



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

When Love Doesn't Sell

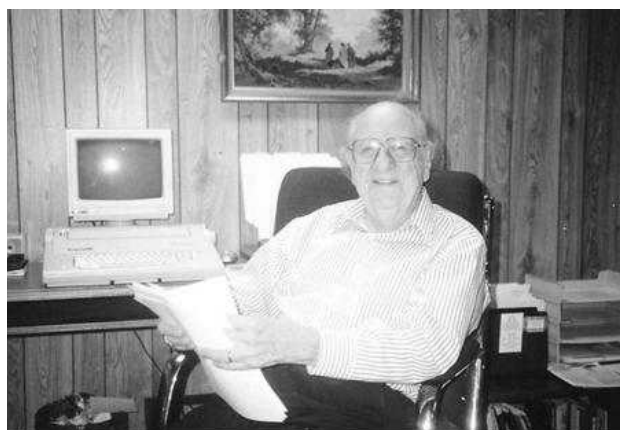
LAY PASTORS LOVE THEIR ASSIGNED PEOPLE BY BEING THERE FOR THEM AND CARING ABOUT THEM. BUT, AS EVERY LOVERS KNOWS, LOVE REQUIRES BOTH A GIVER AND RECEIVER. SO WHAT ARE YOU DO WHEN THE GIVER GIVES BUT THE RECEIVER DOESN'T RECEIVE? OR, AT BEST, WHEN THE RECEIVER IS POLITE BUT INDIFFERENT TO YOUR INITIATIVES? LOVING A NON-RECEIVER RAISES FIVE HARD QUESTIONS:

- HOW DO YOU HANDLE REJECTION?
- HOW DO YOU REACT TO INDIFFERENCE?
- WHAT DO YOU WITH A COLD SHOULDER?
- HOW LONG CAN YOU CARE FOR A PERSON WHO DOESN'T CARE ABOUT YOU?
- WHY CONTINUE LOVING WHEN LOVE ISN'T SELLING?

Lay Pastors are not the only ones struggling with these had questions? America's largest retailer, Wal-Mart, has struggled with them since entering the German market in 1997. Their bottom line in Germany is showing a loss of between \$200 million and \$300 million a year. Such a loss pressures them to find a way around potential shoppers' resistance. What does a corporation do about its bottom line in a market in which its friendly and helpful service doesn't sell?

What does a Lay Pastors Ministry do about its "bottom line" when its service of "love given" doesn't sell? To have a successful "bottom line" - love received - lay pastors must also, like Wal-Mart, find a way around people's resistance.

What can we learn from Wal-Mart's challenge in Germany



that is useful to lay pastors? The one who said, "My kingdom is not of this world," commended **the people of this world** for being more shrewd than **the people of light** (Luke 16:8). Jesus' insightful statement tells us to use Wal-Mart's strategy to fulfill His assignment to us - "Take care of my sheep" (John 21:16). So, let's see what we can learn.

CULTURAL DIFFERENCE is the first entry to our learning list. German resistance has nothing to do with Wal-Mart's merchandise, but has everything to do with Wal-Mart's corporate culture of friendliness and helpfulness.

Simply stated, the root of the problem is German shopping culture versus Wal-Mart's business culture. The German shopping culture is entrenched and conservative. People are used to things the way they are. To them, Wal-Mart's friendliness culture smells like a sales pitch. Helpfulness feels intrusive. As a rule, they don't like it when other people touch their things.

Specially, Wal-Mart's corporate culture of friendliness and helpfulness produced culture shock for prospective German customers. In America, this same corporate culture produced great success. The Knight Ridder Foreign Service described the surprise reaction like this: "Grumpy Teutonic shoppers recoiled when employees greeted them in the aisles. Customers, used to finding for themselves, resisted when cashiers tried to pack their purchases in free plastic bags....Them marriage of American hominess and German frostiness has been rocky so far for Wal-Mart."◆



This culture conflict is causing more than financial losses. It is also triggering government intrusion, union and materials-supplier problems, and the downsizing of their expansion plans.

The clash between Wal-Mart's business culture and the German shopping culture helps lay pastors understand why some church members resist their caring initiatives. Often, resistance is due to the culture clash between belief in pastoral care by laypeople and the congregation's deeply entrenched belief in pastoral care by clergy only. What about resistance in congregations which believe in lay ministry? In churches where lay pastoral care is widely accepted, resistance can be due to a church member's individual culture. He or she has not yet bought into the ministry culture of lay pastoral care.

Whether resistance is due to church culture, individual culture, or both, in many churches, giving and receiving pastoral care is like pouring "new wine into old wine skins." Some people say the old wine is better, they prefer things as they were. (Luke 5:3739).

So, what do we learn from culture differences? We learn that people's "frostiness" has nothing to do with the merchandise of loving care, but everything to do with the biblical culture of every-member ministry.

To say it plainly, resistance is due to traditional culture versus biblical culture - the appeal in I Peter 5:1-4 "ordinary people" to be shepherd's of God's flock versus the centuries-old belief that only ordained clergy qualify.

SHREWD STRATEGY is the second entry to our learning list. Wal-Mart is moving ahead on three shrewd-strategy tracks. Assessment, Evaluation, and Studying the German culture.

The first track: They are assessing the situation. "We have a societal problem, not a service problem," one of their consultants said. She attributes the trouble to the social revolution of the late 1960s when politeness was deemed "a bourgeois relic." This is the root of cashiers scowling at customers and even ignoring them. Shoppers perceive friendliness as hypocrisy or currying favor. They don't trust

human warmth in business.

Lay pastors, assessing a frosty situation, can know it is likely a "societal problem, not a service problem." In other words, it is cultural problem, not a lay pastoral care problem. **And especially, it is not the fault of the lay pastor.** I emphasize this latter point, that it is not the fault of the lay pastor, because many lay pastors rush to judgement in blaming themselves when they are not accepted. They hastily conclude that the resister would respond favorably to another person, that they themselves are deficient. The problem is ordinarily **not** with the giver, **but** with the receiver.



Again, the problem could be the culture - people holding fast to the myth that only clergy are capable of giving pastoral care. This is a frost-producing tradition. The people holding to this myth are uncomfortable with the idea of receiving care from other laypeople even though they are called, equipped, commissioned and assigned to love them by their presence, prayer and care.

The personal culture of some church members (1) makes them skeptical of true Christian love and warmth, (2) causes them to be suspicious of the motive of Christian brothers and sisters who truly care about them, and (3) makes them cynical about lay pastoral care. Their indifference or outright rejection may be due to some deep heart from church people in the past, betrayal by people they trusted, or just plain unbelief that laypeople can be called gifted by God to be lay pastors.

The second track: They are evaluating what they are doing. "We screwed up in Germany," Wal-Mart's international head, John Memzer, told Economist magazine. They identified errors and admitted to them. For example, they slapped their logo on the new stores and imported the practices that had made the worldwide retailer a success. But Germany was not impressed. Wal-Mart's assumptions were wrong. Service wasn't selling.◆

Lay pastors and ministry leaders who evaluate what they are doing may discover their assumptions, like Wal-Mart's, are faulty. Six erroneous assumptions could be:

1. People are just waiting for a lay pastor's attention.
2. Everyone will respond favorably to pastoral love in the form of presence and care by an "ordinary member."
3. You can relate to everyone in the same way.
4. Because the Lay Pastors Ministry is a church program, every member will go for it.
5. All members are as gung-ho about the lay pastoral care ministry as lay pastors are.
6. Some people don't need a lay pastor.



It is imperative that lay pastors and leaders alike evaluate **what** they are doing, **how** well they are doing what they are doing, **how** what they are doing is being received, and **why** they are doing what they are doing. When called for, say, "We screwed up. Our biggest mistake is _____." Then, proceed to learn from the mistakes.

The third track: They are studying the German shopping culture so they can adapt to it or change it. Wal-Mart is on this track as of January 2002. At the present, it is "a work in process." They have their work cut out for them and they are committed to meeting the challenge with success rather than to give up and abandon their mission.

Analyze the culture of your church. If it has not transitioned from the clergy-only practice of ministry to every-member ministry, you know what you have to do - change the culture to the Moses-Jethro model in Exodus 18 and indoctrinate the people with the every-member- a-minister" teachings from Romans 12:6-8, I Corinthians 12-14, and Ephesians 4:11-12. How one church changed its clergy-only culture in a year is detailed in chapter 12 of my book, *The Lay Driven Church*. You can imagine the impossibility of laypeople trying to pastor the individuals of a congregation who believe only professional pastors are qualified, even

though the laypeople have been called by God and equipped by the pastor.

What can you do when love doesn't sell? The significance of the mission - "Take care of my sheep" - and the importance of the One who mandated this mission compels lay pastors and ministry leaders alike to find a way around the problems so as to bring God's Love to even the frosty people by praying for them, caring about them, and being there for them.

When love doesn't sell, what do you do? Back out? Falsely assume that some people don't need a lay pastor? Only care about those who make it known they want a lay pastor? Quit the ministry? Our Lord encourages us who are people of light to be as shrewd as people of the world; not only by dropping out but by (1) assessing, (2) evaluating, (3) studying, and (4) continuing to love, even though the receiver doesn't receive, until we can find ways to adapt to or change the culture. As Christ's servants, let's be like Him by loving even when love doesn't sell! ♦



Getting out of the tunnel



Melvin University now seems to have escaped the tunnel. After the opening ceremony two years ago, I had a hard time, as if I were trapped in a tunnel. Before the opening ceremony, it took almost a year to build only what the government basically asked for.

So the opening ceremony was held on August 14, 2021. After the opening ceremony, someone told me that there is only a rosy road left. At the opening ceremony, the Kenya Ministry of Education also gave a congratulatory speech and many people celebrated and ate and enjoyed themselves. I personally thought I had done my job since I built and even finished the opening ceremony. I thought to myself that Rev. Melvin (although he has passed away) has helped me for 20 years, setting up a university and helping me with it. Furthermore, I couldn't imagine what would happen in the future, but I was only happy looking forward to it.

However, two or three days after the opening ceremony, the reality approaches, and now that I think about it, I think I have just begun to enter a dark tunnel. First, although the school opened, it does not immediately allow recruitment of four-year B.A new students. They give permission step by step while running the school. That's why the BA course of four years was allowed this spring after going through two three-month short courses, and one year diploma course. So the last two years have been a real death tunnel after the opening ceremony.

Perhaps students looked down on the school because of the three-month, six-month, and one-year courses, so they don't pay tuition at all. Therefore, it was difficult because all employees couldn't get staff salaries, faculty salaries, and even dormitory rent had to be arrived from Korea. I thought it would be done once the school opened, but it was more difficult. And this difficulty was really real stuff. We have to give them three things every month with external help. So in the end, we reduced one cost by eliminating rental dormitories. When the dormitory was removed, almost all the students went back home, leaving only about 10 students attending nearby.

For the school itself, it faced two questions and realistic homework. The students are so poor that they can't pay because they don't have money! Or just pay. They can't? Or They don't? Local professors said, "They can't pay

because I don't have money." Should the school give 100% free? Should students be taught completely free, and give them a degree? There was a process of thinking a lot.

I already had a little experience planting and running a seminary in Nagaland, India, so I recognized at that time that students "do not pay," although they may be able to pay. So we, Melvin University, decided not to do that, so from now on, Melvin University decided to make it a strong policy that students who cannot pay tuition will be sent back to home. Professors have also come to realize that students do not pay tuition fees, so they can't receive their salaries on time. So now professors themselves are indirectly encouraging students to pay tuition. Students also became aware of "how difficult it would be for that professor to teach us if we don't pay tuition."

After going through these courses over the past two years, students are now clearly aware of it, so they have overcome a crisis by paying tuition fees in installments. In other words, the second semester began early this September and many students are entering, especially those who paid and pay all their tuition fees, so it is progressing now. That's why I feel like I've gotten out of the tunnel now. Of course there will be another tunnel aftermath, but in this way the first tunnel came out and personally I felt grateful. ●

Flesh Mob



Leave and come back again

Once people are beginning something big, the crowds are hailing. But they soon left and forgot what it was. By the way, they come back again when it is accomplished, completed. If they are not completed or accomplished, people never come back. That's the human being.

For instance, at the marathon at the start line, a lot of people come and shout because they are excited to see the marathoner on the line. But look at it 10 minutes later, those people dispersing. By the way, once finishing the marathon they would come and congratulate him.

Let's say A, B, and C. A is the start line. C is the finish line. B? B is between A and C. What happened to B, in the middle. There must be a lot of work, a lot of pain, in a word there should be endurance. Endurance, endurance, and endurance. That's the marathoners are doing. Not only at marathons, but also all the ministries and projects in the world.

Then, when we have finished completely, those sightseers come back and tell us you have done well. Until then, our work is not finished. They will say, "We are so proud of you. You had just achieved the impossible."

Personally, I have heard this a few times from Tom Corbell, the president of LPMI USA. I have reported every achievement, even tiny things, sometimes huge projects just like Melvin university. He used to say "I am so proud of you Byeong." Because he knows the difficulties in the project.



Sports and Leadership

I found that many leadership books are written from the people of Sports: Olympic Champion, Sport experts in various areas.

Why are they written, and what is the common between Sports and Leadership?

People in Sports are striving to accomplish, to overcome their limitations, they know no pain no crown, the goal is the target, people are helping or sometimes criticizes whatever human being experiences all, so finally they got victory.

Leadership also has some goal to accomplish, for instance, the goal is to make university. So almost the same procedures, same experiences, same slogan, no pain, no crown.

The differences are the Sport: Goal oriented, and called them Captain, in Leadership: Task oriented, and called them Leader. Common: Well done or Not done, and Win or Loser, Accomplishment. Definitely both process necessary

In the end, the common goal is to reach the goal, and to accomplish the purpose given.



Brave and too brave

Brave is good, but too brave is foolhardy. It is a fatal mistake by defiant disregard for danger or consequences. Some people are acting like that not only once but also constantly. It makes people sick and tired, and those things, those projects, this ministry will often paralyze.

For instance, as we experienced hot weather like 35c in the summer is not good because it gives us stress and irritated. Warm weather is ok and acceptable, but too hot weather is not easy to endure. Such as too much is not good. Overeat, talkative, overweight, oversleep, overnight are not good at all

Why are those people over brave? Their mindset that if they are brave will be good for motivating people, and probably for their self-satisfaction? They are not cautious about how those followers think if their over brave. If the followers understand the leader's leadership fully and accept the timing is urgent and even though being over brave is necessary, that will be no problem.

Of course, bravery itself is not bad at all, but we need to know when to go and when to stop. Over brave needs once or twice are good enough in our life.

Faith and trust



These two things seem to be different when it comes to human relationships and ministry progress.

Trust is about you and me, that is, one-on-one, whereas trust is about the other person's leadership. Of course, when trust is broken, it is a fatal blow to leadership, but the question of "Do you give faith" in fulfilling a given mission as a leader seems to be different, even if trust is present.

For example, a person named A is personally trusted by the ten people around him. In other words, "He's definitely not a person to take on money." However, faith in a certain ministry or project to complete may have doubts.

Trust is an expectation and belief in the possibility that the future behavior

of another person will not be favorable to you or at least malicious. In other words, trust can be seen as expecting the other person's cooperation with the belief that how the other person will act.

To summarize the various definitions of trust, trust is a 'subjective expectation that one actor will act according to his or her expectations or interests despite risks'. This trust is a typical case of social capital in that it presupposes social relationships, exists in them, and because trust exists, related actors can cooperate and reduce the cost of monitoring and control. Trust is also a public good as social capital. This means that trust also has a dilemma as a public good. In other words, if you are a reasonable individual in a social relationship, you will want others to give trust to you or build social trust between people related to you without giving trust to yourself.

In other words, constant effort and self-development are required to give trust to members. It would be great if a leader was recognized as having a confidence of 100 percent and a good luck of 100 percent, but I think that would be impossible unless it were God.

Shouldn't the people who are with him bravely jump in at the expense when the belief has to go? Who would jump in when that belief doesn't exist? Believe or Faith is a personal state of mind that accepts a certain value, religion, person, or fact as a firm truth regardless of others' consent. When you have that belief in a leader, you will try it together. This seems to be a more urgent problem than in the past. In the past, leaders were far superior to those around them, so they believed unconditionally and joined together. However, this is not the case at all now. Everyone is outstanding, so "Let's go!" Then it is not the time to run all at the same time. This may be why a leader's continuous self-development should proceed differently from yesterday.

After all, regardless of the organization or ministry, a leader will be an essential element of these two. One will be personality, and the other will be competitiveness. Trust should be built in human beings, and faith should be given in public assignments.●

