



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

Big Pie

Melvin once described the LPM (PACE) mission as one slice of a large pie. However, I gradually feel that it is not the only one. However, what Pastor Melvin said is reasonable in terms of seeing the church as 'a pastor's care'. In Korea, we want to illuminate and develop it more broadly and in terms of the whole life of the church and believers. There will be considerable research, application, and trial and error here, and in the meantime.

In Korea, there are two developments, one is the use of the 'system' in a broad sense and the other is the 'PACElogia' aspect in a deep sense.

These two things make their own sense in seeing and applying them broadly and deeply. It is also a problem for the whole church of the system, and I think PACElogia is about individuals. In other words, the use of PACE in terms of 'systematizing LPM as a whole' in the church and making it permeate into the lives of ministers and individuals, that is, PACElogia, PACEportfolio, and PACEprofile, is the development of that aspect.

Anyway, the start is a piece of a big pie, but I think it should be used and given more meaning than that. And I am increasingly convinced that it is a material that can be done that way. These days, I am organizing articles in small pieces under the theme of Insights. This will soon be packed with a book called [The Theory of Lay Pastors Ministry]. In a way, isn't it LPM/PACE that applies to the whole life of the church? I wanted to compare Melvin and myself, and the American and Korean ministries.

There are several differences. Age difference (80s/50s), nationality (American/Korean), start of ministry (Incorporation/Institute), progress (association/school), period



(25 years/10 years), organization (director/staff), data (utilization/development), age group (65/50), base (big church/small institute), ministry (part time/full time), and finance (secured/not secured). Overall, there are several distinct differences.

First of all, the United States considers the biennial international conference as its biggest ministry. And in the meantime, we are

promoting regional conference. However, we initially focused on national conferences, but now we are in the form of a school, such as spring and fall semesters (3 months each), summer and winter special lectures, and occasional seminars by pastors (by region). The reason is that in the United States, there are no full-time ministry workers - of course, offices and els work in New Jersey - but sometimes they gather and carry out the ministry, and in Korea, I am doing this full-time ministry, so I am hanging on here 24 hours a day.

In reality, however, the big difference is financial issues, and while the United States has some financial reserves, it is easy to proceed, but we are conducting the ministry almost at zero. However, it is a ministry that we cannot help but proceed with. Especially since I started school (September 2006), I am spending a lot more than I earn. How do I continue to do a ministry that spends more! This is a big question. But it's a ministry that I shouldn't...!

Fortunately, one of the Institute staff is devoted financially. This is almost covered by spending her own money. I have to continue my future work, but I have financial problems. The United States does not do it without finance. We do it even if we don't have finance. This is seen as a big difference. This is because I feel that vision precedes finance and is more important. ♦

(Pictures of the Lay Pastors Ministry)



Scope of lay pastors



The term lay pastor is common in American churches. At a seminar, Pastor Ok Han-heum once expressed that a church in the United States has hundreds of lay pastors, and I think he is referring

to a lay pastor. Except for Yeouido Full Gospel Church, there are probably hundreds of pastors(ordained).

I asked Pastor Melvin about the term lay pastor the other day, and in short, all saints are lay ministers, and those who take care of them are called lay pastors.

However, recently, when I read a book ("Beyond the Box"), I introduced that there are four types of lay ministers, and I think it is meaningful. I would say that it is a type of lay pastors that are currently being used in the United States.

First of all, lay ministers are nurtured at the denomination level and sent to a church without a ordained pastor. This is actually what Pastor Silawwe, the president of the Evangelical

Church, asked us to do when we went to Thailand for a seminar. This means that there are many churches that cannot serve ordained pastors, but it would be nice if the layman could be used like this.

Second, there is a lay pastor who did not pursue theology, but served as a church missionary while accepting examples. This is also meaningful, and when I went to a seminar in Seosan district, the pastor in charge said he would use this system. In fact, Alabama's Marie Parma is also a paid staff and is the leader of the paid team, but of course she did not pursue theology.

The third is our LPM style, a lay pastors that replaces the pastor's pastoral care. This is the model of the laity developed by Melvin.

The fourth thing the author says and emphasizes in this book is that all small group leaders in the church should be called "lay pastors." That's why I sometimes call this book "Church Beyond the 21st Century." All the leaders are laity pastors! Isn't this what Pastor Kim Sang-bok's lay minister, "MINISTER-MAKING" is! ♦

Associate Pastors

The most ambiguous part of the laity ministry is about the associate pastor (blind spot, gray area). It is different in the case of a large church, but in the case of a small church (less than 200 people), it was really ambiguous. In short, the role of the associate pastor is ambiguous. It is difficult to define the position and role of the associate pastor unless a book called the theory of associate pastor has yet to be released. In any case, the roles of laity and pastors are clear in the laity society. The pastor is the one who has the pastor, the laity is the minister. Then, where is the position of the associate pastor? Of course, it is desirable to join the pastor team. So you can join the teaching ministry.

However, the problem that arises is not that, but the emptiness that comes from the fact that the layman will perform the Moyangsa station that the associate pastor has been doing so far. Doesn't the associate pastor's job disappear? The question may arise as to where the associate pastor stands now. In fact, this phenomenon may appear in some cases.

For example, a new deputy minister was appointed to a small and medium-sized church, which had already been working as LPM for several years, so the ministry workers (lay pastors) were well placed and proceeding. From the experience of doing a lot of ministry in other churches, he had nothing to do. So he said, "This church is very strange.

All the church members take care of themselves and have a good system..."

Even though he studied at the seminary, he had never heard of and never learned that laypeople do this. The pastor in charge advised him, "See what the laypeople do and learn. That is how you can serve in this church." The leader of the plain wood team attended the trade meeting to share the church's situation with one another. The deputy pastor gradually began to adapt to the church. The most desirable scenario is that the associate pastor actually learns about the LPM. Adults as well as kindergarten students sometimes need the phrase "learn if you don't know" to describe it. When you are a deputy translator, you should look at the pastor in charge from the aspect of the LPM and learn from the reactions of the saints. And if necessary, give administrative help. Perhaps you can join a leadership group. Some churches do, in fact, do so. However, the key should be given to the laypeople. When an associate pastor takes the key, the layperson goes back in time, and the so-called 'unemployed' is again dependent on the associate pastor for everything, so the development of leadership of the layperson does not take place again.♦



(Pictures of the Lay Pastors Ministry)



About P.A.C.E



What is the model of life for believers! Which model is the best? The Bible has 1,700 pages in total, so what can we do to live as a good believer and a sound believer? The whole theme of the Bible is love, but what does it mean to practice love? How does

this apply to our lives!

While thinking about this, pastors and laypeople in the United States began to gather together and study head-to-head. About what is needed for the lives of saints... The model of religious life that the pastor thinks and the model that the layman thinks, each of which has 10 things organized. In the course of my religious life so far, I have listed that this is necessary; I wish it were like this, and then decided to find a common denominator among them.

Pastors shouldn't be the only ones who decide - it'll be like a seminary curriculum! But also, laypeople shouldn't decide - you can get away with it a bit because you haven't studied theology. So we have to create something to share together. In other words, something that can satisfy the pastor, the layman, and something that can benefit individuals and churches.

Therefore, four common denominators have been found: PACE. This is an acronym that is easier to memorize than other meanings. If there are more than four, it is difficult to memorize and remember. However, if you do these four ministries well... (rather than doing it alone, the entire church) builds up the church infrastructure, 2) changes individual lives, 3) changes church culture, and 4) acts as an engine in the ministry.

Infrastructure means "down" in Latin, which is known as social overhead capital in economic terms, and it is said that roads and ports must be prepared for society to work well, and it plays this role in the church. This was emphasized by

letting me know that a person in charge of this ministry found it after receiving a doctorate at the Haneul Seminary.

Changing the life style is emphasized by Pastor Kim Sang-bok of Bundang, and these four things have established themselves in the church... In particular, it would be better if the elders lived like this... And Pastor Kim also lectured at the conference of lay leaders with these four things when he went to Yeouido Full Gospel Church.

The influence on church culture is something I discovered and emphasized (pastor Seo), and seeing the reality that the culture within the church is very hurt, I felt the need for moving,

To act as an administrative engine was discovered while doing this service by a person who had a Ph.D. at Chongshin University while pastor in Bongcheon-dong. It is said that it acts as an engine to ensure that the ministry in the church proceeds smoothly.

These four types of pace are: first Prayer, second Available, third Contact, and fourth Example. Training for these four requires 12 hours. Through my experience over the past six years, I have personally discovered that the following things appear when I receive this training and develop my ministry within the church: 1) the concept of a shepherd, not a maintenance interest as an institution, permeates. 2) It expands into the life of faith. 3) The concept of a fellow worker permeates into the life of faith. 4) They feel rewarded and enjoyable in their lives of faith. 5) Pride and attachment to this church arises. 6) Paradigm Shift occurs as well as affects the pastor's philosophy of ministry.

These four are the core of our mission. If you remove all of them from the LPM and leave only one thing, it is this pace ministry. So, the Hallelujah Church also started the 'PACE Training Center'. LPM is the name of the research institute and the name of the ministry. However, the content of the ministry is PACE. I think that research institutes, schools, and opening party ministries should be carried out and developed around this PACE.◆

PACE Basic Training

The training at the LPM is [PACE Lesson 12]. This is a book called [Can You Do It Alone?] about 10 years after Pastor Melvin's ministry, and 12 items were selected from among them and developed into training textbooks. Of course, they also prepared a textbook for leaders. The content of Chapter 12 is as follows:

Lesson 1: Concepts and theology, Lesson 2: Who needs it?, Lesson 3: Job to do, Lesson 4: Calling, Lesson 5: Relationship formation, Lesson 6: Listening Training, Lesson 7: What is done, Lesson 8: Spiritual Health, Lesson 9: Visitation Analysis, Lesson 10: Being professional, Lesson 11: Confidentiality, Lesson 12: Difficulties

This is usually trained for 15 hours in the United States, but in Korea, it was decided to be 12 hours. Since it is Department 12, one course per hour can be trained, and it is to complete 6 hours at a time with two days when visiting the opening ceremony. Anyway, I think between 10 and 15 hours is the most desirable.

This training is simply [basic training]. However, as time goes by, I feel more and more how important this is. In other words, I feel anew that basics are important. Isn't it a

carriage branch in the military? Basic training that takes 4 or 6 weeks at the Nonsan Training Center (in my case) is very important. That's because it is the first step in military life and is the first gateway to adapt our lives to the military.



The attitude and direction of ministry of the lay pastor are presented here. Of course, it was seen that there are many differences in the preparation before training and the ability of the instructor to train. When doing it at the opening meeting, it can be done in 12 weeks (a three-month course) with one course at a time, or it can be completed in a few weeks by training two or three courses at a time. After that, retraining and continuing education can be provided as needed.

We find that the impact of the PACE12 department on continuous personal growth is great. Although it is a training that ends in only 12 hours, I think it has contributed greatly to laying the foundation for lifelong development.◆

(Pictures of the Lay Pastors Ministry)



Bad leadership



Barbara Kellerman, a professor at Harvard University, talked about bad leadership and explained why it happened. However, the peculiar part is that there is an acceptable reason for being a bad leader, and it is necessary to first understand that there is a reason rather than devaluing the leader with only one aspect. It would be the same as human beings having bad experiences in the past (grey areas, dark areas) and things they want to hide.

In fact, there are sometimes such people around us. However, if we have an opportunity to talk in detail one-on-one, we will understand why it happened. This is a case of a pastor who was ostracized by his colleagues, or a case of being a little rough due to the deep wounds he received from his congregations during the ministry. However, as someone said, through education leaders can be changed, and new ideas can be better leaders. We put hopes on it.

When it comes to leaders, we think that we should do everything well, be a good person, and expect that. However, it is often the actions and drives of a leader that hurt the other person or those who follow him. This could really be done unconsciously. I always think I have to be careful on these aspects, but after a while, I realize that I have behaved incorrectly. The higher the position, the more likely it is to live with this risk. After all, this behavior doesn't have to be too careful, but it can also be caused by carelessness or neglect. If this becomes a big mistake, it can result in an irreparable mistake.

Leaders have no choice but to do special actions, hang out with others, and have a responsibility to present the right progress and direction to those who follow. Some say that leaders tend to have a strong male image that needs to be protected safely, showing a strong side to their work or ministry, just like other animals.

In this world, good things are done by good leaders and good followers, but it is also true that bad things are done by bad leaders and bad followers.

Which leader is bad? Easy examples include talking recklessly, having to win everything all the time, or making it difficult for their surroundings or followers with a special personality. There are leaders who try to satisfy their personal needs. Some leaders sacrifice individuals, saying it is a group's need. As a result, it may become inefficient for ministry or a given goal. There are also leaders who neglect the ethical aspects.

Furthermore, Professor Kellerman mentioned seven types of bad leadership, which I think will be beneficial, so I put them here. (Bad Leadership by Dr. Barbara Kellerman, 69–84 pages)

The first is an incompetent leader. This is a case of being criticized by the people around him for not being good at handling or promoting work. If they become a leader by any motives or by any means, but they are not good enough to handle a given role, this is a problem that the leader himself has to solve. I was also challenged about this when it was about six years since I started working at the LPM Korea Institute. I used all the resources I had, and my staff grew up to be as big as me, so my role seemed to keep decreasing. It was a step that might seem like an incompetent leader.

The second is Rigid. This is an inflexible and rigid case. Maybe it's good to look like a principled person, but if it's too prominent, it seems to be an obstacle to the ministry.

An Intemperate Leader. This is a

case where they're not restrained, and they're improvising everything, they're motivated in a moment, maybe they're watching a TV commercial, or they're immediately disturbed by what a colleague says, their ears are too thin. This is fine for small things, but it could be fatal if the ministry is large and complicated.

A callous leader. This would be a cold-style leader, almost insensitive. Being cautious is good, but it's hard for people to work together without too much humanity. It's good to be considerate, but is it necessary to always be cold? Some of the surrounding members are waiting for the warmth of the leader.

A corrupt Leader. This may be about money, as we know it well, and it would be a corrupt look, taking bribes or whatever. In addition, it may be a case in which colleagues believe that it is too friendly for a powerful person to be disqualified as a leader. Too often, it may be a case of manipulation, which is found in politicians.

An insular Leader. This refers to a tendency to lean to one side. It would be a case of ignoring everything except theirs in terms of logic, theory, or ministry. It may seem like someone who is obsessed with a theory. Some of my relatives are also to be told, "He has too strong a dogma," which is considered to be the case.

Evil Leader. This would be an evil case, but it's not often the case, but it would be a leader who leads and leads a little too evil.

I thought about myself for a moment while looking at the seven types above. First of all, the role of a leader is important. In addition, there are always risks as important as it is. I was a little worried about the second of the seven above. Sometimes I thought, "Am I not being too strict?" Looking back, I thought, "I must have hurt them a little!" Anyway, the above seven are often considered to be a checklist to recall. ●

Flesh Mob



Leading in Changing Times

Once we are doing ministry, or project we need to go through in difficult times, leading people and on top of that if we are staying at there, difficulty in the length of time, people and also ourselves are sick and tired to endure, persevere at that desert, we need to take them to the promised land safely. We call it Neutral Zone which it was really helpful for me with how to go through from this resource and more in details later. Sense of Urgency John Kotter, the professor of Harvard, wrote the book Leading Change, and I got this insight, URGENCY from that book. I never heard this terminology before, and found it is really useful, so I used it many occasions.

As you see that these are not principles of successful ministry, rather these are elements of what I found and used for my ministry journey.



Neutral Zone

Our chairman of Melvin University decided and promised to donate 40,000 dollars to construct the four classrooms in Oyugis Kenya to get Interim Certificate, so we are waiting for now. I think definitely we are in the neutral zone in terms of waiting for it.

I found there are few keywords while we are waiting for sending money. First, the key word is waiting! Just waiting for something is not an easy job. I have a lot of experiences on the waiting, but still not easy to go through. I think of course there is no other option without just waiting.

The second keyword is "be careful in relationships." We are prone to make mistakes in relationship between people those who are involved, especially in this neutral zone. We probably tend to hasty; e.g., some wants to go fast, some goes slowly, some different view-point in this situation.

The key word in this is "patient." We need to learn much how to patient, and continually. I think we had learned a lot about the patiences, but this is another patient, perseverance. Anyway, it will be done in two months from now on. In two months, I need those three key words, especially, for me.

There are



Order of progress of all ministries

There are also many ministries in the church. What should be the order of such ministries? I tried to make a sequence of five books: 1) mission, 2) vision, 3) vision-path, 4) fracture, and 5) action to action.

First, as you know well, mission is God's general command given to anyone as a big picture. Perhaps, we see it as the reason for the existence of why we are here.

Second, the vision is 'where do we want to go'? It can be seen as the realization of direction, dream, hope, that is, mission. Usually, there are cases where mission and vision are the same thing, but they are not. The mission is 'why are we' and the vision is 'where should we go'.

Third, the Vision-path is quite important. Once the direction is set, we need a way there. That is the vision-path. Just because the vision is decided doesn't mean it becomes a reality right away. There should be a way there. To the left! To the right! To the long! To the short!

Fourth, if the path is determined and the path begins, the vision must be divided into small pieces. This is called fact, which requires the appearance of a so-called professional temperament. It is the stage just before action is taken. There is considerable wisdom and strategy instilled in this.

Fifth and lastly, I call it Action to action, which is simply action. The first four are prerequisites for this, and in fact, what does not appear as an action is nothing more than a tabletop theory, so-called a dog dream. Action to action is final.



An important decision



There is a saying, "Don't make an important decision when you are hungry," which is meaningful advice. First, when we are hungry, we will definitely have an upset stomach or a sick stomach by eating anything in a hurry. And in that case, emotions are mixed together, and self-judgment is blurred, so there is a high probability of making a wrong decision. It would mean to take more time to eat lightly and avoid hunger, and then review the decision again.

We often see scenes of "Hey, calm down and talk" in our daily lives or on TV. I think it's an example of the same context. Recently, my university had a similar experience, and there was a case of having an employee sent out. This is still ongoing. There are two main problems, and it seems to be a characteristic of not only our staff but also Kenyans here. There are two, one is the concept of time and the other is the habit of not taking receipts when they buy some stationary and stuff for

the office. This has fatal consequences for school administration and hurts people.

When I thought about why, I don't think they have been paying attention to timing for a long time because they live a hard life. There is a wall clock at home, but there is no concept of time. After experiencing it a few times, I was nervous, so when I asked if they knew the word "punctual," they didn't know. That's why when they come, they come, and they don't feel any pressure to come late. I think if they tell what time they're going, they can go within that day. But other people seem to accept it. If they make an appointment at 10 o'clock and wait until 11 o'clock, and if I am annoyed, wait. They will come soon. And if they show up around 2 p.m., we will see, there is a lot of work.

It is really not easy for me to work with people like me who are sensitive to time. Eventually, we, the strangers, lose. We have to accept it and accept the culture, or we can go really crazy.

Even if they buy it, they never get receipts to do so, and they don't see why they should get it, which is a long-standing habit. It seems to have been the case since childhood. However, this can be a fatal weakness for the people who support our school, especially the board members of Melvin University, although I understand it. Maybe it's something they do not trust in me or the school staff. Whether these people should be sent out is the current challenge. A difficult decision has arrived for me, who has the idea of going with me forever once they meet.

Rev. Melvin also once said, "People come in and leave," and that was a comfort to me. He seems to have experienced a lot of such cases because he worked for a long time. At the time, I had the idea that the staff of our Institute would not break up and go together forever, so it was difficult to accept that someone would leave. However, over time, I came to think that it was not because they hated our ministry, but that it was right to let go for some personal reason. Rev. Melvin also told me about this case.

In fact, there are people who are overly impulsive in their decisions. People who break up with their daughter-in-law because they did something wrong. In other words, because they are angry, they can make a big mistake in a momentary decision. Some people decide everything only from their own perspective. It's okay to make mistakes in small things, but we shouldn't be so impulsive, like binge-eating because we're hungry for important things. Impulsiveness, judgment, or vision seems to be another thing. ●

