

Goodwill in World Affairs

*World Goodwill
Newsletter*

**Issue 2
2025**



Hope as a Spiritual Potency

While for many the mounting and interrelated crises in human affairs at this time leads to a stultifying sense of hopelessness, this issue of the Newsletter focuses on its antidote: hope as a spiritual potency rooted in that place where heart, soul and spirit unite. World Goodwill's work is inspired by ideas in the Alice Bailey books, including the prophecy of an important Hierarchical Conclave in 2025 ultimately leading to a crisis in humanity, bringing unusual opportunities in the years and decades to come for initiatory-type advances towards a new moral order.

In 2025 the Catholic church (representing a little over 17% of the global population) having passed through an important Conclave to select a new Pope, is observing a Jubilee Year under the motto 'Pilgrims of Hope', with a call to 'turn debt into hope'. Furthermore, the UN General Assembly voted this year to observe July 12th annually as International Day of Hope.

May the articles which follow help you explore the nature and meaning of hope during this time of spiritual crisis, always remembering that hope is a central quality in most religious and spiritual traditions.

- Hope in a Centennial Conclave Year
- Jubilee 2025: Pilgrims of Hope in a Global Crisis
- Goodwill as Hope, Will and Aspiration
- The UN Declares An International Day of Hope



Hope in a Centennial Conclave Year

In ageless wisdom teachings there is an understanding that spiritual forces, sometimes understood as the hierarchy of enlightened beings honored by the world's cultures and spiritual traditions, act as a living reservoir of light and love, at the heart of the human soul. These higher forces inspire all forward-thinking evolutionary progress. Students of several wisdom teachings share a sense that the light of these Spiritual Intelligences is today leading us as a species towards an initiatory Omega-like point of transformation. As the Forces of Light hold the fires of love unfolding in humanity within their gaze, ever-deepening intuitive understandings of the synthesis and wholeness of life unfold.

The idea of a reservoir of light and love at the heart of the human soul is central to an understanding of hope in today's traumatic and chaotic world. [As Martin Luther King](#) has reminded us, a deep and wise passion for social justice does not come from a "superficial optimism, but from a deep faith in the possibilities of human beings when they allowed themselves to become co-workers with God." Or as [Vaclav Havel](#), another visionary server who has had a huge influence on the modern world, commented, "hope is a dimension of the soul ... an orientation of the spirit, an orientation of the heart." In the "deep and powerful sense" that Havel is referring to, hope has nothing to do with 'things going well' but rather draws on the ability to "work for something because it is good, not just because it has a chance to succeed."



The inner reservoir of spiritual power follows its own natural rhythms and cycles, rather like the cycle in the relations between soul and personality (in individuals, groups, nations, and the one humanity), or the cycles underlying astrological approaches to human development. Just as humanity approaches the Forces of Light through invocations, prayers and rituals, these Forces also make rhythmic approaches to humanity. The Alice Bailey writings refer to a rhythm of monthly pulses (symbolized by the sun's rays during the full moon) of lighted, loving qualities, and of a special pulse of energy nourishing communities dedicated to world service every seven years and culminating in a powerful 'hierarchical conclave' during the 25th year of every century.

This makes 2025 a significant year to imagine what the Enlightened Ones might observe as they look out on the consciousness of humanity today, and more importantly as they review the values and qualities of spiritual intelligence alive in human relationships at this time – seeing both the deeply embedded paradigms of what has been called the colonial mindset of competing separate parts (modernity) and an emerging paradigm, still coming into focus,

which is more centered on the quality of relationships between parts and over-arching wholes.

This image of a ‘conclave’ amongst transcendent Beings in the heavenly worlds, and the impacts it has through the immanent presence of these Beings within the human soul, does not suggest that some sort of divine intervention will magically solve all our problems for us. In the immediacy of time and space there is work to be done which only we human beings can do. We are constantly challenged to grow in our response to soul impulses within us – grow in the electrification and breadth of our experiments in the practice of love in an interconnected world of relationships. The substance of the world and the substance of human beings evolve in response to conflicts, challenges and crises. It’s often a painful, gritty process. Spirit informs, matter (the substance of our human personalities, our inherited habits and many of our cultural norms) resists – and through the interplay, over lifetimes a deepening soul consciousness develops through freely made choices and decisions. This is how a new moral consciousness develops in the world of time and space. And it is where we can situate our hope in “the future waiting to be born”.

From the esoteric vision presented in the Bailey writings the Centennial Conclave is a time for the Spiritual Hierarchy to come to humanity’s aid in ways that will inevitably result in some form of crisis over the coming years. We often speak today of a meta-crisis in human affairs, and as this idea intensifies over time, we perhaps get some hint of the sort of spiritual crisis

which might be envisaged by heavenly Forces. Crises are always difficult and challenging – we only need think of the Second World War or, more recently, of the tensions leading to the fall of the Berlin Wall or the ending of apartheid in South Africa. The value of spiritual crises is that they provide the mental and emotional environment, the psychic disturbance, which can push those who already sense the spirit of synthesis, understanding its distinction from enforced unity, to clarify their thinking, deepen their sense of moral responsibility, and refine their experimentation in the practice of building an outer world that is a clearer reflection of the wholeness of life.

One of the characteristics of the Bailey perspective is the expectation that the current period (especially in the decades following the 2025 Conclave) will see a new cycle in the engagement of Forces of Light with human affairs – an externalization of some elements of the Kingdom of Souls – reflected in humanity through the strengthening of the soul in the world, the growth of wise leadership and the emergence of a stronger presence of the universal spirit of such Beings as the Christ and the Buddha in areas like economics, education, healthcare, religion and governance. And we can also envisage that an approach from the spiritual kingdoms to humanity, matched by humanity’s approach to spirit and soul, is of special significance at a time like this when the intensity of the problems of the materialistic consciousness threatens the very survival of the human species. As the Gita states “wherever there is a withering of the law ... and an uprising of lawlessness on all sides, then I manifest Myself.” ▶

The current worldwide breakdown of order, with accompanying wars and a massive increase in expenditure on ever more lethal weapons, is the result of a failure to express moral power. While this triggers a sense of hopelessness and nihilism amongst many people of goodwill, for others it acts as a spur to draw more deeply from the reservoirs of hope – and an invocation to the spiritual resources within us that form the ground for that hope. What is most crucial currently is the response of the deeper thinkers in all societies and those who are actively seeking to mold their lives around universal spiritual values.

True hope centers on this notion that a new moral sense is being forged within the minds and hearts of millions of people of goodwill, and that this is part of a broader metaphysical transformation involving both the human and the divine elements of our collective being. The idea of a ‘Centennial Conclave’, presenting a crisis in some form that will have a transformative effect on those in humanity drawn to a discipleship-like approach to the establishing of a new moral order determining the direction of thought and world affairs for the coming hundred years is something to welcome, yet it also brings with it dangers. A deepening spirituality always involves the treading of a ‘narrow, razor-edge path’. While a new ‘moral order’ can be understood from an Aquarian sense of relationship with its spirit of universality, sharing and cooperation, it can also be approached from a narrower sense of obeying strict partisan rules with the aim of either returning to a mythical past, or magically transporting into a dream-like state of ideological correctness.

Kate Davies writes about “intrinsic hope” as a key to living courageously in troubled times. She has noted that standard dictionary definitions refer to conventional or “extrinsic hope, ... based on the naïve expectation that life will give us whatever we hope for.”¹ This sort of results-based hope, when it does not work out as desired, leads to despair and breeds hopelessness. Yet, Davies notes, many dictionaries offer a secondary definition, of hope as ‘trust’: “an unshakeable faith in whatever happens and in the human capacity to respond.... It comes from inside – from our hearts, souls and spirits.”²

2025 is a year to contemplate what impact a new ‘push’ from the Forces of Light might have in the world. In such a year we can imagine that the spirit of hope which ‘comes from the inside’ of our very being is solidifying, deepening and becoming a driving force in the human kingdom.

Jubilee 2025: Pilgrims of Hope in a Global Crisis

Hope: An Ancient Message

Scholars note that, in its earliest days, Christianity was characterized by an initiatory structure and a form of language drawing on the heritage of the ancient Mystery religions. It offered *soteria* (σωτηρία, or salvation, in Greek) to all humanity, in place of the gloomy afterlife of the pagan

1 Kate Davies, *Intrinsic Hope: Living Courageously in Troubled Times*. 2018. P. 14.
2 <https://www.resurgence.org/magazine/article5090-where-theres-life.html>

faiths, which envisioned Hades as a hopeless subterranean land of shadows. Yet, as often happens with revelations later enshrined in dogma and institutions, little is truly known of the earliest Christian groups—when the World Teacher, incarnated in Jesus, spoke with simplicity and humility on the Mount of Olives, before theology recast Him as a doctrinal figure of the Trinity. Priest and Theologian Alfred Loisy once remarked: *“The peoples once awaited the Kingdom of God, but instead came the Church.”* Indeed, very little survives of that original religion we call primitive Christianity, but it can be conjectured from the relatively few extant testimonies that *its most prominent note was hope*—a luminous, transformative hope that shone upon a world where ancient religions were in decline and the human spirit longed for a new era to dawn.

Biblical scholarship acknowledges that the Gospels—written decades after the passing of Joshua—cannot be regarded as strictly historical records; they are, in fact, largely anonymous works, with the names Matthew, Mark, Luke, and John likely assigned by tradition toward the end of the second century. Even so, they still carry the enduring echoes of that original note of hope that the Christian movement sounded in a desolate world, as the ancient Philosophical and Mystery Schools, though still lingering, were already fading and would soon be eradicated from the Mediterranean under imperial decrees.

A singular and striking expression of the note of hope woven into every thread of the New Testament is found in *Revelation*. It remains something of a mystery that this enigmatic work

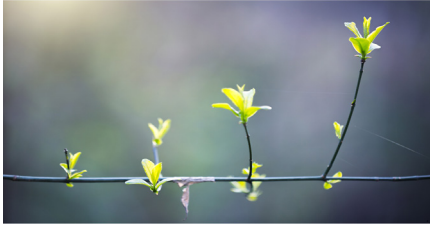
secured its place in the canonical Bible. And yet this strange, visionary book endured, as though its fierce symbolic poetry whispered a truth the early Councils could never fully silence: the hope of salvation, not only for Christians, but for all humanity.

“Then I saw a new heaven and a new earth... and I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man... He will wipe away every tear from their eyes... Behold, I make all things new.’” (Revelation 21:1–5)

“Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb... On either side of the river, the tree of life... and the leaves of the tree were for the healing of the nations... They will see His face, and His name will be on their foreheads.” (Revelation 22:1–4)

These twin visions sketch Christianity’s ultimate horizon of hope: a transformed world where life flows freely, unstained by scarcity or fear. The “water of life” in Revelation 22 is not a private spring but an Aquarian torrent for all humanity, poured forth for “the healing of the nations”. Hope, therefore, is always pressing outward, reshaping economic habits and social structures so that earth’s fruits may reach every table. It is deeply significant that “seeing His face” (a true metaphor for the face-to-face meeting with the Soul) is linked to the distribution of the “river of life,” the resources of the planet, for all humanity. *“For now we see through a glass, darkly; but then face to face”* (1 Corinthians 13:12), Paul reminds us. He then gives hope its theological backbone when faith is defined as

“the assurance of things hoped for, the conviction of things unseen” (Hebrews 11:1).



Poised between the promise of a river and a not-so-flourishing reality, we may help create thought forms of a just world and act as if the new earth were already sprouting beneath our feet—a living demonstration of the ancient truism that *“energy follows thought.”* Yet hope, rightly understood, is never meant to remain unfulfilled promises. Greek myth gave symbolic form to this unease when it left hope sealed at the bottom of Pandora’s jar—the very vessel that had unleashed all the evils into the world at the close of the golden age of the gods. Was hope, then, for the Greeks, a subtle evil in disguise? It is a question scholars continue to ponder to this day. Paul, by contrast, spoke of an active and transformative hope. Later, the words of the Nazarene would make it clear that *“only as a child shall one enter the Kingdom of God”* (Mark 10:15), implying that the true development of consciousness demands a return to wonder and innocence—a second “immaculate” birth into the sacred, the realm of the soul. What seems clear is, that *authentic hope must translate into concrete choices*—into what Pope Francis called *“restoring access to the fruits of the earth to everyone.”*

A Modern Apostle of Hope

Whenever a supply chain becomes more ethical, or a budget prioritises the poor, the unseen future flickers into view. Such moments reveal, in fragmentary form, the hope that Revelation promises and faith insists upon. In that interplay of vision and practice, Paul’s definition finds its fullest expression: hope drives the creative imagination and carves channels for the river of life to reach every corner of the earth. Pope Francis strongly suggested that *true spirituality is grounded in a commitment to justice and the fair distribution of resources.*

It is precisely this understanding of hope—not as passive optimism, but as a sacred and actionable force—that found new expression in [Catholicism’s Jubilee tradition](#). Revived for 2025 under the motto “Pilgrims of Hope,” it echoes Revelation’s river by urging a just redistribution of global resources, including the cancellation of unpayable debts that lock whole nations out of sustainable development. When faithful communities advocate for debt relief, climate finance grants, and fair trade, they turn Paul’s assurance into an esoteric axiom. They declare the obvious though still not fully recognised fact that the world’s resources are destined for renewal and distribution, not exploitation.

The tradition of the Jubilee has deep historical roots. Its biblical framework comes from Leviticus 25, where Israel’s fiftieth year canceled debts, freed slaves, and let the land rest. Medieval popes adapted this idea into a Christian pilgrimage centered on Rome, and after 1475 the 25-year

interval became the norm. Echoes of this tradition can be found in the ancient world: in Greece, measures like Solon's *Seisachtheia* (6th c. BC) canceled debts and freed debt-slaves; while in Rome periodic amnesties, debt remissions, or the *Lustrum* rite symbolically renewed the life of the community.

The Catholic Church's coming Holy Year opened on Christmas Eve 2024 and will extend to 6 January 2026. By tradition every quarter-century year—1475, 1500, ... , 2025, 2050, etc.—receives the title “ordinary Jubilee,” a rhythm fixed by Pope Paul II in 1470. That rhythm invites each generation to pause, look back with gratitude and forward with confidence. Pope Francis chose the motto “*Pilgrims of Hope*”; in the bull *Spes non confundit* (“*Hope does not disappoint*”) he invites the faithful to a kind of meditation: “to dream again,” to walk the earth as guests rather than owners, and to ensure that everyone shares “the fruits of the earth.”

The biblical mandate to cancel debts returns with force in the current global crisis: 54 low- and middle-income nations are now in debt distress, more than double [the figure in 2015](#). *Caritas Internationalis* and its partners have launched the “[Turn Debt into Hope](#)” campaign, urging the G20 to create an automatic, transparent mechanism for restructuring sovereign liabilities and to channel climate-finance grants rather than loans to vulnerable nations. Francis equated unpayable debt with modern slavery and asked Christians to pressure their governments “to open a door to peace” by writing off or converting arrears into health, education and green-transition spending.

This Jubilee opened in a time of transition. With Pope Francis now at rest and Pope Leo XIV newly elected, the Catholic Church stands in expectation between ages. Around the globe, pilgrimages rise like prayers in motion: in the Philippines, actions to plant trees and forgive debts; in Nigeria, youth carry light into prisons and refugee camps; in the Amazon, canoes glide like living psalms over endangered waters. These gestures speak of a hope that refuses confinement—a force bending history toward healing, perhaps even the first signs that the “river of the waters of life” is beginning to flow across the earth.

This kind of hope is ancient: It once moved seekers to Eleusis and Delphi for glimpses of hidden wisdom, led Israel toward Zion in holy expectation, and kindled in the first Christians a daring faith that salvation belonged to every soul. Today, Jubilee 2025 calls us into that same, timeless procession as “pilgrims of hope,” walking toward the day when Christ, the true Hierophant, returns to restore the Mysteries, gather His children together, “as a hen doth gather her brood under her wings” (Luke 13:34), and make all things new.

Goodwill as Hope, Will and Aspiration

Catherine Crews

In this significant year of 2025 the world abounds with “solutions” to the many problems we face. It may be that our greatest difficulties center around widely differing ideas about how we are to resolve the conflicts we see. Do we do more of the same? Do ▶

we seek new approaches to problem solving? There is a sense that time is running out, that we must do something and do it quickly. At the same time, we seem to be unable to move toward solutions that bring a sense of completion, of comfort and peace.

And yet this time of struggle is also a time of opportunity, and the energy of goodwill is the agent of this opportunity. Goodwill and understanding bring a spirit of community that spans the abyss between sides and opens a way to cooperation not previously seen. With goodwill, forces supporting divisiveness can be creatively reshaped to support a common vision. Goodwill can be described as the love of God in action; humanity expressing goodwill as hope, will, and aspiration can change the world.

These words: hope, will, and aspiration, have in common that each name an idea, yet they all come into being only in activity. The idea must be expressed through action, or it remains lifeless. Perhaps a more complete naming of these ideas would be hoping, willing, and aspiring. And in this recognition the necessity of relationship is born. When that relationship is with the soul and the Divine, the hoping, willing, and aspiring working in every human heart become invocation. God's response is evoked and thus the relationship of invocation and evocation turns desire into experience. Religion is the name we have given to the relationship between humanity's invocative appeal and Divinity's evocative response to the plea.

The following fundamental truths underlie this relationship that can be described as vertical, linking us to spiritual levels of awareness:

1. The fact of God, both transcendent and immanent
2. We are related to God; we are all "children of the one Father"
3. We are essentially divine, immortal and eternally persistent
4. There is a continuity of divine revelation, and of divine approaches

If relationships with God are vertical, relationships with each other can be described as horizontal, linking us to our fellow humans and the environment. This includes our family and friends, our community, our nation and all nations, expanding to include the entire human family and the planet itself. On this horizontal level, hoping, willing, and aspiring become the foundation of right human relationships that encourage the maximum evolutionary growth of all individuals and groups. Goodwill is the name given to the energy that supports the growth of right relationships.

Invocation and evocation are the essential components linking the vertical and horizontal paths of relationship. In these together we find the power of Unity manifesting in time and space, responding to humanity's need. We come to sense the presence of a divine Plan working out through the agency of men and women of goodwill all over the world as they apply hope, will and aspiration in actions to solve humanity's problems.

Faith is the spiritual partner of hope.
From the Christian tradition we have

the words of St. Paul in his letter to the Hebrews, “Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a *good* testimony. By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.” Hebrews 11:1-3 NKJV

Elsewhere in the Bible we are told the strength of faith is the power that emerges when we pray “in Jesus’ name.” In other religious traditions as well, invocation of the Divine name, whatever name we may use, is understood as bringing prayer into harmony with the vision of divine love for humanity and the manifested worlds, and thus gains power as invocation.

Without faith, hoping would be irrelevant, for faith assures the experience of the Father’s love and secures the spiritual recognition of God’s close, subjective and unbreakable relationship with all humankind, everywhere. This unshakable conviction of God’s living presence within and among us is the foundation of humanity’s invocative power, and the source of the inevitable evocative response aroused in God. The men and women of Goodwill bring this certainty to the solving of our world’s problems; it is of inestimable value regardless of the seemingly unsurmountable difficulties involved. We need not have the answers to our world problems, but as we prepare our minds and hearts and lives for service and identify with others of similar intention, we have a real influence on the process of solution. In this knowing we find hope.

Willing invokes the Will-to-Good.

When we think about will, we may be thinking about determination, or getting something done our own way, but spiritual will is another thing altogether. Spiritual will is the Will-to-Good, Divine purpose, God’s loving desire for the good of all. In humanity the Will-to-Good works out as goodwill, expressing the love of God in the worlds of everyday life. Goodwill is the foundational energy of right human relations, and thus the key to our future. The spirit of goodwill, essential to solving the many problems humanity now faces, is service, love in action. It is found in the understanding, cooperation, and sharing which exists among all peoples throughout the world.

The potency of goodwill depends on its agreement with divine will to the extent we can understand it. Directing our personal will toward goodwill requires inclusive thinking. Modern systems of communication make clear the interdependence of humanity; problems seen to arise in the few are in truth shared by all, problems seen to arise locally are in truth global issues. Here we come to recognize the power of invocation: as increasing numbers of people individually and in groups direct their energies toward humanity’s highest good the evoked response of the One Life is certain.

These facts support the strength of our invocation:

1. Energy follows thought, and goodwill is directed by thought. We can affirm, “As a person thinketh in their heart, so are they.”
2. The mind is light. Holding the



mind steady in the light becomes a practice of invocation sure to evoke divine response.

3. The “will to that which is good and ought to be” is a dynamic force for constructive action, capable of remaking the world.

Aspiring is goodwill in action. This time of turmoil is also a time of spiritual opportunity. People of goodwill everywhere are turning their attention to service, to the intention of bringing goodwill into the reality of the lives of all. Aspiration is desire expressed as loving action on the physical planes, and as invocation on the spiritual planes. It leads us unerringly to world service, to self-forgetfulness, and to radiant, magnetic living. It leads us to truly say of the work we are doing, “Thy will be done.”

We have been given a world prayer, the Great Invocation, as the most potent tool for the work of goodwill today. In this prayer we are invoking the energy of God’s profound love for humanity, forming a pattern or blueprint of a divine Plan, leaving humanity free to choose to build upon this pattern. As we hold within our minds and hearts the light and love and power of this prayer we are evoking from God assurance of the spiritual capacity to see the divine Plan work out. **The Great Invocation (adapted version below) is the fulfillment of our hope.**

*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.*

The UN Declares An International Day of Hope

In March of this year the Ambassador of the small Pacific Island state of Kiribati introduced a resolution to the UN General Assembly calling for the establishment of a UN Day of Hope to be observed every year on July 12.

H.E. Teburoro Tito spoke of hope as “a force that has carried humanity through the darkest of times and propelled us toward a future of possibility, resilience and renewal.” The Day of Hope would, he suggested, “serve as a global symbol of perseverance, unity and the unwavering belief that a better world is within our reach.”

Global mental health leaders initiated moves for the UN Declaration, recognizing that the Day marked a call to “make Hope a public health priority and recognize it as a protective factor against violence, addiction and suicide.” Understanding hopelessness as the core predictor of suicide, one key NGO promoting the Day of Hope, iFred, focuses its work on evidence-based programs designed to ensure that all know ‘how’ to Hope. These include: Hopeful Minds,

applying the idea that “hope is a teachable skill” in work with students, educators and parents; and Hopeful Cities offering resources and strategies in fields of Government, Science, Education, Workplace, Healthcare and Art for cities to cultivate and sustain hope within their communities.



The [UN refers to the Day](#) as a way of highlighting a universal need in uncertain times:

“In a world facing growing unrest, widening social divisions, and persistent economic and environmental challenges, the global community continues to seek values that unite rather than divide. Among these, hope stands out as a deeply powerful and universally resonant force. Recognizing this, the [United Nations General Assembly](#) has designated **12 July as the International Day of Hope**—a day to celebrate and promote hope as a guiding principle for individuals, communities, and nations alike.”

Member states, institutions, civil society and individuals are all called on to “cultivate environments where hope can thrive”. Ideas for participation in the Day include organizing small local “Circles of Hope” to discuss local challenges and imagine solutions. Other suggestions are to “dedicate an hour to service”, and to “incorporate

reflections on hope into lessons, meetings, or faith gatherings to spark ongoing dialogue”.

It is worth noting that the UN’s declaration of a Day of Hope was not without some political drama, reflecting the current state of the cooperative spirit in the General Assembly. Governments had agreed unanimously to approve the resolution without vote, but at the last minute the United States called for a vote. The vote to declare the Day easily passed with the support of 161 nations: four, including India, abstained, and one (the US) voted against, arguing that this represents an unnecessary proliferation of International Days like the Day of Peace and of Happiness, and also opposing the resolutions references to “diversity, equity and inclusion that conflict with US policies”.

All this tells us that, following on from the high aspirations when the UN was founded in 1945, the work of fostering the spirit of cooperation in relations between nations is still very much a work in progress, and needs, now as much as at any previous time, “perseverance, unity and unwavering belief that a better world is within our reach”.

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Links: see online edition for hyperlinks.



Helping to build right human relations

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 the United Kingdom. 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.

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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.**

*Many religions believe in a World Teacher Who is to come in the future (hence 'Coming One'), knowing Him under such names as the Lord Maitreya, the Imam Mahdi, the Kalki avatar etc. These terms are sometimes used in versions of the Great Invocation for people of specific faiths.

Adapted Version

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