

Day of the Covenant

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[Note for person controlling the PowerPoint presentation: Click denotes bringing up something new within the slide]

VOICE 1 Welcome to this celebration of the Day of the Covenant. We'll open first with the Prayer of Visitation for 'Abdu'l- Bahá, offered by

VOICE 2 This Holy Day commemorates [next slide] The Appointment of 'Abdu'l-Bahá, on Bahá'u'lláh's passing, as the [click] Centre of the Covenant [click]

VOICE 3 The setting Sun of Bahá gave rise to the Orb of the Covenant. [next slide]

VOICE 2 Named after His grandfather: 'Abbás [click]

VOICE 3 Called by His contemporaries: 'Abbás Effendi [click]

VOICE 2 Called by Bahá'u'lláh:
Sirru'lláh (the Mystery of God) [click]

VOICE 1 Ghusn' i' A'zam (the Most Great Branch) and [click]

VOICE 3 Áqá (the Master) [next slide]

VOICE 2 "He is, and should for all time be regarded, first and foremost, as [click]

VOICE 1 "the Center and Pivot of Bahá'u'lláh's peerless and all-enfolding Covenant [click]

- VOICE 3** “His most exalted handiwork [click]
- VOICE 2** “the stainless Mirror of His light [click]
- VOICE 1** “the perfect Exemplar of His teachings [click]
- VOICE 3** “the unerring Interpreter of His Word [click]
- VOICE 2** “the embodiment of every Bahá’í ideal [click]
- VOICE 1** “the incarnation of every Bahá’í virtue [click]
- VOICE 3** “the Most Mighty Branch sprung from the Ancient Root [click]
- VOICE 2** “the Limb of the Law of God [click]
- VOICE 1** “the Being "round Whom all names revolve," [click]
- VOICE 3** “the Mainspring of the Oneness of Humanity [click]
- VOICE 2** “the Ensign of the Most Great Peace [click]
- VOICE 1** “the Moon of the Central Orb of this most holy Dispensation— [next slide]

VOICE 3 “[These are] styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name 'Abdu'l-Bahá.

VOICE 2 “He is, above and beyond these appellations, the "Mystery of God" — an expression by which Bahá'u'lláh Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of 'Abdu'l-Bahá the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized.”¹ [next slide]

VOICE 1 Despite these lofty titles bestowed upon Him, He insisted: [\[click\]](#)

VOICE 3 “But if any soul asks concerning the station of the Servant, the answer is — ‘Abdu’l- Bahá. [\[click\]](#)

VOICE 2 “If he inquires after the meaning of the Branch, the answer is — ‘Abdu’l-Bahá. [\[click\]](#)

VOICE 1 “If he desires to know the significance of the verse regarding The Branch, the answer is — ‘Abdu’l-Bahá. [\[click\]](#)

VOICE 3 “If he insists upon the explanation of the meaning of the “Branch extended from the Ancient Root,” the answer is — ‘Abdu’l-Bahá. [\[click\]](#)

VOICE 2 “My name is ‘Abdu’l-Bahá. [\[click\]](#)

VOICE 1 “My qualification is ‘Abdu’l-Bahá. [\[click\]](#)

VOICE 3 “My reality is ‘Abdu’l-Bahá. [\[click\]](#)

VOICE 2 “My praise is ‘Abdu’l-Bahá. [\[click\]](#)

VOICE 1 “Thralldom to the Blessed Perfection is my glorious and refulgent diadem, and servitude to all human race my perpetual religion... [\[click\]](#)

VOICE 3 “No name, no title, no mention, no commendation have I, nor will ever have, except ‘Abdu’l-Bahá. [\[next slide\]](#)

VOICE 2 “This is my longing. [\[click\]](#)

VOICE 1 “This is my greatest yearning. [\[click\]](#)

VOICE 3 “This is my eternal life. [\[click\]](#)

VOICE 2 “This is my everlasting glory.”² [\[next slide\]](#)

VOICE 1 He chose to only be called: [click] 'Abdu'l-Bahá (the Servant of Bahá)
[next slide]

VOICE 3 There are many favorable descriptions of Him by His contemporaries.
Here are just a few: [next slide]

VOICE 1 English reporter Ethel Stefana Stevens (Lady Drower) described Him as one who did not "...confine himself to things spiritual or theoretical..."³ but as One Who also "...takes a lively interest in political, social, educational movements of the western world."⁴

She advised her readers: "Regard him well, my friends, for in him you behold one of the most significant figures in the religious world to-day..."⁵ [next slide]

VOICE 2 ELBERT HUBBARD, American Columnist, wrote there could be "...no doubt among thinking people that this man represents, to a great degree, the growing and evolving spirit of our times."⁶ [next slide]

VOICE 3 DAVID STARR JORDAN, President, Stanford University, believed "Abdu'l-Bahá will surely unite the East and the West: for he treads the mystic way with practical feet."⁷ [next slide]

VOICE 1 As to his physical appearance, attorney Louis Gregory, who met 'Abdu'l-Bahá during His visit to the United States in 1912 and was appointed as a Hand of the Cause of God in the Bahá'í Faith, penned the following description:
[next slide]

VOICE 3 “Abdu’l-Bahá appeared about medium height, with a strong frame and symmetrical features. [click]

VOICE 2 “His face deeply furrowed and His color about that of parchment. [click]

VOICE 1 “His carriage erect and His entire form strikingly majestic and beautiful. [click]

VOICE 3 “His hands and nails shapely and pure. [click]

VOICE 2 “His silver hair long enough to touch the shoulders. [click]

VOICE 1 “The beard snow white, [click]

VOICE 3 “eyes light blue and penetrating, [click]

VOICE 2 “the nose slightly aquiline, [click]

VOICE 1 “the voice powerful, but capable of infinite pathos, tenderness, and sympathy. [click]

VOICE 3 “His dress was that of the Oriental gentleman of the highest classes, simple and neat and very graceful. [click]

VOICE 2 “The color of His apparel was light, the outer robe being made of alpaca. [click]

VOICE 1 “On His head rested a light fez, surrounded by a white turban. [click]

VOICE 3 “The meekness of the servant, the majesty of the King, were in His brow and form.”⁸ [next slide]

VOICE 2 In His Will and Testament, the Kitáb-I-'Adhí (the Book of My Covenant), Bahá'u'lláh clearly appointed 'Abdu'l-Bahá, His eldest son, as His successor, identifying Him as [\[click\]](#) "Him Whom God hath purposed,"⁹ to whom all should turn after Bahá'u'lláh's passing." [\[next slide\]](#)

VOICE 1 "In the Kitáb-i-Aqdas, and later in His Will Bahá'u'lláh named 'Abdu'l-Bahá Head of the Faith, Centre of the Covenant, sole Interpreter of the revelation and upon Him He conferred absolute authority, whatsoever He would decide having the same validity as the word of Bahá'u'lláh Himself."¹⁰

VOICE 3 Unique in religious history, Bahá'u'lláh appointed 'Abdu'l-Bahá as the [\[click\]](#) Centre of the Covenant. [\[next slide\]](#)

VOICE 3 And what is this Covenant to which Bahá'u'lláh refers? [\[next slide\]](#)

VOICE 2 There are "...two forms of Covenant, both of which are explicitly mentioned in the literature..."¹¹ of the Bahá'í Faith. [\[next slide\]](#)

VOICE 1 First is the Covenant that every Prophet makes with humanity or, more definitely, with His people, that they will [\[click\]](#) "accept and follow the coming Manifestation who will be the reappearance of His reality."¹² [\[next slide\]](#)

VOICE 3 "The second form of covenant is such as the one Bahá'u'lláh made with His followers: [\[click\]](#) for them to accept the Master" as the head of their Faith. [\[next slide\]](#)

VOICE 2 In this Dispensation, in this [\[click\]](#) "day that shall not be followed by night,"¹³ [\[click\]](#) we have in addition to the Greater, or Major Covenant, [\[click\]](#) the one in which God promises never to leave mankind without guidance, a [\[click\]](#)

Lesser Covenant, [click] unique in religious history, whereby the Manifestation left written guidance in regard to successorship. [next slide]

VOICE 1 The Lesser Covenant has been described as: [click] The divinely-ordained ‘instrument’ provided by Bahá’u’lláh [click] ““to direct and canalize these forces let loose by this Heaven-sent process [the Revelation of Bahá’u’lláh], [click] and to ensure their harmonious and continuous operation after His ascension.”¹⁴
[next slide]

VOICE 3 Shoghi Effendi, Guardian of the Bahá’í Faith, asserts: [click] Written entirely in His own hand ... this unique and epoch-making Document..., designated by Baha'u'llah as His "Most Great Tablet" ...can find no parallel in the Scriptures of any previous Dispensation...¹⁵ [next slide]

VOICE 2 In this unique and weighty Tablet, Bahá’u’lláh wrote: [click]

VOICE 1 “It is incumbent upon the Aghsán [family of Bahá’u’lláh], [click]

VOICE 3 “the Afnán [family of the Báb] [click]

VOICE 1 “and My kindred [click]

VOICE 2 “to turn, one and all, their faces towards the Most Mighty Branch.

VOICE 3 “Consider that which we have revealed in Our Most Holy Book: when the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.”¹⁶[next slide]

VOICE 1 These words have been beautifully set to music and sung by Joe Crone.

VIDEO In the Kitáb-i-Aqdas [next slide]

VOICE 2 “The object of this sacred verse is none other except the Most Mighty Branch (‘Abdu’l-Bahá).”¹⁷ [next slide]

VOICE 1 So humble was ‘Abdu’l-Bahá that when the Bahá’ís wanted to celebrate his birthday, He refused. [click] The day of His birth, May 23, 1844, coincides with the date of the Declaration of the Báb, the Prophet of the dispensation immediately preceding that of Bahá’u’lláh, the glorious date from which the Bahá’í calendar begins. [next slide]

VOICE 3 ‘Abdu’l-Bahá was loath to allow anything to interrupt or compete with the celebrations of that auspicious Holy Day. Instead, He suggested, if the friends wished to have something to commemorate in relation to Him, it should address His station, not His person, therefore, [next slide]

He chose the 4th day of the Bahá’í month of Qawl (Speech), [click] the date on which that covenant was revealed to the world, [click] as the Day of the Covenant. [next slide]

VOICE 2 As the Covenant is the guarantee against schism, therefore, it follows that this Covenant must be continuous. Thus, ‘Abdu’l-Bahá also left His own Will and Testament in which he, too, named His own successor: His eldest grandson, Shoghi Rabbani, who became known as [click] Shoghi Effendi,¹ Guardian of the Bahá’í Faith. [next slide]

¹ Effendi is a title of respect or courtesy, equivalent to the English Sir

VOICE 1 The Guardian is described in 'Abdu'l-Bahá's *Will and Testament* as [\[click\]](#)

VOICE 3 “the youthful branch branched from the two hallowed and sacred Lote-Trees” [\[click\]](#)

VOICE 2 “the fruit grown from the union of the two offshoots of the Tree of Holiness,” [\[click\]](#)

VOICE 1 “he is the “sign of God,” [\[click\]](#)

VOICE 3 “the chosen branch,” [\[click\]](#)

VOICE 2 “the Guardian of the Cause of God” [\[click\]](#)

VOICE 1 “the Interpreter of the Word of God” [\[click\]](#)

VOICE 3 He refers to him as “sacred” [\[click\]](#)

VOICE 2 as “that primal branch of the Divine and Sacred Lote-Tree” [\[click\]](#)

VOICE 1 and as a unique and Priceless Pearl¹⁸ [\[next slide\]](#)

VOICE 3 Believers without exception are to [\[click\]](#) “show their obedience, submissiveness and subordination unto The Guardian.”¹⁹ [\[next slide\]](#)

VOICE 2 It is interesting to note that: [\[click\]](#) “Obliged by the Will to protect his own rank, Shoghi Effendi still insisted on being treated as our [\[click\]](#) ‘true brother’ and ‘co-worker’ and did not care for either the obsequiousness of some Persians or the off-handedness of some Americans.”²⁰ [\[next slide\]](#)

VOICE 1 The intention of the Covenant, ‘Abdu’l-Bahá explains, is the protection of the unity of the Bahá’í Faith: [\[click\]](#) “The purpose of the Blessed

Beauty [Bahá'u'lláh] in entering into this Covenant and Testament was to gather all existent beings around one point so that the thoughtless souls, who in every cycle and generation have been the cause of dissension, may not undermine the Cause.”²¹ [next slide]

VOICE 3 To elucidate further, on the appointment of the Center of the Covenant, ‘Abdu’l-Bahá said: [click] “By this appointment and provision He has safeguarded and protected the religion of God against differences and schisms, making it impossible for anyone to create a new sect or faction of belief.[click]

VOICE 2 “To insure unity and agreement He has entered into a Covenant with all the people of the world including the Interpreter and Explainer of His teachings so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine words. [click]

VOICE 1 “The Book of the Covenant, or Testament of Bahá'u'lláh, is the means of preventing such a possibility, for whosoever shall speak from the authority of himself alone shall be degraded. Be ye informed and cognizant of this.”²² [next slide]

VOICE 3 No covenant is one-sided. For [click] every promise, [click] every blessing, [click] every bounty made by God to the people of the World, [click] made by His Manifestations to their followers, [click] there are reciprocal duties and obligations on the part of those people. [next slide]

VOICE 2 The covenantal duties expected for the people of Bahá (followers of Bahá'u'lláh) have been summarized by the Universal House of Justice, their international governing body: [next slide]

VOICE 1 “The recital each day of one of the Obligatory Prayers with pure-hearted devotion. [next slide]

VOICE 3 “The regular reading of the Sacred Scriptures, specifically at least each morning and evening, with reverence, attention, and thought. [next slide]

VOICE 2 “Prayerful meditation on the teachings, so that we may understand them more deeply, fulfill them more faithfully, and convey them more accurately to others. [next slide]

VOICE 1 “Striving every day to bring our behavior more into accordance with the high standards that are set forth in the teachings. [next slide]

VOICE 3 “Teaching the Cause of God. [next slide]

VOICE 2 “Selfless service in the work of Cause and in the carrying on of our trade or profession.”²³ [next slide]

VOICE 1 Living according to the laws and obligations of the Faith may not be easy. We are warned frequently in the Writings that our faith shall be tested.

[click] These tests may come from within as well as without the Faith. But we are promised that we shall not receive tests for which we do not have the strength to overcome. Baha'u'llah explains that we are to welcome our tests and difficulties as challenges — opportunities — for spiritual growth. [next slide]

VOICE 3 Baha'u'llah wrote: [click] “O SON OF MAN! My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.” [next slide]

VOICE 2 This concept is evidenced in Alma F Engels' poem, The Promise of Stones: [next slide]

VOICE 1 The stones of Bahá'u'lláh must / first pass through the fire of the Love of the Beloved / until so totally consumed / with love for the Beloved / that nothing remains / but a black lumpish mass.

VOICE 3 They next face the test / of rejection, suppression / until pressure makes them / pure refractors of light.

VOICE 2 Only then can these diamonds / cut through darkness descending / return all Bahá'ís / to the Splendour of God.

VOICE 1 Friends, now / is the time to pray / for such stones. [next slide]

VOICE 3 When undergoing our own trials and tribulations, it helps to bear in mind the sufferings of Those blessed souls Who brought us these most precious teachings for the day in which we live. And that includes the sufferings of the Master. Shoghi Effendi wrote: [next slide]

VOICE 2 “To the mounting tide of trials which laid low the Báb, [click] to the long-drawn-out calamities which rained on Bahá'u'lláh, [click] to the warnings sounded by both the Herald and the Author of the Bahá'í Revelation, [click] must be added the sufferings which, for no less than seventy years were endured by 'Abdu'l-Bahá, as well as His pleas and entreaties uttered in the evening of His life, in connection with the dangers that increasingly threatened the whole of mankind.

VOICE 1 “Born in the very year that witnessed the inception of the Bábí Revelation; [click]

VOICE 2 “baptized with the initial fires of persecution that raged around that nascent Cause; [\[click\]](#)

VOICE 3 “an eyewitness, when a boy of eight, of the violent upheavals that rocked the Faith which His Father had espoused; [\[click\]](#)

VOICE 1 “sharing with Him the ignominy, the perils, and rigors consequent upon the successive banishments from His native land to countries far beyond its confines; [\[click\]](#)

VOICE 2 “arrested and forced to support, in a dark cell, the indignity of imprisonment soon after His arrival in 'Akká; [\[click\]](#)

VOICE 3 “the object of repeated investigations and the target of continual assaults and insults under the despotic rule of Sultan 'Abdu'l-Hamid, and later under the ruthless military dictatorship of the suspicious and merciless Jamál Páshá — [\[next slide\]](#)

VOICE 1 “He, too, the Center and Pivot of Bahá'u'lláh's peerless Covenant and the perfect Exemplar of His teachings, was made to taste, at the hands of potentates, ecclesiastics, governments and peoples, the cup of woe which the Báb and Bahá'u'lláh, as well as so many of their followers, had drained.”²⁴

VOICE 2 Why was ‘Abdu’l-Baha considered to be “The Perfect Exemplar?” [\[next slide\]](#)

VOICE 3 British Orientalist E.G. Browne posited, “Perhaps it was His remarkable understanding and grasp of human suffering and misery and discord and hatred, His patience, long and enduring, His most lucid and penetrating insight, the depth of His knowledge and wisdom rivaled only by His own spiritual

way of life, and His humility so compelling and so mighty—perhaps these were some of the attributes that made of 'Abdu'l-Bahá the perfect Exemplar of the quintessence of creation—Man.”²⁵ [next slide]

VOICE 1 The Guardian, Shoghi Effendi, explained to the believers, “We must be careful not to teach in a fanatical way. We should teach as the Master taught. He was the perfect Exemplar of the Teachings. He proclaimed the universal truths, and, through love and wise demonstration of the universal verities of the Faith, attracted the hearts and the minds.”²⁶ [next slide]

VOICE 2 Lua Getsinger, an ardent American believer, adored the Master, yet she had a difficult time being obedient to Him. When He visited the United States, her great desire to ever be in His presence caused her to create scenarios that would prevent her from going where He willed her to travel. He wished her to prepare the friends for his arrival and to announce His appointment as the Centre of the Covenant. She balked, but only because it would take her away from her beloved. He patiently and lovingly taught her why it was important to heed His advice and she wrote a poem to illustrate the lesson she learned. She titled it:
[next slide] Discipline [click]

VOICE 1 A block of marble caught the glance / Of Buonarotti's eyes; /
Which brightened in their deeps / Like meteor-lighted skies.

And one who stood beside him / Listened, smiling as he heard

VOICE 3 For —“I will make an angel of it,” /

VOICE 1 Was the sculptor's word.

VOICE 2 Soon mallet hard and chisel sharp / the stubborn block assailed;

And blow by blow, and pang by pang / The fairy form unveiled.

VOICE 1 A brow was lifted high and pure, / The waking eyes outshone;

And as the Master fiercely wrought, / A smile broke through the stone.

VOICE 3 Beneath the chisel's edge, the hair / escaped in floating rings;

And plume by plume was slowly freed / In the sweep of half-furled wings. [next slide]

VOICE 2 The stately bust and graceful limbs / Their marble fetters shed;

And where the shapeless block had been / An Angel stood instead.

VOICE 1 O blows that smite! O hurts that pierce / This shrinking heart of mine;

What are ye but the Master's tools / Forming a work divine?

VOICE 3 O hopes that crumble at my feet! / O joys that mock and flee!

Ye only are the mists that hide / God's greatest gift from me.

VOICE 2 Sculptor of souls! I lift to thee / Bound hands and burdened heart;

Spare not Thy chisel. Set me free, / However great the hurt.

VOICE 1 How blest if all these seeming ills, / Which drew my thoughts to Thee,

Should only prove that Thou wilt make / An Angel out of me.²⁷ [next slide]

VOICE 3 Artist Juliet Thompson, who painted a portrait of the Master and was very close to Lua, shared her eyewitness account of the moment when 'Abdu'l-Bahá announced to Lua her task: [next slide]

VOICE 2 “Never shall I forget that moment, the flashing eyes of 'Abdu'l-Bahá, the reverberations of His Voice, the Power that still rocked the room. God of lightning and thunder, I thought!! [click]

VOICE 1 *“I appoint you, Lua, the Herald of the Covenant. And I AM THE COVENANT, appointed by Bahá'u'lláh. And no one can refute His Word. This is the Testament of Bahá'u'lláh. You will find it in the Holy Book of Aqdas. Go forth and proclaim, 'This is THE COVENANT OF GOD in your midst.'”²⁸ [next slide]*

VOICE 3 We, too, should honor the exhortations of ‘Abdu’l-Bahá Who once said to the believers: [next slide] “I have come with a torch in my hand, seeking out those who will arise and help me to bring about the Most Great Peace.”²⁹ [next slide]

VOICE 2 And these words, written toward the end of His life: [next slide] “I am now growing old. O very old! All through my life I have carried on my back, gladly, the burdens of the believers; but now I ever anticipate hearing the good news of service actually accomplished by them. Save this, I have no other joy in the world. [click]

VOICE 1 “Will they not make me happy?³⁰ [click]

VOICE 3 “Will they not answer my call, when the shadow of the last night of my earthly life is falling slowly across my path? [click]

VOICE 2 “Will they not arise with superhuman energy and united effort to spread the Cause and impart to me new vigour? [click]

VOICE 1 “Will they not listen to me? [click]

VOICE 3 “How my heart leaps with joy when I hear the friends love each other, always overlooking one another’s small mistakes; and that they are forgiving their enemies!” [next slide]

VOICE 2 Let us consider this excerpt from Century of Light by the Universal House of Justice: [next slide] “No phenomenon in any way comparable to His appearance had accompanied any of the Divine Revelations that had given birth to the other great religious systems in recorded history; all of these had been essentially stages preparing humanity for its coming of age. 'Abdu'l-Bahá was Bahá'u'lláh's supreme Creation, the One that made everything else possible. An understanding of this truth moved a perceptive American Bahá'í to write: [next slide]

VOICE 1 “Now a message from God must be delivered, and there was no mankind to hear this message. Therefore, God gave the world. 'Abdu'l-Bahá. 'Abdu'l-Bahá received the message of Bahá'u'lláh on behalf of the human race.

VOICE 3 “He heard the voice of God; [click] He was inspired by the spirit; [click] He attained complete consciousness and awareness of the meaning of this message, [click] and He pledged the human race to respond to the voice of God. [next slide]

VOICE 2 “...to me that is the Covenant — that there was on this earth some one who could be a representative of an as yet uncreated race. There were only tribes, families, creeds, classes, etc., but there was no man except 'Abdu'l-Bahá, and 'Abdu'l-Bahá, as man, took to Himself the message of Bahá'u'lláh and promised God that He would bring the people into the oneness of mankind, and create a humanity that could be the vehicle for the laws of God.”³¹ [next slide]

VOICE 3 The reason it was and still is important to heed the Master's appeals is that He is considered to be [click] The Perfect Exemplar after Whose life we should attempt to pattern our own. [next slide]

VOICE 2 When we find ourselves in difficult situations [click]

VOICE 1 When we wonder what our response to them should be [click]

VOICE 3 When we need to make any decisions in our lives [click]

VOICE 2 We should heed the Master's call: [next slide]

VOICE 3 Look at me,

VOICE 2 follow me,

VOICE 1 be as I am.³²

Citations

¹ Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 133

² *The Mystery of God*, compiled by Mrs. Iran F. Muhajer, p. 22

³ Ethel Stefana VOICE 3ns, "The Light in the Lantern," *Everybody's Magazine*, December 1, 1911 and Alan Ward, *239 Days*, p. 6

⁴ Ibid.

⁵ Ibid.

⁶ Elbert Hubbard, "A Modern Prophet," *Hearst's International*, Vol. 22, p. 50

⁷ Shoghi Effendi, *Appreciations of the Bahá'í Faith*, p. 59

⁸ *Word Portraits of 'Abdu'l-Bahá*, http://bahai-library.com/pdf/w/word_portraits_abdulbaha.pdf

⁹ *Tablets of Bahá'u'lláh*, p. 221

¹⁰ David Hofman, *Bahá'u'lláh, The Prince of Peace - A Portrait*, p. 177

¹¹ Shoghi Effendi, *Directives from the Guardian*, p. 15

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- ¹² From a letter written on behalf of the Guardian to an individual, October 21, 1921, *Lights of Guidance*, p. 181
- ¹³ Bahá'u'lláh, *Summons of the Lord of Hosts*, p. 34
- ¹⁴ Shoghi Effendi, *God Passes By*, pp. 237-238
- ¹⁵ Shoghi Effendi, *God Passes By*, p. 238
- ¹⁶ Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 221
- ¹⁷ *ibid.*
- ¹⁸ 'Abdu'l-Bahá, *The Will and Testament of 'Abdu'l-Bahá*
- ¹⁹ *ibid.*
- ²⁰ Marzieh Gail, *Arches of the Years*
- ²¹ *Selections from the Writings of 'Abdu'l-Bahá*, p. 209
- ²² 'Abdu'l-Bahá, in *Bahá'í World Faith*, p. 248
- ²³ From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, September 1, 1983, in *Lights of Guidance*, p. 540
- ²⁴ Shoghi Effendi, *The Promised Day is Come*, p. 14
- ²⁵ *Star of the West* v. XXV:2 May 1934, p. 54
- ²⁶ From a letter dated 20 October 1956 written on behalf of Shoghi Effendi to an individual believer, in *The Compilation of Compilations*, vol II, p. 323
- ²⁷ *The Purple Rose*, Back cover
- ²⁸ Velda Piff Metelmann, *Lua Getsinger: Herald of the Covenant*, p. 158
- ²⁹ Lady Blomfield, *The Chosen Highway*, p. 175
- ³⁰ 'Abdu'l-Bahá, *Star of the West* - 3, IV:15, 12 December 1913, page 250, {Words uttered at Ramleh, Egypt, 28 October 1913.}
- ³¹ Universal House of Justice, *Century of Light*, p. 40
- ³² 'Abdu'l-Bahá, *Star of the West* - 3, VIII:11, 27 September 1917, page 137