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We were asked to write as follows. Much of kalimat press's work, which you have been ausantly managing during about twenty years of the company's existence, represents an important contribution to the development of the cause that we all love and strive to serve. It is also clear that in addition to managing Kalimat's activities, this esteemed contribution is very much in your own creativity and professional talent. These circumstances move the House of Justice to openly share with you the deep concerns it feels about your relationship with the Baha'i faith. As you know, these concerns have prompted earlier efforts, including those made by counsellors ___ and ___, a member of the Relief Council, in their conversation with you and your wife, Dr. ___, in May 1996, to draw attention to your serious dangers of a course that you have long followed. At that time, you expressed to Mr ___ your deep regret at the actions on your part, which have been seen by the House of Justice, that they are clearly contrary to the conviction you profess as a follower of Baha'u'llah, as well as your firm assurance that your actions will no longer constitute grounds for such action. It is not possible to reconcile professions of this kind with the arguments you put forward in your letter of 8 November 2004. The impropriety of the promotional statements and the approach adopted in the letter serves as an illustration of the attitude and behaviour on your part, which have long been a source of difficulties. It is these personal elements that the House of Justice has asked us to address. It is clear that no one would question the right to Dr. Cole to write and publish any work the publisher is ready to handle. Similarly, no one has questioned the right of Baha'i, who is interested in such a book to buy it. To suggest that the House of Justice is saying otherwise would be the 20th century. The book itself is incidental to the problem of attitudes on your part that the National Assembly has been asked to take with you. As a participant in various internet newsgroups over the past five years, and especially in the last year or two, you cannot be aware from these exchanges that Dr. Cole embarked on a deliberate attack against the Baha'i, in which he did not hesitate to attack his institutions, misrepresent his basic teachings and abuse the trust of baha'is, who were led to believe that they were involved with him in an unbiased and scientific search for truth. These same internet exchanges, like other participants, have exposed you to a flood of rumors and invectives against many of your fellow believers, by Dr. Cole, who is hardly trustworthy in rational discourse. If such a book as Modernity and the Millennium had been written by an unbiased neba'i scholar, her misconceptions about the nature of baha'u'llah's mission and its other shortcomings would represent nothing more than understandable weaknesses in a sincere attempt to explore a religious phenomenon that had so far been little understood in the West. In this context, such an attempt to make the Baha'i faith understandable to Western academic thought, however inadequate it might seem to knowledgeable House scholars, would surely earn its author a degree of real Baha'i recognition for the writing and research skills that were used in designing it. As you - like other participants in some internet newsgroups - are well aware, however, the author of the book is not an unbiased scholar. Rather, he is a deeply bitter individual who, as his book was being prepared, condemned, in the most dark language, the apparent 20-year commitment to Baha'u'llah as a result of his failed attempt to impose his private ideological agenda on the Baha'u'llah's Message community. Modernity and the Millennium are an effort to provide the current phase of this long-term plan with the foundations of scientific rationalisation. What is this rationalization? Although this work is distorted by being laid out in Baha'i texts that contradict its main claims, and is blurred by relying on speculation typical of the author's purpose, it seems to run somewhat like this: Bahá'u'llah's work and writings are essentially one of several efforts by Middle Eastern thinkers to draw up a response to the challenges , which represents a European in the form of rationalism , revolution, nationalism, economic upheaval, feminism and other contemporary developments. Although oriental origin, this the answer, unlike any other, was unusually progressive, liberal, idealistic, even radical. Since he grew up in a pleasant modernist era, his author was able to gradually adapt and revise the ideas he was faced with, through the benefit (in a way generally implied rather than explicitly stated) of

subsequent interactions with other thinkers and movements. By 1862, apparently in order to address the problem of religious exclusivity in the Muslim world, and in response to some form of private mystical experience, He decided to make a prophetic claim of his own. As stated above, if such an opinion represented an interpretation of the Baha'ullah Mission, to the point where non-Baha'i, on the basis of its objective study of resources, no Baha'i authority could object. Its importance for the House Of Justice's concerns about your behavior stems more from your long-standing and widely recognized involvement with several members of the faith present and former who seek to incite this caricature to the Baha'i community and your perceived identification with their purpose. Covenant, a distinctive feature of the Revelation of Baha'ullah, has been made a central goal of this effort (a maneuver that Dr. Cole's book is in particular pain to support). Although they were forced to acknowledge the appointment of Abdul-Baha and the Guardian as interpreters of baha'ullah's message, every effort was made to challenge this authoritative interpretation, whether it poses a problem for the concepts that are promoted. Similarly, while seemingly acknowledging that the Universal House of Justice is the head of the Baha'i faith today, this opposition sought by every possible means to undermine the broad authority granted in Baha'ullah's own words and emphasized in the Master's will and testament. (In Dr. Cole's book, this agenda is his appearance in the end: namely, that faith founded by Baha'ullah failed in its mission because, like the Kmeinst state in Iran, it was somehow captured by fundamentalists, according to which the term Dr. Cole repeatedly characterized members of the Universal House of Justice.) Why would Baha'i, or the publisher of Baha'i, who is really dedicated to promoting the Baha'i scholarship and supporting the confirmation of the faithful in the Baha'ullah Pact, try to convince its Baha'i readers that the facility designated as the main measure of attack on their faith is an indispensable book for any serious Baha'i history student? How could an effort to represent the Baha'i community such a work as a brilliant, scientific analysis of baha'ullah's life and teachings serve the cause of God? What a moral asset do you imagine that a Baha'i reader might take seriously the theory of an individual whose seemingly unlifting malice has made his activities a focal point of contention and Among the believers who are wise enough to be influenced by it? Indeed, the importance of Dr. Cole, so strongly emphasized in your letter of 8 December 2004, is that the commission of the European Parliament and of the Council of 16 December 2004 on the implementation of the European Obviously, no reader, Baha'i or otherwise, would be interested in reading a supposedly scientific study whose author lacked the appropriate scientific qualifications. Nor would any publisher, Baha'i or otherwise, promote a work from such an unqualified source. It is insignificant and insincere to claim that these qualifications, however valid in themselves, assure that publications meet moral and spiritual standards that are explicitly clarified in the writings of faith, whose interests kalimat's activities are supposedly designed to serve. A prerequisite for Baha'i institutions is that the purpose of motivating a group of believers to create a publishing house that has privileged access to the Baha'i community is to promote the development of the Baha'i cause. The House of Justice has always assumed – as is undoubtedly the case with Baha'i – that it was the desire that motivated you and your associates to create Kalimat Press. If any other concept of purpose is the basis of kalimat enterprise, then it is essential that you advise the United States National Spiritual Assembly on the facts of the situation, frankly, unequivocally, and without delay. The House of Justice invites you to meditate deeply on the issues raised in the previous one, because these questions directly bear the relationship that binds you to your Lord. Is the Master not alone in his will and law, specifically warning: According to god's direct and sacred command, we are forbidden to slander, are we commanded to show peace and amity, are they exhorted to honesty of behavior, directness, and harmony with all generations and nations of the world? Does not matter to all of us in the same basic document: O you beloved lords! Are you trying with all your heart to protect the thing of God from the onslaught of dishonest, for souls like these cause straight to become crooked and all benevolent efforts to achieve opposite results? The impressive services you have provided to faith, with loving support ____, are a spiritual treasure for you. God forbid such precious capital is wasted. While there is still time, the House of Justice sincerely invites you to turn away from the course on which you have long been set, a course that has been marked by constant spiritual deterioration and which will lead to heavy loss both in this world and in the next. As you will recall, because this matter directly concerned her, ____ urged her to be included in your discussion with ____ and _____. Since these problems continue to carry so immediately to the well-being of your family, you must remember that your obligation to fully implement it in your trust and in the content of this letter. In the past, you have expressed confusion that your actions should have required the intervention of high-ranking Baha'ai institutions. The House of Justice expects that you now have a clear understanding of what is at stake, and that you will decide unequivocally and suddenly to give up the course you are unfortunately offering yourself. The House of Justice will pray zealously to the holy threshold that you will be given the courage and will to meet the spiritual challenge you face. With loving Baha'i greetings, department secretariat letter from the National Spiritual Assembly kalimat, August 2005, 2005 National Spiritual Assembly baha'is united states August 22, 2005 Dear Baha'i Friend: The National Spiritual Assembly noted in its July 13 email message conveying news from your upcoming publications, which you intend to soon distribute a reprint of the resurrection of Abbas Amanat and restoration: Making of the Babi Movement 1844-1850, with the addition of a new foreword in which – according to your description – Mr. Amanat comments on developments in the babi-baha'i studio area since the original publication of the book in 1989. We have heard from independent sources that Mr Amanat's forew word is seriously critical of institutions of faith. When we didn't see it, we didn't draw any conclusions about the foreword, and clearly we're not in a position to comment on it. We hope that Kalimat Press exercises due diligence on the nature of the material it disseminates and is aware of the need, especially at this critical time in the development of faith, to protect the high status and dignity of the institutions that derive their being from the sources of the mighty revelation of Baha'ullah. We look forward to your reply. With love Baha'i goes, [National Spiritual Assembly baha'is of the United States] Editor's note, 2014 After this letter, Kalimat removed the following four titles from their website: Modernity and Millennials by Juan Cole, Church and State of Sen. McGlenn, Resurrection and Renewal of Abbas Amanat, and Baha'is Faith in America by Bill Garlington, as the publisher believed that these were the ones the Baha'i administration found undesirable. These titles remain unavailable and the publisher confirms that it has no plans to continue selling them. [-J.W., citing personal correspondence, 2014/12/21] Open letter of the U.S. National Spiritual Assembly, December 2005 published in the U.S. Baha'i online edition) [Intro note, from the American Baha'i] Decision of the National Assembly regarding Kalimat Press Published: 12/30/2005 The National Spiritual Assembly wishes to draw attention to the recent decision it has reached regarding the distribution of books and other materials marketed by Kalimat Press. Please see on the right [below] the letters written by the Kalimat National Assembly and the local spiritual assembly. 29, 2005 For all local spiritual gatherings Dear Baha'i Friends, attached [below] for your information is a copy of our letter today's date addressed to Kalimat Press. We ask that you comply with the decision we have made that all national and local Baha'i agencies will cease to distribute books and other items marketed by this publisher. However, you can continue to sell what you can keep in stock until your stock is exhausted. Individuals are, of course, free to choose to buy books from any publisher. Unfortunately, our decision has been made as a result of growing concerns in recent years that many of the titles handled by the Caliman press, in addition to those that have enriched Baha'i literature over the years, contain an issue contrary to the best interests of our faith. It is highly inappropriate for Baha'i institutions, which are obliged to protect these interests, to provide distribution channels to publishers who promote such titles. With loving Baha'i greetings, [National Spiritual Assembly baha'is united states] Letter to the National Spiritual Assembly kalimat, December 2005 December 2005 29.2005 Dear Baha'i Friend, we write to inform you of our decision to instruct baha'i distribution services and all other national and local Baha'i agencies serving our community to stop obtaining and selling all titles marketed by Kalimat Press. We have been insised to make a decision out of serious concern that your company is increasingly offering titles that are contrary to the best interests of the Baha'i faith. With yours in service, [The National Spiritual Assembly of the Baha'is of the United States] Letter from the National Spiritual Assembly to the Individual, January 2006 January 30, 2006 Dear Baha'i Friend, The National Spiritual Assembly received your email messages of December 31, 2005 and January 10, 2006 and appreciates the concerns you share in response to your decision to stop distributing books and other materials published, manufactured or marketed by Kalimat Press. First, we want to assure you that the National Assembly has no problems with your titles ____. As you said, the manuscripts for these books were duly submitted to the National Assembly for literature review and subsequently handed over. Our decision to stop distributing books and other objects handled by the Kalimatian press has been reached, as stated in our letter of 29 May 2004. In your letter, you have well assessed the problems associated with such conduct. However, continued support for the Kalimatian press would, in these circumstances, be illogical and contrary to the principles and purposes of the Baha'i institution through the distribution of its products. your suggestion that the National Assembly identify for friends those titles that it considers incompatible with the interests of the faith, we are sure you will appreciate the reflection that we are not interested in creating a list of prohibited books. As for the distribution of those titles that the Assembly approves of, this approach has been for many years and has only encouraged and allowed Kalimat Press to carry more damaging titles. Individuals are free to purchase any books and other items they choose through Kalimat Press or another publisher or distributor. The National Assembly simply took the step of ending institutional support for a society that for many years exhibited indifference to repeated instructions and admonishing baha'i institutions to disconnect from belonging to material that harms the faith that professes loyalty. The National Assembly appreciates the seriousness of its decision and assures you that it was not taken hastily. We regret the suffering this action has caused you and your family, but we believe that the steps you have already taken to alleviate this immediate challenge and your unwavering commitment to the institutions of faith will ultimately provide determination and attract confirmation of Blessed Beauty. You and your family are fondly remembered in our prayers. May all your devotional efforts in favor of the glorious cause of Blessed Beauty be divinely supported and richly confirmed. With loving Baha'i greetings, [National Spiritual Assembly of the Baha'is united states] Letter from an individual to the Universal House of Justice, May 21, 2006 Dear friends of the General House of Justice, I learned with shock and dismay about the expulsion of scholar Sen McGlenn, of Leiden in the Netherlands, and about the boycott of Kalimat Press by the National Spiritual Assembly of the Baha'is of the United States of America. [Note: McGlenn's name retained with permission; the complete, unedited letter is on McGlenn's own website. [-J.W., 2014]] I am writing to you as the supreme authority of the Baha'i faith in the hope that you might reconsider your decision and get the United States NSA to reverse its decision. Both decisions include the position and image of dedicated believers and excellent scholars who have dedicated their lives to studying and spreading the Message of Baha'i. Both seem to be completely at odds with the principle of independent search for truth, which was founded by the manifestation of God for this age, and the repeated compulsion of the Sacred Writings to strive for perfection in teaching as in all other human endeavors. Both have caused much suffering among sincere believers and can result in damage to baha'ullah. As in the case of expulsion ____ and ____, the motives for the removal of Mr McGlenn or the Kalimatian press were not clearly stated either for the persons involved or for their fellow believers. While I cannot, knowingly, refrain from drawing attention again to the fact that such a fog raises serious questions of injustice, it is not with due process - or lack thereof - that I am concerned here. What really worries me is the relatively narrow idea of intellectual freedom in general, and in particular the scientific research that the Baha authorities are comusing baha'imams to teach men and women. This position is supported in a document issued on your behalf by the Ministry of the Secretariat on 14 December 2004. This document does not mention Mr. McGlenn explicitly, but makes it easier to recognize him by quoting, from their proper context, some sentences from the foreword to his new book Church and State, independently published in the Netherlands and distributed in the U.S. by Kalimat Press. ... [lengthy discussion about Mr McGlenn omitted]... This leads to my second concern: a boycott against the American label Kalimat Press. In October 2005, the National Spiritual Assembly of baha'is of the United States instructed all local clerics and Baha'i booksellers to gradually stop holding and selling the titles provided by the Kalimatian press. The NSA stated that some of its books, in addition to those that have enriched Baha'i literature over the years, contain an issue that is contrary to the best interests of our faith, and that it is highly inappropriate for baha'i institutions, which are required to protect these interests, to provide distribution channels to publishers promoting these titles. Further explanation sought by Kalimat Press himself and some of the Baha'i authors concerned. The NSA declined to go into detail about what the inimical work was, explaining that they had no intention of drawing a list of banned books. Now, while one is relieved to hear that the Baha'i faith will not have a Librorum Prohibitorum Index, such as the established Catholic Inquisition, one cannot help wondering what inimic titles can be, and why. Since all the books published by Kalimat Press have passed the Baha'i Review, it should be inferred that the problems lie in the titles that Kalimat distributes. Among them can not be avoided to allocate Mr. McGlenn Church and State, Professor Juan Cole of Modernity and Millennials, Dr. William Garlington's Baha'i Faith in America: three excellent, stimulating works that happened to use, from different points of view, methods of contemporary Western scholarship to study the Baha'i faith. All three appear in the Kalimat Press Series Study in the Religions of Baba and Baha'i, which has significantly raised the standards of baha'i scholarship and made Baha'i studies an acceptable subject in academic circles around the world. This in itself is not small and one of our Beloved Guardians would no doubt appreciate it. Labeling any of these books as contrary to the best interests of faith could not only damage the cultural standards of society as a whole; it can also jeopardize the teachings of the message of Blessed Beauty to prominent and educated people. Shoghi Effendi was adamant that it was our duty as Baha'is to contact men and women with learning, distinction and responsibility: The more people of capacity who accept faith, the higher it becomes the standard of the whole group. (17 June 1942, written on behalf of Shoghi Effendi) Special care should be used to address the learned, present and future: When it comes to teaching work at universities and universities, this is very important because students as a whole are open and little influenced by tradition. They would easily enter the matter if the subject is properly presented and their intellect and feelings properly satisfied. However, only those who have completed a university education should attempt to do so and are therefore familiar with the minds of intelligent and educated youth.. (February 3, 1932 written on behalf of Shoghi Effendi, published in Baha'i News 64 (July 1932), p. 4) It seems that what we need now is a deeper and coordinated Baha'i scholarship to attract the kind of men you contact. The world has-at least thought world-caught up now with all the great and universal principles articulated by Baha'ullah more than 70 years ago, and so of course it doesn't sound new to them. But we know that deeper learning, the ability of its supposed world order to re-create society, are new and dynamic. These are the very things we must learn to present to these men intelligently and enticingly! (July 3, 1949 in writing on behalf of Shoghi Effendi) Today, as in the Guardian days, we need books like those that Kalimat Press has published over the years: thoroughly scholarly, commendable work, stimulating for mind and soul. It is a comfort to see the challenging works of the Baha'i faith, which can be – without embarrassment – to draw the attention of learned and demanding readers. It is these readers that we need to attract to raise the standard of the whole group. The same readers whose support and sympathy we now risk being euded to. The boycott of Kalimat Press does not go unnoticed in the academic circles of the United States. Senator McGlenn's expulsion will not go unnoticed at Leiden University, where he works and where he will soon be busy researching his dissertation. Studying the Middle East is a relatively small field. Academic worlds are connecting and news is spreading fast. I wonder what professor Alessandro Bausani's former Italian students, who are now professors themselves at the universities of Rome or Naples, will have to say about these two cases, especially as they are currently being asked to apply to the Italian Government for support the right to higher education in Baha'is, Iran. As an Italian Baha'i find it depressing to think that the precious work of our open, enlightened and dedicated community, which has a leading role in many progressive activities (including inter-religious dialogue, the development of integration policies for poor immigrants, and academic programs to strengthen business ethics), should be threatened by the expulsion of an honest, dedicated scholar in the Netherlands, or a boycott of a major independent publishing house. Since I am a professional journalist, I have sometimes been called to lend a helping hand in PR work for the benefit of our beleaguered sisters and brothers in Iran. It is my duty to warn the Universal House of Justice, may God light him up and protect him, that academics, politicians, and prominent journalists in Italy are unlikely to give their sincere support to an organization that excludes scholars for doing (or publishing) scientific research. For all of the above reasons, I ask you to reconsider your decision to exclude Dr. McGlenn. Please give him back his place in the Baha'i community, which is the rightfully perceptive soul that on this day inhaled the scent of His garment and set his face with a pure heart to the lofty horizon. Please encourage Baha'is around the world to benefit from reading, engaging, confronting his deep and honest intellectual efforts, as well as from Kalimat Press, its owners, directors and authors. Please consult with the National Spiritual Assembly of the United States and urge them to remove the ban on Kalimat Press, which risks strangling a well-off publishing house. Response from the Universal House of Justice to the above letter, June 2006 (see last three paragraphs) 12 June 2006 Sent by email Dear Baha'i Friend, Universal House of Justice received your email letter dated May 21, 2006, and we were asked to disclose the following in response. Your question about the decision regarding Mr Sen McGlenn's membership in Baha'i contains quotations on a number of topics, such as the importance of knowledge and the role of learned individuals in this dispensation. [Note: McGlenn's name preserved with permission; the letter was first posted on his own website. [-J.W., 2014]] The House of Justice believes that the objections you raise could be resolved if you conduct an equally thorough review of supplementary statements in the files that shed light on the process of acquiring and exploiting knowledge, admonition of the acquired and establishing provisions of the Pact that protect the integrity of the faith. Every individual has the right to hold and express personal opinions. However, this does not mean that what is said is consistent with baha'i teachings. Baha'ullah has set criteria for understanding and practicing His faith, and no one who claims to be Baha'i can systematically spread personal which violate these criteria. An individual who insists on a personal perspective in an attempt to change the essential nature of faith is outside the Baha'i circle of faith. Concerns about Mr McGlenn's actions have nothing to do with his handling of issues such as the church and the state; nevertheless, the extent to which it uses these topics as a means of justifying and extending its supposed power to criticize, clarify, purify and strengthen the ideas of the Baha'i community cannot be ignored. You also asked about the decision of the National Spiritual Assembly of the United States not to sell kalimat books to the press through the Baha'i agencies in this country. Individuals and institutions were not prevented from buying Kalimat's books or keeping them in libraries. Rather, the National Assembly simply decided not to sell them to the Baha'i agencies. The use of the word boycott in this context distorts the work of the National Assembly. The general policy in this regard, well known to Baha'i institutions and book publishers, is that, even after reviewing the text, publishers have no right to expect the National Spiritual Assembly to store, promote or promote a publication through its publishing fund or other agency or to offer it for sale. With loving Baha'i greetings, The Secretariat's Department Open Letter from the Independent Publisher Special Thoughts, June 2006 contemplating a world without Kalimat [mirrored by bahaisonline.net] Written by Judge St. Rain Saturday, 03 June 2006 As special thoughts celebrate his 25th, he took a risk, and made sacrifices so that I – and all of you other artists, writers and musicians there – could express themselves freely without being told that we couldn't or shouldn't. When I became Baha'i in 1974, there was a baha'i material publisher in the United States. One. Sure, there was a George Ronald publishing house in England, but everyone knew it was owned by a member of the General House of Justice and was launched on the recommendation of Shoghi Effendi, so it was almost as official as the Publishing Trust. The idea of an individual who had just decided to start publishing a variety of Baha'i-oriented materials was almost unthinkable. Then something amazing happened. I was working at the Baha'i Publishing Trust when I first heard about Kalimat Press. Children's book The Gift had been out of print for several years and we were trying to finish The Secret in the Garden when it suddenly arrived - not one, not two, but five new full-color children's books at a cost of just \$2.50 apiece. You remember the Black Rose, the hostile governor and the Scottish visitor, don't you? It is likely that you will either read some of them to your children or read them to you as a child. Later Kalimat made a number of baha's postcards, the trust tried to copy them with its own series. Kalimat set trends, raising the bar and shaking things. By the end of my first year at the Publishing Trust, I looked at what Kalimat Press was doing and looked at what I was doing at the Trust, and realized that I could probably achieve a lot more by following Kalimat's leadership and striking out on my own. I gave notice and started working on my own line of Race Unity materials. (Remember the United Doves campaign?) That's something I'd never have seen do if I hadn't seen someone else do it in front of me. This may sound silly right now, but you need to remember our way of thinking. We thought printing baha'i books was like running a phone company. Only one company had permission to do so. The rest of us had to sit back and hope to print what we wanted to read. Once one person broke that expectation, the door opened for all of us. I couldn't be that person. Could you have been? Even with Kalimat's example, it wasn't easy. I was actively discouraged from starting my business, and for the first ten years, I was asked, is it legal? I attended every conference. It took about fifteen years to support the family from income. But the ability to use your talent in the service of things has made every minute of the fight useful. Watching others follow in my footsteps is even more inspiring. With Kalimat Press a blazing trail for publishers, and special ideas and images international creation of teaching materials and provision of alternative distribution outlets, in the last 25 years has brought an explosion of independent Baha'i Publishing. Instead of one or two prominent Baha'i authors getting a way to share their ideas in the press, dozens of authors, artists, musicians, software designers and filmmakers find an outlet for their creative expression through independently produced and distributed materials. It's likely that someone you know created something that was distributed outside the local community. It's not just new technologies. It is the result of a new way of thinking about Baha'i Publishing, which - believe me - did not exist 30 years ago. Do you have any idea the impact independent publishers have on the Faith? Go see your library. Look at the thorns of your books. How many of them have K, GR, One World, or even special ideas? If it's not sacred text (and even if it is), chances are ten-to-one that it's been published by an independent publisher! Ruhi books? That's right, independent publisher. In fact, every book in this catalog is produced independently! For teaching materials, the percentages are even higher. Special Ideas, Stonehaven Press, Dallas LSA, Warwick England, these independent publishers produce most of the brochures available. Maybe it's because we're willing to sell at prices close to what they were in 1981! Need an 80c prayer book? You shouldn't have them without independent publishers offering cheap alternatives. Then there are stickers, class cards, T-shirts, buttons, balloons, jewelry and music. These are almost exclusively produced separately. Imagine your next lesson without them. What would life in the Baha'i Community look like without these materials? Specifically, what would the Baha'i community look like if Tony Lee at Kalimat Press didn't have the courage, vision, and perseverance to follow the rest of us? If it was hard for me, I know it was even more difficult for them. Over the past twenty-five years, the Calimatian press has continued to serve the community through the publication of many books, including scientific works, compilations, prayer books, children's books, poetry, historical works, diaries, memoirs, and more. The Baha'i community is a better place to work. Recently, there has been some confusion about the Decision of the National Spiritual Assembly regarding kalimat press materials. While I do not claim to understand the reasoning behind his decision, I can, I hope, reject some of the rumors that have been circulating in response to this. Firstly, and most importantly, it was the decision to end the distribution of materials through official administrative channels. Individuals are getting free to buy and read what they like. I was told in writing that I could sell all of Kalimat's books; so that individuals can freely purchase them; and that there are no specific books that have been disabled or marked as unsuitable for distribution. In addition, each book kalimat publishes has been approved for publication by the Review Office of the National Spiritual Assembly [baha'is of the United States]. The Review Board would stop publishing any book it deems inaccurate, undignified, or premature. Rumors that one of their books is written violate the treaty, that the book puts Baha'is in Iran in danger, that the book was published over the objections of the National Assembly, or that Kalimat Press disobeyed any specific directives of the National Assembly are all false. Period. Regardless of the specific reasons given by the National Assembly for its decision, neither Kalimat Press nor I have been informed. So I propose that we stop arguing about what we do not know and start focusing on what we know: namely, that Kalimat Press has faithfully served the Community for a long, long time and deserves our gratitude and support. If you like Eckstazy Prayers, the Diary of Juliet Thompson, a Scottish visitor, or any of their other wonderful publications, and would like to see more of the same in the future, then now would be a good time to say thank you with the purchase of kalimat press books. Since you can no longer get them from BDS, we will wear their complete if you don't see it in this catalog, check online or call us. We still have supplies. Justice St Rain, publisher [see interview with St Rain (offline)] Open letter from the UK National Spiritual Assembly, July 2006 (published in the UK Baha'i News Service) National Spiritual Assembly [UK] 23 July 2006 Dearly loved Friends The National Spiritual Assembly has taken the decision that Baha'i Books UK and its agents will stop distributing books and other articles marketed by Kalimat Press with immediate effect. The Decision of the National Assembly has been reached in recent years due to growing concerns that a number of titles published by the Kalimatian press, in addition to those that have enriched Baha'i literature over the years, contain an issue contrary to the best interests of the faith. The National Assembly therefore considers that it would not be appropriate for an institution, as an institution obligated to protect these interests in the United Kingdom, to provide distribution channels for this material. However, Baha'i Books UK and its agents can continue to sell what Kalimat titles remain in stock until their stock is exhausted. In addition, individuals may choose to purchase books from other suppliers. With loving Baha'i greetings to the National Spiritual Assembly Letter from the Universal House of Justice to the Individual, 2006 November 24, 2006 Dear Baha'i Friend, your email letter dated September 9, 2006 reached the Baha'i World Center and the Universal House of Justice asked us to convey the following response. Since you are the author directly influenced by the recent work of the National Spiritual Assembly regarding kalimat press materials. 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