



Lay Pastors Ministry with PACE

Lay Pastors Ministry is the system of congregational care by lay people which is founded by the late Dr. Melvin in 1978

Institute and local church

LOCAL CHURCHES AND WE, HEADQUARTER need each other. As an Institute, we definitely need local church which is through my experiences last many years. Why?

For local church, why they need Headquarter? They need someone when they need to talk, to share something in terms of ministry and some related. This is also the function of National headquarter Office, Institute.

Once they think of headquarter, they need to get pride of themselves. They feel they have big brother those who have strong power, competent, ability to solve what they have, answer everything what they wrestled presently. Actually every ministry has problems this and that, just like every churches have problem inside and outside... So when they have it, they feel they need someone who is going to help from outside, especially those who are specialized in the area. They believe HQ people are specialists on that area, so they look at them. For instance HQ of LPMI USA is in New Jersey. Long before it was in Ohio, where Dr. Melvin reside, but now in New Jersey because where Else who manage, operate of this ministry lives there. President of LPMI USA lives in South Carolina. So that's not good for clients, of course location is not the issue especially for today's situation, but symbolically people expect the top person stay close to HQ, National Office. For me, I was in the HQ Office always, because people expect I am there for them always, and helping them when they needed.

Another issue for local church is that they need upgrade and reequipping. When they need, they need to counsel with HQ. I have done this many years and reequipping seminars for local churches, e.g., for lay pastors who are presently doing PACE ministry. As we know every people, every ministry couldn't stay at one certain fixed level, they want to grow and upgrade, and if they do by themselves its good, in that case they are highly self-disciplined. But mostly, especially those ordinary Christians are rely on



training that came and train them from outside, so HQ alert to do those reequipping session.

Second for HQ: Why they need local churches? As Headquarter, we need some field to test our materials, resources, especially those we newly developed materials. When we develop new materials, of course which are derived from Melvin's original, we need to test that is it workable, and useable to the local church for

now? Because I found that those from other ministries which is not workable and unused, so they have putted a lot of energy and finance but finally ended up with never used. That's sad! So when we develop any materials, we have to use it as much as we can, I mean we have to develop workable resources, not for just making, but for just necessary materials.

And another issue is that local churches are actually our financial supporters. We, Institute, help them with resources then they help HQ to survive for longevity. This is really true. Without their support, we couldn't survive. Most of network churches know this very well. I mean we are here for them. When I go to them to train, they pay my hotel, training fee, and in addition to fee for resources, mainly text books separately. If there are 10 lay pastors candidates, I bring 10 books, so they know this is separate charge. So I visit one church to train, they spend around \$500 USD usually. It's good for management of our National Office. I didn't get any salary from Office, so every income just come into Office and using for them to survive, and I have survived last ten years by the grace of God. Of course our Office helped my living.

Other things can get from local church is that they give us reflection of the ministry time to time, and some valuable information of other ministries. I have done focus only on our ministry, so no info of other's, so local pastors give me those different perspective which is helpful for new approach, and also give me new insights to adapt to our ministry.◆

Institute and School



WE, LPM KOREA INSTITUTE HAD started in July 1999, because our founding members said this name Institute is very proper for our job, so we thought our organization exists for both: 1) study LPM and 2) help churches. There were many possible

names; Institute, Training Center, and School. But we thought Institute is the best concept to start.

I think we were successful as an Institute, means we tried to study materials as much as we can, and adapting those materials into the local churches. It was fit to our intention and desire to our staff, so mostly satisfied with these paradigms of our organization in and out. Basically it improved us academically, theoretically and skillfully on the field.

Then two years later we needed to open a Training Center just beside the Institute itself. We recruited theology students, pastors, and laypeople into our training center, then we studied with Melvin' first and second book. Through the Training Center I got to know many new people, even many foreign students. Through this ministry I was invited a few seminaries, at there, some foreigners were interested in this ministry, so we have told them to make group of people then come to our Training Center once or twice, or several times, and sometimes we went retreat center together, through that events I have touched many countries, so expanded our ministry to overseas, then our ministry were going ok, and go forward smoothly.

In 2006, I remember that when I was at Yale University Divinity School (YDS), in New Haven, USA, as a post-doctorate, I had a strong feeling that we need to make school, formal or informal whatever, so I sent emails many times to our staffs in Korea, I said "we need school, so as soon as I returned to Korea from New Haven we will try to open school, even small and informal schooling system." Our staff understood what I meant. Soon after I came back to Korea we started a schooling system, a kind of private and informal system, of course, we did not have a big and nice classroom, so we shared from our staff's small basement of his church.

Since we have done two years for schooling, then we started a foreigner's ministry called PIF, PACE International Fellowship with Dr. Timothy Kaping who was interested in PACE and trained with me. We then still wrestled to make a formal accredited school so bought the land and struggled to build building...by then, Dr. Timothy and other foreign students who came from Nagaland India told me that how about making PACE school in Nagaland India, it is much cheaper than Korea, so finally we started PACE International Seminary (PIS) at Dimapur Nagaland in July 2015, now the school is going on smoothly.

I still remember vividly why we needed school beside the Institute. When I was at Yale Divinity School in New Haven in summer 2006, I was looking back on our seven years' ministry, so I found two issues: 1) Our staff are no more

interested in the ministry as an only Institute; 2) We have used most of Melvin's basic materials up to then.

Those two issues were very urgent for me to change. 1) Our staff are not growing anymore, they have grown up in the last seven years but have stopped growing now, the main reason is that they don't have a new job to challenge for themselves. They know everything that I already know, because we have worked together very closely and shared everything; ideas, insights, experiences, so nothing new to them, even about me, their leader. We want to grow, so I thought this is my job, my responsibility to show, to give them new tasks; if I don't give it to them they will leave me and this ministry soon or late. 2) We need to find new things from Melvin's, and develop new materials, I mean more additional resources, and the most important was that I want to use fully Melvin's materials, but churches are limited to adopt, adapt, to use our resources, I mean they want to stay at PACE itself, only basic Training Manual (32 pages) itself forever, even big church, like Hallelujah church (6000 people) used only the basic Manual last years.

So I thought once we make school we may use Melvin's materials, for instance, second book, Monographs, and make them upgradeable. Churches were not that kind of level. They don't need a higher approach, so I was right that I found PACE school now using every resources.

And another issue was in my mind that the question, "what is the ultimate end of this ministry?" Through checking the para-church ministries in the world, especially in the States, the best option was finally to make school for longevity, and most of parachurch ministry died, closed down the door in a few years, probably average 5-6 years just like how I felt then, so the longest one was the school. Only as an Institute is not possible to have longevity, it was very clear to me.

For example, George Barna Group, kind of company, they started Barna Institute then they shifted to company, Billy Graham's Evangelical organization finally made school, Garden Cornell Theological Seminary for longevity, in some sense forever, so Institute goes only to 5-6 years and then they die. Company goes for 15-20 years, but school goes far beyond 4-50 years as we know.

Even when the Founder of the ministry has passed away, what's going to happen? Mostly closed down the ministry, of course some takes over the ministry, for instance Graham's daughter Rose took over her father's ministry, but not that much effective like his father, but other many cases were not perpetuated, so I was little worry about not only for me but also LPM in the States, if Melvin dies what's going to happen to them!!!!, and LPM Korea, without me, who is going to take over this ministry? Not easy to take it on their shoulders because this is not an easy ministry for personal lives.

So I thought about this issue many times and told our close staff and explained why we need school, in terms of this practical issue. Mostly understood but some didn't. Anyway, since we started school, these fears, struggles have disappeared, even to LPMI USA, LPMI Korea, and all over the world of LPM Ministry. So we are now relieved and thank God to let us open School finally in 22th of July, 2015.◆

Characteristics of Lay Pastors Ministry

NAMING OF THIS MINISTRY: the name of the ministry we are doing is "Lay Pastors Ministry." It means a "lay pastoral care ministry." In other words, not the ministry of evangelism or discipleship (Matthew 28) but the caring ministry. Evangelism and discipleship materials are already too many, but not enough in caring ministry (Melvin Steinbron said). Someone once said, "Evangelism is men's ministry; Caring is women's ministry." I guess he meant that Evangelism is a stronger, aggressive ministry, than caring itself. Also, evangelism is an extroverted ministry, and caring is an introverted ministry. (It means in the church wall and out of the wall). The purpose of the church is two aspects: Great Commission, Matthew 28:19-20(Evangelism) and Great Chart, John 21:15-17(Caring). These two must be balanced.

Ministry Tasks: Our Ministry tasks are P.A.C.E: Prayer, Available, Contact, and Example. Those pastors who are doing this ministry at their own churches said there have been four phenomenon in this ministry: 1) Church infra; 2) Life style; 3) Church culture, and 4) Ministry engine.

What to call them: There are many different opinions on the naming of these ministers. However, the official name presented from the LPM USA and LPM Korea is "Lay Pastor." The Senior Pastor of the largest church in Korea used this name. How big churches, Korea and the USA, calling them is very effective to the other churches. It is true because they are influenced. For instance, the big church in the States called them "Lay Minister,"⁴ So many other churches used this name. Of course, there are also various names in Korea and USA churches: PACE ministers, laypastors, lay ministers, etc.... use of convenience for their own situation, and theology.

The length of training: The length of training is various: 12 hours of training for two evenings; three times; or 12 weeks; depending on circumstances. If they ask my Institute to come and train their people, I found two days in a row, usually two evenings; exactly 12 hours have proved to be the best and good enough to motivate the start-up of this ministry. We may call it "Basic Training" just like an Army Training Base. Only to change their paradigm shift to be lay minister, and almost ready to do, 12 hours enough and we have done this system for the last 10 years.

Who is responsible: The Senior pastor or assistant pastors are not in charge of this ministry? Of trained laity, PACE ministers, 4-5 people (usually small church), or 7-10 people (big church) will be composed of a[Ministry Leadership Group/MLG] which is responsible for the progress and success and failure. Of course, the cooperation and help, also Supervision of the senior pastor and assistant pastors are essential. If the pastor or assistant pastors are responsible for this ministry, it is exactly the same format of the past so will be inefficient just like the Precedent. When the laypeople are responsible for the ministry then their people see the model of team ministry. I mean laypeople will show the team ministry.

Biblical basis: There are four biblical bases: Ephesians 4:11-12 (theology basis); John:15-17 (ministry basis); I Peter 5:1-4 (realistic base); Exodus Chapter 18 (sharing Basis). Focusing on the Scriptural basis and these are the core scriptures of this ministry.

Not the program: This ministry is not the program but it is the pastoral ministry itself. It was particularly emphasized by the founder Dr. Melvin Steinbron. Most programs are entirely lacking personal involvement but this ministry is totally involved in us and also formed systemically from the beginning to the end, and also well-organized. So we call this, "system of congregational care by laypeople."

Change of the role: The role of clergy and laity has to change. So far, we have thought that the pastor is the one who is only doing the ministry, and the laypeople are passively receiving the ministry. But from now the clergy person is equipper and the laypeople are the ministers, so the role and function will be changed slowly through this

ministry.

Equipping: "To equip the saints (Eph. 4:11-12) should be highlighted. It can be understood by comparison with education and training.

In 'education, 'mainly the theory and concepts that are taught in the classroom, and 'training' is actually used in the field and provides the principles and policies'. However, 'equipping' will be seen to provide a [tool] that we can be utilized in the real and front field.

Two text books: First book would be a unique and significant contribution to make the churches consider giving the pastoral care of their members to the laity. I saw that it would also have value for seminary use when professors want to teach future pastors how to equip their members to give pastoral care. Second book is a good and helpful book. It will encourage pastors and churches to equip and partner with lay people in the crucial ministry of pastoral care."

Individual Maturity and Church Growth: This ministry is firstly to emphasize the maturity usually many programs look to emphasize on the only growth, therefore its content is weak, and ultimately they become immature. Sometimes we emphasize the result, so people are tired very easily, and also the goal is not done, then they are frustrated. Rather, it is better to focus on the process, and then they will be maturing gradually.

Lay Leadership: Karl George, the Director of Fuller Institute of Church Growth, emphasizes the key of the current church is lay leadership development. He also said the development of lay leadership is directly related to the church growth. I found that over the last many years our ministry is really a good tool to develop lay leadership. Here we are not referring to laypeople's position (Offices), but their role (Function). Despite every ministry aimed at developing their lay leaders, they mostly think the ministry "itself;" not people, is the ultimate goal, so the result is only staying with programmers or managers rather than developing their leaders.

Contents of Training: The contents of the training modules: CONCEPT AND THEOLOGY. WHO NEEDS IT? COMMITMENTS. THE CALL. BUILDING A RELATIONSHIP. ABOUT LISTENING. "BEING" PRECEDES "DOING," KEEPING SPIRITUALITY FIT. ANATOMY OF A VISIT. BEING PROFESSIONAL. CONFIDENTIALITY. DIFFICULTIES INTO POSSIBILITIES. These contents are taken from the first book, and it was selected the necessary ones to produce PACE ministers. Last 15 years, I personally found this training had hit 85% of what we wanted. Of course, one or more elements may be added during the training. For example, the work of Holy Spirit, and Supervision, so on.

One to One Ministry: This is the one to one care ministry. Most of ministries talks one to many, but this is exactly one-to-one ministry. Of course there are advantages and disadvantages at both. For instance, one too many ministries emphasized the group leadership, but personal caring is a little weak on this aspect, and one-to-one caring is strong on the caring itself, but group leadership and group dynamic is weak. I think the best strategy is complement of each other. Both have strength. But we need to see how the personal growth there is.

Conclusion: In the end, Lay Pastors Ministry is "subject to the laypeople so they themselves lead the ministry. " Until now, the senior pastor, assistant pastors have led those ministries, and laypeople only help them respectively. But now the pastor is responsible for the training and preparation, we call here, [equipping] the laypeople, and laypeople is responsible for the ministry. Many experts say this format and system is the biblical ministry.◆



Monthly Columns

How does change come about?



CHANGE IN CHURCH OR IN any ministry is actually a rather uncomfortable term. However, it is a problem that must be dealt with by pastors or leaders. That's because the ultimate responsibility for change lies with the leader at the top. In fact, if the church members first mention that "change is needed in our church," the pastor is a little burdensome. So I think it is necessary for a leader to first sense the need for change. There will certainly be signs of that.

However, the word CHANGE usually comes first from the mouths of pastors, but the results are often not good. Both pastors and laity expect changes to occur if the word change is brought up and announced. However, change does not happen just by informing and talking. We already know this. In other words, what process will it take to actually make a change happen after the word change is announced? In other words, how does change come about? This is the key.

There may be several books about change, but I got a lot of help and utilized it in the following two books. One is "Leading Change" (Prof. John

Kotter), written by Professor John Kotter of Harvard University. He talked about eight steps, and among them, the term Sense of Urgency and its concept helped me a lot. Change is difficult if we don't feel the urgency. That makes a sense. The other book is "Managing Transitions" written by Dr. William Bridges, which means to manage changes well.

The subtitle is 'Making the Most of Change', which I understand means 'bring change well'. In other words, it seems to be an answer to not bringing about change properly. I'm going to focus on his idea in this column.

Dr. Bridges said that there are two terms of change, and that there are three stages of change, which is the key point of this book. The terms "change" and "transition" are used. The word CHANGE means to change something in a location, but it is said that something changes externally, such as moving out or getting promoted (e.g., Physical change), and that the word TRANSITION is not an external but an internal, psychological meaning. (e.g., Psychological change). For an easy example, when we were promoted as an elder from a deacon in the church, we changed our position externally, so it is CHANGE. But if we become an elder, but still we haven't changed our thoughts or commitment as a deacon, it's that the real transition hasn't changed yet. In other words, it was very helpful for me to distinguish the meaning of CHANGE and TRANSITION.

Then Dr. Bridges' excellence was that there are three stages to change. It means that we need to forget the past (Ending), and go into and through the middle zone (Neutral Zone), and then we have a (new Beginning.)

But what I'm most interested in here is the second one, the Neutral Zone. In fact, I had never thought about this step until I came across this book. For example, even when the Israel people left Egypt and to entered Canaan, it was significant that they went through this second stage, that is, the Judean wilderness. In fact, neither Moses nor the people of Israel had imagined that they would have to go through this stage, this process. People are exhausted in the wilderness. However, the leader has to do his duty anyway, and to enter Canaan. People's reactions were twofold. It's a group that wants to keep on going, and another to go back to the past, Egypt. It's kind of a dilemma to Moses.

Furthermore, it's just like turning on the radio and there's no sound, or turning on the electric switch and no light on. This is just like what people who follow and look at leaders. This is the real difficulty a leader has. This is why the will and determination of the leader are needed. The word OSCILLATION means swinging of the weight of a large clock. This is the reality that comes to the leader.●

How does change come about? (continued)



FIRST, THE LEADER SHOULD be aware that there are these processes and steps. If we don't admit this, we can't handle it. It's a natural reaction from people. However, there can be no major change in whether to quit here or continue. If Moses is also struggling with this problem, it is a lack of leadership qualities. In other words, there should be no [major] Oscillation. [minor] Oscillations are acceptable to everyone. This is what every leader has. The question whether to do this or not is a natural. However, if a leader is contemplating too much whether to go back to the past, or continue forward, people will immediately sense it and begin to conclude, "Our leader is shaking!"

My personal case was when I made a difference from the Institute to the school. When I was in my sixth year at the LPM Korea Institute, I felt the need for a school and began to worry. At that time, I went to Yale Divinity School in New Haven, the U.S., for a while, and I started talking to Korea

Institutes and core staff about the necessity of the school. First, I'm talking about the necessity, but it also meant to expect changes.

There were some different reactions when we talked about the transition to school. There were some staff members who looked at it positively, and some people responded that they couldn't believe it, and even said "the U.S., the headquarters of the ministry, didn't set up a school, so is it necessary to set it up in Korea?" Furthermore, even some responses, "isn't the direction of this ministry a school?"

What I felt at that time is that the person in charge of the ministry and the people who help it have different thoughts. The other is that the more I do that, the more I should not be swayed. I also learned that I should not be too shaken while converging the various thoughts of the members with the leader. I was becoming more and more determined to establish a school. Almost no one can't stop me. Of course, I thought that I was entirely responsible for the failure and success of the school establishment.

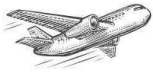
As we proceeded, the three steps presented by Dr. William Bridge were working, so moving forward slowly. There were "Ending," then "Neutral Zone," and "new beginnings" which is preparing for School Establishment. It was a three-step process: [notification] to them; [giving time] to think; and [new beginning].

However, this three-step process and progress are not marked like a radish, and of course, I felt that it was clear for me to lead the change, but the overall flow was almost overlapping. In other words, Ending, who forgets the past, felt that it was entering the Neutral Zone, which is a little overlapping between Ending and the Neutral Zone. And we went into the new Beginning, but it was also slightly overlapped with the previous Neutral Zone. Namely, I felt it was the responsibility of the leader to make sure that these three steps were smoothly overlapping, and at the same time, I felt that we had definitely entered the next stage.

It is natural to go through these three stages of change. We can't go straight from stage 1 'ending' to stage 3 'new Beginning,' and it's actually pointless to hope so. People must be given an intermediate level of second stage. It doesn't go straight from the past to the future. No, they can't move. If we try to go right away, problems arise and efforts to change are likely to end in failure.

We have to give people time. In other words, time should be given to accept new things, to decide whether to do it or not. Doesn't it take time for mushrooms to grow, and doesn't it take for bamboo to grow, or even to give birth ten months to a baby! Some could take years. Thus, it is necessary to give people time to think, to embrace change and prepare for new things.●

Flesh Mob



Airplane (analogy)

I read and also found myself that ministry is very similar to airplane in analogy. For instance, airplane is on this progress: 1) in the hangar; 2) moves on runway slowly once it is ready to go out; 3) time to take off. This is very significant moment; 4) then we know it is in-flight. This is roughly how it goes.

Let's take a look a bit more. Of course there is time to preparation. In preparation, people makes a design of flight, where and how, and it used after completion. I think it takes many months to many years in preparation. Once they finished its design, they make the actual plane in the hangar for a while. I am sure the hangar will be very big and wide space. Many people are working at there.

And once they finished making airplane, they will take it out from the hangar to runway slowly and check it out whether it is possible to take off or not.

And the moment of take off, it's really critical and intense time because it's time to test that they are prepared many days, and many years.



Aesop's fable

There is one fable of the goose and the golden egg in the Aesop's book. It reads the story of a poor farmer who one day discovers in the nest of his pet goose a glittering golden egg.

The egg is pur gold. The farmer can't believe his fortune. He becomes even more unbelievable the following day when the experience is repeated. Day after day, he awakens to rush ti the nest and find another golden egg. He becomes wealthy.

But with increasing wealth, he became greedy and impatience. He couldn't wait day after day so he decided to kill the goose ans get them all at once. But sadly when he killed and open the of goose, he finds it empty. There are no golden egg —and now there is no way to get any more.

There is an issue we can consider in terms of PACE ministry: which one is more important between change people and caring people. Through genuine caring, people will change slowly.

If we are too hasty to change them, to get result of our effort impatiently, we might lost people themselves...As we know and as we see in the goose fable, we focus on the result too much, also impatiently.

People are people, they are not change (the result) easily as we expect, so we make mistake to ignore the person itself. People whom we cared for and lead to is more important than what they to do.

As we leader and care givers, we have to care for and lead them nicely, so in due time, its result, its fruit will be beared. One thing that we have do is to be enjoyed when they were grown up.



Repetition

Usually, when we present a vision, it's convey 100-90-67-50-30 percent. In other words, those who have the highest leadership remember 100 percent, the second leadership remembers 90 percent, the third leadership remembers 67 percent, so the rest of the last laypeople remember only 30 percent.

For example, in the case of 100 members, 90 percent of 3-4 members, 75 percent of 5-10 members, 67 percent of the next 11-15 members, etc., and 30 percent of the remaining 50-60 members. That is why it is essential to repeat a certain vision when announcing it.

It's as if we're playing a game of delivering something to the ear of the person next to you, and in that case, the person who received it at the beginning and the content that was received at the end (ex. 6th person) can be completely different. The same goes for this.

In other words, there is a big difference between delivering and receiving it. In the end, we have to approach it in two ways. 1) The top leader tells the closest leader so that it can be communicated, but 2) and sometimes it is also necessary to tell the whole person over and over again.

At first, they just listen, remember the second, and the third is that they have to let it sing on its own.

Getting out of the tunnel



MELVIN UNIVERSITY NOW SEEMS to have escaped the tunnel. After the opening ceremony two years ago, I had a hard time, as if I were trapped in a tunnel. Before the opening ceremony, it took almost a year to build only what the government basically asked for.

So the opening ceremony was held on August 14, 2021. After the opening ceremony, someone told me that there is only a rosy road left. At the opening ceremony, the Kenya Ministry of Education also gave a congratulatory speech and many people celebrated and ate and enjoyed themselves. I personally thought I had done my job since I built and even finished the opening ceremony. I thought to myself that Rev. Melvin (although he has passed away) has helped me for 20 years, setting up a university and helping me with it. Furthermore, I couldn't imagine what would happen in the future, but I was only happy looking forward to it.

However, two or three days after the

opening ceremony, the reality approaches, and now that I think about it, I think I have just begun to enter a dark tunnel. First, although the school opened, it does not immediately allow recruitment of four-year B.A. new students. They give permission step by step while running the school. That's why the BA course of four years was allowed this spring after going through two three-month short courses, and one year diploma course. So the last two years have been a real death tunnel after the opening ceremony.

Perhaps students looked down on the school because of the three-month, six-month, and one-year courses, so they don't pay tuition at all. Therefore, it was difficult because all employees couldn't get staff salaries, faculty salaries, and even dormitory rent had to be arrived from Korea. I thought it would be done once the school opened, but it was more difficult. And this difficulty was really real stuff. We have to give them three things every month with external help. So in the end, we reduced one cost by eliminating rental dormitories. When the dormitory was removed, almost all the students went back home, leaving only about 10 students attending nearby.

For the school itself, it faced two questions and realistic homework. The students are so poor that they can't pay because they don't have money! Or just pay. They can't? Or They don't? Local professors said, "They can't pay because I don't have money." Should the school give 100% free? Should students be taught completely free, and give them a degree? There was a process of thinking a lot.

I already had a little experience planting and running a seminary in Nagaland, India, so I recognized at that time that students "do not pay," although they may be able to pay. So we, Melvin University, decided not to do that, so from now on, Melvin University decided to make it a strong policy that students who cannot pay tuition will be sent back to home. Professors have also come to realize that students do not pay tuition fees, so they can't receive their salaries on time. So now professors themselves are indirectly encouraging students to pay tuition. Students also became aware of "how difficult it would be for that professor to teach us if we don't pay tuition."

After going through these courses over the past two years, students are now clearly aware of it, so they have overcome a crisis by paying tuition fees in installments. In other words, the second semester began early this September and many students are entering, especially those who paid and pay all their tuition fees, so it is progressing now. That's why I feel like I've gotten out of the tunnel now. Of course there will be another tunnel aftermath, but in this way the first tunnel came out and personally I felt grateful. ●



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