

# BAHÁ'IS OF HIGHLAND NEWSLETTER

***“Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind.”***

***Bahá'u'lláh, from The Promised Day Is Come by Shoghi Effendi***

Dear Friends,

We are excited to bring to you the 16<sup>th</sup> issue of our newsletter! This month we will provide an excerpt on “Religion and Social Evolution” from Shoghi Effendi’s “The Promised Day Is Come”.

The Revelation associated with the Faith of Jesus Christ focused attention primarily on the redemption of the individual and the molding of his conduct, and stressed, as its central theme, the necessity of inculcating a high standard of morality and discipline into man, as the fundamental unit in human society. Nowhere in the Gospels do we find any reference to the unity of nations or the unification of mankind as a whole. When Jesus spoke to those around Him, He addressed them primarily as individuals rather than as component parts of one universal, indivisible entity. The whole surface of the earth was as yet unexplored, and the organization of all its peoples and nations as one unit could, consequently, not be envisaged, how much less proclaimed or established. What other interpretation can be given to these words, addressed specifically by Bahá'u'lláh to the followers of the Gospel, in which the fundamental distinction between the Mission of Jesus Christ, concerning primarily the individual, and His own Message, directed more particularly to mankind as a whole, has been definitely established: “Verily, He [Jesus] said: ‘Come ye after Me, and I will make you to become fishers of men.’ In this day, however, We say: ‘Come ye after Me, that We may make you to become the quickeners of mankind.’”

The Faith of Islám, the succeeding link in the chain of Divine Revelation, introduced, as Bahá'u'lláh Himself testifies, the conception of the nation as a unit and a vital stage in the organization of human society, and embodied it in its teaching. This indeed is what is meant by this brief yet highly significant and illuminating pronouncement of Bahá'u'lláh: “Of old [Islamic Dispensation] it hath been revealed: ‘Love of one’s country is an element of the Faith of God.’” This principle was established and stressed by the Apostle of God, inasmuch as the evolution of human society required it at that time. Nor could

any stage above and beyond it have been envisaged, as world conditions preliminary to the establishment of a superior form of organization were as yet unobtainable. The conception of nationality, the attainment to the state of nationhood, may, therefore, be said to be the distinguishing characteristics of the Muhammadan Dispensation, in the course of which the nations and races of the world, and particularly in Europe and America, were unified and achieved political independence.



‘Abdu’l-Bahá Himself elucidates this truth in one of His Tablets: “In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well-nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were

unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one.... In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.”



“Behold,” He further explains, “how its light is now dawning upon the world’s darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be

discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the cornerstone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations—a unity which, in this century, will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.”

“One of the great events,” ‘Abdu’l-Bahá has, in His “Some Answered Questions,” affirmed, “which is to occur in the Day of the manifestation of that Incomparable Branch [Babá’u’lláh] is the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common fatherland, which is the planet itself.”

This is the stage which the world is now approaching, the stage of world unity, which, as ‘Abdu’l-Bahá assures us, will, in this century, be securely established. “The Tongue of Grandeur,” Babá’u’lláh Himself affirms, “hath ... in the Day of His Manifestation proclaimed: ‘It is not his to boast who loveth his country, but it is his who loveth the world.’” “Through the power,” He adds, “released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men’s hearts, and hath obliterated every trace of restriction and limitation from God’s Holy Book.”

## *Announcements*

- [ISGP Brochure](#)
- [NRUC – Job Posting](#)
- [Children’s Certificates](#)
- [Independent Investigation of Reality Series – Navigating the Waters of Our True Selves – Deborah Conow](#)
- [Divine Gems Children Classes 2017-18 Season Start](#)

## *Letters/Communications*

- **National Spiritual Assembly**
  - [Feast of Asmá’](#)
  - [University Affiliates Database](#)
  - [University Affiliates Database for LSAs and RGP’s](#)
  - [On New Film from Not A Crime Campaign](#)
  - [ISGP Seminar at Bosch](#)

## *Talks/Presentations/Web*

- [Changing the World, One Wall at a Time – The Trailer](#)
- [The Promised Day is Come](#)
- [Building a World Federation: The Key to Resolving Our Global Crises](#)
- [The Ministry of Shoghi Effendi](#)

## *Links*

- [\*\*Bahá’is of Banning\*\*](#)
- [\*\*Bahá’is of Claremont\*\*](#)
- [\*\*Bahá’is of Fontana\*\*](#)
- [\*\*Bahá’is of Rancho Cucamonga\*\*](#)
- [\*\*Bahá’is of Redlands\*\*](#)
- [\*\*Bahá’is of Riverside\*\*](#)
- [\*\*Bahá’is of San Bernardino\*\*](#)
- [\*\*Bahá’is of San Bernardino southwest\*\*](#)
- [\*\*Bahá’is of Upland\*\*](#)
- [\*\*Bahá’is of Yucaipa\*\*](#)
- [\*\*Highland Children’s Classes\*\*](#)

Bahá’is of Highland

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