trustees of The Merciful (T.M.)
Declaration of Trust and By-Laws of a Local Spiritual Assembly
The Bahá'í Community (B.C.)

(All texts available from Bahá'í Publishing Trust)

1. **Why is the Administrative Order of Bahá'u'lláh characterized as “divine in origin”?**
(C. & A. p. 49)
2. **What is the vital necessity of the Bahá'í Administrative Order?**
(C. & A. p. 52)
3. **Name at least five root principles of the Bahá'í Administrative Order.**
(C. & A. p. 55)
4. **Name the administrative institutions already functioning. By whom was each established?**
5. **From what source does the local Spiritual Assembly derive its authority?**
(C. & A. p. 57) (T.M. p. 1-2)
6. **What is the area of jurisdiction of the local Spiritual Assembly?**
(C. & A. p. 60, par. 4)
7. **Name at least nine functions of the local Spiritual Assembly.**
(C. & A. pp. 63-64)
(By-Laws of L.S.A., Article III)
8. **What should be the attitude of every member of the Bahá'í community to his local Spiritual Assembly?**
(C. & A. p. 60, par. 2)
(T.M. p. 2, par. 2)
9. **What are the prime requisites of members of the local Spiritual Assembly?**
(C. & A. p. 58) (T.M. p. 2)
10. **Name at least five “spiritual responsibilities” of the members of the local Spiritual Assembly.**
(C. & A. pp. 58-59)
(T.M. pp. 2-3)
11. **Why are local Spiritual Assemblies referred to as “trustees of the Merciful”?**
What does it mean?
(C. & A. p. 57)
(T.M. p. 1; 15, par. 3)
12. **Why is the principle of consultation essential in Bahá'í administration?**
(C. & A. p. 68)
13. **Name three ways in which Bahá'í consultation differs from the usual methods of consultation.**
14. **What is the purpose of consultation at the Nineteen-Day Feasts and at the National Convention?**
(C. & A. p. 69)

15. What process should be observed in consulting on any subject or problem, and what should be the result? (T.M. pp. 8-9)
16. If an individual Bahá'í asks the advice of one or two members of the local Spiritual Assembly (or the National Spiritual Assembly) on a personal or administrative matter, is this consultation? Give reasons for your answer.
17. If an individual is not satisfied with the decision of the Assembly, has he any recourse to further consultation? How is his appeal handled? (T.M. p. 9, par. 5; pp. 18-19)
18. What is the meaning, origin and purpose of the Nineteen-Day Feast? Why is it referred to as a divine institution? (C. & A. pp. 66-69) (T.M. p. 10)
19. Who may attend the Nineteen-Day Feasts and how must they conduct themselves? (C. & A. p. 68) (T.M. p. 11)
20. What are the three parts of the Nineteen-Day Feast? (T.M. pp. 10-11)
21. What readings may be used at the Nineteen-Day Feast? (Bahá'í News, Dec. 1958)
22. What type of topics are appropriate for consultation at the Nineteen-Day Feast? (T.M. p. 11—top p. 13)
23. Has the community the right to make decisions at the Feast? (T.M. p. 12)
24. What is the proper procedure for placing before the local Spiritual Assembly the suggestions and recommendations made during the period of consultation? (T.M. p. 12)
25. What responsibility has the local Spiritual Assembly in regard to recommendations proposed at the Feast during the period of consultation? (C. & A. p. 68)
26. Can the Nineteen-Day Feast be combined with any other meeting? Why?
27. What is the responsibility of the local Spiritual Assembly with respect to (a) enrolling new members; (b) deepening new believers; (c) inactive believers? (T.M. pp. 14-15; 25)
28. What are the necessary qualifications for membership on the National Spiritual Assembly? (C. & A. p. 73, last par.)
29. What is the relationship between the National Spiritual Assembly and the local Spiritual Assembly? (C. & A. p. 77)
30. What means of communication is there between the members of the community and the National Spiritual Assembly? (C. & A. p. 74, par. 2; p. 75, par. 1) (T.M. p. 26)
31. By whom was the National Fund inaugurated, what is its purpose, and why is it obligatory to support it? (C. & A. pp. 79-80)
32. Discuss the responsibility of the local Spiritual Assembly with respect to appeals from the National Spiritual Assembly to the local Assembly and to the Bahá'í community. For example, what should be done with this study outline?

Individual Study and Group Discussion
FOR SPIRITUAL REINFORCEMENT
THE BAHÁ'Í WAY OF LIVING — PART I

“Our Inner Life and Private Character”

Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching — no matter how world-wide and elaborate its character — not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abhá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh.

—Shoghi Effendi,
Bahá'í Administration, p. 57

References: Accompanying quotations from *Gleanings From the Writings of Bahá'u'lláh*

The Advent of Divine Justice (ADJ)
The Bahá'í Community
God Passes By

Every local Spiritual Assembly and every Bahá'í group is requested to arrange for group discussion on the questions in one or more sessions and at times when the maximum number of believers can be present. Each believer should look up the references before coming to class. There should be a discussion leader for each session whose function it will be not to answer the questions but to encourage consultation and to direct the group to the accurate answers for which references are listed.

It will be noted that this outline is the first of a two-part study on *The Bahá'í Way of Living*. This one deals with fundamental spiritual principles of *personal conduct*. The second part will deal with the Bahá'í in his relations to others, in his own community and in the civil community in which he resides.

It is suggested that some of the members of the class be asked to look up the *supplementary* references and share them with the others verbally or in written form. A good extension or follow-up of the material in this outline would be study of *The Divine Art of Living* (\$1.50), using the excellent discussion outline (35c), both of which are available from the Bahá'í Publishing Trust, 110 Linden Avenue, Wilmette, Illinois. Each member of the group should have his own individual copy of *The Advent of Divine Justice* (\$1.50, cloth bound edition) which will be used for at least two more study outlines.

—National Spiritual Assembly
of the United States

**Quotations From “Gleanings From the Writings
of Bahá’u’lláh”**

“Our Inner Life and Private Character”

1. The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly books and the divinely-revealed and weighty Scriptures unequivocally bear witness.

Gleanings, p. 70

2. Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him — a capacity that needs be regarded as the generating impulse and the primary purpose underlying the whole of creation.

Gleanings, p. 65

3. All men have been created to carry forward an ever-advancing civilization . . .

Gleanings, p. 215

4. The purpose underlying the revelation of every heavenly Book, nay every divinely revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquility may be firmly established amongst them . . . How lofty is the station which man, if he but chooseth to fulfill his high destiny, can attain! . . . I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds . . .

Gleanings, p. 206

5. The ordinances of God have been sent down from the heaven of His most august Revelation. All must diligently observe them. Man’s supreme distinction, his real advancement, his final victory, have always depended, and will continue to depend, upon them. Whoso keepeth the commandments of God shall attain to everlasting felicity.

Gleanings, p. 289

6. They whom God endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples.

Gleanings, p. 330

7. . . . Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures . . .

Gleanings, p. 331

8. The first and foremost duty prescribed unto men, next to the recognition of Him Who is the Eternal Truth, is the duty of steadfastness in His Cause. . . . No act, however meritorious, did or can ever compare unto it. It is the king of all acts, and to this thy Lord, the All-Highest, the Most Powerful, will testify. . . .

Gleanings, p. 290

9. The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is in the heavens and all that is on the earth.

Gleanings, p. 5

10. Think not that We have revealed unto you a mere code of laws. Nay, rather, we have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight! . . .

Gleanings, p. 332

11. . . . True liberty consisteth in man's submission unto My commandments . . . Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things . . .

Gleanings, p. 336

12. Say: Beware, O people of Bahá, lest ye walk in the way of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth . . .

Gleanings, p. 305

QUESTIONS FOR GROUP DISCUSSION

1. What is the purpose of the creation of man?

(Quotations: Nos. 1, 2, 3)

2. What is the purpose of Divine Revelation?

(Quotation: No. 4)

3. What is the purpose of the Manifestation of God?

(ADJ p. 20, Lines 4 - 10)

4. What is meant by the term "ordinances of God" and why have they been revealed?

(Quotations: Nos. 5, 6, 7)

5. Name two of the primary duties prescribed unto men.

(Quotations: Nos. 8, 9, 10)

6. What do the Writings teach about man's true liberty?

(Quotation: No. 11)

7. What is the supreme and distinguishing function of the Revelation of Bahá'u'lláh?

(Reference: ADJ p. 14, top)

8. What "staggering responsibility" and "vital duty" rest upon the present generation of American believers in this early stage of their spiritual and administrative evolution?

(References: ADJ p. 17, par. 1; p. 21, bottom)

9. What basic spiritual requirements must be met in our daily individual lives?

(Reference: ADJ middle p. 18 to middle p. 19)

10. From the exhortations of Bahá'u'lláh quoted from the middle of page 20 to the middle of page 21 in *The Advent of Divine Justice* name nine qualities of character that must distinguish the individual believers.
11. What is the effect of good character?
(Reference: ADJ p. 20, middle)
12. Where must the Bahá'í manifest Bahá'í standards of conduct?
(Reference: ADJ p. 22)
13. What is the relationship between Bahá'í conduct and the Covenant and Testament of God?
(Reference: ADJ p. 21, par. 2)
14. What does living "a chaste and holy life" imply?
(Reference: ADJ p. 25, par. 2)
15. Why is the practice of a chaste and holy life by Bahá'ís essential?
(Reference: ADJ p. 24, par. 3)
16. Where must the teachings on chastity and holiness be applied?
(Reference: ADJ p. 25, par. 1)
17. Can the prohibitions of Bahá'u'lláh against immodesty and intemperance be regarded as asceticism or excessive puritanism? Why?
(Reference: ADJ p. 28, par. 1)
18. What six obligatory *personal* laws are *universally* binding upon Bahá'ís at the present time?
(Reference: The Bahá'í Community, pp. 10-11)

Note: In 1954 the Guardian added the law that burial is to be not more than an hour's journey from place of death.

19. In *God Passes By*, page 214, Shoghi Effendi enumerates the Laws revealed by Bahá'u'lláh in the Aqdas. List those that prescribe *individual conduct*.
20. What is the one thing that will insure the triumph of the Bahá'í Faith?
(Quotations: No. 12 and introductory quote)
21. Learn the meaning of this quotation from *The Hidden Words* (No. 30, from the Arabic): "O Son of Being! Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds."

Supplementary References for Further Study

Gleanings From the Writings of Bahá'u'lláh

Page 264 bottom to middle of page 266

Some Answered Questions

Bottom p. 250 - 251

Promulgation of Universal Peace

Pages 181 - 182, 185 (top), 397 (bottom) - 399 (bottom)

Divine Art of Living (and discussion outline)

Individual Study and Group Discussion

FOR SPIRITUAL REINFORCEMENT

THE BAHÁ'Í WAY OF LIVING – PART II

“A Guide Unto All Mankind”

A sharp distinction between that community (Bahá'í) and that people (America) must be made, and resolutely and fearlessly upheld, if we wish to give due recognition to the transmuting power of the Faith of Bahá'u'lláh, in its impact on the lives and standards of those who have chosen to enlist under His Banner. Otherwise, the supreme and distinguishing function of His Revelation, which is none other than the calling into being of a new race of men, will remain wholly unrecognized and completely obscured.

—Shoghi Effendi

The Advent of Divine Justice, p. 13

This outline is the second part of the two-part study on *The Bahá'í Way of Living*. It is a study of the relationship of the Bahá'í to others, in his own Bahá'í community and in the civil community in which he resides. The answers to most of the questions are found in *The Advent of Divine Justice*, available from the Bahá'í Publishing Trust (\$1.50, cloth bound edition). This text will be used for at least one more outline in this series of studies aimed at the spiritual reinforcement of the American Bahá'í community.

—National Spiritual Assembly
of the United States

Quotations from Shoghi Effendi

We can prove ourselves worthy of our Cause only if in our individual conduct and corporate life we sedulously imitate the example of our beloved Master, Whom the terrors of tyranny, the storms of incessant abuse, the oppression of humiliation, never caused to deviate a hair's breadth from the revealed law of Bahá'u'lláh.

Such is the path of certitude, such is the way of holiness He chose to tread to the very end of His life. Nothing short of the strictest adherence to His glorious example can safely steer our course amid the pitfalls of this perilous age, and lead us on to fulfil our high destiny.

— Shoghi Effendi, April 27, 1927
Bahá'í News #319, Sept. 1957

These requirements are none other than a high sense of moral rectitude in their social and administrative activities, absolute chastity in their individual lives, and complete freedom from prejudice in their dealings with peoples of a different race, class, creed, or color.

— Shoghi Effendi
The Advent of Divine Justice, p. 18

When a person becomes a Bahá'í, he gives up the past only in the sense that he is a part of this new and living Faith of God, and must seek to pattern himself, in act and thought, along the lines laid down by Bahá'u'lláh. The fact that he is by origin a Jew or a Christian, a black man or a white man, is not important any more, but lends color and charm to the Bahá'í community in that it demonstrates unity in diversity.

— Shoghi Effendi, March 12, 1949
Bahá'í News #251, Jan. 1952

QUESTIONS FOR GROUP DISCUSSION

1. Review question: Why is rectitude of conduct essential for the Bahá'ís?
(References: Quotations above.
ADJ p. 19, middle)
2. Where must rectitude of conduct be manifested?
(Reference: ADJ p. 22)
3. Why is justice referred to as “the crowning distinction” of the Bahá'í Faith, and what is the purpose of its appearance?
(Reference: ADJ p. 23)
4. What are the two pillars upon which the law of justice rests?
(Reference: ADJ p. 23)
5. What does ‘Abdu’l-Bahá say about justice versus forgiveness?
(Reference: ADJ p. 24, top)
6. What is the only permanent foundation on which Bahá'í institutions are to be based?
(Reference: ADJ p. 24, par. 2)
7. What is the “double crusade” of the American Bahá'ís?
(Reference: ADJ p. 34)

8. **What are the weapons to be employed in this crusade and why is their perfection so essential at this time?**
(Reference: ADJ p. 34)
9. **What is the most challenging issue in this double crusade?**
(Reference: ADJ p. 28, par. 2)
10. **Who must participate in it?**
(Reference: ADJ p. 28, par. 2)
11. **Why is it imperative to eliminate racial prejudice within the Bahá'í community?**
(Reference: ADJ p. 29)
12. **What obligation is imposed upon every Bahá'í community with respect to any minority represented in its membership?**
(Reference: ADJ p. 29, par. 2 - p. 30)
13. **Name some of the minority groups in the United States. In your community.**
14. **What is the only type of discrimination that can be tolerated in the Bahá'í community and on what basis?**
(Reference: ADJ p. 29, par. 2
- p. 30, middle)
15. **What effect could the adoption of this course of action have upon the nation and the world?**
(Reference: ADJ p. 30, middle)
16. **How should the Bahá'ís demonstrate their freedom from racial prejudice?**
(Reference: ADJ p. 30)
17. **What can the white Bahá'í do to contribute their share to the elimination of racial discrimination and prejudice?**
(Reference: ADJ p. 33, bottom)
18. **What effort should the negro Bahá'í make to wipe out suspicion against their white fellow believers?**
(Reference: ADJ p. 33, bottom to
p. 24, middle)
19. **What appeal does Shoghi Effendi make to white and negro believers alike to fulfil the hopes cherished by 'Abdu'l-Bahá for America?**
(Reference: ADJ p. 34, par. 1)
20. **What points of partnership and agreement do the two races have in common?**
(Reference: ADJ p. 32)
21. **What warning does 'Abdu'l-Bahá utter if the union of black and white is not achieved?**
(Reference: ADJ p. 33, par. 1)
22. **What did Shoghi Effendi say about the effect of efforts on the part of the Bahá'í community to purify its conduct and attitudes?**
(Reference: ADJ p. 25, par. 2 -
top p. 36
Trustees of the Merciful, p. 6)
23. **Discuss the extent to which Bahá'ís may participate in movements aimed at bringing about better human relations?**
(Reference: Trustees of the Merciful,
p. 16, par. 3)

Individual Study and Group Discussion

FOR SPIRITUAL REINFORCEMENT

Teaching — A Personal and Sacred Duty

Now, surely, if ever, is the time for us, the chosen ones of Bahá'u'lláh and the bearers of His Message to the world, to endeavor by day and by night, to deepen, first and foremost, the Spirit of His Cause in our own individual lives, and then labor, and labor incessantly to exemplify in all our dealings with our fellowmen that noble Spirit of which His beloved Son 'Abdu'l-Bahá has been all the days of His life a true and unique exponent. The sayings of our beloved Master have been noised abroad, His name has filled all regions, and the eyes of mankind are now turned expectant towards His disciples who bear His name and profess His teachings. Shall we not by our daily life vindicate the high claims of His teachings, and prove by our services the influence of His undying Spirit? This is our highest privilege, and our most sacred duty.

— Shoghi Effendi,
Bahá'í Administration, p. 69

Having obtained a clear understanding of the true character of our mission, the methods to adopt, the course to pursue, and having attained sufficiently the individual regeneration — the essential requisite of teaching — let us arise to teach His Cause with righteousness, conviction, understanding and vigor. Let this be the paramount and most urgent duty of every Bahá'í. Let us make it the dominating passion of our life. . . . Let us too bear in mind the example which our beloved Master has clearly set before us. Wise and tactful in His approach, wakeful and attentive in His early intercourse, broad and liberal in all His public utterances, cautious and gradual in the unfolding of the essential verities of the Cause, passionate in His appeal yet sober in argument, confident in tone, unswerving in conviction, dignified in His manners — such were the distinguishing features of our Beloved's noble presentation of the Cause of Bahá'u'lláh.

— Shoghi Effendi
Bahá'í Administration, p. 35

Each individual Bahá'í must likewise feel that it is his personal duty to the Cause at this time and his greatest privilege, and must ask himself what he can do . . . to hasten the attainment of the goals of the World Crusade. The Bahá'ís are the leaven of God, which must leaven the lump of their nation. In direct ratio to their success will be the protection vouchsafed, not only to them but to their country. These are the immutable laws of God, from which there is no escape: "For unto whomsoever much is given, of him shall be much required."

They cannot be the chosen people of God—the ones who have received the bounty of accepting Him in His Day, the recipients of the Master's Divine Plan—and do nothing about it. The obligation to teach is the obligation of every Bahá'í, and particularly, the obligations of the American Bahá'ís towards humanity are great and inescapable. To the degree to which they discharge them will they be blessed and protected, happy and satisfied.

— Shoghi Effendi's last letter to
the American Bahá'ís, through
his secretary, September 21, 1957

The answers to the questions in this study outline are found in the following books available from the Bahá'í Publishing Trust, 110 Linden Avenue, Wilmette, Illinois:

The Covenant and Administration (C & A) — \$1.00

The Advent of Divine Justice (ADJ) — \$1.50

The Tablets of the Divine Plan (TDP) — \$.35

(New printing of *America's Spiritual Mission*)

Before discussing the following questions the individuals and group should read the introductory quotations given above and the following pages from *The Advent of Divine Justice*: 37-44, 49-51, 69-70.

— *National Spiritual Assembly of the Bahá'ís
of the United States.*

QUESTIONS FOR GROUP DISCUSSION

1. What does ‘Abdu’l-Bahá promise to those “who deliver the Message?” What happens if this work is neglected? (C & A 23)
2. Who should teach? (ADJ 37-38)
3. What does Shoghi Effendi say about the lack of schooling and experience in connection with winning souls for the Faith? Give an example. (ADJ 38)
4. Name as many reasons as you can for the present urgency in teaching the Faith. (ADJ 39-40)
5. What preparation is needed to enable a Bahá’í to become a good teacher? (ADJ 41)
6. Do you think an individual should postpone his efforts to teach until he has acquired all of the knowledge and background mentioned by Shoghi Effendi in *The Advent of Divine Justice*, p. 42? Why?
7. What is the National Spiritual Assembly doing to help the American Bahá’ís grasp the essential verities of the Faith?
8. What should the individual Bahá’í do to find and attract ready souls? (ADJ 42-43)
9. What are the successive stages through which a teacher should lead his contact to embrace the Faith? (ADJ 43)
10. What guidance does Shoghi Effendi give for (1) making contacts and (2) preparing them for full membership in the Bahá’í community? (ADJ 43-44)
11. What example was set by ‘Abdu’l-Bahá in attracting souls to the Faith? (ADJ 43; second reference above)
12. What should be the ultimate goal in winning a new believer for the Faith? (ADJ 43)
13. Enumerate the spiritual principles that should be employed by the Bahá’í who arises to teach, whether as a pioneer or a member of his own community. (ADJ 49-51)
14. What does Bahá’u’lláh say about “this day” and the duty of those who bear His Name? (ADJ 69-71)

15. What assistance is available to aid the American Bahá'is to carry out the instructions and objectives of teaching as given by Shoghi Effendi in the pages of *The Advent of Divine Justice* used as references in this outline?
16. The American Bahá'is were endowed by 'Abdu'l-Bahá with a unique spiritual mission in the world. Where is this mission described? (TDP — Introduction; and 12-13)
17. What relationship does the present World Crusade have to this spiritual mission? (TDP — Introduction)
18. Read together and discuss the tablets revealed by 'Abdu'l-Bahá for the region in which your state is located. (TDP)
19. Learn and use daily one of the prayers revealed by 'Abdu'l-Bahá in *The Tablets of the Divine Plan* for your state.