

World Goodwill

NEWSLETTER



A QUARTERLY BULLETIN HIGHLIGHTING THE ENERGY OF GOODWILL IN WORLD AFFAIRS

1999 N°2

THE WELLSPRINGS OF CREATIVITY

THE CREATIVE POWER OF THE HUMAN MIND has always been something of a mystery. The flashes of brilliant illumination which have opened up new fields of thought seem as capricious through history as the exact timing and position of bolts of lightning, an inconstancy which the ancient Greeks ascribed to the whim of Zeus. Yet in an era when we have tamed electricity and put it to constructive use, can we not also contemplate the harnessing of creative thought in service of the whole? Indeed, such is the urgency of the times, this seems not just a possibility, but a necessity.

So how do we go about this? The answer lies in a deepened understanding of the relationship between the individual human mind and the Universal or Divine Mind, and the designing of techniques to strengthen this relationship. Given the preoccupation of the religions of the world with the nature of Divinity, it is not surprising they have advanced further in this area than investigators in other fields of thought. The techniques of prayer and meditation which have been developed down the centuries provide individuals of all faiths with well-trodden paths of approach to the Source of all creation. It is not going too far to call these techniques scientific, for they constitute ordered bodies of method and experimental observation: or in other words, systematic means of invoking inspiration from on high, and descriptions of what results the individual may expect to evoke. This science also has its theoretical side, where the observations are placed within the context of a coherent picture of the universe. And just as we would expect to see evolution and change in scientific ideas about the world, we may also expect a similar evolution to occur in religious

ideas. There are already signs of this in the emergence of new approaches to Deity such as creation spirituality. More information on the current state of religious thought can be found in the newly revised Set 6 of World Goodwill's Problems of Humanity Study Course. In this Newsletter, there are articles on a relatively new and potent meditative technique for invoking the energies of light and love – Triangles – and on how group invocation can be particularly effective at specific times of year, and the implications this may have for religious life in the future.

Also in this issue, we reflect upon the nature and significance of invocative techniques in areas other than religion. While its techniques may be more systematic than those of other fields of knowledge, religion has no monopoly on ways of contacting the Universal Mind. That Creative Source may be contacted and known under many different aspects: as Beauty by the artist; as Truth by the scientist; as Wisdom by the enlightened educator. As humanity's understanding of the creative process expands, we can begin to recognise that the common denominator in attaining contact with higher sources of inspiration is the concentration of mind and heart upon a specific

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area of thought: in other words, meditation. Every field of knowledge has its own distinctive form of meditation upon the nature of existence, but each is engaged in one and the same process of invoking creative inspiration and evoking constructive results. When this fact receives more widespread understanding, we can expect to see a real flourishing of

creative living, as the methods for contacting and expressing creative energies by individuals and by groups receive closer study. When this creativity is coupled with goodwill, then the emergence of a new world of right human relations, sought by all who love humanity, is inevitable.

GOODWILL IS......the practical, constructive aspect of love, evoked when we seek to invoke the will-to-good of the Whole.

INVOCATION/EVOCATION IN EVERYDAY LIFE

The idea that, through meditation, it is possible to invoke higher aspects of consciousness, and then to evoke, as a result of this contact, forms of thought which can embody these higher energies, may initially seem strange and far-fetched. It certainly does not sound like something which happens in every branch of human life. And yet it does. Described in other terms, it is the muse in poetry and the arts, leading the artist on to new expressions of beauty; it is the flash of illumination in the sciences, encompassing many puzzling observations in a comprehensive theory; it is the bold political vision, leading society onwards into a better future; and it is the revolutionary product or service, which creates new fields of economic activity. In all of these cases, and in many others, an individual, or more commonly a group, concentrates mind and heart on a particular area of need, and this sustained effort inevitably draws forth a response from the Universal Mind.

To suggest that this is a universal creative process does not in any way devalue the traditional association of acts of invocation with religion. Rather, it places religious invocation in its true context, as one of many ways of contacting and expressing energy. For the believer, what is evoked is the sense of the holy, the numinous – awe at the overwhelming majesty of Divinity, expressing Itself through the created universe, while transcending that universe. As Krishna says in the Bhagavad Gita, “Having pervaded the whole universe with a fragment of Myself, I remain.” All of the rituals, sacraments, and sacred buildings of the many religions of the world represent humanity’s imperfect attempt to reflect some aspect of this evoked recognition. As our understanding of Divinity evolves, and new aspects reveal themselves through sincere invocation, we should expect forms of religious expression to continue to change.

The idea of change and progress is certainly not unusual within the sciences, where all theories about the universe are open to revision. One characteristic feature of scientific efforts to invoke the truth about the universe is its group nature. Inevitably there are those who lead the teams of investigators, and those geniuses such as Newton and Einstein who make leaps forward alone. But even the greatest scientific geniuses rely upon the vast body of theoretical

and practical work which has preceded them. And when a specific puzzle has the focused attention of a number of keen minds, it helps to create a mental climate in which one individual, lifted on the wings of others’ thoughts, can break through to the crucial insight. The individual is therefore not the most important component of this process. For example, it has been suggested that if Einstein had not discovered the theory of special relativity when he did, someone else would almost certainly have done so within a few years. The invocation of scientific truth is therefore a true group endeavour, and can be a consecrated use of the mind in service of humanity.

An ethical vision

The results evoked in the scientific field by group invocation, the forms of thought produced, are often still quite abstract – for example, mathematical formulas of great complexity – but in some cases can be worked out further into material forms, i.e. inventions. It is here that the work of the scientist meets the world of business and economics, and the usefulness of the invention to society is determined. As we know, scientific discoveries can be put to good or evil ends, to ends which truly benefit humanity and the earth, or ends which are divisive and destructive. This is where the complementary nature of different types of invocation and evocation becomes evident; for if workers in the scientific and business communities are to exercise mature social responsibility in their co-operative ventures, they must be able to place their intended projects within the context of a clear ethical vision. Invoking such a vision, and as a result evoking practical measures which guarantee its establishment, is the responsibility of all of us to some degree. However, it is interesting to note that the invocation and evocation of particular aspects of such a new global vision are increasingly being focused by groups within civil society.

These groups concentrate their minds and hearts upon a specific problem with a view to understanding its deeper implications for society as a whole. Examples include such well-known organisations as Amnesty International and

Human Rights Watch, which focus upon human rights; or Friends of the Earth and Greenpeace, which focus on environmental issues. There are now many thousands of such organisations, of all sizes and in every land, whose efforts to invoke a clearer picture of human progress are steadily evoking a rich harvest of ideas and techniques which can build a more just and peaceful world. Collectively, they are an expression of a major principle which must increasingly condition humanity – the principle of goodwill. Although they are often insufficiently funded, and may only be supported by a relatively small percentage of the population, they nonetheless wield influence out of proportion to their size, because their efforts are in line with the direction of evolution of human consciousness.

The issue of funding once more highlights the importance of the business community and its own technique of invocation and evocation. The discipline of concentrated thought used by the business executive in meeting traditional types of work challenge is, in essence and in reality, meditation, and is therefore invocative of higher inspiration and evocative of creative results. This technique is concerned with the invocation of opportunities for producing wealth, and the evocation of the material products and services which will generate that wealth. The realisation that concentrated thought or meditation can invoke solutions to over-arching societal problems in order for the business or corporation to be of greater service to humanity is a natural next step in the evolution of consciousness. More and more business leaders are seeking to infuse their organisations with a sense of higher purpose. They are recognising that business and industry can and should pursue achievement in areas such as education, urban renewal and development, environmental issues, medical care, the arts and humanities, etc.

Right direction of wealth

This “spiritualising of business” is not about infusing religious beliefs into the workplace. Rather it is about invoking inspiration, values and ethics in order to evoke a business environment that “does well by doing good”. An example of how such shifts in consciousness may occur can be found at the World Bank. Several years ago, consciousness author and business executive Richard Barrett decided to bring his growing awareness of the need to infuse a sense of higher consciousness into the workplace to the World Bank, where he was then employed. Partly as the result of expressed interest from some of his colleagues, he started a group within the Bank called the Spiritual Unfoldment Society to promote individual spiritual awareness as well as group higher consciousness in order to “create within the World Bank a consciousness of love and understanding that contributes toward transforming the way we interact with one another (and the way the organization interacts with the world).”¹ What started in 1993 as small, monthly meetings attended by a handful of employees grew to the point that, in 1995, the World Bank sponsored an international conference addressing the issue of “Ethical and Spiritual Values and the Promotion of Environmentally Sustainable

Development.” Similar shifts in consciousness within business and industry can be seen in many different companies too numerous to name.²

The creation and right direction of wealth also links up with the more abstract and idealistic world of art, for there are few if any forms of art which can survive without financial support. In fact, those forms produced through group endeavour, such as the theatre, films, orchestral music, ballet, etc., securing adequate resources is a critical factor. Nevertheless, it is the magic ingredient of artistic inspiration which is needed to evoke the expression of new aspects of beauty in the world. Where that inspiration is lacking, works of art become derivative and stale. So the artist, as with all those who seek to lead humanity “from darkness to light”, must strive, through concentrated mental effort, to invoke the highest inspiration of which he or she is capable, so that this high contact may fertilise the creative imagination. It is only when the art work is thus taking shape in the mind and heart of the artist that the factor of the materials needed to give it physical expression becomes an issue.

Birthing the new world

Thus we can see that financial invocation and evocation, or “business”, provides the material basis for the other types of invocation and evocation. But this does not make it more important than the other types; all types are needed to produce a healthy, balanced society. More than this, for a society to move forward, there must be a continual effort to ensure that the highest invocative and evocative efforts of every section of society receive support, for where a vision of the future is not invoked, society stagnates, and eventually crumbles. Truly, “where there is no vision, the people perish”; and it is only through sustained invocation and evocation in every sphere that this vision emerges. Those who have a special responsibility for sensing the overall scope of the vision of the “good society” are the politicians. The invocative work of political visionaries is therefore synthetic in nature – they must be able to picture a society in which every kind of invocation and evocation can function together in harmony. This requires a sense of the purpose of the evolution of conscious life; and the ideologies of the past record what political thinkers have taken this purpose to be. As new aspects of this purpose emerge into the consciousness of political thinkers, the vision of a new global civilisation of right human relations is now dawning.

Thus, the raising of human consciousness, and its creative expression, is taking place all across the spectrum of human life. Leaders in every field are recognising that we can think constructively on any level we are conscious of. They are learning that meditation, whether recognised under that name or not, is a scientific method for elevating consciousness, for receiving ideas and inspiration, and for manifesting spiritual vision in everyday life. Every person can consciously play their part in this great process of invocation and evocation, uniting their constructive thoughts with those of others in whatever field of life claims their main focus of attention. It is only thus that the new world of tomorrow is born.

1. Richard Barrett, Address to World Goodwill Symposium in 1996 – available as the World Goodwill Occasional Paper, *Reformulating Values in an Interdependent World*.

2. A good source for finding names and addresses of such companies would be the organizers of the annual International Business and Consciousness Conference, The Message Company. See the Transition Activities section for further information.

GROUP INVOCATION AND THE THREE SPIRITUAL FESTIVALS

In the new world religion of the Aquarian age the science of invocation and evocation will take the place of what we now call ‘prayer’ and ‘worship’ according to the writings of twentieth century esoteric philosopher, Alice A. Bailey. The science spoken of here is science in its highest form of service as the “intelligent organisation of spiritual energy and of the forces of love, and these, when effective, will evoke the response of spiritual Beings”.¹ For that is essentially what invocation and evocation is: the appeal for aid and guidance by the lesser to the higher and the response of the higher to that invocatory appeal. This sort of scientific, invocative work will be the keynote of the coming world religion, Bailey suggests. Why should this be so? Well, for one thing humanity has been in self-training for this more scientific approach to divinity for aeons. Prayer, worship, meditation and the rituals of the many world religions have all brought the human mind to the point where it is now capable of focusing like a laser beam to pierce right through to the mind of God.

The word ‘laser’ actually stands for light amplification by stimulated emission of radiation. And doesn’t this technical phrase call to mind the familiar platitude, “two minds are better than one”? Like many truisms that are almost worn out with familiarity, this particular one bears closer looking at. For the mental functions of the mind can be amplified, just as light itself can be amplified, through a synchronised approach. A synchronised approach or technique can take many forms. For example, it can manifest through sharing a united goal and purpose such as the intent to invoke divine guidance. Through group meditation, many minds focus and concentrate at the same time. And this group fusion on the mental plane can be compared to the way that light particles (photons) act within a laser beam. Laser light is said to be *coherent*. Every photon is of the same wavelength, or colour, and is completely in phase with its neighbours. This coherency gives added power to the light beam. So, too, in group meditation people voluntarily come together at certain times to focus on spiritual principles with the intent to invoke the inspiration and ideas needed to shed light on humanity’s way.

Essential truth

A unity of purpose and intent is not, however, the same as a *uniform* purpose and intent, for always the principle of unity-in-diversity is upheld in all things spiritual. So while humanity in its billions can aspire to a synchronised approach to divinity via group meditation and invocation,

it will always have the freedom to do so in different ways, using myriad rituals, all contributing their unique quota of energy to the whole effort. By the same token, that which is evoked, the response of great spiritual Beings to this invocatory appeal, will also manifest in many different ways while ever expressing essential truth, beauty and goodness.

It is suggested by Bailey that twelve spiritual Festivals will provide the cornerstone of the coming new world religion. These monthly spiritual Festivals, rightly understood, can be instrumental in helping humanity to move on toward its goal as an integrated, aligned centre of consciousness within the body of the “One in Whom we live and move and have our being”. This is the objective of meditation at the time of the twelve spiritual Festivals. Through this invocative/evocative process, humanity is able to approach the higher source of spiritual light and life known by many names in different faiths – the Kingdom of God, Christ and His Church, the Boddhisattvas, or the Spiritual Hierarchy.

Three major festivals

Of the twelve spiritual festivals, there are three major ones: Easter, Wesak and the Festival of Goodwill, also known as the Christ’s Festival and World Invocation Day. For all its familiarity in the Christian religion one may wonder what more can be said about Easter? For that we must turn to the esoteric philosophy known as the Ageless Wisdom (about which Bailey wrote) which indicates that, far from being a Festival only for Christians, this is a Festival which celebrates the risen, living Christ in recognition of His role as the head of the Spiritual Hierarchy and the teacher of *all* humanity. This Festival is normally celebrated at the full moon of April.*

The Festival of Wesak is the great Eastern festival of the Buddhist faith. As with Easter, there is esoteric significance to the Wesak Festival which is the Festival of the Buddha. The Buddha is the expression of the wisdom of God, the embodiment of light and the indicator of divine purpose and it is clear that this great Being also belongs to all humanity. This Festival is normally celebrated at the full moon of May.*

The third major Festival has a less familiar name than the first two, yet it is by no means a new spiritual festival for it is said that the Christ has, for two thousand years, represented humanity in observing this Festival. What is new is that only recently have human beings attained the necessary development whereby they can take part in this sacred event. Known by various names such as the Festival of

THE GREAT INVOCATION

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men –
The purpose which the Masters know and serve.

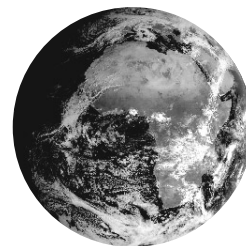
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

In some translations of the Great Invocation the name by which the Coming One is known in different religions is used, e.g. the Lord Maitreya, Krishna, the Imam Mahdi and the Messiah.

WORLD INVOCATION DAY

To build a more just, interdependent and caring global society what humanity needs above all, is more light, love and spiritual will. On **Saturday, 29th May 1999**, people of goodwill from all parts of the world, and from different religious and spiritual backgrounds unite in invoking these higher energies by using the Great Invocation. Will you join in this healing work by including the Great Invocation in your thoughts, your prayers or your meditations on World Invocation Day?



Goodwill, the Christ's Festival, the Festival of Humanity and also World Invocation Day, this Festival celebrates the spirit of humanity aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relations. It is, therefore, a Festival of deep invocation for it expresses a basic aspiration towards fellowship and human and spiritual unity. On this day, the essentially spiritual nature of humanity is recognised and affirmed. It is normally celebrated at the full moon of June.*

The significance of these three Festivals for religious life in the future is that the platform of a new world religion can be formulated by believers from all faiths, and this religion will be built by many groups, working under the inspiration of the Christ. These three Festivals invoke the energies and ideas of all major and minor religions and focus all these distinct appeals into three aligned and focused appeals

which impact more strongly and pointedly on Divinity. Through this type of united approach to Divinity the invocatory power of all humanity is strengthened. Equally important, this united invocation draws together all of humanity. "This new religious science for which prayer, meditation and ritual have prepared humanity, will train its people to present – at stated periods throughout the year – the voiced demand of the people of the world for relationship with God and for a closer spiritual relation to each other."²

* For further information and for literature to help publicise the three spiritual Festivals, please contact World Goodwill.

1. Alice Bailey, *The Reappearance of the Christ*, p.151. Lucis Press, New York and London, 1948.

2. *Ibid.*, pp.152-3.

TRIANGLES – INVOKING LOVE AND LIGHT

The esoteric philosophical perspective known as the Ageless Wisdom expresses the view that all of manifestation is energy, from the inner spiritual and causal levels to the outer world of form, and goes on to explain that all of manifested life is endowed with consciousness. Every form, from that of an atom of substance, to a human being, to a vast constellation is an embodiment of a life which expresses itself as consciousness, and all present aspects of the one divine Life. This triune of energies – life, consciousness and form present in every sentient life or being – is a reflection of the divine Trinity of manifestation. In short we live and move in a vast sea of energies, many of which are incomprehensible to us – some of which we recognise and work with daily through the mind and the emotions, and

others only perceptible to those attuned to the spiritual levels of consciousness.

From one perspective consciousness is causal. All that takes form and is expressed upon the physical plane is the result, the effect of an inner impulsive idea. And ideas are conditioned by motive, selfish or altruistic. Our global society is truly a reflection of the spiritual, mental and emotional life of humanity. Much of the distress in the human family today is quite simply the result of selfish thinking and materialistic attitudes. Yet there are a growing number of individuals and groups around the world that are working to transform human living and to develop a new social order inspired by right human relations. Triangles is one such initiative.

Founded in 1937, Triangles grew out of the work of Alice Bailey who, amongst other things, wrote twenty-four books of esoteric philosophy. Today, there are countless thousands of individuals in the world, drawn from many backgrounds, who work in Triangles to evoke a more enlightened human response to the vexing issues of our day. The work is quite simple, three people agree to form a triangle and to link up in selfless, spiritual thought. Daily they visualise their triangle within the Network of Triangles of light and goodwill enfolding the planet. They then say the Great Invocation and, as they do so, they invoke and circulate the energies of light and love into the consciousness of humanity, touching all open hearts and minds. The beauty of the work lies in its simplicity, yet its profound potential to impress human thinking along the sound spiritual lines of right relationship to all of planetary life. Those who participate in Triangles work through the power of thought to invoke divine energies. Their focused appeal for light and love draws a response from the spiritual centre of life, establishing an energy flow from the inner to the outer levels of consciousness.

The longing for light

Both World Goodwill and Triangles are closely related spiritual projects. Their origins emanate from the same source of esoteric teachings. Although complementary to each other and sharing the same common objectives, they are distinct in their techniques and their methods of working. Whereas the work of World Goodwill on outer levels is primarily to educate “world public opinion in the significance of goodwill as a powerful creative energy and way of life”, the work of Triangles is to generate on inner levels a reservoir of lighted goodwill energy that can be used by people everywhere to contribute to the objective of world unity, stability and right human relations.

Deep within the human psyche there is an inherent longing for light, for peace, for release from the apparent darkness that sadly clouds much of human behaviour. There are a growing number of thinkers in the world who recognise that “the great theme of light underlies our entire planetary purpose”. The significance of light energy has been studied from many perspectives. The principle of light runs like a golden thread through the Holy Scriptures of the world’s religious traditions. In the Old Testament we read “And God said, Let there be light: and there was light.” Two thousand years ago the Christ stood before humanity and said “I am the Light of the World”. And in the Buddhist teachings the Buddha is known as the ‘Enlightened One’. In science, the energy of light is a relatively new concept and it wasn’t until Isaac Newton published his monumental treatise *Opticks* in 1704 that the study of light became a part of mainstream scientific thought. Profound scientific advances in recent years have enabled this energy to be used in medicine and physics. In education we speak of the power of the light of knowledge to reveal and to produce understanding of the world and the universe in which we live. Light is something we take for granted every day, yet it is one of the deepest mysteries for scientists, philosophers and esotericists alike.

From a philosophical perspective, light is penetrating and revealing, leading to an expanded consciousness or awareness. Indeed the evolution of human consciousness is one of a steady movement out of darkness into a clearer light of understanding and wisdom; such is the spiritual journey of humanity. It is interesting to note that the most ancient prayer in the world focuses upon the theme of light: “Lead us, O Lord, from darkness to light; from the unreal to the real; from death to immortality.” It could be said that light is being directed into all aspects of human life and activity, revealing all that is noble in human nature and all the ills of our modern society. No stone is being left unturned and the piercing light of understanding is helping humanity to come to terms with the legacy of past mistakes and yet providing a “thoughtform of solution” to the burning issues of our day. The energy of light reveals to human thinking the higher ideas passing from the transcendent to the material realms. These archetypal ideas constitute the divine blueprint, the plan of a spiritually focused world community in which co-operation, compassion and understanding are the unifying principles. That we are far from this vision is undoubtedly true, but as each new bold initiative and commitment to work for the common good awakens in each human heart, so does humanity take one further step forward towards this goal.

Solutions to the complex world problems are being addressed by a growing number of individuals and groups today. In fact, as far as we know, never before in the course of human history has there been such a focused and concerted effort by humanity to work for the welfare of all life upon the planet. The potency and alchemy of the energy of goodwill, of love in action, is causing fundamental changes in the way in which we view and respond to planetary events. Nationalistic, separative attitudes are giving way to a more inclusive, holistic approach to life. New spiritual patterns are emerging in the consciousness of humanity that are releasing the light and love of the soul to usher in a universal age of enlightenment. These archetypal ideas are embodied in the words of the Great Invocation, a mantram for the new age.

A radiant network

The Great Invocation is a central element of the Triangles work. The Invocation is a spiritual formula that releases love and light throughout the Triangles network into human consciousness. One way of visualising the network is to imagine it as a magnetic and radiatory spiritual energy field around the planet. As the Great Invocation is sounded, spiritual energies are magnetically attracted and radiated throughout the network. Its radiatory influence acts like lighted ripples or waves of love that break upon the shores of human consciousness strengthening the impulse to build bridges of right relationship between peoples and nations. Triangles is simple yet deeply scientific. It calls upon all those who use this technique to work with the power of thought, to work “behind the scenes”, yet recognising the supreme importance of working with energy through meditation to transform the climate of the mental and emotional levels of consciousness.

As more triangles are formed, so the radiance of the network penetrates deeper into the consciousness of humanity, buttressing the effort to impress human minds with spiritual ideas which are necessary for human progress. And all who work in Triangles recognise its role of cultivating a lighted mental atmosphere in which the

seeds of spiritual values, of beauty and of hope can flourish upon the plains of human consciousness. These seed ideas are the matrix, the blueprint of a new enlightened global order in which humanity is destined to play a pivotal part.

Information on how to form a Triangle, and further literature, is available from the same address as World Goodwill.

AN AFFIRMATION OF GOODWILL

We, the people of goodwill, convinced:

- that there is potential for good in every human being
- that the human family can live together in right relations and at peace
- that right relationship between peoples and nations and between humanity and the earth is the key to world peace and progress
- that practical goodwill is the key to right relationships

Recognising that:

- the only way to guarantee a future of peace and progress for the whole human race is for enough men and women of goodwill to accept responsibility for the establishing of right relations, and to work actively with the principles of unity and goodwill

Affirm our intention:

- to practice goodwill in all our relationships, in all daily affairs and in our attitudes and actions towards those of other nations, ethnic groups, religions and social backgrounds, and towards the earth
- to support and co-operate with those in positions of influence and responsibility who use goodwill and reason, instead of force and coercion
- to encourage, publicise and work for an attitude of practical goodwill in local, national and international groups and institutions.

Copies of "An Affirmation of Goodwill" are available from World Goodwill

TRANSITION ACTIVITIES

Throughout the period of transition into a new world order of unity, peace and right relations, many groups of people of goodwill are emerging whose activities are characteristic of the new group of world servers. The following organisations and activities may be of interest.

1999 Parliament of the World's Religions – A New Day Dawning; Cape Town, South Africa.

From December 1st to December 8th 1999, the Council for a Parliament of the World's Religions (CPWR) will

convene the third Parliament of the World's Religions in Cape Town, South Africa. This follows on from the

success of the second Parliament, held in Chicago in 1993, on the centenary of the first Parliament in 1893.

The first Parliament marked a significant step forward in dialogue between the major world religions, and helped give birth to the many interfaith organisations which have flourished during this century. At the second Parliament, around 8000 people from around the world came together to celebrate diversity and harmony, and to explore religious and spiritual responses to the critical global issues of our century. Among the most significant products of the second parliament was the Declaration of a Global Ethic, which acknowledges the common set of core values found at the heart of all religions as the basis for the global ethic so urgently needed to solve humanity's problems.

At the third Parliament, the keynote of "A new day dawning..." will act as a metaphor for the recurring human vision of the world as it might be. Today, there is a heightened spiritual yearning for the realisation of such a vision, at a time of increased interaction between peoples of diverse religious, spiritual and cultural traditions. As a contribution to this vision, the CPWR will present a new document, *A Call to Our Guiding Institutions*, addressed to religion, government, business, education, and media. This call will explore "new modes of creative engagement of each institution with every other and with the critical

issues which confront the planetary community." The 1999 Parliament will offer countless opportunities for encountering others' traditions at deeper levels, and is intended to inspire individuals, organisations, nations, and religious and spiritual communities to offer gifts of service which will make long-term differences in the world.

To register, please contact:

Council for a Parliament of the World's Religions, PO Box 1630, Chicago, IL 60690-1630, USA. Tel: +1-312-629-2990; Fax: +1-312-629-2991; Email: register@cpwr.org; Web: www.cpwr.org

ABANTU for Development is an organisation which seeks to increase the participation of Africans, especially women, in the political and economic structures of African countries; to eradicate the cultural, legal and political obstacles to women attaining economic independence and equality before the law; and to ensure that the advance of women's interests benefits the entire community. To do this, ABANTU supports the development of other NGOs working for women's advancement through information on strategic planning and assistance with building training capacity; supports trainers and consultants; monitors governments' commitments to women; and puts gender on the policy and public agenda through meetings and publications, such as *GAP Matters*, a quarterly magazine focused on Gender and Policies.

UK Office: 1 Winchester House, 11 Cranmer Road, London SW9 6EJ, UK. Tel: +44-171-820-0066; Fax: +44-171-820-0088; Email: people@abantu.org.

Regional Office for Eastern & Southern Africa: 31 Ngong Road, PO Box 56241, Nairobi, KENYA. Tel: +254-2-570343; Fax: +254-2-570668; Email: abantu@africaonline.co.ke.

Regional Office for West Africa: PO Box 4, Independence Ave., I-A, Accra-North, Accra, GHANA. **Kaduna Office for Nigeria:** 2/4 Rimi Drive, PO Box 300, Kaduna, NIGERIA. Tel: +234-62-233066; Fax: +234-62-236330. Web: www.abantu.org

International Business and Consciousness Conference. Held this year from 6th to 13th November 1999, this conference, which has been held annually since 1995, explores the interface between business and spirituality. The organisers were motivated by the need to examine issues such as profit without purpose, a bottom line focus devoid of caring, and an artificial separation of spiritual values from daily work life, views which they recognised as being no longer acceptable or even workable for growing numbers of people.

For more information, please contact: **The Message Company**, 4 Camino Azul, Santa Fe, New Mexico 87505, USA. Tel: +1-505-474-0998; Fax: +1-505-471-2584.

HELPING TO BUILD RIGHT HUMAN RELATIONS

ISSN 0818-4984

WORLD GOODWILL is an international movement helping to mobilise the energy of goodwill and to build right human relations. It was established in 1932 as a service activity of the Lucis Trust. The LUCIS TRUST is a registered educational charity in Great Britain. In the USA it is a non-profit tax-exempt educational corporation, and in Switzerland it is registered as a non-profit association. WORLD GOODWILL is recognised by the United Nations as a Non-Governmental Organisation and is represented at regular briefing sessions

at UN Headquarters. The LUCIS TRUST is on the Roster of the United Nations Economic and Social Council.

The WORLD GOODWILL NEWSLETTER is published four times a year. Multiple copies for distribution are available on request. The NEWSLETTER is also available in: Danish, Dutch, French, German, Greek, Italian, Portuguese, Russian, Spanish and Swedish. The Newsletter can be found on the Internet at: www.worldgoodwill.org

World Goodwill relies solely on donations to maintain its work. The Newsletter is distributed free of charge to make it as widely available as possible, but donations are always needed for this service, and are much appreciated.

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