

Promoting Entry by Troops

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PROMOTING ENTRY BY TROOPS

A Statement Prepared by the Research Department of the Universal House of Justice

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Shoghi Effendi's vision of the organic unfoldment of the Faith shapes our perception of the glorious future possibilities in the teaching field. In a letter addressed to the American believers in 1953 where he points to the need for deploying pioneers, the beloved Guardian states that "a steady flow of reinforcements" will

"presage and hasten the advent of the day which, as prophesied by 'Abdu'l-Baha, will witness the entry by troops of peoples of divers nations and races into the Baha'i world -- a day which, viewed in its proper perspective, will be the prelude to that long-awaited hour when a mass conversion on the part of these same nations and races, and as a direct result of a chain of events, momentous and possibly catastrophic in nature ..., will suddenly revolutionize the fortunes of the Faith, derange the equilibrium of the world, and reinforce a thousandfold the numerical strength as well as the material power and the spiritual authority of the Faith of Baha'u'llah." [1]

Writing in its 1990 Ridvan message, the Universal House of Justice links the "increasing instances of entry by troops" in different parts of the world to the developmental stages described by Shoghi Effendi. It also fixes our place in this historical process and challenges the believers to action. The House of Justice attests:

We have every encouragement to believe that large-scale enrolments will expand, involving village after village, town after town, from one country to another. However, it is not for us to wait passively for the ultimate fulfillment of Shoghi Effendi's vision. We few, placing our whole trust in the providence of God and regarding as a divine privilege the challenges which face us, must proceed to victory with the plans in hand. [2]

To assist the friends in refining their understanding of the processes associated with entry by troops and in responding to the challenge posed by the House of Justice we attach a compilation of extracts from letters written by or on behalf of Shoghi Effendi and the Universal House of Justice, and we offer the following comments aimed at exploring and highlighting some of the themes drawn from the compilation. In sections 1 and 2 of this statement, we describe a number of general features of the growth process and call attention to factors that contribute to the expansion of the Faith, while, in section 3, we focus on specific activities that can be undertaken to promote and sustain the process of entry by troops.

1. Some Characteristics of Growth

Before considering the subject of entry by troops we begin by examining a

number of general features associated with the processes by which the Baha'i Faith grows.

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1.1 Organic Growth

The growth of the Faith proceeds in an organic, evolutionary manner.[3] Its rate of growth is, therefore, not necessarily uniform,[4] rather, it advances "in vast surges, precipitated by the alternation of crisis and victory".[5]

Shoghi Effendi has also stated that the spread of the Faith all over the world will be accompanied by an acceleration of its rate of growth.[6]

For the present, the Faith is not growing at the same rate throughout the world. The Universal House of Justice has observed that there is an "eager receptivity" to the Faith in many lands,[7] and that certain segments of the population may, initially, tend to be more responsive than others to the Cause.[8] In those areas where the receptivity is just beginning to dawn, the House of Justice counsels the believers to have confidence that "the time is coming when the number of their fellow-countrymen who accept the Faith will suddenly increase"[9]

With regard to the immediate future, the Universal House of Justice affirms that the rate of growth is destined to accelerate. It states that "the stage is set for universal, rapid and massive growth of the Cause",[10] and it envisages that all national communities will reap the harvest of entry by troops.[11]

1.2 Dynamic of Crisis and Victory

The dynamic interplay of the processes of crisis and victory characterizes the development of the Faith.[12] Shoghi Effendi affirms that "the record of its tumultuous history" demonstrates

"the supreme truth that with every fresh outbreak of hostility to the Faith, whether from within or from without, a corresponding measure of outpouring grace, sustaining its defenders and confounding its adversaries, has been providentially released, communicating a fresh impulse to the onward march of the Faith, while this impetus, in its turn, would, through its manifestations, provoke fresh hostility in quarters heretofore unaware of its challenging implications..."[13]

The Universal House of Justice, likewise, allies the continuing emergence of the Faith from obscurity and the maturation of the functioning of the administrative institutions with the community's response to the recent wave of persecutions in Iran[14] and it foreshadows that "the present victories will lead to active opposition".[15]

1.3 Impact of Social Decline

Shoghi Effendi calls attention to the purifying influence of suffering and tribulation, associated with the process of social decline, on the expansion of the Faith.[16] And, in a letter written on his behalf, the Guardian notes that "after mankind has suffered ... people will enter the Cause of God in troops".[17]

The Universal House of Justice graphically depicts the impact of the declining process on humanity, relates it to mankind's spiritual search[18] and

underlines the pressing responsibility of the Baha'is, both to increase the tempo of their teaching activities,[19] "lest the opportunity be lost in the swiftly changing moods of a frenetic world",[20] and to create the kind of

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community that offers such a distinctive pattern of life that it will "rekindle hope among the increasingly disillusioned members of society".[21]

1.4 Emergence from Obscurity

The progress of the Faith is hastened by the opportunities afforded by its emergence from obscurity. The Universal House of Justice refers to "the emergence of a new paradigm of opportunity for further growth and consolidation of our world-wide community",[22] and it underlines the urgent challenge facing the Baha'i community to meet the needs of the possibilities that arise as the Lesser Peace approaches.[23]

2. Factors Contributing to Growth

By way of introduction, it is important to observe that the beloved Guardian, in a letter dated 18 February 1932 written on his behalf, underscores the fact that a mere increase in the number of believers does not necessarily connote progress of the Cause. He states:

It is not sufficient to number the souls that embrace the Cause to know the progress that it is making. The more important consequences of your activities are the spirit that is diffused into the life of the community, and the extent to which the teachings we proclaim become part of the consciousness and belief of the people that hear them. For it is only when the spirit has thoroughly permeated the world that the people will begin to enter the Faith in large numbers.[24]

Likewise, in the 1989 Ridvan message, the Universal House of Justice affirms: It is not enough to proclaim the Baha'i message, essential as that is. It is not enough to expand the rolls of Baha'i membership, vital as that is. Souls must be transformed, communities thereby consolidated, new models of life thus attained. Transformation is the essential purpose of the Cause of Baha'u'llah, but it lies in the will and effort of the individual to achieve it in obedience to the Covenant.[25]

From a study of the letters of Shoghi Effendi and the Universal House of Justice it is possible to identify several factors that contribute to the large-scale growth of the Faith. These factors interact with and reinforce each other and, when they operate in concert, they provide the basis for the creation of a growth-producing milieu--a Baha'i community whose members are dedicated to refining their understanding of the nature of teaching and to learning how to work together in ways that will both accelerate and sustain the processes of expansion and consolidation. Included among these interactive factors are the following.

2.1 Commitment to Spiritual Transformation

The crucial link between individual spiritual transformation and the gradual maturation of the functioning of the Baha'i community and the growth of the Faith is a familiar theme in the letters of Shoghi Effendi and the Universal

House of Justice. Fostering such transformation in personal and family life, in the functioning of communities and Assemblies is the responsibility of the individuals[26] and Baha'i institutions, alike.[27] As Shoghi Effendi explains:

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When the true spirit of teaching, which calls for complete dedication, consecration to the noble mission, and living the life, is fulfilled, not only by the individuals, but by the Assemblies also. then the Faith will grow by leaps and bounds.[28]

2.2 Love and Unity

Love and unity among the believers[29] and the love of the friends for the Faith and its institutions[30] are fundamental to attracting large numbers of people to the Cause. The beloved Guardian describes unity and love among the friends as "the spirit which must animate their Community life",[31] and he spells out their practical implications in relation to the planning and implementation of the teaching work. In a letter written on his behalf, he guides the believers as follows:

Let them put more effort into perfecting their purely Baha'i relationships, become more united, more spiritually educated, more skilled in fulfilling their administrative tasks, as a preparation to teaching and welcoming larger numbers of new believers.[32]

The Universal House of Justice calls attention to another important aspect of this subject. It cautions against the polarization of views about teaching methods and approaches, and offers the following advice to the believers:

In this, as in all aspects of the work of the Cause, the solution lies in the friends being patient and forbearing towards those whose shortcomings distress them, and in endeavouring, through the Assemblies' consultation, to draw closer to a proper balance while maintaining the momentum of the work and canalizing the enthusiasm of the believers.[33]

2.3 Universal Participation

Universal participation and persistent efforts by the friends to teach the Cause, to apply its principles, and to further the development of its institutions are not only "indispensable to developing the human resources necessary to the progress of the Cause"[34] but they also enhance success in teaching.[35]

2.4 Balance Between Expansion and Consolidation

The Universal House of Justice refers to expansion and consolidation as "twin processes that must go hand in hand".[36] It states that they are "inseparable processes",[37] and that they represent "the primary objectives of teaching".[38] Stressing the relationship between consolidation and teaching, the House of Justice in a letter written on its behalf stated:

Proper consolidation is essential to the preservation of the spiritual health of the community, to the protection of its interests, to the upholding of its good name, and ultimately to the continuation of the work of expansion itself.[39]

2.5 Baha'i Community as a Model

The Baha'i community and the Administrative Order must continue to be

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means of social organization. This is an ongoing process. Shoghi Effendi, in a letter written on his behalf, attests that:

Until the public sees in the Baha'i Community a true pattern, in action, of something better than it already has, it will not respond to the Faith in large numbers.[40]

In like manner, the Universal House of Justice calls attention to the distinctiveness of the Baha'i community and states that, as the contrast between the community and the world at large increases, it "must eventually attract the disillusioned masses and cause them to enter the haven of the Covenant of Baha'u'llah".[41] Further, the House of Justice notes that there is increasing concern about the affairs of mankind and the inability of the old order to solve critical social problems. Since the Baha'i Administrative Order is designed to be a pattern for future society, there is a pressing need to demonstrate "the potentialities inherent in the administrative system" and to provide, thereby, "a signal of hope to those who despair".[42]

Given the close relationships between the elements of growth described above and their interactive nature, it is suggested that while each factor contributes to the expansion process, no one factor, by itself, would appear to be sufficient to produce and sustain large-scale enrolments. To concentrate on one to the exclusion of the others may well distort the teaching process and retard the long-term growth and expansion of the Baha'i community. Further, Shoghi Effendi affirms that engagement in the teaching work reinforces the development of the very factors that contribute to the growth of the Faith. In a letter written on his behalf, he states:

Action inspired by confidence in the ultimate triumph of the Faith is, indeed, essential to the gradual and complete materialization of your hopes for the extension and consolidation of the Movement in your country.[43]

"The Guardian also calls attention to the danger inherent in the friends' waiting until they are "fully qualified to do any particular task",[44] and he stresses the relationship between individual effort and divine assistance, observing that:

God will ... assist us if we do our share and sacrifice in the path of the progress of His Faith. We have to feel the responsibility laid upon our shoulders, arise to carry it out, and then expect divine grace to be showered upon us.[45]

3. Promoting Entry by Troops

From a study of the attached compilation, it is apparent that there are a number of specific activities that contribute directly to the process of entry by troops.

3.1 Strengthening of Spiritual Assemblies

Shoghi Effendi stresses the importance of the "instrumentality" of the Administrative Order in "vividly" and "systematically" bringing the healing

Message of Baha'u'llah "to the attention of the masses".[46] He emphasizes the

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relationship between the development of the institutions and "the acceleration in the vital process of individual conversion", affirming that this latter is the reason for which "the entire machinery of the Administrative Order has been primarily and so laboriously erected".[47] Likewise, the Universal House of Justice directly links the strengthening and development of Local Spiritual Assemblies with the capacity of the Faith to deal with entry by troops.[48] The nature of this relationship is explained by the House of Justice in the 1993 Ridvan message. It refers to "the mutuality of teaching and administration" and the fact that "each reinforces the other".[49]

The House of Justice indicates that there is an imperative need for Baha'i institutions to

"improve their performance, through a closer identification with the fundamental verities of the Faith, through greater conformity to the spirit and form of Baha'i administration and through a keener : reliance on the beneficial effects of proper consultation, so that the communities they guide will reflect a pattern of life that will offer hope to the disillusioned members of society."[50]

To this end, the Universal House of Justice stresses the importance of training the friends, including those in mass teaching areas,[51] to increase their understanding of and participation in the administrative work of the Cause. It notes that the "proper functioning" of the Spiritual Assemblies "depends largely on the efforts of their members to familiarize themselves with their duties and to adhere scrupulously to principle in their personal behaviour and in the conduct of their official responsibilities."

It calls attention to the importance of the Assembly members' "resolve to remove all traces of estrangement and sectarian tendencies from their midst, their ability to win the affection and support of the friends under their care and to involve as many individuals as possible in the work of the Cause."

And it affirms that the outcome of such dedicated effort on the part of the members of the institutions will result in "a pattern of life" that will not only be "a credit to the Faith" but will also serve to attract the "increasingly disillusioned members of society".[52]

3.2 Efficient Administration and Prompt Consolidation

While the way in which the teaching work is organized is a matter for each National Spiritual Assembly to determine, the Universal House of Justice stresses the need for "an efficient teaching structure" to ensure that "the tasks are carried out with dispatch and in accordance with the administrative principles of our Faith".[53] It further states that the work of consolidation, which is "an essential and inseparable element of teaching", [54] must be "prompt, thorough and continuing".[55] Such an integrated approach to the expansion of the Cause not only increases the human and financial resources of the Baha'i community,[56] it also helps to avoid such problems as the "inoculation" of believers against the Faith, resulting from a combination of

inadequate

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3.3 Strategic, Flexible Teaching Plans

The Universal House of Justice calls upon each National Spiritual Assembly to "balance its resources and harmonize its efforts" to ensure that the Faith is taught to "all sections of society".[58] It advises the Assemblies to be strategic and systematic, to tailor their teaching plans to meet the needs of particular social and cultural groups,[59] since "different cultures and types of people require different methods of approach",[60] and it states that the aim of all Baha'i institutions and Baha'i teachers is "to advance continually to new areas and strata of society".[61]

The House of Justice draws attention to the importance of flexibility and balance in the formulation and implementation of teaching plans. The believers are encouraged to be open to new methods,[62] to use a variety of approaches,[63] and "not blindly insist upon doing the same thing everywhere".[64] The Universal House of Justice indicates that the Baha'i community

"must become more adept at accommodating a wide range of actions without losing concentration on the primary objectives of teaching, namely, expansion and consolidation."

And to this end, it stresses the need for

"a unity in diversity of actions ..., a condition in which different individuals will concentrate on different activities, appreciating the salutary effect of the aggregate on the growth and development of the Faith, because each person cannot do everything and all persons cannot do the same thing."[65] The importance of the adoption by the believers of a strategic and flexible approach to the work of the Cause is linked by the Universal House of Justice both to the growing maturity of the Baha'i community and to its expansion.[66]

3.4 Reaching People of Capacity

Writing to the National Spiritual Assemblies, the Universal House of Justice directed that the Faith must be carried "to every stratum of human society and every walk of life". It further stated that "all must be brought consciously within the teaching plans of the Baha'i Community."[67]

Given the need to increase and develop the human resources of the Faith, the Universal House of Justice calls upon the believers to address special efforts to attracting people of capacity to the Cause.[68] It describes the enrolment of people of capacity as "an indispensable aspect of teaching the masses", and cautions that failure to achieve this end will result in the Faith's not being able "adequately to meet the challenges being thrust upon it". Concerning the membership of the Baha'i community and the priorities for the teaching work, the House of Justice states:

Its membership, regardless of ethnic variety, needs now to embrace increasing numbers of people of capacity, including persons of accomplishment and prominence in the various fields

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of human endeavour. Enrolling significant numbers of such persons is an indispensable aspect of teaching the masses, an aspect which cannot any longer be neglected and which must be consciously and deliberately incorporated into our teaching work, so as to broaden its base and accelerate the process of entry by troops.[69]

3.5 Relating the Faith to Contemporary Social and Humanitarian Issues

In the Ridvan 1988 message, the Universal House of Justice listed the individual believer's "constant endeavour" to relate the Teachings of the Faith to "current issues" as one of the measures which contribute to "success in teaching".[70] The House of Justice also notes that the "Order brought by Baha'u'llah is intended to guide the progress and resolve the problems of society", and that the Baha'i community is "clearly in the vanguard of .. the constructive forces at work on the planet". It calls attention to the need to develop and perfect the Baha'i administrative system as a means of demonstrating the efficacy of this system to minister to the crying needs of humanity, and to offer it as a "viable alternative" to the defective crumbling old world order.[71]

3.6 Goal-Directed Behaviour

Individual believers, Local and National Spiritual Assemblies are called upon to collaborate and persist in their efforts to achieve the goals of the teaching plans. The Universal House of Justice states:

The teaching work, both that organized by institutions of the Faith and that which is the fruit of individual initiative, must be actively carried forward so that there will be growing numbers of believers, leading more countries to the stage of entry by troops and ultimately to mass conversion.[72]

The urgency of this undertaking is emphasized by the House of Justice, as follows:

A massive expansion of the Baha'i community must be achieved far beyond all past records. The task of spreading the Message to the generality of mankind in villages, towns and cities must be rapidly extended. The need for this is critical...[73]

In addition, the Universal House of Justice calls attention to the quality of the teaching enterprise, advising that "the effort of the Baha'is should be to teach not only as intensively as possible but also as well as possible".[74]

The ultimate responsibility of the individual believer for the implementation of the teaching work is underlined by the House of Justice. It states:

Every individual believer--man, woman, youth and child--is summoned to this field of action; for it is on the initiative, the resolute will of the individual to teach and to serve, that the success of the entire community depends.[75]

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And it affirms that:

The key to the conversion of people to the Faith is the action of the individual Baha'i conveying the spark of faith to individual seekers, answering their questions and deepening their understanding of the teachings.[76]

4. Concluding Remarks

The extracts contained in the compilation "Promoting Entry by Troops" serve to highlight a number of general principles relating to the nature of growth and its acceleration and to the attraction of large numbers of people to the Baha'i Faith. In addition, the extracts suggest specific activities that can be undertaken, by individuals and institutions, to increase the tempo of growth and to sustain large-scale expansion of the Cause.

It is evident that forces without and within the Cause are shaping the destiny of humanity. The Universal House of Justice calls attention to the operation of two great processes that are at work in the world. The first process is "the great Plan of God, tumultuous in its progress, working through mankind as a whole, tearing down barriers to world unity and forging humankind into a unified body in the fires of suffering and experience. This process will produce, in God's due time, the Lesser Peace, the political unification of the world. Mankind at that time can be likened to a body that is unified but without life. The second process, the task of breathing life into this unified body--of creating true unity and spirituality culminating in the Most Great Peace--is that of the Baha'is, who are labouring consciously, with detailed instructions and continuing divine guidance, to erect the fabric of the Kingdom of God on earth, into which they call their fellow-men, thus conferring upon them eternal life." [77]

The challenge to the believers is to devote all their energies to this vital task, spurred on by the realization that "there is no one else to do it", [78] and sustained by their desire to fulfil the longing expressed by the beloved Guardian in the earliest days of his ministry:

And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centres of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect understanding, genuine enthusiasm, and sustained vigour. This indeed is the one joy and yearning of my life, for it is the fountain-head from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest. May we not hope that now at last the dawn of a brighter day is breaking upon our beloved Cause? [79]

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REFERENCES

Note: The numbers in brackets following each reference correspond to the numbering of the extracts in the attached compilation. [THIS COMPILATION IS ALSO IN ARCHIVE'S "COMPILATIONS" SOURCE COMPILATION]

1. Letter dated 25 June 1953 written by Shoghi Effendi, published in "Citadel of Faith: Messages to America 1947-1957" (Wilmette: Baha'i Publishing Trust, 1980), p. 117 [18]1
2. Ridvan 1990 message written by the Universal House of Justice to the Baha'is of the world [45]
3. See extract [2]

4. See extract [133]
 5. Letter dated 31 August 1987 written by the Universal House of Justice to the Baha'is of the world [39]
 6. Letter dated 30 June 1952 written on behalf of Shoghi Effendi to a National Spiritual Assembly [17]
 7. Naw-Ruz 1979 message written by the Universal House of Justice to the Baha'is of the world [32]; see also extracts [34] and [44]
 8. See extract [41]
 9. Letter dated 12 September 1991 written on behalf of the Universal House of Justice to a National Spiritual Assembly [46]
 10. Ridvan 1987 message written by the Universal House of Justice to the Baha'is of the world [38]
 11. See extract [44]
 12. See extract [21]
 13. Postscript in the handwriting of Shoghi Effendi appended to a letter dated 12 August 1941 written on his behalf, cf. "Messages to America: Selected Letters and Cablegrams Addressed to the Baha'is of North America, 1932-1946" (Wilmette: Baha'i Publishing Committee, 1947), p. 51 [6]
 14. See extract [40]
 15. Message dated 27 December 1985 written by the Universal House of Justice to the Conference of the Continental Boards of Counsellors [36]
 16. See extracts [4] and [13]
 17. Letter dated 5 October 1953 written on behalf of Shoghi Effendi to an individual believer [19]
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18. See extract [24]
 19. See extract [38]
 20. Ridvan 1988 message written by the Universal House of Justice to the Baha'is of the world [40]
 21. Ridvan 1993 message written by the Universal House of Justice to the Baha'is of the world [48]
 22. Ridvan 1988 message written by the Universal House of Justice to the Baha'is of the world [40]
 23. See extracts [35], [44], and [47]
 24. Letter dated 18 February 1932 written on behalf of Shoghi Effendi to an individual believer [2]
 25. Ridvan 1989 message written by the Universal House of Justice to the Baha'is of the world [44]
 26. See extracts [16] and [40]
 27. See extract [25]
 28. Letter dated 19 March 1954 written on behalf of Shoghi Effendi to a Local Spiritual Assembly [20]
 29. See extract [8]
 30. See extract [15]
 31. Letter dated 13 March 1944 written on behalf of Shoghi Effendi to a Baha'i winter school session [9]; see also extract [11]

32. Letter dated 25 March 1949 written on behalf of Shoghi Effendi to an individual believer [14]
33. Letter dated 30 June 1993 written on behalf of the Universal House of Justice to an individual believer [49]
34. Ridvan 1993 message written by the Universal House of Justice to the Baha'is of the world [48]
35. See extract [40]
36. Letter dated 13 July 1964 written by the Universal House of Justice to all National Spiritual Assemblies, cf. "Wellspring of Guidance: Messages 1963-1968" (Wilmette: Baha'i Publishing Trust, 1976), pp. 31-33 [23]

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37. Letter dated 2 February 1966 written by the Universal House of Justice to all National Spiritual Assemblies engaged in mass teaching work [25]
38. Ridvan 1990 message written by the Universal House of Justice to the Baha'is of the world [45]
39. Letter dated 17 April 1981 written on behalf of the Universal House of Justice to all National Spiritual Assemblies [35]
40. Letter dated 13 March 1944 written on behalf of Shoghi Effendi to an individual believer [10]
41. Message dated August 1968 written by the Universal House of Justice to the Palermo Conference, cf. "Messages from the Universal House of Justice, 1968-1973" (Wilmette: Baha'i Publishing Trust, 1976), p. 12 [28]
42. Ridvan 1990 message written by the Universal House of Justice to the Baha'is of the world [45]
43. Letter dated 11 May 1934 written on behalf of Shoghi Effendi to an individual believer [5]
44. Letter dated 4 May 1942 written on behalf of Shoghi Effendi to an individual believer [7]
45. Letter dated 20 December 1932 written on behalf of Shoghi Effendi to a National Spiritual Assembly [3]
46. Postscript in the handwriting of Shoghi Effendi appended to a letter dated 29 March 1945 written on his behalf to a National Spiritual Assembly [12]
47. Postscript in the handwriting of Shoghi Effendi appended to a letter dated 12 August 1957 written on his behalf to a National Spiritual Assembly [22]
48. See extract [30]
49. Ridvan 1993 message written by the Universal House of Justice to the Baha'is of the world [48]
50. Ridvan 1990 message written by the Universal House of Justice to the Baha'is of the world [45]
51. See extract [32]
52. Ridvan 1993 message written by the Universal House of Justice to the Baha'is of the world [48]
53. Letter dated 2 February 1966 written by the Universal House of Justice to all National Spiritual Assemblies engaged in mass teaching work [25]

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54. Letter dated 16 April 1981 written on behalf of the Universal House of

- Justice to all Continental Pioneer Committees [34]
55. Naw-Ruz 1979 message written by the Universal House of Justice to the Baha'is of the world [32]
56. See extract [36]
57. See extract [34]
58. Letter dated 13 July 1964 written by the Universal House of Justice to all National Spiritual Assemblies, cf. "Wellspring of Guidance", pp. 31-33 [23]
59. See extract [26]
60. Letter dated 11 August 1988 written on behalf of the Universal House of Justice to an individual believer [41]
61. Letter dated 25 May 1975 written by the Universal House of Justice to all National Spiritual Assemblies [31]
62. See extract [29]
63. See extract [43]
64. Letter dated 13 November 1986 written on behalf of the Universal House of Justice to a National Spiritual Assembly [37]
65. Ridvan 1990 message written by the Universal House of Justice to the Baha'is of the world [45]
66. See extract [37]
67. Letter dated 31 October 1967 written by the Universal House of Justice to all National Spiritual Assemblies, cf. "Wellspring of Guidance", pp. 124-25 [26]
68. See extract [48]
69. Ridvan 1990 message written by the Universal House of Justice to the Baha'is of the world [45]
70. Ridvan 1988 message written by the Universal House of Justice to the Baha'is of the world [40]
71. Ridvan 1990 message written by the Universal House of Justice to the Baha'is of the world [45]
72. Naw-Ruz 1979 message written by the Universal House of Justice to the Baha'is of the world [32]
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73. Ridvan 1993 message written by the Universal House of Justice to the Baha'is of the world [48]
74. Letter dated 1 November 1988 written on behalf of the Universal House of Justice to a National Spiritual Assembly [42]
75. Ridvan 1988 message written by the Universal House of Justice to the Baha'is of the world [40]
76. Letter dated 9 February 1989 written on behalf of the Universal House of Justice to a National Spiritual Assembly [43]
77. Letter dated 8 December 1967 written by the Universal House of Justice to an individual believer, cf. "Wellspring of Guidance", pp. 133-34 [27]
78. Ibid., p. 134 [27]
79. Letter dated 24 September 1924 written by Shoghi Effendi to the Baha'is of America, published in "Baha'i Administration: Selected Messages 1922-1932" (Wilmette: Baha'i Publishing Trust, 1974), p. 67 [1]

