

The Universal House of Justice

Letter dated 28 November 2023

A Study Guide

Compiled By Eric Michot  
17 Qawl 180 B.E. (December 8th 2023)

## Introduction:

This study guide provides an in-depth exploration of the Beloved Universal House of Justice's letter dated 28 November 2023.

Studying the messages of the Universal House of Justice is of paramount importance for Bahá'ís, as these messages provide analysis, vision, and direction, ensuring unity of thought and action within the global Bahá'í community. By engaging with these messages, believers deepen their understanding of the Bahá'í teachings, strengthen their commitment to the Covenant, and become better equipped to navigate the challenges of humanity's social evolution.

Furthermore, studying these messages fosters personal spiritual growth and empowers individuals to contribute to the development of their communities through various endeavors, such as study circles, children's classes, and devotional meetings.

With loving Bahá'í greetings,

Eric Michot  
17 Qawl 180 B.E.

Paragraph 1:

1. What event took place on November 27, 2021 to commemorate the centenary of the passing of 'Abdu'l-Bahá?
2. How many National Spiritual Assemblies and Regional Bahá'í Councils gathered that night with whom and where?

Paragraph 2:

1. How many localities and countries/territories does the Bahá'í Faith have a presence in today?
2. What has emerged over the past century in regards to Bahá'í institutions?
3. In some regions, how many souls have the pattern of building vibrant communities embraced?
4. What are some distinguishing features of local Bahá'í communities that have embraced thousands or tens of thousands of souls?

Paragraph 3:

1. How did the diverse communities (Jews, Muslims, Druze, Christians, and Bahá'ís) perceive 'Abdu'l-Bahá's teachings and actions during His lifetime, and how did these perceptions contribute to the unity witnessed at His funeral?
2. What specific actions or teachings of 'Abdu'l-Bahá led him to be recognized as a champion of universal peace and the oneness of humanity?
3. How did 'Abdu'l-Bahá's role as a loving father, friend, wise counsellor, and refuge for all in need influence the people of 'Akká and Haifa, and how did this influence manifest at His funeral?
4. In what ways has the Faith evolved since 'Abdu'l-Bahá's passing, and how have His teachings and principles continued to guide Its development?

Paragraph 4:

1. How did 'Abdu'l-Bahá's role as the Centre and Pivot of Bahá'u'lláh's Covenant shape the development and understanding of the Bahá'í Faith among its followers?
2. In what ways did 'Abdu'l-Bahá's tireless service and protection of the Faith contribute to its growth and establishment in the West?
3. How did 'Abdu'l-Bahá's actions, such as interring the holy remains of the Báb and laying the foundations of the Faith's world administrative centre, symbolize His commitment to the Faith and its principles?
4. What challenges did the Bahá'í community face following 'Abdu'l-Bahá's ascension, and how did they navigate the uncertainty of the future without His continual guidance?

Paragraph 5:

1. How did Shoghi Effendi's studies in England prepare him for the role of Guardian and Head of the Faith, and how did his experiences abroad influence his leadership style?
2. What were the initial challenges Shoghi Effendi faced as he assumed the role of Guardian, and how did he navigate these challenges?
3. How did Bahíyyih Khánum's support contribute to Shoghi Effendi's ability to carry out his duties as Guardian?
4. What strategies did Shoghi Effendi employ to assess the conditions and prospects of the fledgling Bahá'í community, and how did these assessments shape his leadership approach?

Paragraph 6:

1. How did the Bahá'í community react to Shoghi Effendi's appointment as the Guardian, and how did this reaction reflect their trust in 'Abdu'l-Bahá's Will and Testament?
2. What were the motivations and impacts of the disloyal few who challenged Shoghi Effendi's leadership, and how did this challenge affect the unity of the Bahá'í community?

3. How did Shoghi Effendi navigate the trials and obstacles he faced in the early stages of his Guardianship, including the betrayal of some members and the machinations of the Faith's opponents?
4. How did Shoghi Effendi's patient yet resolute guidance help to mobilize the Bahá'í communities and lay the foundations of the Administrative Order?

Paragraph 7:

1. How did Shoghi Effendi's communication style and leadership approach help the Bahá'ís understand the magnitude and significance of Bahá'u'lláh's Revelation?
2. What were the initial reactions of the Bahá'í community to Shoghi Effendi's appointment as the Guardian, and how did these reactions reflect their understanding of the Faith's teachings and principles?
3. How did Shoghi Effendi manage the challenges posed by those who opposed his leadership, and what strategies did he use to maintain unity within the Bahá'í community?
4. How did Shoghi Effendi's guidance help the Bahá'í community navigate the transition from individual followership to a coordinated enterprise, and what impact did this have on the development of the Administrative Order?

Paragraph 8:

1. How does the completion of a full century of "actual working" provide a unique perspective for understanding the wisdom enshrined in the Will and Testament of the Bahá'í Faith?
2. What insights can be gleaned from tracing the course of the Faith's unfoldment and observing the coherence of the stages of its organic development?
3. How do the processes driving the progress of the Bahá'í Faith reveal possibilities for its future growth and impact on society?

4. What is the promise of Bahá'u'lláh's Revelation for the decades ahead, and how might its growing impact reshape society in the future?

Paragraph 9:

1. How does Bahá'u'lláh's vision of the "organic and spiritual unity of the peoples and nations of the world" align with current global trends and challenges?
2. In what ways do Bahá'u'lláh's teachings aim to facilitate both the inner and outer transformation of human life? Can you provide specific examples?
3. Bahá'u'lláh is referred to as the "Divine Physician" who diagnosed the ills afflicting humanity. What are some of these ills and what remedies did he propose for their healing?
4. Bahá'u'lláh emphasized that His message was not intended for one land or people only. How does this universal approach influence the interpretation and application of His teachings in diverse cultural and social contexts?

Paragraph 10:

1. How does the Bahá'í community envision the role of every people and nation in building a mature, peaceful, just, and united world?
2. What does it mean to be a protagonist in the spiritual enterprise described in the Bahá'í teachings, and how can individuals contribute to overcoming the forces of disintegration?
3. Can you elaborate on the concept of the "Formative Age" in the development of the Bahá'í Faith? How does this period influence the understanding and application of Bahá'u'lláh's teachings?
4. The paragraph mentions the cultivation of capacity as a key aspect of putting Bahá'u'lláh's teachings into practice. What does this cultivation involve, and how does it contribute to the betterment of the world?

Paragraph 11:

1. How did Shoghi Effendi's guidance help the Bahá'ís to gain a deeper understanding of their mission and define their identity and purpose? Can you provide specific examples?
2. What does the "dialectic of crisis and victory" mean in the context of the Bahá'í Faith, and how did Shoghi Effendi prepare the Bahá'ís for this path?
3. Shoghi Effendi urged the Bahá'ís to refine their characters and hone their minds to meet the challenges of building a new world. What specific practices or teachings did he recommend for this refinement and honing?
4. Shoghi Effendi described the Bahá'ís as a "leaven" that could inspire others to overcome entrenched patterns of divisiveness, conflict, and power contest. How does this metaphor inform the Bahá'í approach to social change and community building?

Paragraph 12:

1. How did the Guardian guide the believers in establishing the structural basis of the Administrative Order? What steps were involved in this process?
2. Can you elaborate on the nature, principles, and procedures that characterize the Administrative Order as clarified by the Guardian?
3. How did the believers respond to the Guardian's guidance, and what qualities did they demonstrate in their response?
4. How was the efficacy of the Guardian's approach demonstrated during the Ten Year Spiritual Crusade? What were the unprecedented achievements of this period?

Paragraph 13:

1. How did the Universal House of Justice extend the efforts of Shoghi Effendi in setting the believers on a path of learning after his passing? What were the key strategies or methods used?
2. Can you describe the process of learning that was consciously grasped and systematically implemented by Bahá'ís worldwide by the end of the first

century of the Formative Age? How did this process influence their endeavors?

Paragraph 14:

1. How does the Bahá'í community's mode of operation, characterized by study, consultation, action, and reflection, contribute to its capacity to apply the Teachings in various social spaces?
2. Can you elaborate on the ways in which the Bahá'í community collaborates with those in the wider society who share a yearning to revitalize the material and spiritual foundations of the social order?
3. How does the Bahá'í community foster the spiritual dimension of human life and develop the capacity for learning directed towards personal and social transformation?
4. What does it mean that the effort to understand the implications of what Bahá'u'lláh has revealed and to apply His healing remedy has now become more explicit, more deliberate, and an indelible part of Bahá'í culture?

Paragraph 15:

1. How do the three Divine Charters—the Tablet of Carmel, the Will and Testament, and the Tablets of the Divine Plan—interact and reinforce each other in the development of the Faith and its Administrative Order?
2. In what ways does the Administrative Order serve as the chief instrument for the prosecution of the Divine Plan, and how does the Plan contribute to the development of the Faith's administrative structure?
3. How do advances at the World Centre influence the worldwide Bahá'í community, and how is the World Centre affected by the vitality of the global community?
4. As the Bahá'í world has increased its understanding of the process in which it is engaged, how has this understanding influenced its ability to act more effectively in achieving Bahá'u'lláh's intended purpose for humanity in the future?



Paragraph 16:

1. How does Bahá'u'lláh's Covenant, as described in His Most Holy Book and the Book of His Covenant, ensure the preservation of unity within the Faith and the continuation of authority and leadership?
2. What role did 'Abdu'l-Bahá play in perpetuating the Covenant and laying down the provisions for the Administrative Order, and how did this contribute to the establishment of the twin institutions of the Guardianship and the Universal House of Justice?
3. How does the Administrative Order maintain a sound relationship between individuals and institutions within the Bahá'í Faith, and what are the implications of this relationship for the progress of humanity?

Paragraph 17:

1. How does the unique nature of Bahá'u'lláh's Covenant with His followers contribute to preserving the unity of the Faith and maintaining the integrity and flexibility of His teachings?
2. What role does the Covenant play in preventing the Bahá'í Faith from succumbing to the malady of sectarianism and the dilution of the divine Message witnessed in the past?
3. How does the power of the Covenant, as described by 'Abdu'l-Bahá, protect Bahá'í unity and enable the Faith to work towards the establishment of the oneness of humanity and the unity of all peoples?

Paragraph 18:

1. How has the Bahá'í community's understanding and application of the provisions of Bahá'u'lláh's Covenant evolved over the first century of the Formative Age?
2. What distinctive set of relationships has been established among the believers that unify and direct their energies in pursuit of their sacred mission?

3. How have the crises overcome by the Bahá'í community contributed to the achievements of the past century, particularly the victory of the Covenant?
4. In what ways does the voluntary nature of a believer's entry into Bahá'u'lláh's Covenant, and their steadfast adherence to its requirements out of love for Him, distinguish the Bahá'í Faith from relationships of worldly power?

Paragraph 19:

1. How has the Covenant of Bahá'u'lláh served as a protective mechanism against attempts to divide or damage the Faith? Can you provide examples from history that illustrate this protective function?
2. What were the motivations and actions of those who attempted to usurp the authority of the Covenant or reinterpret its teachings? How were these attempts addressed within the Bahá'í community?
3. How does the Covenant ensure the authority of the Universal House of Justice? How has this authority been challenged, and with what outcomes?
4. In the absence of a living Guardian, how does the Covenant guide the direction and decision-making within the Bahá'í Faith? How does this reflect the principles of conscious knowledge and love within the community?

Paragraph 20:

1. How has the Covenant established by Bahá'u'lláh and perpetuated by 'Abdu'l-Bahá withstood various attacks from both internal and external opponents over the past century?
2. What role has the designated centre of authority ('Abdu'l-Bahá, the Guardian, or the Universal House of Justice) played in maintaining the integrity of the Cause of Bahá'u'lláh during times of conflict or disagreement?
3. How has the understanding and firmness in the Covenant among the body of believers evolved over time, and how has this evolution helped the Faith become impervious to attacks and misrepresentations?

4. In what ways does the continued integrity of the Cause of Bahá'u'lláh demonstrate the enduring power and relevance of the Covenant in the modern world?

Paragraph 21:

1. How did the understanding of the Covenant evolve over the course of the past century, and what were the key factors that contributed to this evolution?
2. How did the attacks on the Covenant test the unity and resilience of the Bahá'í community, and what lessons were learned from these experiences?
3. How did the designated centres of authority ('Abdu'l-Bahá, the Guardian, or the Universal House of Justice) play a role in maintaining the integrity of the Cause of Bahá'u'lláh during times of crisis?
4. How does the concept of the Covenant contribute to the unity and progress of the Bahá'í Faith in the present day and moving forward?

Paragraph 22:

1. How does the concept of the two authoritative centres, namely the Book and the interpretations of 'Abdu'l-Bahá and Shoghi Effendi, contribute to the preservation of the Bahá'í teachings and the prevention of misinterpretations or accretions?
2. With the passing of Shoghi Effendi, how does the existence of the Book ensure that the Revelation remains accessible and unadulterated for all believers and humanity at large?

Paragraph 23:

1. How does the Universal House of Justice, as the second authoritative centre, ensure its decisions align with the teachings and spirit of Bahá'u'lláh and the Báb, as described by 'Abdu'l-Bahá?
2. What does it mean that the Universal House of Justice is "in the safekeeping and under the shelter and protection of the Ancient Beauty"?

How does this principle manifest in the functioning of the Universal House of Justice?

3. Shoghi Effendi states that the Universal House of Justice, not those who elect them, are the recipients of divine guidance. How does this distinction impact the role and function of the Universal House of Justice within the Bahá'í community?

Paragraph 24:

1. How does the Universal House of Justice utilize its powers and duties to ensure the fulfilment of Bahá'u'lláh's purpose for humanity?
2. In what ways has the range and expression of the powers and duties of the House of Justice been witnessed by the Bahá'í world over the past half century?
3. How does the House of Justice adapt to the needs and requirements of an ever-changing society while ensuring that the essential characteristics of the Cause are not altered?
4. How does the House of Justice resolve difficult problems, obscure questions, and matters not expressly recorded in the Book?
5. What role does the House of Justice play in the preservation of human honour, the progress of the world, and the illumination of its peoples?

Paragraph 25:

1. How does the Covenant offer a source of clarity and refuge in a world increasingly divided and disoriented on matters of truth, morality, identity, and purpose?
2. How does the process of individual exploration and collective endeavour harmonize within the Bahá'í community, and how does this transformation affect relationships within families and communities?
3. How does the guidance of the institutions within the Bahá'í community foster social progress and the preservation of human honour?

Paragraph 26:

1. How does the House of Justice ensure the fulfillment of Bahá'u'lláh's purpose for humanity, as mentioned in the text?
2. What are some specific examples of the range and expression of the powers and duties of the House of Justice?
3. How does the House of Justice contribute to the preservation of human honour, the progress of the world, and the illumination of its peoples?
4. How does the House of Justice adapt to the needs and requirements of an ever-changing society while preserving the nature of Bahá'u'lláh's message and the essential characteristics of the Cause?

Paragraph 27:

1. How did 'Abdu'l-Bahá's Will and Testament lay the foundation for the emergence and development of the Administrative Order, and how has this order evolved over the past century?
2. How do the Writings of Bahá'u'lláh and 'Abdu'l-Bahá provide the vision and spiritual mandate for the institutions of the Administrative Order to assist humanity in constructing a just and peaceful world?
3. How does the Administrative Order, as the child of the Covenant, contribute to the preservation of the integrity of the Teachings and the unfoldment of the Faith?

Paragraph 28:

1. How does the Administrative Order of the Bahá'í Faith differ from historical religious authority structures, and how does it promote cooperation in the search for truth and the pursuit of human well-being?
2. What are the key spiritual qualities that form the basis of association between individuals, communities, and institutions within the Bahá'í Faith, and how do they contribute to a new way of life?
3. How does the Administrative Order cultivate the individual's latent powers and their expression in service to the common good, as opposed to the quest for power over others?

Paragraph 29:

1. How did the evolution of the institutions of the Faith from the time of 'Abdu'l-Bahá's passing to the establishment of National Spiritual Assemblies contribute to the systematization of the Faith's efforts?
2. What were the roles and responsibilities of the four Hands of the Cause appointed by Bahá'u'lláh and directed by 'Abdu'l-Bahá, and how did they contribute to the progress and protection of the Faith?

Paragraph 30:

1. What were the reasons for Shoghi Effendi's decision to focus on establishing Local and National Spiritual Assemblies before the formation of the House of Justice?
2. How did the establishment of Local and National Spiritual Assemblies contribute to the development of the Bahá'í Faith's administrative machinery?
3. How did the state of the Faith worldwide influence the decision-making process regarding the establishment of the House of Justice?

Paragraph 31:

1. How did the Administrative Order evolve from the time of 'Abdu'l-Bahá's passing to the establishment of the Universal House of Justice?
2. What were the conditions that Shoghi Effendi identified as necessary for the formation of the House of Justice, and why were they not in place at the beginning of his ministry?
3. How did Shoghi Effendi's vision of the Administrative Order as an instrument to canalize the spirit of the Faith influence the development of Bahá'í administration?
4. In what ways did Shoghi Effendi foresee the relationships among individuals, communities, and institutions evolving as the Faith expanded?

Paragraph 32:

1. How did Shoghi Effendi's guidance through correspondence help in the development and understanding of the Bahá'í administration among the believers?
2. What were the key steps taken by the believers under Shoghi Effendi's guidance to systematize the administrative affairs of the Bahá'í community?
3. How did the establishment of Local and National Assemblies contribute to the growth and development of the Bahá'í Faith?
4. How did the formation of various committees at both local and national levels advance collective efforts in areas such as teaching, translation, publishing, education, pioneering, and organizing Nineteen Day Feasts and Holy Days?

Paragraph 33:

1. How did Shoghi Effendi's guidance contribute to the development of the Administrative Order at the international and continental levels in the final years of his life?
2. What was the significance of the formation of the International Bahá'í Council in 1951, and how did it serve as a precursor to the Universal House of Justice?
3. How did the establishment of institutions at the international and continental levels mark a new stage in the development of the Administrative Order?
4. In what ways did the International Bahá'í Council evolve and prepare for its transformation into the Universal House of Justice?

Paragraph 34:

1. What were the specific roles and responsibilities of the "Hands of the Cause of God" as appointed by Shoghi Effendi?

2. How did the institution of the "Hands of the Cause of God" contribute to the propagation and protection of the Faith without having legislative, executive, or judicial authority?
3. What was the significance of the establishment of the Auxiliary Boards in 1954, and how did they support the work of the Hands of the Cause?
4. How did the appointment of the Hands of the Cause and the establishment of the Auxiliary Boards reflect the unique features of Bahá'í administration compared to other religious systems?

Paragraph 35:

1. How did Shoghi Effendi's guidance shape the early development of the Bahá'í administration, and what was the significance of his assertion that much of it was temporary?
2. What did Shoghi Effendi envision as the role of the Universal House of Justice in defining the future activities and administration of the Faith?

Paragraph 36:

1. How did the role of the Hands of the Cause of God evolve following the passing of Shoghi Effendi, and what were the key accomplishments during their stewardship?
2. What was the significance of the transition of the International Bahá'í Council from an appointed to an elected body, and how did this set the stage for the election of the Universal House of Justice in 1963?
3. How did the Hands of the Cause of God ensure the propagation and security of the Faith during this transitional period?

Paragraph 37:

1. What was the significance of the adoption of the Constitution of the Universal House of Justice in 1972, and how did it contribute to the development of the Bahá'í administration?



2. How did the creation of the Continental Boards of Counsellors in 1968 and the International Teaching Centre in 1973 extend the functions of the Hands of the Cause into the future?
3. What role did the Auxiliary Board members and their assistants play in the propagation and protection of the Faith at the grassroots level?
4. How did the introduction of Regional Bahá'í Councils in 1997 and the establishment of more than three hundred training institutes, over two hundred Regional Councils, and administrative arrangements in more than five thousand clusters contribute to the decentralization of planning and decision-making within the Bahá'í community?

Paragraph 38:

1. How has the relationship among individuals, communities, and institutions within the Bahá'í Faith evolved over the century, and what factors have contributed to this evolution?
2. How have the foundations of the Bahá'í administration been extended and adapted over time to accommodate the growing complexity and diversity of the Bahá'í world?

Paragraph 39:

1. How has the Bahá'í administration evolved over time to foster a new pattern of interactions and dynamic relationships among individuals, communities, and institutions?
2. In what ways do individuals, communities, and institutions collaborate to contribute to the organic development of the Faith and the betterment of the world?
3. How does the process of consultation among individuals and communities help in reading the reality of their surroundings, exploring available guidance, and initiating effective action?
4. What characteristics distinguish communities that have successfully nurtured the capacity of individuals and united them in a range of complementary activities?

5. How do Bahá'í institutions facilitate creative and collaborative exchanges among community members while fostering spiritual health, vitality, and the pursuit of community aims and purposes?

Paragraph 40:

1. How has the widening circle of individuals with the ability to think and act strategically impacted the development of the Bahá'í Faith and its administration?
2. In what ways do the new relationships and capacities of individuals, communities, and institutions contribute to the sharing of experience and insight throughout the Bahá'í world?
3. How do the dynamic engagements of individuals, communities, and institutions within the Bahá'í Faith attract the attention of various stakeholders, such as parents, educators, and leaders, to the power of Bahá'u'lláh's system in addressing global needs?

Paragraph 41:

1. How does the concept of "organic evolution" apply to the development and future of the Administrative Order in the Bahá'í Faith?
2. In what ways does the Administrative Order demonstrate its capacity to be the nucleus and pattern of the New World Order, as anticipated by Shoghi Effendi?
3. How might the relationships among individuals, communities, and institutions within the Bahá'í Faith evolve as part of this organic evolution, and what role does the divine protection of the House of Justice play in this process?

Paragraph 42:

1. How did the early Bahá'í community, despite its small size and geographical limitations, manage to effectively share Bahá'u'lláh's teachings and contribute to personal and social transformation?

2. What factors contributed to the receptivity of Bahá'u'lláh's message across diverse cultures and regions, leading to the emergence of Bahá'í communities worldwide?
3. How did the sacrificial efforts of Bahá'ís over generations help in fostering collaboration with like-minded individuals and organizations to uplift the human spirit and contribute to the betterment of society?

Paragraph 43:

1. How did the Tablets of the Divine Plan, revealed by 'Abdu'l-Bahá, influence the spread of Bahá'u'lláh's teachings and the spiritual illumination of the planet?
2. What challenges and opportunities did the Bahá'í community face in integrating the principles of the Tablets of the Divine Plan into their thought and action during the time of 'Abdu'l-Bahá's passing?

Paragraph 44:

1. How did the establishment of the administrative machinery of the Faith under the guidance of Shoghi Effendi contribute to the execution of 'Abdu'l-Bahá's Divine Plan?
2. How did the evolution of the administrative structure of the Faith influence the organic development of new patterns of community life and the application of Bahá'u'lláh's teachings?

Paragraph 45:

1. What was the significance of the Seven Year Plans initiated by Shoghi Effendi for the spread of the Bahá'í Faith?
2. How did the first Seven Year Plan differ from the second in terms of their focus and objectives?
3. What was the role of the National Spiritual Assemblies in the execution of these Seven Year Plans?
4. How did the pattern of teaching individuals, establishing a Local Assembly and raising a community, and opening additional localities

contribute to the growth and development of the Bahá'í Faith in different countries?

Paragraph 46:

1. How did Shoghi Effendi's encouragement of methods such as pioneering, travelling teaching, fireside gatherings, and summer schools contribute to the teaching of the Bahá'í Faith?
2. What role did the internal development of the Bahá'í Faith play in its emergence as a distinct religious community, and how did Shoghi Effendi facilitate this process?
3. How did the practices such as the use of the Bahá'í calendar, participation in Feasts and the commemoration of Holy Days, and obedience to Bahá'í laws contribute to the consolidation of the identity and character of the Bahá'í Faith?

Paragraph 47:

1. How did the inauguration of international institutions and the shift towards international cooperation influence the teaching and expansion of the Bahá'í Faith?
2. What were the key outcomes and impacts of the "highly promising" and "profoundly significant" African Campaign and the Ten Year Crusade on the global spread of the Bahá'í Faith?

Paragraph 48:

1. How did the receptivity of diverse populations to the principles and teachings of the Bahá'í Faith contribute to its rapid diffusion among the masses of humanity?
2. What was the significance of the phenomenon of entry by troops foretold by 'Abdu'l-Bahá, and how did it manifest in the enrolment of believers in various countries?

Paragraph 49:

1. How did the Hands of the Cause contribute to the successful completion of the Ten Year Crusade following the passing of Shoghi Effendi, and what were the key accomplishments during this period?
2. What role did the lessons learned under the guidance of the Guardian play in the rapid expansion of the Bahá'í Faith during the Ten Year Crusade, and how did this growth lead to the election of the Universal House of Justice?

Paragraph 50:

1. How did the House of Justice continue the systematic prosecution of the Divine Plan after its establishment, and what new areas of emphasis emerged during this period?
2. How did the collaboration between the newly constituted Boards of Counsellors and the National Assemblies, as well as between the Auxiliary Board members and Local Spiritual Assemblies, contribute to the strengthening of the institutions of the Bahá'í Faith?
3. What impact did the focus on children's classes, activities for youth and women, and the regular holding of Assembly meetings have on enhancing community life within the Bahá'í Faith?

Paragraph 51:

1. What were the key strategies and methods employed by the House of Justice to continue the systematic prosecution of the Divine Plan after its establishment?
2. How did the House of Justice enhance community life and promote the Faith during its second epoch?
3. What were the significant initiatives introduced by the House of Justice to strengthen the institutions and deepen individuals' understanding of the laws and teachings?

Paragraph 52:

1. What was the significance of the "highly promising" and "profoundly significant" African Campaign in the context of international cooperation within the Bahá'í Faith?
2. How did the Ten Year Crusade unite the efforts of all twelve existing National Assemblies, and what impact did this have on the global spread of the Bahá'í Faith?
3. What were the key strategies and methods employed during the Ten Year Crusade that made it a unique spiritual enterprise in the history of the Bahá'í community?
4. How did the Ten Year Crusade contribute to the establishment of the Universal House of Justice?

Paragraph 53:

1. What were the key challenges faced by the Bahá'í community in consolidating the large influx of new believers during the process of entry by troops?
2. How did the rapid expansion of the Bahá'í community impact the formation and functioning of Local Assemblies?
3. What were the limitations of the educational courses and community activities in serving the needs of the growing number of new believers?
4. In what ways did the Bahá'í community attempt to address the gap between expansion and consolidation during this period of exponential growth?

Paragraph 54:

1. How did the Four Year Plan address the need for a more systematic approach to introducing the Faith to various populations and ensuring that consolidation kept pace with expansion?
2. What strategies were encouraged during the Four Year Plan to help individuals, communities, and institutions adapt their approaches and

methods to their specific conditions and continuously learn from their successes and difficulties?

Paragraph 55:

1. What were the challenges faced by the Bahá'í community in the process of entry by troops and how did these challenges impact the consolidation of the Faith?
2. How did the Bahá'í community attempt to address the issue of insufficient deepening of new believers in the Faith?
3. What were the implications of the rapid expansion of the Bahá'í community on the formation and functionality of Local Assemblies?
4. How did the experience of rapid expansion influence the Bahá'í community's approach to educational courses and community activities?

Paragraph 56:

1. How did the creation of a network of training institutes contribute to empowering large numbers of friends and enhancing their capabilities for service?
2. In what ways did the construct of clusters facilitate the systematization of the teaching work and accelerate the spread and development of the Faith?
3. How did the multiplication of core activities and other efforts contribute to the emergence of a new pattern of community life within the Bahá'í Faith?
4. What role did the process of learning and the evolving framework for action play in the development of the Bahá'í community's capacity for engaging in growth and service?

Paragraph 57:

1. How can Bahá'ís apply Bahá'u'lláh's teachings to both personal spiritual transformation and material and social change within their communities?
2. What are some examples of how the Bahá'í community can extend their efforts to embrace the wider society and contribute to the emergence of a spiritual civilization?

Paragraph 58:

1. How did 'Abdu'l-Bahá's encouragement of education for both girls and boys, from all sectors of society, impact the social and economic development of Bahá'í communities in Iran and nearby countries?
2. What role did believers from the West play in the development work initiated by 'Abdu'l-Bahá in Iran and nearby countries?
3. How did the guidance provided by 'Abdu'l-Bahá contribute to the spiritual and material flourishing of the Bahá'í villages of 'Adasiyyih and Daidanaw?
4. What were the impacts of the government's decision to close the Bahá'í schools in Iran in 1934 on the Bahá'í community and the nation's modernization process?

Paragraph 59:

1. How did Shoghi Effendi's advice to concentrate limited resources on teaching and raising the Administrative Order influence the priorities and actions of the Bahá'í community?
2. What does the letter written on Shoghi Effendi's behalf suggest about the role of the Bahá'í Faith in addressing global issues such as hunger and misery?
3. How did the circumstances of the Faith during the Guardian's ministry and the years that followed affect the ability of the Bahá'í world to undertake development activities?

Paragraph 60:

1. How did Shoghi Effendi's advice to concentrate resources on teaching and raising the Administrative Order impact the Bahá'í community's involvement in social and economic development during his ministry?
2. What were the circumstances that made it impracticable for most of the Bahá'í world to undertake development activities during the Guardian's ministry and the years that followed?



3. How did the individual Bahá'ís contribute to material and social development while focusing their resources on growth and building their community?

Paragraph 61:

1. What factors contributed to the Bahá'í community reaching a stage in 1983 where social and economic development could be incorporated into its regular pursuits?
2. How did the establishment of the Office of Social and Economic Development at the World Centre assist the House of Justice in promoting and coordinating development activities worldwide?
3. In what ways did Bahá'í-inspired organizations founded in 1996 differ from earlier development activities, and how did they aim to achieve a significant impact in a region?

Paragraph 62:

1. What were the key principles and concepts that the Bahá'í community came to understand regarding social and economic development?
2. How did the Bahá'í community's understanding of development challenge traditional notions of "developed" and "underdeveloped" countries?
3. How did the Bahá'í community approach the process of development in terms of starting small and growing in complexity?
4. In what ways did the Bahá'í community integrate their development activities with their work of community building?

Paragraph 63:

1. How has the establishment of the Bahá'í International Development Organization in 2018 influenced the global process of learning about development within the Bahá'í community?
2. In what ways does the Bahá'í International Development Organization foster a distinctly Bahá'í approach to development, and how does this approach differ from traditional development models?

Paragraph 64:

1. How does the Bahá'í community's participation in prevalent societal discourses contribute to the understanding and application of Bahá'u'lláh's teachings?
2. What strategies do Bahá'ís employ to share insights from Bahá'u'lláh's Revelation in various social settings where human problems are deliberated?
3. How have the teachings of Bahá'u'lláh influenced the approach to addressing human problems, particularly in the context of world peace, as mentioned in the quote from Bahá'u'lláh?

Paragraph 65:

1. How did Shoghi Effendi's initiatives, such as the opening of a Bahá'í information bureau in Geneva and the publication of *The Bahá'í World*, contribute to making the insights and wisdom of the Bahá'í teachings known to the world?
2. What role did the Bahá'í International Community play in representing Bahá'í communities globally after its establishment in 1948, and how did this influence the Faith's relationship with governments and global institutions?
3. How did Shoghi Effendi balance the importance of teaching work with the need to acquaint wider society with the implications of Bahá'u'lláh's teachings?
4. What was the significance of Shoghi Effendi's call for Bahá'ís to establish closer contact with "the leaders of public thought", and how did this impact the Faith's engagement with social issues?
5. How did Shoghi Effendi's guidance on association rather than affiliation, and the avoidance of participation in political affairs, shape the Bahá'í community's approach to engaging with kindred organizations and governments?

Paragraph 66:

1. How did the establishment of the Universal House of Justice further extend the process of participation in the discourses of society?
2. What role did the Bahá'í International Community play in strengthening its position at the United Nations and how did this impact its engagement with governments and non-governmental organizations?
3. How did the renewal of persecution of the Bahá'ís in Iran influence the dialogue with various national and international institutions and agencies?

Paragraph 67:

1. How did the establishment of the Institute for Studies in Global Prosperity contribute to the exploration of the implications of Bahá'u'lláh's teachings for pressing social issues and the development of capacity among Bahá'í university students?
2. In what ways did the expansion of the Bahá'í International Community's work to regional centers in Addis Ababa, Brussels, and Jakarta enhance its engagement in the discourses of society?
3. How have national offices of external affairs learned to participate in specific national discourses in a systematic manner, and what topics have been addressed intensively across various nations?
4. How does the Office of Public Discourse at the Bahá'í World Centre facilitate a global process of learning from the experience of contributing to national discourses, and how does this impact the grassroots efforts of Bahá'ís in neighborhoods and villages?

Paragraph 68:

1. What were the key initiatives fostered by Shoghi Effendi to make known the insights and wisdom enshrined in the Bahá'í teachings to the peoples and leaders of the world?
2. How did the establishment of the Bahá'í International Community influence the Faith's relationship with governments, global institutions, and agencies of civil society?

3. What was the role of the Bahá'í International Community after the founding of the United Nations?
4. How did Shoghi Effendi encourage Bahá'ís to acquaint the wider society with the implications of Bahá'u'lláh's teachings?
5. What was the intended outcome of the resolute attempt for the establishment of closer contact with others, as mentioned in Shoghi Effendi's writings?

Paragraph 69:

1. How has the increased involvement of Bahá'í communities in the wider society influenced the development of their teaching work and administration?
2. What role does the conceptual framework for action of the global Plans play in fostering coherence between social action, expansion, and consolidation efforts within Bahá'í communities?
3. How do Bahá'í communities contribute to material, social, and spiritual progress as they become more integrated into the life of the society around them?
4. What factors have contributed to the significant growth in grassroots activities for social and economic development within Bahá'í communities from 1990 to 2021?
5. How has the Bahá'í community's engagement in social discourse influenced the perception of the Faith's society-building power, and what impact is this expected to have on the current and future stages of the Divine Plan's unfoldment?

Paragraph 70:

1. How did the developments at the Bahá'í World Centre during the first century of the Formative Age reflect the influence of Bahá'u'lláh's Tablet of Carmel, and how did these developments interact with the growth of the Faith and the unfoldment of the administration?

2. What are some key reflections on the development of the spiritual centre of the Bahá'í world, and how have these reflections contributed to the understanding and implementation of the three Charters?

Paragraph 71:

1. What significant developments occurred at the Bahá'í World Centre during the first century of the Formative Age?
2. How did the development of the spiritual centre of the Bahá'í World Centre unfold in relation to the processes associated with the three Charters?
3. How did the emergence of institutions and agencies of the administrative centre of the Bahá'í world contribute to the development of its spiritual centre?
4. What is the significance of Bahá'u'lláh's Tablet of Carmel in the development of the Bahá'í World Centre?
5. How did the interplay among the processes associated with the three Charters influence the development of the Bahá'í World Centre?

Paragraph 72:

1. How did the Bahá'ís struggle to maintain their spiritual center during the close of the Heroic Age and the years that followed?
2. What challenges did 'Abdu'l-Bahá face in preserving the resting place of Bahá'u'lláh and the Báb?
3. How did Shoghi Effendi navigate the tumultuous changes in the Holy Land to protect and preserve the twin Holy Shrines and other Holy Places?
4. What actions did the Guardian take to ensure the recognition of the Shrine of Bahá'u'lláh as a Bahá'í Holy Place by civil authorities?

Paragraph 73:

1. What were the specific steps taken by the Guardian to expand and secure the Holy Places?

2. How did the Guardian contribute to the completion and beautification of the Shrine of the Báb?
3. What were the key developments at the World Centre under the direction of the Universal House of Justice?
4. What significance does the construction of a Shrine for 'Abdu'l-Bahá in 'Akká hold in the context of the Bahá'í Faith's history and its sacred sites?

Paragraph 74:

1. How did the growth of the Bahá'í community impact the development of the Bahá'í administrative centre?
2. What role did volunteers play in establishing the departments and agencies vital to the rapidly developing Faith?
3. How did the formal recognition of the Bahá'í World Centre's status by the civil authorities in Israel in 1987 influence the operations and global perception of the Bahá'í community?

Paragraph 75:

1. How has the evolution of relationships among individuals, communities, and institutions mirrored the development of the Bahá'í World Centre?
2. What significance do the buildings and garden terraces on Mount Carmel hold in the context of the Bahá'í Faith?
3. How does the transformation of Mount Carmel symbolize the emergence of the Bahá'í Cause as a visible and compelling reality on the global stage?
4. In what ways does the Bahá'í World Centre serve as a focal center of forces for the reconstruction of society and spiritual renewal?

Paragraph 76:

1. What does 'Abdu'l-Bahá's reflection on the transformation of the garden symbolize in the context of the development of the Bahá'í Faith?
2. How does 'Abdu'l-Bahá's desire for the loved ones to serve the divine Cause after His passing reflect on the principles of service and community in the Bahá'í Faith?

Paragraph 77:

1. How has the development of the Faith's Administrative Order and its engagement with society evolved since the time of 'Abdu'l-Bahá's passing, and what are the key milestones in this evolution?
2. In what ways has the collective building of the Faith's Administrative Order and the deepening of its engagement with society contributed to the spiritual and administrative development of the Bahá'í world?

Paragraph 78:

1. How has the execution of the three Divine Charters contributed to the Bahá'í community becoming a 'new creation' as anticipated by 'Abdu'l-Bahá?
2. In what ways have the relationships among individuals, communities, and institutions evolved as the Bahá'í community has grown in size, structure, understanding, and vision?

Paragraph 79:

1. How did the guidance from the Guardian help the Bahá'í community address the fundamental questions about organizing its administrative affairs in response to the requirements of the Divine Plan?
2. How has the capacity built during the period of the Guardian's guidance enabled the Bahá'í world to address new questions about carrying on the work of the Faith at a greater level of breadth and complexity under the direction of the Universal House of Justice?
3. In what ways has the Bahá'í community's growing capacity to resolve complex questions contributed to the progress of the Faith and its ability to take on greater challenges?
4. How does the process of learning and resolving complex questions within the Bahá'í community reflect the organic unfoldment and development of new powers and capacities in the Bahá'í world?

Paragraph 80:

1. How has the common framework for action, which has emerged in the final years of the first century of the Formative Age, influenced the work of the Bahá'í community and shaped its activities?
2. How have the spiritual truths and cardinal principles of the Revelation, as well as values, attitudes, concepts, and methods, contributed to the evolution of this framework?
3. In what ways has the understanding of the physical and social world, through insights from various branches of knowledge, impacted the Bahá'í community's ability to translate Bahá'u'lláh's teachings into action for the betterment of the world?

Paragraph 81:

1. How does the Nine Year Plan address the tasks that lie immediately ahead for the Bahá'í world, particularly in relation to the multiplication and intensification of programmes of growth in clusters worldwide?
2. How will the training institute evolve as an educational organization that develops capabilities for service, and what role will it play in empowering each soul to contribute to social progress and well-being?
3. How will the advancement of women as full partners in community affairs complement the movement of youth worldwide, and what impact will this have on the Bahá'í community?
4. How will the intellectual life of the community be cultivated to provide the rigour and clarity of thought required to vindicate to a sceptical humanity the applicability of the healing remedy of Bahá'u'lláh's teachings?

Paragraph 82:

1. How do the processes of disintegration and integration, as described by Shoghi Effendi, contribute to the development of society and the realization of Bahá'u'lláh's teachings?
2. In what ways can Bahá'ís actively participate in the process of integration and contribute to the betterment of society in the face of disintegration?



Paragraph 83:

1. How do the destructive forces and events mentioned in the paragraph, such as environmental degradation, climate change, and the decline of religion and morals, interrelate and contribute to the current state of global turmoil?
2. In what ways are the constructive trends, such as the diffusion of the spirit of world solidarity and the embrace of collaborative action, counteracting the negative forces and contributing to the "universal fermentation" that is reshaping humanity?
3. How can individuals and institutions actively participate in and support the movement towards Bahá'u'lláh's vision of a united and peaceful world, despite the challenges and setbacks that may arise?

Paragraph 84:

1. How have the destructive forces that buffet the world impacted the progress and development of the Bahá'í community?
2. In what ways have economic crises and world wars affected the ability of Bahá'í communities to implement systematic plans?
3. How have the Bahá'ís of Iran demonstrated a noble response to the hostile forces opposing the advance of the Cause?

Paragraph 85:

1. How has the Bahá'í community in Iran demonstrated constructive resilience and courage in the face of ongoing persecution and repression?
2. What are some notable achievements of the Iranian Bahá'í community, such as the establishment of the Bahá'í Institute for Higher Education, in response to the challenges they face?
3. What essential lessons can the global Bahá'í community learn from the Iranian Bahá'ís' unswerving fortitude and devotion in the face of adversity?

Paragraph 86:

1. How does the interplay of integration and disintegration present a challenge to adhering to Bahá'u'lláh's teachings and understanding of reality?
2. What are the potential consequences if Bahá'ís become entangled in the delusory notions of contending peoples and emulate the values of a self-absorbed age?
3. How does Bahá'u'lláh's description of the All-Knowing Physician perceiving and prescribing remedies for mankind's afflictions relate to the current state of the world?
4. What does it mean for Bahá'ís to "scale nobler heights of heroism" as humanity plunges into greater depths of despair and distress, and how can this be achieved?

Paragraph 87:

1. How can the Bahá'í community navigate the uncertainties of the forces of disintegration and the potential obstacles and opportunities that may arise?
2. What role does the process of integration play in the Bahá'í community's response to the forces of disintegration?
3. How has the focus of the Bahá'í community evolved over time in terms of its engagement with the wider society and its application of Bahá'u'lláh's teachings?
4. What does it mean for the society-building power inherent in the Faith to be released in ever-greater measures, and how can this be achieved?

Paragraph 88:

1. What does the text mean by "releasing such power" and what are the implications for the decades to come?
2. How can every people and nation contribute to the fundamental reconstruction of human society as suggested in the text?

3. What roles do the friends, as bearers of Bahá'u'lláh's restorative message, play in assisting populations to release their latent potentialities?
4. How does the spirit of the Faith permeate the hearts to enkindle love and reinforce the shared identity of humanity as one people, and how does this influence civic responsibility and the pursuit of the common good?

Paragraph 89:

1. What are the potentialities endowed by an almighty Providence to the Cause of Bahá'u'lláh, and how might they enable its promoters to achieve their purpose?
2. How do the qualities such as clearness and steadiness of vision, vitality of belief, incorruptibility of character, and force of resolve contribute to the execution of the Divine Plan?
3. What does the text mean by the "tender sapling, embedded in the fertile soil of a Divinely appointed Administrative Order," and how does it relate to the dynamic processes of its institutions and the yielding of its richest and destined fruit?

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