



Melvin & Byeong

NO,66

This is a *biweekly* M/B in the light of Ministry, Philosophy, and Leadership of Dr. Melvin. (LPM Korea to Melvin University since 1999)



[June #2] 2027

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

Laypeople are also ministers

If we are Christian, we are ministers. Whether we were ordained or not, Jesus Christ called us to the meaningful ministry. All laymen were also called to the ministry.

This concept is not new. It is just new to us. It was not new to many scholars throughout Christian history. It was not new to Bible writers either. And it is also nothing new to God himself, because it is the method that he created. The concept of the laity

community can be seen as new to us because this truth has so far been less emphasized. But when all internal and external phenomena blow, polar writing needs to be asserted again in our modern era. This is sometimes called a revolution, but it is also true.

This revolution is to liberate the laity, allowing them to fully realize that they are already ministry workers in the biblical sense. The coming liberation is not a liberation from something, but a liberation toward something. This revolution is not yet upon us. However, we sense it coming. If we think we will hear it together, I think you will hear it, too. Howard Butt once said, "Over the years, institutions and programs produced by or as a result of laity argumentation have sprouted up like violet in the spring. What has happened is that ... the laity's understanding of Christian responsibility is broadening." Elton Trublood, who has often been regarded as the godfather of the laity movement, put it strongly, "If the Church had taken seriously that all laity-men or women- were real ministry of Christ, we could have something like a revolution in a very short time." Dr. Thomas Gillespie, dean of Princeton Theological Seminary, warns: "The revolution can only be realized if the 'unholy'



wants to move up, the clergy wants to move over, and if the 'people of all God' want to move out."

We are living in an era where something is exciting. We are at the edge of a meaningful reclamation of the legacy that all believers have really been called to ministry. We are participating in the revolution. Whether we are pastors or laypeople, we have an enjoyable responsibility to respond to being called to ministry that

comes to all believers.

In the late 1960s, Dr. James Kennedy strongly preached Ep 4:11-12. "The role of pastors is to equip and mobilize laypeople for the ministry rather than do everything themselves." As we know, it is not a radical concept today, but it is an unconventional concept for some of us then and now.

Lay ministry is an exhilarating concept. It can be a fascinating motivation for all of us. It should have the opportunity to write, teach, and experience. We should have more and more confidence in its importance. It is absolutely necessary. We will not be able to influence the world for Christ in the way we want if we do not equip and train all of his people for the exhilarating ministry that God has called them to do.

The laity is not a second class citizen. The laity was called to an metabolic position by Almighty God. If we can have this concept as pastors, we should continue to focus on training the laity around us and mobilizing them as powerful soldiers for Christ.◆



Being Called to Ministry

The problem with Israel is that they became confused about their call. They did not understand that they were called to the status of a servant or to a ministry, not to the status, honor, or position of privilege. God's original dream was to function as a nation of priests standing between the worlds where his people needed to know about him (Him). The prophet Isaiah reminds us that "you will be referred to as the priest of the Lord, and you will be called the ministries of our God (6:1-6). The fulfillment of his dream is happening inside the church today. It is what is happening within us now. We are all ministry workers!

We find this exact same truth in the last book of the Bible. John tells us, "...I want grace and peace to be upon you through Jesus Christ. Love us and may we have glory and power in detail for him, who liberated us from our sins with his blood and made us a nation and a priest for his father, God" (Revelation 1:5-6). Also note that the same topic is said in verses 5:9-10, and 20:6. Oscar Feucht wrote: "The term "presiding officer" used in the New Testament does not refer to the officials inside the church building, but rather describes all Christians in their role as priests of all believers." At a press conference at the Congress on the laity in Los Angeles, James Reston explained, "Religion is too much of a serious thing to leave for a priest." Some have pointed out that Christianity is different from the game of football. Football has been described as "as 16,000 people sitting on a stand that really needs training and 22 people on a playground that really needs a break." Contrary to public opinion, Christianity is not an onlooker's game. All believers are ministry workers! Everyone is included.

One might say, "I am just a layman." If so, the words of Francis Ayer might suit the life: "You are a ministry man of Christ...If you are a baptized Christian you are already a ministry man and it is not insignificant whether you have been ordained or not. No matter how you react, this statement remains true. You may be surprised, worried, pleased, antagonized, suspicious, condoned, insulted, or enraged. Nevertheless, you are a ministry man of Christ."

We are pastors. Let's make this quote. Jesse Jackson, a powerful spokesman for the human rights movement, has become a nationally famous person through Operation Breadbasket. He has a unique ability to motivate crowds. He stands in front of African-American high school students and says, "Follow me: 'I-I'm important!' Then the crowd responds, "I-I'm important!" He leads the crowd with other words, such

as, "Hopefully: Drop the drugs." The crowd then responds, "Hopefully; drop the drugs." I realize that we can learn something from him as we look at how his passionate audience gets to hear him talk. Someone among us says, "I'm a minister! I'm a mountain stone! I'm a chosen priest! I'm a holy kingdom! I'm a holy kingdom. I'm a holy nation. I'm a holy nation." I think it's good to say, "I'm God's own person!"



We can conclude by having the laity say this in layperson training: "I am a minister. I am a priest..." That may seem a little strange at first. But they have to say they are, or at least hope so. Why? Because it is who they are. A laity, a pastor! We are all ministry workers. God has called you to serve him and let him share his love with others. As laity and pastors, we are coworkers in the ministry.

Consider a dispatch to ministry. In the "transient bus" theory, what people simply have in common is that they go in the same direction for a set short period of time. The family theory is to have people socialize while standing in a circle, facing each other. These theories are excerpts from W. H. Fitchett's Wesley and His Century.

It is important to make sure that they see themselves as part of a larger organization as we train laity for their ministries. They need to know that they are not just bigger than themselves, but also part of a continuing movement that can make themselves sustainable. They need to face people who want to use their gifts in ministry. They need to know that they should share the joy of ministry. They also need to share the wounds they have in ministry. As we know, the "transitory service" theory is easier. In this way, people just expect to gather in a room themselves and train. What matters is not the study, but the content. The method usually does not produce long-term results. The success of our laity pastoral training depends on creating a close bond between the trained laity and the people who practice it. It can be seen that the early influence of the Methodist Church in England is directly related to small group gatherings. This concept is essential to us in the 21st century, just as it was to John Wesley in the 18th century.◆



To evaluate the ministry of the laity



There is a need for some way for the person who provides it to evaluate the ministry of the laity. If we are to successfully encourage the laity in the ministry, a form of evaluation is indispensable. The LPMI has a ministry report that laity pastors can submit weekly/monthly. On the card, laity pastors recorded how many home visits and phone calls they made in that week. They also report on the atrium of the hospital they visited and inform them of the activities of another laity. Whenever they attend the biennial LPM World Congress, they find such a report. It is supposed to record the difficulties they encountered while working. The purpose of the report is not to make them feel guilty about their failure in the ministry, but to become a tool to evaluate the effectiveness of the overall ministry. The ministry report will be one of the many ways to ensure responsibilities between the possessor and the possessor.

When all of this is emphasized in training, the goal is in front of your eyes. Don't you want to see this happen, laity? You are ready. Remember- Ep4. The purpose of the laity meeting is all about God of love, who desperately wants something to be for us.

The ministry does not happen separately. It happens when our siblings as members of the body of Christ - his church - participate in their mission into the world. We are not serving as individuals; we are serving as members of the eternal church of Jesus, the living Lord, which is something much bigger than ourselves. So when we are sent to the ministry as Laos (the people of God), we are sent with the support of all those involved in the church. Other members of the body of Christ take a tremendous interest in our ministry because it is conducted in the name of Jesus, the head of the church. So when we have finished our training, we are ready to receive the support and blessings of our brothers and sisters in Christ. And to be sent to the ministry.

It is no surprise to us that we should be sent into the ministry. Jesus himself, the model of the ministry for us, was sent into the ministry. In his prayers, he explained in Chapter 17 of the Gospel of John that he was sent into the world by his father, God. On the same side, Jesus sent his disciples into the ministry. "I sent them into the world just as you sent me into the world" (Jo 17:18). On another occasion, Jesus said to his disciples; "I send you as my father sent me" (John 20 :21).

Some people were necessarily sent to the growth of the first church. For example, Banaba was sent by the church in Jerusalem (Act 11:21-22). Paul and Banaba were sent by the church in Andioic (Act 13:2-3).◆

The layman is a partners

I think the reality that interest in the laity ministry is growing in the Korean church is desirable. There are a few themes when it comes to the laity community, and one of them is the concept of [commander in the community]. As far as I know, there are two people who emphasize this concept. There may be others, but I'd like to focus on you two. First of all, one is Pastor Melvin SteinBron, the founder of the laity community (LPM). Pastor Melvin is 84 years old and he currently lives in Minneapolis. Not long ago, I called and asked him what he is doing these days, and he said he is writing a book about [the dynamic range]. So when he told me in more detail, he said, "God-human; husband-wife; pastor-pyongyang. We organize it by comparing it like this. These three important points are that we really need each other, but at first we don't get along well. But over time, we understand each other, that is, we accept each other's strengths and weaknesses, and we become attached. That means we live our lives. Of course, there will have to include a number of things that are necessary for both sides to work together.

The other is Dr. James Garlow, the head of Wesleyan Methodist Church in San Diego. This pastor studied at Drew University in New Jersey and organized Wesleyan pastor's laity society into a thesis. In other words, he studied

Wesleyan pastor and lay preachers, and eventually wrote a book with this thesis as "a fellow at the pastoral society." Wesleyan pastor's laity ministry revealed two things, and internally, he created a care/rearing system called Band and Class.



After all, let's say that the Lay Ministry is about becoming a member of the church and establishing the body of Christ (Ep. 4:11-16). It will be no more than that. In order for the Normal Society to take place, "the pastor and the saints will have to come together, take responsibility for the ministry together, and work together with a sense of ownership."

Are Some People More Important Than Others? One person may be more famous. However, that is not the case in importance. There are times when they are more noticeable than the other person in turn. Each of them has a different role, but they are all essential. They are interdependent. They are all contributing to a common good. They all shared the joy of a beautiful and useful structure with each other.◆



Don't let your left hand know what your right hand is doing.



This means to be quiet and not to brag when you do good deeds. I remember two things. One was Rev. Melvin helping an African student. It was almost 20 years ago, but I recently heard about it. About 20 years ago, Rev. Melvin helped an African student to graduate from Daystar University in Kenya. The student was moved when he found Melvin's first book in the seminary library and read it, and contacted Melvin to start communicating. So, he opened a Institute of Lay Pastors Ministry in Kenya, and has done the ministry nationally, and eventually Melvin University was born because the student donated 6 hectare of land handed down by his father. He is currently Pastor John Orgilla, the vice president of Melvin University. If it were not for Melvin, who is an American, African youngster would never have been a regular university student also he would have graduated from university.

However, I was completely unaware of

this story. Even though I have been working with Melvin for nearly 20 years, he never told me that he was helping students in Africa. I heard that after Melvin passed away John Ogillah, now the vice president, told me how Dr. Melvin helped him. In fact, when I was working in Korea, the staff at our Institute and I complained about Melvin a lot. He didn't even help us with a single penny because we were so close to each other. Thinking about it now, he couldn't help. It would have been difficult to help our Korean ministry because all of the African Ogillah couple and their children were put into the university's family dormitory and helped them for 4-5 years. I guess more than 1 million dollars he had invested for Ogillah study. Nevertheless, he didn't say that he couldn't help because he helped foreigners. I met him several times in person, but he didn't tell me. Now, it became a practical lesson that the left hand should not know what the right hand is doing.

The other is Grandmother Connie. When I was attending a seminary in Canada, I had to take Clinical Pastoral Education (CPE), but there was no suitable place to practice in Toronto, so I was assigned to practice at a Mentally Retained People Center in Woodstock, which is about a few hours away. Fortunately, my advisor, Dr. Muriel, was a person who had been working as a missionary in India for more than 10 years, so she understood Asians like me well. I was not good at English, and my culture was very different between Canada and Korea, so she played a good role as a bridge. At that time, the remaining six were all Canadians, who came from good

universities, and they had more experience than me.

Since it was too far from Toronto, commuting every day was difficult, so I had to find a room to stay and work during the day and return home to Toronto on the weekend. So, Dr. Muriel introduced me to a detached house, saying that it was her friend, and I lived on the second floor for a few months. Grandmother Carney, the landlord, was an office worker at a general hospital for almost 30 years. Every morning, she went to work at the hospital, and I went to the Retarded center to practice for six months. When I moved into the house, I made an appointment to pay \$250 a month. I was a student, so I thought they gave me a good deal.

However, when I was about to leave for Toronto with a bag after six months of training, Grandma Connie asked me to sit in the living room chair and offered an envelope. She saved the rent fee and said "I had your payment without using it, but now I told you to take it with you, saying I would return it." I was a little embarrassed and it was my first time experiencing it. However, I couldn't help but get it because she had saved it. At the time, I was living in Toronto as a student and with my family, so the \$1,500 in the envelope was a lot of money.

When I think about those happening now, I think again that it is embarrassing for me to think about Dr. Melvin and Grandmother Carney's thoughts. I definitely appreciate them.●

Flesh Mob



Thanks English

I have thought again how thankful I am to learn English because I can do many things in English up to now.

Long time ago, I remember when I was a highschool student, my older brother advised me to study and learn English. Since then I have studied English earnestly.

Let me talk about how English helped my life journey even up to now:

Once I was a seminarian, I took an adventure to pray in English at a chapel. There were many students, the whole student attended Chapel, I guess approximately more than 1000 students. I asked school for giving me chance to pray at chapel time in English, definitely they were surprised but gave me permission to do it and I did it through Psalm 23. Anyway I did it and I couldn't remember what I said. Of course it was really poor English and was lousy, but all of my friends praised me, after the chapel, "you did a good job." I still laugh at myself and murmur, "their English are more poorer than mine, so they praised me." Anyway, that was my first experience of being brave using English.

And once I entered the Methodist Graduate School in Korea, we took the entrance exam, and the Dean of Graduate School told me after Examination, "Byeong, your result of Exam is not good but we accept you because your English is much higher than other students." I was surprised and happy that they accepted because of my English efficiency.

I can think of going to Canada for studies because I know English. Even though my English ability was not good, I have done M.Div and CPE Training as well.

When I came back to Canada my home denominations picked me up to the Head of Mission Department because they thought I knew English, and worked there for many years, while I was there at my home school, Sungkyul University asked me to teach because I know English, and I taught for many years.

Finally I got to know Dr. Melvin and the Lay Pastors Ministry and work for that because I can use English, teaching, writing, and talking freely. And move on to visiting overseas with this Ministry because I do English, and making theological school here and there and finally to open Melvin University in Kenya, and now I am the President of Melvin University.

As you see, because of my English, my life changed and improved beyond imagination. I appreciate my old brother, even though he is not with me physically, but he gave me a really wonderful aspiration to begin studying English about 45 years ago and those institutions and also people who gave and helped me to do and to use, to upgrade constantly.



Your Path and Purpose

Purpose is the all-important ingredient for Sapere Vedere ("Knowing how to see."). Once we know our purpose, we become pathfinders. Knowing what we want to do dictates where we go and where we put our focus. Our path is the way we travel. Our vision is where we travel. Our purpose is why we travel.

Da Vinci said, "May your work be in keeping with your purpose."

We often say, "You did that on purpose." It means doing what we propose to do. The word "purpose" is a derivative of "propose," an Old English word that is a combination of "pro," which means forth, and "pose," which means to put. To propose is to put forth what we intend to have happen in our life. When we align our lives with what has been proposed, we are answering the clarion call to live "on purpose." We were each created for and with a purpose, just as everything in nature was created for and with a purpose.

As Viktor Frankl said, "Everyone has his own specific vocation or mission in life, everyone must carry out a concrete assignment that demands fulfillment. Therein he cannot be replaced nor can his life be repeated."

Understanding, as well as appreciating, our unique calling is crucial.

The two most important days of our life are the day we were born and the day we discover what we were born to do. That's the day we catch the vision of who we are meant to be.

Learning from mistakes



You don't have to suffer on purpose, you don't have to make mistakes on purpose. But who in the world doesn't make mistakes? So, wouldn't the word "mistake" have occurred? We know that we make mistakes. We don't know at the time, but later on, we realize that it was a mistake. Mistakes in words, mistakes in human relationships, mistakes in teaching, mistakes in attitudes, mistakes in relatives, mistakes in families, mistakes in children. Mistakes to parents. Now that I think about it, I also did something wrong to my parents. It was a mistake in words at the time, but looking back, I made a mistake. They also make mistakes when

they were young, in middle age, and even in old age as well.

When we are young, mistakes can affect our present lives. Recognizing and paying for them is a burden and a risk. It is true that acknowledging and accepting mistakes will make us smarter, healthier mentally, and beneficial to all aspects of our lives. It seems that acknowledging mistakes is a top priority. If it is not admitted, the next step will not proceed, so it is essential to admit it. If you were not admit it, that is, if you don't admit it, it could be another mistake in itself.

Then why can't we admit the mistake? It's probably because of concerns and fears about how to deal with it after admit. In other words, it's probably because of the social perception that if you make a mistake, you have to pay the price.

So when you make a mistake, two things come to us realistically. One is that we admit our mistakes and learn something from them, and the other is that we have to pay for them. The tension between these two things, this may be frightening.

Moreover, I think there are many cases of mistakes when we are in another culture. In my case, when I first came to Kenya, I made a lot of mistakes. When I think about it now, I did it because I thought it was natural at the time and that my words or actions were clearly justified, but now I think they are mistakes. There were many mistakes, such as yelling at the school staff, working for the school, and being mean to the residents of the neighborhood, and it was also because I was not accustomed to the culture because it was my first time.●

