



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

“Practice, Practice and Practice”

OVER THE PAST 15 YEARS, more than 100 churches have been helped with PACE. Of course, there have been various seminars such as domestic conferences, pastor groups, and denomination levels.

What does it mean to have tried it in practice while helping more than 100 churches? First of all, it means the necessity of this ministry. Our staff was 100% sure at first, but we needed to see how much was needed in the local church.

Second, I gained know-how through various experiences. Here, know-how can be seen as problem solving. I think my own personal problem-solving ability has been developed here.

Third, through the approach of more than 100 churches, this ministry can be developed, and the necessity of development and the possibility of maturation of the ministry were seen.

Finally, there have been many changes in my own ministry skills. I'm not a PACE minister, I'm not a pastor in charge of LPM, but I'm in a position to guide them to do well in PACE and LPM. It really took a comprehensive skill.

Now, more than 100 churches, it has been converted to school and taken the first step. It is seen as a natural movement. I realized anew that now we will have to face new problems and that it is time for a new leadership.

For some time now, I used to feel a strong urge for my own style of ministry. I decided to name it my way. I think My Way is the title of a foreign pop song. The meaning is interpreted as "I will go my way."

First of all, it's my commitment. I decided to devote my whole life to the Lay Pastors Ministry. The opposite of commitment is giving up, when difficulties arise. I have a strong commitment to continue Lay Pastors Ministry no matter what difficulties I face.

Second is resources development on Lay Pastors Ministry. I tend to develop a lot of materials. There are almost 30 kinds of materials. Now, I have almost basic materials in place. Of course, there are some that are waiting to be published. This is first to develop for my own growth, and then for others. (Institute, school, local churches, pastors, etc.)

The third is my ministry style. I can say that my ministry style is my attitude, my lifestyle, my philosophy, and my worldview according to my vision and mission. All of this tells me that what I'm doing is right. That's why I call it My Way.

Lastly, we will adhere to the basic spirit of Lay Pastors



Ministry and continue to adhere to it. Lay Pastors Ministry has a truly unique spirit and tends to create a biblical, practical, sound, and positive life, and develop people. It is a pledge to continue this spirit. Some ministries tend to deteriorate over time, but we are personal pledges that we should not.

If you look at the Bible, you can see 'belief and deeds'. This means that there is faith, and there must be no deeds. But I thought about it once between 'knowing and

practicing'. Or I will look at it as between knowing and applying. The problem is practicing what you know and not being able to apply it. I want to say more than knowing but not being able to put it into practice.

I know, but I think there are several reasons why I can't put it into practice:

First of all, it is the definition of knowing, but I know it in theory and in my head, but it has not been completely digested as mine. This may not be the true meaning of knowing. Because knowing but not being able to put it into practice may mean that mine is not yet done.

Second, we do not feel the need to put it into practice. Necessity here includes others, but it is about ourselves, and we need our own determination.

In life, we learn a lot. In other words, we learn something. I think it is a combination of extraordinary efforts, concerns, and various experiences that are completely digested as mine and put into practice.

In addition, if you look at Kenneth Hauk's book, "Reopening the Back Door," which is translated by Byeongchea, training textbook, there is a stage to learning and knowing -- although of course this is only about technical polishing. The first is to be 'not aware' that you do not know. This can be expressed as almost ignorance. The second is to be 'embarrassed' when you know you do not know. This is a good sign because it is a stage where you feel inappropriate. Third, you try to learn consciously. It means feel desperately the necessity of learning and finding a way. In the end, this can be seen as the beginning of learning. However, when you reach a certain level, it is the fourth stage that you are unconsciously learning. I see this as the stage of master. Everything is learned automatically. It means that it is learned even if you don't think about learning anymore. It is automatically learned and used.

I assume that the stage of practicing what you know is between 3-4 stages. However, you will not be satisfied until you enter the fourth stage.◆

To be lay pastor

I FOUND THAT TO BE A LAY PASTOR, I mean to be a "real" lay pastor is not an easy job. Most of the churches and one of our staff Rev. Jang developed the process of training and designation in the church. They said in this progress: 1) new member, 2) training, 3) disciple, 4) lay minister (we call it lay pastor). They put a lay minister or lay pastor at the final stage because the church thinks they are prepared to be a lay minister.

Let me talk about lay pastors here. Usually they are matured Christians, that is why church and pastor recommend them to be lay a pastor. Yes, this is true. They are better than other fellow Christian, but how can they become a quality lay pastors; it's just not that they are offices or designation, or even title. This is really another aspect than just naming itself. There are some qualifications from that point of view.

Above all they should not be self-centered. This is the first quality because most of us are tempted by thinking for ourselves which means we tend to be self-centered, conscious or unconscious. Of course this is not an easy job to overcome in this kind of world today. Everyone changed to a very self-centered life, selfish and unless they couldn't survive in this tough world. Of course there are differences between being self-centered and being wise. To be wise is a necessity for today, even though lay pastors shouldn't be self-centered. For instance, if they think God is so loved only to them than others, it might be a self-centered concept. We have to be careful to get this kind of mindset.



Secondly, it might be similar to the first one, but Integrity is an important quality. What is it? We have to be the same inside and outside. But this is not an easy quality today either.

In addition to those, we need to be self-disciplined. I don't know what that means because people have their own strategy on self-discipline. Of course there are some qualities in the Bible, but it is a different viewpoint in terms of how individuals might see it.

Anyway, to be a good and real lay pastor is not an easy job for today, so only chosen people, I mean those who get spiritually gifted with disciplined people can do that.◆

Essence of Lay Pastors Ministry



WHAT IS THE ESSENCE OF THIS MINISTRY? I think the first one is personal growth and a sense of accomplishment. Of course to fulfill the Divine's call is important too. Let me talk about LPMI USA's board members. They are still belonging to this ministry which is almost 30 years old. Why?

At present they are growing personally, professionally and also respond to God's calling, so I think personal growth is the practical essence of this ministry. And calling of Divine is

not a neglected issue here. Why do you do this? Yes, God called me to do it. This is a definite answer, and it is correct.

Another essence is church growth. Whatever we do, it should be related to expanding the kingdom of God. As we know the living tree will grow, and this is definitely true, and no question about it. Whatever its numeral or quality, the ministry should help to grow the church inside and outside.

Another issue is relating to church culture. If there are not good cultures in the church, actually through this ministry their culture will change. And also there should be ministry-oriented culture which means not only to be a member of the church but also ministry-focused in mind.

Lastly to fulfill God's will, and this is Biblical mandate. Lay Pastors Ministry is trying to fulfill God's mandate which could be found from John 21:15-17, Jesus said to Peter, "If you love me, care, tend, feed my sheep, and more from I Peter 5:1-4 that the Great Chart which Dr. Melvin put this name. Yes, we have to love our neighbors and people around us, that is the fulfillment of God's law. So LPM is trying to do this mandate more in detail, and systematically. I think those elements are the essence of the Lay Pastors Ministry.◆

PACE Training Manual

THIS MANUAL –12 CHAPTERS -- DERIVED from the first book, Can the Pastor Do It Alone? Dr. Melvin has launched this ministry at College Hill Presbyterian Church (CHPC) in Cincinnati Ohio, and through this ministry he wrote book, later it became his doctoral dissertation and finally published as a formal book, so he got 12 important points from the book and made PACE Training Manual which were used for 35 years in States, 15 years in Korea, and now began to use at school in Nagaland India.

Chapter one is CONCEPT & THEOLOGY. It talks about Biblical references and some opinions from experts in these areas. We will catch up "what the Lay Pastors Ministry is" from this unit.

Chapter two focuses on caring, WHO NEEDS IT? The answer is everyone needs caring. Caring is the heart of this ministry.

Chapter three: What's our job description? It talks about PACE itself and also additional commitments are explained. Through this unit, Lay Pastors will embrace their responsibility.

Chapter four: It's about CALLING. It stressed as important as the pastor's calling, laity also called by God, I mean calling consciousness is important to them. I found that whether laity has this concept or not, it affects their ministry directly. Through this unit, they will have a stronger concept of their calling-ness.

Chapter five: RELATIONSHIP. This is an important element in caring ministry. The Church tends to ignore this aspect, so now they try to think of this issue seriously.

Chapter six: on LISTENING. Focused on listening, especially this training should be continued to discipline all the way of ministry. I mean we may deal with this at reequipping sessions.

Chapter seven: BEING & DOING. Yes, this ministry is doing PACE but if we want to be more effective at it, we need to prepare ourselves inwardly, inner matured.

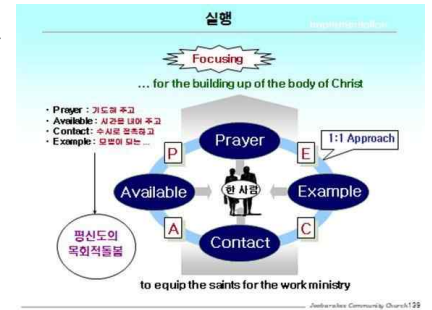
Chapter eight: How can we have healthy SPIRITUALITY, all the churches are doing okay for this, but just double check again here?

Chapter nine: About VISITATION. It's an easy topic to some, but for others, a little afraid to visit people's homes, especially those who are not acquainted well, so deal with this chapter.

Chapter ten: Being PROFESSIONAL. Who is professional? Generally we think those who have a degree or certificate in special areas, but here Lay Pastors can be a professional without getting any degrees, certificates or credentials. Rev. David Kim, pastor of Hallelujah Church says Lay Pastors are professionals in the PACE Ministry.

Chapter eleven: CONFIDENTIALITY. This is another issue on caring ministry, and we know what that means! How important it is. I heard many times about this critical issue from my CPE supervisors in Canada, so now it comes up again at this ministry.

Chapter twelve: Deal with DIFFICULTIES in this ministry. There are many, for instance some might think they do not need Lay Pastors; people are busy to visit; some Lay pastors are lazy; some have problems that we couldn't solve, so on but if we deal with them nicely, it gives us many benefits and also makes us grow.◆



Re-thinking of Training Manual



WE HAVE BEEN USING MELVIN'S PACE Training Manual for 15 years in Korea. It derived from the first book, and used it very well. It's a very simple manual, just about 30 pages of A/4 size paper.

I am thinking about the Training Manual of any ministry. First, it should be a simple manual but not too complicated. There are two kinds of people: one is the people who like simple manuals which means simple concepts, easy to understand; but others those who like more complicated, more voluminous manuals (80-100 pages). Of course I found that there are those various manuals in the churches. I understand why they, two groups of people, think that way but I pick up the first case, a simple one if I should be selected from two.

I will tell you why. Most ministry starts very well, but soon or later their beginning passion dies. Once they feel difficulties to go forward, they try to find solutions from the books, but mostly those books were written for beginning

Lastly, I suggest that practice first, then theory later. This is what I got from Peter Drucker, the book of Daily Drucker. It makes sense. As you see, the PACE manual came out from the field practice at College Hill Presbyterian Church in Ohio, then later it made a book, manual, system, I mean THEORY later, why? People want to see, is it workable? Clinical resources? The PACE manual came out from PRACTICE, and then later it made THEORY.◆

stage, of course some books are very matured, but usually it says what it is, how to start...so on...so because of that approach people are not growing, I mean they don't move beyond the borderline, just stay at starting phase, because books talks only shallow aspect. And if we say 1 to 10 of the ministry, Training manual is in only 1 to 3 stages, so how about the other 4-10 stages? We shouldn't use all of our energy only at the beginning stage.

Second, Training manual should be used for only the start-up line. To start is more important than anything else. Look at any ministry! They talk and have reasonable intentions of the ministry, but couldn't start and dived into the bath and died. Without start-up, we can't do anything to take an action, so whatever, we have to START. Training Manual should be the function of start.

And third, it should give direction and guideline, not very in detail at this stage, but just a general viewpoint here. Every manual has a purpose of making, for instance, our PACE Manual is there for producing Lay Pastors, egg. Who they are, and what they have to do. It needs to have a clear goal and purpose to make it.

Monthly Columns

Ministry Cycle



to North; without heresy, almost all were included. Particularly, our ministry permeated various denominations, including Presbyterian, Methodist, Holiness, and Baptist. At that time, all churches were interested in the theme of the lay ministry. It was a time when the concept of 'partners in ministry' was essentially requested by laymen.

organizations caught my sights. One was the George Barna Institute, and the other was the World Evangelism Association of Billy Graham.

I LEARNED FROM MY EXPERIENCE That the cycle of ministry is about six years. In the end, no matter what ministry we start, we have to last six years. Of course, this is what I got from my personal experience of parachurch ministry, but I think it also applies to ministry and various ministry within the church.

The other was that the staff and volunteers who joined our ministry began to think, "We've done our job now. What's gonna happen the next?" For six years, they devoted all their energy to holding church' seminars, pastors' seminars, and annual conferences for the National Church, and it became clear that they grew up a lot and almost finished their doctorate degree, so they are no longer needed to work with me, Byeong. We altogether have done our job: "to fulfill God's mission, that's helping the church of Korea by Lay Pastors ministry," and no longer needed personal growth.

We already know the ministry of Rev. Billy Graham, and another one was the George Barna Institute where was a famous institution which researched the future trends of the ministry and provided it to churches in the States. I looked at the final direction and destination of these two ministries. And I found that George Barna Institute finally founded a Christian publishing company, and Billy Graham founded a theological school, as well known Golden Cornwell Theological Seminary.

Then why do we need to do six years? Of course, the short-term project will be completed in a year or two. However, long-term ministry takes a longer time unlike this, because it takes that long to achieve the bigger desired goal.

So, it seems that our ministry direction and future destination are not the Company like George Barna. If so, for the long run, we need to make school, and opened the PACE International Seminary in India in 2015 and Melvin University in Kenya in 2021.

This is especially true when we're conducting nationwide ministry. In our case, changes were needed about six years after the lay pastors' ministry began in Korea. In about six years, two phenomena appeared, one was being almost satisfied with the entire Korean church as we expected. In addition to, whole of Korea were covered by this ministry: from East to West and South

So, as a ministry leader, I began to worry. In other words, will it be closed to the ministry? Or have we find at a crossroads of finding a new breakthrough? This was a worry that occurred in the sixth year of ministry. So I began to study how the ministries in the States that were ahead of us at this point. In the meantime, two

It is regrettable that many parachurch Institutions usually close their doors around then without making another leap through the seasonal cycle (spring, summer, fall, winter), and now hope them to make another leap after six to seven years, and if there are three or four time of this cycling, that will be a meaningful ministry and institution with a history of two to thirty 30 years.●



How I have made myself grow

trained in pastoral care through CPE (Clinical Pastoral Education), Therefore, I am sure that I am a little mature and have grown myself through that training. In some way CPE has trained me well enough, however it was only an introductory part of my ministry journey in comparison to PACE ministry.

developed caring skills, but Melvin's material and system is extended to caring skill, and also focuses on the laypeople's caring.

FOR ME, HOW I HAVE MADE MYSELF grow through this ministry! I have been

I can say the former (CPE), the latter (PACE) here, both are training and

Thus, the latter made me grow through the role of national leader of this ministry. I mean I have been growing leadership with caring. This is the ultimate direction of PACE, means not only caring for itself forever but growing in some specific areas of the ministry.●

But bean sprouts grow



They keep pouring it, too. I felt the answer that financial support is like this to the overseas and mission sites.

Let's take a look at Melvin University. Our school has been passing by for three years, so it is true that the broken jar has been watered down and poured over and over. At first, it seemed to be showing well. As something was built and the number of students increased, even external sponsors seemed to be satisfied. However, as time goes by, money has to keep going in, and there seems to be no end,

I have often heard the saying, "Sending money to a missionary site is like pouring water into a broken jar." There are also talks about, "There is no end to financial support." Both of them spoke negatively, but I agreed 100% at first.

complaints that "it's like pouring water into a broken jar" continue to emerge. These seem to be common phenomena in any mission site.

But as I keep thinking about it, financial support is not necessarily a waste. The answer is the proposition, "But bean sprouts grow." When I was young, I saw them growing bean sprouts by pouring water into a broken jar. My mother poured water into it, but it all fell out. But when I sleep at night and open my eyes in the morning, I see more bean sprouts growing. It seems like a strange logic. The water is drained, but bean sprouts grow. Eventually, it means that they drink light water and grow.

However, on a second thought, it is not a phenomenon of pouring water into a broken jar. Although it appears to be, in reality, the pouring is not wasted to cultivate future youngsters in poor Africa. The answer is students who graduate every year to prove that it is not pouring water on a broken jar. It was that kind of pouring water, but students who study and graduate are the fruits of the pouring. This June, Melvin University will also graduate with 23 students. Students are still growing like bean sprouts, even though it is like pouring water on a broken jar. So they will graduate.

Even if it is poured into the broken jar, the fruit will be there. When it is continuously poured, and when the time comes, the fruit will come out. Graduates are the fruit. It won't take long. In the case of our university, the fruit is produced in as little as four years, or as little as two years. This fruit lasts forever. The graduating degree is forever. So while it is correct that "it is pouring water into the broken jar," it is not all water being thrown away, and like bean sprouts that grow with the water for a while, as students graduate every year as they grow up. If one school is like this, the schools of poor countries, which are mission sites, produce hundreds of graduates every year. This calculation reaffirms that completely discarded water, that is, it is, it is not an unnecessary investment.◆

On the surface, it is obvious that water is poured into a hole (broken jar). Still, they pour again without complaints.



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