

WORLD GOODWILL

NEWSLETTER

A quarterly bulletin combining comment and information on world affairs with details of the work and programme of World Goodwill

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SPIRITUALITY IN OUR TIME

*Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us until we take
The longest stride of soul men ever took.
Affairs are now soul size.*

Christopher Fry

Ours is indeed a time when the problems and opportunities that confront the human family are "soul size". If we are to act with the level of vision, discipline and co-operation needed to resolve the crises that our newly found global interdependencies present us with, then popular opinion around the world must begin to be moved by ideals and loyalties that come from those levels of the human psyche where life is known to be one, undivided whole.

If such a unitive vision cannot be more fully aroused, there is every likelihood that our problems will destroy us, and humanity will not survive beyond the twenty-first century. We really have no choice. Life and evolution are forcing us, as a species, to enter into relationship with fresh levels of universality, order and synthesis. It is as if we are participating in a process of externalising our essential spirituality.

It is quite wrong to think that the spiritual life only refers to the religious life or to what is sometimes referred to as the "New Age" or "Consciousness Movement". Spirituality concerns the process whereby consciousness grows and develops to incorporate and absorb increasingly higher levels of being, and this occurs in all spheres of life — not just the religious. Current thinking in such diverse fields as science, the arts, politics, psychology, healing, business and education is being influenced by a holistic, global vision that is at once transcendent and deeply personal and individual. David Spangler writes of a "rebirth of the sacred". In the pages of this newsletter Ursula King describes "a dynamic process of transformation and growth, an integral part of human development towards maturity in both the individual and collective sense", and Willis Harman speaks of "a whole new way of thinking" caused by "something bubbling up out of the collective consciousness".

In our time the spiritual impulse is leading humanity in two directions. It is awakening a quest to experience and understand the higher realms of consciousness and being where love, purpose, light and beauty rule. At the same time it is stirring a will and a commitment to work with others in clear, defined programmes of action to bring those inner perceptions into manifestation in human affairs.

There are many teachings and many visions providing inspiration and direction for those who are today being drawn into the adventure of building the new humanity. The models and heroes for the countless groups around the world which are struggling to incarnate the spirit of wholeness and love are to be found in those key figures from all cultures and all times who have been able to combine an intense and potent inner life with an outer life of compassionate service to humanity and the planet. Such heroes have revealed something of our inner spiritual destiny. They have helped us sense the underlying pattern of human evolution.

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One of the clearest signs that the soul, or the divine presence, is taking a step outwards into the world in our time is the fact that the themes of oneness, of global co-operation and of inclusive endeavour are coming from so many different directions.

A spiritual renaissance is taking place. Wherever we see enlightened thought and action helping people find freedom from separativeness, fear, poverty and injustice we see the blossoming of the spiritual. Wherever we see the sacrifice of self-interest and the emergence of concern for the betterment of all life we are seeing the flowering of the higher spiritual potential of humanity.

SPIRITUALITY, SCIENCE AND THE TRANSFORMATION OF CONSCIOUSNESS

A conversation with Willis Harman on the work of the Institute of Noetic Sciences

Willis Harman, President of the Institute of Noetic Sciences, is a futurist of world renown. He is Emeritus Professor of Engineering-Economic Systems at Stanford University in the United States and his writings appear in a wide range of journals around the world. Dr. Harman is co-author of *Higher Creativity* (1984), *Paths to Peace* (1987) and author of *An Incomplete Guide to the Future* (1979) and *Global Mind Change, the Promise of the Last Years of the Twentieth Century* (1988).*

The Institute of Noetic Sciences has won world-wide recognition for its pioneering work in the field of consciousness studies. Noetic comes from the Greek “nous” meaning mind, intelligence, understanding. Noetic Sciences, therefore, encompass the diverse ways of knowing: the reasoning processes of the intellect, the perceptions of our physical senses, the emotions and the intuitive and spiritual or inner ways of knowing. The Institute supports research and education on human consciousness.

A few months back World Goodwill talked with Willis Harman about the present world crisis and the work of the Institute of Noetic Sciences.

WG To begin with, could you tell us a little about the Institute?

WH The Institute of Noetic Sciences was founded about 16 years ago by an American astronaut, Edgar Mitchell. He had been very impressed with his psychological, spiritual experience in outer space and so he left NASA and formed this non-profit organisation to try to foster the development of a neglected area of science having to do with human consciousness in all of its forms. The organisation now has about 20,000 members. We are totally supported by gifts from the members, including some gifts from a few foundations.

Our work is, in my mind, really in two areas. One is attempting to extend the boundaries of science a little bit, doing work in areas where it looks as though we can get some new insight by research of the more conventional sort, such as studying spontaneous remission of cancer and other life threatening illnesses or studying the effect of positive emotions on the immune system. Those are examples of some areas in which we have funded research. We are a little like a small foundation. We give out several hundred thousand dollars a year in small grants — grants of five and ten thousand dollars each.

The other main thrust in our work, although it is much smaller in budgetary terms, is to try to leap over the present form of science and explore the kind of science that we would need in

order to do justice to all the phenomena that have not been well studied so far: those relating to the mind and healing, intuition and creativity, the aesthetic sense, spirituality, all that vast territory. With the present tools of science we just don't learn very much because we are trying to study something from the outside that you really can't study that way without distorting or mangling it.

Each year we give the Temple Award for Altruism. We deliberately give it to ordinary people who are not in the news. They are not supposed to be the most altruistic but they form good examples. The whole point is to illustrate that there is altruism all over the place: we don't notice it and we should pay attention to it.

We have several publications and put on conferences every so often and various other kinds of activity. So that's more or less the outline of what the Institute is about. I think that we are part of a wave of change and we are trying to help this as best we can.

A new scientific approach

WG You mention the limitations of the present tools of science. If we are going to understand humanity's spiritual potential we need a new scientific approach.

WH I have come to the conclusion that science in its present form isn't going to find out very much more about any of the areas of research I have mentioned. The only way we are going

to make headway, I think, is to re-define science and include another kind of research which is more participatory. One way of learning about something is to look at it from the outside, and send in all sorts of probes and bounce light beams off it, or whatever. You learn certain kinds of things this way. You can study phenomena from the outside, gather statistics or whatever. But after you have all the statistical data you can use, you still don't know enough!

There is another kind of research where, instead of looking on from the outside, you become one with what you are studying. It's an empathic approach, a compassionate approach, the sort of approach you would use in cultural anthropology or psychotherapy, where you wouldn't think of trying to understand human development by just studying it from the outside. You have an empathic connection with the individual, you intuitively sense something and you ask a question and get some more information. And so on.

I think what we are going to need is a re-examination of science in terms of its fundamental metaphysical assumptions; they are very limiting and biasing, and we haven't noticed that all this time. And then we are going to have to have an augmentation of the research methods to include a participative form as well as the reductionist, objective form.

If you look carefully at the assumptions that underlie science at the metaphysical level, there are three of them that stand out, in my mind anyway. One is the objectivist assumption — that you can understand something from outside and that this is the scientific way to do things. The second one is the positivist assumption — that what is real is what is physically measurable. The third one is the reductionist assumption — that you really understand something when you understand it in terms of the elemental, sub-molecular phenomena. Well, that gives you a very limited kind of knowledge. It's wonderful for generating new technology, putting a man on the moon, devising new organisms through biotechnology, and so on. But in terms of human consciousness it doesn't tell us much.

Consciousness is causal

So it's very important that we take the objectivist kind of research methodology that science now uses and complement that with a participatory, empathic form. To recognise that consciousness is causal even though it's not physically measurable, is another important step. And a third important step is to recognise that the reductionist approach gives us only one kind of explanation whereas, if we take consciousness as causal, we get a totally different kind of explanation that complements the reductionist one. This expands the boundaries of science tremendously and allows it to look at anything in human life without distorting it, without squeezing it into a final frame.

But what that implies is that the training of a scientist is not just training in using manipulative techniques out there, but it's a kind of total inner transformation because that is the only way the method of approach I'm talking about can be used. So I think that is where we are going and probably will go rather rapidly.

WG There is increasing recognition of our interdependence. This is emerging in all fields, and science offers many insights that are helping to shape this recognition.

WH Not only is that correct, but actually science, by and large, is lagging, not leading, in this process. Scientists are being pushed on from the outside. They have got young scientists coming in who have changed their own minds over the last 20 years, so they are promoting this dialogue. And there are a few elder statesmen scientists who are doing a marvellous job. Robert Sperry, the Nobel Laureate, has been talking about the consciousness revolution in science, including consciousness as causal. And, as you'd expect,

there is a lot of enthusiasm from a small group, and a large group who either ignore this or deny it — it's a departure from the older science that they are certainly not very enthused about.

Something is bubbling up out of the collective consciousness.

Another Nobel Laureate, George Wald, published an article this year which had a most remarkable statement in it. He got the Nobel Prize in 1967 for his work relating to vision, and has continued his work in the biological sciences ever since. He is now around 80. He says in this article that, in the latter part of his career, he had been very puzzled about two questions. He asks where consciousness is, because it's certainly not in the brain. And he asks how does it happen that the universe seems so determined to evolve light, because there is no way you could account for it by just a collection of random accidents. He writes that he has come to feel that the clue to understanding both questions is that we have had it all wrong in thinking that consciousness is a final product of this 15 billion years of evolution of the physical universe as we know it and the evolution of human beings — instead, consciousness was there all along. Now, that's a pretty rarefied statement for a noted scientist to be making, but it is indicative of the climate of thought that he can make the statement and nobody laughs.

We can't live this way

WG The extreme crises we face in environmental issues, the arms race, the gap between the rich and the poor, indicate the need for profound changes in the way we live.

WH Our society is not working really. It's not working for the planet, it's not working for the people. Probably one of the things that should be most sobering to us is the realisation that human activities are creating a climate change and we don't know the consequences. We don't know what kind of change and we certainly have no way of controlling it once we have started it. And that should give us a good sense of the hazards of the path that we are on. We have set a juggernaut in motion, it's pretty much out of control and we are going to have to redesign it as it goes. Now, of course, the greenhouse effect is only one of the many reasons that change in the whole system is coming about. The trick is going to be to try to make this overall change with as little attendant human misery as possible. We can't live this way. We have to change and that is what we are in the process of doing now.

I feel that the leading edge of institutional change around the world is going to be business, for a lot of reasons. One, of course, is that business can go across international boundaries so easily compared with political institutions. Another reason

is that business organisations are just inherently more flexible, adaptable. They are used to adapting to a changing environment. If they don't adapt, they become extinct. And I think that business, in the corporations, is in the process of redefining itself and its goals. Corporations are not just about making financial rewards to shareholders. They are going to find meaningful roles that will attract the very best people to come in. Otherwise they won't be able to compete. The real resource is people. So that means they are going to redefine their goals to be much more people oriented.

A whole new way of thinking

WG Why do you think there is such a spiritual awakening going on at this time?

WH I suppose the closest thing that I can get to what I really feel is causal is that something is bubbling up out of the collective consciousness. It's appearing all over the planet spontaneously and we are going through a transformation because that awareness is coming up. I notice it all over. The network is infiltrating everywhere, in every walk of life. There's no sector of modern society that doesn't have this infusion. I don't know what to call it. I don't really like to call it the esoteric network, I don't think that is what it is, but it's a whole new way of thinking.

I guess the thing that has inspired me the most is the realisation that the source of this sense of direction and meaning and sanity is available to all of us, and that in these times it's bubbling up all over the place. I get my greatest inspiration from little groups of people, ordinary people who gather together to do something that is really a piece of this much bigger puzzle. We are going through a time in which there is a tremendous global task to be done and it is clear that it is not going to be led by the leaders. It is going to be led by ordinary people, in these little creative groups. And so the vision is really the sum total of all the insights of all these little groups

all over the place. Insights are coming to ordinary people and then they are diffusing through the system.

As I see this change happening, it's not going to be one big organisation like a political party or something that promotes this transformation. It would be very undesirable if anything like that formed. It would be very threatening to people. But the unconscious wisdom of the way this is happening is that these small groups form — the non-profit organisations and so on — and when you look on from the outside they all look as though they can barely get their act together and have a very hard time staying organised and so on. So there's no threat there at all. And the net result of that is that you have a very, very powerful transformational force in the world and yet it's arousing very little resistance.

*Willis W. Harman and Howard Rheingold, **Higher Creativity: Liberating the Unconsciousness for Breakthrough Insights**. Tarcher, 1984.

Willis W. Harman and Richard Smoke, **Paths to Peace: An Exploration of the Feasibility of Sustainable Peace**. Westview Press, 1987.

Willis W. Harman, **An Incomplete Guide to the Future**. Norton, 1979.

Willis W. Harman, **Global Mind Change: The Promise of the Last Years of the Twentieth Century**. Knowledge Systems Inc., 1988.

Members of the Institute of Noetic Sciences receive at least twelve publications a year including the excellent quarterly Noetic Sciences Review covering research, ideas, people and meetings in the field of consciousness. A book catalogue is also available listing recommended books on the following subjects: health and healing; mind and brain; parapsychological research; consciousness and the death process; inner development; exceptional abilities; the altruistic spirit; music and consciousness; emerging paradigms in science; global mind change.

Details from: Institute of Noetic Sciences, 475 Gate Five Road, Suite 300, Sausalito, California, U.S.A. 94965.

Let us use the word "spiritual" to signify the world of light and beauty, of order and of purpose, about which the world Scriptures speak, which is the object of the attentive research of the scientists, and into which the pioneers of the human family have always penetrated, returning to tell us of their experiences. Let us regard all manifestations of life as spiritual, and so widen the usual meaning of this word to signify the energies and potencies which lie back of every form in nature and which give to each of them their essential distinguishing characteristics and qualities.

Alice A. Bailey

The new web of global interdependencies that binds us together, and the tremendous stresses and complex moral choices before us, require a far deeper and more far reaching spirituality than at any time in previous history. We do not need a return to the external facades of religiosity. But we do need to resume the spiritual journey with a more penetrating vision, purpose and sense of direction and within new, global parameters.

Patricia Mische

Living organisms are open systems in the sense that they take and excrete energy and matter. In theory, they are open as far as the bounds of the Universe; but they are also enclosed within a hierarchy of internal boundaries. As we move in towards the Earth from space, first we see the atmospheric boundary that encloses Gaia; then the borders of an ecosystem such as the forests; then the skin or bark of living animals and plants; further in are the cell membranes; and finally the nucleus of the cell and its DNA. If life is defined as a self-organising system characterised by an actively sustained low entropy, then, viewed from outside each of these boundaries, what lies within is alive.

James Lovelock

GLOBAL SPIRITUALITY

Ursula King

Dr. Ursula King is Professor of Theology and Religious Studies at the University of Bristol, England. She is Author of *Towards a New Mysticism: Teilhard de Chardin and Eastern Religions* (1980); *The Spirit of One Earth — Reflections on Teilhard de Chardin and Global Spirituality* (1989) and *Women and Spirituality: Voices of Protest and Promise* (1989).¹

Last November Dr. King spoke at the World Goodwill Seminar in London. The theme of the conference was “Education for a Global Vision”. All who heard it will agree that Dr. King’s address offered real insight on the quest for a global spirituality and we reproduce here excerpts from her talk.

Our age is often described as an age of unbelief in which many people are spiritually impoverished and marked by a loss of transcendence and a disregard for the highest values. And yet, to the discerning eye, there appear to be many signs of a sincere religious quest and a new spirituality emerging from within the secular. I think one must recognise the positive aspects of this openness of the religious quest today — the doubt, the uncertainty, the groping, the willingness to experiment and the search for meaning. Contemporary religions are characterised by a great search for interiority and a new inwardness, a longing to explore our inner space, just as we have so dazzlingly explored and probed into outer space. This urge for a contemplative depth dimension within us responds to a great contemporary need to heal a hectic and disjointed outward life, marked by over-activity, unrest and much unsatisfactory superficiality in human relations. But this hunger and thirst for interiority, for meditation, contemplation and prayer of the quiet, are not the only characteristics of the contemporary religious quest. They are accompanied and matched by a search for greater outward unification and unity at all levels. One can see this in the experiments in living in new communities, the flowering of genuine peace movements in both capitalist and socialist societies; one can see it in the dynamic thrust of the diverse liberation movements.

So, in order to think meaningfully about religion and spirituality today, it’s not enough to remain within the boundaries of traditional religion. The search for spirituality and transcendence in our age cannot find its sole answer in intense private devotions or in escapist religious life. Contemporary spirituality, if it’s to have any effect on our lives, individually and corporately, cannot flourish apart from the world. It has to grow and live in the market place; it has to be the source of meaning for all of life and relate to our daily problems, our family and community, our science, our politics, our whole world, as we scientifically explore and experience it today. This spirituality which we so much need as a true leaven and as a bread of life can only become a transforming agent in our world today if it is nourished and nurtured within our secular institutions, as well as within traditional religious ones; otherwise I think it will be impossible to create a world of peace and justice.

We are living in a world today where more and more people are wondering where we’re going. Will the earth and humankind have a future at all? Our spaceship earth appears to be an ever shrinking globe beset by fast change, turmoil and strife. Our mutual interdependencies are so intricate that

many problems and actions can only be handled globally. This is first of all true of material development whether it concerns food production or distribution, the organisation of work and leisure, or questions of health and international security. But a global context is equally required for education, for scientific research, for the flowering of art, for use of the imagination, for matters of morality, ethics and religion, and for questions of spiritual well-being. Increasingly people are becoming aware of the need for global spirituality. We are now learning to look at the religious heritage of humankind from a new global perspective and discovering that this heritage is one of the most valuable resources for the whole of humanity at a time of critical reflection and profound change.

What is spirituality?

But what is spirituality? Spirituality has been given many different definitions and it is difficult to give any one that would apply to all spiritual schools and practices. For some people spirituality means simply our relationship to God. For others it represents a deep existential commitment to a transcendent dimension within and beyond life, an experience of the powerful presence of the Spirit. Spirituality is not a static given, but it is a dynamic process of transformation and growth, an integral part of human development towards maturity in both the individual and collective sense. Spirituality must not be perceived as something apart from life, simply added on to it. Rather it’s a quality of experience, intuition, reflection and being which permeates all human activities. The whole of life can be seen as being related to spiritual practice. Spirituality then concerns the heart of human existence, and its practise is linked to the use of our imagination as a faculty for seeing more deeply into the ground and meaning of things and of experience.

Having said something about the understanding of spirituality, what is meant by global spirituality? Initially, spirituality is both personal and collective, but it is also global in the sense that it now has to be developed in a cross-cultural context as created by the contemporary political, social and cultural realities of our globe. These invite us to understand and practice spirituality in a pluralistic perspective. This implies a discovery that the different faiths and the faith communities with their distinct messages become newly meaningful in their togetherness on the globe.

The different religious traditions have been diffused and transplanted from their place of origin to new cultures and

regions. Many more members of different faiths have an opportunity to come into contact with, and learn from each other, and that includes learning to accept differences. Instead of encountering each other in hatred and strife we have to learn to give and receive from each other in openness and respect. Such learning is especially involved in the experiential process of inter-religious dialogue between members of different faiths and those of none, and it also occurs through intra-religious dialogue within the heart of each person and within the different communities of faith; we have to reflect critically on our own experience in the light of that of others.

But, when I speak about global spirituality, the word “global” does not only refer to an experience of the present. It also encompasses the past. For we are becoming increasingly aware of the history of humankind, including its religious history as one history. The numerous spiritual schools and personalities round the globe which have existed throughout history provide us with extraordinary resources for contemporary religious awareness. When we speak of global spirituality we thus think of a dimension that cuts across the present, extends back into the deep past and reaches out towards a future, to feed and strengthen the human spirit on its journey through time and space.

We also think of global spirituality in yet another sense. Today spirituality has become an issue for all of humanity, not just for a select group of religious minded people for whom spirituality happens to be a special area of interest or hobby-horse. At the present critical time in human history we have to pay particular attention to the deep need for the spiritual well-being of the human community; spiritual well-being beyond the existing physical, mental and moral needs of humankind. We have to ask ourselves, “will questions of spiritual development one day become an integral part of our efforts to ensure global development towards peace and justice?”. We work all the time on economic development. We do not yet work sufficiently on spiritual development. What efforts do we at present devote towards developing the inner resources of human beings; their imagination, mind and heart; their power to love, their power to care and be compassionate, as well as to be peaceful and happy? These are very serious questions at the level of global development. They have to be faced by secular institutions and the whole of society for they cannot be solved by religious institutions alone.

I think the future can be willed

Now some people doubt whether religion and an open quest for spirituality, a unifying spiritual vision, has a future today at all, given the increasing growth of secularisation and — one must add — the increasing growth of religious fundamentalism around the world. But a more basic question is, “has our world a future and what future is there for humankind today?” Given the contemporary political and military developments the answer to this question is far from certain and cannot be taken for granted. In any case the future no longer simply arrives and is given, as was often the case in the past. It has to be consciously willed and created in full consciousness of what is involved in our actions, and what goals we actually aim for.

We are sensitively aware of the extreme vulnerability and precariousness of human beings in our global situation today. So we have to also become aware that, if we want a future worth having, we have to will it, we have to build a new earth. The threat of the possibility of extinguishing humans as a species today calls for a completely new way of using all the powers of our imagination, of our will, and of our inner and outer resources. And I think the future can be willed; it can be constructed and built if we can perceive and practise the right kind of spirituality.

Looking around for resources to feed our thought and imagination, to strengthen our will to act, we ask ourselves who can help us, and I think there are many, many examples; you draw on particular examples in World Goodwill, others draw on other examples. Personally I have been very much inspired by the vision of Teilhard de Chardin. He believed very deeply that it was his vocation to extend people’s capacity to see into the heart of things, as he put it, by sharing with them a larger vision of the world. So he already wrote in 1931, more than 50 years ago, an extremely moving essay called “The Spirit of the Earth”, where he speaks about the oneness of this earth. He asks very poignantly what is the future of the

spirit of the earth, what is humankind’s destiny? Is it darkness, total death or new life? And he saw humanity, with its present tensions and turmoils and wars, undergoing the crisis of birth, to raise the earth to a new stage, to raise life to a new stage.

He says the resources at our disposal today, the powers we have released, cannot possibly be absorbed by the narrow system of individual and national units which the architects of human earth have hitherto used.

“The age of nations has passed. Now, unless we wish to perish we must shake off our old prejudices and build the earth. . . . The more scientifically I regard the world, the less can I see any possible biological future for it except the active consciousness of its unity.”² And, in that sense, Teilhard de Chardin stressed that humankind, at the present stage of its development, has need for religion that grows into a new stage also. We need, he says, “a redefinition of the spirit”.

I think the study of spirituality can also help us a great deal here. And many publications are beginning to appear on this theme now. I think particularly of the 25-volume project *World Spirituality: An Encyclopedic History of The Religious Quest*³ which looks in a collaborative effort at the individual and collective movement of the spirit across the history of the human race. Spirituality is here seen as lived experience as well as reflection on such experience. This particular encyclopedia also points to an emerging new discipline of global spirituality which will provide a new focus for individual religious traditions through which they can see and reflect upon their own religious heritage in a larger context.

Four cries of humanity

Robert Muller speaks about the four cries of humanity, and I find this a very beautiful image. It is an example which he has actually taken from U Thant who was, of course, a Burmese Buddhist and one of the earlier Secretaries-General of the United Nations. He speaks about the cry for physical life, the

**We work all the time on economic development.
We do not yet work sufficiently on spiritual development.**

cry for mental fulfilment and the cry for morality. Those three cries have already been much attended to, at least the first two, the physical and the mental; the United Nations has done a great deal to help to meet the need, to answer those cries. But the last, the fourth cry, he calls the cry for spirituality, and that's a cry that has not been recognised sufficiently and has not yet been met at all. So he sees that after coping with physical, mental and moral needs, we must give attention to spiritual needs. I feel it is important, in trying to meet this spiritual cry of humanity, that we look at the need to introduce attention to spirituality, not only in us as individuals but also into our formal educational process. We need an education for global spirituality, beginning with the individual. We need to foster awareness, personal and collective, but we also need to instigate the transformative will for action and to educate for relationships in community building.

We do not need an individualistic spirituality but a spirituality with a social and global dimension. This must be so; it must be developed if we are not to finish up with what Schumacher called "the refusal of consciousness", the refusal to recognise our true situation and take note of it and change our action. If we live in a crisis of consciousness, we cannot afford to be

blind to whatever values we may find. The religious traditions of humankind are an inspiring source for the reformulation of values and education for a global vision; an education which makes us discover and create the spirit of one world. And I think that is one of our most important tasks. We have to learn to reflect critically on our past heritage and on our present practice. We have to learn to envision genuine alternative ways of being, of thinking and of doing in order to create one humanity animated by one spirit.

1. Ursula King, **Towards a New Mysticism: Teilhard de Chardin and Eastern Religions**. London, Collins & New York, Seabury Press, 1980.

Ursula King, **The Spirit of One Earth: Reflections on Teilhard de Chardin and Global Spirituality**. New York, Paragon House, 1989.

Ursula King, **Women and Spirituality: Voices of Protest and Promise**. London, Macmillan & New York, New Amsterdam Books, 1989.

2. Teilhard de Chardin, 'The Spirit of the Earth', in **Human Energy**. London, Collins, 1969.
3. **World Spirituality: An Encyclopedic History of the Religious Quest**. New York, Crossroad/Continuum.

. . . all activity which drives the human being forward towards some form of development (physical, emotional, intuitional, and so forth) is essentially spiritual in nature and is indicative of the livingness of the inner divine entity.

Alice A. Bailey

Everywhere on Earth, at this moment, in the new spiritual atmosphere created by the appearance of the idea of evolution, there float, in a state of extreme mutual sensitivity, love of God and faith in the world: the two essential components of the Ultra-human. These two components are everywhere 'in the air'.

Teilhard de Chardin

There is an important revisioning of spirituality going on — a new interest in the nature of the sacred dimension of life. Ironically, much of the impetus for this revisioning has come from modern sciences, such as physics and ecology, which are revealing a universe that is an unbroken wholeness, not unlike the vision of the mystic. At the same time, as cultures converge, we are experiencing an increasing cross-pollination between the religions of the world. This can lead to doctrinal difficulties and conflicts, but it also leads to a deepening realisation of what Frithjof Schuon calls "the transcendent unity of religions". . . . Similarly, there is a perennial philosophy, as Aldous Huxley named it, a body of insights, teachings, wisdom, and experience that can be found in almost identical form in nearly every culture of humanity. These insights transcend religious differences and provide a basis for a planetary spirituality.

David Spangler

Cultural awakenings, as historian William McLoughlin noted, are preceded by a spiritual crisis, a change in the way human beings see themselves in relationship to each other and to the divine. During "great awakenings" there is a shift from a religion mediated by authorities to one of direct spiritual experience.

Marilyn Ferguson

The world — contradictory, socially and politically diverse, but nonetheless interconnected and largely integral — is forming with great difficulties, as if it is feeling its way through a conflict of opposites. . . . All of us in the present-day world are coming to depend more and more on one another and are becoming increasingly necessary to one another. And since such realities exist in the world and since we know that we in this world are, on the whole, now linked by the same destiny, that we live on the same planet, use its resources and see that they are not limitless and need to be saved, and nature and the environment need to be conserved, then such a reality holds for all of us. The necessity of effective, fair, international procedures and mechanisms which would ensure rational utilisation of our planet's resources as the property of all mankind becomes ever more pressing.

Mikhail Gorbachev

WORKING FOR A NEW CONSCIOUSNESS

LABORATORY OF EDUCATION FOR PEACE

The Laboratory of Education for Peace is working to promote the idea of peace in schools and throughout the educational system in Greece. Linked with the international movement, "School — Instrument for Peace", the Laboratory fosters education that aims, among other things, to help students "to acquire a global perspective and sensitivity towards the problems of humanity; to realise the global interdependence and the necessity for international solidarity and co-operation; to acquire a sense of personal responsibility and readiness to participate in solving problems affecting humanity". Since its founding in 1986 the Laboratory has organised numerous seminars and in-service courses for teachers and has prepared material for use in schools.

Laboratory of Education for Peace, Prof. Dimitra Papadopoulou, 47 Dioikitirion Street, Thessaloniki 546 30, Greece.

WORLD INTERFAITH COLLEGES

The World Interfaith Colleges Association has been set up to create international interfaith colleges for young people in developing countries. The first college, Seva-Maitree, is to be established in India. The colleges will aim to "help students develop an understanding of

other faiths and affirm commitment to their own" and to "make young people aware of world problems and encourage them to make a spiritual commitment to finding nonviolent solutions".

World Interfaith Colleges, PO Box 7384, Station 'D', Victoria, B.C., Canada V9B 5B7

THE EARTH CONCERT A CELEBRATION FOR LIFE

Plans are now well underway for a 12-hour live television concert and telethon, The Earth Concert, to be broadcast simultaneously in many different parts of the world on December 31st this year. Monies raised will be used to help a wide variety of organisations presently working to protect and regenerate the environment. The vision behind the project is to "offer the world an opportunity to unite in a spirit of peace and global co-operation and consider what we can do to save our planet from environmental devastation".

It is hoped that local concerts will be organised in twelve major cities around the world and that the international broadcast will be made up of segments from each of these local concerts. The broadcast will feature "a variety of local, national and international environmental regeneration projects" and it will begin and end with a 15-minute film inspired by the book *The Immortal Child*. According to the organisers this film "will show the evolution of life on

Earth and convey our responsibility to preserve its magnificent ecosystems for all generations to come".

Global Awareness in Action believe that the key to our collective survival "is Love, this marvellous force, which alone can create bridges between individuals, between cultures and between nations. When one thinks about the 'impossible' challenge of co-operation, what other force could heal the rift created by centuries of hate and war?" The Earth Concert aims to help awaken this force of Love by celebrating the miracle of life and by encouraging people to take personal responsibility for the well-being of the planet.

Global Awareness in Action Inc. Anse St.-Jean, Quebec, Canada GOV 1JO.

THE WORLD GAME

The World Game Projects Inc. "develops tools to help individuals and groups recognise, define and solve global and local problems in a global context". The World Game, which was originally devised by Buckminster Fuller, is widely played in primary schools around the States. It incorporates a large (15 x 30 foot) detailed and accurate map of the world. "With the world as the gameboard and students as the players, the structure of the World Game allows students to experience the world as problem solving leaders charged with the responsibility of meeting the

world's basic needs for food, energy and education." Purposes of the game include "to give students an experience that the world can work for everybody, that there is abundance not scarcity, that problems are solvable".

The World Game, University City Science Centre, 3508 Market Street, Philadelphia, PA 19104 USA.

GLOBAL NETWORK ON RESPONSIBILITIES TO FUTURE GENERATIONS

The Global Network on Responsibilities to Future Generations links people and institutions concerned with the "interests or rights of future generations, our responsibilities to them and to their environment, and strategies which may be used to safeguard their rights".

Environmentalists, academics and others who comprise the network have formed units in 16 countries and they have organised regional conferences in Buenos Aires and Bangkok. The network is part of a UNESCO project on Responsibilities to Future Generations and their Environment. A newsletter is published regularly.

Dr. Tony Macelli, International Secretariat of the Global Network on Responsibilities to Future Generations, International Environment Institute, c/o Foundation for International Studies, University of Malta, Valletta, Malta.

There must be for you that definite objective upon the physical plane which will materialise in an equally definite achievement, so that your soul can say: "I have accomplished that which I intended". These achievements . . . must be tangible, and should be the emergence into being of that which can be realised as the externalisation of your inner sensitive perceptions.

Alice A. Bailey

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