

Cyprus, November 21, 1993

Dear friends,

The group who met here has dispersed to the four quarters of the globe, refreshed in spirit, if a little discussion-worn, and grateful for the imaginative generosity of our Cypriot hosts and for a sense of comradeship among us. Both these elements gave us confidence to take our search for new inspiration to conclusions - not to be taken for granted in a multi-cultural, multi-faith group of thirty-three people from eighteen countries and different generations. We were moved by a message from a war-torn country in Eastern Europe, asking for help. We were daunted by the scope of the agenda, we encountered some hurdles, we prayed and reflected, and we enjoyed nearly all of it!

The attached report describes our deliberations and recommendations. The background was the beauty and pain of Cyprus. Nine thousand years of history are alive here. A Phoenician settlement has recently been uncovered; Greeks had settled by the 12th Century B.C., and people still use the stumps of Greek pillars as stands for pot-plants; warriors on the way home from the Trojan Wars were shipwrecked here; the church where Lazarus, risen from the dead, was bishop is still in daily use; St. Paul came here; the aunt of the Prophet Mohammed is buried here at a major site of Muslim pilgrimage; crusading English and French marched through, staying a few hundred years en route; Venetians came and went, leaving their embroidery skills; the British came and have not gone; the Turks came and went and have come back. In a divided island, there is much personal and collective suffering, beneath a lifestyle full of grace and hospitality.

Our discussions were held in Platres, a resort town in the Troodos Mountains, where the air smells freshly of pines. Mr Dinos Michaelides, the Minister of the Interior, and his wife received us there on two different occasions. On another occasion, a group of Cypriot friends gave us the opportunity to understand something of the island's history, past and present.

Our deliberations over, we were generously received in the palace of the Bishop of Limassol In Nicosia, at a luncheon attended by distinguished Cypriot and international guests, we gave an outline of our discussions and shared our experiences and convictions. We saw some of the archaeological treasures of the island, a priceless collection of Byzantine icons, and the 'green line' - the no-man's land which cuts through the heart of the capital city. And on a day filled with public engagements. President Derides took time to receive us all and to speak to each one; after which his wife collected us in a circle, and sat and talked with us as if we had been friends for years. We have been the privileged recipients of never-to-be-forgotten insights and generosity.

From Cyprus, visits are being made to Turkey, Lebanon, Israel, Russia, Thailand and Cambodia. We may have dispersed, but we feel, in the words of a guest at the Nicosia lunch seeking a phrase to describe us, that we are 'a band in the same spirit' with each other and with all of you.

STEVE DICKINSON YUKIHISA FUJITA JOHN MILLS
LUIS PUIG MARIANNE SPRENG 'ROBO UKOKO

on behalf of all at the Cyprus consultation

REPORT ON THE CYPRUS CONSULTATION

November 12 -16, 1993

Thirty-three of us from all the continents came together in Cyprus to consider God's maximum plan for MRA as we approach the next century. We were grateful for the quality and variety of the contributions to the consultation and for the undergirding of our deliberations by the prayers of many people. We all shared a sense of urgency arising both from the disturbing developments of the post-cold-war world/ and from our awareness of the needs in our own work. In this context we reaffirmed with spontaneous unanimity the essential basis of MRA: personal change. God's leading, absolute moral standards, remaking the world.

Meeting in Cyprus, a divided land where three continents converge, we were naturally conscious of the need for healing in relationships between peoples and nations. Joseph A Montville, a former U.S. diplomat and senior associate for Conflict Resolution at Washington's Center for Strategic and International Studies (CSIS), spoke of the vacuum of moral leadership among current world leaders, and said that it was imperative for non-governmental groups such as MRA to provide the missing dimension of statecraft. "MRA is one of the strongest agencies practising Track Two diplomacy (informal citizen diplomacy)," he said, "because of its spiritual content." He saw a particular opportunity now for MRA because of its growing recognition in policy and academic circles, exemplified by the forthcoming Oxford University Press publication of a CSIS study citing two of MRA's contributions to peace-making.

As we reviewed current MRA initiatives in situations as diverse as Cambodia, Northeast India, Central America, Brazil, South Africa, Eastern Europe and the cities of the United States and Europe, we noted the change and healing that were central to their effectiveness.

In light of the necessity for healing in the world, we realized with new clarity that our own healing needed deepening. Wounds of the past through wrong actions and attitudes within our fellowship have alienated people who were called as we were. Loveless and judging attitudes have also made communications difficult, especially at times of disagreement. We acknowledged that all of us present should consider where we might need to seek the forgiveness of others. We underlined the hope that there will be opportunities in the future to pursue shared visions.

We took an honest look at the strengths and weaknesses of our life as a world force and of the way we offer our message. This set the stage for a discussion of requirements for our greater effectiveness, which grouped themselves under four headings: focussing; global responsibility and leadership; image - communicating our message; partnership and renewal - the multi-faith dimension of MRA's action in the world, and our individual need for spiritual deepening.

1. FOCUSING

Because of the remarkable flowering of initiatives of every kind coupled with a shortage of people and money, we became acutely aware of a need for greater focussing of our global efforts. We also felt that better integration of our activities would enable people more readily to identify their contribution.

As we considered how we are in fact being led the world over, we began to recognize that many of our activities centred around a few identifiable shared visions. Among these were a vision that

the wounds of history, especially in our own century, might be healed at a deep level. Mindful of the large responsibilities being thrust upon the United Nations for resolving many of the world's conflicts, we affirmed support for MRA's proposed new centre of reconciliation serving the UN community in New York. We feel called, also, to help strengthen the moral and spiritual dimensions of democracy, not only in Eastern Europe and other places where freedom has been suppressed, but also in older democracies where the erosion of values is undermining democratic foundations.

People inspired by MRA are addressing root causes of despair in many of the world's cities; this indicated that we may have a significant part in God's strategy to rebuild a sense of community. We expressed gratitude for what has begun through the Healing the Heart of America conference in Richmond. In addition, we felt that through initiatives like the Caux Round Table we were being led to foster a wider sense of social, economic and environmental responsibility among businesses, corporations and the professions. We were also glad to be informed of the renovation of the Asia Centre in Odawara, Japan, which is now better equipped to be used for this kind of issue-oriented outreach.

With all this in mind, we attempted a summary of MRA's purposes and current focuses, together with an affirmation of our core values and our calling. A brief document was drafted and is attached at the end of this report. Our hope is that it may help us communicate a dearer message to responsible people in every sector of life and to the wider public. This statement can be clarified, heightened and updated on a continuous basis.

2 GLOBAL RESPONSIBILITY AND LEADERSHIP

We were of one mind that MRA today requires clearer and bolder collective leadership. We were not thinking of "leaders" whom we might ask to "take charge," nor of any new structure, but rather of a new quality of decisiveness and initiative throughout our work. Such leadership should be accountable and reflect MRA's increasing global diversity. It should be prompted from within each person, not conferred from without.

This call for stronger leadership arises in part from a growing recognition of the scope and size of the tasks before us, in part from a lessening of our fears of leadership, and in part from a concern about several characteristics of our current ways of operating. These include a lack of focus and cohesion; an unconscionable waste of energy and resources through indecision and delay; cynicism and discouragement arising from a failure to deal with persistent and often quite serious issues.

In the MRA context, leadership entails service, not control. To be effective, it must be transparent, inclusive, and trustworthy. A readiness to accept correction and an ability to engender a spirit of teamwork are essential, as well as sensitivity to the fact that inspiration may come from sources we do not expect.

We affirmed the value of greater coordination of present MRA initiatives, and recognized their growing trans-national dimension. This points to the need for leadership to take shape increasingly around global issues and shared visions rather than geographic areas. Because all of us draw to a considerable extent on the same pool of people and finance, more integrated planning is needed. At the same time, the aim of strengthened leadership should be to maximize initiative and flexibility throughout our work.

The Coordination Group

We received a report from the Coordination Group on their first thirteen months of work. We appreciated the spirit of listening, prayerful reflection and service that have characterized their approach and thanked them for giving such careful attention to matters of common concern. We believe that their advice and perspectives offered through the World Bulletin and in direct communications deserve our closest attention.

Mindful of the scope of their tasks, we suggested that, as well as co-opting others as needed, they should be free to work in groups of only two or three when a situation allows. We confirmed that while they were accountable to the Global Consultation for their existence and for the scope of their mandate, they were accountable to God and one another for their activities, processes and decisions.

We reaffirmed their current mandate to improve internal communication, to help focus issues and to encourage the identification of priorities. In addition, we urged them to bring to satisfactory conclusions the matters they have identified which affect the morale and effectiveness of the work; to ensure that decisions taken at the Consultations are carried through; and to help develop global and inclusive leadership teams around agreed common tasks.

One or two of the group will soon be coming towards the end of their service by the end of 1994. This will start the rotation foreseen when the group was formed. As a result of a careful nomination process (described in the reports of the London and Caux meetings in 1992), other colleagues will soon be available. One of these is Philippe Lasserre, of France, who will join the group next summer. Subsequent candidates will be found through this continuing process.

Finally, we reviewed their financial report, appreciating their detailed accounting and careful stewardship. US\$28,000 had been made available by six MRA bodies, and generous contributions had been made by other bodies and individuals. In addition, members have themselves given sacrificially. We hope that the base of support for their activities can be broadened substantially, and have asked three of our number who are responsible for MRA finance in their countries to share this need with colleagues.

Future Consultations

We found five days rather too short for our deliberations and recommend that future meetings be extended by two days, leaving one day in the middle for refreshment and occasions with hosts.

It was helpful to have the participation of people responsible for different aspects of our work and we think this pattern should be continued, together with appropriate geographic representation. We also believe that the presence of the Coordination Group is vital to these consultations, particularly in view of the need for continuity.

Generous offers to host the 1994 Consultation were received from Kenya, Australia and Britain. It was left to the support group (Alice Cardel, Rob Corcoran, Ailsa Hamilton, John Mills, Dick Ruffin, Philip Tyndale-Biscoe, 'Robo Ukoko) to consult further and finalise the decision. They will also solicit suggestions for agenda subjects and for the consultative process as a whole.

3. IMAGE - COMMUNICATING OUR MESSAGE

The world is crying out for healing and change, but is largely unaware of what MRA has to offer.

The consultation approached this need from two angles: by looking at ways in which we can reach out more boldly, particularly Caux's 50th anniversary in 1996, and by asking ourselves whether there are ways in which we are making it more difficult for those whom God wants to touch through MRA.

These discussions led us to consider the question of MRA's "image", which has not always reflected its true nature or riches. There are all sorts of reasons for this: reaction to the challenge, malicious misrepresentation, and our own mistakes and holdback. Some observers have a higher estimation of MRA than we do ourselves, and such works as the CSIS report show increasing appreciation of its role. But in spite of the open and inclusive reality which MRA is working towards today, it is still wrongly perceived by many as old-fashioned, right-wing, or elitist.

The name

A number of those who wrote in before the consultation raised the question of whether our name, which stems from a past era, compounds the problem. Over the years many have rallied to the concept of "moral and spiritual rearmament"/ and paid the price for it. In some countries the words "Moral Re-Armament" still challenge and attract interest from the first-time hearer. In others/ people find the words carry confusing associations (e.g. with the Moral Majority or nuclear disarmament). The words themselves can act as a switch-off and fail to express the reality of a commitment to change the world/rooted in moral and spiritual values. The issue of the name has been a subject of debate over some years in a number of countries.

No matter what we call it, there will be opposition to our work. But in order to remove some of the unnecessary misunderstandings, we believe we should seek a new name. Possible options for the future could be 1) to find a completely new name or 2) to retain the use of the initials MRA, by themselves, or as an acronym for new words, or with a second word or phrase which conveys some understanding of what MRA does. The advantage of the second would be continuity, although it would cause problems particularly in some non-English-speaking countries which do not use an acronym to abbreviate Moral Re-Armament in their own language.

We would stress that a change of name by no means implies watering down MRA's basic moral and spiritual truths. Nor would it be necessary for national bodies to change their articles of incorporation: in Britain, for instance, MRA is incorporated as the Oxford Group. And, of course, we would continue to use "Moral Re-Armament" where we find it helpful. This search will be carried on through widespread discussion and reflection, and we expect that it will be clear to us all when the right phrase has emerged.

Activities

The urgency of the needs in the world impels us to make a more conscious effort to reach out. We must create new 'products' by which MRA's truth will become better known: including regular keynote events, seminars, courses, videos, pamphlets and books. We would also like to suggest that a logo be found which would confer instant recognizability on MRA's varied outputs worldwide.

Caux's 50th anniversary in 1996 provides an ideal opportunity to re-establish MRA in the public mind as forward-looking, relevant and essential. We see two concurrent themes for that year: 1. an expression of gratitude to Caux from the world for the healing and change which it has engendered over the past 50 years. This could include both words and gifts. 2. some major

headline events, with internationally recognizable figures, which would set MRA's course as we enter the 21st century and might even become a regular feature. Possible subjects might include Europe and its relation with the world, conflict-resolution and inter-faith issues. These events might on occasion be co-hosted with other organisations.

This decision presupposes a whole-hearted commitment by our world force to be partners with the Swiss in investment of time and money, offering to subordinate our own plans to this larger aim; also a willingness, where appropriate, to consult professionals on publicity and other matters. We recommend that conferences between now and then in Caux and elsewhere should help prepare the way. We responded with enthusiasm to the plans of Daniel Mottu and Andrew Stallybrass to write a new book on Caux and feel that they should be given every encouragement. Videos, brochures and other materials would also be needed in good time. So far, Steve Dickinson (USA), Yukihiisa Fujita (Asia) and Friedrich Schock (Europe) have expressed willingness to help draw together a larger group to coordinate this action; it is hoped that several others from other parts of the world will join them.

4. PARTNERSHIP AND RENEWAL

We reaffirmed the fundamental strength of MRA's appeal to and enrichment by people of varied cultures and religions. Every person has moral and spiritual qualities that are needed, irrespective of their background of belief. There is an urgent need to encourage inspired leadership in the world from people of different backgrounds, as allies in the battle of good against evil. This challenges us to be sure that our own fellowship and action demonstrate this. We also responded positively to requests in many of the submissions to deepen our spiritual life.

The multi-faith dimension of MRA's action in the world

The Panchgani Consultation in 1991 raised the need to take the multi-faith dimension of our fellowship more to heart. This has since become even more urgent. MRA is one of the bridge-builders between people of the great faiths. To make adequate impact in, for example, the modern city, people of different traditions need to feel at home in our work. While going more profoundly into our own faith, we also need to make more effort to work with people of other faiths as equal partners in our common task to remake the world. Strength lies in our diversity.

We recommend deepening our knowledge and experience through direct contact with people and regions of faiths other than our own. As a world family, we need to search our own hearts for prejudice, mistrust and unconscious attitudes to others. We may need to admit and touch the pain of our differences. In so doing we may find a growing appreciation of the perspectives, richness and beauty of other faiths. We need to distil the heart quality of the life we have in common. This is in no way to suggest the formation of a common theology.

We need greater clarity on the multi-faith dimension in our publications. Some publications are for universal use; others can give expression to truth using the explicit language of the author's own faith. Action needs to be taken to encourage this expression by people of all the great faiths. The statement by the Dalai Lama, Cardinal Sin, Rajmohan Gandhi and Inamullah Khan (available in the brochure of the 1991 inter-faith symposium held in Japan) may help in this.

In our work, outreach and leadership, we need to demonstrate our inclusivity. In addition we should initiate more opportunities to learn from those who understand and are directly involved

in the encounter between different faiths and the processes of working together.

Spiritual Nourishment within MRA

The spiritual journeys of all those in our work need to be constantly enriched from our respective religious traditions. We can only aspire to do for our friends what Frank Buchman did if we keep deepening our spiritual roots. We need to cultivate a better quality of silence, prayer and contemplation, and to make sure this is at the centre of our initiatives and lives. This will enable us to live the quality of life and create the atmosphere which bring change to the human heart.

While realizing that many of the following ideas are already in practice, we felt that we may need to re-emphasise these steps and re-commit ourselves to them.

In our local settings, to make time to go to our own sources and places of spiritual sustenance and to make time to share what we have gained regularly in small groups.

To make enough space available in our conference programmes for times of quiet prayer, reflection and contemplation; to be sensitive to the need to make rooms available in our larger centres for the observance of religious worship, where it is required, and to update the libraries of our centres with books that are spiritually enriching, including those from different religious traditions.

To consult with respected religious figures from our different faiths on how best to proceed with the spiritual invigoration of our work.

In-service training

One means of increasing our effectiveness is through the renewal and reinforcement of the skills and knowledge of those fully committed to our work. To help accomplish this we encourage making use of the increasingly available mature professional resources outside, as well as inside, our work. This could include aspects of spiritual and personal growth, skills in counselling, conflict resolution and group dynamics, and language and regional studies.

We were unable to devote sufficient time to this, but a number of us have agreed to pursue it further and seek the ideas of others. Joan Holland will coordinate this work.

REPORTING AND IMPLEMENTATION

Each of the Cyprus participants has undertaken to report fully to our various teams on these subjects and to assess the responses. During the summer conference in Caux these responses and progress towards implementation will be reviewed by as many of us as are present, including the Coordination Group.

It is our prayer that God lead us individually and collectively to the joyful and constant renewal that is part and parcel of MRA, a renewal which is given, not organized.

Bjom Ole Austad - Malta; Sushobha Barve - India; Helene-Marie Blondel - Belgium; John Burrell - South Africa; Alan Channer - UK; Paige Chargois - USA; Steve Dickinson - USA; Peter Everington - UK; "Yukihisa Fujita - Japan; Laurent Gagnon - Canada; Marcel Grandy - Cyprus; Jeroen Gunning - Netherlands; Ailsa Hamilton - UK; Bryan Harrdin - USA; Gerald Henderson - UK; *Michael Henderson - USA; *Joan Holland - New Zealand; Philippe Lasserre - France; Mary Lean - UK; Mona Marzouk - Egypt; *Chris Mayor - Australia; John Mills - Australia; Joe Montville - USA; *Luis Puig - Brazil; Dick Ruffin - USA; Ramez Salame - Lebanon; Friedrich Schock - Germany; Margarete Schock - Germany; Marianne Spreng - Switzerland; Spyros Stephou - Cyprus; *Vijaylakshmi Subrahmanyam - India; 'Robo Ukoko - Nigeria; Gordon Wise - UK

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Those named have been asked to distribute this in their area: Asia: South - C. Iralu; Malaysia - Tan; Philippines -Cardel; Japan, Rest - Fujita; Australia • A. Lancaster; Pacific - Annette Porteous; Africa: East - Patel; South - Horn; Zimbabwe - Sibare; Nigeria, Rest -1. Amata; N. America: Canada - Weeks; USA - Ruffin; Latin America: Brazil, Rest - Puig/Vogel; Caribbean - Edwards; Europe: France - Lasserre; Germany - Spoerri/Brackle; Denmark - Jorgensen; Finland - Koponen; Norway - Eskeland; Sweden - Soderlund; Switzerland - Mottu; UK - C. Evans; Netherlands, Rest - J. de Pous; Middle East - Grandy