



# World Goodwill

## NEWSLETTER

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A regular bulletin highlighting the energy of goodwill in world affairs

## WHAT IS LIFE?

**WHAT IS LIFE?** In this issue of the Newsletter we will look at this most fundamental of all questions: How do we perceive life, and how deeply do we understand this energy that lies at the very heart of human existence? How we answer these questions affects how we think about the many issues that arise today: the beginning and ending of life, birth and death, the right to life, the right to a good death, when to sustain life, and when – or if – to terminate life.

These questions are no longer discussed only in the hushed tones of the physician's office; they are now dealt with in the public square and everyone is invited to state their opinion. World Goodwill, however, does not take a specific position on many of these issues like abortion or euthanasia. But we do try to provide a deeper, esoteric perspective on the nature of life. More than ever there is a need to deepen our understanding of these issues so that the opinions of each of us are based on what we believe to be closer to the truth as it is revealed today. But all of these questions stem from the most basic question of all: What is Life?

To be honest, and given our present general level of consciousness, we human beings may never be able to understand this question with absolute truth. All we can do is try to bring together what some of the leading minds and traditional teachings have revealed about life down through the centuries. To advance our understanding about what life is, we would like to turn to the metaphysical teachings presented in the books of Alice Bailey. They offer a perspective beyond the generally accepted materialistic view that prevails today. These are not dogmatic assertions, but are offered as ideas for pondering. If they ring true to your intuition then let them enhance the depth and quality of your mind and your decision-making.

From a metaphysical perspective, then, what is Life? This view sees life as a distinct, all-pervasive electrical<sup>1</sup> energy that interpenetrates

and animates all forms – from the minute atom of substance to a human being to the planet as a whole. "Life is one and naught can ever take or touch that life." Life, from this perspective, does not arise or originate from a particular form. It is given to form by God; it is the one Life that breathes into all forms. Even when forms such as human or animal forms are destroyed and die, life remains. Life exists quite apart from forms of any kind. Thus the energy of the one Life is the same life expressed through a diamond, a rose, an oak tree, a dog, a horse, a human being or a human soul, all are expressions of the creative activity of Life.

Perhaps another way to illustrate the one Life is through its relationship to the divine Trinity which can be expressed in many ways, such as Father, Son and Holy Spirit; or Spirit, Soul and Matter. Life in this case is described as "that *fourth something* which hovers behind all manifestation and behind all objects, all qualified expressions of divinity and which is hinted at in the Bhagavad Gita in the words: 'Having pervaded this whole universe with a fragment of Myself, I remain'" (Alice Bailey, *Esoteric Astrology*, p. 592; Lucis Publishing (1951). Emph. added).

### When does Life begin?

There seems to be much uncertainty about the answer to this question. The prevailing opinion seems to be that as far as human life is concerned it begins at the moment of conception. And where consciousness is focused and identified at the dense physical level, life would seem to begin when the development of the human form begins.

But in view of the above metaphysical perspective, life—whether expressed in a human form or not—would have no beginning, or for that matter, no end either. Life is. It is always present and cannot be taken away. The energy of the one Life is present before conception—in the egg and in the sperm and in the very atoms that make up the molecules and cells. When the egg and the sperm join together, the life energy

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they carry is passed on in the process of cell formation, which, if allowed, will eventually grow into a human form, or the form of an animal or a plant, as the case may be. There is only the beginning of a new form.

It is important to understand the differentiation between the energy of life and the substance of the form. Life is a constant flow of electrical energy, while forms are temporary expressions through which life manifests at the dense physical level. So for example, when we use the term "human life," we are describing a human form with a consciousness provided by the soul and both are animated by the energy of the one Life.

### **The Rights of Human Life.**

The sanctity and rights given to a human life are of a particular value bestowed by human societies. But it is a value determined by a limited understanding of what a human being is. If life has no beginning or end, as posited by the metaphysical view, then does this affect the value given to life? To answer this question more fully we have to provide a more complete picture of the human being by including the factor of the soul and the part it plays in the creation of human life.

With all the discussion today about human life, the beginning and ending of life, and the purpose of life, there is little mention of the existence of the human soul and the direct part it plays in the life of a human being. Here again the metaphysical perspective is helpful. Without the inclusion of the soul, human life is incomplete. In fact, it is the very presence of the individualised soul that makes one human. Our humanness doesn't arise out of the physical cells in the body. The soul, incarnating in the body, provides much of all human intelligence. The soul, it is said in the Bailey writings, takes possession of the fetus only during the fourth month of pregnancy, at the time of the "quickening". Before then, the heart and the brain of the fetus are not sufficiently developed for life and consciousness to be anchored in the head and in the heart, respectively. The soul needs to wait for the "vehicle" to be made ready by the creative

process before it can begin to think and act as a recognised human.

The soul stands as a mediating agent between God as Spirit and physical man or woman. It represents the middle position in the Trinity: Father, Son and Holy Spirit or Spirit, Soul and Matter. The soul endows a human being with the capacity for consciousness. From a metaphysical perspective that incorporates a belief in reincarnation, it is the soul that incarnates in a particular human form, lifetime after lifetime. It has a particular purpose to work out in line with the Plan of God in each life experience. The soul is essentially the individualised self that enters into the physical body at the time of birth and leaves the body at the moment of death. The body is simply the "vehicle" through which the soul expresses a certain quality of consciousness during its time in the physical world.

In view of this factor of the soul, how does this affect the question of when does life begin? Life as pure electrical energy, it seems, has no beginning or end, it is ever present. And the soul is the immortal being, immortal self, that provides continuity from life to life in a physical body. That being is you, who never really dies, who has "everlasting life," and has experienced the transition of birth and of death many times. If this is the case, if this esoteric perspective provides some degree of truth, then wouldn't this alter the way one thinks about the very controversial issues surrounding birth and death?

### **The Rights of the Unborn**

Do these rights start at the moment of conception, or at the moment of birth, or sometime in between? This is a question that we cannot truthfully answer because the question of rights differ from society to society. There are no universal rights attached to a developing fetus.

What is universal, however, from the spiritual perspective, is the fact of the one soul and the creative process set in motion at the moment of conception. If unimpeded, these forces will play out automatically according to spiritual law and will usually result in a live human being. But the inherent right for that fetus to develop and come to birth

is often the choice of the soul, and sometimes, we are told, if the "vehicle" is not developing according to the plans of the soul for that particular life, it may terminate the process and the fetus will be still-born. So the issue of "rights" from the point of view of the soul may not be so firmly fixed. It sees each individual life as a brief experience in a long series of lives and is more influenced in its decision by karma and the divine Plan than by rights. We might say that the soul is an agent of the divine evolutionary impulse, but each soul has the right of choice in determining when, where and how to incarnate in a human body.

There is a similar choice at what is called the end of life as well; another issue that needs more insight today. In the natural course of living, the moment of death may be the choice of the soul. The withdrawal can be slow or rapid. But whatever the timing, the results are the same even in the case of an accident or suicide or in war or by execution—the self, the soul is released from the hold of the physical form. It returns to its overshadowing source. That immortal self crosses into a greater measure of life. Death is but a transition from one state of consciousness to another.

How does this affect the strongly held belief in the sacredness of life? Isn't this belief focused more on the sacredness of the body and the close identification we have with the outer personality? Yes, there is a sacredness to this personal expression of life. As an individualised creation of the soul, the personality existence has a certain plan and purpose related to the divine Will. This greater sacredness of God's Will within Creation should enable us to expand our focus of thought to include this greater purpose. This view demands of us a far more inclusive identification with the underlying purposes of life.

One might ask here, in view of the widespread destruction of human, animal and vegetable forms by so called "acts of God"—hurricanes, tornados, earthquakes, tsunamis, floods, etc.—are these forms held in the same sacred esteem as we give to "human life"? The question is often heard, Why does God allow the death of so many people? The

ultimate answer may be beyond our ability to understand. But, here again, from a metaphysical perspective, all forms within Creation are temporary and constantly evolving. With the cyclic actions of the soul, the human body may not be given the same degree of priority as we tend to give it. As we exist in time and space, this is the only personality life that we know; but not so to the soul. To the soul, if the physical body is terminated or dies “prematurely”, then that is not such a tragedy; it may simply mean an interruption in the plan the soul has for that particular life—a plan and purpose that can be continued in the next life, in another body.

All this may sound rather sterile, unloving and uncaring, given the way we value human life today with the strong, affectionate relationship we have with loved ones, born and unborn. But with the spiritual, metaphysical way of understanding human life—towards which human consciousness is evolving—we are challenged to grow into and express a new depth of life where the greater love of God prevails. It is a love that we must eventually know and serve.

As it stands today, birth, death and life itself seem to be imprisoned in a dense tomb. All existence seems to begin and end at the dense physical level. This view has created a situation

in which a strong focus on the form has led to a total control of human thinking by the material forces—forces which tend only to separate and divide. This imprisoned view needs to be liberated, and the all-inclusive love of the soul is the liberating force. If human consciousness and identity can shift upward to align with the soul, then we will see that human beings are much more than just a physical body; they are creative agents through which the soul radiates divine glory.

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1. The use of the term “electrical” here is much wider than the conventional physical sense. See for example Alice Bailey, *A Treatise on Cosmic Fire* Section 3; Lucis Publishing (1951).

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## A child is born

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In one sense, there is nothing more natural than human fertility, conception and childbirth. Yet nowadays, it is an area full of difficult choices about technological interventions, parental rights and duties, social norms, and the “needs” of the economy. Would-be parents are subjected to a barrage of advice and warnings about what they should and shouldn’t do. So it’s small wonder that they may quail under the impact, and some may be wholly put off.

Indeed, there are signs that, particularly in the affluent West, having children is drifting away from the central place it once held within society, and is coming to be seen as just another lifestyle option that must compete with other materialistic attractions<sup>1</sup>. But this is a serious worry – surely the giving of physical form to the energy of life is not a lifestyle choice, but a sacred responsibility, which allows the divine evolutionary impulse to work out further in the world? But the fact remains that significant complications and obstacles now lie in wait.

It all starts with fertility, something that, until lately, was taken for granted. Yet there is mounting evidence of a decline in male fertility in Europe and the USA, a decline that some have linked to a rise in artificial chemicals in the environment that mimic the effect of the hormone oestrogen. At the same time, because of social and economic pressures, some women are choosing to delay starting a family until later in their career. But female fertility decreases quite sharply after 35, meaning that some who have delayed then find they are unable to

have children, even after fertility treatment. The alternative is to start a family early (assuming this is possible), but the way in which employment and social policy is currently structured means that this will generally entail a large financial sacrifice. A combination of these trends with other factors helps to explain why, in some parts of the world, most notably Europe and Japan, the birth rate is now below the level needed for replacement.

This fact, added to an ageing population, has led some governments to produce laws that actively support parenthood. An examination of this approach could easily branch off into a discussion of family-friendly work practices, or education policy, but that is another article. The point is that a number of factors are at work which make even the decision to *start* a family more complicated than in the past. In this regard, Alice Bailey makes an interesting prediction in her book, *Education in the New Age*. She says, “[During the next one thousand years] the attitude of parents towards their children will alter dramatically and the responsibility angle will be continuously emphasised, though that responsibility will be concerned primarily with *the time, opportunity and correctness* of producing the forms which incarnating souls will assume.” (p.139 *emph. added*). She continues, “The idea of the need for rapid procreation and the production of large families through which the state can achieve its end will be changed.” (*ibid.*) We can perhaps find some premonition of these matters in the current debates on whether parents, particularly very young

parents, require some kind of parenthood education.

Returning to the challenges of the present: in order to help solve the problems of reduced fertility, new technologies – such as *in vitro* fertilisation (IVF) – and social practices – such as surrogacy – have emerged. However, these bring with them their own complications. (It should be noted that the solution of adoption is not covered here because the main focus of this article is on the processes of conception, pregnancy and birth).

What difference does it make if a child is conceived through IVF? Well, one notable difference is that the link between the physical act of love and conception is severed. Thus an organic process that may exchange energies on a number of subtle levels is replaced by a technical procedure. Another difference is that, without breaking any established norms of behaviour, the biological father can be someone other than a woman’s husband or life partner. Surrogacy, which requires IVF if it is to work within normal social bounds, can lead to the opposite situation, if a woman other than the intended parent provides ova. This could be either the surrogate mother or a third party. This leads to the strange conclusion that the child would then have three mothers: the birth or surrogate mother in whom the ova are implanted, the genetic mother who donates the ova, and the “social” mother who will bring the child up.

As part of the process of IVF, ova are fertilised outside the womb, producing

embryos. In order to ensure a better chance of success, it is routine to create more embryos than is strictly necessary, making it very unlikely that all of them will be implanted by the woman for whom they were originally created. One reason why a given embryo might not be implanted is because testing has revealed it to be a carrier of a genetic condition. But how is it to be decided which genetic conditions are grounds for not implanting the embryo? This provides much scope for ethical dilemmas, and opens the door to the spectre of eugenics. Some would argue that any embryo with a serious genetic condition should not be implanted (which then creates the difficulty of deciding what "serious" means); while others will say that every embryo is a potential human being and should be given the chance of life through implantation.<sup>2</sup> These arguments turn on the question of what an embryo *outside* the womb is. Is it simply a collection of cells, which can be used in medical research? Or is it a potential person, with all the rights of a person?

Deciding on such questions is not just for the "experts", but one which society at large must grapple with if it is to allow

IVF. And the many questions seem to boil down to the key one – when does life begin? However, if the perspective of the preceding article is accepted, then life is always present, in varying degrees of complexity of form. With that in mind, perhaps the key question would be, when does personhood begin? And from the spiritual angle, the answer might be, when it becomes clear to an observer that the intent of the soul is for the survival and flourishing of the life in form. This answer has the virtue that it can be applied both to life before birth and life after birth.

The difficulty lies in our sensitivity to the will of the soul. We can imagine a future in which the main effort of both parents and attendant medical staff is channelled into a deep meditation, with the single aim of contacting the soul of the incoming individual to seek to determine its will. Another prediction from *Education in the New Age* may relate to this idea: "The light which is in the parents,... will be scientifically related to the embryonic light in the child, and the thread of light connecting parent and child (of which the umbilical cord is the [physical] symbol) will be skillfully and patiently constructed. The

child will come into incarnation with its light body already embedded and functioning in the physical body and this will be due to the intelligent mental work of the parents." (*ibid.*)

When this situation is in place, the issues of miscarriage, very premature infants, and those born with life-threatening conditions may be seen in a different light than we do today. Until that time, humanity must grapple with all of these matters in the light of as much reason and compassion as it can muster, to help illuminate the difficult choices that must be made: choices that must reconcile decisions about the allocation of expensive medical resources with the natural human urge to reproduce; choices that seek to harmonise the strict letter of the law with the deep moral intuitions of the heart.

1. See for example the results of a poll in *The Guardian*, 2<sup>nd</sup> May 2006: [www.guardian.co.uk/frontpage/story/0,,1765571,00.html](http://www.guardian.co.uk/frontpage/story/0,,1765571,00.html)
2. An article by William Saletan in the online magazine *Slate* ([www.slate.com/id/2120781/](http://www.slate.com/id/2120781/)) highlights some of the complicated ethical and legal problems inherent in discussions about embryos outside the womb.

## Middle East outreach

The World Goodwill newsletter is available in a wide range of European languages. For some time now, we have been contemplating the possibility of widening World Goodwill's outreach, and it seemed to us that the most important region of the world where we could make this effort is the Middle East. We have therefore undertaken

to translate into Arabic the newsletter, and a small selection of our literature. One issue, with an introductory letter, has already been sent out to a small mailing list, and a second one is being made ready. In the future, we are also planning to do some advertising, in both the English and Arabic press in the region. And we are actively seeking to expand the

list of groups and individuals to whom we can send introductory information.

If you know of any potential contacts, or would like to help in other ways, (including financially, as the specialist translation and printing is expensive) then we would be very glad to hear from you.

**GOODWILL IS...**  
an attitude of reverence  
towards all forms of life.

## Mantram of the new group of world servers

A strong subjective relationship exists between all servers of the Plan. This coherent, integrated group is transmitting spiritual energy throughout all areas of human thought and action to strengthen world unity and right human relationships. Men and women of goodwill link up in thought **every day at five pm local time** using the following brief dedication, silently and with focused attention:

**May the Power of the one Life pour through the group of all true servers**

**May the Love of the one Soul characterise the lives of all who seek to aid the Great Ones**

**May I fulfil my part in the one Work through self-forgetfulness, harmlessness, and right speech.**

*(mantram card available on request)*

## Transition activities – Emerging evidence of group service

The 25<sup>th</sup> Annual Observance of **The International Day of Peace (Peace Day)** takes place on September 21<sup>st</sup> 2006. In 1981, the United Nations General Assembly, unanimously declared that the opening of its regular annual session in September, should be officially dedicated and observed as the International Day of Peace and should be devoted "to commemorating and strengthening the ideals of peace both within and among all nations and peoples." Therefore, every year on September 21<sup>st</sup> individuals, communities and organizations worldwide celebrate **Peace Day** by organizing local events or simply by lighting a candle or meditating on Peace. **Peace Day** is a unique

opportunity to bring attention to the millions of little and big things that individuals and organizations around the world are doing **all year long** to make this world a better place. It is a catalyzing event that is helping to unite the many diverse movements for a more peaceful, just and sustainable world. This year, events and activities include concerts, parades, conferences, festivals, gatherings, service projects, ceremonies, children's activities such as peace art & essay contests and pinwheels for peace, Peace Day parties and peace vigils that are being planned by more than 1000 organizations in over 100 nations. Highlighted Peace Day events and local listings can be found at

[www.internationaldayofpeace.org](http://www.internationaldayofpeace.org); these include: **United Nations Observance** at UN headquarters including the ringing of the Peace Bell by the Secretary-General and celebrity Peace Messengers, commencing a Minute of Silence for peace; a satellite-linked event with hundreds of children; and a high level interfaith conference for peace attended by National Ministers, religious NGOs and UN agencies; the award of the **UNESCO Prize for Peace Education** to Sri Lankan judge Christopher Gregory Weeramantry; Thousands of **Peace Vigils**, big and small; **Noon Minute of Silence** around one of the more than 200,000 Peace Poles found in every nation that express the wish,

"May Peace Prevail On Earth"; **Music for Peace** – dedications to Peace Day by musicians and performers around the world; Volunteering **Service for Peace** in the community; **Comedy For Peace** – events in 28 cities worldwide; The 4<sup>th</sup> Annual **Global Peace Film Festival**; **The International Day of Peace Concert** – a two-hour taped television event; **Peace in School** – showing children the pathways to peace; **Flying Peace Doves** - an initiative by Dr. Jane Goodall, UN Messenger of Peace where Giant Peace Dove puppets fly in countries around the globe." For more information on these and other Peace Day activities visit [www.InternationalDayOfPeace.org](http://www.InternationalDayOfPeace.org) & [www.CultureOfPeace.org](http://www.CultureOfPeace.org)

“We are living in a time of turbulent change, and are struggling to find a way into a future of unity and justice for all. At such a time, there is a profound need for vision, for it is said that “where there is no vision, the people perish”. To contact this vision, we need to realise that there is a benevolent Purpose, called by many names – God, Universal Mind, Buddha Nature – directing the evolution of consciousness. With this great Will-to-Good of the whole, humanity can co-operate, if it chooses. When the greater good of the whole motivates us to fuse our individual wills with this divine will, then the vision of the next step in evolution can be revealed, and we can contact the Plan.

The Plan exists in the world of Ideas, in levels of the Universal Mind higher than the human. The Custodians of this Plan, called by some the spiritual Hierarchy, are the Saints, Bodhisattvas and Avatars of all times, Who have passed beyond the human stage of consciousness. They work ceaselessly with Ideas, and are able to present those that are most needed for a given era to the minds of people in whom the intuition has awakened at the demand of an intellect that seeks to serve. When an individual or group gets a brief glimpse of a vast, timeless Idea like Justice or Beauty, ideals are formed. These work out in specific historical circumstances, creating the culture and ideologies of that period.

What might be the immediate objectives of the Plan for this era? It seems reasonable to suggest that they would include raising the level of human consciousness, so that those who are open-minded and forward-thinking can begin to use the intuition, contacting the world of Ideas, and everyone can begin to think more clearly. Such a growth in conscious perception would lead to living conditions being more wisely organised. We can then unfold our evolutionary potential more effectively. The international situation also needs clarifying: each nation should deal with its own internal problems, producing order, stability,

and, above all, freedom, not through the armed force of some powerful group, but by the wise consideration of the needs of the entire people, excepting no group; and each nation should realise its responsibility to all other nations, and the interrelation of all parts of the life of our world. This recognition of a subjective synthesis underlying the diversity of forms can lead to a reciprocal interplay in the field of economics, one of the most important fields at this time. Providing adequate food, clothing, housing, educational and health facilities to those in all parts of the world who struggle to provide for themselves will bring about a changed world psychology, leading to the deeply desired era of peace and plenty. Selfishness and greed make this a difficult problem to solve, but in practical terms it is relatively simple, if not complicated by too much statistical argument. Finally, there should be the growth of the group idea, with a consequent general emphasis upon group good, group understanding, group inter-relation, and group goodwill. There are already clear signs that this ideal is being realised, for example in the work of the many civil society organisations for a better world. None of these changes in human life and thought can be imposed by any group, as this would infringe the central principle of freedom. Rather, it is for humanity itself to realise the sanity and necessity of such changes, and to work together to implement them.

Humanity therefore has an essential part to play in giving the Plan creative expression. One way that we can help is through the daily use and distribution of the Great Invocation, one of the oldest and most powerful prayers ever given to humanity: all who use it produce powerful changes both within themselves and within their environment. ” (See overleaf)

*Text from A Vision of the Plan folder. Further copies of this colour folder for distribution are available on request from World Goodwill.*

## 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.

## dapted 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.

“Two factors are universally recognised in all systems that merit the name of philosophy; they are the two factors of spirit and matter, of purusha and prakriti. There is at times a tendency to confound such terms as “life and form,” “consciousness and the vehicle of consciousness” with the terms “Spirit and matter.” They are related, but clarity of view would be facilitated if it were realised that *prior to manifestation*, or to the birth of a solar system, it is more correct to utilise the words, Spirit and matter. When these two are inter-related *during manifestation*, and after the cessation of the pralaya interval or interlude between two systems, then the terms, life and form, consciousness and its vehicles, are more correct, for during the period of abstraction consciousness is not, form is not, and life, demonstrating as an actual principle, is not. There is Spirit-substance but in a state of quiescence, of utter neutrality, of negativity, and of passivity. In manifestation the two are approximated; they interact upon each other; activity supersedes quiescence; positivity replaces negativity; movement is seen in place of passivity, and the two primordial factors are no longer neutral to each other, but attract and repulse, interact and

utilise. Then and only then, can we have form animated by life, and consciousness demonstrated through appropriate vehicles.

How can this be expressed? In terms of fire, when the two electric poles are brought into definite relationship we have demonstrated, along the line of occult sight and of occult feeling, both heat and light. This relationship is brought about and perfected during the evolutionary process. This heat and light are produced by the union of the two poles, or by the occult marriage of male and female, of Spirit (father) and matter (mother). In terms of the physical, this union produces the objective solar system, the Son of the Father and the Mother. In terms of the subjective, it produces the Sun, as the sum total of the qualities of light and heat. In terms of fire, by the union or at-one-ment of electric fire (Spirit) and fire by friction (energised matter) solar fire is produced. This solar fire will be distinguished above all else by its evolutionary development, and by the gradual intensification of the heat to be felt, and of the light to be seen.”

(pp.226-8, *A Treatise on Cosmic Fire*, Lucis Press)

## HELPING TO BUILD RIGHT HUMAN RELATIONS

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[www.worldgoodwill.org](http://www.worldgoodwill.org) is the address for World Goodwill on the Internet. The newsletter is available on this site.

*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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