

The 40th IC International Forum (Report)

Building trust across the world's divides

November 17(Sat) ~ 18(Sun), 2018

International House of Japan

International IC Association of JAPAN



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Opening Remarks

Mr. Hironori Yano (Chairman of International IC Association of Japan)



Thank you very much for your participation today. I would like to express my sincere gratitude to everyone who joined us from overseas, Mr. Alex Wise and his wife from USA, Dr. Cha from Korea, Mr. Ooi and his wife from Malaysia, Mr. Alex Leung and Liu family from Taiwan.

I think that this year's meeting has significant meanings in three ways.

First of all, it is the 40th milestone. The first time in 1976, it is the time when the International

MRA Japan Association (President Toshio Doko) was just established in the previous year. It was a difficult time, right after the first oil shock, but I got a lot of participation from all over the world and I was able to realize again the importance of the international network that we can communicate with, up until today. meanings in three ways.

Secondly, MRA started in 1938 on Dr. Frank Buchman's initiative and will have its 80th anniversary this year. We live in a very different age now versus then, but the season of conflict does not run out in any world, and the fervent feelings of those who desire peace will not change as well. It is a good opportunity to reconsider our methods by going back to the origin of IC (MRA) spirit once again. meanings in three ways.

Third, the theme "Building trust across the world's divides" is truly timely. Recognizing and developing diversity such as race, creed, religion, gender, age, etc. is an indispensable requirement to enhance society's dynamism and encourage people to pursue their life purpose. On the other hand, if you emphasize the difference and run to the extremes, it will remain a source of conflict and division. I think trust (Trust) is the element that connects between them, I think that this is perhaps the question facing us: how to create a network of trust and take a broad approach towards society.

I hope this Forum will be an opportunity to illuminate the light in your heart and be a meaningful space in which to strengthen mutual bonds in our international network.

The International Forum in 2019 will be held on Saturday, November 9th - Sunday, October 10th. When the details such as the place of holding are decided, they will be put on the homepage. Therefore, please make sure to participate.

PROGRAM

17 (Sat) November

9:00 Reception
9:30-9:35 Opening session Mr. Hironori Yano(Chairman of IC Japan)
9:35-10:00 Quiet Time Mr. Ren-Jou Liu [Chorus]
10:00-11:00 Mr. Alex Wise (Chairman of IofC USA)
11:00-11:15 Mr. Akihiro Tanaka (IC Japan)
11:15-11:30 Questions and Answers
11:30-13:00 Lunch
13:00-13:50 Activity by Mr. Noriaki Adachi (IC Japan)
14:00-14:30 Photo
14:30-16:45 Tea time following by Family Group
16:45-17:00 Reference of the day [Chorus]
17:00-17:15 To write questionnaire

18 (Sun) November

9:00 Reception
9:30-10:00 Mr. Toru Hashimoto (Honorary Chairman of IC Japan)
Dr. Kwang-Sun Cha (Chairman of MRA-IofC Korea)
10:00-10:30 Quiet Time Mr. Ren-Jou Liu [Chorus]
10:30-11:00 Mr. Alex Leung (Hong Kong)、 Ms. Hsiao Yun Liu(Taiwan)
11:00-11:15 SKIT
11:15-11:30 Questions and Answers
11:30-13:00 Lunch
13:00-13:30 Mr. Charles Ooi (Malaysia)and Mrs. Sano Ooi(India)
13:30-15:00 Family Group Sharing
15:00-16:00 Tea Time following activity by Ms. Hsiao Yun Liu
16:00-16:45 Reference of the Forum
16:45-17:00 Closing Session [Chorus]
17:00-17:15 To write questionnaire

GUEST SPEAKERS

Mr. and Mrs. Alex Wise (USA)



Henry Alexander Wise, Jr., known as “Alex,” lives in Memphis, Tennessee, USA with his wife Carrington.

Alex began his career as a school master and then worked in the federal government of the United States. He has worked in all three branches of U.S. federal government -- legislative, executive, and judicial. He has also been a lawyer, served as the head of the historic preservation agency for the state of Virginia, and founded the first museum of the American Civil War to tell the story from three sides – Union, Confederate, and African American. In the last decade Alex

has been a professional fundraiser for nonprofit organizations.

Alex is now “retired” but working harder than ever. Among other things, he is concluding his second term as the board chair of IofC USA. Over the last two years he chaired the Review of IofC International’s structure and performance, and will be chairing the Steering Group for the new signature Trust building program adopted by the 2018 Global Assembly.

Besides raising four children with Alex, Carrington Wise has spent most of her life focusing on music and music education. Five years ago she decided to follow another of her loves – her passion for baking. Now, as she works to build up her catering business, she is both artist and entrepreneur.

Dr. Kwang-Sun Cha (Republic of Korea)

(Chairman of MRA-Initiatives of Change, Korea)



- Graduated from Graduate School of Myongji University(Seoul)
- English Teacher of Myongji Middle & High School(Seoul)
- Director, Auditor, Sec. General, Chairman, MRA-Initiatives of Change, Korea.
- Planning Director, Sec. General, Vice President, President, the National Council of Youth Organizations in Korea(NCYOK)

- Youth Policy Advisor
 - The Prime Minister's Office,
 - The Ministry of Culture and Tourism,
 - The Ministry of Youth and Sports,
 - The Ministry of Gender Equality and Family
 - The Seoul Metropolitan City Government
- Deputy President, the Asian Youth Council(AYC)
- President, International Youth Exchange Center of Korea
- Professor, Hoseo University(Korea)

- Awards
 - Presidential Award(Korean President)
 - Order of Civil Merit, Mokryon(Mognolia) Medal (Korean Government)
 - Asian Youth Award(Asian Youth Council)
 - World Youth Award(World Assembly of Youth)

Mr. Charles Ooi (Malaysia) and Mrs. Sano Chase Ooi (India/Nagaland)



Mr. Charles Ooi (Malaysia)

Charles is a second generation Chinese, born in Indonesia and moved to Malaya in 1956 before its independence. He had his tertiary education in New Zealand where he met the ideas of Moral Re-Armament (now IofC) in 1970. In April 1975, he left his job with the National Bank of NZ and served voluntarily with the MRA musical "Song of Asia" in Europe and North America for two years. He continued with this work in Australia, the Far East and India for 15 years. He was sponsored by a Western Australian Trade Union to do a training

course "Studies in Effective Living" in 1977 and remained to assist in further programmes in Melbourne for two terms. He later based at the International centre for IofC at Panchgani, India, where he assisted with the industrial programs "Creative Leadership in Industry and National Development" for four years.

In the early nineties he joined Sony Electronics as Training Manager in Penang, Malaysia. After three years, he was recruited by an American company Solectron Technology and became Training Director. He contributed in the development of programs and systems towards the growth of its employees which earned the company the prestigious Malcolm Baldrige Quality as well as the Prime Ministers Quality Awards during his tenure. He retired in 2004 to pursue a path as an independent free-lance training consultant for people in industry in Malaysia and other countries for 13 years.

He is married with a daughter and enjoys music, cooking and meeting people of all backgrounds and nationalities. He serves as Board member in various committees and is actively involved in the life of his church.

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Mrs. Sano Chase Ooi (India)

Sano Chase was born of Angami parentage in the village of Khonoma in the state of Nagaland, North East India. She is the second of eight siblings. Her father was the headmaster of the school as well as Pastor of the local church. During the war between the Indian army and the Naga people, in the early 1950s her father was captured. He managed to escape from captivity and took the family and villagers to the jungle in hiding. Sano was 5 years old and lived in the cover of the forest for one year. For safety an uncle, a doctor brought the mother and children to a refugee camp in the village of Gaspani. Her father remained in the resistance army in the jungle as leader for 18 years!

As a child Sano grew up in foster homes of aunts and uncles with bitterness in her heart towards the Indian people. She later assisted her mother in the fields for food for the family. In her teenage years she was rebellious and angry. At the peak of her personal struggle, she met the MRA musical "Song of Asia:" in Jorhat, Assam in 1973. The stories of reconciliation moved her deeply and she decided to be part of this force. She put things right in her life and her change made her decide to work amongst the Indian people. She served in the Asian centre for MRA (IoC)

at Panchgani near Bombay for nine years.

She is married to a Malaysian Chinese for the last 36 years and resides in Penang Malaysia where they use their home to give care and fellowship to people in need, She has served and travelled in twenty countries giving her story and encouragement to people. She takes a keen interest in gardening and floral arrangement and was an active member in the ladies fellowship of the Anglican church for over twenty years.

Mr. Alex Leung (Hong Kong)



I graduated from law school in 2017.

I joined Chinese in Action in 2015 and

I am spending 2018 in Taiwan learning from and working for Family EQ and Uncle Ren-Jou.

I entered law school in 2011 with the aim of learning more about justice and one day serving my beloved Hong Kong as a public lawyer or even a judge.

Unfortunately, my ability to critically analyze issues turned into my worst demon: I turned against myself. Crippled by persistent self-contempt, I fell into depression in late 2013 and had to cope with relapse after relapse in the last few years.

Fortunately, however, this also gave me the chance to be more compassionate towards myself, understand myself a lot more and accept my authentic self, instead of constantly finding faults in it.

With the love and support from many kindred spirits, wise mentors and amazing family, I have slowly and gently embarked on the path of recovery and genuine self-care. And I believe my experience enriches me as a person and also empowers me to be an empathetic fellow to walk with others who encounter the inevitable difficulties in life, and accompany them in rediscovering the inherent strength in themselves to walk on.

Ms. Hsiao Yun Liu (Taiwan)



Because of her parents have been dedicating for MRA/IofC, she has always been tried to give her best to live according the spirit and philosophy of IofC. In 2003, she took a year off from her university to take a training programme of IofC for young people, ‘Action For Life’ which experience was at cross road what kind of life she would like to live to choose.

She decided to take a quiet time everyday and also fund much self confidence. ‘Action For Life’, its’ training stretched her perspectives to the wider world than own. In 2006, she graduated and taught at dance school for one year. Since year 2008, she has been working at EQ (Emotional Quotient)office, specially to support teenager leading them with many workshops, to accompany their life as they grow.

Mr. and Mrs. Ren-Jou Liu (Taiwan)



Ren-Jou and Grace Liu were born in Taiwan, and are teacher by training. They have two grown-up children and have worked with Initiatives of Change (IofC) since 1984.

Since then they have worked not only to care for Chinese in Taiwan, Hong Kong and Mainland China but also in Asia. They gives training to youth and initiated the Asian Pacific Youth Conferences (APYC) for East Asia which have now extended to include South East Asia and the Pacific region.

They also initiated the “Action for Life — an international leadership training program” in 2001.

In Taiwan they set up the IofC Association and have served on the board as Chairman, General Secretary and Board Member for 15 years.

In 2005 they set up the “Family EQ Development Association” and run a lot of family workshops for parents to learn the spirit and skills of how to change themselves first if they want their families to become happier. Also they run self development programs to inspire and enable individuals to overcome personal challenges in life.

Ren-Jou and Grace are renowned counselors with a keen insight and understanding of human nature, its joys and sufferings. Through their interactive programs, personal guidance and counseling, they have rejuvenated the human spirit and helped many men and women around the globe live a fuller life. They have witnessed encouraging transformation and and healing in many lives over the years.

Overview of International Forum (by Mr. Alex Leung)

Deep into the autumn and with the last reddish Japanese maple leaves remain hanging, I was invited, together with several lofC friends from America, Korea, Malaysia and Taiwan, to attend Japan's 40th Initiatives of Change International Forum held in the International House of Japan in Tokyo, on 17th & 18th November 2018. The theme for this year's forum was "Building Trust Across the World's Divides", a fitting subject given the turbulent times in which we live. Over the weekend we explored a multitude of divides and below I shall share with the readers some that resonated with me profoundly.

Let us begin with the divides across national lines. Dr. Kwang-Sun Cha from South Korea shared the experience of how his personal belief in the need to foster friendship between northeast Asian countries prompted him to initiative and host the Korea-Japan-China Youth Forum where young people from the 3 countries could meet each other, build intimate personal bonds which could then in turn aid the mutual understanding to transcend the complicated past between the nations.

One amazing aspect of this initiative is its longevity. Atsushi Sasaki, a Japanese friend of mine, joined and became one of the core members of the inaugural youth forum as a university student. He is now already a happily married husband fathering two absolutely adorable children and the forum is still going strong. Of course, one would be hard pressed to miss the other giant in the room: the fact that this very International Forum is in its 40th consecutive iteration, aptly showcasing the incredible dedication of the Japanese team.

As I mentioned my friend Atsushi just now, permit me to add an anecdote here: during the morning Quiet Time session on the first day of the forum, Atsushi shared with everyone his rediscovery of the quality and magic of quiet time after an extended period living his life without it. He realized he needed to dedicate more of his attention and also prepare his heart to seek guidance from quiet time, as well as really follow the guidance and take actions. Quiet time is a subject we shall revisit below.

Presently returning to the theme of the forum- the divides in the world. In fact, apart from those that separate nations, there are also many across ethnic and racial lines which may persist even within a country. Alex Wise from America shared with us how he met the ideas of lofC in Richmond, Virginia- a pivotal city in the American Civil War. The Civil War is inseparable from the history of slavery and its abolition in America. Its legacy still casts a considerable shadow on contemporary American society. Alex firmly believes in the power of narrative change to build trust and he founded a museum dedicated to telling the stories of the American Civil War with a special emphasis on including not just Union and Confederacy but also African-American perspectives. Alex also told us the extensive outreach work he undertook to talk to the different stakeholders to understand how to authentically represent their perspectives. I really wish to visit the museum one day.

Fittingly for an international forum, we also heard experiences from other countries on the same subject matter of ethnic/racial divides. Charles Ooi from Malaysia shared with us the tension between Chinese and Malay in his country, especially palpable in mid-to-late 20th century when he grew up and how it shaped part of his worldview. Charles went to study for university in New Zealand where he met lofC through the play "Nothing to Declare". The 4 absolute standards of honesty, love, purity and selflessness left a strong impression on him and even prompted him to reach out and apologize to a person of Malay ethnicity for the hatred he had towards the Malay people.

In a similar vein, Sano -his wife from Nagaland, India- shared her experience growing up during the violent conflict between the Naga and Indian people, which even drove her father into exile into the forest, thus separating him from Sano's family during her childhood. Understandably, Sano, as with her mother, had deep-held resentment towards

Indians. Thankfully, she also had the chance to meet lofC during her youth and was able to reconcile with her past experience and even to dedicate years of full time service to Song of Asia, a travelling group of Asians to conduct lofC work and spread the message of love and trust across continents.

One of the most touching aspect of the sharing from the Oois was that such transformative changes often begin with those closest to your heart. For both Charles and Sano, it started with connecting with their parents, being honest about past wrongful deeds and apologizing which paved way for a much more intimate bond. I believe that constituted a very strong basis for the many more breakthroughs to come in their lives.

The next divide we shall look into is that across different religions, where lofC can play a significant role in building trust, as demonstrated by the sharing from Akihito Tanaka from Japan. Tanaka san grew up in a traditional Japanese household where Buddhist teachings were part and parcel of everyday life. He often resorted to words of wisdoms from the Buddhist classics to motivate himself. When later in his life he got to know lofC through an American couple, both devoted Christians, it dawned on Tanaka san that a common thread through many religion is humanity's response when in face of temptation. Crucially, through the work of lofC, Tanaka san witnessed how people from all around the world, with different faiths, can work together for the common good for mankind in this movement. This aided his steadfast faith to work for the restoration of morality in modern Japan through the work of lofC Japan.

Lastly I wish to share with the readers my sharing during the forum: the divide within ourselves. On one side, my egoistic self, always eager to prove himself capable; on the other, my vulnerable self, exhausted by the endless pursuit. years, the ego kept blaming the vulnerable for dragging me behind while the latter, in equal measure, lamented the lack of understanding from the former. Naturally, trusting each other became near impossible, at one point pushing me towards depression and even the brink of suicide.

Rebuilding that trust was essential for me and quiet time is an essential component of that process. With pen and notebook and in the stillness, there was time and space for the warring voices inside me to sit down and take turns to speak, instead of constantly fighting each other. There would also be more room for listening and understanding. Importantly, as the conflicting sides inside me settle down, I can then listen to the voice of conscience, hence the title of my sharing "From bottomless self-doubt to endless guidance from above".

I was really heartened that after my sharing, some attendees approached me individually and shared with me their personal, and often difficult, stories. The space for story sharing is really precious, which brings me to the first of a few miscellaneous observations: family group meeting, an intimate space where everyone can share and listen, and with fewer time-constraints, can go much beyond the scope of the forum. I am incredibly grateful for their personal sharing and also the chance to learn more about the history and contemporary dynamics of Japan, from a wide range of perspectives.

Secondly, beyond the family groups, the general participants of this forum were also quite remarkable to me as a first-timer: many elders, veterans and members of lofC Japan who keep coming back year after year, all personification of decades of hard work and dedication of the many trailblazers before us. To thee we give thanks.

Nonetheless, allow me to end with one question: how to pass the torch and let the flame blaze on, to get more young people into the fold. That question, I believe, is also being asked around the world. Towards that end, I believe it is high time we think of how to create a more inclusive environment where young people can feel involved and have room for trial-and-error. Maybe we should also be exploring how to build and foster inter-generational trust, eh?

Mr. Alexander Wise (USA)



I am greatly honored to be here with you. When Megumi and Mr. Tanaka invited me, I simply could not refuse. I have appreciated Megumi's work representing Japan at the lofC Global Assemblies, and I have had the pleasure of working with Tanaka-san on developing the concept for the global Trustbuilding program, which I'll talk more about later. I admire his wisdom, generosity, and care, and I greatly value his friendship.

I am delighted to be experiencing your country firsthand. Carrington and I are so impressed by the thoughtfulness, care, and attention to detail everywhere, down to the breakfast each morning and the garden outside. We've had wonderful days sightseeing in Tokyo, Kamakura, and Hakone with Tanaka-san. We LOVE this country!

I was born a few years after WWII. I never knew my mother's brother, Navy Lieutenant Richard Buck, who flew a Grumman Hellcat night fighter from the aircraft carrier USS *Hancock*. The tail of his airplane was shot off in a mission over Okinawa, but witnesses said he somehow returned to his carrier and landed on the flight deck – only to have the next plane in knock his plane overboard, with him still in the cockpit. The plane plunged into the ocean and sank. My uncle was listed as missing because no one ever actually saw the body. His loss made a big impact on my mother and her sisters.

Like most Americans of my generation, I've had complicated feelings about Japan. In the aftermath of the war, Japan seemed a mystery, a big question mark. But even as a very little boy during the Korean War, I had the sense that our two countries were on the same side and building trust. Over time, I came to admire Japan for the focus, ability, drive and discipline of its people. Japan and the United States have had a rock-solid friendship for nearly three quarters of a century, and I fervently hope this friendship continues for the good of the world.

To you here in well-ordered Japan, America must seem a rambling, shambling, diverse, and chaotic place, but somehow it works. Democracy is messy, of course, and America's greatest strength is that over time we tend to correct our own excesses. I trust my country will correct the current outbreak of ugliness in our politics and settle down.

Now to lofC. Tanaka-san asked me to tell you a little about my personal experience with lofC, about lofC USA, and about the trustbuilding program he and I have been working on to lift lofC teams across the world.

My experience with lofC began one Sunday in about 1995 when Rob Corcoran, the founder of Hope in the Cities, came to my church in Richmond, Virginia, to speak about lofC's trustbuilding work across one of America's most serious divides – that of race. Hope in the Cities is the name lofC USA adopted for its activities in Richmond, a focal point of the U.S. work.

Why Richmond? Richmond is a symbolic place in the United States. When the Southern states tried to withdraw from the United States beginning in 1860 and banded together to try to form a new, independent country, Richmond was the capital of that short-lived nation. The South's wealth came from importing black people from Africa and using them as slaves to grow tobacco, rice, sugar, and cotton. One in three people in the South were slaves. Americans in the Northern states argued that slavery undermined the ideals of the nation. When the Southern states tried to

break away, the remaining United States said no, the Union must be preserved, and a bloody civil war was fought in which 625,000 Americans died, more than in all of America's other wars to this day, combined. The Union victory in 1865 ended slavery.

Today, there are still profound echoes and legacies of that conflict. Within a few years after the Union victory, a reaction set in and African Americans became the object of discrimination not just in the South, but in America as a whole. Richmond, the former Confederate capital, became a symbol of resistance to extending the full rights of citizenship to the freed slaves. The Civil Rights movement of the 1960s, led by Dr. Martin Luther King, Jr. attempted to address this situation and became one of America's self-corrections, although it cost Dr. King his life. There are still many Americans who stigmatize black Americans, although few would admit it.

I'm a Virginian. We Southerners are proud of our families, of our record of sacrifice in the Civil War, and of our region. Yet when Rob Corcoran talked about the need to open up and include black Americans in our future, it really struck a chord in me. He appealed to my sense of fairness and justice.

About two years after hearing Rob, an idea struck me. I had worked on American-German relations for President Reagan in the 1980s, and I recalled Chancellor Helmut Schmidt's courage in insisting that German television should air the docudrama *Holocaust*, even though it would be unpopular. Chancellor Schmidt thought that introducing this element of realism to the way Germans remembered the war would help Germany become a better country going forward.

This was an example of what I would call "Narrative Change." It simply means that sometimes the way we tell the story of something prevents us from progressing beyond it. Reframing the story to incorporate all that we know can make possible a better future.

In Richmond's case, I realized that people like me were used to telling the Civil War story with blinders on, and that this was contributing to the South's racism and resistance to change. I felt it was important we, like the Germans, should remember our history honestly.

So I went to work to start a museum where "the whole story" of the war – its causes, course, and consequences – would be told. And it would be told from the diverse perspectives of the Union people, the Confederate people, and the African Americans. Our goal was nothing less than reframing how the war was understood and remembered.

Gaining the support of Rob Corcoran and Hope in the Cities was a key to our success. Thanks to the trust Rob had built within Richmond's African American community, we were able to gain a hearing and to convince some of the black opinion leaders we were sincere. Had there been solid opposition in the black community, the project never would have gotten off the ground. In the end, we were able to create The American Civil War Center at *Historic Tredegar*, which helped change America's narrative of "the conflict that still shapes our nation."

I was immensely grateful to Rob and his group. We stayed in touch after my wife and I moved to Memphis, Tennessee. Sometime in 2011 Rob Corcoran called to tell me that in a quiet time it had come to him that I should be the next board chair of IofC USA. God may have spoken to him, but I wasn't so sure. I wasn't even on the board at the time. But I eventually agreed to become chair in early 2012.

(Incidentally, I flew to my first board meeting in Washington, D.C. from Narita Airport. My son was teaching English at the Taiwanese Military Academy, and Carrington and I flew from Taipei through Tokyo on the way to Washington. I remember sampling a strong Japanese liqueur in Narita Airport and enjoying it! I'm thrilled that now we are tasting more of Japan than the liqueur in the airport.

Now let me tell you a little about the activities of IofC USA and its vision for the future. The best way I can summarize the work of IofC USA these days is that it's continuing the work of narrative change on three levels.

The first is the personal level, which of course is traditional IofC. It seems to me a more or less universal psychological trait of human beings that each of us develops a private story to explain and justify his life to himself and others. It is how we invest our lives with meaning and also to explain away our mistakes. And it is very easy to make oneself the hero of the story. We usually put all our failures and broken relationships in the best light.

IofC asks for personal transformation by rewriting our private narrative. It asks that we recast our story to revolve not around ourselves, but around God (or whatever name you want to use for the World Spirit). The Quiet Time discipline helps us to find the proper relationship with God, which is to serve God rather than oneself and one's own ego.

One reason I love haiku is that haiku poets are doing something similar. They are focusing on some bit of experience that gives a window into existence beyond the immediate and the self. The common theme of all haiku to me is that we are both miniscule in comparison with the source of all, and connected with it.

There is something about this act of reflecting on our existence and our purpose that gives us both strength and peace. Our purpose can be determined only in relation to our source. Aristotle said that you cannot really know something – its essence – unless you know its purpose. What is it for? What is the purpose for which we human beings exist? To me, Viktor Frankl's classic *Man's Search for Meaning* gives us some empirical evidence of man's ultimate purpose. Frankl, a Jewish psychoanalyst from Vienna, was interned at Auschwitz during World War II. He made the most of his grim years in the concentration camp by investigating which of his fellow inmates survived the brutal conditions and why. He found that the likeliest to survive were not those who focused on saving themselves, but those who found a purpose in helping others.

If Frankl's conclusion -- drawn from observation of people living on the cusp between life and death -- was correct, isn't it at least a reasonable hypothesis that his conclusion applies to human life generally? If serving others was a life and death matter for those concentration camp inmates, doesn't that suggest that man's purpose on earth – as an existential matter -- is to serve others?

Coming back to the idea of narrative change, it's just traditional lofC that we should contemplate in Quiet Time why we are here, and how we relate to God. So the first stage of narrative change has to do with reorienting our private narrative to a life of service rather than one of self-centeredness.

The second level of narrative change is societal. Frank Buchman put his faith into action. The guidance he received in Quiet Time he put into action to change human beings and the world. We have tried to follow the example in lofC USA by focusing on training leaders who are grounded in the spiritual disciplines of Quiet Time and the Four Standards, and who will rely on them as a source of strength for confronting injustice and healing social divides.

To maximize our impact and touch more people, we moved to a programmatic approach. By *program* I mean a planned and coordinated effort to mobilize our people and resources toward a strategic goal.

lofC USA has really focused on two programs. One, nearly a quarter-century old now, is the Caux Scholars Program. It brings together young adults from across the globe to learn the skills of conflict resolution, trustbuilding, and peacebuilding. They are applying those skills in places such as Syria, Kashmir, Lebanon, and Nigeria. This program has now expanded to a second venue, Asia Plateau.

The other, about fifteen years old, is the Community Trustbuilding Fellowship in Richmond. It focuses on building trust across divides in American society. We are trying to train trustbuilders to continue the work of narrative change of which the museum was a part. Embedded in Southern society is a residual cultural assumption that there's a racial hierarchy and whites are superior to blacks. To address this and build trust on a large scale requires a systematic, strategic approach.

A great deal of effort is placed on recruiting diverse participants so that all can teach and learn from one another, develop the tools and inner strength to "sit in the fire" as leaders, and to build trust across social divides.

The excellence of the Community Trustbuilding Fellowship enabled lofC USA to win a substantial grant from the Kellogg Foundation to participate in its Truth, Racial Healing, and Transformation (TRHT) initiative, which is similar to South Africa's Truth and Reconciliation Commission, except that TRHT is sponsored by a private foundation rather than by the government. Richmond, thanks to lofC USA, is leading the nation in this work.

The two programs together, if we include the recently added Caux Scholars/Asia Plateau program, have now produced about 1,000 trained people in 54 countries across the world, who are working in responsible leadership positions in their respective societies. These young people are wonderful resources for lofC trustbuilding work. We are making an effort now to try to recapture and reconnect them with lofC, because these and graduates of other lofC programs represent a big part of the lofC movement's future.

The third level of narrative change is institutional. What is the story lofC USA tells about itself these days, and is that story holding us back or enabling us to spring forward? lofC USA isn't a membership organization like lofC Japan. There is no membership fee. In the past it was funded mainly by voluntary donations and legacies. We found that the number of MRA old-timers was diminishing and that to attract new, younger people we had to change our story.

It wasn't enough to talk about how MRA used to be and about Quiet Time and the Four Standards. We had to highlight how we are addressing serious social needs of today. As a result, lofC in America has become much more outward-focused. What change in society is really needed, and how can we leverage our people and resources to help bring that about? How can we measure impact to know whether we are living up to our words? While the lofC fellowship is still kept aware of what we are doing and supporting the work as much as it can, lofC USA today is mostly a network of young people we've trained who are using that training to change society in many ways. We seem to be replacing declining gifts from the older group with more support from partners and funders who see the value of our work.

This is a good segue to what Mr. Tanaka and I have been working on as a means of strengthening lofC globally.

In 2010, when the current structure of lofC International was put in place, a review of its effectiveness was planned for 2018. The 2016 Global Assembly determined that the planned review should be expedited by two years, since our numbers and resources worldwide were declining, not growing.

Back to the notion of narrative change.... Three years ago a very astute gentleman who loves lofC and who has been fantastically successful in the world of international business observed to me that in some ways lofC is ahead of its time. It is already giving the world a decentralized, ground-up movement dedicated to love, care and trust, and flying in the face of the world's ways of power, control and competition. But, he said, using a boxing metaphor, it is "punching below its weight." What he meant was that global lofC has unfulfilled potential. It has not organized to mobilize its strengths, maximize its impact, and start bringing in and keeping the young.

The review that began in 2016 was meant to address this challenge. The Review Group was comprised of people from across the lofC network, and we surveyed the membership on the key questions confronting us. As we deliberated on the feedback and on how to change the trajectory of the movement, we concluded lofC International needs some means of visibly demonstrating our strengths across the globe, bringing more coherence to our global work, raising our profile, attracting the young and keeping them, and enlisting partners to help increase our capacity and resources. We needed to craft a new narrative that emphasizes the possibilities open to us and helps us recapture a confident spirit. And we needed a vehicle to galvanize all of our talents and strengths to do what we say we do – "build trust across the world's divides."

"Without a vision the people perish," says the Bible in Proverbs. This is also true of organizations.

We looked at successful lofC programs across the globe and concluded that the U.S. trustbuilding program, strengthened by some of the personal transformation features of India's Heart of Effective Leadership, has the potential to be taken global to achieve this result. The vision is of changing lives across the world, and forming young leaders with the courage, confidence and spiritual grounding to attack the most crippling divides in their countries, as RenJou and Grace are already doing in China.

Through experience in the U.S. and in other countries, we've found that the combination of these five elements is effective in trustbuilding:

- 1) Spiritual Formation/Personal Transformation: Doing the inner spiritual and reflective work to build an appreciation of the role of each individual in becoming an authentic trustbuilder and agent for change, with the courage to take a personal inventory, and the spiritual practices and disciplines that inform and sustain.
- 2) Healing History: Building awareness of the power of history and memory in shaping community narratives; this piece focuses on issues of identity and culture, as well as trauma awareness and resilience.
- 3) Honest Conversation: Dialogue designed to build trust and discern core issues; learning how to ask questions whether in formal dialogue or in everyday life that elicit honest conversation; developing the inner skills and resources to "sit in the fire" as a leader.
- 4) Creating a Shared Commitment to Sustained Action: Formulating and taking steps for building diverse teams and sustainable networks across boundaries of race, culture, religion, economics, and politics as a foundation for healthy, equitable and inclusive communities.
- 5) Accountability and Accompaniment: Designing a good plan for accompaniment of people who have been through the spiritual development and training aspects of the program, so that they will have continued encouragement and support as they practice living with, and working with, those across the divides.

The Trustbuilding program is not intended to be some kind of top-down program requiring lots of lofC International staff and machinery. Our vision is a partnership program whereby lofC International works hand in hand with local teams that want the program. Local teams will actually conduct the program. lofCI will provide guidance, training, and technical assistance, drawing on our most experienced program people globally. We'll measure and evaluate so that the entire lofC movement can learn and benefit from each iteration of the program.

During the week of January 18, a dozen of lofC's best trainers and delivery people from around the world will meet in London to pool skills, learn from one another, and further refine and develop the core elements of the signature program. They will then be available to train local trainers and work with local teams to develop culturally appropriate curricula for each host country.

The program will have core elements that can be adapted to local conditions. The intent is to respond to needs expressed by the local team and non-lofC stakeholders, and to build each local program strategically with partners (government, nonprofit, foundations, universities, etc.) who see lofC as a natural ally because of our specific experiences/skills in trustbuilding. Partners can increase lofC's capacity with knowledge, contacts, credibility, human resources, and funding.

Three countries – Canada, Sweden, and Kenya have – have stepped forward to host pilots, and they have begun the planning process. Australia, Lebanon, France, Tunisia and Sri Lanka have also expressed interest.

Alumni of the Caux Scholar Program, the Community Trustbuilding Fellowship, and other lofC training programs are dispersed all over the world doing extraordinary things with their training. Let's engage this talented pool of young people in support of the global trustbuilding program and by doing so to bind them in as the next generation of lofC.

We have incredible people in this room and across the world with lots of passion and good intentions who are doing outstanding work. So how do we as a global movement start punching our weight? I would argue we can start by beginning to look at ourselves differently and by changing our narrative about global lofC.

We don't want to succumb to the world's model, and we don't want to become just another typical NGO. We must continue our dedication to personal transformation and life-changing, and stay true to our disciplines of Quiet Time and the Four Standards. But to take these things to scale, increase our impact globally, and lift struggling teams, we could also learn things from the world. We could use more strategy, organization, professionalism, and focus. We need money and knowhow to help us turn good intentions into greater impact. And the hope is that the international trustbuilding program can be a vehicle for infusing these things into lofC International and for successfully changing our narrative. By the way, there are signs that an outside funder may soon make a commitment soon to underwrite the program.

Let's start seeing ourselves and talking about ourselves as a can-do organization that has something much needed and valuable to offer the world, but that knows it does not have all the answers. Let's seek and welcome partners who share our goals and values, and want to work with us to help us change the world.

Finally, my Japanese friends, please start thinking about what divide exists in Japanese society that cries out to be addressed by a Japanese version of the trustbuilding program. What can we do that will attract Japanese participants and bring them into our ranks as a new generation? And what can we do in the other Asian countries represented here? We have a wonderful opportunity to show what we can do, to change the story we tell about lofC, and to reinvigorate lofC.

Thank you.

Mr. Akihiro Tanaka [International IC Association of Japan]



“The crisis is fundamentally a moral one. The nations must re-arm morally. Moral recovery is essentially the forerunner of economic recovery.

Good morning, ladies and gentlemen. The words that I have just spoken are a quotation from Dr. Frank Buchman’s speech at the East Ham Auditorium in London in 1938. It was also the same year when Dr. Buchman started the MRA, now called “Initiatives of Change”.

1938 was also the year that I was born. I was born as the eldest son of a very ordinary family in Aichi Prefecture; I lived in Nagoya city until I graduated from high school, and went to Tokyo to enter a university. Since then, I have been living in the suburbs of Tokyo, except for a period of 20 years during which I was on an overseas assignment.

As might be expected from Initiatives of Change, we often speak of “change.” But, as I have lived a very ordinary life, I cannot recall any remarkable instances of “change” in my life. Nevertheless, there were times when I learned lessons, moments that became milestones of my life. Since then, I have used those lessons as the guiding principles of my life.

When I was in my final year of high school, all the seniors were gathered in the auditorium to listen to a lecture given by the principal before our graduation. The school that I attended was an all-boys school. The principal, Mr. Reiho Hayashi, majored in Indian philosophy while he was a student, and he was the teacher I respected most. The lecture that he gave was about 30 or 40 minutes long, but I still remember the part where he referred to Buddhism’s Five Precepts. He told us that these were the fundamental morals that we should uphold as human beings. Then, he said “Keep them in your mind as you live your life after graduation.”

As you know, Buddhism’s Five Precepts are as follows:

The first is “Abstention from killing,” or, do not kill other living things unnecessarily.

The second is “Abstention from theft,” or, do not steal others’ belongings.

The third is “Abstention from sexual misconduct.”

The fourth is “Abstention from falsehoods.”

The fifth is “Abstention from intoxication.”

Regarding intoxication, I remember he added that because it is quite common to drink alcohol in our daily life, the precept means that you should not become over-consume and live your life drunkenly. As Mr. Hayashi was my most respected teacher, I decided immediately to keep these five precepts in my life as he suggested.

After graduating from high school and leaving my home, I started living in a boarding house to go to university in Tokyo. I think that was a big turning point for my life. A few months later, an American family started living nearby, and they were very kind to me. One summer night, I was walking with Mr. Frank Denny, who was the patriarch of this American family. He pointed up to the starry sky and asked me a question: "Tanaka-san, what do you think exists beyond the stars?"

I replied to him, "I do not know. I think that we human beings know very little about the universe."

Then, he said, "It is true that we know very little about the universe. But from time to time, I wonder why the principles and the teachings of human beings have been so similar in the East and the West for more than 2000 years, even though for most of that time there was no contact or communication between the two regions."

I had never thought of that question. I assume that he was thinking of Christianity's teachings on the ideal life, while I remembered Buddhism's Five Precepts that my high school principal had taught us. His question of why the teachings of life in the East and the West are so similar, despite having no contacts between them, remained deeply in my heart.

When I was in my third year of college, a friend of mine who was a student at a Christian university told me that his school would give lectures about Christianity for students of other universities. So, I decided to attend these lectures after class. The lectures were held bi-monthly for six months, and the instructor was a German professor of philosophy named Professor Erlinghagen, who was also a Catholic priest. Most of the auditors were male students around 20 years old. At one time there was a lecture on Christian ethics. And the Professor said to us, "In Christian teaching, we think it very important to protect sexual morality. You are all young and full of energy, and sexual desire in adolescents is very strong. If you can properly uphold your sexual morality at this time, you can overcome most of the temptation in your life. So please, be mindful of it." When I heard these words, they reconfirmed the teachings of my high school principal.

After graduating from college, I joined a manufacturing company and I spent about 20 years abroad as an overseas assignment. In those days, it was not easy to go abroad as it is today. So, I enjoyed living abroad with my family. However, it was regrettable that I could not have been close to my parents at the end of their lives. My father passed away while I was in France, and my mother died a few years later while I was in Australia. It is said that those who are not at the parents' bedside at their deaths are undutiful children. When I saw my mother at her funeral, I recited the following words of an ancient poet to express my gratitude to my mother: "There may be one million mothers in the world, but no mother is better than my mother."

I first encountered the Initiatives of Change in the beginning of my 50's, when I lived in Australia. When I attended the meeting of IofC, I saw various people participating, including Christians, Muslims, Hindus and Buddhists. I found it very interesting. I learned that Dr. Buchman taught us to live abiding by the four absolute standards of honesty, purity, unselfishness and love. Furthermore, he urged us, as part of living in a moral and spiritual manner, to open our eyes to the problems of our societies and the world and make a difference by bringing solutions to those problems. I have come to realize that my goal in life, which was to attain the perfection of self, was insufficient.

Looking at the situation in the world today, what should we Japanese do? News of recent corporate misconducts and disclosure of the false statement of the government agencies make me feel that Dr. Buchman's statement 80 years ago, "The current crisis is fundamentally is a moral one," is still true today. It is necessary to enhance our moral principles. We are striving for constant progress in material development, but

we have neglected another aspect of our humanity. I think more time should be allocated to improve our minds and spirituality.

When we look at the world, difference of religions is a source of conflict. We at lofC think that it is important to disseminate in the world the concept of tolerance for other religions that Japan has cultivated and practiced for many years. An old wise man once said, "Although there are many paths to climb a mountain, you will see the same moon on the summit." Whichever religion people may choose, their aim is same. In Japan, we have cultivated the spirit and tradition of the reverence and generosity towards other religions. I think we should disseminate this spirit and attitude into the world.

The problem of accommodating refugees from developing countries and countries where democracy has not been established is also a difficult one to solve. In order for all humanity to live peacefully on a narrowing earth, Japan should plan and establish the system of “*kyosei*” – living and working together for the common good, beyond human race, religion and culture. This is the way Japan can contribute to the world today.

Dr. Kwang-Sun Cha (Republic of Korea)



My path till today with MRA/lofC.

I met MRA/lofC in 1963 when I took part in a gathering for high school students. Attending the MRA/lofC programme, with the message of MRA/lofC, 'Letting change begin with me will lead us to be a happy person' gave me hope and planted a dream in my heart; I decided to live my life according absolute moral standers of Honesty, Purity, Unselfishness and Love.

I organised a “Sing Out” group when I entered the University, with 40 students, during the summer holiday. Every year we visited the schools in the major cities with the music of 'Sing Out' as well as having the training programmes where we shared our thoughts about the way how we are each meant to live. I attended MRA/lofC training programmes for junior and high school students as well as for the University students. Although I was a student in the English Literature department, my passion was more for the activities of MRA/lofC rather than my study.

When I was a student I was told by Dr. Chung Jung, who was the chairman of MRA/lofC Korea, that You should be leader of MRA/lofC in Korea and for the world when you graduate from university. In 1969, when I was the third year in my university, I took 10 Korean female students to visit the Odawara (Japan) MRA/lofC conference for the first time; that helped me to understand more about the work of MRA/lofC in Japan. It was the first time to have met the late Mrs Yukika Sohma. Then later, I had the opportunity to meet her every year when she came to visit Korea, and the meals together which made me more interested in the work of MRA/lofC. Mrs Sohma told and encouraged me, "Dr. Cha, you are meant to be a bridge of trust between Korea and Japan."

After graduating the university, I worked at the MRA/lofC office every day on a voluntary basis for one and a half years. During this time I realised what the most important values are in our life. I was convinced that if we are ready to dedicate ourselves to the right dream, with the right motive, to live with Hope, that is the key to living a successful life. I was much helped by MRA/lofC in finding my own strength, courage and confidence in the process of growing as a person.

I continued to dedicate myself to the programmes of MRA/lofC as a volunteer, running programmes for youth, like the international youth exchange programmes while I was as English teacher in Junior and High School. I later became the secretary general and chairman of the Korea Youth Organisation Council, and professor at Honam University. Then I decided I should take on the task for the reconciliation and prosperity of North East Asia Nations. I initiated the very first North East Asian Youth Forum in Seoul in 2004, the theme of which was "The role of Youth for Peace and prosperity of North East Asia." The forum is now in its 15th year. I have also been running discussions between the students of Japan and Korea at the National Assembly of Korea for five years.

I am convinced that the three countries of Korea, Japan and China must overcome conflict, hatred and arrogance, realise reconciliation and cooperation with a future-oriented mindset, that together they can make a great contribution to the peace and prosperity of Northeast Asia. For this to happen, I believe it is absolutely necessary to exchange ideas among young people (university students) from the three countries and nurture mutual understanding of each others' countries and the peoples.

Recently, on our Korean peninsula, the right change for peace and stability has been opening up such as I have never experienced before. Of course, the hostile confrontation that has continued for over 70 years can not be expected to be completely transformed overnight. But it is not impossible with international support and inter-Korean confidence that mutual misunderstandings may be resolved. Especially as I have the experience of visiting Pyongyang in 2002, I hold a stronger hope for reconciliation and cooperation between the North and the South than anyone. I think in order to make peace on the Korean peninsula a reality, positive cooperation and understanding is very much needed from the neighbouring countries, especially Japan.

Finally, I would like to thank all the organizers and leaders, particularly of the Northeast Asia Youth Forum, for their support, and hope for your continued support and cooperation.

Thank you very much.

Ms. Hsiao Yun Liu (Taiwan)



I was being invited to share about my life in the Forum. As a younger generation, we are facing difficulties to be who we meant to be. Along the way of growing up we been facing the expectation from parents, school, society, and the people around us. We try to cope with everyone and didn't pay attention to develop ourselves.

I am ordinary as everyone else, but a bit different as I went to a leadership training program when I was 20 years old. That was the turning point of my life. During the program, it opened my eyes to the bigger word. I learned how to have Quiet Time, how to listen to my inner voice. I learned about who am I and what kind of person I would like to become. Practiced Quiet Time, I looked in my life that any parts I needed to correct, I looked out to see the direction where are the area I can contribute and care for it, and I looked up to search the connection with the high power. By having Quiet time every day, it helps me to see myself through my own eyes and find the confidence within.

Slowly the thoughts from Quiet Time lead me to work with the youth in Taiwan. I train them to be volunteers at the same time accompany them in life growth. In the past 10 years, I have been working closely with the senior high school students and we did camps for primary school students. Later on, I also set up a group for university students and we did high school camps together. At the same, I had been invited to be the secretary-general in Tainan EQ office. While all the works in Taiwan, I also had the chance to travel around the world to support different lofC programs.

My life went into a way which out of my imagination. Many people might think I have a good life which can travel around. But there are also consequences to face to have this kind of life, especially to face the fear and unstable feeling inside. Because I don't have a regular income and most of the time I don't know what will be my next step. But through Quiet time I believe I can go slowly in my life journey.

Mr. Alex Leung (HongKong)



From bottomless self-doubt to endless guidance from above

Good morning everyone. My name is Alex Leung Kwun Yat.

For a large portion of my life, hard work and brain power were sufficient to propel me to a high standard of excellence- entering law school in the top university in Hong Kong, becoming an established English debater and trainer in northeast Asia.

However, throughout the process, without myself noticing, I had been living in a self-created bubble, I became more and more dependent on being accepted and appreciated by those around me, and instead of spending time to find my own calling, I began to dedicate my energy to do things which I thought would be well received by others, for example measured by the number of likes I will get on Facebook.

Worst of all, I became terrified by the thought that I might disappoint others and fail to meet their impossibly high expectations of me. Also, in order to appear to be a nice person, I dared not say no to my friend's request for help, even though I might be very busy myself, therefore exceeding my limits.

In the 3rd year of law school, the effects of unconsciously and continuously overstretching myself began to surface. The bubble burst. And I lost myself.

I started to fall behind my studies because I could not finish even a simple assignment. I was always criticizing myself for not finding the right words to express an idea and deeming my work not good enough. I had the ability to finish a 60-mark homework but I was demanding at least 75 from myself as I thought that would be what others expect of me. I could not even complete a single paragraph as I kept deleting the words which I found unsatisfactory. The endless self-doubt became unbearably frustrating so I started avoiding, missing assignment deadlines, skipping classes, and just shutting myself in the room because I did not know how to answer the question: "hey how are you doing? Haven't seen you for a while, is everything okay?"

I was struggling badly, hiding in the deceptive shelter of computer mini-games, YouTube videos and movies. Only hating myself more afterwards because it was such a waste of time and would only worsen the problem. The situation became a recurring hell and a few days snowballed into weeks, and even months. At its worst, I contemplated suicide and it was only after much later that I learnt from my doctor that I had depression.

Thankfully, the anti-depressant worked well on me and I received further help from uncle Ren Jou and auntie Grace, lofC friends whom my mother got to know 30 years ago in UK. In 2015, I joined their 7-month training and outreach program, called Chinese in Action. There were about 20 of us from Hong Kong, Taiwan and

mainland China. During the training period, everyday morning we would spend an hour in quiet time, listen to the input and guidance from uncle Ren Jou, and find a quiet corner to listen to our inner voices and our conscience. It is difficult to overstate how liberating it was to take a pen and a notebook to faithfully record the thoughts that came to you in the silence, without constantly doubting whether that is correct or not.

Instead of constantly being engulfed in an internal battle, the quiet time allowed me to hear the different sides within me because each would have an opportunity to express thoroughly while I am writing it down. This also created the space for me to search for the voice that transcends me- my conscience and the guidance from above. All these offered me the calmness and steadfast faith to meet the ever-changing challenges in life. Equally importantly, after the individual quiet time, we would gather as a group and have an extended sharing session where we get to listen to each other and connect on a profoundly deep level.

The quiet time then became a solid foundation for me to engage in the work of serving life because it brought me internal peace and a wisdom greater than myself. I distinctively remember 2 instances where I imagined it would be much more challenging if I were in my old self, entirely relying on my own rational thinking to try to "solve the problem". Instead, the internal peace and wisdom received from quiet time carried me through.

The first experience was when I was conducting a 3-hour workshop on emotional wellbeing for 80 high school students in a catholic retreat in central China. The center was high up in the mountain where there was no stable electricity supply and thus not much equipment support I could rely on. So it was just myself as the sole instructor who just arrived at the site the night before and 80 kids who had known each other quite well in the 3-week camp, and therefore very eager to chat or even play among themselves.

As we only received more detailed information regarding the student composition and the setting the night before, there were not much time for sufficient preparation. And the vibrancy and energy of the kids also posed a formidable challenge to maintain focus in the session. But somehow I did not panic nor resort to strict discipline to try and keep things under control. The calmness inside me allowed me to respond to the situation without over-worrying about the outcome. And I was delighted to find that when I opened my heart and shared with them my personal journey with the emotional rollercoaster and also the insights I gained along the ride, they became very attentive and their eyes sparkled with curiosity. It was a very beautiful scene. And when I really ran out of gas and idea, the inspiration just came to me to sing a few songs which the crowd absolutely enjoyed and at the same time giving me breathing space to think about what to do next.

That was a very humbling experience of following the guidance from above, which manifested itself in the inspirations that jumped into my mind. Without quiet time, I am quite sure my mind would be too troubled and the radar for such guidance would not be functioning properly.

Another similar experience was in a very different setting. I was conducting a 1-to-1 deep talk with a young man in his late teens. His parents had a very difficult relationship and he decided to stay loyal to his mother to lessen her worries, obeying almost her every wish and in the process suppressing a lot of his own ideas and initiatives, and without himself noticing, a significant amount of resentment too. I guided him to write a letter to her mother, which he could keep it to himself, but in which he could express his true feelings in a safe space. I then invited him to read it out and to experience the deep-lying emotions inside him. He was initially quite reluctant but with some gentle encouragement, he finally opened up. And a floodgate was opened, the outburst of sadness and anger was overwhelming. He let out a continuous outcry which was so loud that even people sitting in the next room could hear.

Again, had it not been quiet time and the calmness it instilled upon me, I would probably panic and don't know what to do. Instead, I had the steady force and belief to accompany him and gently tell him "It's okay. It's okay to let out the emotions. Take it slow. Slowly and gently". And at certain times when he seemed out of breath and overtaken by the outburst, I was able to guide him to use deep breathing to steady himself. And after quite some time, he felt much relieved and was able to write a reply to himself from the perspective of a loving mother, to apologize, respond to his own vulnerabilities and heal his wounds.

That was again an incredibly humbling experience. To walk with others through such a difficult journey.

And this is also what quiet time did for me, to walk through a profoundly difficult and challenging journey of depression and its many relapses in the last 5 years. And just as my title suggested, guiding me from the engulfing bottomless self-doubt to the calming endless guidance from above.

Thank you very much.

Mr. Charles Ooi (Malaysia)



Good afternoon. It is an honour that my wife and I are able to take part in this forum. Thank you very much for the kind invitation. This is my second visit to Japan – the first in 1979. It is the first for my wife. However we have had the privilege to work with many Japanese friends in different countries in over 40 years with MRA(IofC), including Megumi san whom we have worked with and known for many years.

I am a second generation overseas Chinese, born in Indonesia, and went to Malaya in 1956 for my education. I was 6 years old then, when I left my parents to live with a married sister who was a pioneer nurse. It was not easy childhood having to look after myself, going to school on my own, and often feeling lost without my parents. I came home to live with them only when I was 15, after my father retired from Indonesia.

I left home again at the age of 19 to study in New Zealand. This was following the bloody riots of May 1969 between the Malays and Chinese in our country. A Quota System was introduced which limited the intake of Chinese in our local universities! It bred a lot of bitterness in me and I became full of blame toward towards the ruling Malay dominated party.

I met MRA at the end of my first year at University through the cast of a musical revue "Anything to Declare?" I had been so caught up with the freedom of campus life by then, that I put pleasure before studies – parties,

discos, movies, pub, drinking, and failed every subject I sat for. I felt miserable with a year wasted behind. I read a book, "The Art of Remaking Man" by Dr. Paul Campbell, physician to Dr. Frank Buchman.

It talked about listening to the "Still Small Voice" to show me where I can begin.

It spoke of 4 Absolute Moral Standards of Honesty, Purity, Unselfishness and Love that I can Measure my life against.

It spoke of the need to write down the thoughts that came less I forget.

It emphasized that if I wanted to see another person change the best place to start is with myself.

This was all new to me. I hesitated, but decided to give "listening" a try! As I did so, this "inner voice" prompted me to write to my parents and apologize for all the things I felt and did when I was not living with them. I got honest with my sister for telling lies and stealing pocket money when I was living with her. The thought also came for me to be honest with a professor for cheating in an examination. That was the start.

As I practiced listening I thought of a Malay Student Director, sent by the Malaysian Government, whom I disliked intensely because he was Malay and I felt was wasting our taxpayers money. This was a foreign university and I thought we do not need him to meddle in to our affairs.

The "Inner Voice" prompted me to seek an appointment to meet with him. I was nervous at what the outcome might be! We met in his office and I apologised for my attitude towards him, also for the hatred I felt, after the riots, towards his people. He listened, shock my hand in acceptance and thanked me for coming to see him. We chatted a bit and when we parted I felt the hated towards him and his people lifting from me. That was my first experience of trust building through an apology. I realized the Chinese in Malaysia have also been selfish with a lot of pride and thinking of our own self-being and success.

In mid 1975 I received an invitation to join the MRA Musical "Song of Asia" in Europe. I resigned from my job with the National Bank of New Zealand to give it one year. It turned out to be 15 years on a voluntary full-time basis working with this idea in four continents.

Over those years, I had encountered many life-changing experiences. One such moment was the chance in 1983 to meet with H.H. the Dalai Lama of Tibet at a reception at the Ashoka Hotel in New Delhi. At an audience he gave to an international group of 40 of us, I felt moved in my quiet time to apologize for the atrocities that were inflicted on his people and Tibet by China. Even though I was an overseas Chinese my grandfather came from China and it was the Chinese that ravaged the land and displaced him. I said sorry from my heart on be half of the Chinese people. He rose up, descended the steps from his throne towards me, and with a twinkle in his eye, gave me a warm embrace in front of entire audience. The room was a suddenly changed with emotion by his humility and the magnanimity

Of his spirit in his response. He said later, "We cannot forget but we must learn to forgive to preserve our people and our nations". This was the beginning of several encounters between us. The next year he was invited to speak on the theme "Turning Enemies into Friends" in Caux, Switzerland. My wife and I were invited to help serve him. There were two other visits he made to the IofC centre at Asia Plateau, in India when we had the privilege to care for him.

This experience has revealed to me that an ordinary person can be used to create healing and build trust if we obey the thoughts that come through our listening. My experience of personal change at 20 was only a beginning. Our daily seeking and obeying what we receive in our quiet times can bring a difference we cannot imagine possible. In this case, I realize that a sincere heart-felt apology heals and goes a long way toward fostering trust between people and nations. Trust is key in relationship building not only between individuals but also nations for their future survival.

he foundation of a New Society is build on the decisions and commitments of ordinary peple like ourselves and can have far-reaching consequences towards creating trust, peace and unity in a divided world. We need to take a good look at our lives, where we can begin to change and act on it with integrity.

Thank you.

Mrs. Sano Chase Ooi (India)



Good afternoon, it is a privilege to be in Japan for the first time to attend this conference and to meet with many friends that I have worked with in other countries. Thank you for the invitation.

I was born in the mountain village of Khonoma in the state of Nagaland in NE India. I am the second of eight siblings. My father was the headmaster of the school as well as Pastor of the local church.

My early years were marred by the traumas of warfare when my home state of Nagaland, a protectorate of Great Britain was annexed by India in 1950 after failed negotiations for a separate state when India received her independence.

My father was captured by the army but managed to escape from captivity and took the family and villagers to the jungle in hiding for our safety. I was 5 years old and lived in the cover of the forest for over a year. My village was burnt and two of my uncles and cousins were killed. For safety and health reasons, my mother's brother, a medical doctor, brought my mother and the children into the safety of a refugee camp in the village of Ghaspani after a year.

My father remained in the jungle for 18 years through the struggle. He had also held the position of President of the Underground army until 1979 when he was given unconditional release by the Janata Government under Prime Minister Moraji Desai.

As a child I grew up in foster homes of aunts and uncles away from my parents and held a lot of anger and bitterness towards the Indian people.

In order to provide food for the family I assisted my mother in the fields. I completed my secondary schooling at the Government High School in 1971.

At the point in my life when I was most unhappy and rebellious I met an international group from IofC with their musical play "SOA" in Assam a neighbouring state. The stories of change and reconciliation moved me deeply and the life's purpose the cast members seemed to have inspired and challenged me. I ended up being part of the show.

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I was challenged that if I wanted to see a change in others including my enemies, I needed to start with myself. I wrote a letter of apology to my father about the daughter I thought he didn't know, after wrestling with my

conscience. When I posted the letter I experienced a great burden being lifted from me and I never felt as free as I did then. I decided to apologise to the Indian people for my hatred towards them for the suffering of my family and people. I decided to work amongst them initially through the show “Song of Asia” in Indo-China and Europe for two years and after that at the loC centre for 8 years until I married my husband in 1982.

When I was working at the Asian Centre for lofC, I was able to bring Indian friends and journalists to visit my state to get to know some of my family members who were leaders in the resistance movement in Nagaland to build bridges of trust and friendship between our two peoples.

Wherever I travelled abroad or in India I had the chance to share the story of my life at conferences and public meetings about the miracles that God has done for me to forgive my enemies and to build trust between our peoples.

Here in Japan, I am grateful to link up with friends whom I have worked with in other countries. Japan has a long history reflected in your culture, traditions, beautiful architecture and the arts. She is one of the most industrialized nations in Asia exporting your vehicles and electronic gadgets across the world. But can Japan be the exporter of people, men and women, who have begun to look at their own lives, put things right and be the ambassadors of Change and trust building across the world's divide?

Thank you.

Mr. Ren-Jou Liu (Taiwan)



Dr. Frank Buchman, the founder of Initiatives of Change, saw quiet time and listening as the most important core concepts. He reckoned that “When men listen, God will speak” “When men obey, God will act” “When men do the best, God will do the rest”; and “As God guides, God provides”.

The practice of quiet time offered a lot of help in my life. I was still a university student in 1975 when I met lofC and also Dr. Daniel Lew and his wife. In one of the meetings, Dr. Lew looked at me and said “I see that you are not happy, what has been troubling you? If you would like to talk about it, after the meeting we can stay behind and listen to your story!”

I told them there were 3 factors making me unhappy: not having a girlfriend, not doing well with schoolwork and not having a good relationship with my parents. I thought Dr. Lew would offer me guidance as to how to solve

my problems but that he did not. Instead of giving me an answer, he asked me whether I would be willing to sit down quietly and listen to the voice in my heart.

During those few minutes of quiet, a voice within me emerged and asked myself: “Dr. Lew is such a learned man of high status, but how come he is so humble, passionate and happy; while myself, on the other hand, am a nobody, but feel prideful, cynical, alone and depressed?”

Suddenly, another voice inside me replied: “This is because Dr. Lew’s life is of devoting, he devotes his time, money and capacities to serve others; while mine is a life of demand, demanding from my family and others, only to satisfy my own desires and urges. I am a self-centered and selfish person!”

Dr. Lew’s palm faced downwards while my palm faced upwards. That was the source of unhappiness in my life. I shared such insight with Dr. Lew and he gladly said that I had found the answer for myself.

From that day onwards, I made 2 commitments: I will maintain a habit of listening in quiet time, and I need to learn about the palm-facing-downwards approach to life, and that was also the reason for the following 40 or so years voluntarily devoting myself to serve life.

VOICE of participants (excerpt from questionnaire)

1) What did you remember in the content of the program

- I was able to hear a deep story based on the precious experience of each speaker
 - I have never had a quiet time usually, so I intend to incorporate it on a daily basis and introspect
- In a quiet time, I looked back at the lecture and was obediently thinking about interacting with people
 - I was able to exchange my stories with each other at short distance and it was good that there were many stories to be beneficial
 - It was impressive that some people mentioned the word of apology
 - Family group and quiet time etc. I had a good opportunity to look back on things I had not thought much about everyday

2) Please tell us your frank opinions on the forum as a whole

- Guests from abroad Speech was full of heart and it was wonderful
- Although participating for the first time, the opportunity to listen to various ideas was a fresh experience
- I had enough time and my family group meeting was fulfilling
- The experience of the American IC was helpful for considering the future of the IC
- My heart was saved very seriously by listening to my personal troubles
- I wish I could listen to the voices of Japanese participants more

3) Have you thought about trying the first step to build a "bridge of trust"

- Yes. Firstly we decide to depart from our familiar places only. I want to start from home.
- Learn the importance of listening while imagining the background of the opponent's remarks and practice it
- I will proceed with my family and friends to participate in IC meetings
- I would like the citizens to move the country and country (especially between Japan and Korea) to build a bridge (belonging to Japan-Korea Women Goodwill Association)
- I can not think of concrete actions easily, but I would like to consider it carefully based on my capacity.

4) What do you expect from the future International IC Japan Association?

It was good to hear stories about honest exchange of young people from Asia. There was no political attention

- I wanted more people to listen to precious talks of overseas speakers
- Continued activities. More spreading, activities known, increasing popularity
- I think that stimulation was obtained when the younger one is participating more
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