

Goodwill in World Affairs

World Goodwill
Newsletter

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Towards a New Spirituality: Building bridges for an integrated world

In a world of diversity, we stand at a crossroads, seeking a new spirituality that bridges the gaps and unites us as a global community. We realize that our planet is a single entity, interwoven by shared challenges and a collective destiny. Metaphorical bridges represent our journey toward functional and conscious integration.

We must transcend narrow belief systems, embracing our cultural tapestry. Creating structures for integration requires open spaces of dialogue and collaboration, where ancient wisdom meets modern innovation. These structures foster compassion, tolerance, and respect, erasing divisions of religion, nationality, and ideology. Building bridges for an integrated world demands courage, humility, and a commitment to harmony. We must acknowledge our interconnectedness, nurturing a sense of belonging to a global family. Together, we strive for a sustainable future, woven by the understanding that we are interdependent threads in the fabric of existence.

This Newsletter hopes to engage your creative thought and inspire right action in a spirit of Goodwill. §

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THE CONVERGENCE OF SPIRITUALITY AND PSYCHO-ENERGETIC PRACTICES IN THE FIELD OF PSYCHOLOGY

Vincent Claessens

Psychology is a relatively recent human science. It emerged at the end of the 19th century in Europe and the USA. During the 20th century, five main currents developed. To explain these different approaches to psychology, Roberto Assagioli likened the personality to a house: Behaviorists studied the 'exterior,' that which is directly visible and measurable in human behavior. Psychoanalysts have probed the foundations of the house, penetrating the depths of the unconscious to explain what it is about past traumas that may have created a narcissistic wound, the symptoms of which appear in a roundabout way in the present. The somewhat pessimistic and reductive vision of the human being conceived by orthodox psychoanalysis was counterbalanced by a new movement in the 1950s, humanistic psychology.

Humanistic psychologists do not deny the existence of childhood trauma but, at the same time, acknowledge the possibility of overcoming it with the aid of qualities inherent in consciousness, such as empathy, resilience, the search for meaning, etc. They study the different levels of human need. They see the 'psychological house' as having several floors.

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Transpersonal psychology emerged from this concept in the 1960s, exploring the spiritual dimensions of the psyche. Psychosynthesis is part of this. It is an integrated approach to the human being

and a spiritual vision that opens up the study of the psyche to new perspectives. At the top of the house of the psyche, we can conceive of a terrace that allows observation and a conscious link with the macrocosm.

Psycho-energetics is the fifth current gaining popularity today. It studies the interactions and transformation of all kinds of energies, both microcosmic and macrocosmic. The study of the seven rays of energy and their psychological expression is part of this new psychology. This understanding can lead us to a deeper understanding of ourselves. Understanding ourselves better enables us not only to transform ourselves but also to adjust our attitudes and behavior in our interactions with others.

Having a perception of how the universal energies manifest themselves in our lives can lead to healthier relationships. For example, we may find it difficult to understand someone's particular behavior. But very often, we evaluate that person from the limited perspective of our own personal experiences and preferences, which form a filter through which we observe; this creates our subjectivity, which in turn leads to our inability to understand others. Moreover, we tend to interpret other people's behavior through the prism of our values and our psychological idiosyncrasy, which is why it is so important to know the forces and energies that condition us in order to look at the world more objectively. The study of the seven rays contributes to a better understanding of the complexity of a whole range of psychological attitudes and behaviors.

Transpersonal psychosynthesis proposes exercises that aim to create harmony within and around us, through various stages of a journey that leads us to consciously realize our spiritual potential, in order to express the rays of energy in positive qualities. Certain energy transmutation techniques used in psychotherapy have an important place in psycho-energetics. Here the aim is not only our individual well-being but also our commitment to improving the world (the two are linked).

Spiritual qualities such as compassion, benevolence and altruism are beginning to attract academic attention. Stanford University has set up the *Center for Compassion and Altruism Research and Education (CCARE)*. It proposes an approach to developing compassion. Let's see how this applies to the ecological crisis:

1. *Responsibility*: What in my life is contributing to the suffering of the earth?
2. *Sensitivity*: Visualise the end of human, animal and plant suffering and its effects in the future.
3. *Motivation*: What kind of world do I want to live in (taking into account what the world needs)?
4. *Action*: What action can I take?

Compassion allows us to avoid the dead ends of eco-anxiety, fatalism or indifference. We can then understand the practical usefulness of transpersonal psychology and its extension, psycho-energetics.

Psycho-energetics should not be seen as a discipline developed solely from psychology. To get a fuller picture, it should be seen as drawing on several disciplines, such as esoteric philosophy, astrology, neuroscience, ecology and, to a certain extent, certain ideas from

quantum physics. Psycho-energetics does not consider human beings in isolation. It studies them in their relationships with their social environment, with nature and with the universe. This is where it comes close to ecology, since it shares a common notion: *interdependence*, which is not just an intellectual concept, but a real, observable fact of which we are becoming increasingly aware as we look at nature and climate change.

Interdependence allows us to perceive the organic unity between various elements of a larger whole. This brings us closer to the holistic vision of the great spiritual traditions. Whether Amerindian, Buddhist, or shamanic, they all have insisted on essential unity. The fact that the interdependence of each element that makes up our world is now being revealed before our very eyes should help us to move away from the materialistic, separatist vision that has prevailed since the 17th century towards a more inclusive vision of reality.

Scientific materialism still conditions us to think that consciousness emerges from the brain, as if it were the result of the evolution of cerebral matter. But this paradigm is changing. Many researchers now admit that this conception cannot explain certain psychic phenomena.

At this time of transition and multiple changes, our current questioning, our reflections, our observations and our intuitions tend to call into question the purely materialistic approach. An inner revolution is underway, and major changes will flow from this opening up of consciousness towards more human and spiritual values.

'The future world order will be the effective expression of a fusion of the



inner spiritual way of life and the outer civilised and cultural way of acting.’¹ §

1. Alice Bailey, *The Externalisation of the Hierarchy* 194 >> bit.ly/4olhBot

INTEGRATING SCIENCE, TECHNOLOGY AND NATURE?

Since the dawn of the industrial age, the onward march of science and technology has brought great gifts to humanity but further undermined the instinctive spiritual relationship that human beings once had with the land, fauna, and flora. As the large-scale burning of fossil fuels began in earnest to power incredible new machines, it sparked the beginning of what can only be called a disintegrative worldview, which is now being directly reflected back at us through the Earth’s polluted and dysfunctional ecosystems.

Even so, it is only a perceived life threat to the whole of humanity – a common enemy in the form of global warming – that has caused sufficient alarm for the nations of the world to start rallying around the new mindset of ‘sustainable development.’ And while we might say that this represents humanity waking up from its disintegrative dream state, it still has to adjust its vision to the dawn of a new day and see things in a different light. For the notion of sustainable development remains connected to the mindset that placed humanity in its dire position in the first place – the concrete, scientific mindset of measurement and control that can, so easily, isolate itself from the balancing, feminine energy of the intuitive mind. We might regard the current scientific approach as a transition period that may help to limit the damage, but as yet, it contains no impelling vision – no narrative worthy of forming a new, integrated worldview that unites masculine science with feminine Nature.

As the poet and political activist Muriel Rukeyser wrote, ‘*The Universe is made of stories, not of atoms.*’ Humanity thrives on narratives that give it a sense of place and perspective in the scheme of things. The public speaker and author Charles Eisenstein is a good example of the many scientifically minded storytellers who are building bridges from the dominating mindset of controlling global warming through the reduction of carbon emissions towards a new way of thinking about Nature altogether. Acknowledging that global culture is immersed in a destructive ‘story of separation,’ his work presents a ‘story of interbeing’ drawing on ideas from Eastern philosophy and indigenous peoples. He writes of:

‘An emerging understanding among many environmentalists that we have made a scientific, strategic, rhetorical, and political error by reducing the ecological crisis to climate, and the climate crisis to carbon. Earth is best understood as a living being with a complex physiology, whose health depends on the health of her constituent organs. Her organs are the forests, the wetlands, the grasslands, the estuaries, the reefs, the apex predators, the keystone species, the soil, the insects, and indeed every intact ecosystem and every species on earth. If we continue to degrade them, drain them, cut them, poison them, pave them, and kill them, earth will die a death of a million cuts. She will die of organ failure—regardless of the levels of greenhouse gases.’ He goes on to say: ‘Conservation does not mean

to ‘use more slowly’ or to ‘save for later.’ What the word really means is to serve with. To serve together. To serve what? To serve life. It is a rhetorical error to frame environmentalism in any other way than to make it about love of nature, love of life.’¹

This raises the interesting question of how do we serve Nature in an evolutionary sense – what is Her goal, and how can science and technology fit into the picture in a wholly positive way? This question is intriguing, especially in the light of esoteric teachings, as becomes apparent from the following passage from the Alice Bailey writings: ‘... the next twenty five hundred years will bring about so much change and make possible the working of so many so-called ‘miracles’ that even the outer appearance of the world will be profoundly altered; the vegetation and the animal life will be modified and developed, and much that is latent in the forms of both kingdoms will be brought into expression through the freer flow and the more intelligent manipulation of the energies which create and constitute all forms.’²

Since this was written (1930s), humanity’s creative power has surged, and science and technology’s manipulation of the mineral kingdom has moved on to the forms of the fauna, flora, and even the microbial life of the planet. In fact, the wide concept of biotechnology encompasses a range of procedures for modifying living organisms for human purposes. A practice that has its origins in the domestication of animals and the cultivation of plants has progressed step by step through the ages to the fledgling new science of synthetic biology. This is no less than the design (or redesign) of biology itself – the

vision being a world-changing, world-saving green technology. However, the legitimacy of treating living nature as just another material for engineering needs to be of greater concern to humanity. While bioethicists, social scientists, policymakers, and risk experts are deliberating the many new issues that are arising from biotechnology, the overall path of development, the direction it should take, and whose interest it should be taken in are not discussed as frequently and openly as they should be.

This concern is being highlighted by the artist and designer Dr. Alexandra Daisy Ginsberg, known for artworks that explore the relationship between humans, technology, and nature. Her work is an examination of the human impulse to design a ‘better’ world: ‘Design is the transmission of ideas through things,’ she says, ‘but how do we judge if new ideas are good things when the designs themselves become invisible?’ This comment refers to the new path of bioengineering, which, rather than creating tangible products, designs changes in the way that nature behaves over time. From the perspective of esoteric science, the answer as to whether an idea is a good thing or not lies in the last part of the passage quoted from Alice Bailey’s writings and the question: does it help to bring into expression that which is latent in any particular lifeform and seeking expression?

While it is difficult for humanity to even understand the meaning of this question at its current stage of development, the fact that there are many ethical debates taking place in the life sciences these days is an encouraging sign. Ultimately, it is the purpose behind humanity’s

actions that decides whether an action is morally good or not. And this is where the importance of Dr. Ginsberg's work lies – in using her art and design work to ask 'disruptive questions' and stimulate debate on what 'better' means in the context of creating a 'better' world. 'The imperative of our times,' she says, 'is to ask better questions about the path humanity is on. It is to use human creativity to solve better problems, not to be constantly addressing problems arising from wrong relationships with the planetary environment.'

To give a practical example, her latest installation is called *Machine Auguries* at the Toledo Museum of Art. It addresses the crisis of dwindling bird populations over the decades due to the effects of noise and light pollution. The installation asks the question, 'What will there be without birds?' At the start, a lighting array mimics the colors of a sunrise, and as the hues begin to shift, a robin sings, only to receive a machine-generated response. Eventually, only a machine-generated dawn chorus remains, and the spectator is left, under the bright light of the gallery, to experience being 'in the absence of nature' and the innermost questions and feelings that arise from this.

This, and many other of Daisy Ginsberg's installations, address some of the many problems that are arising from the conflicted relationship we have with nature and technology, and the growing

overlap between the real and the unreal. Can humanity grasp the opportunity that this presents to reexamine what it wants and values in life? Can the future see the emergence of an integrated world vision that embraces the perspective of ecologists like Charles Eisenstein, who see the Earth as a living superorganism and use science and technology to serve her by stimulating her further unfoldment?

The answer to this, as with all the many problems of humanity, lies in the growth of goodwill. The 'Will' is the most powerful force in the universe, and when human will is correctly aligned with the Divine Will, it is an unstoppable force. And as the force of goodwill is applied to all forms in all kingdoms of Nature, so might we see the steady forward march towards the abstract, superphysical levels of reality, and that which sits atop Plato's hierarchy of being as the ultimate form – *The Form of the Good*. §

1. Charles Eisenstein, *How the Environmental Movement Can Find Its Way Again*

>> bit.ly/4300Mor

2. Alice Bailey, *Esoteric Psychology I 83*

>> bit.ly/3SWkvxh

3. Ref: *Synthetic Aesthetics* >> bit.ly/44qkwib,

On Shaping the Future through Design>> bit.ly/3rtEb2k,

Designing Nature>> bit.ly/3Ocka8j

4. Ref: Daisy Ginsberg, *Machine Auguries*

>> bit.ly/43rdkB6

5. Plato's Form of Good, *1000-Word Philosophy*,

An Introductory Anthology >> bit.ly/44qmqD5H

TRANSFORMING FOOD SYSTEMS

The thought, energy, and resources (capital, labor, creativity, and so on) directed towards resolving the major

problems facing our interdependent world continue to be largely motivated by competition between separate entities



primarily devoted to their own interests (corporations and nation-states among others). However, at the same time, there is an abundance of energy targeted towards building more cooperative and just relations. The focus and creativity of many of these initiatives are some of the most heartening aspects of these times.

Most initiatives aiming to solve world problems focus on material solutions. Considering the material focus of the centuries-long era we are transitioning out of, this is not surprising. There is less recognition of the need to transform the spirit and quality of relationships, aspirations, and perspectives that are driving the problems.¹

The understanding that the evolutionary crisis we are confronting as a species is essentially a spiritual crisis has been steadily growing in recent decades. As Otto Scharma from the Massachusetts Institute of Technology notes, *'You cannot change the system unless you change the mindset or the consciousness of the people who are enacting that system. The real question is, how do you do that?'*²

The UN's Sustainable Development Goals, agreed to by all nations, are sometimes thought of as erring in their focus on quantifiable material targets – missing the deeper changes needed in consciousness and drawing attention away from the critical question, 'How do you change established mindsets?'

The SDGs essentially bridge from the materially focused spirit of the present towards something new. Without some grounding in the mindset of the past governments, major sectors of business and industry, professional bodies, and local authorities (the power centers of modern societies) would never have considered them as anything other than aspirational and visionary, and would certainly not have endorsed and engaged with the goals to the extent that they currently do.

The new, and some would say 'spiritual' or (as the UN puts it, 'transformational') element in the Goals is that they are interdependent. In other words, it is a whole-systems approach to human development and addressing the problems of humanity, centered on understandings of the rights and freedoms of all human beings, alongside a recognition that the Goals apply to both the local and global levels. They equally seek to address challenges in poor and wealthy areas. This integrated approach is leading nations and peoples to the fundamental realization that the Earth is One and Humanity is One – and the problems we face require us to think and plan from that perspective.

It is also worth noting that there are goals and targets aimed at a transformation of values, such as Goal 12 to 'Ensure Sustainable Consumption and Production Patterns.' This requires widespread public changes in understanding what

is valuable and desirable. It has led, for example, to the German Federal Government's National Programme for Sustainable Consumption, aiming to ensure that consumers have a wide choice of environmentally friendly and socially viable products and services.³

Agriculture, food production, and distribution are being transformed by local and global problems of hunger, health, biodiversity loss, environmental pollution, and the growing divide between extreme wealth and extreme poverty. They are also being transformed by a whole-systems vision. While changes are happening at a far slower pace than many would like, these are areas where a new spirituality of wholeness and integration is beginning to have a significant impact.

From an Ageless Wisdom perspective, the interdependent crises of hunger, poor nutrition, and environmental devastation reflect a need to transform the *quality* of relationships within the human family and between the various kingdoms of nature. But as Scharma asks – how do we do this, and do it at scale, when it really requires an ability to think and participate in life from the perspective of the soul or Buddha nature? Through the lens of eight ‘Acupuncture Points for Social Transformation’ (including Soil, Food & Climate Justice; Consumption and Planetary Wellbeing; and Governance and Democracy), the Presencing Institute operates a wide range of laboratories with participants from around the world experimenting with techniques to transform ‘underlying operating systems from ego-system to eco-system awareness.’⁴

Pioneering farmers, nutritionists, and thinkers from a wide variety

of indigenous, spiritual, and ethical backgrounds have, for decades, been evolving approaches to agriculture focusing on the quality of food produced and on care for and love of the natural world. Their discoveries are now beginning to have an impact on national and global plans for a more sustainable and regenerative approach to agriculture. One of the most influential leaders in this is the Rudolf-Steiner-inspired Biodynamic Agriculture movement, highlighting that agri-culture ‘*is not only about cultivating farming land, processing and trading good food, but also about the development of humans and the earth.*’ The Biodynamic Federation Demeter International, headquartered in Darmstadt, Germany, represents 36 national organizations with over 7,000 farmers in 65 countries.⁵ As Harvard Divinity School scholar Dan McKanan points out, the whole environmental movement has been ‘enriched by anthroposophy’ to the extent that biodynamic farming is now a major player in the organic movement.⁶

Based in the Egyptian desert, SEKEM is inspired by anthroposophical thinking. Working with an overall vision of establishing an ‘Economy of Love,’ it includes a network of biodynamic farms, trading companies producing organic and biodynamic products, a Waldorf school, and a community school for children from disadvantaged groups, as well as the Heliopolis University for Sustainable Development. When the founder returned from Austria to his homeland of Egypt in 1975, he was inspired to establish a program for social, cultural, and spiritual renewal, blending Steiner’s ideas with Islam and ancient Egyptian thought – the name Sekem means ‘vitality from the sun.’⁷

Perhaps the most notable example of an emerging spiritual consciousness impacting approaches to Sustainable Development Goals on food production, nutrition, and poverty eradication is the Conscious Food Systems Alliance – ‘a movement of food, agriculture, and consciousness practitioners’ convened by the UN Development Programme. Membership includes a diversity of groups like Food Sense Wales – aiming to influence how food is produced and consumed in Wales, the Centre for Indigenous Knowledge and Organizational Development, Ghana – bringing indigenous perspectives to community development work, and Lund University Centre for Sustainability Studies, Sweden – ‘a world-class sustainability center for research, teaching, and impact.’ Alliance members share a goal of ‘supporting people from across food and agriculture systems to cultivate the inner capacities that activate systemic change and regeneration.’ Transforming food systems, the Alliance suggests, requires work ‘not only on policy, research, and project

implementation, but also on the inner drivers of individual, collective, and institutional behaviors.’⁸

From small local groups to major initiatives at a global level, there is today a growing sense of global responsibility and a well-honed will to think and act in terms of the well-being of whole systems. §

1. BBC Radio 4, *Shared Planet* (1 October 2013)
>> bit.ly/3rxWHXo
2. The Conscious Food Systems Alliance, *Transforming Food Systems from Within*
>> bit.ly/3roeu31
3. BMEL, *National Programme for Sustainable Consumption*
>> bit.ly/3K324nN
4. u-school, *Acupuncture Points*
>> bit.ly/44pDRAa
5. Biodynamic Federation, *Demeter*
>> bit.ly/3Ou5S4g
6. D. McKanan, *Eco-Alchemy: Anthroposophy and the History and Future of Environmentalism*. University of California Press, 2018, pp. xv – xvi
7. Sekem >> bit.ly/3pMnvCP
8. The Conscious Food System Alliance
>> bit.ly/46VFUom

HUMAN RIGHTS LAW: AN INTEGRATED WORLD VIEW

Julia Häusermann

My experience during the Ethiopian famine of the early 1980s, and among people fighting for their very survival in many countries since then, has been that when the chips are down, many people will go out of their way to assist others and share their last crumb with those in need. These displays of natural goodness and sharing indicate, perhaps unconsciously, an innate recognition by so many people of the inherent value of every human life. They also show

the presence of a powerful goodwill in millions of people around the world. This goodwill seeks the best for everyone, or at the very least, the minimization of fear and suffering wherever possible. This perception of human value and sensitivity lies at the heart of the best that humanity has produced over the millennia of its existence. It includes all true philosophies and spiritual traditions, and the best that has been manifested in the arts – literature, music, visual arts, and so on. ▶

Over the past two or three centuries, this has developed into a keen understanding of what have now come to be called

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human rights. The West certainly does not have a monopoly on human rights. There is a long history of proclamations of rights to be found in other cultures and traditions across the world. But for the West, the first well-known formulations were the French Assembly's 1789 'Declaration of the Rights of Man,' and Thomas Paine's 1791 book, 'The Rights of Man.' Human rights law as we understand it now has its origins in these early attempts at formulation. It was developed and gradually became embedded in the national laws of a number of countries, such as laws abolishing slavery, enfranchising women, and protecting children from exploitation in the workplace. However, after the atrocities of the Nazi regime and other more recent and flagrant abuses and genocides, it is now realized that the protection of human rights cannot be left to the nation-state alone.

To mitigate this problem, the energetic efforts of Eleanor Roosevelt after the Second World War led to the successful completion and acceptance by the global community of the 1948 Universal Declaration of Human Rights (UDHR), as a 'common standard of achievement for all peoples and all nations.' This lifted the protection of human rights out of the national sphere into the growing consensus of the world community – 'the international enthronement of human rights,' as Winston Churchill described it. The UDHR, with its 30 articles, presents an understanding of the fundamental universality of human rights. Human

rights are not earned; they are innate. They transcend all the limitations of national identity and customs. Every man, woman, and child is entitled to enjoy their human rights simply by virtue of being human. It is this universality of human rights that distinguishes them from other types of rights, such as citizenship rights or contractual rights.

On a dull day when the rain is beating on your windows, it can be inspiring to reread the UDHR. Its vision is of a world of equity and justice premised on the equal worth and dignity of all human beings, regardless of any label attached to them such as gender, race, or religion.

But the UN did not stop with this vision. Over the last 75 years, Member States have developed the international legal protection of human rights and enunciated clear obligations that have been voluntarily accepted to a greater or lesser extent by all states. The worldwide consensus on human rights provides a framework for global action rooted both in law and morality. Today, all United Nations member states have ratified at least one of the nine core international human rights treaties, and 80 percent have ratified four or more, giving concrete expression to the universality of the UDHR and international human rights.

While human rights treaties form a part of international law, they differ from many state treaties in that it is the individual who is the beneficiary of the laws, rather than states. On the contrary, it is states that have the legal obligation to protect the enjoyment of human rights for everyone, everywhere.

Human rights include all those rights necessary for survival and dignified living,



such as the rights to life and liberty, and the right to a standard of living adequate for health and well-being. Human rights also cover those rights and freedoms necessary for creativity and for intellectual and spiritual development. These include the right to education and access to information, freedom of religion, and of speech, expression, and association. They also include all those rights necessary for liberty and physical security, like freedom from slavery and torture. It shouldn't be necessary to add (but we will) that all these rights must be enjoyed equally by women, men, and children without any form of discrimination. Given these understandings, human rights are gradually becoming the 'new normal,' despite much of the negative news that filters through to us on our televisions and computer screens these days.

Human rights law now provides both a global ethic and a moral and legal imperative. Looked at in this way, it is clear that the whole foundation of human rights is an embodiment of spiritual principle, and as such, is one of the important signposts for humanity to recognize and follow as it journeys into the future. It is, therefore, a foundation for right relationships on the international, national, and individual level. It will guide people in

their personal relationships, in their sense of responsibility as constructive citizens, and in the growing sense that so many people are now experiencing of being responsible citizens of the global community and the world as a whole.

It is obvious that one cannot legislate for people to be good or kind! Goodwill and right relationships have to be the spontaneous expression of the awakening heart and the enlightened mind. Nevertheless, enacting international treaties about human rights and creating legal structures on a national and international level, by their very existence, help to enforce them. Not only that, but human rights law provides a framework for NGOs and individuals to play their part in protecting human rights. This work mostly involves monitoring and protesting violations of these rights. In addition, the real threat of the condemnation of transgressor states by the international community presents a reality check for those who determine to willfully follow a path that ignores the rights of others.

In my own work over three decades, I have used this framework to successfully influence global and national policy and practice by advising UN agencies and governments to adopt a human rights approach to issues such as development and poverty elimination, health services, and women's empowerment. Human Rights Law really presents an integrated worldview for the betterment of the human condition. It will help not only to evoke into expression the latent goodwill that lies at the heart of every person, but also to reinforce the idea that this practical goodwill should also be present at the heart of the principles and policies that motivate all government policies and administrations. Roll on the day! § ►

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. The Lucis Trust is on the Roster of the United Nations Economic and Social Council. The World Goodwill Newsletter is published three times a year. Unless otherwise indicated, all articles are prepared by the World Goodwill HQ group. Multiple copies for distribution are available on request. The newsletter is also available in: French, Greek, Spanish, German, Dutch, Italian, Portuguese (online), Russian, and Slovenian.

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World Goodwill Seminar Geneva–London–New York 11 November 2023

An opportunity to come together to celebrate goodwill in action, and to reinforce the concept of practical goodwill as exhibited by servers around the world.

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.

*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.