



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

The theory of systems

The closest example would be a wedding. Not long ago, I attended a wedding and saw the bride and groom trying to blow out their identities. The bride and groom each held onto their own candles and lit another one (symbol of their wedding relationship). So far, there's no problem. But instead of letting their candles burn, they expressed giving up their ego by turning off their own. I wanted to get up and scream, "Don't do that! Don't turn yourself off! You'll get a better 'you' when you two come together to pull together." Of course, he was silent. But after being told, "You two come together to become one," those words didn't go away and ask me. "Which way do you mean one?" These are the questions related to the system.

Since the home and the church influence each other, it is difficult for those who cannot find their self-image at home (psychologically independent of the home or compare them to others) to adapt to the church. These people become neighbors because they do not have good relationships, and if the degree worsens, they often move around. Some pastors are unable to become one in any church due to constant wandering and move from church to church. According to their excuses, they often move to the theological view or power struggle within the church, even "God's guidance," but the main reason is that they have not learned how to handle their functions in the organization of the church. When problems arise, they unconditionally move the church to avoid them. This is because in order to remain in the church, they have to solve unsolved problems even at home. This is the problem related to the system.

Since this is a system problem, when a pastor signals that there are "sick feet" among us, laymen and pastors should be prepared to serve in order to maintain a healthy



delay.

Let's look at another aspect of the theory of systems. The phenomenon, referred to as an oil-based statue, refers to a phenomenon that exhibits the same pattern of behavior or shows structural similarities even though it has a different essential character. This phenomenon also occurs within the church. It appears in small organizations, such as families with similar goals, motivations, beliefs, and behavior

patterns. In general, small gatherings or sub-organizations of a church have something in common that stands out. These organizations tend to return to a "stable state through trial and error," as if they were a phenomenon in which a ship returns to its place after being hit hard. (Homogeneity), for example, a pastor tried to create a new atmosphere by changing the order of worship. One of the efforts was to actively encourage the participation of the saints by creating a pre-prepared order and an order so that they could pray on the spot. However, while the pastor was on vacation for a month, the elders again guided the service in the old way. The ship was back! As you can see in this painting, the church comes back to its comfort and easy because of the old practice that has been deeply entrenched.

Let's take another example. A deacon who was asked by the pastor to pray for closure did not hesitate to say in front of the church members: "Pastor, I will not pray. Isn't it because the pastor is paid to do this?" Only when you properly understand the environment or culture of a home, church, or group can you make changes so that the organization or the members of the organization or the organization can mature. Campaigns or campaigns to make changes within an organization are best used indirectly.◆

(Pictures of the Lay Pastors Ministry)



System family theory



According to the system family theory, modern family problems are often related to problems that remain unsolved in past generations. This is also the case with problems within the church. When

leaving the church, the pastor's 'ghost' that did not properly feel the regret of separation may appear, or a discord within the church that occurred 30 years ago may suddenly surface, causing problems for the church.

First of all, I would like to examine the process of how system theory developed in the 20th century. Looking at the development of this theory, we can see why it took so long for us to think systematically.

Ludwig von Bertalanffy, who was engaged in biology in the 1920s, insisted that living organic matter should be studied with a systematic method. He became aware that Newton's traditionally accepted approach was insufficient in understanding organic matter biologically. According to Newton's scientific thinking, an object was analyzed as the sum of completely unrelated parts. According to this traditional Newtonian hypothesis, the whole is the sum of parts, so we come to the conclusion that the whole can be known only by looking at the part.

Bertalanfi came to the conclusion that this approach did not identify the most important properties of organisms. His work was to systematically establish a systematic theory that had been studied for centuries but had not been framed. The central principle of this theory is that when looking at the whole or part [without thinking about the interrelationships with each other], neither can be understood properly. It is necessary to switch from Newtonian thinking, which sees the whole as a collection of parts, and recognize that it now has more power than the sum of parts.

What this point suggests is that organisms have complex characteristics. This theory will be discussed again while explaining Christ's delay. Bertalanfi adds that this system theory, which has been developed since the mid-1940s, is very mathematical and is a very sophisticated theory that can solve new complex problems occurring in modern

society.

The system theory, which has become a new way of thinking in understanding reality, has recently been applied to a myriad of fields such as transportation, national economic, space development, and management. This theory has already been widely used in the field of science and has proven to be the best way to understand and manage complex phenomena such as large-scale organisms. Global journals, such as Time magazine, also use the term in public. For example, let's take a look at an article about the stock price decline in the Japanese stock market.

"The world's economic structure is now closely related to each other, so if one is itchy, the other scratches it." Now, economic ministers feel very keenly that the country's economic stability is not determined by a single factor, such as the bank's loan rate, but rather by a combination of factors. Recently, systematic theory has also been applied to theology, and books on the herding law and the leadership of pastors have been published, and among them, what we should be interested in is the lay civilization. Even spirituality and interpretation of the Bible are now approached in a systematic way. We would like to examine how this long-standing theory has recently been applied to home healing.

Due to the development of system theory, great progress has been made in the field of social science, especially in the field of home healing. The home system theory began to develop in the 1950s and early 1960s. The gist of the breakthrough theory is as follows. Before the system theory was applied to home healing, psychologically, family relationships were independent. However, according to the system theory, the assumption itself becomes an emotional unit, and the actions of family members directly have a tremendous influence on the relationships of families. Now, both general counselors and pastoral counselors are educated on family system theory and learn to think systematically.◆

Co-escalation effect

The principle of the co-escalation effect is also consistent with the truth of the Bible. The apostle Paul frequently repeats the term "picha" in his letters, sending letters of recommendation to the churches. He uses the word almost always when he urges saints from an ethical perspective. He has been using the word 24 times, for example, the verses 'submit to the picha', 'take on the picha', and 'love the picha'. For this to happen between a pastor and a saint, the pastor needs an attitude that meets frequently, works with the saints, and builds each other's burdens. In addition,

conflict must be avoided, and the gifts and potential of the saints must be recognized and encouraged. In order for a leader's hard work to turn into a fruit, there must be harmony between the leader and the saint. Leaders strive hard to grow their saints, and they must help them adapt to them.◆



(Pictures of the Lay Pastors Ministry)



Sense of homogeneity



Pastors and churches must unite with each other and work together with all their might in accordance with Isomorphism. Just as there are structural

similarities not only between organizations but also within organizations, pastors and churches must have something in common in terms of their religious goals, visions, and forms. In order to achieve this effect at home, family members must have a sense of homogeneity, and the sense of homogeneity is formed according to the situation in which the family is faced. Complementary occurs when disagreements between families or family problems are smoothly resolved. For example, when the families with deficits are smoothly combined, the reinforcement effect appears.

Some pastors express themselves as if they have a sense of unity by saying that they are "my saints" of the church they serve, but you can see that they are not. There is a reason why their words and actions do not match. This is because they only want to enjoy the power and cause of their leadership. Pastors know better than anyone else that they have to change themselves in order to become a member of the church even if others do not teach them. In order to do this, the pain and sacrifice of giving up their rights are followed. Therefore, the pastor who prepares the church and prepares the saints must accept the church as it is and serve it at a low level to the level of the saints. You must first reserve the plans you have established and become a delay in the church in order to discover God's will to them.

The main reason why the laity congregation is not doing well is that pastors aim to train saints for the ministry of the church. They preach about it, create several small groups, run programs, even build a school within the church, and conduct seminars and training programs.

However, saints reject the programs, and pastors also feel that they are being rejected. However, it is the pastor himself who actually rejected the church. Pastors are furious and criticize the church as rigid like Pharisees, insubordinate,

and spiritually childlike to the point where they cannot follow the guidance of the Holy Spirit. There is nothing wrong with the program they envisioned. The reason the program did not work properly is that the pastors did not become a delay in the church. Being a delay means becoming a part of living organisms. The ministry that Jesus started did not end at the time of his ascension. In fact, it continues in us. William Barclay said: "The Acts of the Apostles is the second book of endless stories. The Gospels were just the story of what Jesus began to do and teach. Jesus' earthly life was not just the beginning of an activity that he knew was not the end." You and I have the extraordinary privilege of doing exactly what Jesus began. Martin Luther described it more directly with the words "You are little Jesus."

Two thousand years ago, God became a human in Jesus' character. This event was called the Sacred Body. What does the word carne mean? In one language, such as Spanish, it refers to "meat." In another, it refers to "flesh." The term "sexual body" means God's "en-flesh-meat," after all. God himself wears a human body and is serving in them being trapped. In a sense, the Sacred Body continues today. God continues to live in the human body. In his body, in Christ's body, in the church. We know the uniqueness of Christ's Sacred Body. At the same time, it is very important to know that the Sacred Body continues within you and me.

"It is the whole code of Acts of the Apostles that Jesus' life continues within his church." Jesus does not physically exist in the way he once was, but the Holy Spirit of God continues his ministry through us. As one person wrote, "Jesus does not just remain in the name and influence of immortality; he is still alive, still active, and still capable. He is not who he was in the past; he is who he is, and his life continues to this day." We call all of this Sacred Theology. Sacred Theology means this: When we go and touch from another person, what we actually touch is not us, but Christ who touches through us. When we start touching others in our ministry, we find that the hand that touches them is not ours. It is the hand of Christ. The Sacred Heart is what continues within us in a sense. God, Almighty, omniscient, and absent, chooses to work through us.◆

(Pictures of the Lay Pastors Ministry)



Two kinds of Care



In the pastoral care, we can say there are general care and particular care. What does that mean? This is also one of key concepts of lay pastor's ministry. This is just like evangelizing and being an evangelist. Most of the church says about evangelizing to be out there, but many people neglect and think it but not seriously, why? It is just too ordinary an announcement so they think that's not their job to do, maybe others conclude saying nobody is going to do that or just a few.

Just like that, the same happens in the lay pastoral care situation. In short, people care for others generally, just say "hello," "how are you doing." Of course many Christian is doing well at this level and they are very kind people, very polite to others, but they are not interested in other people's real life. Of course today's society is very ego-centered, so churches are affected by those outer phenomena. Anyway, most people are doing general care. In some sense it is not real care, it is just interested in something surface.

Most schools tend to teach only general care, and they are interested in getting a degree in that area, so real caring is far from their mind. CPE, as you know, is trying to focus on personal care, but it is limited to some particular unit, for instance hospital, correctional center, nursing home, and

so on, and they just use those centers as training spots but not real caring.

That's why Melvin developed lay pastoral care, which means individual care and also not short term care just as Stephen ministries but long-term care and longevity. Individual care is very

important, of course some do group care very well, but in some cases it's not care but a kind of leadership or management. Some people are doing discipleship making very strongly and they think they care for people, but I think that's not care, just manage people, because most of discipleship ministry is consists with 10 to 12 people in a group, so it not possible for one leader to care for 10-12 people, it is just management or we call it 'general care'

What is particular care? It should be not more than 3-4 people to one caregiver. It's not possible to care more than those numbers. And through individual care, caregivers may grow themselves. Because they look at the person very closely. From far outside they could not see the person very well, so when they see and look into their real lives, they see more in detail. And our motto, slogan is "love with skin on," and it gives us meaning. People need this kind of care, so if we look at Melvin's first book we can find a lot of real caring stories. I am saying that individual people can do this care but we need a more systematic approach if the church wants to be more effective and make synergy with it.

Both individual growth and the whole church's growth is important.

Because God's ministry is just like yeast it should be permeated into the church, then synergy is possible, that's also the pastor's aspect of leadership. And also it should be good for individuals, of course God's work needed commitment and sacrifice as everyone accepted but also they need to grow in intellect and skills.

Management father Peter Drucker said many times in his writing, every business has to give good first for individual employees rather than the company itself. This is true. Why is the company here? Only for profit? No, I don't think so. They exist for individual employees and society. I agree with that, so pastoral care has to be good for caregivers themselves. Because they need to grow.

How can we grow? We need real experience. Without real experiences we can't grow. What is that? We need to experience real difficulty, and wrestling with , to cope with that, also need to see real life and listen to life stories, then we can think and grow ourselves, because it gives us challenges and instruction for our future.

And if we look at the Bible, we can find this concept. Jesus said love others, care for others, so on, that is general care, but when he asks to Peter "do you love me,?" then he said take care for my sheep, which means Jesus tells us to be particular caregiver, yes sometimes we need to do general care, but originally individual care is our priority because people out there need individual care not general care, so Lay Pastors Ministry is real ministry and what Jesus commanded us to do. ●

Flesh Mob



Significance is important

What we are doing in any ministry should be significant. Significance is important in our lives. That is why the author of Halftime, Bob Buford, meant Significance than success. Of course he said there is a "first-half" which focuses on "success" (up to 40 years old?); and "second-half" (after 40 years) should be stress on the "significance" in our lives.

Melvin added pastoring has a significant importance, Biblically and historically. Pastoring is the main topic of this ministry. We already know why it is. I want to say again that pastoring is the people-oriented ministry and on top of that Lay Pastors Ministry is done by lay people, that's why it is more important and significant in the churches today than ever before.



What keeps me at it?

I have a little difficulty when starting School in Korea. We, LPM Korea, thought that LPM School has to be in the world. If it is in the States, it's the best. If so, we don't need to make another one. But they don't have it, so its burden came to my shoulder. I don't know why. Maybe God's Will...maybe God needed LPM/PACE School in the world. Anyway PACE School for now is Nagaland India by God's grace.

And I was always thinking how to keep this ministry going continuously even after Melvin's departure in this earthly world. That was why my original intention was to go to school. "If he dies, will this ministry keep on going in the States?" was my question all the way last many years. So if we want to do this ministry permanently, it should be school. That's my conclusion.

Practically how I have continually stayed in this ministry? I have helped churches and they wanted me to help them afterward, it makes me here more than 15 years. And also I have seen the LPMI USA that they have done for more than 30 years. It also challenged me to stay here. Probably another reason that is compelling from God? Something has stirred in my mind all the way, and it makes me want to stay here and keep on going. Working good or not, even big progress or small steps, still keeps me going.



How I was my enthusiasm, commitment and zeal maintained?

I questioned myself here. Let me think of it here. I can say 3 major sources that give me commitments continually: 1) Melvin himself, 2) Resources, and 3) LPMI USA.

Melvin helped me from the beginning to the end, even until he died. We, each other, were sharing the ministry all the way. Once I got his book and started teaching at the seminary (Sungkyul University in Korea, my home school), it kindled in my heart and spirit. Literally he, Melvin, fueled his spirit into my mind with his ministry, so it kept me going on with almost the same energy that I had all the way, for the last 20 years. Without him, I couldn't reach up to now.

Secondly, I was indulged in the resources that he developed. He developed many training manuals, stuffs including two text books. I have translated most of them, and used it fully for the ministry here in Korea and for the overseas, especially, I made typing in English itself of all his materials, sent them to the two schools, Nagaland PACE Seminary and Kenya LPM Seminary. Through translating and typing all of them, it give me more spirits on Melvin himself, and his ministry... more in details. It became my bones and flashes in the ministry. It made me stay in this ministry all the way.

Lastly, the team of LPMI USA affected me and my ministry. They became my friends, my mentors, and ministry partners together. Definitely they contributed to my enthusiasm and my success in the ministry.

Three directions of motivation



It is said that when people are motivated, it appears in three directions. These can also be seen as three types, which differ depending on a person's temperament. Of course, it is said that everyone has a little bit of these three elements: achievement, affiliation, and power.

The first is the style of achieving. This is that when you get a certain motivation, you have a strong desire to achieve it. Their characteristics are that they are interested in achieving their goals and want to do their best personally. Set careful goals and choose calculated adventures. They like to be responsible for finding solutions to problems. The desire to complete a job becomes stronger.

The second is the fellowship style. It is about wanting to be with others and enjoying mutual friendship. These

people are interested in getting along with others and socializing with each other. It requires warm and friendly relationships, and interaction. It is very concerned about separation from others. In other words, it does not like to be alone.

The third is the power style. It is trying to shock or influence others. These people care about their reputation and position, about what people think about their power or influence, always try to give advice, and hope that their ideas take the upper hand. They have a strong desire to influence others and change others' behavior. It is often controversial, too.

However, this style of power is not necessarily negative, scholars say. In other words, depending on what kind of power it is, there are two aspects: one is negative, and the other is positive. For example, the negative can also be described as "personal," such as "I win-you lose." Isn't this the so-called law of the jungle? The style of expressing one's power. That is, the biggest desk, the coolest office, the strongest title, etc. It has personal power, authority, and dictator temperament, and makes the group depend on and obey them. It encourages people to praise personal dominance and tends to treat people like hostages rather than as noble human beings.

In contrast to this, a positive one is "I win-you win too." Trying to achieve the group's goals and exerting power for the benefit of others. It is impressing others with charisma that puts them into action. It is trying to help others. It is trying to make people feel like noble 'personality', not 'objects' to be used. And it is a strong intention to develop people's abilities.

In any case, it is important to know that there are always these three styles of people in any organization, and the best group is when all three types of people are together. It is true that there are conflicting and incompatible with each other. However, it is only natural that there should be three.

In my case, it is true that these three types of people have been together continuously, if I look at the members from the first Institute to the present University. I believe that the role of a top leader is to care for according to each of these three styles, and to do our best to reach the intended goal and destination together so that each individual's potential is developed.●

