

## BASELINE ASSESSMENT

**Approach to the practice of the ADJ Process is first HUMILITY, then HONESTY**

1 <sup>st</sup> Spiritual Prerequisite	1 <sup>st</sup> Spiritual Prerequisite – Spiritual Standards and Conditions	Reflection on the standards: Where am I in this process? Where do I need to improve?
<b><u>Rectitude of conduct (external actions, words and reactions)</u></b>	<b><u>This rectitude of conduct, with its implications of justice, equity, truthfulness, honesty, fair-mindedness, reliability, and trustworthiness, must distinguish every phase of the life of the Bahá'í community.</u></b>	
	Such a rectitude of conduct must manifest itself, with ever-increasing potency,	
	in every verdict which the elected representatives of the Bahá'í community,	
	in whatever capacity they may find themselves, may be called upon to pronounce.	
	It must be constantly reflected	
	in the business dealings of all its members,	
	in their domestic lives,	
	in all manner of employment, and	
	in any service they may, in the future, render their government or people.	
	It must be exemplified	
	in the conduct of all Bahá'í electors, when exercising their sacred rights and functions.	
	It must characterize the attitude of	
	every loyal believer towards nonacceptance of political posts,	
	nonidentification with political parties,	
	nonparticipation in political controversies, and nonmembership in political organizations and ecclesiastical institutions.	
	It must reveal itself in the uncompromising adherence of all,	
	whether young or old, to the clearly enunciated and fundamental principles laid down by 'Abdu'l-Bahá in His addresses, and to the laws and ordinances revealed by Bahá'u'lláh in His Most Holy Book.	

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	It must be demonstrated	
	in the impartiality of every defender of the Faith against its enemies,	
	in his fair-mindedness in recognizing any merits that enemy may possess, and	
	in his honesty in discharging any obligations he may have towards him.	
	It must constitute the brightest ornament of the life, the pursuits, the exertions, and the utterances of every Bahá'í teacher,	
	whether laboring at home or abroad,	
	whether in the front ranks of the teaching force, or occupying a less active and responsible position.	
	It must be made the hallmark of that numerically small, yet intensely dynamic and highly responsible body of the elected national representatives of every Bahá'í community, which constitutes the sustaining pillar, and the sole instrument for the election, in every community, of that Universal House whose very name and title, as ordained by Bahá'u'lláh, symbolizes that rectitude of conduct which is its highest mission to safeguard and enforce.	
	So great and transcendental is this principle of Divine justice, a principle that must be regarded as the crowning distinction of all Local and National Assemblies, in their capacity as forerunners of the Universal House of Justice, that Bahá'u'lláh Himself subordinates His personal inclination and wish to the all-compelling force of its demands and implications.	

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	Small wonder, therefore, that the Author of the Bahá'í Revelation should have chosen to associate the name and title of that House, which is to be the crowning glory of His administrative institutions, not with forgiveness but with justice, to have made justice the only basis and the permanent foundation of His Most Great Peace, and to have proclaimed it in His Hidden Words as “the best beloved of all things” in His sight. It is to the American believers, particularly, that I feel urged to direct this fervent plea to ponder in their hearts the implications of this moral rectitude, and to uphold, with heart and soul and uncompromisingly, both individually and collectively, this sublime standard—a standard of which justice is so essential and potent an element.	