



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

Lay-leadership

One of the main themes of the laity society will be the training of leaders. In the words of Carl F. George, it is the development of lay-leadership. One of the reasons why Carl George emphasizes this is that if you look at American churches and they grow and fail to grow, in the end, the reason depends on how developed laity leadership is. The conclusion is that churches where laity leadership has been developed grow, and churches that do not grow do not.



making them go back to the beginning? I think it is a matter that churches, pastors and laypeople, and current and future seminaries should seriously consider.

Part of the church's shortfall in harvesting is probably a trained (equipped) lay leader, says Carl F. George.

Cultivating leaders is a big task and also a characteristic of the laity society. There are two meanings to cultivating leaders. One is that leaders usually only think of the pastors in charge. It is easy to judge by looking at how much the pastors in charge invest in their own development. In other words, you should also pay that much attention to nurturing lay leaders.

Another thing to think about is that it is impossible for a Christian to become a leader. I'm talking about the practical side. For example, a beginner can hardly be a leader. Having leadership in society does not mean that you become a leader directly in the church. In other words, those who are ready to become leaders, for example, should know the Bible to some extent, and know the church to some extent.

If such people do not emerge as leaders and only act as consumers like beginners, the church will weaken without power. I think all modern pastoral paradigms are pursuing this. However, I am not sure whether all modern pastoral efforts are being developed with changes from the functional role to the leadership rather than training leaders, that is, office guidance. Is it creating consumers again, or is it

how do we develop lay leaders, lay leaders candidates?

Carl F. George, the Institute for Church Growth at Fuller Theological Seminary, explains this. Carl George is a church growth analyst who helps hundreds and thousands of churches. He is famous as a user of the term meta-church, which means change. In other words, it should be a church that responds to change. What he discovered - as a result of analyzing hundreds of thousands of churches - was that the church did not grow well and was weak was a lack of development [Lay-leadership].

The question is, how do you develop lay leadership, or lay leadership in other words? He suggests: "Develop lay leadership by parenting/caring." Nurture! So develop lay leadership! He suggests a turbo system.

The word 'turbo' means [to be connected] from a turbine. In other words, it means "system to connect."

First of all, there is a lack of training of lay leaders, but it is also said that it is not possible to discover and develop candidates to become lay leaders.

Turbo-groups, turbo experiences, and turbo-forms are sometimes calculated by turbo systems.◆



Of course, this concept is necessary for fostering general lay leaders, but it is also necessary for LPM ministry. In other words, we should have a system called 1) Lay Shepherd in LPM; 2) Lay Pastors; and 3) Lay Pastors Apprentice. In other words, potential lay leaders as well as potential lay leaders should be interested in excavating.

In other words, a turbo system should develop a potential lay leader and lay leader after a certain period of time, and then establish it as a lay leader or lay leader.

In Exodus Chapter 18, Eidro only established lay leaders (first stage with Eidro). However, the concept of Eidro II (candidate, apprentice) should be emphasized in modern churches. Only then will it be productive.

I think the general concept of a leader is to help the growth of the church, to give a position, and to conduct a meeting.

However, in terms of functionality, a leader is someone who "can influence the people who meet them." (This is John Maxwell's definition of leadership.) Whether there is leadership or not is up to those who follow him. Without someone to follow, he does not have [leadership], even if he has a vision, a title, and a good academic background.

To do something alone requires just a hard worker, but to achieve a vision through others requires a leader to translate it into action. But the strategy for leadership development is to have a turbo system: candidate development.

Let's take this example. In the early days when a fire broke out, most people tried to pour water into the bakes. Then, they tried to pile up sand in the hot topic area. After a few fires broke out, people tried to form a volunteer fire brigade, and eventually they operated a professional fire brigade equipped with a warning system. As soon as the alarm goes off, the fire brigade is dispatched. Over time, a very large fire went beyond the capabilities of the fire brigade to connect to other fire departments. As it continued, fire inspectors were put in place to diagnose the possibility of fire in advance. In other words, it had a

Note here:

- 1) Teaching the Bible and doctrine does not make you a leader. There is a difference between knowing/understanding the Bible and obedient.
- 2) It does not mean that it is delegated. You should have the concept of "I want to share the privileges of the service with you." When that happens, you will respect each other and have self-respect. Ep 4:11-12 is what it means.
- 3) Models are not everything. The style of ministry should be decided by yourself (the other party).
- 4) It's more than a small group developer, in fact, small groups are not the most Palyo solution the church has.

preventive system.

In light of the LPM, there must be these potential (valuable and productive) lay leaders in the church.

So how do we find these candidates? We like to look at these candidates' entrances and exits, which we see in Dimhu 2:2 and another, where one leader trains others, and in turn, the other...

What every church says is, "We don't have enough workers to evangelize and take care of people."

Who is responsible for the excavation of new lay leaders in your church? God has already prepared these workers in the church, and he wants you to join the excavation process: train people as your apprentice.

So how can you find apprentices? Here are five steps to look for when training and recruiting your new leaders:

First, there should be the words, "We need more leaders." "There is an absolute need for care inside and outside the church."

Second, the overall process of how lay leaders are put into the ministry must be clearly explained. In order to become a lay leader, you need to know the process.

Third, you should be aware of early signs that you want to be a candidate. It is usually people who are interested outside of regular meeting hours. For example, people who come before or want to talk to you after Bible study or prayer meeting.

Fourth, it is necessary to give guidance, coaching, and encouragement to potential candidates.

Pray for the person fifth and last. You may think it is right, but it may not be God's time. God cares more about the people he will see than you do about him.◆



Rather, the church succeeds or fails according to the trained, talented, and gifted leadership of the Holy Spirit. However, it is true that this is best developed through small groups. Therefore, small groups are actually the primary vehicle for legalizing lay leaders.

In conclusion, how can we help people want to be 'leaders'? In fact, we want to have people develop and it's hard to get them to use their leadership skills. However, we can persuade and motivate them with our infectious passion and enjoyment. 'Your enjoyment of guiding people is so attractive that you make others want to have the same.'

In short, the desire to become a candidate (Varam) is to be held by oneself rather than by teaching leadership. And such candidate development is a process based on relationship. Joy and fellowship should not be overlooked in candidate training. The important factor that Jesus gave to the 12 disciples in the early days as a guardian is their "being with him (Act 3:14).

And beyond playing a given role, it fosters a desire within that person [to want to be with you, to spend time with you, to do something with you, to discuss with you, to share a common interest with you].

John Maxwell, the head of Injoy, a well-known Christian leadership expert, declared that "churches grow as much as capacity to take care of them." I firmly believe this. In other words, when combined with Carl George's idea, it can be concluded that "churches grow when there are many care-givers they take care of."

If one person enters the front door, one or two people have no choice but to escape through the back door. That's why the book titled "Blocking the Back Door" is being sold as a bestseller. Furthermore, a book titled "Reopening the Back Door" will be published by LPM Korea Research Institute.



Also, if you see the definition of John Maxwell's leadership as influential, how are people influenced! Not by teaching, but by "tending." Maxwell even goes as far as to say, "People don't care how much they know, they care about how much they care."

Parenting/care does not mean teaching books (textbooks). Through care, and when care matures, the concept of parenting must permeate into the unconscious mind while feeling natural parenting to each other, reducing the need for parenting. If you first add that care is certainly not implemented, it will not be true parenting, it will be a school-style teaching. People do not want to hear lessons or advice, but rather to be cared for.

When a lay leader is developed through care and equipped with a turbo system, the church is said to have capacity. How to specialize in leadership. It must be through training. Devotion without training will soon cool down. And how to embody/realize the turbo system (Eidro II). It is possible through caring and nurturing based on relationships. ◆



Is Failure Necessary?



Rev. Melvin, the founder of the Lay Pastors Ministry USA, once wrote about failure. He presupposes that no one has ever failed. In the meantime, you can learn from your failure.

There are many people who have failed, and there are many who have succeeded. However, if you look at those who fail, it is often temporary failure.

Thomas Edison as an example: Having enjoyed success only after numerous failures. Edison was criticized by his teacher as "too stupid to learn." But now everyone knows the name of Edison, who invented the light bulb. It took 1,001 attempts to succeed.

Walt Disney: The head of a global animation company has also had a hard time. He was fired from The Kansas City Star newspaper in 1919,

and the magazine's editor-in-chief pointed out to Disney that he "lacks imagination and has no ideas to write about."

Vincent van Gogh: His paintings are now priced at millions and tens of millions of dollars. But when he was alive, no one was interested in his paintings. In 10 years, he produced about 900 pieces, selling only one. It's also very cheap for his friend.

It is said that there are two kinds of failures. Temporary and permanent failure. Temporary failures are forgotten after a night's sleep.

However, with temporary failures, they often brand themselves as if they were permanent failures, and sometimes they make extreme choices.

Temporary failure is sometimes seen as a blessing, an opportunity. It is absurd to say that God allows his loved ones to fail!

I talked lightly to our students about failure at a Graduation Ceremony. I didn't think I should do it too hard at the graduation ceremony, so I just touched it a bit. However, I think my meaning was fully conveyed because they listened attentively. The gist of my

story to the students was, "Failure is necessary." It meant that you didn't have to fail, but if you failed, you should accept it. Furthermore, I even said that failure is necessary. At the same time, I also said, "Failure is the mother of success," because graduates may now be obsessed with fantasies(unrealistic) that everything will be possible in the future.

Furthermore, does failure really make a failure? Columbus, an Italian explorer who discovered New World America as an example. Because of that, we learned about the New World. But in fact, there was a time when he was imprisoned for it and waited for the day he was executed. It would have been considered a failure. Since then, however, his name has gained a lot of glory. His name was used as a regional name, and the official name of British Columbia in Canada, and even Washington, the capital of the United States, is Washington, D.C., or District of Columbia.

After all, the term failure is not an easy title to be given. There are many cases like Columbus. After all, temporary failure is considered a necessity for us, and for young people who have a lot of future left.●

Flesh Mob



Receiving hurts from Lay Pastors in the PACE ministry?

Are these sad things happening? Hurting? Mostly we talk in the light of Lay Pastors, but let's talk in reverse.

How often families are disappointed with their lay pastor. Just as many clergy pastors give it to their congregations, lay pastors might give it to their flock family.

Caregiver vs care-receiver. Time to promise with word and action.

They expect PACE from their lay pastor. Prayer for them as promised?

Available for them as promised? Contact them regularly as promised?

Example as Christian life as promised? I am saying here "promised." Yes.

What kind of hurts take place to the flock family? Language used. Gestures showed. Non-polite acts. Mostly they thank to their Lay Pastors, but we'd better be careful from time to time, always and constantly.

Especially, they going to check the Lay Pastor's mind-set to the human people. Those invisible thoughts affect them directly.

That's why a leader's life is not easy. Many people in the church watch Lay Pastors how they do, act, respond, etc.

How long do they care for them?

Only one month, and stop?

Or a few weeks, and then stop?

Not possible to go for a longer time, or longevity?

Why do they stop PACEing too early?

How much PACEee disappointed once their Lay Pastors are not doing PACE to them anymore?



Some people whom I don't like in the PACE ministry

What are wegoing todo? There are some people, even among the flock family, we don't like, not my style. Not that many, but there are.

What do we mean we don't like? Difference between me? Bad life philosophy? Naturally impolite? Non-Christian mindset?..very selfish? So on?

How about us? We are also different from them in some areas. Do we have a good life philosophy? Do we have a pure heart? Always Christian mindset? No blame at all?

As we see, we and they have problems in the light of our own prospects to each other.

Yes, the main issue here in the PACE ministry, bothPACEerandPACEeeare basically different. We need to accept its reality. That's natural and human beings are.

So, what'sgoing to happen in this reality? Changing them to be the right person? Possible to change? Might be possible a little bit and some areas, but literally we can't change them.

The best way is, as many experts suggested, accepting them as they are for now. It's not an easy job to accept as they are. Did Jesus do that?

Sometimes we may ask ourselvesifwe accept them as they are, what's our function? Where is our role as thePACEerto them?

But they need us,PACEer. When and where?

TIP for general:

In the job place, we might have the same situation. What do you do then? To those people whom you don't like?

Old and new



I am now looking at the books I wrote and translated more than 20 years ago. And the books written in the middle and the books I write now, in three stages, the first is from 2000 to 2010; the second is from 2015 to 2017; the latest is from 2021 to 2024.

The first books were the books needed to proceed with the lab; the second are the results of applying them; the books now written seem to be dominated by post-university and future books.

The old books are outdated in content, but they seem to still give you the wisdom you need in the present... and at that time, I again discovered that theory and practical experience had

been the foundation for the continuation of my ministry. This seems to be the hallmark of the old material.

The second stage was when the theory and practice of domestic history were sufficient to some extent, and it was expanded to international ministry. It seems that it was an opportunity for Korean materials to be converted into English materials. Pastor Melvin's original English material was converted to Korean, and it was well utilized in domestic history, and when he encountered foreign students in Korea, the Korean material was reorganized into English and prepared to fit Asian churches. In the past, English was the material of Pastor Melvin, but now it has been made to fit the region of each country and has been used for several years.

Meanwhile, Melvin University was crowned in Kenya, Africa, and now it has been transformed into a university textbook, and it has reached a stage where it has no choice but to think about both school theory and church practice, along with a new outlook for the future. Students like it, but a new approach is needed to apply it to African schools.

Perhaps this stage is not expected to be easy either. The reason is that no matter how good the theory is and how strong the practical aspect is, it must fit into reality, and the so-called situational application is inevitably required. Even if it fits the United States, Korea, and Asia, the specificity of Africa here and the current situation of churches here cannot be overlooked. African churches are likely to take time. Just as Korea took two to 30 years, so will the churches here in Kenya. Practice as well as theory means that it is used directly and reasonably in our daily lives. Perhaps this is a task given to me personally. It has been good in the past, in the middle, and now, but the future is not easily oriented as it seems to require more and more worries, application processes, and technology. ●

