

Our assignment when we left approximately three years ago was somewhat like the Hahn's. It was for three months also. But it is clear to every one in the ~~work~~ room that ^{we are} ~~now~~ ^{now} to the point/~~that~~ where any assignment of that sort would be down for at least for three years for anyone going out. And we were ~~trying~~ assigned to Hong Kong ~~w~~ along ~~with~~ the Fishals (whom some of you know) where we taught several courses in the advanced curriculum and worked with grads that were there. And then that summer we working with Joe Slicker set up the Hong Kong ITI, and then after that stayed on and set up the religious house there in Hong Kong. ^{Then} ~~And~~ the following summer I was at the Manila ITI, and then that fallj we ~~w~~ were sent out on a trip ~~on~~ which we spent one month in Taiwan working with the Hsu's and the Sharps and then spent four months in Japan doing recruitment, setting ~~up~~ the first ~~ITC~~ there in Tokyo, teaching courses of the throughj out the whole/islands there and doing funding set up, particularly in Tokyo. And then in Aprilj we were assigned to Seoul, Korea, ^{where} ~~where~~ we did thej basic ~~practical~~ set up work for the Seoul ITI and set up with other colleagues there the religious house in Seoul.

I want to report this mornimg a little bit on the ITI and then ^{bit} ~~talk~~ a little ~~talk~~ about the situation in Korea in the movement and tie that into the ITI.

Now I am sure that you all have heard/~~heard~~ ^{of} the ITI and/~~have~~ ^{all} some kind of images/~~of~~ ^{as to} what an ITI is, and I/~~want~~ ^{wanted} to say/~~what~~ ^{a little bit abo} what an ITI is because I think/~~that~~ ^{that} kind of clarity is very much present now that we know what it is and what we are doing with it. And four things in particular come to mind. One, it is a basic penetration tool. It is not an academy. It is a penetration tool to do the basic opening up job. ~~Somebody~~ Somebody put it, "It is one big long

RS-I course." It is designed to go in and to break people open to the possibility of living their life as it is, of being the church, of deciding to commit themselves to bring about social change.

The second thing is that it creates movement consciousness, that people who attend an ITI (even before they show up ~~now~~ now because of the process that has happened ^{over} in the four last ITI's in SEAPAC) show up knowing that there is ^a movement. And those who are not really clear as to what it is, the ITI lays out and operates out of the context of being the movement, and any person that leaves an ITI knows that he has been exposed and participated in that whole movement context.

And then third, ^{it} ~~it~~ creates movement authorization. The whole process of getting sponsors ^{, which we do} for an ITI, the process of having participants come to an ITI--this whole process needs authorization for the spirit movement. It creates civil authorization which is to say that it is a context in which our staff can get visas to stay in a country, to go into a country, to operate in a particular country, And it creates the context with the religious authorities in that country that allows us to have an ITI there ^{or have} ~~and~~ to participants come ~~in~~ from a country to an ITI and to have staff there afterwards. Now in one sense you do not have a rationale why you ought to have staff in a country until you have an ITI, because ~~you~~ if you have an ITI it in a particular country you need staff in there to prepare for it and to follow up for it. If you have ^{not had} it in a particular country, ~~you~~ but you have participants from that country, then it creates a situation ⁱⁿ which makes ^{it} sense to have somebody ~~in~~ in there doing follow up with ITI grads. So it does that kind of authorization.

And then the fourth ~~kind~~ of thing, which we saw very clearly in Korea this time, ~~it~~ it creates an explosive break-open situation.

By that I mean it gives you the opportunity to very quickly go in and get a large number of grads who are contextualized in the movement and ready to move with that. The thing which just greatly excites me there relative to Korea is that we had 29 participants 29 Koreans in the I T I all told this summer, 26 of whom were clergy which is rather fantastic kind of a happening. I want to come back and talk a little more about that. Let me just say another word about the I T I. The course or the focus of the I T I is that. Let's look just a minute at the construct. I'm not going to go into any detail there but there are a couple things you may or may not know and we will reflect on this quickly. There are six weeks in an I T I, as opposed to eight weeks in an Academy, and we ~~think~~ that more and more there are three basic jobs we're doing. One in the first two weeks, one in the second and one in the third two weeks. And I'm not going to lay out the whole six of them but you have essentially a structure around Monday and Tuesday where you have a course, and Thursday and Friday, where you have a course. Wednesday you have special events -- trips, festivals, workdays, things like that. On Friday evening you have exposure to world religions and then on Saturday and Sunday morning you have nothing particular, primarily imaginal education and sociological methods or Odyssey. The six weeks is a _____. What you do is you come in you meet them CS-1, RS-1 the World Religions and RSIIIA in that first two weeks, of the I T I in which you expose them to the fact that their in a global context and then deal with the depth spirit questions, of what it means to be a human being and then blow that back out to show that you're dealing globally, that you are concerned and then back down to the very practical and what you do is you create a form of an

existential~~ly~~ push to enable them to decide to fully participate in the I T I, and to be there the whole time and so forth. --Although that's not a problem anymore. When we started there was a problem and we almost had to recruit the I T I every morning to make sure it would continue. But now people show up there, who have decided to be there for the six weeks. It's no question any more, its a question of getting ^{an existenti} ~~the I T I~~ focus ~~the I T I~~ in their spirit in terms of holding them in that kind of context.

Then the next ~~two~~ weeks you move to new depth clarity and the Nation and World course, and (I hope this is the right order) Christian Tradition in which we pull together a composite out of Church History, Old Testament and New Testament and then we do Community and Polis and then what we call Secular Wisdom which is another composite out of the Psychology and Art, Sociology and History and Natural Science and Philosophy. We do new depth grounding both in the Christian Tradition and in the Secular tradition at the same time, blow them over against the radical demand ~~the I T I~~ that they have in the nation and in the community in which they live. And then by that time they're ready for the practical. They scream for it back here (the first two weeks) but they're not ready for it yet. It's not been properly contexted although you hook them on it--~~the I T I~~ let them know 'yes' it coming -- which comes with great power and then you get down here (last 2 weeks) in the last section in which you ~~the I T I~~ have a Parish Lab here, ^(V/A) on the weekend, you have a Congregational Lab/ then ~~the I T I~~ on the Wednesday here a Cadre Lab and then the Individual and Family course and Odyssey on the weekend and then that last week deals with Council. And there's a great kind of process that flows thru that period of time in which you start here on that Saturday (Parish Lab) and you get them with the Parish--the broad context of that grounding there, and then you move to the Congregation, --the next blow, and then you move to the demand of the cadre and then to the demand of the family and the demand of the individual. So you move down with that

kind of force--parish, congregation, cadre, family, individual and then explode them back down into the practical nitty gritty job of Council--of actually making plans , and incidentally that's becoming increasingly crucial, not only as a pedagogical tool , ~~but~~ to enable people to see what it would be like to participate in the process, but actually getting a feel of what's going on in the Movement and what is possible, in the next year that goes on. ^{Of} You just get the practical kind of tools and local commitment . You are not trying to get people to get committed to the Spirit Movement but ~~but~~ you want people to be committed in that context to the renewal of the Local Church. And that's the kind of push that goes on in that last third of the time there. Well that's just a very quick ~~pull~~ kind of pull together there of the kind of push going on ~~in~~ the I T I and before I talk about the Seoul I T I I want to lay out a little bit of a history here of ~~the~~ h w the I T I's have proceeded particularly in Seapac.

1968 1970 1971 1972

(See chart at end of this document)

As you all know it began in Singapore in 1969 --participants, 100 and 3 . The Asian faculty (and this is an important category to follow ^{(top there} ~~xxxxxx~~ across the chart/~~xxx~~) --I'll put down 10 percent. I'm not sure about that I would suppose that in terms of people who have gone one way or another--~~xxxxxx~~ although The ITI's ^{at least that gets that on the board. /~~xxxxxx~~} whole intention, as I understand it, is to have any large number of Asian ^{We get} faculty at that point. ~~xxxx/xx~~ the whole program of the International Training Institute authorized, when we get the first ones overseas done, and get it off the drawing board. The cost--I used the figure that is around \$80,000 (\$80,000) and yet I want to have the figures

But you have to include the transportation costs of all the faculty
 most of who had to come --at least half of them had to come from North
 American ^m ~~////~~ They were already on site over there. ^{not} ~~////~~ And then
 tremendous other kinds of cost that were necessary because it was the first
 time you were getting off the ground and you ^{couldn't} ~~////~~ allow for anything to
 go wrong--expensive phone calls etc and etc, in that regard. Asian
 support which is another crucial category to follow across here--was
 first of all none --now it may have been some--but ~~it~~ again we were not
 out to do that. We were out to have the I T I, to demonstrate what it
 was in order to build support further down the line. And that ~~was~~ ^{then} ~~what~~ ^{on}
finally got developed. And then if you cast away your
 doubts about what was accomplished. ~~It~~ I'd talk about that in two ways .

One was basic authorization. There ~~are~~ ^{on} some fantastic stories
~~about~~ that. I won't go into ~~them~~ those But this was a time of just
 going in to situations where they never heard of you and convincing them
 that this was going to be a fantastic training program and that some guy
 who never heard of you or the Ecumenical Institute or anything, ought to
 drop everything and go for six weeks to Singapore and participate in
 that kind of program. And then that was the time of building the
curriculum.--Of getting that set. As I understand it, it wasn't till
 after it was over, really, that you began to get a sense after what an
 I T I was. You were able to sit down and say, This ~~is~~ ^{was} what an I T I is,
 and then out of that _____ and so forth ~~we~~ we then had
 clarity on what an I T I is all about.

Now the second year , we had two I T I's. The Singapore one
 included people from both of the continents, Sub-Asia and Seapac and
 we changed that, except for the Pakistanis who , as you are aware needed
 to go to Hong Kong . And then we had another one (I T I) in Ootacamund,
 in India, ~~and~~ ⁻⁻⁻⁻ that year. ~~two~~ two ITI's

Then we had the one in Hong Kong for Seapac with 149 participants. The Asian faculty we had here was about 7%. The cost was 70,000. We were able to cut that back a little bit, ^{although} ~~was~~ not much this time--- it was more over here at the Manila I T I. We began to break open the whole funding area and 15,000 dollars was raised in Asia, for that I T I. And to talk about the kinds of things that were done, I'd use two categories--one is expansion. That this was the time in which we --well there are two reasons---this was the largest I T I we had; and we had larger groups from countries where there had only been 2 or 3 at Singapore and we had over 20 people from the Philippines, 19 people from Indonesia and 16 people from H.K. and so forth. And began to get the expansion there. And then considerable amount of effort was spent in building the sponsor list--getting people who have the ability to really be a sponsor of the I T I--that they could say to clergy--yes this is worthwhile and people would pay attention to that. The first year you were after just anybody almost --which would come off ----- organization you would do it with. And the second thing here: created a movement base. Now I don't think there was really consciousness among the participants there was a movement. Some yes, but not as a whole. But you were starting a base for that. You were getting people who were intrigued by that, who were willing to go back and experiment, raise that question, and struggle thru what it would mean to be a movement out of that particular I T I.

In the following year we expanded again as you know, Addis Ababa in Africa, and then Jabalpur, in India and then we were in Manila in Seapac. And I use the figure here of 115 --Again you have to say 151 including the advanced although there was some participation of people who were already there. But around 115, 125--I'm not sure of this figure, or how many individual bodies there were actually present, at that I T I. One great

_____, 60,000 dollars. We did some major cutting there. Some of the fringe things which were great to have, but not absolutely crucial to the program. They were crucial when you were having to get people who knew nothing about an I T I and who were in some cases were interested as much in a trip as anything else. Over here you were beginning to get people who had courses, who were in the movement, who self-consciously wanted serious training and who were even willing to pay for that. And the the Asian support here--there was some difficulty with that. I'd like to use the figure, 25,000 dollars although for reasons I won't go into, a lot of that money got didn't get into the I T I. Some of it was needed for Area movement work there. But that kind of capacity was there. Through some airline discounts and so forth, our funding capacity was clearly there. And here, in just in terms of faculty preparation, great kinds of break throughs came. That in Hong Kong we were sort of hand to mouth. in the I T I. it was sort of, you know ~~we/10/11/~~ you heard stories, and I'm afraid some of them were true, --you were in the middle of the meal before the conversation got there, that you were going to do. That was _____ by the time we got to Manila. We had manuals. Some of them were not great, but they were done and you knew exactly the area at least that you were gonna work in and you ~~got to~~ that conversation, in the colleges and the pedagogy and so forth. And then movement formulation. Something happened in that I T I about the second day. I mean they symbolized this--I mean the second day of the sixth week you knew you had a movement on your hands in two _____. That the _____ was simply the faculty trying to convince ~~it~~ it was something the participants said "My God, you're it" That ~~did~~ in which kind of awareness came into being ~~and~~ I think you'll see as we get further down the ~~line~~ has formed Seapac and what is going on in that situation.

~~we/10/11/~~

Now in 1972, we had an I T I in Bombay and we plan to have at least one in Africa and as was being reported on the other day, the Academy in Sydney, and then in Seoul we had the I T I for Seapac. We had 100 different _____ present . 17 which participated in the Advanced program. 60 percent of the faculty were Asian, and fantastic. You wouldn't believe some of the highly competent teaching we had in that 60 percent there. People who had been teaching back in their regions and who came in then and began to do teaching. The cost of the I T I was 50,000 dollars--actually 50,000 or something . And the amount of money raised--and I'll talk about that in a little bit--- was 50,000 dollars--we reached a point of being able to support the operation there. Then here, I don't know how to talk about the push. Maybe one of the categories is--we had a small operation-- maybe the category is what I'd like to call problemlessness. And I've never heard that before a couple weeks ago. But that's what was going on. ~~So~~ We did not have any problems. Back here we didn't have anything but problems. ~~But~~ Here ^{never} it was like we knew what was going to come and we were ready with machine guns at every moment just hoping and praying that you would just make it. Over here (Seoul) we knew what was going to come, we were ready for it and when it happened we knew it was going to happen and it wasn't a problem. Because we know it was coming. It WAS THAT KIND OF SITUATION. AND really every aspect--the practical area. The Phanstieles, some of you know, came over and were just overwhelmed on how smoothly everything went. In the practical area--we've got that down now. We know how to set up an I T I, we know how to do it. we know how to run the thing. That kind of element was there. And then _____ the whole business of support. ^{self} in relation to the I T I' ^{'m gonna} Now I ~~wanna~~ talk a little bit about Seoul. And I wanna begin by saying ? that this was the best I T I we had in Seapac. That it almost --you didn't

this summer--not only teaching, but handling the finances. That was always a phenomenal bugaboo for us. The day I T I ended, Rippel had it all wrapped up--how much money we had and didn't have. Of course by that time we didn't have alot.

Now maybe just a word or two about the self-support. I would say that there were just four basic ways the money was raised. The first and primary one were participants in one way or another raising their own money or someone helping them raise it. But it was geared into the participants--if you were able to raise money, you were able to say . Now here is this man. He wants to go to the I T I and we've got to get money for him. Money was raised from denominations, congregations, from friends and relatives, loans, just anything you can think of, was used effectively ~~to~~ by participants or for participants to get money raised. The Koreans did a phenomenal job. Korean participants themselves raised 1800 hundred dollars. Now alot of you used to working in the 100 thousand dollars range, it doesn't sound like much, but the Korean monthly salary for a pastor is about is less than 100 dollars. So it was an incredible kind of event that happened. ~~1/10/68~~

A second basic way was thru course grads. But still the crux of that was thru Western course grads. And it will probably be some time before that will shift. but Western course grads, located there either working in various U. S. companies or thru govt. or some other context., gifts ranging from 1000 on down. People that you wouldn't expect were raising money. One of my favorite stories is a girl who is sojourning up in the Sendai House. in Japan, name is Etsuko. She is very demure, very quiet, typical quiet and pretty Japanese girl. She went in to raise some money from a doctor friend of hers . She went in the office and told him she wanted 1000 yen, which is only about 3.00 and he waited a minute and said NO. And so she just went over and sat down

there for two hours and finally he just walked over to her and gave her the 1000 yen to get her out of his office. But that kind of determination--I'll come back on that in a minute, was just present everywhere thru out the whole of Seapac. ~~That/that/that/that/~~

The third point was airline discount. Now, that is a tricky business. I had a discount--16 percent which is not bad and the general market in Asia--all lined up. And do you remember that Cathay Pacific Airline that crashed in Vietnam. It took our discount with it. What happened is that they run on such a tight schedule ^{with a limited # of} ~~that/that/that~~ all carriers. One went and they had 10. So that had to cut back and could not start a new service that they had planned to start to Tokyo 2 weeks before the I T I. So they postponed that for 2 months. So that was a good number--many participants were coming from Japan on that particular carrier, so we lost that whole discount. Although we had some tremendous breakthroughs in other areas. We had people who were able to go in, missionaries, who said--no this guy needs an airplane ticket and the missionary would work thru his channels and get the airline ticket for that one person. And ^{then} ~~that~~ probably the straw that move the whole thing in the funding was ^{In} down in Singapore. Some way,

I don't know how he did it, Clark, don Clark, managed to get a 50 % discount, on China Airlines for all participants coming out of Jakarta K. L., Sing. And that just made all the difference in the world. Now we had problems with it, because it turned out to be a 21 day excursion fare, that they were on and then were only good for 21 days. So when the participants go up there, and we were two weeks in the program, one of them walked up and said, "I have to leave in a week." And Why?" Well, my ticket expires in 7 days. And so finally what we had to do, one of our staff went in and borrowed some stationary from a nearby hospital and then Dr. Joseph Pierce certified that these people had been sick for 2

weeks and had been unable to catch their flight and the airlines allowed that to _____ HA HA HA HA HA HAAAAAAA. Noomind you, the airlines knew we were doing that, and they ^{even} ~~had~~ suggested that we get a medical certification. We couldn't find a doctor who would cooperate so we had to create one.

The fourth way was the business community. That's beginning to break loose. Back here, it was hard to get a businnes to give money --but ~~that~~ is really begun to break loose. We had one fellow, an I T I grad that came back on the faculty from Guam and he got up to Seoul with a handful of 25 dollar checks. He had just gone around to the business men there and said I need 25 dollars so I can go and teach on a faculty at the Seoul I T I, and they handed it out to him. And we had various other kinds of contributions like that. We --in Korea we got a contribution ~~1/16~~ of 250 dollars from IBM, not from the head of it, but from the company itself. --This was a breakthru. Now there is a story to this of how that was done. His boss is Dick Seacrod, over in Tokyo with IBM We had primed Dick and Dick walked to Rasmussen and got him all set up --One not only gave 200 dollars of his own money but he got IBM to give 200 dollars from IBM . That was a precedent. The first money we got where we were ablt to use it not only thru out Kofea but elsewhera . We had people approaching IBM all over Asia on that Basis. HA HA HA HA Right in connection with that was ow two kinds of contributions.

Vance Reprot
Collegium

There was a fine kind of break-thru there. We were getting, primarily thru Cynthia --she has a way of getting things out of people. She came back one day and had 6 14 foot blackboards, if you could imagine.

She talked the school out of borrowing them for 8 weeks. That kind of thing--machines, food, --not a large amount, but we were beginning to break through. We got chairs and tables. We ~~had had~~ ^{had} to make ~~only~~ a few ~~the~~ tables. --but that was the only thing we had to make this time.

But we were able to borrow the rest of it. We got, busses, ---- tours at reduced prices, at times, so that was a helpful push there too. Underlying those four ways were three kinds of things that were going on. Three kinds of support that enabled that money to be raised, one was the just the general fundinging consciousness in the movement. I'm not clear yet here the kind of consciousness there is in North America. But in SEAPAC every region is highly conscious of that need. And of that job, and it is not something that is assigned over here to some development group, but although that is necessary to go on, but everybody sees himself as responsible to the funding, every house sees itself that that's a crucial kind of thing that has to be done, and I think it just that consciousness

did a lot to get it started. When you had the house determination, that we were able to build a kind of mood that by god we were going to get some money raised, and it was present in every house situation, some of you know the Oylers, and you have to understand where the Oylers are. They are in the Marshall Is., and if you look at a map you'll miss it, just that little bitty thing out there in the Pacific. They are one on Majuro, which is one of a hundred islands on that, but they are not on Majurao, if you go on Majuro and drive 30 miles on a truck all the way out to the end of an atoll or whatever you call it, then take a boat, you get to RongOrong, which is where the Oylers are, and you know there are six people six adults and a model school and that's it.

. . . tape turn over

we hit the ground running with a\$3500 in Seoul. And other things like this which you just had to have innumerable back-up systems, because they were collapsing all over the place and you had to run into new ones, in order to guarantee that the money would be raised there.

Now I'm a little out of time so let me just move and say a little about Korea in this context. Korea is more properly known as the Seoul

region, but that's not entirely the case, there is the region which is temporarily blocked, but part of the no telling how soon that will be open its not going to be too long I think and that is in the area which I guess would now be called area Toyko, which also consists of Sendai, Toyko, Okaka, and and it is just one region--where we have lots of regions here on N.A. Its just one region, and Korea has a sense of being left out, the sort of hanging over there off the side of China and under the menacing presence of Japan and yet suppose that

here are very few people in the room who know that Seoul is the 9th largest city in the world, I guess you have 40, million people there in the whole of Korea, anyway that you have a phenomenal kind of culture that has maintained itself independent of Japan and independent of China, I think there were three reasons why the movement has to be watched, or three kinds of inherent possibility, one is just the church. The church there is 10% of the culture, and in its own way is extremely strong, now it has a deeply ingrained kind of piety that is just about ready to fall apart, in one sense it is dead inside, but the framework is still there, one of the things we discovered that any church that considers itself to be of any significance has a worship service at 4:30 a.m. every morning, I mean every morning--every single morning. and you yet not a whole lot is going there, the basic symbols of the faith are of course maintained, but it is that kind of power and it really comes out of a war as much

anything, that the strength to maintain itself through that period of crisis I think can be more attributed to the church than any single factor. Incidentally, it is one of the strongest churches in Asia, I think it has the largest number of churches outside of Indonesia and the Philippines, but it is probably a stronger church in some ways than even the Philippines and the church in the Philippines, in some way, and far stronger than in Japan, there are literally hundreds of Koreans working over in Japan, like Kim Ho Shi, studying and working in Japan. Not there just to learn, but to work and deal with the problems of the Japanese culture.

The second thing is the kind of phenomenal authorization that we have in Korea, I mean doors just open all over the place. The third thing is the tremendous movement based among the clergy, all told we have 46 ITI grads in Korea, 39 of them are clergy, and most of these clergy are still around. They are interested and waiting and want to get started. The external situation I don't think is a problem, although . . . has as you know recently increased the tight hold we have there all long as we keep our minds clear on what we're doing there--we're out to enable the renewal of the church there to enable Korea to become a great country. We don't have any problems, if we start trying to be critical in some kind of stupid little way, then we will run into problems, and that is true in most of Asia I would say.

A quick picture of where we are in penetration--those phenomenal clergy grads, we had 2 more PLC's this quarter, we had ITI grads in 3 metros, we now have grads in all 6 metros, course grads. We need teachers, in formulation we have a religious house there, every single ITI grad has been to that house now. We had an RS-1 pedagogy this quarter and there is an on-going pedagogy guild. The local church

project haremendous possibility, there are natually bocks and problems, jut as there are probleme of translation, people in Korea do not speak English, it is a rare person who speaks it well, but if we cannot have unblock the training and get trained Korean teachers we have just phenomenal possiblity with all those clergy. Permeation. we have an open door in the Union Church there, the pastør is quite personally excited, in spite of everything that we said and did he came 3 or 4 times to the ITI. and it worked ot fine. At first he was just glad-anded and then he began to see what was going on and then he got a letter from Bra.....believe it or not who is a good friend of his, and it was a real turning point, because Brax said yes this is OK, go on and participate in it. And we got doors open into all the denomination, we even got had an we did not attempt to recruit the man, but we got a man from the penetcostal church into the ITI--we stayed away from him, have not heard much, some of the grads visited him, and it was apparently a good visit, we decided to maintian a low profile in relation to him, and to owrk our way up, to get the support of various oppicials there. Cultivation, McCalin and I went around and visited 50 business men American business men and just have an open door, we could go in there and have an NINS --the Union church was- would sponsor it, and possible co-sponsor it with the American chamber of Congress there. That the American Chamber of Congress, is one sense even tho distorted is part of the guilding dynamic in Asia, those guys particualrly in Korea have no where else to go to find out what is going on and to make themselves heard and to talk to each other, and so that Chamber plays a crucial kind of role and we got in there, joined the chanber, went and hit it real well with the president of the chamber, got permissiion to just go and see everybody and and hit over half the members o tf the Chamber. Now we did not get a lot of money yet, but

and we thought finally we were building for the future there. Next, last, training, that is probably the big demand, we need training and all the kind of systems that support that, but we need the training, one the key ways we have right now is the ITIT faculty, for me that is one of the most effective ways that we have going that being on the faculty does the dual job of getting teaching experience and the whole push of corporateness which is just utterly crucial, pedagogy courses has been very effective, not only in Korea, but also in Hong Kong, and Japan. Another thing that kind of snuck up on us having a man translate an RS-1 course is a great training device. Well, it like PO -- back then we didn't have all those guilds and everything else, you could every single weekend, and you learned to teach that way. And I would point to

..... in Japan, who in my opinion is the most highly qualified teacher in SEAPAC, perhaps outside of Australia, who the way he learned to teach he and Justin went around and taught 9 PLCs and he did the translating, and by that process he has learned and become a great teacher. I mean he is a competent first teacher. I would put him out as a first teacher in N.A. he is that kind of strength, and we don't have that throughout Asia yet, although it is coming, and the key to that is the translation. The Academy I think is helpful although it is not as powerful yet and it certainly works in terms of the whole spirit dimension. But one thing that might help if some of the international ainterns could get in some of the courses they never see an RS-1 course as it is on a weekend, construction and if in that period of time, I know they see it in the Academy, but then if they could get out and get on a couple of weekends, working in that area, so they see the structure of that course operative in a swweekend situation, that would be a great help. When they get back because otherwise that image is not engrained. just a 1st thing,

the area has been a great innovation in SEAPAC certainly has been up
in area toyko, breaking the provincialism, between the Japanese and
the Koreans, and just aiding the spirit and the morale of the staff,
it has been just a workable operation. Fred, I went over so I close.