



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

Benefits of Lay Pastors Ministry

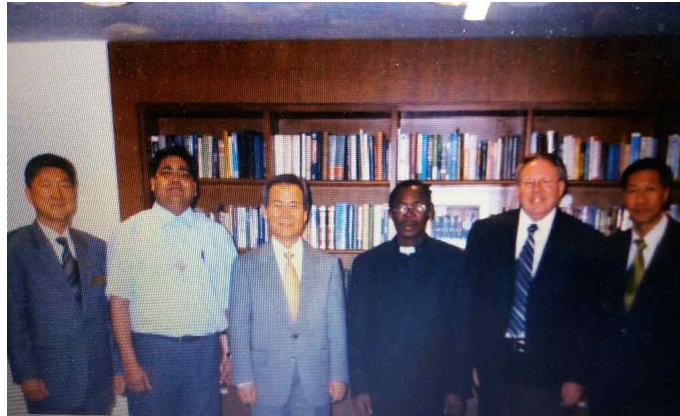
LPMI USA has announced 10 things. I write about my work in Korea as an experience and add what I have experienced. There are several benefits and benefits of doing the LPM, which I received from pastors during my service over the past six years.

First of all, it provides an effective pastoral care for all members of the church. The important meaning here is that it is beneficial to all saints. This is impossible for the pastor alone. Currently, no church can do a sheep that can satisfy all church members like this as a 'paid associate.' This is the concern of all pastors, and the laity community is a sheep system that can solve this. In the end, the laity must be mobilized.

The second is that the pastors' pastoral gifts and "love with skin" are released to the saints. This means that they use gifts. theologians say that everyone has received three or four gifts, regardless of whether they are pastors or lay people. Although all churches preach to use gifts, in fact, not many church members actually use gifts. The reality is that they do not know where the gift is in the Bible, nor what their own gift is, and even if they knew, they do not know what to do.

Third, some laity have a dedicated mind to participate in the important ministry of God's kingdom. If this dedicated mind and attitude are not exercised in the church, you will be disappointed. It's a pity that the church can't accept it when you're trying to make a commitment. It's a problem because I don't commit, and how grateful I am to have someone do it!

Fourth, pastors may be the most sympathetic part, but it relieves them of the burden of having to take care of all the saints in the church. I usually think that I have to do it all by myself. However, you can have someone else do it



except what you must do. Saints can do most of what a pastor does. You can abandon the idea that you should do everything.

Fifth, it is related to the culture of the church, and when you do the LPM, you change the culture of the church into a spiritual atmosphere of love and care. If the church culture is bad, you don't commit. There are

pastors who say that the saints are not willing to commit, and creating a good culture before the demand for commitment is a priority. This is because if the church is good, it opens up your heart.

Sixth, a large church will give you the feeling of a small church, and a small or medium-sized church will benefit from a large church. In Korea, churches with 10,000 people or churches with 100 people are receiving the same benefits through this ministry. In other words, we need a pastor's paradigm that is suitable, whether it is small or large.

The next is the focus of the church, which is to focus on people rather than on programs or organizations. It's for people. Organizations and programs are impersonal, so they pay less attention to people. However, the laity community is people-oriented, and all members of the church see this model as 'comrade in society'. In fact, the term 'comrade' in the ministry is not only unfamiliar, but also doesn't know how to become a 'comrade'. The word co-worker is to share the burden, and this ministry makes it a reality. In other words, theology is turned into an act. Finally, it completes the mission of evangelism that the church needs. In fact, Professor George Hunt says that people who feel value in saving their souls feel value in caring for them as well. In other words, care and evangelism go together. Before asking what comes first, you can do what you can first and then supplement what you can.◆

(Pictures of the Lay Pastors Ministry)



The diversity of the Lay Pastors Ministry



While working on the LPM ministry, I discovered various diversity.

First of all, Ep 4:11-12 needs to be emphasized continuously. This text serves as the biblical and theological basis for the scriptures of the laity. This should be widely

and deeply applied.

The second is the ministry to be provided. I felt that the meaning and concept of providing should be continuously instilled. Equipping is becoming a major factor in our ministry. Beyond education and training, it is emphasized to prepare pastors, churches, and ministries to be provided are developed.

The third is practical ministry. Church ministers are usually nominal. However, our ministry is practical. To be practical means to always be alive and moving. It is not that there is

only a name and no content, but that it actually functions.

The fourth is the revival of the church. Church revival is the wish of all pastors and leaders. However, through our ministry, we saw that it led to church revival. What is church revival? There may be many meanings, but it is believed that the laity is more strongly involved in the work of the state, and this was clearly discovered through our ministry. One day, I told the staff, "Our ministry saved the church. It is the ministry that saves the church."

Fifth, the vocation as a minister becomes stronger. The concept of "privat" is usually weak in ordinary saints. The mindset of being called a minister is poor. When it comes to ministry, I think it's unconditionally a pastor and a preacher. However, our ministry changes this way of thinking. This ministry gives us 100% the idea of "privat."

In addition to this, the LPM has various meanings, concepts, and directions. Perhaps there is a basis for doing everything in the revival of the church through the laity. ♦

Different LPM and Lay Ministry

The difference between the laity ministry and the LPM can be simply explained by the words 'the laity ministry'. The Bible can be seen as Ep 4:11-12. But what is LPM? LPM is a work developed by Pastor Melvin that calls the laity a pastor and performs caring services with the spirit of the above laity community. More characteristically, the ministry content of PACE was even born here.

Then, how do they understand the present today? In the case of Pastor Kim Sang-bok, the 'Pyeongsin Society Research Institute' began with Ep 4:11-12. In other words, he had the concept of a laity society early. However, after accessing the Melvin data through our research institute, he said that this is the practical theory of the (LPM) laity

society and made all believers aware of it. In other words, he went from the laity society to PACE. Of course, through LPM, the PACE, was highlighted.

Even if we look at these examples, we believe that the laity society can appear in various ways depending on the region and the times. I thank God for giving me the laity society, and I also thank Pastor Melvin for putting it into practice. After all, the laity society is a big concept, and LPM is seen as one of its practical theories. However, I feel even more that PACE is not narrow, but LPM has a huge range. It is true that it has even created a desire to create a school. ♦



The basic spirit of LPM



I personally loves LPM so much. I am becoming more and more fascinated because the spirit permeated there is so sound. Even now, 7 or 8 years have passed!!! First of all, this is church-oriented. Sometimes the church is neglected during the ministry of parachurch technicians, so

it is often not trusted by pastors. The church should not be used to raise the institution itself, in a bad way.

Second, it is pastor-oriented. In other words, since it is a ministry that is impossible without the pastor's training, guidance, and supervision, a thorough connection (with the research institute) with the pastor is absolute. Of course, it is a ministry that is naturally entrusted to the layman over time, but basically, it values the position and responsibility of the pastor.

Third, it is fascinated by lay leaders-developing. All

ministries currently taking place contain themes of lay leader development and lay leadership. It is true that it is a request of the times. This LPM is simply perfect for the development of lay leadership. In other words, it is the perfect material. I looked over my shoulder at various other materials, met and checked, but was a little disappointed to find that they did not reach as much as I expected. Although it only emphasizes church growth, the development of laypeople is still weak. LPM has a strong tendency to develop lay leadership.

This is the reliability of the fourth data. Pastor Melvin developed it well. But it's amazing that not only the nine basic data, but also the surrounding data are organized well, so it's becoming blood and flesh. I'm more interested in the surrounding data these days. So I'm trying to develop related materials. LPM is a main theme (gubi and care), and to do well, the surrounding things must be supported incidentally. An eye to see them was created through these basic data. I also see this as one of the conditions for a big audit. ♦

(Pictures of the Lay Pastors Ministry)



Different of Discipleship-Making and Lay Pastors Ministry



The difference between DM and LPM is sometimes asked what is the difference between the laity painting (LPM) and the painting. This is because the movement to become a disciple in Korean churches has been in progress for two to 30 years.

Discipline is considered to be training-oriented, and LPM is considered to be ministry-oriented. While discipleization emphasizes that it is a three-year training, LPM emphasizes the PACE mission tool.

The second LPM is one-on-one care, and discipleization is the majority. Discipleization has a strong concept of a small group. Gathering, studying, socializing, and praying. However, LPM is not a small group, but one-on-one care.

Third, discipleization is Curry-centered, but LPM is ministry-centered. Of course, Curry does not interfere with or prevent maturity, but there is a risk of focusing on 'curry completion'. There are many cases of failure to become a disciple, and looking at it, it seems to be due to the misunderstanding that Curry becomes a disciple.

The fourth is a pastor's story, and he expressed that the disciple is a male mission and the LPM is a female mission. This is, of course, a comparison between evangelism and caring. ◆

NCD and LPM

NCD is abbreviations of Natural Church Development, and are church growth checklists developed in Germany and entered Korea through the United States.

When the following eight are evenly matched (60%), the church grows. After all, it is called natural church growth, but it means that it must meet similar requirements. How does the church grow by itself! Maybe in 1996, I met Pastor Jeong Jin-woo (Paul Jung), the representative of NCD, and had lunch together and talked about that they sympathized with each other in terms of layperson translation (LPM and NCD). The problem is how to supplement these eight things, and through our LPM mission, we found that six and a half of the eight things were solved.

First of all, the eight things of NCD are 1) leadership in establishing lay missionaries; 2) leadership in establishing lay missionaries; 3) passionate spirituality; 4) functional organization; 5) inspirational worship; 6) holistic small groups; 7) necessity-centered evangelism; and 8) relationship of love.

Compared to the LPM mission, of course, number 1 is the main focus for us. Ep 4:11-12 says this.

Our ministry is an eunuch, encouraging people with

compassion, mercy, and encouragement among the 27 new drugs to do. Naturally, the spirituality of the saints (No. 3) is strengthened, and the function (PACE) is emphasized. We have no data on five worship services. Of course, it starts with six small groups (LPM leader groups). We don't emphasize seven evangelizations, but we saw that evangelism naturally took place. Needless to say, the relationship of love in No. 8 is a ministry of care and love!

Eventually, I saw that 1, 2, 3, 4, 6, and 8 were solved, and 7 times were 50% solved. So I'm confident that LPM naturally solves six and a half of what NCD aims for. Of course, it is necessary to intentionally solve these eight things one by one, but if not, it is also naturally resolved, and when checked later, it may be found that more than 60% is solved. However, in hindsight, persistence is a problem. You can do it continuously. The final goal of NCD is that the expression 'our church is good' should come naturally from the lips of saints. This, after all, means that we need to create a good church, or moreover, a good culture. What is a good culture! It is what happens when it becomes the church that LPM seeks to love, care, encourage, and tolerate.◆



(Pictures of the Lay Pastors Ministry)



My [Daily 365 Reading] English & Korean



I have prepared [Daily 365 Readings] for the past few years.

The reason I prepared this was four or five years ago when I read the book [Daily Drucker.] As we know, he wrote dozens of books, in which his students and colleagues chose 365 valuable ideas and reconstructed them into realistic themes to read them one page a day, meaning that they couldn't read dozens of books, so they made them 365 to provide valuable ideas and insights.

It is just like reading the Bible every day in the Korean church. At that time, I had an LPM Institute to help churches, and I had a lot of seminars for pastors, so his 365 Readings were useful both inside and outside and helped me a lot in my personal growth. Maybe one side I got the ministry resources from Rev. Melvin,

and the other side learned the know-how of operating and managing the ministry from Drucker. What I learned from those two was what enriched my ministry.

When the Daily Drucker's book was almost mastered and fully utilized, I wanted to make [Daily Melvin 365]. Rev. Melvin

wrote two textbooks, Can The Pastor Do It Alone? And Lay Driven Church. Not only did he write, but continued to develop Monograph, Essays, and Dyanameeting, Starting Manual, Training Manual, Supplementary Paper, Leader's Manual, and Re-equipping Manual, and he had thousands of pages of experience and ideas through 30 years of his ministry, and he wrote them in the Network Newsletter of LPMI USA. So I wanted to make it to [Daily Melvin 365 Readings.] It's just like Peter Drucker's disciples and colleagues did, so it took about two years to publish an English book in Nairobi, Kenya (470 pages), and donate it to the Melvin University Library.

Meanwhile, I wrote an English book from my 15 years of ministry experience in Korea and abroad, "Reflection on the Lay Pastors Ministry"

(page 270), which was also published in Nairobi and donated to the University library, and students enjoy it. Furthermore, I have edited the Dictionary of Lay Pastors Ministry (Encyclopedia, 1,800 pages) from the entire resources of the LPM in one volume, and also placed it in the library for reference for students and professors.

And for the past one year, I wanted to make [Byeong 365 Readings] with my own book, Reflection on the Lay Pastors Ministry, so I thought I could divide it into Daily 365 Reading, so I've almost finished it. There was a lot of work because not only did I read English 365 Readings but also to translate it into Korean language at the same time. At the end of this month, these two books will be completed. I am proud of myself for what I have done for this project.

In other words, it proceeded from [Peter Drucker 365] > [Melvin 365] > and to [Byeong 365] completely. I thank Peter Drucker here again. I was grateful while reading and using his 365, but I am more grateful now because his 365 Readings motivated me to complete Rev. Melvin 365, and even mine [Daily 365 Readings].●

(Pictures of the Lay Pastors Ministry)



Flesh Mob



Precautions in Training

There are some pitfalls in training and you have to keep in mind these things.

- 1) You should have a sense of ownership at the beginning. Before starting the ministry, it is important for key members to share their vision. Otherwise, it can create conflict.
- 2) If you rush to change too much, you will create anxiety. So you should start slowly and give people time to adjust. It is better to go slowly and succeed than to go too fast and break up in front of your eyes.
- 3) When attempting new training, it is necessary to ensure that there is no sense of distance between those who participate and those who do not. When only key leaders are targeted, sub-leaders under them feel alienated.
- 4) It is advisable not to try training immediately after the change of the supreme leader (e.g., the pastor in charge). Church leaders should give time to adapt to the change so that they can slowly accept the process.
- 5) Some people have a sense of privilege to be trained. This is a very serious problem, so you have to deal with it carefully so you don't have to. You have to let the heathen know that anyone can grow up as a leader.
- 6) It should not be training for training. We often like to be trained, so we sometimes lose the mission and vision of our church.



The Bigger goal is the better

People, especially big people, are more interested in the bigger project, bigger mission. There are two kinds of mission in the world, bigger and smaller. Both are equally important. Let's talk about my case, for instance: Institute and University.

Institute begun in 1999. University begun in 2021. Through Institute last 15 years, I met a lot of people and grown up enough myself. But through making university, I met another level of people and I have grown-up different level from Institute's. Some people who were not interested in the running of Institute, now they are interested in the making and running university. Why? Probably they think university business is higher than Institute, also they think proud of themselves to got to know who is running university.

Another way to consider is that why bigger mission than smaller one. That's definitely for ourselves. Once we get bigger goal than our present ability we are more challenged so bigger one is much better for our personal growth.



Two purposes of training

Training is first about maturing, and second is about nurturing leaders.

We can lead people to spiritual maturity, but that does not mean that everyone is a leader.

God did not make everyone a leader. But it is also true that you cannot become a mature leader without being spiritually mature.

However, developing leaders requires 3I: Identify, Invite, and Invest.

First, confirmation is that you have to let them know what qualities you need to have in order to become a future leader. You have to be prepared to learn personality, attitudes, skills, etc.

Second, it is an invitation, in which current leaders invite potential future leaders. This may be formal or informal, but it emphasizes significant relevance. The invitation should include a vision of how much influence potential leaders can have on the church.

Third, it is an investment, but for potential leaders, time and energy should be invested while working together. Mentoring through life is a natural skill for all leaders, so we need to train people on it and support it with a lot of data.

Understanding and persuasion



Any group, team, or church needs both of these. It is often a bestseller in many books, such as *The Art of Persuasion*. This is bound to be a different tension from ordinary conversations. It is an inevitable process, especially for big changes or new project attempts. Recently, I was persuaded and persuaded to work at school. I also rejected some suggestions. All three were not easy. Perhaps there was a little hurt or misunderstanding about what I persuaded.

First of all, what I persuaded was that a project was essential, but the other people did not understand. It is financially helpful for schools. For schools in Africa, the most urgent thing is financial. If it is in place, it is necessary to try anything, unless it is stealing. Eventually, after persuasion for about an hour, it was agreed to proceed. In the process, I sensed this time that myself, that is, the person who proposed the project, could also be hurt. If you don't get agreed right away, you may feel exhausted and tired

and reluctant to do it. You may worked hard to conceive and research for a few days and made a nearly completed proposal, but if people disagreed, the person who is victimized can be a big or small wound depending on the situation. This time, I tried again to see how difficult it is to persuade others.

Another thing was that I had to be persuaded. Listening to it, it was so absurd. It was about adding school members. At first, I didn't understand well, but after hearing more information, I accepted. It was regrettable that if I had given more detailed information from the beginning, I would have understood it sooner. The vice-president of the school had completely opposed it and the other lead professor had strong negative thoughts because of the lack of information. When I gave more information and talked to them, they both said they understood more.

This stage of understanding and persuasion is inevitable for all new ministries and projects. Understanding others seems to play an important role in improving each other's relationships and building trust. To understand others, it is important to focus on their stories, and it takes an effort to empathize and understand, but everyone seems to have a desire to be understood about their feelings and experiences.

It would be better to have a view of understanding rather than excessive criticism. Everyone acts and speaks based on their background and experiences. We will also fall into this. I think it is important to explore their thoughts and opinions through more questions in order to understand others. It is cumbersome to ask more questions, but if we need to convey clear content, we may want to check it again. In the case of a more complex problem, there may be a variety of questions. If you express interest in the other person and ask them questions about it, they will be more likely to share and talk about your thoughts. In many cases, it is not possible with one or two words.

Also, if persuasion is needed, it is better to clarify the purpose and intention. Some people who are a little mean may express bluntly that they do not know the purpose of doing so. Also, it seems a little unreasonable to ask them to accept it unconditionally. You can take the horse to the water's edge, but it's your own choice to drink the water and not drink it. I don't think it's right to tell you to do that with my own instructions. After all, the habit of understanding others will require constant effort and practice, but more importantly, it will be better if it develops relationships with each other and further provides an opportunity for each other to grow together.●

