



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

Para-church ministry

THE LPM INSTITUTE IN KOREA is para-church. Para-church means 'helping the church next to the church,' which seems to be the right definition. A few years after starting the LPM Institute, I bought and read a book about para-church. The title is "Prospering the Para-church," written by the vice-chancellor of Bjola University, and it seems to have been relatively well written with the experience of helping mission organizations such as the Billy Graham Evangelism Association and the CCC, etc.



Perhaps it's the best book in this regard, and Chapter 1 describes "What is para-church?", Chapter 2 describes "What are the members?", Chapter 3 describes the "financial issues," and Chapter 4 describes the "future of para church. Of course, he emphasized the biblical foundation that Saint Paul's ministry was also viewed as the concept of para church.

The three things that Parachurch values are mission, vision, and value. Fortunately, our LPMK Institute has already introduced and utilized the three things made in the United States, so it seems that it has been progressing without difficulty. Since we have been focused on these three things, it seems that we have grown steadily.

The problem is the basic spirit of 'helping the church next to the church'. There are many para churches in Korea. Here, para churches refer to all missionary, education, ministry, and evangelical institutions other than local

churches. Of course, if you look at the contents of the above book, it seems that it is mainly written about the evangelical association or theological university.

Anyway, I think I saw it in a book that there are more than 2,000 para church institutions not only in Korea but also in the United States. Since more than 100

years of church history have passed in Korea, many para church institutions are understandable. It is true that many of these institutions have been created in the last 10 years or so. Our Institute is also believed to have been established in its early days (starting in 1999). This seems to be a natural phenomenon of the times.

These increasing number of institutions will have to help the church next to the church. And the church will have to help these institutions. Each other should help. And in fact, there is a good phenomenon in which each other helps. I've seen interviews with the heads of para church in newspapers about the story that para church constantly provide pastoral materials and that the church should recognize their value and help them financially.

In any case, we must be in a time when we need each other. It would be desirable to work together to help each other. I hope that we should not abandon the vision that the para church institutions initially had, and it is considered to be a ministry and valuable task that deserves rewards if it is kept.◆

PACE in the different countries



I THINK THERE ARE SOME reasons why they adopt this ministry in their countries. We may compare it.

For instance, in the States, there were too many people in one church, of course some small churches there, but when Dr. Melvin developed this ministry their congregation was about 2000 plus, so they definitely needed individual care, but it was impossible with the traditional church

system. And most US churches focused on only evangelism for the last 30-40 years as other new Christian countries do, so they need care for them once they come into the church and settle down.

On top of that, in those days the parachurch movement was blossoming, so many organizations sprung up to help churches. So Dr. Melvin's PACE ministry (Lay Pastors Ministry) was one of them and is a PACE to most churches, so it worked out well. And they also loved this ministry because it made them to think lay people seriously; It became one kind of lay ministry movement.

In Korea, once the PACE ministry came there, the Korean church's history was almost 100 years old. Last 100 years they have done many ministries, including Evangelism, so they don't know what and where is the next level for churches therefore, when they tasted LPM/PACE, they grasped instantly. Korean churches used PACE for church growth because in the 1990s, Korean churches were getting down numerically, and no longer satisfied with the present church situation, both laity and pastors. And also lay people developed themselves half way, so they want to grow individually fully, then PACE made them to grow and became happy, satisfied with this ministry. ◆

Nagaland with Lay Pastors Ministry

HOW I GOT TO KNOW ABOUT Nagaland; Sketch of Nagaland (from Korea); Love with skin on.I got to know many Naga students who came to Korea for theological study. I have visited their monthly gathering which is worshipping and fellowship together, where they pray for themselves, for Korean churches, and also for their homeland. Two people are important to me to know about Nagaland; Dr. Timothy Kaping and Mr. Aloto Anche.

I have met Dr. Tim through the ministry of PACE International Fellowship. He loves this ministry very much, so I suggested him to do PACE ministry together for foreign students in Korea, so this gathering lasted for 2 years, then we began to prepare PACE school at Nagaland, and through the ministry I met Mr. Aloto Anche was Th.M student at Seoul Christian University(SCU), so we talked more in detail to open School at Nagaland. Because of these two people, we could open PACE School at Nagaland successfully.

They, especially those two people, have studied the Lay Pastors Ministry with me for about two years, so they knew some and loved this ministry, then wanted to make PACE school at their homeland, and actually I got motivation from these two gentlemen. There were so many good things in LPM for them, but especially the concept, "Love with skin on" struck them, so they needed this ministry for their people. I got some information about Nagaland from those Naga students in Korea. They told: Nagaland is a poor country; mostly has its own houses but no cash at all; 95% are Christians but nominal.



Open the PACE International Seminary. Finally, I arrived at Dimapur, Nagaland to open the school on 15th July, 2015. It was a really hot summer. Most schools began the semester in June and new students entered by June, but our School opened in July22, a little late. Aloto's Th.M dissertation and their semester has finished in July, so we have to wait to open the PACE International Seminary until he arrives at Dimapur, which opened in 22 July 2015. This is a historical moment of the Lay Pastors Ministry in the world. ◆

Nagaland with Lay Pastors Ministry (continued)



While I was staying at Dimapur, I found the realities of what I have heard from Korea: poor country, nominal Christian, mostly Christian, but no

job. It was a poor place, less than ten times more than Korea and other developed countries. When they were born, they became Christians, so we call it nominal Christian, but I found it's okay and no problem at all. Only they, who are students in Korea, warned their people have no concern of moral issues because they are nominal Christians, but I don't find any serious problem because all countries have those problems, even developed countries are worse than them as we know. It is not easy to get a regular job because there are no companies at all, mostly daily workers and ordinary life. Especially because of the distinctives of Nagaland, it is not easy to grow economically. They are one of eight states in India, and they have been fighting with Indians to be independent for so many years and there were a lot of sacrifices of youngsters. So India doesn't care about their economy, and also India prevents Nagaland from getting help from other countries, that's why they couldn't grow economically for many years. Nagaland's church: They are mostly Baptists because Baptist missionaries came to the land and spread the Gospel to them about 100 years ago. Their Christian history is very similar to Korean church history. The Baptist denomination dominated most of Christianity in Nagaland. Through that situation, churches became a very hierarchical system, because the denomination controls most of the pastors, and even they have power to control local churches.

System of Nagaland Churches. In some ways those policies (controlled by denomination headquarter) are good because of not too many churches planted like in Korea, which is a good point, but on the other hand because those policies also make it possible to plant new churches like Korea, so two sides of the coin; good and bad. However, for me, they have to open the door for young pastors, newly graduated theological students to plant churches freely, now I think their situation is changing slowly, and finally they will open the door because everything has changed so even churches couldn't stay in the old system and old custom anymore.

Churches in Nagaland are new to Lay Pastors Ministry, I mean they don't have any orientation about lay ministry, not heard very well of concept of Ephesians 4:11-12, "to equip the saints for the work of ministry." So our ministry could be working and people will accept it easily because this is a new approach and gives them curiosity. I found one strong point of this ministry is the concept of caring, "love with skin on." As we see this ministry, it has two

concepts; caring and lay ministry. So it satisfies them to get two concepts which make one unit. This is a really strong point of this ministry. Also, through this ministry they will find partners in ministry between pastor and laity. That's their ultimate goal, but they never learned how to make it into reality, and once they are performing this ministry, they will get it into their hands. Of course there are hard tasks, I mean paradigm shift in this ministry, and this is a little challenging to pastors and their congregations, but once they find this is good and necessary, they will move slowly to this paradigm shift, I mean automatically consciously, and unconsciously they will move that way.



I found another aspect of Nagaland churches which means they need some approach from outsiders. Because they were inside too long and some leaders for a long time so not easy for them to change their paradigm, therefore introduce so that they need someone who are just like LPMI USA and LPM Korea to visit their churches and give them this concept, that's why they need teachers from outside to held conference in the future.

PACE in Nagaland. They are poor people, longing to get help from others, the PACE, especially which is core concept of "love with skin on" was matched to their situation. And also they never heard lay ministry in the past, almost 100 years. Their Christian history is almost the same as Korea. So they never thought of lay ministry and never serious about the lay people. Only 3 P: Presence, Pray, and Pay. They focused on the pastors, and denomination dominated to even local churches.

Denomination's HQ control churches and also their pastors, so not possible to plant new church which means strong hierarchy system they have it 100 years. Once they heard Lay Ministry, Lay Pastors Ministry and PACE ministry from my teaching, most of them were surprised and also expressed gratitude to me and their eyes were opened to the new paradigm and accepted as it is Biblical instruction. It really will be the Second Reformation to them, so PACE International Seminary (PIS) will be critical role to this movement in Nagaland churches in the future. ♦

Monthly Columns

Make it simple!



I HAVE HEARD FOR A COUPLE of times that "Rev. Byeong always thinks too easily." This is true, and of course, it may have been so since my birth, but it is also true that it has changed that way later.

Now I think about it, and I tend to be deliberately simplistic. I think that's what happened once I started LPM ministry more than 20 years ago. And I think it's even more so in the process of establishing a university and now managing the University. Make it simple! This became my slogan all the way.

Why is it necessary to keep it simple? I've seen an article that "simplifying complex things is also an ability." Some people make more complicated some matters which are

actually trivial and simple. So those things get harder, waste energy on unnecessary things, and in the end miss that really matters.

Why do people fall into the trap of complexity! Do you think it's sign of important being complicated? Is that problem really complicated? Is there a loophole in leadership? When leaders cannot simplify complex problems, people might be guessed as a lack of leadership.

In thin case, those who trust and followers tend to become more complicated and finally fall into more in difficulties.

If so what does it mean to keep it simple? And why is it necessary to be simple? To sum up, a few things;

1. Accept the other person's opinion as much as possible. People seem to be reluctant to come near if the leader is too stubborn. There are a couple of things that should not be ever changable. In the other cases, there is no big problem if it changes. In this time, there is no need to say no to opinions such as to do it tomorrow, to change the font sizes, or to change the image, etc. Accepting them is more

wise.

2. It is to avoid a quarrel. When many people gather, they may disagree. I think it is wise to avoid those disputes because a leader does not have to be involved in such disputes. It is definitely necessary to share many opinions, but I often find it useless beyond that.

3. It is to make things wise. This is seen as a skill of leadership that processes as quickly and smoothly as possible. You'll have to keep the process or the knot of work neat.

4. There should be a break shortly in the conversation. It often and used to makes us ask the same question and answer the same thing. I think three times is good for exchanging opinions. Question-Answer-Acceptance. Period! Some people try to drag it up to seven times. This is of no use.

Then why should we do this? The answer is simple. It is to do the entrusted work as easily as possible and within the deadline. It means that we don't waste energy on unnecessary things, rather than doing anything just because it's easy.

Many things waste our energy and weaken our concentration. If we follow all this, the smile of failure will only wait for us.●

About "Listening"



IN MANY CASES, THE TRAINING courses of leaders conducted in churches contain content about 'listening'. It means that it is important to listen well in the ministry of guiding and caring for a team or group.

Listening has a variety of teachings, such as passive, active, and paraphrasing, etc. It is also true that listening is highly important in Clinical Pastoral Education (CPE).

But there's a fatal mistake in this regard: we're tempted to open up our own academic background, our own history, and our own Biography too quickly. This impulse is bound to happen all the time, a fatal mistake for a small group leader.

There is no problem between students and teachers at school, and there is no problem answering when the other person asks. However, in this case, opening too much is more harmful than helping in relationships. I don't think it's wise for us to talk about Biography first without the other person asking. This is because it results in causing the other person to have the following misunderstanding:

"Is he going to brag to me?"
"Is he coming to me to brag about himself?"
"Who doesn't know as much as he does?"
"Did I ask him?"

As a result, it becomes boring and negative rather than positive, as the mind that was considered good disappears. This is a fatal mistake. It can be made up for it with something else, but I think it's already a little late.

We can't avoid it when we have to use our own Biography. For example, when we write a book or have to submit a resume, we can't avoid it. But it's really forbidden for us to talk about academic background, history, and biography from our own mouths. Why

do we expose ourselves so quickly? In the end, it has no choice but to see it as self-pride, and it has no choice but to see it as a lack of consideration from the other person. If we really want to introduce ourselves, we should wait until a third person introduces you. We can't do anything, even if they don't introduce us. The fatal thing lies in saying it ourselves. Moreover, these days, because of the Internet, people can find out all of our history by typing our name. We don't have to say it ourselves.

It sounds a little childish, but if the other person says, "I have visited New York." Then we might say, "It would have been nice!" That's enough. By the way, if I say "I've been to the U.S." and talk about my experience longer. Definitely, wouldn't it be rude?

Also, if the other person says, "I graduated from OOO university." You can say, "You graduated from a good university." That's it. But you say "I graduated from OOO University," and talk about my university longer. Definitely, wouldn't it be kind of weird?

Especially if this kind of talk comes and goes from inside the church! A small group leader should not do this. The leader also believes that self-discipline and self-control are necessary.●

Flesh Mob



About the inactive member

I recently translated a book about passive members and have been teaching at our Pyeongmok Graduate School with it (Kenhawk, 'Reopen the back door'). In addition, I have completed training textbooks following the textbook, and I am reading the guidebook.

This material is actually a recommendation of Pastor Melvin to train in step 2 while working in PACE (book, page 322 of 'Can you do it alone?'). Of course, there are three volumes of PACE12 and retraining after training.

In any case, this book defines passive members in three ways. Even Pastor Kim Sang-bok likes this definition; 1) regular non-participation in worship, 2) non-participation in ministry, and 3) lack of dedication.

In general, the church has the following problems, Pastor Kenhawk points out in the book: If two people come in, one person goes out (2-1, usually); if one comes in, one person goes out (1-1, wrong); and in the worst case, if one comes in, two sides go out (1-2, the worst). Churches are not solving these problems. He said the Hallelujah Church in Bundang (Pastor Kim Sang-bok) has the same problem.

This is the same in any church in the world. It is surprising that there is a statistic that 35% of the average is passive members. The reality is that pastors have such a big problem, but they cannot solve it.

It is actually difficult to know what to do with passive members and whether to leave this 35% problem unattended. However, fortunately, I am grateful that such a book has been published to raise awareness of the problem.

The emphasis in this book is on the need for as many saints as possible to receive this orientation and training in the local church and pay attention to this field. The more you listen, the better. As the lecture passed 10 weeks, a wife said that this training and study helped a lot, but it was possible to modify the approach that had previously failed.



Church Growth Statistics

There are cases where statistics were made on the growth of the church. In the case of a church of 100 people, the average of one year was calculated.

The increase is an average of 15, with three babies born, eight moving from other places, and four new believers registering.

There are an average of 11 people who go out, but two people die, three people move, and six people just don't come out.

Looking at the content and characteristics of this, it is a good phenomenon that there are many things that come in. However, in the case of going out, there are six people who just don't come out. There are many reasons why it doesn't come out, but you may be an active member before, the moment you go out, and the moment you go out, or you may think that there was a lack of PACE just before it became possible.

What is the purpose of PACE? It is to take good care of the marginalized group in the church. Some data show that the reason for just leaving is 1) poor sense of belonging, and 2) lack of meaningful things.

Eventually, when the consciousness of family is unclear, and when we cannot participate in meaningful ministry, the question of "Do I need it here?" begins to arise, and a sense of distance arises.

There is a step from active to passive preparation-passive initiation-passive. It is also necessary to study and cope with this process carefully.



PACE and Church Growth

The core mission of LPM is PACE. How the PACE mission affects church growth! PACE is an abbreviation of four words: Prayer, Available, Contact, and Example. Over the past six years, several phenomena have emerged in the PACE mission. Here, I will talk about four things that pastors share in common: 1) the role of the engine; 2) expanding into the ministry; 3) lifestyle; and 4) the infrastructure of the church.

First, let's look at the role of the engine. The PACE ministry acts as an engine. The meaning of an engine is that it makes something move and moves forward. The PACE mission is that it makes the church go in any direction. There will be a direction you want to go to. What is the engine that makes you go in that direction? PACE does that role. This is from the experience of several pastors.

Second, PACE is expanded to the 'privacy'. There are two aspects to the expansion into the ministry. First of all, looking at what the pastors express, in order for the church to grow, various ministries must take place. It is also true. In fact, when you look at growing churches, you see individual spiritual growth and active ministry throughout the church. However, churches that are not prepared, and churches that lack individual growth, do not have ministry and, even if they do, they cannot bloom. If a ministry is to rise and bloom, it begins through natural motivation and blooms through accumulated know-how. However, the PACE mission is to act as a catalyst for flowers to bloom along with this motivation.

Third, it is a lifestyle. This means that lifestyle changes through the PACE mission. Volume 66 of the Bible says a lot about the lifestyle. But it is too vast. PACE is a clear and good expression of it. One church even had the expression of the pastor in charge of 'the elderly are satisfied with these four things.' After all, PACE influences personal life to form a lifestyle.

Finally, it is the establishment of the church's infrastructure. When it comes to infrastructure, it can also be expressed as foundation and foundation. What is the foundation, foundation, and invisible culture of the church? Since PACE is a caring mission, the foundation is strengthened by constructing the infrastructure of its church.



A special lecture on graduation

I GAVE TWO SPECIAL LECTURES TO THE GRADUATING classes. One was about "the relationship between the fish and the pond"; the other was about "short-term projects." Of course, these two were talked about a lot elsewhere, but it was the first lectures for graduates.

The story of fish and pond was about the relationship between the people, the institution, and itself when they graduate and operate a ministry or something. Whether it's a ministry or a church, when they start, ordinary people usually gather. Whether it's in Korea or here, it seems the same. Then, over time, new people, especially better people, come in. Here, better people have intelligence, money, and in a word, big fish.

Usually, the problem begins at this point. The pond is not ready to accept the big people. The institution is puzzled and helpless by the sudden appearance of the big people. The leadership test of the best guidance begins when the moment comes to decide whether to accept such big people or leave them behind.

Whether you are a pastor or a leader of any organization, you will experience these times. For the organization to grow, other people and better people must come in. Otherwise, the situation will be stagnant and you will face an ordinary, so-called gradual closure. Why can't they accept such different and bigger people? First of all, it seems to be a matter of vested rights. The other is thought to be the lack of competence of the chief leader. These two are of course essential processes for the success of the ministry, but they are also very difficult during the period of direct confrontation.

In the second lecture, I talked about a short-term projects, and it was an opportunity to share my personal experience by talking about the process of

founding Melvin University. Focusing on the book I wrote ("The 7 Principles for Short-Term Project"), I only selected and emphasized the exceptions on how to succeed in a short-term project.



Most of the graduating students agreed and accepted the above two lectures. It seems that it is because these are assignments that touch the skin the moment they leave the school after the graduation ceremony. This is because these two are absolute challenges that touch the skin when they leave school and enter society, whether at church or in society.

I also came this far through this process, so I had to emphasize it because their concerns and concerns felt as if they were mine.

DAILY BYEONG

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READINGS

Lay Pastors Ministry & Melvin University

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