



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

PACE and LPM

There are many differences between PACE and LPM. Among them, PACE is personal care, and LPM is group (group) care. The reason is that PACE is a one-on-one relationship, and LPM is related to the entire church.

Relationships with the whole church mean 1) there are several one-on-one relationships, 2) group leadership is applied, 3) a certain system must be established, and 4) a greater meaning and vision are contained. Even by definition alone, PACE is limited to relationships, but LPM is also expressed as a whole culture and direction, so a system. PACE is a task for the laity, and LPM is also a task for the pastor. PACE is Melvin's first book and LPM is Melvin's second book. PACE and LPM appear to be independent, but together, they create greater energy, organizational energy, culture, vision, and synergy. But is it something you want to achieve with it? It should be a joint mission, not an isolated private mission within the organization. In that case, I think that the intended purpose we expect can be achieved by being covered by a system called LPM.

LPM and PACE are well-used words in our mission. LPM is the name of the ministry, and PACE is the job description.

However, our ministry is the relationship between the pastor and the laity. Of course, the church and all saints are not excluded. There are roles of the pastor and the laity, and we categorize that LPM corresponds to the pastor and PACE corresponds to the laity. The role of layman is simple: PACE. Of course, its depth,



breadth, and direction can be developed as much as possible. This has been handled and developed well by Pastor Park Jin-seok, a professor at our Pyeongmok Graduate School.

However, the problem is the pastors in charge of LPM. To be more precise, they are the pastors in charge. Not only pastors but also PACE should be well aware of it, but in order to make PACE effective and fruitful, it is necessary to be able to understand and

guide the overall process of implementation of LPM, that is, the laity ministry. As such, churches that usually fail in this ministry showed that the pastors in charge lacked sufficient knowledge and understanding of LPM. In a nutshell, they do not know what it is and how to guide.

For the past seven or eight years, they usually went to the school board and put in the PACE mission. It is also a way of development in the United States. However, it seems that the homeroom pastor's own development has weakened. It means that they rely too much on research institutes. The creation of a specialized plain wood education institution is to teach pastors the aspect of pastors and LPM.

The upcoming fall semester aims to give pastors good LPM coverage so that they can go back and train and guide PACE directly at the main church.

In a very easy way, the layman is familiar with the first textbook, [Can you do it alone!], the pastor is familiar with the second textbook, [the layman who moves the church], and the pastor has to fully master both. That's how you can guide.◆

(Pictures of the Lay Pastors Ministry)



Risk Factors of Lay Pastors Ministry



There are many people who are afraid of the laity meeting. A pastor in Bundang also talked about this experience. He started training the laity meeting, and he said that someone had personally challenged the newspaper. He

refuted, saying, 'Why would you build up more energy by talking about the laity meeting when it's a headache for the climbing laity people!'

Once, I was scolded by a senior for saying, "Pyeongsin-do is a member of the ministry" - a national network among our staff. He said he hated the concept of a member of the ministry. I think he misunderstood it thinking that it was right.

In fact, such people assume that they originated from thoughts that came from elders or those who suffered damage from church officials, or when they felt some threat to the ministry.

But let's change it. When explaining this, I mainly talk about scales. It is said that if one side is 40g and the other side is 60g, that is, if the risk factor is 40 and the benefit is 60, 60 is chosen. Another is that God has given everyone a ministry, both theologically and biblical perspective. I emphasize that it is wise.

It may be a bit cheeky, but you two don't know it! You can lose ten while trying to get away with one. When a layman releases and encourages others, it is more beneficial to the pastor than a risk. The opposite is often true. How many people leave altogether while trying to crack down! Pastors are adventures and life is also an adventure, but I don't think it is too reckless to take risks.◆

PACE's approach

The LPM's ministry method was the team leader's visit to the opening ceremony. This is a style that has continued for over 20 years not only in Korea but also in the United States. Even now, it is recognized that the style remains unchanged. Meanwhile, regional, national, and international competitions have been developed (Regional, National, and International).

In Korea, this style was followed. There were very effective and immediate reactions. In other words, the head of the research institute (Pastor Seo) personally visited the dog church, set up lay pastors as a 12-hour seminar for two days, and visited again every three to four months to retrain. It has been done this way for the past 5-6 years, and it has been very effective. However, this access system has been shown to have several problems.

1) It is good and easy to go outside and do it, but there was a problem with the pastor's own development and leadership ability. When I went and did it, 85% of the energy was generated, but after that, the pastor lacked the skills and knowledge as much as me (pastor Seo) to maintain it. That's why I quit before long. He said that this is a problem that he has been thinking about for a long time in the United States.

2) This is my limit of energy. It was okay for one or two churches, but as the number of churches passed by 4 to 50, many churches became negligent. In other words, they provided continuous support to only a few churches that followed them well. The rest were almost dying. There was no way to do anything. There are about 10 staff members at our institute, but I have no choice but to run full-time alone.

3) I began to feel the need for a change in ministry. Crucially, I felt strongly that my staff was not satisfied with the current approach system of the lab because they were studying a lot for degrees (doctoral programs). So I started to think that I should turn to school (where I could use my degree), and I finally decided to get my degree (in May

2006) and during my month at Yale University of Theology (YFDS) in the United States, I returned home and shared my off-duty to start school with my staff (July of that year).

At this point, as school has been going on for more than a year, is the current progress best? Biblical? Conformity with mission and vision? Satisfying more and more people? begins to arise from myself.

The intention behind starting school is that there must be a specialized educational institution in order for this ministry to proceed permanently (or long-term, long-term, long-term). As a research institute, there are many difficulties to be permanent. And there are many risk factors for that. I thought the school was the place where the earned staff could be used and the field where they could fully demonstrate their skills. As a research institute, I lecture a lot, but other staff cannot. However, I may break up and go to other seminary schools to teach, but it is because I myself judged that it is not the best way to achieve our vision.

The LPM's starting point is Ep 4:11-12, which is to make the saints whole. The question is, does the head of the research institute go in person and say, "Do you make other people's Christians whole?" (access to the research institute), or call the pastors in charge to train them to "make their saints whole." The most desirable thing must be the latter. And that's biblical. It's a proposition that the pastor in charge should make his or her saints whole. Now, I am trying to change direction and approach it in the latter way. Unless it is non-biblical, I expect there will surely be fruit. I recall Pastor Melvin's eternal encouragement, "God will prosper when he does it (Psalm 1:3c)."
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(Pictures of the Lay Pastors Ministry)



Caring



How will caring affect church growth? If so, what is the present meaning of caring?

First of all, let's talk about the birth of care. Western seminaries have a subject called pastoral care. Of course, it is a different subject from pastoral counseling. There is a fundamental difference between counseling and caring. In other words, the dominant idea is to see Jesus' ministry as caring. Korean seminaries have not yet developed 'social care'. I think the pastoral care course will inevitably emerge after the pastoral counseling.

Clinical Pastoral Care (CPE) is derived from the subject of pastoral care. In other words, you have to practice. Clinical Pastoral Care literally practices all situations that may occur in the pastoral field in advance. I have also received this training twice in Canada, 3 months and 7 months. In other words, through such training, pastoral care is re-recognized.

But what does this mean in modern churches! Is caring so important! Caring is contrary to teaching. Teaching is the goal of knowledge transfer. For modern people, however, knowledge is now almost equipped with both. Of course, it is also influenced by teaching. However, there is nothing but a teacher and a student. However, caring is literally caring. This includes teaching, counseling, human relationships, and everything. John Megswell, the master of leadership, also emphasizes that caring is much more important than teaching.

Within the church, such care affects the culture, allowing the formation of a so-called good culture. It means that only when the culture is good, you are mobilized and devoted. Where there is a good culture, all projects can proceed soundly. A good culture is not necessarily responsible for the entire growth of the church. However, if the culture is bad, the growth of the church becomes quite difficult. Even in this sense, caring has an absolute effect on the growth of the church. This is the direction our research institute is pursuing.◆

Three Types of Care

I watched a video tape of William McKay, the head of the planning team of the Sdevan ministry in the United States, giving a lecture on listening. It's something I see often, but it had a new taste. I talked about three things: sympathy, over-identification, and empathy.

Sympathy usually translates as compassion, which McKay explained is 'concern but no action'. For example, expressions such as "What a shame!" and "How did that happen!"

If you do this incorrectly, you can end up fanning a firehouse. So it's better to be careful of what you say in such a situation. In the case of Americans, when they go to a funeral, they usually say, "I am sorry (to that)!"

"Don't you just do it! It's because it's counterproductive if you misrepresent it. Anyway, it's good to have a heartache, but you can't trust me because there is no action."

The second is over-identification, which was said to be

'excessive expression of emotion'. The first one is a problem because only the words are 'dalang', which is too much expression of emotion, so-called over-the-top. For example, there is a difficult thing, and the situation goes strangely because the visitor grieves and cries more than the person concerned. This is also a problem.

The third is empathy, which is considered to be the best thing. It is also expressed as 'emotion' or 'empathy', and I have dealt with this problem while training in the clinical assembly (CPE). At that time, the professor who coached us said that this was the etymology of "I try on the other person's shoes." In other words, it means to be in his position. It is felt in his situation.

I have learned compassion and empathy, and this video tape gave me the opportunity to learn the second one, over-identification.◆



(Pictures of the Lay Pastors Ministry)



What are the standard in ministry?



I walk almost to the left when I go down the street. For some reason, it is convenient for me to walk that way. Sometimes it's uncomfortable to walk to the right. I feel secure when I walk to the left. Is it just me?

There is also a label on the inside of the clothes, almost at the bottom left. I checked again and found that almost all clothes have such labels. I don't know why or when it started, I think it was from the beginning with a good reason. Why are they so obsessed with the left, and was it like that continually?

The left hand and the right hand were the same. Apparently, the right hand uses a lot. Sometimes there are people who are left-handed, but people almost always use their right hand, and I remember playing table tennis with my hometown pastor in the churchyard at a rural church when I was young, and I used to play with my right hand excitedly. One of the church colleagues played with his left hand, and he played really well. However, most people play table tennis with their right hand.

Isn't there a word yin and yang in Chinese philosophy? It would mean there should be two sides. So I'm going to conclude by myself, "Aha, the left hand is the standard and the right

hand is used for activities." Because we don't use our left hand a lot, but it's going to be really hard without it. And how ugly it must be to look! At the same time, I thought a little leap forward, "If so, then what are the standards in ministry?"

The standard in ministry? What are the criteria for ministry that are not used well, but are not easily visible, but have important functions! It will be the standard for the ministry to work well. As we do almost all activities with our right hand, we know and proceed with the progress and development of the ministry. Then, what are the criteria for ministry, such as the role of the left hand to be more effective in proceeding like that?

First, it's not exactly the same as the standard I think, but if you look at the Bible verse 1:5-8 there are similar things. "For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, mutual affection; and to mutual affection, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ."

Now I'm going to write down the criteria I'm thinking about. Of course, it was organized through personal experience. The standard is not something that moves, but something that is fixed and worth it, but [honesty] comes to mind first. I think the word "100% honest" is absurd, and I think we have to be as honest as possible to

gain trust from people around us. Honesty doesn't change with the times, it should be consistent. I admit that of course each person has a different personality and has a different style of leadership or lifestyle. I've been told that "pastors should have a thousand faces," which is a technical aspect of ministry, so it is understandable and acceptable logic. This is not to say that they are dishonest.

The next criterion is the attitude to [commitment] to a given ministry. Will you work for the ministry itself? Or will you work for personal advancement (promotion and honor)? It would be appreciated that the individual's advancement is given incidentally, but if you try to get it purposely, problems begin to arise. As someone said, no matter what organization or ministry, it is successful if it continues without pursuing personal benefits. It is believed to mean dedication to that organization and ministry.

And then we can talk about [humility]. Recently, I was recommended to give a lecture to our university, two master's degrees in pedagogy and theology at Harvard, a master's degree in pedagogy at Cambridge University, and a Ph.D. in psychology. The person, who introduced the candidate to me said, "she is a very humble person." With that educational background, they can be proud of it, so I became more attractive to the candidate.

In fact, it goes without saying that any ministry must succeed if it starts. However, it is considered acceptable that the success should have the above prerequisites, that is, an unshakable reference point.●

Flesh Mob



To Entrust

I need to write about entrustment. Concept of entrusting is wonderful, but it has some pitfall around there. Let's think of few illustrations:

To entrust our baby to the baby sitters, what happen to us? Worry! Are they really to care for my baby? Yes, that worries are natural and necessary. I mean we entrust something to others are not easy job, especially to entrust major job to the others in the ministry. They don't do it as we have done because anyway, they are third person.

Also in same sense, it's difficulty, yeah, it looks that our own burn shared to the others so we became lighter. But actually is not at all. So, to hands off, and to entrust something to others completely are not wise, and also it's very dangerous mind-set. Someone might say "forget it, it is at their hands, so they will do it by themselves." Looks good idea but is that true they can do it by themselves? I am not sure about it. I mean we have to keep on our eyes more than before. WHY?

Let me talk about my own experience. One of my colleagues told me, "to entrust the construction to Ogillah and two chairmen in Korea, so forget it, freed from that burden." I agreed with him, and hands off for a day. But it was just one day. I found that those two parties are not to communicate at all. I guess both are waiting for each other. Just times are passing and consuming. Because their communicating channel is not comfortable, not following smoothly.

Then I realized that, yes, entrusting is wonderful strategy but if we believe that strategy 100 percent, maybe we make a mistake, so I can say, "Entrust it to them, but don't hands off completely," because we, ourselves, have also some level of responsibility about that.



Upgrade or change

Upgrade a bit at same ministry or totally changed from the bottom. Dr. Melvin also dealt with this issue. We need to accumulate all of our energy and people's energy to jump up one more stair. I used this once I was trying to start schools. I will write what it is and how to do that.

I think there are two cases to upgrade: upgrade a bit at same ministry or/and totally changed from the bottom. For our case, shift Seminary to University. So A little easier but in the other hand totally different from previous and very hard.

Sometimes we need to jump-up our ministry. For jump-up, we need energy to push-up. Of course, we can't jump up in the one morning. We need to prepare for it. How about for a few months ahead of time, but depend on how big jump-up it is. What do we need? We need some energy which is saved, called ACCUMULATION and momentum, so it should be impelling force, in the other word Compelling force.

If we look at Jim Collin's book, God to Great, we need to keep in mind of "Hedgehog Concept" which means focus totally on the ONE Thing with energy from individually and also team's resources, and keep in going in the time of close to jump up, we know the time to jump up. If we don't have enough energy to jump up, it does not work. Maybe people will get hurts because they are not ready, it's totally leader's responsible to prepared it. I think there will be a few times to jump up, or just one or two opportunities, so we have to use that opportunity nicely to make it.



Why? Not ready

In our case for shifting to University now, I think around December is the time to jump up. Now, meanwhile, we are preparing for now, making a lot of leverages, a lot of meetings of Steering Committee in Kenya. I found most of the organizations could not jump up what they wanted to make it. Why? Not ready, so give up too early and too often, so people around frustrated again and over again, so they did not trust their leader and also the organization as well. To fail of one or two times are acceptable to people, but more than that, more than often, they will turn off and leave in the end. That's ours, leader's problem. I mean, quality of leader is something in shortage.

Yes we are running and moving our organizations smooth, but sometimes we need to determine to jump up, putting something up into there. At the final stage, I mean in the moment of jumping up, we need to be cult-like culture. People are hesitating even to the end of that moment, even a few seconds right before it happened. That's a people. In some way all of our effort last few years, few months we have done is actually doing for this moment. Am I correct? We can't to jump up in the one morning, many efforts should be done last months or years, but the jumping moment will be taking only a few seconds, so, long way to prepare but ump up for a few seconds.



Win-win is the best?



At business and work, Win-Win are what everyone pursues, and they also think and teach that it is the best. But is that true?

In the Bible, was Jesus a win-win? Jesus made a loose-win composition by sacrificing himself on the cross. "I'm sacrificed, and they're saved." So if they're doing well, satisfied, and unhurt, rather, isn't loose-win right? Do I have to win?

As I come to Kenya and run the school, I continue to make myself aware that there must be endless negotiations and constant concession.

There are two challenges at the moment. On the outside, they are financial sponsors of the school from all over the world. The other thing is internally, the school staff, the university committee, etc. It is a series

of continuous challenges. In this situation, there are three options: win-win, win-lose, and loose-win. Is the notion that I live only when I die too cliché?

The best is Win-Win, but this is just an ideal. The next option is to go to a compromise of 50:50. There is not 100 percent satisfied with both sides. Finished with 50% satisfaction. But the shared progress is 100 percent energy commitment.

In the end, it came to the conclusion that loose-win, so "I have to lose, and they win." So win-win can be just a nice slogan in some ways.

The giver has it. Wheat grains live when they fall to the ground. Is the word altruism necessary here?

I've had CPE a long time ago (although I'm now in a position to train students here), and most of the students then was self-centered, our advisor(supervisor) pointed out. In particular, I used to feel that altruism was absolute in the caring ministry.

What is altruism? I am a loser, you are a winner! I've recently talked about this with my colleagues here. They were surprised to hear that I decided to be a loser. They were expressions that my decision was unexpected.

Yes, it's a huge thing to lose. But on the other hand, if you think about it, does losing cause a lot of damage to me? It just hurts my pride a bit. I think I can take it because it's a wound I chose.

Rather than using energy to try to win, wouldn't it be the attitude of the wise to focus on more constructive and more productive work and ministry? I feel that it is not a matter of winning or losing, but of trying to be more effective and successful in a given ministry. There are always ineffective temptations around that make you interested in unimportant things.

I think we have to deal with infinite negotiations, concessions and losses as much as we want. I know that there's nothing I can do for more productive and effective.

But among others, it is better for leaders to guide each other to be win-win, and to mediate between each other to be so. Although we need a loose-win relationship in our relationship as I mentioned, it is the leader's duty to make them win-win among third parties.●

