



World Goodwill

NEWSLETTER

2003 N° 2

A regular bulletin highlighting the energy of goodwill in world affairs

CRISIS, TENSION, EMERGENCE

AS WE WORK OUR WAY through the current crisis period it is helpful to remember that the heart of humanity is sound. We should attempt to remember this simple truth during this time when it would be easy to think otherwise. For while humanity was unable to avert war there were, nonetheless, some significant and positive changes that came about as a result of the attempt to do so. And if we keep in mind that outer, more temporal events are not the most important, we should actually be encouraged by what has transpired. We did not rush blindly into war; instead it was considered deliberately and passionately by all the many members of the world community demonstrating a noble attempt to solve this problem in a more enlightened way. And although we seemingly failed, nonetheless a process was initiated. Some people also bemoan the apparent failure of the United Nations to effectively negotiate a resolution. But when in recent times has the UN been so highlighted on the world stage, so turned to for guidance? These are the positive results of this crisis and these will endure.

All the outer difficulties that appear overwhelming at the present time are the rites of passage into a new age. In the teachings of the Ageless Wisdom it's said that such transition periods between one age and the next are ruled or conditioned by the astrological energies of the constellation Libra. Libra is symbolised by the scales, by justice and by the careful weighing of values in the light of the

mind. And one can palpably sense this underlying influence at play as we move our way through the crucible of the present crisis which has, at least, been one of collective reasoning and deliberation.

During times of crisis the world's leaders become the recipients of much animosity and criticism. And whether or not we, as individuals, agree or disagree with their policies we should hold in mind that our leaders are merely the embodiments of the national life, the focal points through which events work out. Our problems are the collective responsibility of humanity as a whole and it is, therefore, right that humanity resolve them collectively. In moments of crisis the national colouring shines forth for all to see and no country or leader can be seen as acting from a purely altruistic, soul-infused perspective; all are flawed and coloured by their own individual and national self-interest. As the national life rises to a higher level, more enlightened leadership should begin to make its appearance upon the world stage.

The thinking and concerned members of the human family hold the responsibility of keeping well-informed, of attempting to rise above their national prejudices and of learning to think in terms of the good of the whole. And we can see this happening as public opinion is increasingly non-aligned with the views of their prevailing governments and aligned instead with the governing principles around any issue. Some bemoan the perception that there is an imbalance of power in the world. But

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**THE GOODWILL
MEDITATION GROUP**

www.worldgoodwill.org

Editor:

Dominic Dibble

looked at from a wider perspective, the present situation has made it clear that the voice of the public has the potential to become the greatest power in the world.

This present crisis has served to focus human will and through this focusing, humanity has come to realise its collective strength and is being released from its natural sense of futility and despair. The internet has been a major vehicle for the focusing of this developing will and has served to mobilise the power of the so-called powerless. It's said that an enlightened public opinion is the most powerful force in the world. Through its means a unity can be effected upon the mental plane through which great and powerful spiritual energies can work out. And although the present crisis has left many cleaving fast to their ideals with an unwavering conviction, clearly others have used it as a time for creative questioning. The tension generated by this moment in human history is carving out new grooves within humanity's expanding consciousness.

Human ingenuity and resources, hitherto turned towards the machinations of war and the protestations of peace, have now the opportunity to embrace new solutions to long-standing problems. That is not to say that force is never justified for, as we well know, the transition period through which we are manoeuvring is fraught with tremendous difficulties of which we are all too vividly aware. The terrorist threat does not yield to facile or immediate solutions. And as much as we might long for the cessation of warfare, due to the dangerous world in which we live there are times when it is justified. If we are able to embrace the wider perspective which a belief in the Law of Rebirth gives we might come to the recognition that the destruction of forms is sometimes unavoidable. In *The Externalisation of the Hierarchy*, p. 232 we read, "The destruction of form in battle (which causes so much fear to many of you) is of small importance to those who know that reincarnation is a basic law of nature and that there is no death." But clearly humanity is reaching a point in its evolutionary development when it should be able to devise new ways of mediating disputes.

It isn't enough, however, to call for peace – peace at any price – without any intent to remedy the suffering and unbalanced conditions which ever precede any serious consideration of war. The present calls for peace must, however, be heard as they embody the considered opinion of millions of

the world's people and leaders. Perhaps our failure to resolve the Iraqi crisis without the use of force was largely a reflection of our inability to give serious consideration to new ideas. There are quite a number of forward-looking approaches to conflict mediation that would have been open to us had we taken the time to seriously consider them. But in the frenzy of the rush to war they were given scant attention and we all lost in the process.

It is always good to question the underlying motives behind important outer events. For example, many today question the motives and the timing of the actions intended by the present United States administration. The consideration is raised that the problems in Iraq have been festering for years and do not appear to pose any imminent threat to the world community while there are deeper crises brewing in many other parts of the globe that are receiving little or no attention. There has been much speculation as to the real reasons for this war and perhaps too little airing and discussion of them in light of the seriousness of the allegations.

Nations as well as individuals are conditioned by differing energies which give them their unique colouring and psychology. These influences are related to the influence of the seven rays, to astrological energies and to the point of evolutionary development. The United States, being ruled by the energy of the sixth ray of idealism at the level of the personality, is particularly affected by planetary conditions at this time as this ray influence wanes in importance and crystallises leading to a point of crisis in the national life. Related to this in Alice Bailey's *The Destiny of the Nations*, pp. 97-98 we find a particularly insightful comment, "Hence the conflicts everywhere to be found between the varying ideologies, and the major conflict between those who stand for the great ideal of world unity brought about by a united effort of the Forces of Light, backed by the cooperative effort of all the democratic nations, and the separative materialistic attitude of those who seek to keep the United States from assuming responsibilities and her rightful place in world affairs. This latter group, if they succeed in their endeavour, will deny the United States her share in the 'gifts of the Gods in the coming age of peace which will succeed this point of critical suspension,' as The Old Commentary phrases it. The sixth Ray is either militant and active, or mystical, pacific and futile, and these two aspects at present condition the United States. The keynote of this

world centre is "I light the WAY;" this is the privilege of the States if its people so choose and permit worldwide humanitarian, self-sacrifice (self-initiated) and a firm decision to stand by righteousness to govern their present attitudes and policies."

Peace will come about as the result of the establishment of right human relations for it is said that peace is an effect created by subjective attitudes and not, in reality, a cause. It is the inflowing energy of love that can heal the world at this time but love often disturbs the equilibrium established at the level of the form and can, consequently, work out in conditions which seem contrary to

peace. The questions confronting humanity during this transition period are not really between war and peace, but rather, between peace and change. For war is merely one aspect of change and the changes needed at this time are far reaching in scope. Once these changes begin to be implemented they will enable humanity to once and for all free itself from the grip and weight of its materialistic mindset and so move into the new age, an age which will be conditioned by the free sharing and distribution of all the world's resources and the slow transfer of the arms industry into those industries that support life.

DISARMAMENT

"He has made his weapons his gods. When his weapons win he is defeated himself."

Rabindranath Tagore

The goal of the United Nations as stated in its preamble is "To save succeeding generations from the scourge of war". The crisis today highlights the need for a cooperative global effort towards the realisation of this goal. Ironically, in the 1970s and 1980s disarmament was one of the key issues of the time. With the ending of the cold war and the general euphoria in the West following the collapse of the communist states, the public came to expect the end of the nuclear peril and so the nuclear issue was taken off the agenda of important problems and lost its focus among the general public. But as is clearly evident today, the nuclear peril did not go away. Global arms expenditures now stand at \$800 billion dollars annually—a figure that is sure to increase. All this at the same time that 50% of the world's people live on under \$2 a day in an age of widespread hunger, homelessness and disease. We cannot afford war yet that is the one avenue of human enterprise that is never in want and which is sustained and supported by some of the world's most powerful individuals.

The only lasting remedy to this situation is to place the goal of total nuclear disarmament back on the global agenda. This position was clearly and powerfully articulated by Joseph Rotblat, nuclear physicist and Nobel peace laureate, in a recent address at a London conference on nuclear policy and proliferation. He said, "The only way to compel the current decision-makers to change their minds is by pressure of public opinion. For this purpose, the public must be awakened to the danger.... We all crave a world of peace, a world of equity. We all want to nurture in the young generation the much-heralded 'culture of peace'. But how can we talk about a culture of peace if that peace is predicated on the existence of weapons of mass destruction? How can we persuade the young generation to cast aside the culture of violence when they know that it is on the threat of

extreme violence that we rely for security?"¹

Mr. Rotblat suggests that a campaign for global disarmament could be waged by the peoples of the world and that the foundations for such a campaign are already outlined in the Non-Proliferation Treaty which has been signed and ratified by all the major nuclear powers. Under the terms of the treaty, each signatory is unequivocally committed to the elimination of all nuclear arsenals. But, in direct violation of this, the USA's stated policies imply the indefinite existence of nuclear weapons. This blatant violation of the NPT should, he states, be the fundamental principle on which to base a global campaign for disarmament.

The choices stand clear before us now. Do we choose the way of fear and fanaticism, coloured by all the crystallised vestiges of the outgoing age? Or do we seek, instead, a new and higher way, a way which remains as yet perilous in its uncertainty but which will become clearer as we allow ourselves to consider new options? The path of wisdom is ever evoked in the crucible of the daily life. The needed work of reconciliation is part of the Plan for our planet. That Plan is one of synthesis and unity and is based upon the establishment of right human relations between all nations and peoples. It works along the lines of consensus and sharing; it works for the whole and not the part. That is the challenge behind the decisions we must make at this time. If we make mistakes in the short run we can nonetheless be assured that major changes have been set afoot. Something powerful has been evoked from deep within us, the power of the peoples' voice. Some fifty years ago Alice Bailey wrote that "focussed, determined, enlightened public opinion is the most potent force in the world. It has no equal but has been little used." We are beginning, at long last, to use it.

1. "We are on a slippery slope, heading for disaster." *The Guardian*, Jan. 8, 2003, www.guardian.co.uk/nuclear/article/0,2763,870939,00.html

THE UN AND THE QUEST FOR UNIVERSAL PEACE

In Turkey, on an ancient royal road that also passes close to Baghdad, lies Gordium. Here, in 333 B.C., Alexander the Great is alleged to have “cut the Gordian knot”, an apt proverbial as a swift and uncompromising solution to an intricate problem. Now, in the same region, the world is faced with another knot of fearsome complexity. The “Gordian knot” of the Iraq situation is woven of many strands. As an example, take the fate of the various minorities within Iraq, such as the Kurds, in the event of war. The future stability, not just of Iraq, but of other countries in the region, could depend sensitively on what happens to these minorities during and after any conflict.

Indeed, the consequences of war reach around the world, for every nation and group within humanity is ultimately interdependent. As proof, we need only note that the situation has been debated in the highest world forum possible, the United Nations. So cutting this Gordian knot will have results, intended and unintended, on many levels: physical, economic, diplomatic, political.

Interwoven fates

How did the situation become so complicated? At least partly because of wrong action or inaction by others in the past. Some of the atrocious acts of the Iraqi regime have been allowed, or even facilitated, by other nations. The strands of many different national agendas have become interwoven over time, making it difficult for any nation to present its current position as disinterested. This helps explain why the negotiations in the UN Security Council were so fraught, and ended without agreement. Such a failure of right relations between nations is a shared responsibility, though some governments worked harder than others to avoid it. But whatever the reasons for the stubbornness on both sides, the multilateral approach to international peace and security, embodied in the Security Council, broke down.

This is a very serious matter for the world. Why is this multilateral approach so important? Because it enshrines the basic principle of democracy – that more than one voice must be heard and taken into account on issues that affect all. It aspires towards a true unanimity – a condition that individuals and nations may as yet be too selfish to reach. But in this time of transition into a more group conscious age, democracy is the most important way of reaching the next best thing, compromise. And while compromise decisions may take longer to reach, and may not satisfy all, they honour the rich diversity which humanity embodies. This places a unilateralist stance towards global affairs, that seeks swift action, unconstrained by other nations’ concerns, in a position analogous to national dictatorship, only on an international scale. Unilateralism is the ethos of empire

and conquest, not of the global village. It can only work through superior force, whether economic, cultural or military. It is the will to self-centred power, rather than the will-to-good of the whole. It is inherently separative, and so is hostile to goodwill and right relations, to unanimity and group work, and to the Aquarian ideal of universality.

Alice Bailey wrote that World War Two need not have happened – the conflict could have been fought out and resolved within the mind. But humanity was not up to the task, and so the conflict descended into physical war. It seems that humanity has again failed to retain a potential conflict in the realm of mind, through the main forum designed for this purpose. However, this time, there has been a tremendous groundswell of world public opinion against war, making the failure mainly the responsibility of governments. The mobilising of this globalised public opinion around a principled and intelligent opposition to war as the only solution is surely one positive outcome of the crisis.

The predecessor of the UN, the League of Nations, was effectively ended by its failure to avert World War Two. It has been suggested that the failures of the League “were due as much to *the indifference of the great powers*, which preferred to reserve important matters for their own decisions, as to weaknesses of organization.”¹ (emphasis added). The danger is that bypassing of the Security Council on this occasion may set a similar precedent that, if followed in future, could effectively undermine it, and worse still, call into question the wider legitimacy of the United Nations system. And the bitter disagreement among some of Europe’s most powerful nations will almost certainly affect another great experiment in multilateral cooperation, the European Union.

Constructive change

On the other hand, the danger to the United Nations may also open up opportunity for constructive change. Part of the difficulty has been caused by the structure of the Security Council. Set up in the aftermath of World War Two, the structure created then, with five permanent members – China, France, Russia, the UK and the USA – and six revolving seats (extended later to ten), has been criticised before now for its lack of relevance to a changing world. One of the main structural problems is the “veto”, the ability to block any resolution, which only the five permanent members hold. In practice, in the past this has led to the Security Council being bypassed if a permanent member has said it would definitely veto any resolution. The most recent example was the NATO intervention in Kosovo. But although some have drawn parallels between this and the current crisis, the major – and potentially damaging – difference, is that this time the intention *was* to use the Security Council as

the court of decision. This led to an intense scrutiny of its discussions in the media, so that its failure to agree has assumed a great, perhaps exaggerated significance. However, if this concentrated focus can be used to push forward the case for its reform, it will have served a good purpose.

Another area where existing imperfections have been brought into focus, giving an opportunity for creative change, is the imbalance of power between the Security Council and the General Assembly, as there has been a call from a number of quarters for the General Assembly to vote on the crisis under Resolution 377A, "Uniting for Peace." This resolution provides that, if there is a lack of unanimity among permanent members of the Security Council, meaning the Council cannot maintain international peace, the General Assembly "shall consider the matter immediately." The General Assembly can meet within 24 hours to consider such a matter and can recommend collective measures to "maintain or restore international peace and security." By recognising a more significant role for the General Assembly in this situation, its importance in other areas could be enhanced.

We need to remember that the United Nations is no better – and no worse – than the nations that compose it, and that its failures can often be traced to selfish actions by governments. Nations, like individuals, have a lower as well as a higher self – a personality, as well as a soul. And each nation stands at a different point along the road of transcending its lower, selfish

impulses, and thinking instead in terms of the good of the wider whole of humanity. The United Nations is the forum, *par excellence*, that offers the opportunity for this enlightened thinking to take place. It is a place where the universality of the human experience could forge diverse opinions into progressive global policies. And it has certainly had some successes in this area, through its many global conferences. But much still remains to be done, and there is a feeling that it needs to reinvigorate itself, to re-invent itself for a new time. May the extreme tension of the moment act as the needed stimulus.

While this extreme tension is uncomfortable, if we can bear it, it can shed a clarifying light on motives and actions. Alice Bailey suggests that points of crisis are followed by points of tension, in which the results of any decisions made during the crisis become clearer. This influences the attitude to the future. Then, there is a point of emergence into a new field of experience. People of goodwill must not succumb to the easy temptation to condemn actions or persons, but rather should strive to hold the unfolding events in the light of the soul, in order to maintain a clear and compassionate mental atmosphere. In this way right decision can emerge on the future of Iraq, of the UN, of the EU, and of the world. While these events throw this responsibility into sharper relief, this is our duty at all times, so that the Plan can work out, and humanity can emerge into the glory of a new age.

1. www.infoplease.com/ce6/history/A0859217.html

"The purposes of the United Nations are:

1. To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;
2. To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;
3. To achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion; and
4. To be a centre for harmonising the actions of nations in the attainment of these common ends."

(Article One of the Charter of the United Nations)

THE GOODWILL MEDITATION GROUP

The Goodwill Meditation Group was established in 1954 in response to the urgent need to help mobilise the potent energy of goodwill at a time of world crisis. Almost fifty years have passed since then and the mobilisation of goodwill is needed now more than ever. This worldwide group, working quietly behind the scenes, might not be known to many readers of the newsletter and we

are, therefore, taking this opportunity to bring it to the group's attention. This work is undertaken by a worldwide group of people who link together in thought each week to meditate upon the energy of goodwill. This group acts as a channel through which the energy of goodwill can flow more abundantly from spiritual levels into the hearts and minds of all humanity.

The group members aim to meditate at least once each week, utilising the meditation outline offered by World Goodwill. The workers try to synchronise their meditation and work at twelve o'clock noon on Wednesdays. High noon on Wednesday—the midpoint of the week—is the focal point of the whole group endeavour. However, the meditation work can be effective whenever and as often as the individual may choose.

We are living in one of the great crisis eras in all human history. So many problems are being brought to light and awaiting resolution as humanity gradually moves forward out of the crystallised structures of the past and into the new and incoming age. The decisive question today is whether we can solve our problems before it is too late, before they get completely out of control. The race is on for the future of the planet and only the men and women of goodwill in the world can guarantee a successful outcome.

The Goodwill Meditation Group is motivated and spurred on by the urgent worldwide need for right human relationships. Many other things are needed by humanity at this time, but right relationships are needed most of all because through this development a subjective atmosphere is created within consciousness that facilitates the inflow of the energies of light and love into all aspects of our planetary life. And the most potent means of establishing right human relationships is through the cultivation of the potent and harmonising energy of goodwill. It has been said that goodwill is that additional factor, that “magic” ingredient which, when brought into any situation, can produce right relations.

Energy follows thought and through the mind the potent energy of goodwill can be invoked and directed into the desired channels. And, as our consciousness expands to take in the implications of this recognition, we will come to realise that each day, within the ordinary round of life and its events, we can make our lives count upon the side of the forces of light by actively generating and distributing goodwill into our environment. When two or more people think the same thoughts, the potency of their individual thought power progressively increases not arithmetically but geometrically. When

such thinking is carried out regularly, the very rhythm itself produces an even greater potency. One can see what a tremendous influence for good lies dormant in the massed thought power in the world, and when it is focussed and intelligently used, it can alter the course of world events.

Each of us is involved in a complex system of relationships—individual, family, group, community, national and international. These are our “horizontal”; or outer, relationships and each of us is responsible for keeping them on the right basis through the practical and consistent use of goodwill. But we are also part of another relationship system—the “vertical” one that links us to the plane of spiritual awareness, to the spiritual Hierarchy, to God and to the universe. This vertical system can be an unfailing source of love and goodwill, provided we can make contact with it through the use of prayer, meditation or reflective thought.

The Goodwill Meditation Group takes its stand at the centre of this vertical and horizontal system of relationships, standing at the point of power. The group acts as a link between the world of spiritual realities and humanity through which spiritual energies and power can flow to rebuild a troubled world. It is this power which can energise and vitalise men and women of goodwill throughout the world, and if it is properly used and directed it can become humanity's “saving force”.

To join in with this meditation work you can go to www.worldgoodwill.org/medgroup/outline.shtml to access the meditation outline. Or, you can indicate your interest on the attached reply slip and we will send a booklet that includes the meditation outline to you. We would be happy to hear from you if you have any comments upon your participation in this work, and occasional communications will be included in the World Goodwill newsletter.

GOODWILL IS...the oxygen of universality.

TRANSITION ACTIVITIES

Throughout the period of transition into a new world 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 Great Invocation Video Project, sponsored by **Spirit of Goodwill**, is an international project which is utilizing the power and pervasiveness of the Internet to distribute the

Great Invocation as a short video. In the early 1980's a group called 'Light On The Bay' from San Francisco embarked upon the creation of a 60-second, computer-animated video of The

Great Invocation. The video was produced in 5 languages: English, French, Japanese, Russian, and Spanish. The video was distributed via satellite to dozens of television stations across the United States which broadcast it as a Public Service Announcement to local audiences. It was also aired on government television in the Philippines during the 'People Power' movement of Cory Aquino which deposed Ferdinand Marcos. It was broadcast in France, South Africa, and to tens of millions of Russian television viewers on a regional television station. Just a few months before, the former Soviet Union had suppressed any religious content on the airwaves.

Then the public Internet was born in the mid 1990's, making possible the person-to-person distribution of the Great Invocation. The video is now available as a free download from www.spiritofgoodwill.com in 9 languages: Arabic, English, Hebrew, Hindi, Japanese, Mandarin Chinese, Russian, Spanish, and Urdu (Pakistan).

These 9 languages were chosen because at least 1 out of 2 people on planet Earth understands at least one of them. The goal is to continue to use the Internet, person-to-person, to get a copy of this Great Invocation video onto personal computers in as many countries as possible. Translations into more languages are planned as additional financial donors can be located. Also awaiting further sources of funding is the use of global satellites to broadcast the Great Invocation during internet and television 'events' which will be organized by Spirit of Goodwill around the Wesak and Festival of Humanity Full Moons every year. There are many ways this powerful prayer can saturate the ethers of the Earth using the latest electronic technologies. For example, the Wisdom Channel, www.wisdomchannel.com, has just accepted the English version for broadcast to its millions of subscribers.

Contact Spirit of Goodwill Email: info@spirit-of-goodwill.org;
Web: www.spiritofgoodwill.com

"Handspan" is the name of a large sculpture created to symbolize a culture of peace in the New Zealand city of Wanganui. The international NGO **Operation Peace Through Unity**, based in Wanganui, initiated and fundraised for this Culture of Peace project. The sculpture was designed by local artist and potter Ross Mitchell-Anyon and, on the 21st September 2002, dedicated by the Governor-General of New Zealand, the Honourable Dame Silvia Cartwright to "a culture of peace and non-violence for the children of the world".

Approximately 20m in diameter and 3 meters high, the structure consists of a double-spiral pathway. On each side are walls covered with more than 4000 clay hand casts, made mostly from the hands of community members of all ages. Approximately 50 casts made in glass are also placed on the walls, through which a fibre-optic lighting system illumines the pathway of the sculpture at night. Community involvement, cooperation and generosity are the qualities that have given life and meaning to this culture of peace project, with many volunteers and crafts people contributing to the final work of art. The sculpture stands on public land donated by the Regional District Council – on a hill at the heart of Wanganui, steeped in the history of the Maori and early Settlers.

On 20 December 2002, a coffee-table book was launched which describes the process of building the sculpture and tells about

the people involved in the project. It also mentions some of the visionaries who helped initiate the idea of a culture in which all cultures can stand united for peace, and prompted the UN General Assembly to pronounce 2001-2010 the International Decade for a Culture of Peace and Non-Violence for the Children of the World. The book, called "Wanganui Culture of Peace – 2002", begins with the statement: *"Through this book we have sought to express our thankfulness to the One Life pulsating through all creation; each heartbeat offering new opportunities for learning and growing and loving together; the dream carried in the heart of humanity not even a breath away – its realization in our hands"*.

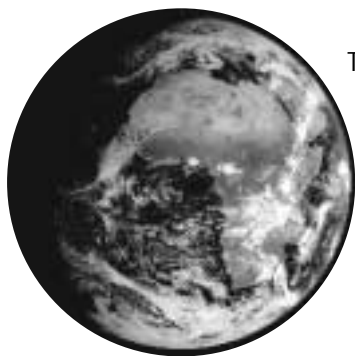
Operation Peace Through Unity (OPTU), associated with the United Nations DPI, was founded in Sweden in 1975, and has since 1988 been based in New Zealand. Contact Operation Peace Through Unity, "Te Rangi", 4 Allison St., Wanganui, 5001, New Zealand; Email: optubrookiana@xtra.co.nz;
Web: www.isleofavalon.co.uk/manytomany.html and www.angelfire.com/journal/brooke2000 (OPTU's quarterly publication "Many to Many" can be read on the above websites – hard copies will be sent on request.) A copy of the book "Wanganui Culture of Peace 2002" can be obtained from the above address. To recover printing cost and costs of posting and packaging a donation of US\$30-35 would be appreciated.

The Soul of Europe is a small, non-political organisation, which has initiated a ground-breaking project in Banja Luka in Western Bosnia. The objective is to build bridges between all sections of the divided community, by working with all of the religious communities and developing a new culture of citizenship. A key objective is to energise community cooperation in the rebuilding of the historic Ferhadija Mosque, deliberately destroyed during the war.

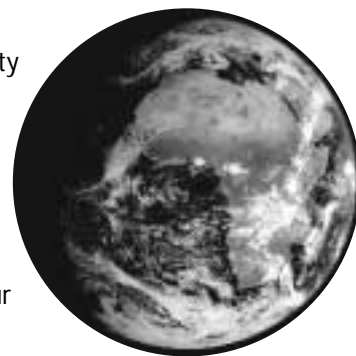
Bosnia is described as an area where "there is much lethargy and dangerous apathy"¹ with little civil society, high unemployment and limited social welfare. The founder of the Soul of Europe project is the Revd Donald Reeves, an Anglican priest who was Rector of St James's Church, Piccadilly from 1980 until 1998. The organisation's website highlights his vision that "The building of a new Europe is not just a matter for politicians and businessmen. Other voices need to be heard: women, poets and artists, theologians and philosophers, those who speak for the poor and on behalf of the environment. These voices together with Christian, Muslim, Jewish and other communities express the soul of Europe". During September 2001 the Soul of Europe funded and arranged a consultation at the Centre for Reconciliation at Coventry Cathedral for the key leaders from Banja Luka including the religious leaders representing the Orthodox, Catholic and Muslim faiths, political leaders from the Srpska Republic, as well as business leaders and teachers. Dialogue and discussion took place to begin a process of reconciliation and economic rebirth in Banja Luka. For more information, contact The Revd Donald Reeves, The Coach House, Church Street, Crediton, Devon EX17 2AQ UK; email: donald@soulofeurope.org; or Peter Pelz, Asst. Director, Tel: +44 (0) 1363 775100; Fax: +44 (0) 1363 773911; Email: peter@soulofeurope.org; Web: www.soulofeurope.com

¹ The Soul of Europe, Winter Newsletter 2002.

World Invocation Day 2003



To build a more just, interdependent and caring global society what humanity needs above all, is more light, love and spiritual will. On **Saturday 14th June 2003**, 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?



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.

(adapted version)

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

From the point of Love within the Heart of God
Let love stream forth into human hearts.
May the Coming One return to Earth.

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

From the centre which we call the human race
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.

To obtain further information about World Invocation Day and how to promote it within your community, please contact World Goodwill. You can also go to www.lucistrust.org/events/wid.shtml

HELPING TO BUILD RIGHT HUMAN RELATIONS

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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.

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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.

3 Whitehall Court
Suite 54
London SW1A 2EF
UK

1 Rue de Varembe (3è)
Case Postale 31
1211 Geneva 20
SWITZERLAND

120 Wall Street
24th Floor
New York NY10005
USA