



Melvin & Byeong

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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

Partnering between pastors and laity

The laity and the pastor are classified by roles based on the gifts given by God in the church. It refers to a pastor and a saint, not a pastor. The word that can unite both is God's people, that is, saints.

However, the term pastors and laity are commonly used hierarchically in churches. The laity is low-class and pastors are sometimes understood as high-class. However, this is not a biblical meaning. The origin of this word can be found in the distinction between "clergy," which means administrator in Roman times, and uneducated commoners. This secular distinction has been used for over 1,000 years in medieval churches, and its wrongdoing has been pointed out by the Reformers.

The other is to apply the relationship between the priest of the Old Testament and the people of God in today's church. In the Old Testament, ordinary people could not go out to make sacrifices directly before God. The priest designated by God took the blood of the sin offering to the altar and sprinkled it on behalf of the people. Until Jesus came, the priests served as mediators between God and the people. Then, after Jesus came, all the people of God no longer need anyone other than Jesus as a mediator. Anyone can go out directly before God in Jesus' name. The Bible says this as follows. In 2:9 before Beth, all Christians are called "kingly priests." The Reformers reformed the clergy-centered church structure and explained the right of all saints to equally go out before God in the words of "all men." We have only one high priest. That is Christ.

Ep 4:11-12 clearly shows a distinction within the church between the saints and the pastors who lead them to God's people. Verse 11-12: "He gave it as an apostle, or a prophet, or an evangelist, or as a pastor and a teacher." This distinction was not arbitrarily made by the church, but



by the Lord, the head of the church. Why did you make this distinction? In verse 12, it says, "He is trying to establish the body of Christ by making the Saints whole and doing the work of service."

In other words, the church is not a dual class of pastors and laymen, but a separate pastor was

established in order to ensure that all saints are intact, to work in service, and consequently to establish the body of Christ. This is the division of roles of the church's members. All Christians are the same saints, but they have had pastors-teachers (Hell, the same person) in order to live correctly as God's people. If this distinction is misunderstood, the pastor will have a wrong sense of authority, and the church members will lose their calling and have a passive or dependent attitude. The Lord, who is the head of the church, gave various gifts in the church. This is a gift from the Lord.

First of all, let's look at the role of a pastor. The pastor says that it is to make the saints whole. The original meaning of "once" is to "prepare." More specifically, it means to teach how to use extension (Pastor Kim Sang-bok, 2001 Normal Congregation Conference). What is to prepare? Preparing the saints for building the body of Christ. Then it means that each of the saints is ready for God's work. It is not just to be satisfied with the attendance of the church, but to be prepared to serve God's work by developing the gifts given to each person. This preparation process should bring growth not only to the functional side but also to the personality and life of the saint (Robert Slocum, Maximize Your Ministry). One should have a wish to continue to grow in faith and personality, not in a passive attitude of maintaining the status quo.◆



Working together as real partners in the gospel

Through this preparation process, one can do volunteer work. Service can be divided into service within the church and service outside the church. Both of these are, of course, God's work. No matter where you look at any church in the world, it will be difficult to find a case where saints serve as hard as we do. Within the church, the equal service between the pastor and the laity is very well done. However, God's service to work is not limited to work within the church, but should also be applied to work outside the church. That it will be the service of the saints in social life. That the saints are prepared must be prepared not only for the ministry within the church, but also for the work of service outside the church, that is, in the world (Paul Stevens, Theology of the laity for the 21st century).

Considering the time we live during the week in our lives, there is a difference that cannot be compared to the time we come to church. All of those times should be the time to do God's work. In other words, the confession that the Lord is the Lord in this world is a new change in all areas of science, art, technology, business, education, medicine, economy and politics to match God's will. The life of the Christian is to taste salt in every corner of the world. The service of the saints is realized not only in the week but also in the week's life. Slocum's argument that "every corner of the world should be the private office of the believers" is a word with good reason.

What is the method of community service like? How could a priest and a layman work together as real partners in the gospel? Introduce 6 ways: 1. Exchange opinions. 2. Listen to each other. 3. Learn from each other. 4. Bring out each other's strengths. 5. Be patient with each other. 6. Check your individual roles in detail one by one. Exchange

opinions. The process of making decisions and making plans can be done on the phone, by a stopover, or during lunch time. The composition of a project or ministry should be more harmonious than separate. The only way to do this is to meet often and exchange discussions, with both sides taking equal positions.



The difficulties in doing this are obvious: time, regional differences, and willingness. Of course, the latter is the biggest hindrance. However, the saying, "Where there is a will, there is a way" is still true. You must begin to have a will for the real sense of companionship. As you take your time and walk miles, you will have two valuable discoveries that complement your will to keep going miles with time. First: You may experience the proverbial truth that "too heads are better than one head": or as stated in Proverbs 15:22, "Without controversy, management digs, and with too much imitation, management establishes." You may be surprised at why this was not done this way a long time ago.

Second: Jim will share with others. Moses learned this principle from his father-in-law. "Work is too heavy for you; you cannot deal with it alone" (Chul 18; 18). He discovered its truth by doing it as follows: "If you do this, and God grants you, you will handle it, and all these people will go to their own places in peace" (Chul 18: 23). How good is it that a pastor, who is carrying a lot of luggage, can relax and satisfy his people?◆

Without each other's sincere listening and understanding



It's not the fastest way to do things, but you should know it's the right way. Try it; you'll love it!

Let each other hear! It is to say, "Look at this page," or think about this topic." If there is one, it is to develop and support a pastoral partnership. In other words, this takes time. Listening to each other takes time, effort, and will. A true partnership is impossible until you are both sure of what both sides are saying.

Listening skills include solving and speaking, active listening, identifying awareness, listening to the unsaid, listening beyond time, listening to feelings, and others that can be learned and used for considerable benefit.

Without each other's sincere listening and understanding, we will return our attempts to change the clerical/plural dichotomy to its original state. We will rely on power for

"class utilization." You will go back to bear the burden alone due to a lack of "many advisors."

One of the biggest achievements in life will come from listening to each other. If someone is talking seriously to you, you will know that you are valuable. Partnerships will happen when you are talking seriously to each other.

Consider the dialogue between the laity and the pastor. The role of a leader in pastoral affairs is to require an ongoing process of dialogue with the laity. Through this process, the qualities that the pastor must have, namely, style, personality, and ability as a leader, are developed.

These conversations can sometimes be conscious or unconscious, satisfying, and can be effective or ineffective. However, regardless of their nature, what can be gained from these conversations is that the problems that pastors and laypeople need to solve together become clear. Here, the vision for the future can be embodied. Therefore, it can be said that the impact of these conversations on leaders is truly enormous.◆



Leaders must endure the process of constant self-awareness and growth

For example, there is a recent training in the American Methodist Church called "Partners In Ministries (PIM)." It was developed by leaders of the American Methodist Church, and eventually, it is a training course that begins with the dialogue between laymen and pastors (Roy & Jackie, Trublood, Partners in Ministries, 1999).

Some people tend to avoid conversation. They ignore this process because they think that going through this process is a way to ignore the authority, grace, and ability that God has delegated to them. According to the Management Conflict Theory, this is how this reaction is created.

According to this theory, a person who is entrusted with a special authority 'from above' only thinks about the battle of win/lose position. The implication here is that such a leader does not want to trust anyone.

On the other hand, Christianity, which argues that leaders should value dialogue, sees the Christian community as an organic organization, and the leadership established by God appears not only through leaders but also in the relationship between leaders and people.

Leaders who want to gain something through dialogue must respect people's opinions very much. One of the reasons they have to do this is that people do not always follow obedience. Considering the importance of dialogue, the fact that the leader of the church respects the saints means two facts listed below. First, the content of the dialogue must deal with the biblical value of God's ministry, so that the saints can follow with confidence. Second, in the content of the dialogue, you must put in a way to know what the saints feel like they want from the leader. Saints are very sensitive to their feelings and practical needs are well communicated to pastors and whether they are being pushed forward in practice. The aforementioned Methodist PIM training in the United States also emphasizes this aspect a lot: You must create an opportunity and atmosphere for others to talk to you, and you must be able to listen to other people's ideas with open mind (Partners, p.33).

Under the guidance of the living Holy Spirit, the 'role' as a leader should be a process of constantly communicating with the saints about their needs and their spiritual potential. Theologically speaking, it can be

said that the leader of the church is called to achieve God's plans and mission together. However, "calling as a companion" is a call for leaders who know who they are.

Leaders who are recognized and obedient as leaders are those who have a sense of direction, vision, and a clear sense of purpose. Saints cannot trust these leaders when they do not know who they are or even what to do. Therefore, in order to have a mature appearance as a pastor, you must always be ready to talk to the saints. Saints will give their leaders confirmation, guidance, guidance, correction, and support. In order for the dialogue to be successful, leaders must endure the process of constant self-awareness and growth.

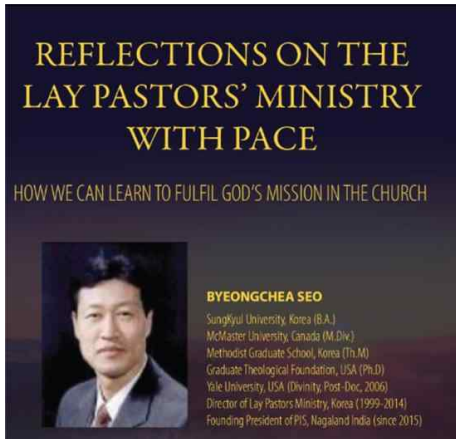
Recently, Wolfteich (from Yale University) of Boston University's Theological Department came to the Korean Bible Society to lecture, emphasizing that the Korean church's current need is a "conversation between pastors and laypeople," which requires both sides to reconsider their respective calling (Church Yonhap Newspaper, June 7). Just as the pastor and the saints have been delayed together, dialogue is essential if the pastor and the saints are to be sure to share their roles as partners.

Learn from each other! Each has something from his or her life: learning and discipline that can be valuable to others. Respect is the key to being humble enough to learn from each other. Bruce Bugbee, an associate pastor of Chicago's Willow Creek Church, once said, "Everyone is 10 when it comes to something." Everyone is an expert when it comes to something.

The pastor was trained in certain areas of leadership within the church. The laity was trained informally by experience and formally in school. It should be humbly acknowledged that the pastor's training is very narrow within a wide range of knowledge. This is true for professional training, no matter what. The laity had a wide range of experiences and trainings. This is indeed true if your partnership in the ministry crosses one or two people, and if there is a leadership group consisting of several people.◆



Melvin's Lay Pastors Ministry



This is why Pastor Melvin started the Lay Pastors History. First, it started with an EP. 4:11-12. When he re-read this text when he was doing the ministry of the church, he rediscovered that the pastor's role was to "equipping the saints for the work of ministry."

In the United States, 4 or 50 years ago, these issues began to emerge among scholars and pastors. So the word "lay pastor" began to spread. A pastor needs a paradigm shift to "the person who to equip." Laypersons also need to change to "the person who to minister." This is the main point of verse 12. Looking back at EP 4:11-12, there were five systems in the church during the first church. They all have to "train/equip the lay people so that they can do the ministry given to them by the Lord," the fundamental meaning of the original Bible/Greek language. The scholars who rediscovered and emphasized this are James Kennedy/Coral Ridge Presbyterian; Jim Gallow/Ph.D. from Drew; Professor Greg Ogden/Fuller; Professor Paul Stevens/Professor Vancouver, Canada; and Pastor Kim Sang-bokin Korea.

Pastor Dr. Melvin emphasized this concept by connecting it to calling. Like pastors, lay people were 100% called to God. This is true. Pastors are more responsible to do this. The pastor's problem is the responsibility of the

seminary, and the seminary's problem is the responsibility of the professors. The seminaries, which were in a hurry to cultivate ordained pastors, made curricula centered on pastors and focused on producing good pastors, so there was no room to be interested in the relationship with the laity, that is, how to equip laypeople to do the work. The Greek Bible and the English Bible were translated into the concept of the work of ministry as above, and in the Korean Bible, it was recognized as a service for more than 100 years, and only recently re-discovered as a ministry.

When a conference was held in Korea in the 2000s with Pastor Melvin's materials, Pastor Ok Han-heum and Pastor Kim Sang-bok gave main lectures, and it was an opportunity to properly inform and emphasize the concept of this text to the Korean church. Pastor Kim Sang-bok, in particular, explained that because it is specified in the Korean Bible as a service work, the saints have thought that the task was completed by coming to church, cleaning, and boiling noodles. In fact, it is true that this perception was comfortable in the church until 2 to 30 days ago.

The Bible was Ephesians 4:11-12.11). He gave it as an apostle, or as a prophet, or as a preacher, or as a pastor and a teacher, and tried to build up the body of Christ by keeping the saints intact and doing "service work." (Revised Korean Bible). First, if you look at verse 12 here in Korean Bible, it is recognized that the work of the church members is "service," and when they come to church, they are cooked and cleaned noodles, so they have been doing so for the past 100 years, Pastor Kim Sang-bok said (in June 2000, at the International Conference held at Hallelujah Church in Bundang).

The main fatal factor in this is that it was caused by the translation of the

Korean Bible. If you look at the English Bible, it has been translated into two: The work of SERVICE; and The work of MINISTRY. Anyway, I don't know in detail which English Bible it came from, as it was translated by an early American missionary. What is clear, however, is that it has been translated from the English word, the work of service. Therefore, it has been handed down to our Korean church for over 100 years as a "work of service."

Bible scholars and pastoral experts argue that such an error should be corrected immediately. Pastor Melvin folded his ministry and began to study further, thinking about what would prepare the saints to do. In particular, the focus was on what the purpose of the church was, and there were two main things in the Bible. One is evangelism (Matthew 28: 19-20), and the other is caring (John 21: 15-17). So, when he looked at the American church, he learned that they were good at evangelism, worked hard, and had more materials. While he was studying caring ministry, then he founded the Lay Pastors Care Ministry that established a training textbook, and system for laypeople to serve as carers as well as volunteers in the church. At first, it started with this name, but after a while, it was branded when it changed to Lay Pastors Ministry. It started at one church in Ohio, but as it became known as a surrounding church, it naturally spread throughout the United States and abroad.

Even in churches of Kenya, the perception that only pastors were 100% called is comfortable both inside and outside the church, so I feel keenly that it is also our university's mission to correct it. This is because the future Kenyan church depends on current seminarians. ●

Flesh Mob



Vision for school

I had a dream and vision for schooling in 2006 when I stayed at Yale Divinity School, so approximately 29 years ago, today is the year of 2023. So it took almost 30 years to get University in our hands.

Thirty years. Very long years. Why did it take such a long time to complete the university? What happened during those thirty years.

I had visualized the schooling dreams all the way. I dreamed it, imagined it, told it to the people from our close staff to far third people, and I was thinking of it 24 hours and imaginary pictures of schooling were in mind constantly.

There was a lot of preparation time, an interminable succession of hours, trouble, difficulties, disappointment, and endless trials and errors, but I could stay focused for that long to constantly visualize the dream end result and connect with my inner emotion, finally I made University 17 years later. During the 17 years, in 2015 Seminary in India, in 2017 Seminary in Kenya, and finally University in Kenya.

Definitely people around couldn't wait and understand what I think of it, but even though they don't support and help, and encourage me, I have kept on going up to the goal.



Learning is the harmony of reasoned and emotional.

Two sides of one coin? In the P.A.C.E? I had had written about two people in the ministry in my book, "Reflection on the Lay Pastors Ministry."(non-published.): intellectual people & emotional people. I wrote there once we begin any ministry, emotional people come first and then intellectual people come later.

Some people come to any challenges without calculating the risks to follow, just come forth. Maybe God also knows this human physical system. Anyway, they come up right away. But intellectual people are tending to check and to see what's going to happen, so showing up slowly. But in the end, we need both people definitively to succeed in that ministry. Probably, we may refer to it with a motivation curve, 10 % at the early stage, 50% at the middle, climax, and 20% at the latter stage, so on.

Anyway, let's go back to reason & emotion again in the P.A.C.E ministry. As leaders we or lay pastors, we need to learn and grow in two elements. We need to know what's my style to approach: emotional? Or reasonable? Because we definitely need two sides, even P.A.C.E is more on the emotional ministry than reasonable.

People whom we care about want us to be an unlimited emotional person. That is the problem and pitfall there. That's why Melvin's PACE training manual has warned and be careful of unlimited asking from their flock members. Two cautions there: physically difficult people & money to borrow.

The manual states that if too much is asked from those physically handicapped people, we'd better explain our limitations to help out politely. And very be careful of money borrowers & lenders. It might spoil our pure ministry.

So we need to learn both; emotional and reasonable. Yes, an emotional approach is much better to PACE ministry, but need to be cautioned against those two warnings.



Everyone is looking at us

In the church, most of them know I am a lay pastor, PACE-er. It means bad and good. Bad means a little uncomfortable because others look at me. Good means it makes us alert about ourselves.

In the secular job, it happens as well. Our boss is looking at us and seeing how we are working? Sincerely? Honestly? Is it best? Try to do better? Listen to their coach? So on.

People in the church, also, might gonna check followings unconsciously:
Prayer for us? Available to us? Contact to us? Example as Christian?..truly?

My case is 'good' once they are looking at me. It makes me alert, being tense, makes me wake up and alive all the time. So it depends on how we see what's going on around us. If we think it's awful, I think we are becoming a bad person because our mindset, thinking system in the brain is tending to that line up, bad, bad and bad. But we think it's good, or ok, we tend to accept people around and see them pastorally, not judgementsly.

It's important for our personal life whether we live badly on many occasions or we live with open-minded and accepting mindset.

It's the same to our PACE ministry. How we see, observe others are depending upon what premise we have, especially to the ordinary people around and PACE-ee

Satisfaction or benefits



It is said that short-term satisfaction (or happiness) is temporarily obtained from the time itself when doing an activity or action. On the other hand, it is said that long-term benefit (or meaning) is given as a by-product of such activities. In other words, we feel a sense of satisfaction when we do something, and it would be "icing on the cake" to say that it is both beneficial and meaningful.

If our current work, activities, or furthermore, our ministry satisfies both of these, of course we have to do it. We have heard a lot of English proverbs that say this: "Get a haircut to be happy for a day," "get married to be happy for a week," "buy a horse to be happy for a month," and "build a new house to be happy for a year." There are many other similar sayings.

It must have meant that the high level of happiness in the short term is like this. It is also true. However, it can be said that happiness is only a short-term satisfaction. In other words, it means the satisfaction you feel at that time when doing an action or activity. For example, the feeling of happiness when jogging in the morning while cooling air is one of them. We often have these kinds of experiences. This may be the answer to the question, "Am I happy when I do this?"

However, since our life is a long-term marathon rather than a short-term run, we cannot continue to pursue short-term satisfaction. In a long-term life, such as a marathon, satisfaction and happiness are pursued, but they must also be beneficial and meaningful. It may also be the answer to the question, "Is the result valuable and meaningful when I do this?"

The key is how short-term happiness and long-term benefit are harmonized and balanced. Success is a label given when there is this short-term satisfaction (happiness) and long-term benefit (meaning) when both are satisfied. On the contrary, if you spend time day by day living with no satisfaction (happiness) or meaninglessness to survive, it will be the exact opposite of success. If success is 100 percent, the opposite can be seen as zero percent.

To put it another way, long-term benefits are the highest if there was only sacrifice while doing something, but in the short term, satisfaction is low. An easy example is that our parents sacrificed a lot when raising their children in the past, and it can be attributed to the choice of "long-term benefits" that if their children do well, there is nothing more they want rather than seeking short-term happiness or satisfaction for themselves.

It seems that each of us makes a choice whether to live pursuing only this short-term satisfaction (happiness), or to live while pursuing long-term benefits and meanings even if there are few short-term satisfactions. From a religious point of view, of course, it may be reasonable to pursue long-term benefits and meaningful lives. However, this is also up to them, and it seems to be a difficult problem to force.●

