



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

Care and Skills (Caring+Skill)

Caring is a very good concept. And it is a very important element in human relationships. But technology must be attached to it. No, care and technology must go together. For example, there is care, but if there is no skill, it is a mistake. However, if there is a skill without care, it becomes manipulated.

Our LPM is, of course, caring. PACE is caring, too. But if you look at Pastor Melvin's second retraining (dynamic meeting -- "What do we do!"), it's about technology. Take care, but don't make mistakes.

However, it is true that skills are stronger than caring in this world. So, I try to manipulate it. It is a better thing to attach skills to caring. Isn't this our goal that we have to work hard on constantly!

There are many cases of making mistakes while taking care of them. It is true that these things are often implemented under the name of caring, such as trying to consult or give half-baked answers. Therefore, lack of skills is not mature care, but rather, it often becomes like a mistake and makes a mistake in care itself.

In the laity community, the concept of parenting cannot be omitted. This is something to think about with the concept of care and maturity. In order, it is seen as caring-rearing-mature. It means that we have to go together anyway.

I would like to talk about the misunderstanding of



parenting first. Parenting is not just a simple thing first. Parenting is also not something that should be taught in any book or textbook. For example, I tend to think of parenting too simple. That's why I often say, "parent," "parent," and "parent." Of course, no matter what you do, there may be some growth and rearing as if you go to elementary school, middle school, and high school. However, what I am saying here is that it is difficult

to achieve the goal with that level of thought, that level of concept, in particular in discovering/developing lay leaders in churches rather than such a general concept of parenting.

Parenting also requires a comprehensive approach, so only a skilled person can raise others. Here, the meaning of the word "advanced" means quality, that is, evenly equipped with intelligence, emotion, and spirituality. Therefore, when thinking about parenting, you need to think about more detailed and complex concepts.

Then it's about the text. It is widely known that it is a parenting textbook. And there is a parenting system. I don't criticize both or say get rid of them. However, the idea of parenting only with textbooks is too shallow. And trying to do it with a parenting system is like going 1-2-3-4 in baseball, and in a way, it gives the impression of dealing with a beast, which is a bit awkward. However, at the moment, it is considered to be deviant, so it is necessary to accept it, but to emphasize more faithfulness to the content than the coursework.◆

(Pictures of the Lay Pastors Ministry)



Who is the laypeoples



I will try to look at the theme of who the layman is in terms of church growth. What does it have to do with church growth? How much does it contribute!

First of all, the laity is as interested in and concerned about the growth of the church as the pastor. If the church does not grow, the laity is greatly saddened. The anguish of pastors is also acknowledged. However, the heartbreak of the laity is indescribable. Many people around me are seeing this. So it would not be wrong to say that the laity and the growth of the church are very closely related. In other words, the laity plays an important role in terms of church growth.

First of all, they pray a lot. There can be a difference between a pastor's prayer alone and that of dozens, hundreds, or thousands of laity. That's how much spiritual energy can be generated from them. Then they are giving the church full financial help. The laity is responsible for all the financial needs of the church. On the other hand, they are hoping to grow spiritually. They are people who want to get something through the church. They need something

physical, but they want to get help on a spiritual level.

The laity is looking for a rewarding career. The laity also wants to achieve the rewards of the pastor's pastoral work. Perhaps just as the pastor dedicates his life to the Lord and the church, the laity wants to devote his life to something. It should also be. However, that is only possible with the pastor's absolute help, and in that case, it is not only more maximized but also sound.

Were Jesus and his disciples priests or laity! We actually tend to forget that the movement that Jesus unfolded was a laity movement. Jesus was not born in the Levitic race, but in the David race.

Jesus cannot be a priest, according to the law of Moses and the presidency of Levi. People called him 'rabbi' or 'teacher', but he was never officially educated at any rabbi school, and received the same education that all laity had.

Second, we may forget that all of the 12 disciples that Jesus joined in his movement were also lay believers. Jesus spent three years saving the world. How did he choose to use those three years to build such a large church? To start a big movement? To build a temple? To start a new religion? He used to train a small group of disciples.

How many priests or ordained rabbis were among the 12 disciples? No one was there.◆

Devotion of the laypeople

Leaders should know that the church members are looking for and waiting for opportunities to work. A survey shows these statistics.

1) People are committed to where they are needed. For the sake of Christ, it is very important to reach out to the community according to people's needs. It is also good to see the needs with your own eyes. Tell me how people's participation makes a difference in their lives.

2) People are also more dedicated when they try to write down the content of their commitment. This is seen as a process of making a promise to God. And a written commitment is necessary to keep reminding them of that promise.

3) People try to be more self-confident in their values and goals than in their guilt or judgment. Make a plea to people based on your goals. People commit longer and stronger only when they realize that they have to work hard.

4) People try to dedicate themselves to catching their attention. Present various opportunities for people to serve. Recruit, emphasizing the ministry to serve, before demanding financial support.

5) Commit when you meet people face-to-face and ask them to do so. Present the needs of the church at home, in

restaurants, or in small groups. You can also invite them to a quick meal and ask them to do so.

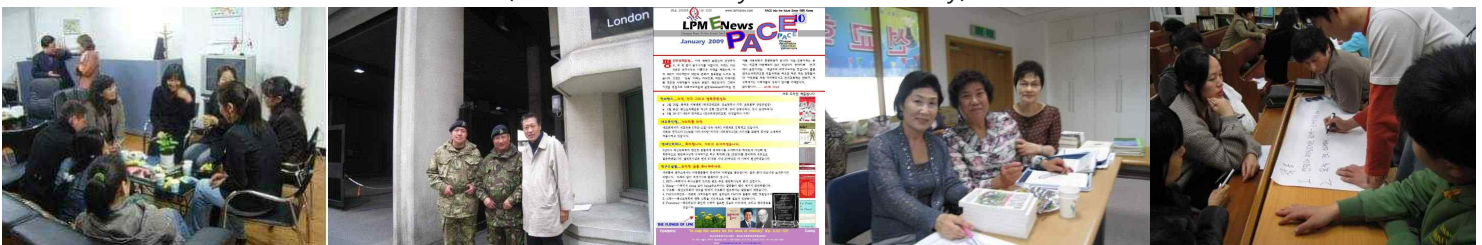


It was thought that there were two things in the devotion of the saints. It is seen as dedication and commitment. Dedication is seen as dedication, dedication is seen as commitment, and dedication is seen as "God and the Church," and dedication is seen as "people and ministry."

God and the church are viewed as elements of organization, community, and final goals, and people and ministry are seen as tasks currently given to me and individuals.

The reason why we are interested in these two things is that most saints are loyal to the church, but their dedication to the people is weak. The problem with this is that first of all, one's own development is insufficient, growth is sluggish, and furthermore, life is not rewarding. The joy of giving is directed at the institution, but it also needs the rewards of being given to the upgraded... person.◆

(Pictures of the Lay Pastors Ministry).



Limits of one's responsibility



What is the limit of people's responsibility? How should you do it when you leave the responsibility, and how is it done? These various questions are raised in the limit of responsibility.

First of all, in order to give the maximum responsibility, you have to give the work to be done, but leave the time, method, etc. to the person. They set the scope too much and only do the work, lack creativity, and feel only minimal responsibility, so there is no growth in themselves. Then, rather than responsibility, they think it's a task to do and finish it at once. In other words, if you only do that within that time, you have the idea of "the end." However, the job is to give it clearly, but if you leave the method, time, etc., to your autonomy, you feel more and more responsible and develop into a way to achieve great things.

Therefore, it varies from person to person and depends on the nature of the work and the person's ability. Even so,

developing and developing people is a reasonable proposition, so they must be developing in any situation. There is such an illustration. There was a child who learned art at a certain school, and the teacher was too instructive.

In other words, he was a teacher who completely excluded autonomy and creativity and allowed everything to be dictated. He was even trained in such a way that he gave detailed instructions such as color, size, paper, and shape.

But one day, I transferred to another school. In art class, the teacher asked me to draw. The other students were drawing hard, but the child was sitting still. The teacher was weird, so I asked, "Why don't you draw?" and he said, "Draw what you want!" and he said, "The teacher asked me to designate, and in the last school, the teacher did that." "What color should I draw?" "How big should I draw?" and so on. If you decide, you only have to do that and wait. It's a really laughable illustration. But it can happen around us as much as we want.◆

Hangar and sponge

These two have different concepts, but I think they give an important image in the Lay Pastors Ministry. First of all, understand that hangars are where airplanes are placed, and sponges drink water. But when I saw an article somewhere, it said, 'The ship is safest when it is at anchor. However, it is not the purpose of the ship to be at anchor'. It is a meaningful story.

A hangar for airplanes means that the layman is trained for too long and not sent to the ministry. In other words, let's put the plane in the hangar and keep running the engine! Suppose we keep training for three years without sending the saints into the ministry. It's as if an airplane has already run out of gas (only the engine has been running for so long) when it tries to fly out of the hangar, it's impossible to fly. When you run out of energy during too long a training period and want to actually put it into the ministry, you are often completely out of energy and collapse after receiving only a completion ceremony and a certificate. Many churches usually make these mistakes repeatedly.

Three-year apprenticeship training is an extremely common example of this result. Of course, there is also a reason to rationalize this. That is the case with Jesus' three-year apprenticeship training. In Korea, if you change the three-year apprenticeship training advocated by the almat, you cannot escape the illusion as if it were some heresy.

Now, all church training in the world is getting shorter

and shorter. If you trained them for three years 100 years ago, three months are enough now. Six months is a long time. What is the purpose of training! It is not to get wet and attached to it. It is the paradigm of modern pastoral society that wants to realize that "everyone a minor."

Simply put, the training should be short. When you add oil and run the engine in the hangar, you will see signs of moving forward. You must then take it out of the hangar without delay and fly it. And you may need to refuel in the air on your way.

The same is true of the lay minister. As a minister, I believe that it is necessary to quickly and continuously ease on-going education (in-flight training).

The second sponge means that the sponge wants to drink water, and when squeezed out, it wants to eat again. The meaning of this is that a full sponge produces water when squeezed out. The saints who have learned a lot and trained to use the gift of dalant as if squeezing water should use it. That is why the desire to refill is born. Modern believers have a lot of things. You have to use it meaningfully for something. That's when the desire to meet again arises. This moment seems to be a growth/mature process.



(Pictures of the Lay Pastors Ministry)



Two forms of daily bread



The names of both authors are included at the end of the article. However, in Upper-room, the area where they live next to the author's name is put (in parentheses). For example, it's written by Mr. James Matthew (Virginia, USA), so we know who wrote it, and also where he lives.

I understand that two of the 'daily reading forms' that exist in the United States are mainstream. One is UPPER-ROOM and it is translated (as 'darakbang') by the Christian Book Society in Korea. The other is DAILY BREAD which is translated (as 'today's bread') of the Hallelujah Church in Korea.

By the way, I found that the Daily Bread is mainly written by pastors and theologians. Therefore, the content is a little hard, and there are many philosophical and academic contents. On the other hand, however, the Upper-room is actually written by almost pure laymen living around the world, so many of their hard and difficult experiences are there. This seems to be because Daily Bread started first with radio broadcasting, and Upper-room started by handwritten and sent by air mail as personal letters.

Anyway, I enjoyed reading both in Korea, in Nagaland India, and still here, and there are two obvious differences.

However, Daily Bread only has the author written on it and has not identified where he lives, so we don't know where it comes from. Of course, I wonder if Daily Bread is mainly written by theologians and pastoral experts as it is said above. In my case, I prefer to know where, which country it is from.

It is the publisher's right to decide which country they are from and right now where they live. It is expected that there were considerate concerns of the headquarters (US) who chose either of the two.

We don't need to know everything from #1 to #10 more details in human relationships. However, if we don't know anything, it raises questions. After all, it is up to we readers to choose which 'daily form'. If we choose to be more beneficial to ourselves, it is the right choice for us.

Look at this. I sometimes wonder about our students' background while looking

at various students in the university. Kenya is recorded to be a country of 48 tribes, and our students are usually called the LUO tribe. However, there seems to be competition among tribes here as well. Since our vice-chancellor is from the Luo ethnic group, there are many students and professors from the tribe in the university. But since I am a foreigner, I try to treat all students fairly. So I don't need to know which tribe they're from.

Perhaps the Daily Bread published in the United States does not necessarily identify where it came from or where they live in that sense. This may be because if we know the area, you may have a prejudice accordingly. In this respect, Korea also seems to have eliminated regional identification in automobile license plates.

Even in human relationships, how much we should know about the other person seems to always be an issue. But it doesn't seem good to want to know too much about privacy. Our students are also very diverse in their lives. Of course, it may be worse since it is a difficult and poor country, but this seems to be the general trend. I think it is desirable to understand and accept the other person beyond those things through our own training, self discipline.●

Flesh Mob



Problems in the layman's ministry

First, the chairman of the committee concludes all work on the committee. This is the result for a number of reasons. The members do not serve well, so one person takes over and proceeds. This is not the best approach, but this often happens.

Second, only a few people do all the ministry, and the majority just watch. The church members only eagerly watch the ministry inside and outside the church. They are interested in what happens every season and help at summer Bible schools. Only those close to them frequently contact them and participate in important ministries.

Third, leaders are exhausted due to the simultaneous requirement of several important tasks. Some churches do not undertake more than one ministry. This is because it is believed that energy is invested only by focusing on one thing.

Fourth, the ministry workers run away in fear because the leaders demand unrealistic time investments. Do not ask the ministry workers to live forever. The end must be left open. No one can survive if told to live forever. It is good to give them some time to spare.

Fifth, there is no system for coaching ministry workers.

How long would you stay in the role if you had no feedback on whether you were doing well or not? What if you had a problem and you didn't know who to discuss it with?

Sixth, ministry workers are more devoted to the leader than to the church. Especially for spiritual leaders, they are too close to each other, and if the leader leaves, the ministry workers may be dispersed. The ministry workers must be devoted to their mission and vision.

Seventh, pastors and other leaders are reluctant to delegate to ministry workers, "I can do it faster if I do it!" "I don't want to bother anyone else," he said. "No one is as good as I am." The old saying goes, "If you give me meat, I live a day, but if you teach me how to fish, I live on it for the rest of my life. Training the ministry workers today takes a lot of time and effort. But tomorrow, they do their part. Soon I can do something else."



Mindset

Dr. Carol Dweck, psychology professor at Stanford University, wrote the book *Mindset: the New Psychology of Success* (@ 2006, 2016), and I read it a few years ago, and read it again for writing it in this book. Its main concept was that everything is depending on our mind-set, e.g., how we think of what we are. She studied many students at Stanford University and found from them in two kinds of students: One group was only believe their intellectual, so they were excellent students once they came into Stanford. Another group was those students whom were really ordinary, especially intellectually, so on.

But interestingly, as time going, the first group those who were excellent intellectually were shrinking slowly, and after all they were in the less level at their classroom, but the second group of students is trying hard to overcome their short-coming, so they were growing and growing, and at last they become the leading group in the same classroom.

That's why Carol concluded the MIND-SET is really important for our personal lives. As you read the whole of her book, nearly most of them are talking about mindset. I never used the term 'mindset' in the past, but actually all things are depends on our mindset, isn't it? I hope you to read the book and think of it as relating to the concept of mindset which Carol said.

More Thirsty. Thirsty fish on the ground are looking for the way to discover water more and more diligently, stronger, harder, more widely, more deeply, and more urgently.

Just like that for making University is more and more stressful, more demanding emotionally, physically, psychologically. But I am finding that is difficulty to me, but in some sense it makes me grow and growing. Without those challenges, we can't grow. Not only growing itself, I can't think of people a bit more deeply and also thinking of God's work, God Himself more and more deeply, personally, and His control in our ministry.

Learning from mistakes

You don't have to suffer on purpose, you don't have to make mistakes on purpose. But who in the world doesn't make mistakes? So, wouldn't the word "mistake" have occurred? We know that we make mistakes. We don't know at the time, but later on, we realize that it was a mistake. Mistakes in words, mistakes in human relationships, mistakes in teaching, mistakes in attitudes, mistakes in relatives, mistakes in families, mistakes in children. Mistakes to parents. Now that I think about it, I also did something wrong to my parents. It was a mistake in words at the time, but looking back, I made a mistake. They also make mistakes when they were young, in middle age, and even in old age as well.

When we are young, mistakes can affect our present lives. Recognizing and paying for them is a burden and a risk. It is true that acknowledging and accepting mistakes will make us smarter, healthier mentally, and beneficial to all aspects of our lives. It seems that acknowledging mistakes is a top priority. If it is not admitted, the next step will not proceed, so it is essential to admit it. If you were not admit it, that is, if you don't admit it, it could be another mistake in itself.

Then why can't we admit the mistake? It's probably because of concerns and fears about how to deal with it after admit. In other words, it's probably because of the social perception that if you make a mistake, you have to pay the price.

So when you make a mistake, two things come to us realistically. One is that we admit our mistakes and learn something from them, and the other is that we have to pay for them. The tension between these two things, this may be frightening.



Moreover, I think there are many cases of mistakes when we are in another culture. In my case, when I first came to Kenya, I made a lot of mistakes. When I think about it now, I did it because I thought it was natural at the time and that my words or actions were clearly justified, but now I think they are mistakes. There were many mistakes, such as yelling at the school staff, working for the school, and being mean to the residents of the neighborhood, and it was also because I was not accustomed to the culture because it was my first time.●

