



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

Partners in Training

We need to find people who can assist the pastor in the training process. For example, an associate pastor of a church can help train laity pastors in some ways. A pastor can be helped in training them about hospital visits and in the service of helping people who quickly lost their beloved son. Another guide can train laity pastors from a counseling perspective. They can teach them how to introduce their clients well to experts and how to become a creative listener. Successful businesses among the saints can teach laity workers how to consult with people who are going through financial difficulties. All of these people are experts in their field, more specialists in that field than a pastor can. Every church has dedicated laity who can help a pastor in the process of training. Although we speak of having a pastor, more accurately, he should see what is done with it. Beloved laity can be collaborators in the process of having someone.

Another guide for practitioners is to be sure that the training process involves practicing. How many people participate in the training process that is only experienced in the classroom? That is why we find far more difficulties in real life than we have participated in. Whatever the training is, it must include a balance between classroom experience and real mission experience. For example, a church trained three teams as lay pastors. The first group of sangjae trained for almost 8 months before they started their mission as lay pastors. The second group trained for about 4 months. The third group started their mission after a month of training. Why did you start the process in such a hurry?

We found something interesting. One time, during a training session for the laity ministry, one person said, "We have so much fun studying together like this for so long. It



doesn't matter when it comes to being lay ministry."

That's exactly what reminded us that for too long they only had classroom experience with no field experience. They were enjoying each other as coworkers, but failed to make themselves cut enough to actually raise the other person. Any training program would have to involve practicing as well as having a classroom experience to be effective.

Training involves at least five unique steps. The equilibrium between these steps must be understood by the equilibrium of those steps.

The first is a coalition. This means that we have to work with the people we are going to train. Those who are trained for meaningful laypeople should accept us as human beings before their benefactors. The training for laypeople is to begin with a bond in personal relationship between the possessor and the possessor.

The second step is to give out. This is practical communication about how to do the ministry. This training stage could be dubbed the 'classroom stage'.

The third stage is the field professor. Few people learn just by listening to how to do it. Almost everyone sees and learns from what others do. We don't learn how to share our beliefs by listening only to sermons about the need to be witnesses. We can learn by watching one of our colleagues share his beliefs. We learn by watching it over and over again. Eventually it becomes a part of our own lives.

The fourth step is dispatch. To assign a task during the training process. This may be difficult for some pastors to do. However, entrusting a ministry to a laity is important and should allow them to be free not only from success but also from failure. It is equally important for the laity to understand that if the ministry is to be completed well, it will be completed by them.◆



Maturity of the laity pastors



One of the problems that emerge in the laity ministry is the maturity of the laity pastors. This has been a problem I have been thinking about for a long time. Why won't the saints mature? What is maturity? When I met LPM after all

these thoughts, this problem began to emerge clearly. Usually, people think that if I train in church, I will be raised. And they expect you to mature. That has been the usual practice so far. The maturity issue will be addressed next time, and here I will think about training and parenting. In fact, maybe parenting and maturity are close neighbors.

In any case, when you encounter the term 'training and nurturing', you have to think of the order and the content. Of course, the order is considered to be parenting after training. However, after parenting, there must be training again. The church should be provided alternately for training and parenting.

Korean churches have strong training. As has been the case for the past 100 years. However, parenting is a little weak. When I think of the term parenting, I think of parenting in childhood. It is said that childhood is raised through mothers. It is not said that it is trained. From this point of view, I also think that parenting should come first. So, our research institute is developing parenting textbooks. Pastor Melvin developed a PACE training textbook. However, I came to agree that there should be a process of parenting before that. Why? As such, it was found that there were many vulnerabilities in terms of maturity as it became a plain through PACE training (12 hours) without the concept of care as a plain or a minimum parenting process.

However, even after PACE training, parenting training is also required alternately, but the institute provides it through small papers, dynamite, and essays and satisfies both. The small thesis is the administrative material necessary for the ministry, the dynamite is the training material, and the essay is the parenting material.

Anyway, I think you learn skills through training and mature through parenting. Now, let's shed more light on the Korean church. Are the saints raised? Continuing questions, mature? In fact, I cannot give confident answers to these two questions. The reason is that I think I have not yet reached parenting and maturity. If you have been raised, you have had enough nourishment, and if you have matured, you will have to be filled with a grown-up portion of Christ that resembles the image of God (Ep4:13). If parenting and maturity are achieved smoothly, the contents, data, and systems suitable for them should be equipped.

We talked long and hard about the difficulties of pastoral training for laypeople. But what do we do when we overcome these obstacles? How can we help those people choose the right ministry? How can we choose a ministry that best utilizes our teacher's gift? Before someone is trained, he has to make that choice. It is not strange for someone to endure various ministries before finding one that can make the most of his or her gift. As we know, there are cases where they experience failure in the process of discovering to perform best in a special ministry. One of the simplest ways to start the selection process is to write down all the ministries that you think you can use your gift. For example, if my gift is a teaching, the ministries that can use my gift will be 1. Sunday school teacher 2. Home Bible study teacher 3. Youth Camp 4. Summer Bible school teacher.◆

Finding the right ministry

Before someone is trained, he or she has to make that choice. It is not strange that someone tries to put up with various ministries before finding a ministry that can make the most of his or her gift. As we know, there are cases where they experience failure in the process of finding the best possible function in a particular ministry. One of the simplest ways to start the selection process is to write down all ministries that you think you can use your gift. For example, if my gift is a teaching, the ministries that can use my gift will be 1. Sunday school teacher 2. Family Bible study teacher 3. Youth Camp Summer Bible school teacher.

To help you discover your ministry, we can look at Tim Blanchard's book, A Practical Guide to Finding Your Spiritual Belief. Here, the team presented many gifts, and then included various ministries that could be used. Many laypeople may have difficulty deciding which ministries to use their gifts. Talking to your pastor may help you find the best fit for the ministry.

You can also use another way to find your right ministry. This is done in reverse. Summarizing all the resource positions in your church: Sunday school director, Sunday school finance department, Sunday school clerk, incumbent committee, donor, guide, nursing role, Bible researcher, recruiter. Look at this list and write down what kind of teacher you need to fill this ministry position. Or write down all of the things you can use your teacher and go to those who supervise it. In some cases, it could be your pastor. Get guidance.

In seminars discovering my place of ministry, the following should be addressed: (1) understand that I have been called to the ministry; (2) understand their gifts to the ministry; (3) familiarize them with volunteer positions within the church; (4) learn how to use their time in such a way that they can join the ministry; (5) know the people responsible for the various ministries in our church; and (6) choose at least one ministry to begin the experience of using their gifts.◆



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.◆



Win-win is the best?



At business and work, Win-Win are what everyone pursues, and they also think and teach that it is the best. But is that true?

In the Bible, was Jesus a win-win? Jesus made a loose-win composition by sacrificing himself on the cross. "I'm sacrificed, and they're saved." So if they're doing well, satisfied, and unhurt, rather, isn't loose-win right? Do I have to win?

As I come to Kenya and run the school, I continue to make myself aware that there must be endless negotiations and constant concession.

There are two challenges at the moment. On the outside, they are financial sponsors of the school from all over the world. The other thing is internally, the school staff, the university committee, etc. It is a series of continuous challenges. In this

situation, there are three options: win-win, win-lose, and loose-win. Is the notion that I live only when I die too cliché?

The best is Win-Win, but this is just an ideal. The next option is to go to a compromise of 50:50. There is not 100 percent satisfied with both sides. Finished with 50% satisfaction. But the shared progress is 100 percent energy commitment.

In the end, it came to the conclusion that loose-win, so "I have to lose, and they win." So win-win can be just a nice slogan in some ways.

The giver has it. Wheat grains live when they fall to the ground. Is the word altruism necessary here?

I've had CPE a long time ago (although I'm now in a position to train students here), and most of the students then was self-centered, our advisor(supervisor) pointed out. In particular, I used to feel that altruism was absolute in the caring ministry.

What is altruism? I am a loser, you are a winner! I've recently talked about this with my colleagues here. They were surprised to hear that I decided to be a loser. They were expressions that

my decision was unexpected.

Yes, it's a huge thing to lose. But on the other hand, if you think about it, does losing cause a lot of damage to me? It just hurts my pride a bit. I think I can take it because it's a wound I chose.

Rather than using energy to try to win, wouldn't it be the attitude of the wise to focus on more constructive and more productive work and ministry? I feel that it is not a matter of winning or losing, but of trying to be more effective and successful in a given ministry. There are always ineffective temptations around that make you interested in unimportant things.

I think we have to deal with infinite negotiations, concessions and losses as much as we want. I know that there's nothing I can do for more productive and effective.

But

Among others, it is better for leaders to guide each other to be win-win, and to mediate between each other to be so. Although we need a loose-win relationship in our relationship as I mentioned, it is the leader's duty to make them win-win among third parties.●

Flesh Mob



About 40 pastors of Mega churches

I had read the book, *The Daily Drucker*. Peter Drucker was, a.k.a. the "Father of Management." He wrote more than 30 books, so his colleague Professor Joseph A. Maciariello (Claremont, California) made of ONE volume, the comprehensive book, called 'The Daily Drucker' which was selected precious insights from those books. So I read thoroughly this book for a couple of times, then picked up some useful clues that might be possible to apply to our ministry, so prepared this journal, titled Lay Pastors Ministry INSIGHTS

Peter Drucker was an ordinary Christian, but he was effected to the many Maga churches in the State. There was the man, named Bob Buford, he was also an ordinary Christian, but he became famous through what he wrote the book, *Halftime*. Bob read Drucker's books and listened to his lecturing directly, so Bob suggested to Drucker that "let's help American churches with your ideas, and philosophies of management and opinion about churches. It will be helpful." So they agreed to each other, then gathered about 40 pastors of Mega churches, including Rick Warren, Bill Hybels, so on. Mainly Mega churches' pastors. They already knew Peter Drucker, so easy to gather ...for two nights and three days, they listened to Drucker's teaching for churches at one hotel in Texas. More in details on it are in the Buford's another book, *Drucker & Me*. You can read it.



To discover special things from the ordinary

A long time ago, one boy discovered a sewing machine from the spear's hole in the hand of Indians while he was dreaming at midnight.

It's actually an ordinary thing, but he transferred it into a special thing, e.g. extraordinary tool for humans.

Dr. Melvin once said that God uses ordinary people to do extraordinary things.

In some sense PACE is very ordinary, and also most of the people around are ordinary, just like many people in the Bible. While we are doing PACE to the people, we can discover extraordinary jewels in their ordinary personal life.

That is God's original intention. Everyone was born with specialty, core strength, the matter is how to be discovered and used for goodness.

Also, we, caregivers, and PACER are also ordinary Christian just as I was before.

I have thought very often that I am an extraordinary person now. Just my thoughts. Because I am not any more I was before. I couldn't explain what it is, but clearly I am changed through this PACE ministry.

My position is equipping people to do PACE, but through those equipping others, I am a changed PACE person.

As Melvin said we can be an extraordinary person not intentionally but by chance, automatically, a.k.a. by product.

I never thought I would change...but one day I found that I am not the same person I was before.

Tim Hansel wrote in his book, *Holy Sweat*

- * God uses what you can do to accomplish what you never could have done.
- * God uses what you have to fill a need you never could have filled.
- * God uses where you are to take you where you never could have gone.
- * God uses who you are to let you become what you never could have been.

There are many people who became extraordinary through PACE ministry to the others who were just ordinary farmers, ordinary housewives, ordinary churchgoers, ordinary elders, and so on.



SIB.KIS



Many people say, "Look at the forest, not the tree." When I looked at it again on Google search, I had a variety of views, but I ended up saying to look at the whole thing. For example, when you look at something or do something, increase your vision with insight and observation, don't look small, look big, don't lose sight of big things because you're worried about small things, don't squeeze yourself into small things and work hard on big things, etc.

Although not necessarily the same concept, there is a similar thing in our ministry, which is SIB.KIS in terms of Rev. Melvin used. It seems good to remember as See It Big, Keep It Simple. What this means is to "know the whole first" and materialize it in [practice]. From my personal experience, have a system for the entire church

(SIB) and focus on individual ministries (KIS). In light of our ministry (LPM), Lay Pastors Ministries (LPM) is a big picture with a system (SIB), and becomes a KIS with PACE (Prayer, Available, Contact, and Sample). In other words, it is important how to harmonize both the forest and the tree.

Rev. Melvin wrote two books, and the first book can be compared to 'tree (specific ministry)' which is an individual ministry manual. On the other hand, the second book deals with (what system) is needed when each individual ministry has to create synergy within the church. Only then can the church benefit, create greater energy, and develop a greater vision as a whole culture is created.

This means that it should be a 'common ministry' rather than an individual's separate work. The system can then operate and achieve results that the church is effective as expected. In a word, each member of the church works as a missionary, but the entire system must be created by the pastor. That's why a church member can only look at a tree, but a pastor has to look at two things: a tree and a forest. It should be like looking at two different related pictures at the same time, looking at two related books at the same time.

Usually, churches talk and explain the big picture (SIB: See It Big). The big vision is so good. It is fantastic. However, if there is no specific KIS (Keep It Simple) for each member to do, it is nothing more than a noisy gong or a clanging cymbal. This is actually a practical example that we often see. That's why SIB.KIS is important.

These two things are very important separately. In any ministry, the pastor must know these two things. The basic mission of the pastor is to see the forest first (SIB). And also to know what the people are supposed to do (KIS). It's like looking at two complete pictures on the wall at the same time. It's not a matter of choice between a forest or a tree.●

