



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 Ministry

The Lay Ministries have several important themes. First of all, all believers are ministry workers. Everyone a Minister! This is the core concept of the Lay Ministry, as it was leaked from Ep 4:11-12.

In the 1970s, Lutheran theologian Oscar Fecht shocked me by writing a book called "Everyone a Minister." That's because it was previously thought that only a pastor was a minister. However, Oscar Faucet said, "Anyone who mainly serves Christ in his heart is a minister." Then, he created a good term "Ministerium." The term "Ministry" originally refers to a monthly meeting of pastors (monthly prayer meetings, monthly meetings), and the church becomes a ministrium, a meeting of pastors. Not only the pastor is a minister, but also 99 saints become a minister, and the whole becomes a ministrium.

It is really appreciated that the wind as a "privat" is blowing in the Korean church. In particular, I am more grateful that the Church Growth Institute (Chairman Cho Yong-ki, Pastor Hong Young-ki) emphasizes this. There is no longer any question that all the world's pastoral paradigms are concentrated in the transformation into ministry, and that all churches are headed this way. Pastor Melvin (now living in Minnesota, 85 years old), who founded the LPM, called us from two aspects when God called us: Salvation (Yo 3:16); Pastor (Ep4:11-12). In other words, because he called us Salvation and Salvation at the same time, he should become a ministry [for others] as well as Salvation.

The second meaning is the concept of a co-worker. Partners in Ministry! This was also emphasized by Pastor James Gallow of Skyline Methodist Church in San Diego while writing a book called "The Co-worker (Seo Byeong-chaeh) in Mokhoe." The alma mater in Gangnam has also called for "self-made" for a long time, but is now attempting to upgrade to "a church that establishes the laity as a co-worker." This is because maximization cannot be achieved if the pastor and the laity become co-workers and do not ministry together. Someone once said that a church (God's work) is too large a ministry to be entrusted to only one pastor. That's why Jim Gallow is a master of the laity group, but he expressed his pastoral philosophy as a



"co-worker in Ministry."

Third, one of the themes of the laity society is the growth of pastors and individual growth of saints. It is not that the pastors and saints have not grown up until now. However, it means that pastors usually grow a lot, but the laity is not. However, without the direction for the pastor's paradigm or ministry, it has grown but has seen little.

However, during the LPM, both sides are forced to not grow. This is one of the big burdens given to pastors. The pastor is a burden to 'enable', and the lay is a burden to do. Perhaps it is a pleasant scream. The group's growth when each member grows is recognized by Samcheok children. There is no need to be afraid. All you have to do is allow them to grow as much as they want and work as they want. This is also the general theme of Pastor Melvin's second book (let them do it).

Next is church health. However, this is also the topic of the 21st century church. It is out of concern that although it has grown, it is not healthy. This has to do with culture. If the culture is good, the church is supposed to grow. This is because a good culture accommodates everything. The laity community has the characteristic of aiming for a healthy church and a good church. Culture is directly connected to commitment. Leaders need special research and effort to create a good church and a healthy church culture.

Lastly, it is a team ministry. Here, the team ministry refers to a team between the pastor and the deputy trade, not a team-traditional concept-, but a team between the pastor and the saint and the saint. In particular, a team consisting of saints is emphasized. It means that we need to have a team spirit. The concept of us (WE) should be strong, not you and me. I don't think I can overemphasize the team.

The church now faces many challenges. It is too much for a pastor to handle alone. You should have the heart and vision of a [Pyeongsin Society] with a layman. I strongly recommend this as it is also a relief for the pastor. But you have to pay that price.◆

(Pictures of the Lay Pastors Ministry)



Mission Center



conflicts.

The system theorist Pettison said there are several steps in the development of the system. I think it is necessary to see the relationship between us and the mission center in that respect along with the idea that it may be a system problem.

The first thing about system development is that it is a period of confusion. They don't fit well with each other. When teams that we don't know each other meet, they may not fit at first. This is because each other's missions and visions are different, and their directions of ministry are different. We are in the fields of study and research (because it is a research institute and a school), and the center is in the fields of prayer, spirituality, and missionary work. Another thing is that although the vision and direction are clear (8th year), the center has only been in operation for two years.

The second stage is the formative period. I think this is the stage of getting to know each other. We are in a position to understand, accept, and adapt to each other's

It seems that it has been about three months since I met the missionary center. It seems that various conflicts have not gone away yet. There are still a few things that are more burdensome to me than

visions and realities. Here, we think that we should give up on so-called giving-up, which we have to tolerate and adapt to each other, and we should not spread each other's arguments too strongly.

The next is called the stable period. We have not yet reached this stage (in our relationship with the center). This is because only one meeting was attempted through the summer special lecture. Now that the fall semester begins next week, I think it will not begin until the end of the semester. I hope so.

The fourth stage is called the period of activity, but there is also a problem here. The problem that arises here is the achievement of the goal of Gaechae and the achievement of the joint goal between the two sides.

Of course, Pettison's theory viewed the relationship between [the leader and the team] as a four-stage development stage. I applied this to the relationship between us and the center, and I think it's right. Within ourselves (between me and the staff), we have been through and through this process.

Relationships with the center are viewed as continuous homework. It is conducted in four stages, but it is also true that each stage has a risk. Problems are created to arise, and there is no way that they cannot be absent regardless of the ministry, so I think it is a task to solve them wisely.◆

A Success Model for the Lay Pastors Ministry

The success model of the LPM is two churches in Korea. One is Samgi First Church in Iksan, and the other is Hallelujah Church in Bundang. There are several other churches, but only two churches are selected to examine their characteristics.

First of all, it is the Samgi First Church in Iksan. It is a joint Presbyterian church located 20 minutes away from Iksan and has a history of more than 50 years. The pastor in charge (Pastor Kim OO) has been in charge for about six years since he was appointed at the age of 47. Pastor Kim met LPM at the Hallelujah Church in Bundang in late June 2000. After attending and being challenged a bit, Pastor Seo of the institute visited the church in person in August and sympathized with the necessity. In November, Pastor Seo visited the church for two evenings on Wednesdays and Thursdays (12 hours) and 29 rank-and-file workers were set up for PACE training (12 hours), and the ministry began after a ceremony to send them to the church. Since then, he has been upgraded for 3-4 years through several seminar instructors, continuous attendance of rank-and-file workers at conferences, and several in-person seminars by Pastor Seo, and in 2004, it became a church that holds the 4th National Conference.

There were several factors and characteristics in the success of the pagan LPM. 1) First of all, the pastor and the church loved this ministry; 2) The 12-hour PACE training had a significant influence; 3) The continuous follow-up of the lab played a big role; 4) The pastor himself pursued continuous growth; 5) The entire lay pastor attended the annual conference, and there was continuous maturity and growth.

The Hallelujah Church in Bundang comes after that. When

he was appointed in June 1990, the pastor in charge of the pagan association already had the concept of a laity pastor (Ep 4:11-12). This

basic concept was also present when he was pastor in the United States. After he took office, he opened the [Pyeongsin Society Research Institute] in the church to create an atmosphere for 'monghoeization' of laypeople. As the Korea Pyeongsin Society Institute opened on July 1, 1999, I faxed it to serve Kim as a member of theological committee, and I wanted to know more about it, so I gave you all the English materials. In November, I met Kim Jong-tae, the pastor in charge, at the International Conference of St. Louis the following year, in April 2000, and returned from attending an international conference in June with about 10 members of the church. The main lecturers were Kim Sang-bok, Pastor Ok Han-heum, and Tamperis, the secretary-general of the United States. After the conference, Pastor Kim Sang-bok personally trained hundreds of PACE training members, including elders, gwonsas, Ansubok, and the head of the institution, and as a rank-and-file leader group was formed, continuing training and ministry were carried out to this day.

There are several factors and characteristics of the success of LPM in the pagan church, first of all, that people who have been in the concept for more than a decade have been given practical tools for ministry, and secondly, church culture has changed to care. Originally, the pagan church was a church with strong teaching, but it was longing for a change in church culture. As the culture changed, various ministries naturally began to bloom◆



Values of the Lay Ministry



Lay Pastor Ministry USA announced its values as follows, which I think is meaningful:

Lay Ministries: Every Christian is a ministry man, and he received a gift from God for ministry.

Equipping: The pastor, the spiritual leader of the Saints, is responsible for equipping the people of God for ministry.

People: a) All members of the church need, and deserve, loving attention from those who are given, provided, and called as ministry workers for them. b) All members of the church need and deserve to discover and use the gifts God has given them for ministry. **Commitment:** The foundation for mobilizing laypeople for ministry is to commit to Jesus Christ and to accept the nobility of the Bible.

Scriptures: The care of the saints is one of two missions required by the Bible: 1) Go to the discipleship; 2) Sheep the disciples you make. (Matthew 28:19-20; Beth 5:1-4)

Growth: Spiritually and in the technical aspect of the ministry, continuous growth is essential for excellence in the ministry.

Love: Love is the priority certification (guarantee) of all ministries. **Ministry:** All ministries must be carried out with excellence and be tailored to the glory of God.

Networking: Networking between LPM churches is critical to increasing effectiveness.◆

The tactics of Lay Pastors Ministry

It is organized into 10 types by Tam Parris, who was the secretary-general of the American Normal Society, and it is written in English as to activate the vision for the Lay Pastors Ministries. However, our research institute is using it by naming it 'tactics'. The subtitle is that the opening of the school is to be effective in a new era. Anyway, let's translate and organize it.

1) **Attracting Unbelievers:** You should use a variety of methods to make an impact without much pressure.

2) **assimilate congregations:** clarify congregations' purpose and expectations; connect new believers to small groups or lay pastors.

3) **Effective Small Groups:** A healthy small group should be built on the "covenant" of consent. Small groups and lay pastors should complement each other, not competitive ministries. Small groups should be used as intentional "care giving" units. Small groups should be developed that connect them to the whole life of Christ-centered, biblical, healthy, and congregations.

4) **Changing Culture:** You should do it without conflict in changing church culture. The role of a homeroom pastor is important in bringing about lasting change. Change should be based on biblical values, not programs.

5) **Make Values Clear:** Understand the power of values. Identify hidden values that harm church health. Develop key

values that directly affect the church.

6) **Leadership Training:** Develop leaders on purpose. Develop biblical figures. Use the "Person Review" questionnaire. Use effective tools to discover and develop new leaders.

7) **Invoking Purpose:** It is important to write a clear purpose in writing. You must keep your purpose to the best of your congregation's lives.

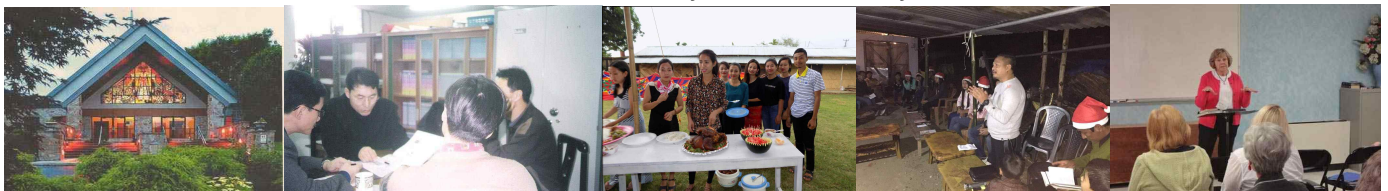
8) **Pastoral philosophy:** Develop materials that unite leadership. Teach everyone an understandable philosophy of ministry. It confirms how the philosophy of ministry makes the dog church healthy. How does the philosophy of ministry make the lay pastor the center of church care?

9) **Calling New lay pastors:** developing a calling committee that communicates with the church. Developing biblical expectations for new pastors. Discovering and developing gifts, passion, and character for ministry applicants.

10) **Sermon themes for growth:** messages focused on the church. Materials for effective sermons. How many times must it be said to be heard properly? ◆



(Pictures of the Lay Pastors Ministry)



About "naming"



Church (in Ohio, College Hill Presbyterian Church) gathered and studied the Bible for months and decided it. I think we also can look at it as biblical significance.

Let's take an example. One of the largest churches in the United States is the Frazer Memorial Church in Montgomery, Alabama. They adapted this ministry PACE several years ago, calling them "lay ministers" rather than lay pastors. Of course, these two names are very different, as you know, but the church called them slightly differently from the original names. The church is a large church, so there was already a title and system called "lay minister" for many years, so Melvin's PACE ministry was adopted, but the title was not changed but by using the old one, lay minister, as it was. Perhaps the new wine was not put in the new wineskin, but it was put in the old.

In doing so, many other churches copied their style and called them "lay minister." Of course, there was no big problem because they knew the exact meaning and concept of PACE, but other churches could be misunderstand and confused. So I think we have to be very careful with how we naming them and how we call them. Of course, I know that there is also a risk factor in calling them "lay pastors." Because people think it is a person who graduated from the seminary and has been ordained.

In Korea, there is Hallelujah Church in Bundang, and when the new pastor, David Kim, was appointed to the Hallelujah Church in Daechi-dong era in the United States, he brought the brand of PYONGMOK, which means

Lay pastors. So the church has been running 10 years of "Lay Ministry Academy" which called Lay Pastor Academy. Then one day, through our LPM Korea Institute, he introduced Melvin's lay pastor as the ministry PACE, and used the name "PACE Training Center" openly and intentionally.

In June 2001, since they adopt PACE ministry for 10 years, the Church hold its first "Lay Pastors Conference" in Korean church history, introducing PACE ministry and opening a PACE training center in the church, trained and produced more than 1,000 lay pastors. There is an illustration that the pastor, (Kim Sang-bok at the time) argued with his wife for years over such a naming issue. The pastor constantly insisted that they should be called "lay pastor," but many members said the title is not suitable for laymen, so his wife was always uncomfortable and told him for dozens of times over the past decade. Whenever he talked about it, the pastor David Kim did not give up calling them "Lay Pastor." Because, as Melvin said, the title accurately expresses the person's heart, soul, and who they are. Rev. Kim understood exactly the meaning of this ministry.

As mentioned in the beginning, as Rev. Melvin said, "Roses should smell the same wherever they are placed," the title is important, and it can vary depending on the situation and theological point of view. The lay minister and the lay pastor should not be mixed, and confused. Even if it is mixed, it is thought that it is the task of the senior pastor to carefully think one more time, and decide what will happen in terms of the original intention and meaning, especially [effectiveness].●

When I worked for the Lay Pastors Ministry in Korea, I was very interested in the naming of laymen. Recall that naming is still quite important. Rev. Melvin also wrote this in his essay: "What should PACE ministers be called!" In the essay, he understood that there are many different names in the American churches, but emphasized that even if they were given a different name, the original meaning and concept should not be changed as if roses were given the same scent. (Rev. Melvin studied theology in Methodist and Presbyterian, but he is ordained from Presbyterian Churches and pastoralized in three Presbyterian churches in the States.)

The original name of the people who do this ministry is Lay Pastors, and the ministry is one-on-one care, that's PACE. Just as laymen are called teachers, missionaries, cell leaders, etc., experts on caring can be called pastors in caring for others. (Not an ordained pastor. I hope there is no misunderstanding.) A pastor is a person who is educated in theology and has been ordained. Of course, everyone is called by God definitely, but it is precisely ordained person. However, lay people who are gifted with care and trained in special distinction may be called "lay pastors." Rev. Melvin was not the only one who decided to name it, but the pastors and laypeople of the

(Pictures of the Lay Pastors Ministry)



Flesh Mob



Clothes are wet with drizzle

If you paraphrase this, even small things can become big if you keep doing them. Or if you keep doing even small things, you are bound to accept people. I think the latter is more suitable for our ministry.

I'm going to think about it with a focus on something called 'dry rain'. Dry rain may mean something small, and it may also mean something continuous. Usually, you may think that it may not be a big deal when it comes to drizzle.

In the end, the meaning of continuing is strong. If it's a good thing, it means continuing. Pastor Melvin also liked to say. Do not be discouraged from doing good things. The time will come true as soon as it comes. Of course, it's in the Bible, but it means that it's done when you don't give up and keep going.

Perhaps the word of truth to our missionaries, getting wet in drizzle! According to a recent network published by the LPM headquarters in the United States, it has been 29 years since he served. Korea is now entering its eighth year. In a way, it seems like a long time, but it is still far and far compared to the United States. I even feel congratulations, thanks, and respect for the U.S. team that has lasted so long.

Of course, there was a difference between the United States and our history. From the beginning to the present, the United States is still in the form of school society, local history, and national history. We are in a situation of changing from a research institute to a school. It is important to maximize in any way, and I think the key is to do it continuously for a long time. What will happen to us when it becomes 29 years!!!!



Planning and push ahead

The team that made the plan and the team that made the plan may be different; the starting member and the hosting member may be different; the pioneering member and the growing member may be different; that is, the planting and watering may be different. This is the case with Paul and Abolo.

This should be different in leadership, it should also be different in team work, it should be different in new projects.

This is because if the first member succeeds by doing it until the end, it is often the best and not.

How to resolve the tension and conflict between the two sides is the key. It is a fact that any leader knows that there is a difference and needs to change between the two. If the mind at the beginning (like a honeymoon.. and a small vision) remains unchanged, the next vision, or a completely different vision, cannot be realized. This seems to be a leader's struggle when he wants to grow. In fact, however, every vision starts from small to large. No, the global vision is often realized.

The biggest problem will be the feeling of alienation or regret felt by the starting team. This is because the so-called vested interests are now weakened. Can new people who participate in the new vision, the upgraded vision, belong? Can they go together? Homework that needs to be developed while working together! I know that those who come first need to develop, but I have a fear of having to work with others (new people). This seems to be a new phase that our institute/plain school must face. Meeting a new team and completing a bigger project!



Purpose of education

Learning is synonymous with 'collecting information', so you can think that you have learned a lot when you enter school cras a lot. However, in fact, I don't think that gathering information doesn't mean real learning. This is because reading a manual on how to ride that bicycle does not mean you can ride a bicycle.

I think there are four elements of real learning: to think, to grow, to be, and to do. It talks and sees meaningful things. First, education must be made to 'think'. If we don't think of water that doesn't flow because it's too cold, our heads will become dull. This is what education should do.

Second, you have to 'grow' through education. This may be the purpose of education. When the body is growing but the mental world does not grow and stays with a child, it becomes an idiot.

Third, the personality of 'being made' is acquired. Usually, people want to be something and hope to be someone. Education must meet this requirement. This is also seen as a so-called desire for achievement and can be seen as self-realization.

Finally, the goal of education is also to 'do'. There are many people who only learn and do not try to put them into action. Putting them into action will also be the ultimate goal of those who educate them.



See It Big, Keep It Simple (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.●

