



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

Writings of laypeople

I saw three books of what the laity wrote: Robert Slocum, Marlene Wilson, and Sue Mallory. These three are people who are influencing in their own way in the United States and in their own churches. I hope that these laity books will be published in Korea, too.

First of all, it is Elder Robert Slocombe. This is a Ph.D. in physics and the elder of the Highland Church in Texas. Mr. Slocombe became famous in the United States by writing a book called "Maximize Your Ministry," which allowed him to teach at Fuller and Southern Methodist University for about 10 years. Of course, he has a company that makes satellite parts in Texas. He was introduced to the book through Pastor Melvin and translated it, and came to a domestic conference in 2004 to give main lectures. Now, he is preparing to participate in the future project of our Lay Ministry graduate school.

The second is Merlin Wilson. She is the top U.S. official in volunteer training. She wrote a book titled "How to Mobilize Church Members" but is believed to be knowledgeable about the church. Everyone talked a lot about lay people in the church under the concept of ministry.

The third is the leader of the Lay Ministry team named Sumalori, who recently completed a translation. The title of the book is "The Equipping Church," which describes the experiences he had while working in his church, and the theme is Ep 4:11-12. It is a practical book that clearly shows what a church is like. Moreover, I summarized important concepts and principles while writing down all my experiences as the leader of the Lay Ministry.

All three are laypeople. They did not do theology. But beyond a pastor, they are experts in church affairs. The contents of this book are not testimonies. It is about



concepts, theology, and pastoral principles. I think it is a great ability, or skill, for laypeople to be able to do this. I think once again that these laypeople should come out of Korean churches. In other words, laypeople should organize their experiences of ministry.

Leadership of the laity: The leadership of the laity has been mentioned several times, and it seems to be well acknowledged. And several articles are being written.

So, I would like to talk about the lay leadership in the LPM, especially the lay leadership.

In LPM, laity leadership begins by forming an 'LPM Leader Group'. In fact, laity leadership is so broad that it is difficult to determine the scope, but in LPM, it is well organized. The LPM Leader Group is the first of the 13 sub-themes developed by Pastor Melvin, and the LPM ministry is conducted by the composed leader group. If a pastor tries to take charge of this ministry, he or she will fail. This ministry is to share the pastor's burden. It is literally the same as Moses dividing the burden with the head of heaven, the head of the hundred, and the head of the fifty.

In LPM, the leader group consists of 4-12 people, usually between 4-7. These people are in charge of the ministry. Of course, it goes without saying that they are supervised by the pastor in charge. They are in charge of the overall ministry from start to finish. They are in charge of ministry progress, problem solving, administration, training, support, and confirmation.

In this respect, leadership is not just developed, but leadership is exercised when a certain ministry is given and an appropriate system is established. It is regrettable that leadership is usually developed if you only go to church for a long time.◆

(Pictures of the Lay Pastors Ministry)



Relationship between Excellence and Leadership Development



In the development of lay leadership, we need to challenge the slogans that many churches have put forward over the past few decades. It is called the 'value of excellence'. Over the

past few years, many churches have made many developments in methods of conducting non-believers and methods of worship. Large churches have emphasized the 'value of excellence'. In our churches, the word 'excellence in society' is often used.

However, too much emphasis on excellence can

undermine the value of leadership development. Rick Warren, the pastor of the Saddlebeck Church, once said: "If we want to build the church we have, we must destroy the 'idea' of excellence." In fact, most people are not excellent. Most people are not special people. Most are ordinary. If you want to work through these ordinary people, you must abandon the 'awareness' of excellence.

If we put excellence first, we cannot entrust the ministry to ordinary people. We will have to go out and find the best people again. You will not try to give the ministry to your lion cubs. That way, the eggs will not hatch. You will not want to leave an important role to the person being developed. ♦

Tewlve stages of the lay leadership system

In his book (Series 1), Merin Wilson presents the following 12 steps.

Step 1: Set up a vision. A vision is a response to, "Where do we go? Where does God want us to work, and where does he want us to be for the next five years?" This is what determines what our future holds.

Step 2: Write about mission and purpose. This is what problem are you trying to solve. What is God calling you at this time and here?

Step 3: Establish objectives and objectives. What exactly do you want to achieve? You cannot reach them without being special. Set goals that you can reach. Set goals that are too ordinary to give the impression that they are good for everyone and people may not trust them. If something is unreachable, people will not try their best. SAM can be applied. 'Specific, attainable, and measurable' means. You should set measurable goals in every possible way. It means that it should be fully specific.

Step 4: Write an action plan. An action plan is where you decide what steps to take to reach your goal. These are steps from what you intended to do to reality. It's time to think about how to get there.

Step 5: Decide what to do. This is about deciding how to do something. A wise leader will know how important it is to write down what to do. If you are unsure of what to do, there is no way for each person to know what to do. You should not have a general idea of what to do. Make sure that you know the special job to do.

Step 6: Recruit ministry workers. Recruitment here is an invitation to discuss the lay mission. This does not necessarily mean that you need to promise to work. Recruitment includes marketing. But marketing is not the

most important part of the process. It is a kind of way of communication.

Step 7: Interview potential ministry workers.

You can't leave a ministry without knowing people well. This is about 2-30 minutes of one-on-one conversation. It is true that the church hears good information and great sermons, but has few opportunities to be specifically motivated by someone.

Step 8: Get the ministries in place. The homework is to make sure you fit the ministries effectively between the ministries and the opportunities.

Step 9: Train and support your ministry workers. Leaving the right person to the right commerce is also the key to a successful ministry. When ministry workers are successful, we can say we are successful. By the way, training and support are important factors.

Step 10: Recognize ministry workers. You have to be grateful for the work they do, which is often the case. You have to do it both personally and as a team.

Step 11: Supervise the ministry workers. You should do the same to the ministry workers as you would to supervise the deputy educators. In fact, the ministry workers want, and hope for, this because they want better things they do.

Step 12: Evaluate your ministry workers. Most people hate to be evaluated. Usually, a regular company or company makes a yearly evaluation and blames it for failing. That's why we hate being evaluated and hesitate to do so. However, a factual evaluation is an opportunity to check whether it's going well now. ♦



(Pictures of the Lay Pastors Ministry)



Gifts and Talants

I think there are two considerations for the gifts or the talants. 1) Unfortunately, outside the church, when the talant used in the world's workplace comes into the border of the church, it stops as if birds fold their wings. 2) On the other hand, the idea is that the talant they have should be used only in the church. This seems to be a misunderstanding of both. The first one can be expressed as "a waste" and the second one can be expressed as "not being fully utilized."

First, consider the first, 'the problem of coming inside from outside the church'. Usually, young people learn a lot from the world. Especially sensitive to the trend of the times. At the same time, they are building up a lot of know-how. At the same time, they will often think, "This would be beneficial to the church." However, it doesn't work well when they come to church to express their opinion. The common reaction is that "Morning is different from the world's work." Of course, ministries are clearly different from businesses in the world. However, I think it is better to

accept manpower if the ministry also understands and acknowledges the truth that "God uses people."

The second is 'the problem of going from inside to outside'. The gifts and talents that people have are not enough to be used only in a church. In other words, the stage is limited and narrow. This is a fact that can be found even when looking at frozen saints. In other words, it cannot be developed, developed, and self-realization is not possible because it has to be used only in a church. (Abraham Maslow theory.) Let's use it outside the church. Let's know that energy comes back to the church when that happens. Let's go out and sharpen the talents and gifts so that they can be used again when we come back to the church. Both 'going in from outside' and 'going out from inside' are beneficial to the expansion of the Lord's Kingdom.◆



Three gifts of PACE



LPM is a teacher's teacher. To be good at PACE, you have to have three gifts: compassion, mercy, and encouragement. I see compassion as an emotion felt in the heart, mercy as giving, and encouragement as a concept of building up, that is, a concept of nurturing.

However, I would like to talk about things related to these gifts. First of all, how many people are in the church with this gift? I myself discovered the statistic that there are about two out of 100 Christians who have all three. About 10 out of 100 people have a gift of care, that is, one of these three. For example, about 15 people were trained by receiving resources from a church where about 100 people

gathered, and one of them who is confident of having a complete gift comes out and has been working in this ministry for years.

The other is when you don't know if you have such a gift or not. While leading a seminar at a church, I asked the piano accompanist if he had such a gift, and he said he didn't know if he had it or not. In other words, I didn't have a chance to use such a gift. So I (Pastor Seo) told him, "You should have a chance to use it." He told me that he might be unresponsive because he was just looking at the piano every day.

Those who have a gift only need to fan it. However, if there is none, it is the job of a wise leader to guide them to other ministries, that is, to find a place where they can use the gift they received.◆

Benefit of the church when using a gift

If the teacher is discovered and used in the church, three contributions will be made to the opening of the school.

First, saints can be developed and mature. Why God gave such a spiritual gift? According to Ep 4:11-12 of 卍, it is said that he is trying to build a body of Christ by making the saints whole. The gift of the Holy Spirit is the skill and ability for the Lord's ministry on earth, resulting in the maturity of the church.

Second, the needs of church members are met. Understanding the life of the church and the spiritual gifts in becoming witnesses is too important to emphasize. This emphasis is valuable for others rather than for individual Christian practice.

Some say, "To serve, we have been saved" (Leslie Flynn). We still have work to do in this land, so God does not take us with him. The Lord says, "Greatness is not the result of

being served, but through serving, and by pastoralizing others."

Third, the saints are satisfied. The use and expression of spiritual gifts contribute as 'holding and assimilation'. Humans need to contribute to something. Those who contribute want to stay more, and those who do not want to serve are often separated. People try to leave more because of boredom than inconsistency.◆



(Pictures of the Lay Pastors Ministry)



Manipulation or Motivation



This is a rather sensitive issue. But let me think of it as a general approach.

We have to be careful about the difference between motivation and manipulation. Both make people move, but manipulation is not good for long-term ministry. We may use it from time to time, but we must be very careful in that case. Sometimes it is too much, but it is easy to cause misunderstanding from the others. We had better avoid such an approach as much as possible. And we also need to learn more about various ways to motivate people. This is because all ministry starts with motivation and requires continuous motivation.

It's a very necessary feeling that I'm "contributing to good things," but when I feel "being used" by the other person's words or coercion, I think it's a little weird. Modern people are very sensitive in this respect and feel faster than before. In particular, they want to know if they are motivated or manipulated in the first place.

Sometimes we have to move people. In that case, even though you know that it includes a feeling of manipulation rather than motivation, there is also a temptation to approach.

We can take a horse to the water, but it's his own decision whether to drink water or not. It can be seen as 'manipulation' to force people to drink water unpleasantly. If we use this too often, it becomes uncomfortable to continue to socialize. In the meantime, if we seem to do it often, we often feel that we

have to quit a little while being hurt. After all, we have to be careful of ourselves, and we also have to pay attention to the people who treat me as well. It seems unwise and wasteful to have to spend time and energy on these unnecessary conflicts while doing good things.

What is the boundary between motivation and manipulation? How do we tell it apart? Motivation is a pure-dimensional approach, while manipulation can be seen as a psychological and technical aspect of artificially moving people. Motivation is what we do for a given goal with the other person, and manipulation is using the other person for our own benefit. Motivation includes care and consideration. Perhaps altruism other-centered is fundamentally underlying. It results in maximizing the other person's potential.

When serving as a team or when two people become involved, there are two necessary factors known. One must be individual development, and the other must be meeting goals. There will have to be care and encouragement in the first, and there will have to be motivation. There is no need for manipulation to go in there. In my case, I have never been in a

relationship with Rev. Melvin for more than 30 years and he manipulated me. When I think about it now, there was mainly 'consideration and encouragement for me'. It is remembered that there were various aspects of motivation after all. Nevertheless, I grew up and achieved the given goal.

Professor Jim Collins of Stanford University also said that in order to achieve the group's goals, people who are prepared should be taken on the bus. The words do not mean manipulation. In the end, it means that we should go together with encouragement and consideration. I think people who are prepared mean people who are self-disciplined. In this day and age when everyone is mature, all our leaders need to do is to give direction and motivate.

I think all ministries should start with motivation, proceed with motivation, and be completed with motivation. Of course, there are difficulties in the process, but if the manipulation permeates it, we will regret that we have worked hard and tried so far. This is because everything has been achieved, but it did not end with a pleasant heart. ●

Flesh Mob



Money was not the issue

Once we talk about some project and ministry, most of the people might think of the money matter first. But the matter is heart, perseverance, and the desire to make it.

I have preached to one church about why people stop their vision and dream too early, and we may call it "Our resolutions never last more than three days." OR "stick to nothing." They couldn't persevere, and I told them money comes very late. Probably they give up so easily because of shortage of money, or because they are afraid of finance in the beginning.

I told them my own experience to make University in Kenya. I definitely needed money to complete the project. But prior to dealing with financial matters, we needed a prerequisite. It was the passion, and determination, e.g., inner drives and vision. NOT the money itself, and skill, talent, and resources.

The ultimate necessity was perseverance, enduring long-suffering, and finally money came in our hands slowly.

I continually had questions about why there were no money talks in the leadership books. I have been reading many books on the leadership recently, but there is no talk and deal with money issues, do you know why? I assume that leadership does not deal with the issue because leadership is in our individual development; that is inner development, and effective in some ways, that's why there is no room to deal with.



Two Statues

Viktor Frankl, as known Holocaust survivor, envisioned being built on the Statue of Responsibility West Coast of America as a bookend monument to the Statue of Liberty on the East Coast. He said there should be two Statues: One is the Statue of Liberty in Manhattan, on the other side, there should be the Statue of Responsibility. Of course, that must be a metaphor. It means when we have freedom, we have to get responsibility along with it.

I read one article that referred to, "the principle of 100/0." The logic was that we have 100% responsibility for anything, not others. Mostly we blame others once there are problems. Ex; parents, staff, especially in politics there are many blames on the opposite.

We spend and waste our precious energy, spirit to blame others. In some, we human beings are stupid. Let's say, I maybe blame the staff of university in Kenya. Definitely there is something I can expect from them to do more and nicely, creatively. Yes, that's their responsibility. But it hurt myself to think that way. They don't know what I am thinking now, so useless at all. If I spend time thinking about it, I 'd rather take that responsibility on myself.

In some sense, I have responsibility as a president of the university. As a president, I have to do some action for developing Melvin University. That's why recently I developed Melvin Leadership Institute, and it will be a Leadership school in the near future. Through the Leadership Institute, I can read books on leadership regularly and request many people to write articles for posting on the website of the Institute. And talk to the vice president and faculties of the university to write some. That's what I can do, and it's my responsibility.



Satisfaction or benefits

It is said that short-term satisfaction (or happiness) is temporarily obtained from the time itself when doing an activity or action. On the other hand, it is said that long-term benefit (or meaning) is given as a by-product of such activities. In other words, we feel a sense of satisfaction when we do something, and it would be "icing on the cake" to say that it is both beneficial and meaningful.

If our current work, activities, or furthermore, our ministry satisfies both of these, of course we have to do it. We have heard a lot of English proverbs that say this: "Get a haircut to be happy for a day," "get married to be happy for a week," "buy a horse to be happy for a month," and "build a new house to be happy for a year." There are many other similar sayings.

It must have meant that the high level of happiness in the short term is like this. It is also true. However, it can be said that happiness is only a short-term satisfaction. In other words, it means the satisfaction you feel at that time when doing an action or activity. For example, the feeling of happiness when jogging in the morning while cooling air is one of them. We often have

these kinds of experiences. This may be the answer to the question, "Am I happy when I do this?"

However, since our life is a long-term marathon rather than a short-term run, we cannot continue to pursue short-term satisfaction. In a long-term life, such as a marathon, satisfaction and happiness are pursued, but they must also be beneficial and meaningful.

It may also be the answer to the question, "Is the result valuable and meaningful when I do this?" The key is how short-term happiness and long-term benefit are harmonized and balanced. Success is a label given when there is this short-term satisfaction (happiness) and long-term benefit (meaning) when both are satisfied. On the contrary, if you spend time day by day living with no satisfaction (happiness) or meaninglessness to survive, it will be the exact opposite of success. If success is 100 percent, the opposite can be seen as zero percent.

To put it another way, long-term benefits are the highest if there was only sacrifice while doing something, but in the short term, satisfaction is low. An easy example is that our parents sacrificed a lot when raising their children in the past, and it can be attributed to the choice of "long-term benefits" that if their children do well, there is nothing more they want rather than seeking short-term happiness or satisfaction for themselves.

It seems that each of us makes a choice whether to live pursuing only this short-term satisfaction (happiness), or to live while pursuing long-term benefits and meanings even if there are few short-term satisfactions. From a religious point of view, of course, it may be reasonable to pursue long-term benefits and meaningful lives. However, this is also up to them, and it seems to be a difficult problem to force. ●

