



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

Keeping in Motion

I guess Melvin found this, as I do, many Lay Pastors are doing P.A.C.E ministry only for a short period of time. They start big, but slow down soon. Especially in one of his Monographs, he wrote "When the Honeymoon is over." That's the people. Honeymoon is, to the lay people of ministry, short as all we know.

Let's go back to his writing above. He started with the excitements of lay pastors in the "launching moment" of the ministry. That is an important moment. Without launching, the ministry could not fly to the destination. I really had this experience once when I had an Equipping Seminar for one local church. It's Samki First Presbyterian Church in the countryside in Korea.

The senior pastor, Rev. Myungsang Kim, came to the Conference which was held at Hallelujah Church. So soon after I visited the church and did an Equipping Seminar for two nights, Wednesday and Thursday. Most Korean churches are having Wednesday evening service, so I introduced myself to the whole congregation on Wednesday evening, and after the service 19 laypeople left to listen, learn PACE from me, with the PACE Training Manual that each person has their own manual.

They were surprised and shocked about my teaching on the concepts of Lay Pastors Ministry which means they have to change paradigm shift, and then they were ready to be Lay Pastors through two nights equipping, and I found that next following weeks just as Melvin said "Enthusiasm, commitment and zeal peak at the time a Lay Pastor is



called forth, equipped and commissioned." That was true. And their energy level was high. So Samki Church became one of the Model churches in Korea.

I may now retrospect how they maintained that level for the next many years. I can say there were two major reasons: 1) Senior pastor's confidence and full participation in the ministry, 2) My (Byeong) concentration on that

church.

1) Rev. Myungsang Kim committed fully in this ministry at his Lay Pastors, so later he became one of staffs of LPM Korea Institute and also belong to National Leadership Group, and further he taught and trained many occasions and even went to the States to participate in the International Conference with me. I think almost 80 percent of his total ministry was in the LPM/PACE ministry. LPM/PACE ministry covered all of his ministry, so the senior pastor's participation is the critical element to success.

2) My role as a national leader was excellent to help his church with this ministry. I have visited his church more than 20 times in a few years so I re-equipped them whenever I visited. Even not only for LPM/PACE, they invited me to join their special events all the years. And he introduced me to the new churches, around 20 churches in the district, so most of his denominational (presbyterian) churches got to know this ministry and also me. Then I have visited many churches and talked and equipped churches around there. It was successful and actually expanded this ministry to the far way.◆

(Pictures of the Lay Pastors Ministry)



Melvin's four-fold suggestions



Here, let's look at Melvin's four-fold suggestions on 'how is that level maintained' mentioned above: 1) pastoral supervision; 2) scheduled meetings; 3) Reports; 4)

Affirmation. Let's go back to Samki Church and think with these four-fold elements:

1) Rev. Myungsang has done very well on the supervision in the ministry. He was already talented in pastoral supervision so he used it in the ministry. Today we can learn about 'pastoral supervision' from many training in the church or out there, formally or informally, or even privately. So we need to pick up those concepts, and we may read the section of 'supervision' in the Melvin first book (pp.73-78).

2) Scheduled meetings, occasional or frequently. Lay Pastors meeting formally scheduled once a week and also Leadership Group (4-6 people) those who lead ministry need to meet every week.

3) Reports are really a requirement, and also the leader's

feedback is critical. People don't report anymore if there is no feedback. It's the same when we send email or text from our phone, there is no response. We tend to stop sending anymore, because we concluded they are not interested in me or my contact, so we stopped. At LPM, just like CPE, Lay Pastors are reporting and sharing take place in the group. It's very helpful to use many aspects from others' comments.

4) Affirmation individually or in public may keep them on going commitments. People want to know if their ministry is ok or not. So as much as we can, we need to be creative about how to make affirmation for them.

Dr. Melvin added that once the ministry slows down or stops, it's very difficult and even hard to make them back. So we have to be alert about those symptoms, of course every ministry is going up and down just like a roller-coaster, we have to keep handling nicely so as not to distract and slow down. We may need to collect ideas on 'ministry circle' here. I wrote about it in another place. My finding was that mostly 6 years of the cycle which means birthing the ministry and dying in 6 years.◆

Two kinds of failures

There are many people who have failed, and there are many who have succeeded. However, if you look at those who fail, it is often temporary failure.

Thomas Edison as an example: Having enjoyed success only after numerous failures. Edison was criticized by his teacher as "too stupid to learn." But now everyone knows the name of Edison, who invented the light bulb. It took 1,001 attempts to succeed.

Walt Disney: The head of a global animation company has also had a hard time. He was fired from The Kansas City Star newspaper in 1919, and the magazine's editor-in-chief pointed out to Disney that he "lacks imagination and has no ideas to write about."

Vincent van Gogh: His paintings are now priced at millions and tens of millions of dollars. But when he was alive, no one was interested in his paintings. In 10 years, he produced about 900 pieces, selling only one. It's also very cheap for his friend.

It is said that there are two kinds of failures. Temporary and permanent failure. Temporary failures are forgotten after a night's sleep.

However, with temporary failures, they often brand

themselves as if they were permanent failures, and sometimes they make extreme choices.

Temporary failure is sometimes seen as a blessing, an opportunity. It is absurd to say that God allows his loved ones to fail!

Furthermore, does failure really make a failure? Columbus, an Italian explorer who discovered New World America as an example. Because of that, we learned about the New World. But in fact, there was a time when he was imprisoned for it and waited for the day he was executed. It would have been considered a failure. Since then, however, his name has gained a lot of glory. His name was used as a regional name, and the official name of British Columbia in Canada, and even Washington, the capital of the United States, is Washington, D.C., or District of Columbia.

After all, the term failure is not an easy title to be given. There are many cases like Columbus. After all, temporary failure is considered a necessity for us, and for young people who have a lot of future left.◆



(Pictures of the Lay Pastors Ministry).



Moses's principle



We are just looking at a way to using the laity in one aspect: pastoral care, the role of a traditional pastor. Even a small church has the following on its list of ministries: visitation, pastoral counseling, prayer counseling, marriage

ministry, spiritual companionship and guidance, healing ministry for patients, mediation and reconciliation, training, and care for those who are struggling.

Most of the books dealing with the pastoring issue today are based on the principles of Moses. When Idro, Moses' father-in-law, saw that Moses was exhausted from meeting everyone's needs, he bluntly said: "What you do is not good" (Ex. 18:17). This is followed by a biblical case study of effective church administration. Jethro leaves most of Moses' work to the 'those with wealth, wisdom' who governs the crowd of 1,000, 100, 50 and 10 people. This is where the pastor is given an answer. It is to leave it to him.

Moses's principle is certainly a big step forward. For

pastors who are tired of heavy work today, this can be an opportunity for quantitative leaps and bounds. However, Moses' principle is not suitable as a form of pastoral ministry under the new covenant. It is not the job of a pastor to lighten the burden of raising his or her pastor by quickly delegating it to willing and trained volunteers. Rather, according to Ephesians 4:11-12, pastors-teachers are called to prepare saints to do their own ministry, not the ministry of pastors (to equip the saints).

Specialization changed the expectations of both pastors and laypeople. Experts perform unique functions in areas where they are thoroughly trained. While life is too short, information is overflowing, making it difficult for a person to be ahead in more than one area. One such skill is herding.

The word amateur originally refers to someone who does something because they 'love it.' A person has a deep desire to be loved and to love it. However, it is not because it is a person's professional job, but because it comes from the person's heart. Everyone needs friends, but it is wrong to call a psychiatrist or career counselor a 'professional friend.' Because love can never be specialized.◆

Paradigm shift

People are thinking, "The pastor has all the gifts he needs to nurture and care for the congregation," but it is biblical that everyone in the congregation has the gifts they need to "parent and care" for the congregation together. Loren Mead, director of the Alban Institute in Washington, puts it this way: "In the past, ministry was a job for professional people. ... The new ministry is the work of the people." How are the roles of both the pastor and the lay changing? And how can they "cooperate together?"

"The Reverend Lauren Mead, director of the Alban Institute, said: 'In the past, ministries were for professionals within a pulpit or supervisory system... New ministries are people's jobs...' The church is now in the midst of a major transition. The roles of both the pastor and the laity, once clearly defined, are no longer the same as they were in the past. John Start, a pastor in England, calls it the "second Reformation."

The church today inherited from the past in the form of a limp split between the pastor - the laity. It is now undergoing a transition. The church is no longer being used for either the pastor or the laity. The positive aspect of this changing outlook is what is shown when you see it as a new wind blowing through the church by the Holy Spirit.

Today, churches give people ministries as if they gave

them the Bible in the 16th century. a) Some people resist this phenomenon. b) Some people are too extreme. c) Others are struggling to understand what God is doing and what he is doing in his way of giving ministries to people.



If we are to not just survive these revolutions, but to discover where God is going and to be able to go with him, we need to explore these new phenomena in five areas: change in ministry, problems and concerns, role of pastor, role of layman, partnership in ministry.

For centuries, ministry was a professional job. But pastors are falling from the heights they enjoyed with authority and privilege. They decided on theology and the life of the clergy. They built a power system. They controlled the church, seminary, and religious truths. Church leadership was authoritarianism and clericalism. But now they are no longer privileged classes. Both their position and authority are in decline.◆

(Pictures of the Lay Pastors Ministry)



Old and new



I am now looking at the books I wrote and translated more than 20 years ago. And the books written in the middle and the books I write now, in three stages, the first is from 2000 to 2010; the second is from 2015 to 2017; the latest is from 2021 to 2024.

The first books were the books needed to proceed with the lab; the second are the results of applying them; the books now written seem to be dominated by post-university and future books.

The old books are outdated in content, but they seem to still give you the wisdom you need in the present... and at that time, I again discovered that theory and practical experience had been the foundation for the

continuation of my ministry. This seems to be the hallmark of the old material.

The second stage was when the theory and practice of domestic history were sufficient to some extent, and it was expanded to international ministry. It seems that it was an opportunity for Korean materials to be converted into English materials. Pastor Melvin's original English material was converted to Korean, and it was well utilized in domestic history, and when he encountered foreign students in Korea, the Korean material was reorganized into English and prepared to fit Asian churches. In the past, English was the material of Pastor Melvin, but now it has been made to fit the region of each country and has been used for several years.

Meanwhile, Melvin University was crowned in Kenya, Africa, and now it has been transformed into a university textbook, and it has reached a stage where it has no choice but to think

about both school theory and church practice, along with a new outlook for the future. Students like it, but a new approach is needed to apply it to African schools.

Perhaps this stage is not expected to be easy either. The reason is that no matter how good the theory is and how strong the practical aspect is, it must fit into reality, and the so-called situational application is inevitably required. Even if it fits the United States, Korea, and Asia, the specificity of Africa here and the current situation of churches here cannot be overlooked. African churches are likely to take time. Just as Korea took two to 30 years, so will the churches here in Kenya. Practice as well as theory means that it is used directly and reasonably in our daily lives. Perhaps this is a task given to me personally. It has been good in the past, in the middle, and now, but the future is not easily oriented as it seems to require more and more worries, application processes, and technology.●

Flesh Mob



Everything is timing

There are three chances in life, and it is true that one of them is a decisive opportunity. I talked with the chairman of Melvin University recently. I know it's incredibly hard to build and get schools going. But the chairman was grateful for this opportunity. I think it's too much. It's not 100 percent commitment, it's almost hundreds of times commitment. But it seemed to think of it as the last chance given to life. So Melvin University started two years ago and is getting better little by little as it continues. This is entirely due to the chairman. In particular, he said that he was grateful because he met many people through the position. No pain, no gain, no crown is a bit boring, but it is. I appreciate the opportunity given, but it takes a lot of blood and sweat to achieve it. Maybe people can't because they're afraid of this. So I recently became aware of the proposition that glory goes with pain always. The greater glory is that it must go with greater pain.

Some people don't even want to take the slightest risk. I think it's probably because they're afraid of what they will do if they fail. The fear that if it doesn't work out, they'll only lose money!

It seems to be a matter of choice after all. Will you give up and regret it for the rest of your life? Or will you give it another try? Don't we know that it's true that failure is a truck's book, and success is only one book in 300 pages? If we are seized with fear of failure, we will not be able to act.

Is it fear of failure? Is it a fear of missing a given opportunity? Personally, I think it was definitely the latter. Opportunity - the establishment of Melvin University - doesn't come often, so don't miss it. And I firmly engrave the slogan Timing is the most important as my own, and I promise to hold on to it whenever I have a chance in the future.



Intellectual worker

Management father Peter Drucker mentioned that even intellectual workers have to get proper wages for what they have done. I think in his days, manual workers get their salaries on time and properly, but intellectual workers don't, so he stressed this.

As I know, I am an intellectual worker, not a manual worker. Since I read his words, intellectual worker, I have thought about it continually. Because I am an intellectual worker, so what's that mean to me? I work for teaching, leading organizations, and making school here and there. Of course, I worked at a secular job for a short period of time, and it was a temporary job compared to my whole life.

Intellectual workers are using their head, intelligence, not physical laborers. In the early ages, they didn't need much intellectual stuff, only needed physical health for hard workings, and to get good wages. Even now, some countries are doing this. But today is totally different from then. Everything is related to IT, that's intellectual criteria.

What is an "intellectual worker" for today? As I said, mostly intellectual things, so we don't need to be elegant or intellectual. If we are too proud of it people think we are elegant, even manual workers hate our style and behaviors. We need to be more humbled.

Recently I was talking with my nephew about teaching only in the classroom, that's between teacher and students. Students come to learn, then teaching is workable, but in other circumstances we shouldn't be trying to teach others even if they are young, manual workers, or unlearned people. No. We need to be very careful as an intellectual worker, just like me. That is definitely a fatal mistake and pitfall to fall in.



Where are we learning?

Mostly, we think only professors have something to teach us, and we respect them. But look at other experts. Successful Sport experts who do repetitions constantly, we can learn from them how repetitions are important. Look at Successful Soldiers. We need to learn from their bravery, and take a risk to complete their tasks. And let's see the loving mother's caring. Definitely we need

Those caring for others, for inferior to us. Just as we learn from professors at university, we may learn from these experts in certain areas.

For instance, theology professors teach only Theology. Pedagogy professors teach only adult education. Music professors teach only the music part. Of course, we need those learning for our jobs in the near future. There are thousands of jobs in the world, which means there are thousands of experts in certain areas. So we need to learn from those experts, not only university professors.

By the way, we respect university professors more than other ordinary experts. That's somewhat awkward for us. The difference is that university professors have Doctoral Degrees and the Positions. Only these two criteria are different from ordinary experts. Let's think a bit more about this. As I know, doctoral people are not very distinctive, of course some of them are particular but most of them were able to get financial help from their parents. And Positions? Today's positions are not purely getting there, only through power games, that's father's fame, prominent or donating a lot of money to the university. So if we compare between ordinary experts and university professors, there is no proper reason to respect professors more than experts in certain areas.

Work effectively!



If you look at Acts 14:1, *At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Greeks believed.*

If you look more at this text in English and Greek, you can see that the apostles Paul and Barnabas took their ministry a step up from "simply speaking" to "speak very efficiently."

The following four key words can be seen in the text, which may be beneficial for ministry workers who want to "upgrade" their ministry.

Said: not just in words, but in the language of [care]

Effectively: with enthusiasm, clearly, truthfully, with love.

Many people: "Very effectively" means more than just "just do it."

Believed: Mission accomplished.

A more specific example would be Roman 12:6-8, which is an upgrade to a higher level. If you look more closely in Greek, "more effectively" is emphasized.

So I can explain it as follows;

If your gift is to serve, serve *effectively!*

If your gift is to teach, teach *effectively!*

If your gift is to encourage, encourage *effectively!*

The other three gifts include adverbs, which are synonymous with "effectively," which means It's "really." To put it in perspective;

if your gift is given, *generously*

if your gift is leadership, *be diligent.*

If your gift is merciful, *be merry.*

We often help others or show mercy, but in that case, we may be forced to do it again with the intention that it would be a waste. It must be said that thoughts, bodies, and minds should be with us when we are doing good things. They give us the keyword that if you have become a leader of an organization or organization, don't go for it and work hard. Leaders will always have to keep this in mind.

In short, it means that whatever you do, "Just don't do it" but *effectively.*

If you look at Romans 12:9-13, a few more things are coming out.

To make love, Agape and Phileo must be together;

to adhere to the Christian standard of living, saying hate evil;

to be humble in putting others below me;

to be passionate and devoted in whatever you do;

to endure judgment of others without rushing;

to do whatever you do, to be consistent and consistent;

to always be welcoming, open-minded, warm-hearted, and so on.

When you do this, that is, when you upgrade from our ministry to the next level, and thus become *effective* and *efficient*, the Lord on the last day will not only say, "Well done, good and faithful servant"; you will be praised as "REALLY Good and faithful servant" (Matthew 25:23).●

