

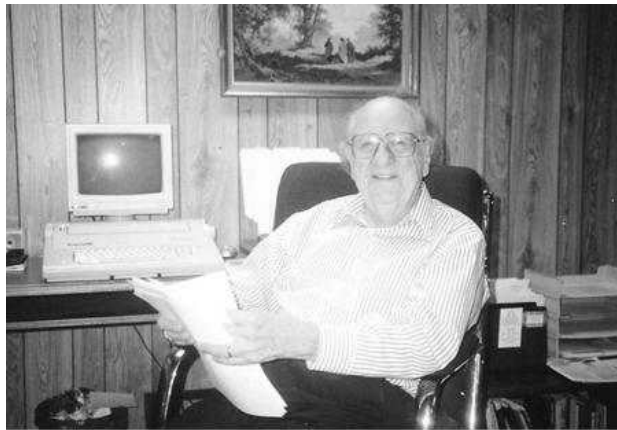


Lay Pastors Ministry with PACE

Lay Pastors Ministry is the system of congregational care by lay people which is founded by the late Dr. Melvin in 1978

What do you mean by "family"?

I HAVE BEEN INCREASINGLY FRUSTRATED IN MY LAY PASTORS EQUIPPING SEMINARS OVER WHETHER TO CALL THE CONGREGATIONAL UNIT ASSIGNED TO A LAY PASTOR A FAMILY OR A HOUSEHOLD IT IS IMPORTANT THAT WE USE THE RIGHT WORD BECAUSE, AS JUAN CARLOS ORTIZ SAID, "IF WE DON'T HAVE THE RIGHT WORD, IT MAY BE BECAUSE WE DON'T HAVE THE RIGHT IDEA." PROVERBS 25:11 COLORFULLY DESCRIBES A WORD WHICH IS DOING ITS JOB OF SPEAKER, "A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN A SETTING OF SILVER." "FITLY" IS THE KEY PRINCIPLE IN DECIDING TO USE FAMILY OR HOUSEHOLD CLARITY IS PREMIUM FOR ME THE ISSUE HAS BEEN RESOLVED. READ ON.



pretty good answer But the problem is the word family creates a picture in the Lay Pastor's mind that is different from the reality he or she faces in contacting many of the people. The mental picture is that of a nuclear family: father, mother and children

However, the reality is that only about half of the families assigned will be made up of father, mother and children. In fact, a Lay Pastor who is single may be assigned all singles so not even one of the families is the traditional nuclear family.

"HOUSEHOLD" IS MORE USEFUL

I now use the word household in place of family to designate the unit of congregational care assigned to Lay Pastors. They are assigned five to ten households. This word clarifies the mental picture a Lay Pastor has of the unit and makes the question, "What do you mean by family". However, should the question, "What do you mean by household?" Using household makes for clear understanding by eliminating the mental image of a nuclear family. And it is culturally relevant.

NINE KINDS OF HOUSEHOLDS

Now, what about those living "under the same roof?" It is a great help to Lay Pastors to learn that there are at least nine different kinds of households.

1. Nuclear family household: Father, mother and children who all live under the same roof.
2. Empty nest household: A married couple without children.
3. Single parent household: Father or mother only and the child(ren).◆



Our rule of thumb policy is to assign a new Lay Pastor between five and ten families to care for. The reason for the number is twofold: 1) Fewer than five probably indicates that the Lay Pastor will not take the ministry seriously enough to make it a priority, 2) more than ten is unmanageable.

Because Lay Pastors already have several other people in their lives, they can relate meaningfully only to a limited number of families. In the primary biblical model for Lay Pastors Ministry, Moses assigned ten people to each non-administrative caregiver (Exodus 18). It seems that the most practical number for effective care is five to ten families.

MY CONCERN IS THE TERM

But, it's not the number that concerns me. It is the definition. Are they families? What do we mean by family? Many people in my Lay Pastors equipping seminars around the country ask what we mean by family In my book, *Can The Pastor Do It Alone?*, published in 1987, I wrote." (Page 65)

The standard answer to the question has been, "family includes everyone who lives under the same roof." That's a



4. One-person household: A person living alone whether in a house, apartment, dormitory, retirement center or nursing home.

5. Interracial family household: Two people of different ethnic origin along with their children if there by any.

6. "Mr. Mon" household: The roles are reversed. The husband keeps house. The wife if gainfully employed.

7. Multi-adult household: Unrelated singles living together (sometimes called "fictive kin"), young people, old people, disabled or homeless people.

8. Cohabiting household: Living together without legal marriage.

9. Same-sex family household: Family formation by gay and lesbian couples, with or without children.

THE CURRENT TREND CONTINUES

According to Dr. Shervert H. Frazier (Psychotrends: What kind of People Are We Becoming?) psychological and economical forces propel the trend to further reduce the number of nuclear families, erode traditional family values and increase both the number and acceptance of diverse family forms. Dr. Frazier predicts that the divorce rate will soar from the present 50% to 60% in the near future. More single women with children now prefer to remain single. Two of the proliferating forms of households, cohabitation and same-sex, though unbiblical and non-Christian. are not only growing in number but growing in secular social acceptance.

ALL NEED TO BE LOVED

A Lay Pastor is called to care for the people in these diverse units of their congregation Did Jesus know about this diversity when he gave the new command, "Love one another?" Was the Holy Spirit aware of this when he led Peter to write not just for his contemporaries but for us as well. "Tend the flock of God which is your charge?"

If we limit our pastoral care to nuclear family households we may be missing as many as half of "the flock of God." Also

if we understand only the characteristics of a nuclear family we will not be able to care for the other kinds of households effectively.

Should we not include the other kinds of we are not obedient to the spirit's call the need or love n shapes of (1) nurturance, (2) security and (3) connectedness is universal. Lay Pastors are in the unique position of loving and caring without the added agenda of judging, generating uniformity, straightening people out or getting them to change. As long as people have professed faith in Jesus Christ and continue as members of our churches, Lay Pastors are committed to love and care for them.



FOUR PRINCIPLES

Jesus cared about the adulterous woman. He continued to include Judas in the twelve and he loved Peter even though he knew he was about to deny that he was a disciple. Four principles flow from Jesus' relationship with the woman, Judas and Peter, which guide the Lay Pastor in being "love with skin on it" to all households in a congregation:

1. He came not to condemn but to save.
2. Acceptance of a person does not condone all he or she does.
3. His standards were not compromised by his closeness to those living by different standards.
4. He loved to the end.

OUR CHALLENGE KNOW AND GROW

Jesus' challenge to his disciples after some difficult teaching is also a challenge to Lay Pastors, "Now that you know these things, you will be blessed if you do them." Can anyone doubt that he expects Lay Pastors to grow in their understanding of the characteristics of these diverse households and to learn the skills necessary to love and care about them!◆



When the honeymoon is over (metaphorical)



The situation is very similar when the honeymoon is over and after the start of the ministry.

People are excited until they go on their honeymoon. After the wedding, two young couples go on a honeymoon filled with swollen dreams. When they go on a honeymoon, they are captivated by the illusion of the future by promising to do this and that for your future marriage. However, after the honeymoon, the marriage that came to reality is literally ruthless enough to completely forget the fantasy of the honeymoon. The beginning of a marriage is often ideal and not happy. The bride and groom slowly realize that they had expectations that could not be achieved in their relationship with each other. As this life gets longer, marriage becomes difficult. And they have conflicts due to house problems, monthly living expenses, and personality differences.

The ministry also begins to encounter these phenomena and reality. It goes through the same process from the beginning of the ministry. It's so good when laymen are trained. It is also fun to learn. Even they think it would be good if this learning lasted for a long time. In fact, some people enjoy learning by themselves very much. And with a swollen dream, they started their own ministry wearing so-called rose-colored glasses. Their motivation is

full and it seems to jump into the fire. However, when they started their ministry, it was not as easy as they thought, and the conflict began. Because they have no experience. This is because they idealized their role, such as praying sincerely for people, taking time to them, keeping in touch regularly, and being an example. They think they know the theory, the technology, everything, but those things don't work out in the actual field.

So they start to think that dreams like a honeymoon in ministry are over. They feel something similar to the cultural shock felt by people visiting other countries. The imagination that people will take their words, their advice, and their care very well is disastrously broken. They find that the good words that the instructor said during the training are now out of place.

The same was true of our University of Melvin. When I advertised that I was building a school, there were many people who were worried, but there were many people who liked it and wanted to help. It was like wearing rose-colored glasses and reminiscent of the future, or to be exact, Christian universities such as Yonsei University and Ewha Womans University in Korea. I would have been a bit like that, too. However, after the groundbreaking ceremony, as it was being carried out, many people gradually began to leave, and the people had been totally replaced. There are three things in common: difficult marriage, difficult ministry, and continuous university progress. What to do when a dreamy start (honeymoon) is over and you're asked to be in reality?

In fact, another case of quitting is an example of mountain climbers. There

are also people who quit as soon as they started, people who go up a little more and quit again, and finally only a few people go up to the top. People who have practical difficulties quit. Some climb further, enduring difficulties, look around, and quit satisfied with this. Others are glancing up to the top and going all the way up. This is the case in ministry, and most people do it until the end.

Then how can they go all the way! First, I think it is important to know what they are doing. At the same time, They should know that ministry is not an illusion like a honeymoon. Of course they don't have to be very negative. Second, it is necessary to reconsider what this ministry means to their life. We feel meaningful when we are doing good things and helping others. What we cannot continue is this aspect, which is a sense of accomplishment. It's important that they also feel happy to start well and see others look happy while making small achievements there. Even a small step forward should be made. The third difference is that we always live with problems and difficulties. Isn't there another problem after one?

At the same time, we learn about obstacles, humanity, and the ministry itself, gain experience in the real field, and struggle with such things, but if we continue to move on, we feel that we are growing. I think life itself means this by continuing to learn. Finally, what is the ultimate commitment? I think "to achieve what is given to us while we are alive." So we're going to have to complete it as well as Jesus, who said, "I did what I had to do." You'll have to keep going until the end. ●



Flesh Mob



Willing to suffer

Viktor Frankl was willing to take risks when he jumped into the hell of the Holocaust. As an esteemed surgeon, psychotherapist, and author, he definitely could see what was happening.

It was clear the Nazis would take over his beloved Vienna. He could have left, but he chose to stay because of his deep love for his parents, who could not obtain visas for themselves.

Viktor had arrived home from the American consulate with his travel visa in hand to find a large block of marble sitting on the table. His father had rescued it from a local synagogue that had been destroyed by the Nazis. It was a piece from a tablet bearing a commandment that read: "Honor thy Father and thy Mother, that thy days may be long upon the land." Viktor put his travel visa in his drawer and never used it. He willingly chose to stay and suffer alongside his parents. He was at his father's side in the concentration camps and was able to administer medication that helped relieve his pain and suffering until his father died in his arms.

After the war was over, Viktor kept two prized pieces of art in his writing studio in Vienna. The first was a wooden carving of a man with an outstretched hand. The name of the piece: The Suffering Man. The second was a painting of ten coffins in Auschwitz. It was in one of these coffins that he found the remains of his father. They remain vivid reminders of why he went where he went and did what he did.

Viktor's willingness to suffer led him to his gift. It led him to what he was meant to do—help others find meaning and purpose in life. We often find that meaning through suffering. Ralph Waldo Emerson said, "Every wall has a door." The willingness to suffer for what we love, is often the door that leads us to our path.

-from the book, *Aspire*



Not sermon, but explanation

I found some people are going to give sermons all the time, I mean to teach all the time while they are talking with another. Once or twice are ok to the listeners, but they turn off when the talker too often and too much to do it. Of course every one, including me, is indulged in these temptations, and they think their teaching will be helpful to the person who is in front of them.

I often had personal experiences while talking with someone in something. People in front of us want to hear more in detail, that's an explanation not a sermon at all.

In leadership, talking nicely and listening nicely is important. And one more important criteria is to explain well. We need endless.



About Dr. Kaping

He is an Indian American and lives in the States now. I was working with him for PACE INTERNATIONAL FELLOWSHIP (PIS) while he lived in Korea. PIF is a caring ministry group, called Lay Pastors Ministry which was rooted in the States, founded by the late Dr. Melvin Steinbron.

Anyway, he had been there a lot because it's not easy to adapt Korean culture because he couldn't speak Korean.

Fortunately, he moved to the States with his family a few years ago. His married niece lives there, and she and her husband help Kaping's family to settle down in the States. Dr. Kaping was invited to one Korean immigrant church and also studied for Doctor of Ministry and also Doctor of Theology at wonderful universities there. I am really glad that his life is comfortable enough to stay there, and he is doing invited preaching here and there. He is talented and really something of a Biblical scholar. He has studied Archeology (Ph.D.) in India and studied Biblical archeology at many schools in U.K. and in Korea as well, so he is an expert in those areas.

Recently, he sent me this message to my facebook: "Wishing you much joy today and always in Jesus' name, Byeong. Kindly convey my warm regards and love to our friends in Korea." -Timothy Hunphun Kaping

I am now happy he is alright!



Theory and Practice in the ministry



Rev. Melvin wrote two books. The first book was written after 10 years of practice. In the next 10 years, he wrote the second book, which he theorized. In other words, he wrote it according to necessity after 20 years. So, practice first and then theorize. Technically, the first book is for laypeople and the second is for pastors.

However, the pastor must look at the first and second book to lead this ministry. Pastor Melvin said that each book is beneficial alone, like two paintings on the wall, but there is synergy when looking at the two books together.

As I was working in the ministry for Korea, I am writing a second column now on the Newspaper because I think I have gained more confidence as the two books were complemented, and

the practical and theoretical aspects were clearly explored.

As soon as the LPM Korea Institute started in the 2000s, the Christian Newspaper contacted me and sent a reporter saying they would interview us about our ministry. For two years, I wrote on the Newspaper theoretical aspect of the laity ministry itself throughout the country. At that time, through a two-year column, our ministry was known throughout the country, which greatly helped in the development and spread of the ministry. In addition, the newspaper reporter was a part-time student, a student at Yonsei University, and served as a staff member at our Institute for several years. I am even more grateful that he was doing well in our ministry, and moved to the States for studying and now became the senior pastor at wonderful New York.

Now, more than 20 years later, I am writing another column in the current Christian Daily Newspaper. I only wrote theoretically at that time, but now that I am writing in the ministry after 20 years, I write a column about practice. In other words, the theory first came to practice. In other words, I think it has gone through the stages of practice, theory, and practice. Practice is necessary, and theory is also necessary for any ministry. Pastor Melvin practiced first and then theorized based on it. Conversely, I practiced the theory first and then the practice. In any way, I can't say that this was better than that. It may be ordered according to the situation or according to the person's preference. What is clear, however, is that the two things, theory and practice, must be firmly established.

It's true that pastors prefer practice first, then move to theory because they are busy with the ministry itself. And that is something everyone agrees with. However, the problem is that if the theory is not supported, it is difficult to have confidence in the ministry, and in that case, it is easy to shorten the ministry. From my personal experience, 80% of practice and 20% of theory would be good for lay people. However, the opposite may be true for a pastor. Since it is the lay people who actually do the ministry, we should put weight on practice. However, it is only when the theory is established that directs the ministry, it can be explained, and the legitimacy of the ministry can be emphasized.●

