



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

LPM in the Korean churches

AS WE KNOW, AMERICAN PRESBYTERIAN missionaries and Methodist missionaries landed in Korea in April 1885 so the Korean church is almost 130 years old now. They came to North Korea first and later moved down to South Korea.

First 4-50 years we tried to root Christianity in Korea, and then Revival Meeting (1930-50s), then Bible Study (1950-80s), and then Church Growth (1980-2000). So our Korean church has grown enough, we can say, of course there are a lot of non-believers now, but in terms of the church itself, they grew very much. In the 1990s there was some phenomenon which was focused on the lay ministry. Because there is two issues: 1) lay people grown up enough, so they want to do something for God and also for Church; 2) They are unsatisfied with the present situation in terms of their competency; 3) Many ministry paradigms came from the States, I can say they are imported.

I remember the first ministry paradigm is Cell Ministry (CM), and soon Natural Church Development (NCD) and then ours Lay Pastors Ministry (LPM). As you know, Cell is a small group movement, NCD is a church health checklist and LPM is a lay pastoral care system. All of these three ministry paradigms helped Korean churches last 20 plus years. Other two paradigms were also good, but our LPM is really focused on lay people's ministry especially on caring. Our strong point was to give ownership to lay people. Of course there are many characteristics in our ministry.¹ So churches easily accepted our ministry system. Why do they accept this ministry? I found that there are strong points in the ministry. Above all there was a paradigm shift. It was really workable! Lay people want to do something and wait for something eagerly, when they get this they could be lay minister, lay pastors even though they have never gone to theological school, later on, they were satisfied just like other ordained pastors. It gives them confidence in themselves. As we know Maslow's ladder theory, at the last stage people want to get self-esteem. What is that? They



want to feel worthy of themselves which mostly comes from challenges. So they jump into this ministry and gladly take a risk. Also this is God's ministry so no question to go for it. It makes them involved very quickly. Mostly they like this ministry. However, the matter was that they are not competent and not ready to do what they might think.

And also in the other point they envy the ordained people. They look up to them as superior than

themselves so they feel inferior, but through this ministry that mindset can be overcome. Finally, they respect each other. Their pastor more than before because they got this vision and ministry was permitted from their pastor.

How about pastors? Why do they accept this ministry? They also learn something from this ministry and open their eyes to this world to do new ministry and change their leadership style by using their real leadership. I mean they used it generally but now they use it very practically and found this ministry is effective to the church growth directly. It gives them a clear destination for future ministry. Many people complain about their church because they see and hear about other churches, but through this ministry those complaints are stopping slowly, because people are more satisfied than before. Also pastors wanted the exit to get out of the present situation. Korean churches, 15 years ago, almost stuck on the wall with no way out. They were longing for this kind of ministry for many years, how they can get out of those dilemmas, so they think they found the answer from this ministry.

How about churches? Because fellow Christians and pastors changed something, churches are ready to accept this ministry gradually. And also I have already mentioned the change of church culture. Firstly, the purpose of this ministry is to change church culture, people see it with their eyes, so they are mostly glad and thankful for this ministry. Culture of caring, accepting each other was made, so naturally the church became warmer than before, it is a direct way to church growth. ◆

Equipping



EQUIPPING IS ANOTHER DIFFICULTY for pastors to do ministry, their position is the issue there. Many experts on the lay ministry give advice that if a pastor wants to succeed in this, they have to step aside a little bit. Then laypeople come up

to the space and they do what they have to do. Even if they talk to the laity "come up and do your ministry" but have no space to take it, they can't go up there, when the pastor steps aside then the laity comes up, and both go out of the world. That is the correct concept, but it's not easy for pastor to step aside, because they were there for a long time, that was their position, their function, their role for a while, so it's difficult to give it to other people, especially to the laity, because they were their disciples, they want to keep that position permanently, might say such like "you are my inferior."

To approach in another way, the pastor thinks the ministry was their baby, so whenever they think of giving to another they feel very sorry, such as giving my baby to the other person, because I raised it for a while, so reluctant to give it away. But they have to take a risk, then something good will happen to them.

Actually, giving it to the other person means 'sharing his burden with other people.' That is the real issue in the lay ministry. This is one benefit of lay ministry, as many people say a pastor alone cannot do it alone, better to think of not giving his baby to the other person but sharing his burden with other laypeople. How is that? This is a better concept for a pastor, not negatively but positively. Yes, there are two for pastors, one is negative, another one is positive. It's totally up to the senior pastor. David Kim, Hallelujah church, once said, if we give ONE to the laypeople, then they return back TWO to the pastor. Why do they not know about this, Allah! He said that. Do we really need laypeople's help for our ministry? Give them one, then they give us back two?

Yes, some pastor's afraid that if they give it to them what happens to the church and also to them? I understand what that means. Their worries are that there will be some confusion in the church if they let them do it. Yes, the first time they will be confused and make mistakes, but through that they are growing and trying to do better, that's the growth process. That's why we need to equip them. Without equipping them, it's not possible to expect anything to happen. That's why at Ephesians 4:11-12, Paul stresses that the pastor's job is to equip the saints, for what? For the work of ministry.◆

Regular conference

CONFERENCE IS AN IMPORTANT event in the Lay Pastors Ministry. I have begun to attend International conferences in the States since 2000. LPMI USA holds a conference every other year, the end of April, since they started this ministry 30 years ago. It was a really big shot to the LPMI USA's ministry all the way. All of their energy put the preparation of conference, they even prepare two years ago, means right after conference, especially at last moment of conference, at evening banquet they announce next conference's date (fixed the last week of April, even year) and venue, so people remember when and where to held next conference before they disperse. So, LPMI USA began to prepare for the next conference which will be held in two years later.

In April 2000, I first attended the St. Louis' Conference with Hallelujah church people, I met Dr. Melvin and other leadership team of LPMI USA there. And our LPM Korea Institute opened on July 1, 1999, so it was my first time to attend, and it was really impressive to get fresh air, and then I thought to ourselves, LPM Korea will be held just like their style.

Since we came back from St. Louis's conference, Hallelujah church and we, LPMKorea Institute together began to talk and prepare to hold a conference in the following year, June 2001. So Hallelujah church hosted and we Institute invited General Secretary of LPMI USA, Tom Parrish, because Dr. Melvin was old and a little sick so he couldn't fly the long journey from Ohio USA to Seoul Korea. The conference which was held at Hallelujah church was really successful because Hallelujah church prepared a lot1) and spent a lot of money to hold the conference. Anyway LPMKorea started to hold its own conference next year

(2000), usually in June every year after. Through conferences held every year, we have grown up.

So, why are those regular conferences important?

For Senior Pastor: They will meet other pastors of LPM Network churches. They will talk to each other and sometimes with us, staff of LPM Korea, and share their questions and worries, and may check out their present PACE ministry.

For Lay Pastors: They will meet other Lay Pastors of other churches, some who came from big churches and also from small one. For instance, the pastor's wife2) of Hallelujah church often came to our conferences and encouraged those pastors and laypeople. She has done PACE ministry many years, and very well, so she knows that something important.

For church: Churches are motivated through the event of conference, church has a chance to see and to accept this ministry than before.

For Headquarter: To prepare for the conference we, LPMK Institute, are busy gathering materials for the conference, selecting workshops, recruiting teachers, and reviewing past conferences. Through the preparation we developed new Network churches, new pastors, new teachers, also contracting to some professors in the area. ◆



Partners in Ministry



I USED TO ASK AT THE beginning of my teachings on lay pastoral care, "Do you think of yourselves and your pastors as 'partners in ministry?'" Not even one elder, deacons, deaconesses and other laypeople thinks about being partners in ministry. Most see themselves only as helpers who assist their pastors in doing their ministry.

Pastors think the same way church members are their helpers, assisting them in their ministry. This old way of thinking leaves churches, the Korean Church included, with minimal growth and in need of revival and spiritual maturity. Something needs to change.

Some pastors and church members are changing. One large church in downtown Seoul has taken the motto for the New Year, THE CHURCH OF PARTNERS IN MINISTRY. It is already known as a discipleship-making church. James Garlow, pastor of Skyline Wesleyan Church in San Diego, California wrote the book, Partners in Ministry (1998). The list of churches include the six-thousand-member Hallelujah Church in Seoul, where Dr. David Kim started a Lay Ministry Academy in 1990, and the Frazer Memorial United Methodist Church in Montgomery, Alabama, which has over 5,000 members engaged in various ministries. Many internationally known individuals and parachurch organizations are committed to lay-clergy partnership: Dr. Paul Stevens, professor at Regent University, Vancouver, BC, Canada; Professor Greg Ogden, Fuller Seminary, Pasadena, California wrote, The New Reformation, in 1990; Dr. Robert Slocum (layman) wrote a book for laypeople, Maximize your Ministry(1990) Dr. Melvin

J. Steinbron brought laity and clergy into partnership for congregational care by developing The Lay Pastors Ministry in 1978 in College Hill Presbyterian Church, Cincinnati, Ohio. There are many more.

Dr. David Kim says that God gave the Church an important concept in every era throughout Christian history (PACE Seminar, 2004): Luther/Calvin era (The Reformation) Romans 1:17, the just shall live by faith Wesley era John 3:16, God so loved the world.... Our era Ephesians 4:11-12, Pastors...are to equip the saints for the work of ministry. The "something" that needs to be changed is the concept of ministry, changing to this God-given concept, that pastors are to equip their members to do ministries reserved exclusively for clergy in other eras. This revolutionary change is saving the Church from its stagnated growth, lack of passion, and arrested maturity. Among the many ministries pastors and people are doing in partnership is the ministry of pastoral care. The organizational structure we know it by is The Lay Pastors Ministry.

Just what does partners in ministry mean? Jim Garlow gives us some understanding at the end of his chapter, The Biblical Basis "Layperson, pastor, you are both ministers. God has called you to serve Him, to share His love with others. As lay people and pastors, we are partners in ministry." Partnership does not mean that laity does everything pastors do. The distinction between the two is function, not essence, based on what one does, not on what one is. Both church members and pastors are ministers. The main scripture for this truth is Ephesians 4:11-12. The ministry of pastors is to equip the people; the ministry of the members is to do what they are called, gifted and equipped to do. This is the meaning of partners in ministry.◆

Paradigm Shift

THERE ARE ALSO SOME UNCOMFORTABLE ISSUES in this ministry. We call it "paradigm shift." To change our previous thought is not easy, because we used to have those habits last many years, I heard some ministry say "don't come over 50 years-old." I guess they think those old pastors are not easy to change their mindset, and also in some sense they don't want to change their style. The difficulty in the ministry of LPM is giving the ownership of the ministry to the laypeople. First when it is given to the laity they will make many mistakes as we have to wait until they realize and learn, and mature through those mistakes. They will learn and grow. If the pastor couldn't wait for that period of time, laypeople will never grow up and will stay at baby level forever.

One pastor complained to me that his congregation, even leaders, just like elders and deacons, never grow up. He said he taught them, preached them for the last 20-30 years, but they are the same yesterday, today and also tomorrow, he confessed. What is that? Why are they not growing? That's neither a laypeople's problem, nor their responsibility. That's the pastor himself. I know its pastor and the church. He never trained them properly, and even he never gave the authority to laypeople to do something, so they couldn't

grow. He wants to grow his church, but in some way he doesn't want to grow his church. Am I wrong? No. It's true. He complained about his congregation not growing, but as you guess he has been making them just like that.



I understood why he couldn't make it. I got to know what it is. First of all they don't know what to do; and second, they were never trained to motivate and give freedom to the laypeople. As you know, if there are problems at church, that is the pastor's problem; if there are pastors' problems, it is the seminary's problem; if the seminary's problems, that is the professor's problem. I am sure I am right because I found those steps many years ago. In the end, the professor didn't teach students about those things that will happen to them very soon. So when they, pastors, realized they have some problems in this area it was already late. Therefore, they are taught about it.◆

Two themes in this scripture



I FIND TWO THEMES IN THIS SCRIPTURE, Ephesians 4:11-12: 1) equip the saints; 2) the work of ministry. The first is the pastor's function; the second is the people's function. The equipping act brings the pastor and people into partnership for caring for God's people. The result is in verse 12 the Body of Christ is built up. The building up of God's people by caring for them requires partnership because neither laity nor clergy can do it without the other.

Up to now pastors have been doing ministry, laity have been receiving ministry. As partners in ministry they both give and receive ministry. This is a new discovery!

The Lay Pastors Ministry is the ministry to which God called me in Korea and other places in the world, even the USA. I am a pastor equipping other pastors and lay leaders to equip their members to do the ministry of pastoral care in their individual churches. Also, as director of the Lay Pastors Ministry in Korea, I bring pastors and lay leaders together for ongoing training and interaction at seminars and conferences.

I have been doing this ministry for more than ten years in Korea and have discovered that it adapts to local churches very well. One of the outstanding churches is Hallelujah Church, one of the most beautiful in Korea, which has over 6,000 members. The senior pastor, Dr. David Kim had the concept of Ephesians 4:11-12 for 10 years, waiting for the practical tool. The Lay Pastors Ministry is it. As partners in ministry, we held our first Lay Pastors Conference ever in Korean church history.

I am finding this ministry to be good for pastors, laity and the congregation. They become partners in ministry, church culture changes, people are mobilized, and, as one pastor told me, my church has become a happy church. No clergy is Omni-competent! One may be effective in some areas of ministry but not in others. Yet, if congregations are to grow numerically and otherwise, ministry must never be the domain of ordained clergy, but it must be shared with the laity who can bring varied strengths and unique creativity to any task!

Lay involvement is healthy in terms of one's personal growth as well as the corporate development of the congregation. However, before lay ministry can become an ongoing reality in a local church, the ordained clergy have an imperative task to fulfill among the members, namely, to equip the laity for ministry. Such is the mandate of Ephesians 4:11-12

regarding pastor-teachers. No church will fully succeed in its mission unless this prescription is obediently exercised and fulfilled.

God Himself intends that clergy and laity be partners in ministry. Historically there was never any distinction between these two classes of God's People. The laity will positively respond to any appeal with places significant areas of ministry in their charge instead of mere "ecclesiastical trivia" which as often passes as "lay ministry."

In the work of the church, according to Dr. James Kennedy, for too long people have been content in "letting ecclesiastical George do it." After all, pastors are full-time paid professionals, the true functionaries of the church. They have the training, the time, and the tools for ministry! (Melvin, Network News, No. 16, p.41)

On the other hand, many ministers have feared their laity and are intimidated by the capabilities of some lay persons which may surpass their own. Therefore, they prefer to do nearly everything in the congregation, instead of delegating to the laity what their gifted-ness from God enables them to fulfill with great effectiveness in and for the Body of Christ. Anyone who is desirous of seeing growth in the Church, and wants to be obedient to biblical mandate concerning the ministry, must eagerly embrace the concept of a vibrant laity engaged in all facets of Christian work. How, then, do we reactivate God's People?

How can we help them vacate "The Comfortable Pew," to quote the title of a book by Canadian Pierre Berton? It's here that pastors must take the initiative in their congregations, in a variety of ways: (1) Begin with the existing leadership, i.e. members of the Session, Consistory, Church Council or whatever you may call your spiritual overseers. Train them, encourage them, and invest yourself in them as Jesus did on His twelve. Spend enough time with them each week. Take them on a variety of functions and disciple them for teaching others also, cf. II Timothy 2:2 (2) Gradually recruit others for a variety of ministries and provide appropriate training. Only when they know they will be equipped for ministry will people be willing and ready to respond affirmatively to our challenges for ministry involvement. (3) Affirm the work being done by the laity personally to them, and publically before the entire congregation. Both aspects are essential! (4) Dramatize, continually, the importance of the ministry of the laity, by showing the multiplicity of tasks available, for which training can and will be provided. This can occur through preaching, vocal and printed announcements and other challenges to the congregation. (5) Engage, at the earliest possible convenience, the services of lay persons sufficiently trained, whose capabilities have already been tested, in equipping others for ministry. Not only for salvation but also for ministry, spiritual multiplication must remain the goal!

Professor Paul Stevens of Regent University cites three models of lay pastoral care ministry in his book, *The Equippers Guide: Lay Pastors Ministry*, founded by Mel Steinbron; *Stephen Ministry*, founded by Ken Haugk, and *Caring Church*, founded by Howard Stone. These pastoral care ministries and many other types of lay ministry are built on the Biblical teaching about being Partners in Ministry. ♦

Monthly Columns

Planning and preparation



I WAS VERY INTERESTED IN THESE two things when I set up a seminary in Nagaland, India. In other words, we made a plan and started preparing. These two words both are probably familiar, easy, but not taken seriously.

Usually, we decide to do a certain ministry or project, but now we plan. However, planning takes a lot of time and energy, but in reality, and often it is not possible to actually proceed with it. It's a long way from trying to put the plan into practice. That's why I am saying here, 'Preparation' is necessary before practice.

Preparation means that rather than preparing everything at once, as there is a saying that "when you light a candle at night, you can only see one to two meters ahead."

When I tried to start school in Nagaland, I talked a lot with the Mr. A who was a student that came to Korea to study. We had known each other while LPM/PACE training together for two years in Korea.

We decided to set up a school, and

we said "Let's pray" to each other many times. While praying, I read one article in a summary of a book made by the Auxano Institute in the United States, which seems to have been the title "Preparation is More Important than Planning." So after praying and planning, I said to Mr. A, "Let's PREPARE for now," and he understood what I meant and accelerated the preparation. The word 'plan' was no longer needed for us. The word and concept of preparation, and the [verb form] of "preparing" remained, and in fact, only that "preparing" was waiting for us. So as we continued to prepare, we were able to eventually hold the Opening Ceremony of the Seminary. It was the result of preparing steadily for almost a year. The plan alone does not produce results. It doesn't happen if we just expect something to happen.

In fact, we have learned and done a lot of things 'to make plans'. It's not that we don't have to plan, but the potential unconsciousness that planning itself is the end often binds us. In other words, it means that after planning, we need to focus more on preparation and put our energy into it.

Why is preparation important! Preparation is not a one-time slogan, it is not completed at once, and it is not a [static noun.] It is actually progressing by continuing to do something that has no end. Then one day, there will be a moment of ending that we have

completed.

Anyway, once the preparations begin, we will get a lot of ideas, insights, and resources from both inside and outside. If we just 'stand still' to make plans, we can't see and find the resources around us. When we prepare for a goal, we will find a way, and when we do, people will help us.

Robert Fritz emphasized in his book, "The Path of the Resistance," that if we set one major goal and worked hard to achieve it, everything around us would help us. Because that's how people and things line up. This is what he called "structural dynamics."

Yes, God will be with us when we prepare for an important ministry. Planning alone is not enough. Many people make plans, but not many people execute them, and they no longer prepare in that direction, just standing still and waiting. Nothing happens, even you planed very well.

Personally, I found out that this was true because it came from my own experiences. We can't complete it if we just plan and stop there. It's a sad fact that many people stop before preparing. Because they make a plan, and then they stop as if they've done it. Then they are killing time looking forward to something happened, and ask "What's going to happen!" but it doesn't actually happen. After you have planned, you should move on to preparation.●

FLESH MOB



Acceptance

Confucius is well aware that he is very famous. However, there are some unusual things.

First of all, no one accepted his idea at that time. Regardless of whether his ideas were correct in the times or his lack of personal trust in Confucius, he was not accepted at the time.

However, he continued to teach and develop his ideas. I thought it was right and was convinced it was necessary for the time and the future. Internally, humanity continued to be emphasized internally and politeness externally. However, people ignored it.

But now everyone respects Confucius and is trying to follow his teachings. No one now thinks that Confucius' words and meanings are wrong. In the end, it can be seen as not a question of whether it is wrong or not, but whether it is necessary or not. In other words, I see it as a matter of time. Now they are blaming themselves and reality for not following Confucius' will.

I often learn important lessons by thinking about these contents. First, if we have confidence, we have to push it to the end. Second, people may not understand now. Third, after a long period of time, people understand. And they accept it.



Vision

What is the relationship between mission and vision? What does it mean to us!

Mission is God's general command. For example, "Go out and preach the gospel," "Grow the church," and so on. But vision refers to the specific that is imposed on me or on our church. Most people think that the job has been completed by doing the mission(?). Of course, it makes sense. But to speak more deeply, the mission is accomplished through vision. In other words, God's big mission is to be done on earth when the mission is fractured and what is right for our church, and when it comes together.

The mission is relatable to many people, but the vision is accomplished by a few particular people. The mission is not burdensome whether completed or not. But that's not the case with a vision, and if you don't, you'll be in trouble. This is a lifelong task that must be completed.

Our Lay Pastors Ministry also belongs to the vision. It is our Institute and school that has broken this vision into smaller pieces. Various methods are needed to accomplish this vision. I keep looking forward to those methods and strategies



Supporting

A system is about supporting. It's about supporting a vision, about supporting a culture. Thinking a lot about throwing a vision, talk enough, and try a lot of work/but...after then, they don't pay much attention to having a system in place. It's like a flame in a burning fire. When the water starts to come out, we have to keep pumping it to keep it coming out after pouring it out a few times to allow tap water to come out. That's the role of the system as well.

When a system is in place and flowers bloom in the ministry, it is only then that a person grows and matures. The church sees this as necessary. The lay people are ready. The direction has been presented. Now all we need to do is have a system in place that allows us to do it. A system means preparing everything necessary for 'from start to result'.

Vision is fundamental. Cultural formation is automatic. When equipped with the right system, flowers bloom and fruits. Korean churches are now passing by the second, and some have already entered their third stage. Churches that lack the second need to reaffirm their leadership. "Why is our church still not cultivated the culture, that is mobilization for its ministry?"

Five B.A courses are approved and accredited by the Government



NOT LONG AGO, WE GOT A CALL from the Kenyan government that [five major areas] have been approved for a four-year BA course: theology. Education. Counseling Psychology. Community Development. Biblical Counseling. If only 20 students from each department enter this May, the total number will be about 100, so we will start recruiting new students next week, expecting them to improve further in terms of school development and finance. The Ministry of Education is also encouraging us to prepare to do so because the advertisement for new students from now on is more important to be done late.

It is true that "university [accreditation]" and "degree [approval]" are very difficult to establish universities in Africa, including Kenya. I alone expected that we would have to pay separately for the university "accreditation fee" and the degree "Approval fee", but when it became a reality, I was quite embarrassed. Anyway, Kenyans and Africans feel that it would be really difficult to build a university by themselves. After all, it is possible only with outside help. Construction costs are high, but it is also impossible for locals to pay the authorization fee to the government twice. Of course, I know that it will be very difficult to establish a university in Korea, but it was completely wrong for me to expect Kenya to be a poor

country, so it would be a little cheap and easy to proceed. Moreover, Melvin University is located in Homa Bay County. Of course, Kenya's Ministry of Education is in the capital, Nairobi, but the local education office is in each county, encouraging its employees to come and go frequently and continue to do well.

Anyway, five degree courses (four-year B.A.) were approved as a result of following all the requirements of the Kenya government. Of course, when we paid the confirmation fee, they made a quick decision. Until then, it took a long time and made us suffer.

THEOLOGY is a four-year course for the present pastors, and young pastoral candidates. Kenya's churches have a weak theological part, so even institutions called heresy come to Kenya in from all the world including Korea, and they have money, so many people are misled by it, and when they go to church, they are given to eat, to wear, and even to give pocket money, so they have no choice but to go there. In any way, for the future of the Kenya Church, a sound regular theological university is necessary. It is our desire to bear the burden as a university.

EDUCATION is a four-year regular course that was approved this time as the government accepted that after graduation, one should receive a teacher's license (through the employment exam) and become an elementary and middle school teacher. Since young people have no job, dozens or hundreds of youngsters are left unattended and spending time day by day. The best jobs here are teachers, civil servants, and professional soldiers. We should give hope that Melvin University can become an elementary, middle and high school teacher for the future of young people.

COUNSELING PSYCHOLOGY has been in progress since last semester, and it is a four-year regular course that has been approved this time. Counseling is a popular topic in any country. It is true that the department of counseling is popular in universities, and so-called top TV instructors also have a lot of this field. Our new students at Melvin University seem completely out of touch in this respect. There will be great interest.

COMMUNITY DEVELOPMENT is a four-year regular course approved by the government's policy to pay attention to Melvin University as it is a comprehensive university, as it continues to pursue development in Africa. Through this course, I hoped that the current status of African development and the necessity and challenge of development would be present to students.

BIBLICAL COUNSELING is a four-year regular course in which counseling is biblically searched, studied, and taught.

Anyway, I really thank the churches and congregations in my home country, Korea, for helping Melvin University get here despite the difficult process and now start the regular four-year B.A. course approved by the Kenya government.●



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