

**MRA Global Consultation**  
**“New Ways of Living and Expressing the Ideas of MRA in a Changing World”**  
**Richmond, Virginia, USA - March 4-12, 2001**

**Consultation Summary**

- Eagerly anticipated discussions on the name resulted in two names being carried forward to a follow-up meeting in Caux this summer: *Initiatives of Change* and *Change International*.
- Input during the Consultation and from the “Conforum” resulted in the writing of The Richmond Affirmations, a statement on who we are as an MRA fellowship.
- Five people were selected to serve on the IC: Claire Leggat (New Zealand/UK), Joseph Karanja (Kenya), Leena Khatri (India/Fiji), and John Williams (Australia). Pieter Horn (South Africa) was re-selected to serve for one additional year.

As 36 people from 19 countries gathered at the Roslyn Retreat Center in Richmond, Virginia for the 2001 Global Consultation, green shoots were beginning to break through the surface of the 150-acre grounds, a symbol for the task that awaited us. The Washington and Richmond MRA teams and the Roslyn staff received us warmly. A strong, yet short-lived, snowfall greeted us midstream, a further symbol that our time together would present challenges as well.

We acknowledged that we carried with us the hopes and expectations of so many of the MRA world fellowship. We gained strength from the knowledge that people around the world had us in their thoughts and prayers. Our spirits were further nourished by times of prayer and reflection each morning and evening, as well as pauses during meetings to listen for God’s leading.

To set the stage for us, Cornelio Sommaruga (Switzerland) and Dick Ruffin (USA) reflected on the current situation in the world and within the United States. Quoting from the Polish Pope, John Paul II, Cornelio underlined that “humanity today is in possession of instruments of great power and can make of the world a garden or reduce it to a mountain of rubble.” As he walked us through various parts of the world, including the 25 countries currently engaged in war, he highlighted for us the immense suffering found on all continents and the opportunity that existed for those engaged in the work of MRA. “Pray first and above all,” was his call to each of us. Dick identified several trends of thought, including the recognition that the traditional tools of diplomacy that exclude religion and the spiritual dimension are inadequate for dealing with contemporary conflicts and that legacies and burdens of the past cannot simply be swept under the carpet. He also highlighted the trend toward compartmentalization: separating our public and private lives.

Exposure to the work being done in Richmond through *Hope in the Cities* rooted our discussions in the reality that MRA is playing a genuine part in bringing healing to communities. One of the most moving parts of our Richmond experience was when Reverend Paige Chargois led us in a ceremony at the spot where African slaves were taken off boats at night and led into Richmond to be sold. Following the ceremony, we walked in silence, hand-in-hand, down the same path walked by these slaves.

Ailsa Hamilton reminded us of some remarks made by Frank Buchman in 1949 during a gathering in Garmisch-Partenkirchen, Germany in which he described MRA as “one concept growing out of another organically” (see Appendix 4). “A new thinking comes from a new mentality, and grows as slowly as an oak,” he had said. As we walked each day from our residence hall to Tucker House for our meals, the path led us past a 350-year-old oak tree. This tree served as a fitting symbol of our worldwide fellowship: deeply rooted, enabling its branches to spread and grow; parts of the tree damaged yet still alive and with fresh spring growth about to break forth.

## **Key Focus Question**

To help focus our efforts, Krish Raval (UK) and Randy Ruffin (USA) facilitated a series of brainstorming sessions on the question: "*What must grow in our living and expression so that MRA becomes an even more effective partner with those seeking a civil society around the globe?*" Answers to this question came from a series of small group discussions, focusing on needs, feelings, goals, and means. By the end of the exercise, we had plastered the walls of the meeting room with papers that contributed an important piece of input into our discussion on living and expressing MRA. Krish and Marianne Wada (Japan) distilled these papers into a document which set the backdrop for our further deliberations.

The Consultation then launched into a series of discussions on the principles that have stood at the core of MRA over the years: listening, the absolute standards, and life-changing. While Consultation participants represented diversity in age and nationality, we were struck by the similarity in what we each held to be the core of MRA. It was helpful to differentiate between the core and MRA's culture. We acknowledged times when holding to dogma and tradition has contributed to mistakes and failings in our work. Core principles and practices have been misrepresented as goals in themselves, rather than enablers for the journey. We felt that our task lay in expressing the core beliefs, leaving the culture and traditions to be worked out in the context in which people live and work. The most important aspect, we felt, was that our expression be authentic to the core beliefs and to our own experience of MRA. We found this very liberating, as it gave us each the freedom to express MRA with our own words, without feeling that we were watering it down or simplifying it. Such unity gave us real strength, enthusiasm and conviction.

## **Who We Are**

The Richmond Affirmations (Appendix 1) identify the essence of who we are as a fellowship and are offered to the global fellowship. They do not represent rules, but rather offer a way of life that people can discover. Following the one page summary, you will find an annotated text which "unpacks" the affirmations (Appendix 2). The annotated text draws from the ideas shared during the Consultation, as well as the important contributions of the e-mail discussion – the "Conforum" – which was facilitated by Mike Brown (Australia) for six months prior to the Consultation. The Affirmations were discussed over the course of four days and represent what we feel to be a fresh light on living MRA in a changing world.

An opportunity to live into these affirmations was discussed in the context of the upcoming Global Hoho. The Hoho will take place at Asia Plateau in Panchgani, India from December 30, 2001 through January 20, 2002 with the peak period during the first two weeks. It was clarified that the Hoho is for all those who care about MRA and want to give their best to it during the next 10-20 years. Laura Trevelyan (UK), a member of the core preparation team, shared the team's vision for the Hoho. Additional information is expected from this team during the coming weeks through the *World Bulletin* and other means.

## **Potential Expressions**

Having made a priority of shaping this framework for living MRA, we turned our attention in what time was left to new ways of expressing MRA in a changing world. The Consultation discussed three projects: a video series, a proposed book describing this framework for living MRA in more detail, and a global website. Good initial contributions were made to these expressions, but each will require substantial additional thought. We were grateful for the presence of John Burrows (USA) and Elisabeth Tooms (UK) who attended the Consultation representing Renewal Arts, the new name of the MRA arts team. John and Elisabeth emphasized the key role that the arts play, as the arts often enable thoughts to be expressed that "lie too deep for tears". As Dick Ruffin (USA) shared, "The arts are an opening up of the soul – so that it can receive at a deeper level." The Consultation affirmed this role and is looking forward to further developments in this area.

Eagerly anticipated discussions on the proposal for a new name for the work of Moral Re-Armament took place throughout the Consultation. The process was conducted with a great deal of grace and sensitivity, leaving plenty of space between discussions for reflection and seeking divine intervention. In the end, two names are being carried forward for further consideration until August: *Initiatives of Change* and *Change International*. Additional information on this topic and next steps is contained in a two-page summary (Appendix 3) that follows this report.

The atmosphere that surrounded us at Roslyn was profound and enriching, enabling us to enter into discussions on topics that were not always easy. The fears some of us arrived with – reflecting perhaps the apprehensions and concerns of others from our home countries – were steadily resolved, liberating us to come together with a sense of communal searching for divine inspiration. As part of the Conforum, Bhav Patel (UK) wrote of MRA being “born afresh in people’s hearts”. Our time in Richmond was just that: a time of re-discovery and renewal. There was a real sense of gratitude for the many who have given their lives to Moral Re-Armament and for the 70 years of history that provided “the roots for the oak tree to flourish”. The search for new means of expression was growing from that legacy, blossoming through relationships that have developed over recent years across the generations. We felt that together we must honor the past and its vision by looking forward and embracing the future.

### **Decisions reached during the Consultation**

After prayerful consideration and deliberations, the Consultation confirmed the following individuals to join those already serving on the International Council (IC):

Beginning in 2001 and serving through 2004: Claire Leggat (New Zealand/UK)

Continuing through 2003: Pieter Horn (South Africa; extending his term by one year)

Beginning in 2002 and serving through 2005: Joseph Karanja (Kenya), Leena Khatri (India/Fiji), and John Williams (Australia).

The Consultation confirmed a request by the International Council to have the terms of IC members begin on October 1 of the year in which their service begins.

In light of the Global Hoho, it was agreed that the timing of the 2002 Global Consultation would be reviewed by the IC and the Consultation Planning Team. While the precise focus is yet to be decided, the subject matter will be priorities and strategies in MRA's engagement with the world.

Anne Hartnell and Andrew Lancaster were confirmed to head the coordination team for preparation of the next Global Consultation.

Steven Greisdorf and Andrew Stallybrass were confirmed to head the coordination team for the next IC nominating process.

#### **Signed:**

Mike Brown (Australia), John Burrows (USA), Audrey Burton (USA), Assaad Chaftari (Lebanon), Nathalie Chavanne (France), Marta Dabrowska (Poland), Laurent Gagnon (Canada), Luis F. Gomes (India), Steven Greisdorf (USA), Ailsa Hamilton (UK), Anne Hartnell (Canada), Pieter Horn (South Africa), James Hore-Ruthven (UK), Ary Kahan (Mexico), Julius Khakula (Kenya), Fiona Leggat (New Zealand/UK), Mike Lowe (UK), K. Haridas (Malaysia), Tone Høimyr Nelson (Norway), Mike Olson (USA), Krish Raval (UK), Dick Ruffin (USA), Birgitta Grahn-Samnegård (Sweden), Cornelio Sommaruga (Switzerland), Marianne Spreng (Switzerland), Andrew Stallybrass (Switzerland), Anne-Marie Tate (France), Peter Thwaites (Australia), Elisabeth Tooms (UK), Laura Trevelyan (UK), Raymond Vanasse (Canada), Melissa Vares (Mexico), Inese Voika (Latvia), Marianne Wada (Japan), Maria Wolf (Germany), Lotty Wolvekamp (Holland)

## **The Richmond Affirmations**

*As an international fellowship open to people of all cultures, nationalities, religions and beliefs, we affirm:*

That in this era of globalization,

**An individual can be a powerful agent for positive change in society**

That in this age characterized by an overabundance of information,

**Listening in silence – to God, to the Inner Voice, or to conscience – is an essential source of inner freedom, discernment and direction**

That in this age where pressures on our life and time lead us to live on the surface of our being,

**Change on a personal and global scale starts with the ongoing process of self-discovery**

That in this climate of moral relativism,

**Honesty, purity, unselfishness, and love offer benchmarks against which to measure our individual and collective behavior**

That in this time when profits and results are made paramount,

**Genuine care for and by individuals is at the heart of any effort toward lasting change in society**

That in this time of communal tension,

**All people should be valued equally: every person has a story to tell and a part to play**

That in this time when cycles of hatred and resentment are perpetuated,

**Acknowledgement of past wrongs, forgiveness, and restoration are means by which the human spirit is liberated and history is healed**

That in a society that is quick to assign blame,

**Honest conversations can unite people for action across barriers that have historically divided them**

That in a world marked by divisions and self-interest,

**Communities of dedicated people can unite to serve as models of a more just and compassionate society**

*The "Affirmations" were distilled while exploring the Consultation theme. They are repeated below, with relevant insights and experiences from the participants:*

In this era of globalization, **an individual can be a powerful agent for positive change in society**

The heart of this community is a committed quality of life – a quality of life which, as Buchman said in Garmisch, is "not easily describable" but can be "perceived" or sensed by other people with a "return of spontaneity, confidence, nerve, will and peace".

More than words or concepts, such a quality of life, lived out, inspires hope, healing, direction and renewal in personal relationships and, collectively, to our changing world.

Just as individuals we are different and unique, so are the ways we experience this growth of a quality of life. The key point is for each of us to start with our own lives. It then becomes a privileged area of exploration, a life-long process of learning, which draws on the depths of our faith traditions and on the collective experience of humanity.

Such a quality of life springs out of spiritual disciplines.

In this age characterized by an overabundance of information, **listening in silence – to God, to the Inner Voice, or to conscience – is an essential source of inner freedom, discernment and direction**

The regular practice of listening in silence to God, the inner voice, or conscience is the basic discipline for discernment and transformation.

- \* Inner transformation develops through acting on the insights gained in silence.
- \* Many people find it helpful to write down the thoughts that come.
- \* Silence opens the way to the development of a rich inner life for which the resources of many spiritual traditions are available.
- \* Silence yields its riches more fully when we share our inner discoveries.

Thoughts that emerge during this time of silence and that are translated into action can result in fresh insights, self-knowledge and change. This dynamic out of silence is at the heart of MRA.

*The "power of silence" has been known for ages and respected by people of all races and cultures... The discipline of a time of silence creates a window of possibilities, solutions and insights for any human being of any religion or belief, or lack of them. While that source of order and direction is universal, MRA's jargon and theology about it are not as universal as they could be. Today we need to go back to the silence and leave the theology about it to the individual. **Leslie Nazareth, India, through the 'Conforum' dialogue***

*I have known many associations, but among you I have experienced something which I have not found anywhere else. It is in the welcome, the peace... I believe that this comes out of the interior silence of which you are the bearers. Please, preserve this specificity. **Nathalie Chavanne, France, quoting a French corporate executive.***

*I am God's child and only a tool. The thing that keeps me going is to follow His guidance. And to serve people, the community and the world. **Marianne Wada, Japan.***

*These disciplines are not easily maintained. The key seems to be persevering until they become pure joy... For me listening in silence requires that I try to practice the presence of God when I am not sitting down for a quiet time... making myself more available to God, who I believe is always waiting. **Mike Olson, USA***

*Rather than an administrative group making executive decisions, these Consultations have developed as a profoundly spiritual process. And through them a way has been given by God for leadership and decisions. **Andrew Stallybrass, Switzerland***

*“The thoughts and feelings in the mind and spirit of one who is surrendered to God should be treated as if God were walking through one's personality with a candle, directing one's attention to things one after the other.” **Dick Ruffin, USA, quoting "Hearing God" by Dallas Willard***

**In this age where pressures on our life and time lead us to live on the surface of our being, change on a personal and global scale starts with the ongoing process of self-discovery**

*The turning point is the decision to try to live differently – individually and together. It's great that we are all imperfect and still on the road. MRA offers the empowerment to be the best we can be. **Fiona Leggat, New Zealand/ UK***

*Change needs to be more than a switch of direction; it means a change of heart and will. **Laurent Gagnon, Canada***

*MRA's experience can't be translated for the next generation, it needs to be born afresh in people's hearts... It gives more ownership if it is discovered fresh within you, and not simply something old that is expressed differently. **Bhavesh Patel, UK, through the Conforum dialogue***

*Before I came, a friend said, “Don't be frightened of what is inside you.” Fears arose in me on several days. Miraculously each has been dispelled. If I would like to affirm anything, it is that God is a God who always delivers the goods – He is faithful to His promises. **Laura Trevelyan, UK***

*For me, the only principle in MRA is that I must start with myself. The rest are disciplines. The foundational discipline is listening. The moral standards are an evaluative discipline for the experience of listening. And sharing with others is a clarifying discipline. Are we going to let the reality of our world define, or let the essence inspire? You become an expression of what you believe in. **K Haridas, Malaysia***

**In this climate of moral relativism, honesty, purity, unselfishness and love offer benchmarks against which to measure individual and collective behavior**

A practical framework of

### **Moral principles for personal life – and for a just, compassionate society**

**Honesty:** A commitment to truthfulness –

- \* matching words with deeds, and not consciously misleading or giving false impressions
- \* building a culture of transparency and fairness in public and private life

**Purity:** A commitment to a quality of wholeheartedness –

- \* clarifying motives and intentions
- \* freeing relationships from manipulation and exploitation
- \* finding liberation from addictions, lust and greed

**Unselfishness:** A commitment to caring and sharing, generosity and hospitality –

- \* sharing our resources and talents to meet the needs of others
- \* respecting and serving others as we would wish others to respect and serve us

**Love:** A commitment to relationships of growth, healing and forgiveness –

- \* meeting the soul's longing to be embraced, valued and respected
- \* encompassing honesty, purity and unselfishness in unconditional giving of ourselves to others

## **Insights:**

By definition, “principles” are unconditional, absolute. We will never live them fully. Yet they provide clear working guides for our inner journey towards integrity.

From the pre-Consultation inputs, we recognize that “the absolutes” have often come across as “nice ideals but impractical”; or implying “rigidity” and “self-righteousness”. In fact, they can be a means to inner liberation and keys to renewing society.

As well as using these principles to shape our lives individually, those responsible for specific MRA programs and communities can use them to frame appropriate disciplines or “house rules” (as at Caux) for the effectiveness of that community or program. For those in longer term programs a “charter of expectations” should be worked out with each participant.

We should engage with humility and courage in the public discourse about how these principles apply to national and world affairs.

*The "four standards", values or whatever you call them, are for me a mirror – before which I mirror myself and my motives. I must never command or judge anyone else in front of them. I have to accept, respect and support people whatever decisions and choices they make.*

***Birgitta Grahn-Samnegård, Sweden***

*“When the sage points to the moon, all the idiot sees is the finger.” God is pointing us in the direction of something amazing, and we need to ensure that we don't let these values block our vision of it, but rather speed and free our journey to it. **Maria Lancaster, Australia, through the Conforum dialogue***

*I am enthusiastic and refreshed by the passion I've found (at the Consultation) – and about the new confidence in our ability to express what MRA is. It's been helpful to differentiate between the culture and the actual essence of it. We seem to be unanimous about its core and there is no sense that we are trying to water it down. It's OK to express things differently because we are agreed on the essentials. What seems obvious is that we have far more in common than divides us. **Fiona Leggat, New Zealand/ UK***

<p>In this time when profits and results are made paramount, <b>genuine care for and by individuals is at the heart of any effort toward lasting change in society</b></p>
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This care includes helping each person to find the pivotal moment in their life and walking with them through it, sharing our own path of discovery in the process. It is an essential part of MRA.

*Care is a key word/instrument/tool. This Consultation has expressed a lot of care. **Tone Høimyr Nelson, Norway***

*I would like others to feel that somebody cares about him or her regardless of what that person is like, and at the same time to be open to learn something from that person. **Marianne Wada, Japan***

*Quiet time and standards were not new to me. What was new was people living what they said... Change in the sense of opening up a horizon, thinking and mentality, as a continuous process – adding new perspectives, through caring for each other, walking with people and helping each other to unfold their talents and find their path. **Maria Wolf, Germany***

*I think of life-changing in terms of helping another person to grow, to become the best they can be, to find a sense of purpose for their lives and a re-orientation of their motives, hopefully, with God as a source. Once a basis of trust has been established, I share my own experience, either when asked or when it seems relevant – though I am loath to “plunge in”. And I try to be an encourager, because people are more often drawn to faith by the positive than the negative. **Randy Ruffin, USA, from the Conforum dialogue***

*“You know what a friend is, Reuven? A Greek philosopher said that two people who are true friends are like two bodies with one soul.” Steven Greisdorf, USA, quoting from “The Chosen” by Chaim Potok.*

*The most effective way to be a catalyst to see change in someone's life is to be a real friend.*  
**Fiona Leggat, New Zealand/UK**

In this time of communal tension, ***all people should be valued equally: every person has a story to tell and a part to play***

*The Consultation was a rare opportunity of fellowship with a wonderful diversity of people. It was helpful to know that there are people of deep and sincere faith who are devoting their lives to the work of MRA. “Everyone a peace-maker.” Marianne Wada, Japan.*

*The wonderfully diverse, creative and joyous group that gathered for this Consultation was a living microcosm of the world fellowship and force that I believe we can become. The enthusiasm, commitment and can-do spirit of those present between 20 and 40 was so contagious that we who sometimes find ourselves looking back and unsure about our futures began to regain the passion and optimism that has been central to our lives. It gives hope of becoming a truly inclusive global fellowship with leadership and participation from all cultures, nationalities and spiritual traditions. Mike Olson, USA*

*The most meaningful outcome for me is to have made clear distinction between our aims and our tools. We have been bold enough to revisit the ways in which we understand the concepts of listening and moral values. In doing this we showed our openness and readiness to accommodate the diversity of the world outside. Marta Dabrowska, Poland*

*The fellowship was open, honest and most affirmative in its deliberations, discussions and decisions. A tremendous amount of care and sensitivity was given, including care and respect for each other. I felt free to express my thoughts and opinions. I also felt safe and that I was being listened to with sincerity even if everyone did not agree. I sometimes equate “change” with risk-taking. So for our work to be sustained and become more successful we should desire to become risk-takers. Audrey Burton, USA*

In this time when cycles of hatred and resentment are perpetuated, ***acknowledgement of past wrongs, forgiveness, and restoration are means by which the human spirit is liberated and history is healed.***

***After the group took part in a section of The Hope in the Cities Richmond Unity Walk:***

*I was deeply stirred by the way we have been taken into the heart of America and its history through being in Richmond, where Hope in the Cities started. At the dock where slaves were landed, we held a ceremony – and experienced something of the pain of our African-American friends. As an Englishman, I experienced a wave of shame. It took me back to my childhood, seeing the lovely castles on the coast of Ghana where slaves were held before being shipped to America. I was 12. I spoke at a public meeting, and said that I wanted to give my life to bring healing. Beside the James River, I renewed that commitment.*

***Andrew Stallybrass, UK/Switzerland***

*I was moved by our tour around Richmond. The African-American people are a perfect vessel, shaped by God and through the forces of history, and they should just stand by in readiness to be used... The past is no longer a sickness. God has not brought us this far to let us fall down.*  
***Julius Khakula, Kenya***

*All my life with MRA (over 30 years) I blocked the possibility of learning from older people (in and outside of MRA). I was wrong and arrogant. Anonymous*



In a society that is quick to assign blame, ***honest conversations can unite people for action across barriers that have historically divided them***

*The fact that time was given to let people speak about the wrongs that had been done to them gave me hope that some wounds can be healed. And the fact that the fellowship recognizes its wrongs might help some who have left come back.* **Tone Høimyr Nelson, Norway**

*What's different here has been the lack of tension. It's because we've listened to each other.* **Elisabeth Tooms, UK**

In a world marked by divisions and self-interest, ***communities of dedicated people can unite to serve as models of a more just and compassionate society***

*It is not the common ground that unites us; it is the search for common ground.* **Steven Greisdorf, USA**

*Energy comes from passion. When you meditate you have a purpose and the power of purpose is what makes you move ahead.* **Ary Kahan, Mexico**

(One evening Ary, a businessman from Mexico, described the fascinating range of initiatives he has engaged in since he found his new calling to work for “one Mexico” – taking an ecumenical group for an audience with the Pope, supporting spiritual input at the Davos and Cancun economic forums, and setting up social entrepreneurship for peasants, and, with student Melissa Vares who was also at the Consultation, hosting MRA meetings for “the Americas” in two Mexican cities.)

*We have a lot of different programs and initiatives. We have people with many good thoughts. But I have missed that feeling of fellowship. During this Consultation I am actually part of a world-wide fellowship.* **Tone Høimyr Nelson, Norway**

#### **To conclude, some general comments by Consultation participants:**

*I'm leaving satisfied because of the intensity and stimulating character of this meeting. To leave with a new knowledge of the essence of MRA – which was much needed – and with new friendships is extremely valuable. We have made important progress. I'm grateful to have been able to participate in the many moments of meditation and prayer.* **Cornelio Sommaruga, Switzerland**

*I was really stressed when I received the documents made by the preparation team regarding the Consultation. I felt that "my Moral Re-Armament" – the one that had changed me – was in danger. I was very defensive during the first days. Today I can say that I am leaving very confident. The core values, principles and techniques of MRA remain. I thought I was coming to an administrative meeting; but I am leaving with my baggage full of spiritual things... and a few administrative things I didn't know about MRA.* **Assaad Chaftari, Lebanon**

*It was an education for me to work at a structural and corporate expression of MRA. I have been a witness, more than a participant, to discussions led in a language which is not my mother tongue. I have experienced my limits but I have been inspired by the conviction of those around me; and have felt a sense of belonging to an international fellowship.* **Nathalie Chavanne, France**

*We have discovered anew at this Consultation that:*

- \* *Living the MRA life requires practice, persistence and continual learning.*
- \* *Expressing it requires a great flexibility and sensitivity to one's audience.*

**Peter Thwaites, Australia.**

*Every morning I wake up and can't believe I'm at an MRA Consultation!* **John Burrows, USA**

## THE NAME

We approached the subject with a mixture of faith, expectancy and unknowing. We reviewed with care the path that had led us to the point of decision with respect to MRA's future operating name. We noted that the path had had zigs and zags and even a few dead ends, but sensed, despite these, that God had been with us. Even mistakes of process, which were candidly admitted, seemed to have shed light on the path ahead. **So we accepted gladly, though not without trepidation, our moral responsibility as a Consultation to discern our way to a conclusion.**

We read, listened to and reflected upon the many thoughts that had come our way from individuals and groups all over the world. We found these a real help, as they underlined such vital points as the importance of clear continuity with our past. We are grateful to each one who communicated with us, as well as for the many others who have prayed for our deliberations.

We began our discussion by looking at an essential question which had not been adequately addressed in our global dialogue: "Will the name Moral Re-Armament, which has served us well for over sixty years, continue to serve us well in the future?" We listened carefully to views and evidence from many countries, including the initial response of people meeting the name for the first time. After much reflection, **we came by clear consensus to the conclusion that in most countries this name no longer works as a banner name. We further concluded that a new name should be decided finally this summer in Caux by the re-convened Consultation on August 6-7.** (Those attending the Richmond Consultation will either come to the Caux Consultation themselves or find suitable replacements.)

We found that the recommended alternative, *Initiatives of Change*, put forward by the International Council, attracted broad support but did not generate a consensus. There were two main concerns. One related to the question of continuity and the other to its adequacy as a public name. These concerns led us to re-consider the four names that had been previously put forward: *Change International*, *MRA International*, *Initiative(s) for Change*, and *MRA Initiative(s) for Change*, as well as two minor amendments to the recommendation: *Caux Initiatives of Change* and *MRA Initiatives of Change*. Several other names were put forward but did not find adequate support.

We looked further at the question of continuity with a past of which all of us are deeply proud. We thought of those, many no longer among us, who have given their lives to this work, and of the extraordinary ways in which God has used this fellowship over the years. There was no desire to dissociate from this past, and **we decided that this continuity would be an integral part of how a new name would be presented.**

In considering how continuity could be best accomplished, we saw two options. One is to include MRA, or Caux, in our new name. A second is to use design and a sub-head to refer to Moral Re-Armament or MRA. Of these two options, we concluded that the second is better. We acknowledged that in some countries particular circumstances could suggest alternative ways of handling the transition.

After a series of ballots, interspersed with discussion and quiet, we arrived at two options: *Initiatives of Change* and *Change International*.

Having reduced our alternatives to two, we were able to discuss the particular merits and demerits of each (see below). The matter was no longer a question of likes and dislikes and of personal preferences, but of what the work of MRA needs in the world.

We fairly rapidly arrived at the conclusion that we could not finalize the decision at this Consultation. **We felt that we should give more time to our team around the world to reflect on and respond to these two names.**

As we continued to reflect, we glimpsed the possibility that the two proposed titles may not be rivals but friends still working on their relationship. “Change” has been the central word throughout our search. Might “international” and “initiatives of” be more in the nature of qualifications of “Change”? Between now and our meeting in Caux, with the help of graphic artists, we may find an inspired synthesis.

We suggest that you send further thoughts on the strategic considerations that in your view favor one of these options to any of the International Council or to the IC Secretariat. ***Your response by June 30, if possible by e-mail, should be no more than one page.***

<b>Initiatives of Change</b>	
Pros:	Cons:
<ul style="list-style-type: none"> <li>• Works well as a description: If you change, you take initiatives; if you take initiatives, you are led to change.</li> <li>• Implies substance</li> <li>• Offers sense of momentum</li> <li>• Elegant, subtle, understated</li> <li>• Intrigues; leads on to more questions</li> <li>• Works well as a uniting sub-title to all present and future named programs</li> </ul>	<ul style="list-style-type: none"> <li>• A mouthful, not a headline</li> <li>• Concepts not easily translated into some languages</li> <li>• Rather bland</li> <li>• A good description may not be a good name</li> </ul>

<b>Change International</b>	
Pros:	Cons:
<ul style="list-style-type: none"> <li>• Short, snappy, sharp</li> <li>• Has worked well in France for last year</li> <li>• Establishes our global character</li> <li>• Simple, easy to remember</li> <li>• Puts heart of our life and message in first word</li> <li>• Trendy</li> </ul>	<ul style="list-style-type: none"> <li>• Sounds corporate</li> <li>• Could compromise perception of the autonomy of MRA in some countries</li> <li>• Direct translation impossible in some languages; English would be used</li> <li>• Neutral or negative interpretation of ‘change’ possible</li> <li>• Many organisations use ‘international’; could cause confusion</li> <li>• Trendy</li> <li>• Could awaken fears of big international organisations</li> </ul>

**Extracts from notes on remarks by Frank Buchman in Garmisch-Partenkirchen, Germany, February 1949**

(See *Frank Buchman, A Life* page 406)

There is a dearth of new thinking in the world. A new thinking comes from a new mentality, and grows as slowly as an oak. I am reviewing my capital of ideas. Freedom is one of the major ideas. The freedom to understand things for their own sake. What does freedom mean to you? What we can all do is experience deliverance from evil. I need this kind of freedom as much as I need guidance. The freedom of sincerity. That would be an experience adequate for the leaders in Moscow.

Don't be afraid of 'dropping a brick'<sup>1</sup>. Bricks are a foundation on which you can build!

The MRA language seems to make some of us easily recognisable. Is that a good thing, to be parroting ready-made phrases? If our advocacy of this and that does not agree with our experience, how are people to understand what it is we are talking about? If there isn't anything behind what you say to back it up, you are being a loudspeaker. Only advocate what matches your experience.

I am not here to make you resemble me. The same God made us diverse from each other so that we need each other. I wonder if I am in a mental groove; I feel 'weary, stale, flat, and unprofitable'<sup>2</sup>.

I am reviewing the adequacy of my capital of ideas. Each age holds a capital of ideas in trust for its successors. The fellowship of MRA, as joint possessors, can look forward with zest to the adventure of receiving further disclosures. The gain will be more than an addition; it will be a transformation of mentality. For this age the gain is the idea of Moral Re-Armament. But 'saving a crumbling civilisation'<sup>3</sup> is passé; it has crumbled. Today this feverish world flattened by war<sup>4</sup> requires that we transmit this capital of ideas to all and sundry, each in his or her own fashion, so far as we ourselves have profited from it. What other way will new civilisations arise 'from the east unto the west'<sup>5</sup>? For those with open eyes, we are in a new phase of existence. We are in transition. MRA is one concept growing out of another organically, not one concept added to another mechanically. In this sense MRA is an organism.

The Kingdom of God is symbolised by a definiteness of spiritual experience directly observable by someone else, but not easily describable to someone else. They have to use the evidence of their own senses. What is directly observable as prominent in someone's experience is a peace, a confidence, a recovery of freedom; the spontaneity of thought, will and nerve. This is observable but not joinable. You have to experience it for yourself.

At Keswick<sup>6</sup> I experienced the recuperative and restorative processes of God. MRA is such a moment, in anyone's life. The future of MRA is in such moments occurring in the future, in different lives in different countries, with the outcome being illustrated in national circumstances. MRA is the continuity of such moments in the lives of all sorts of people, the outcome sometimes affecting governments.

With a world itself still in the making, what exactly does MRA aim at remaking? Remaking what is wrong? It is more than this. It is adding to what is already right. It is originating relevant alternatives to evil, in economics, in government policies, and so on. It is seeking God's experience for the human race, and is open to everyone. MRA is for all.

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<sup>1</sup> making a mistake

<sup>2</sup> a quotation from Shakespeare

<sup>3</sup> a quotation from a speech by Buchman in 1938 launching the idea of Moral Re-Armament

<sup>4</sup> World War II had finished three and a half years before

<sup>5</sup> a quotation from the Bible

<sup>6</sup> Buchman's original life-changing experience