



# 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

## Defining the term "Lay Pastors"

The term "Lay Pastors" is a term used by Lay Pastors Ministries, Inc. USA. As of July 1, 1999, the term "Lay Pastors" has been officially used as it is, as it was established in Korea. However, now, it is abbreviated to PyoungMok (in Korean) and is used simply.

Another term is "Lay Ministers." Although many people use the term "Lay Ministers," it is Pastor Kim Jeom-ok who studied at Trinity

Seminary in the U.S. (Ph.D in ICS) and led three seminars in Korea (Busan, Seoul, and Gwangju). He calls his official name of ministry the "Lay Ministers's Ministry." In any case, Pastor Kim gave a lecture with me at the Hallelujah Church Conference in June 2000, and he also attended a seminar in Gwangju and talked for a while. He uses the term "Lay Minister."

The LPM Institute in Korea uses the official name named by the American LPM Inc. as it is, and furthermore, it is an expression of exceptions and respect for him and the American Association to use the name and title as it is to take over and study the resources of the founder and president, Melvin, and to introduce it to Korea. It is also appropriate to convey the exact concept of what the institute is working on. This is because the "concept" can be

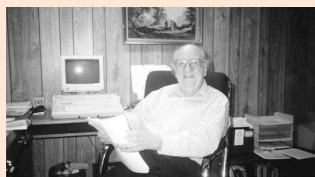


accurately conveyed only when the "name" is accurate, and the "right thing" can be done only when the "concept" is accurate.

Pastor Kim Sang-bok is the representative figure of the laity ministry in Korea. This is because he is the first person to use these terms and have a concept. According to him (the laity pastor's conference, June 27-28, 2000), "a laity pastor is a laity who is

saved by believing in Jesus and takes on a certain pastoral training and builds a church of Jesus Christ by serving the Lord in a church, mission, or society throughout his life with pastoral calling and dedication." It would also be better to classify laity pastors into six categories (actually, according to Pastor Melvin's concept) and see them as classifying laity ministers: a) lay pastor, b) lay evangelist, c) lay counselor, d) lay bible teacher, d) lay missionary, e) lay praising leader.

So to make it more clear, I inquired once more with Pastor Melvin on June 3, 2001, and the following reply was faxed. Translate as it is and the original text is also published below. If you are familiar with English, please refer to it:



"Dear ByeongChea,  
Thank you for the phone calls and faxes. They keep me close to you and all you are doing. The info helps me pray for you with specifics.

"Lay Ministry"....."Lay Pastors Ministry"  
"Lay Ministers"....."Lay Pastors"

The genus(general group) is "Ministry;" the species(specific, variety) is "Lay Pastor." Example: In the animal world "Animal" is genus; "Cow," "Horse," "Monkey" are the species.

"Ministry" includes evangelism, teaching, missions, administration, pastoring, etc. An evangelist is a minister; a teacher is a minister; a preacher is a minister; a missionary is a minister; a pastor is a minister. If you use the term "Lay Minister" you have to ask, "Lay Minister of what?" So, there are Lay Ministers of Teaching; Lay Ministers of Evangelism; Lay Ministers of Pastoral Care, etc.

The designation, "Lay Pastor" identifies one whose ministry is pastoral care; "Lay evangelist" identifies one whose ministry is evangelism; etc.

Eph. 4:11-12 speaks about training people for ministry(the genus); Rom. 12:2-8 speaks about doing specific ministries(the species, such as prophesying, serving, teaching, etc.)

The problem arises from one of our large churches adopting our model of lay pastoral care but not the designation, "Lay Pastor." They used the general term, "Lay Minister." Churches which have been influenced by them use that designation. That church is Frazer Memorial UMC in Montgomery, Alabama. You recognize the names, Earl Andrews and Marie Parma. They are on our board and have been personal friends for years. There is no problem calling laity, Lay Minister, except that the term is not clear.

It is like speaking of you as a human, your wife as a human, your son as a human, rather than speaking of you as a man, your wife as a woman and your son as a male. If I had not met you in St. Louis, I would think of you as a human but wouldn't know if you were a man or a woman. Likewise if a person is a "Lay Minister," you don't know whether he is evangelist, a teacher, an administrator, a worship leader, a pastor, a pastor-teacher, etc.

-Melvin J. Stenbron

## About Church



Now let's talk about the church. If you write down everything you need to be a church, what would we write? Organ, piano, pulpit, chair, stainless glass

window, big cross, offering box, etc.

In the Middle Ages, the question "What is a church?" was often answered by some theologians at the time. In the 1500s, Martin Luther was against such definition. Certainly, the clergy does not fully explain the church. In order to have a church, Luther believed that the following things had to be realized: (1) the words correctly spoken, and (2) the correctly practiced holy sacrament. John Calvin, who wrote a little later than Luther, added a third. He emphasized that Christians are trained people. Not only do we preach the words and conduct the holy sacrament, we have to have [training] in order to have a church.

Other things have been added to the list throughout history. We can think of a few more things to have a church, where we need to add a mutual ministry.

In order to have a "church," we must have: 1. preaching; 2. the Holy Communion; 3. training; 4. mutual ministry. In other words, the sign of a sincere church is preaching the word, conducting the holy sacrament well, ensuring that there is training, and finally, ministry. What we mean about ministry is that it takes place in the body or in companionship. Hendrick Kramer wrote: "In order to understand the church well, it is not how many ministries you have, but the basis must be ministry." How can we say? The church described in the New Testament is the ministry.

The areas of theology that explains the role of the

church well is the ecclesiology, or the doctrine of the church. If we want to have a proper theological system, including the laity, we need to reaffirm our ecclesiology. Someone once said: We will discover surprising facts, and despite being often great, moreover, the tremendous importance of the laity, they were never really properly considered theologically in the church's life for themselves. So around the time when the issue of laity is happening in churches today, we are simultaneously required to have a new ecclesiology. So the reason we are interested in our understanding of the church is that where our theology of the laity should fit. The church is a ministry, and if it is properly understood, one of the church's surprising signs is the ministry that is happening within itself - by its members and for them.

Where does the church leak ministry from? From whom did it receive this important calling? What is a ministry? How can one know? And so on. In the New Testament, ministry came from Christ. Richard Harington wrote: "A church is a ministry; in fact, in order for a church to represent Jesus Christ purely, it should be a ministry because Jesus established a ministry, not a church."

Jesus made the meaning of ministry clear. He said it simply. He said, "I did not come to be served, I came to serve" (Mark 10:45). It is interesting that the Greek word for the word pastoral has the meaning of diaconia, or "to serve." Jesus said, 26It shall not be so among you; but whoever would be great among you must be your servant, 27and whoever would be first among you must be your servant" (Matthew 20:26-27). In short, the ministry is to become a servant.◆

## Church of the New Testament

A minister's office is considered by most to be the highest position in the church. However, in general, this perception is an unfortunate idea because it does not divide Christians into two classes: laypeople and priests.

The root of this error can be traced back to the fourth century, when the church adopted the Roman Empire's hierarchical structure instead of staying in the model of the New Testament "body." These historical developments demonstrate how secular culture ties Christian culture together. While this tie can sometimes be a blessing, it can also often be a curse. In this case, it became a curse, because the monarchical model replaced the model of "body." The following description of how the church as a body was supposed to serve was initially emphasized, but it was also emphasized and weakened as it descended the centuries.

"In addition to this, the weaker-looking body of the body is important, and we dress them up with more precious things, and our less beautiful body gets more beautiful things and our beautiful body has nothing to ask for. Therefore, God has chosen his body to give honor to the lacking body, so there is no injustice among the body, and only several bodies have been able to look back together."

Many churches are free from such monarchical bundles,

breaking away from the "monarchic method" of various classes (multi-level) to become God's people and confronting them with the "body" method in which all saints are equal.



However, today's traditional churches maintain this two-class order. This distortion makes the mistake of misleading Christians to leave their community (church) and go to a seminary to be ordained and become the head pastors of dog churches if they 'really' want to serve God.

It wasn't until the 1950s that the church began to wake up to better ways to do God's business. It began when it rediscovered the biblical model of ministry. Ephesians 4:11-12 makes a stark point to the participation of pastors in preparing for ministry. The situation and other Biblical texts make that even clearer: All Christians are ministry workers. So many churches in all faiths participate in this rediscovery, with the result being at least more than the second Reformation.◆



## We were called to be priests to each other



each other.

If we were a church, I would be able to come to you just as I would go to Christ. ... As I am, you know that you will understand my tears, my anger, my sins, and believe that something Christ will see as your eyes, touch me as your hand, and heal me with your love.

If we want to see Christ alive today, we need to look at our brothers and sisters. They are his (His) surrogates. In fact, they are people who continue what Jesus started. If we want to see Jesus' ministry, we should look around. In fact, we can see through a mirror.

In Christ's continuous practice, as we approach to reach the lives of others, we find ourselves approaching in the first church. We reach them in a special way, which is a part of the companionship of Christ's body. It is quite fitting for us to use the word "priest" as a verb, not just a noun. I am the "priest" to you, and you are the "priest" to me. We have each other functioning as priests.

There is a second direction in which we come into contact as we begin to continue the ministry of Christ. We do not just touch inside the church, but into the world outside it. Many years ago, a popular lyric had this: "Touch and touch someone else's hand; and make the world better as much as you can." I think we can do this by slightly

When a church is a church it is not more, less, or anything else than the presence of Christ through his (His) people. One part of the meaning of grace is Christ in us for different people. We were called to be priests to

changing those words: "Touch and touch somebody else's hand/ Make the world a better place- Yes, he can! " What are we talking about? Who touches it? We do. But who actually touches the life? He does. He touches it through us.

The eternal Lord dwells in our lives and is within those who are around us through our actions and care for others. It is what a laity society is all about: God history in the lives of his people. That is exactly what Roger Copeland wrote in a song titled "Get to Your Neighborhood."

Step up to your neighbor, and let them know that you really care. Step up to him when he is lonely, and let him know that someone is there. Step up in his darkness as the clouds cover in front of him. Walk with him, speak with him, because he is waiting for you.

The model we are talking about has a fatal weakness of being ineffective, however successful it may seem in the world. This weakness allows laypeople - whether in the world or in the church - to be bystanders rather than participants in their lives or in the church's mission. It's like the church becoming like a soccer game. It's like 22 people in the playground absolutely need rest and 70,000 people in the stand absolutely need exercise.

It should be recognized that a new practical football game is required for effective congregations in the 21st and next centuries. In other words, laypeople should play on the field as players, and pastors or church officials should be placed on the sideline as coaches. But at this moment, laypeople ask themselves, whether it is appropriate for me to play on the field with the ministry team, believe me, or not... whether our members of the church support me when I obey Jesus Christ as a member of the scattered church.◆

## The church gives ministry to the people

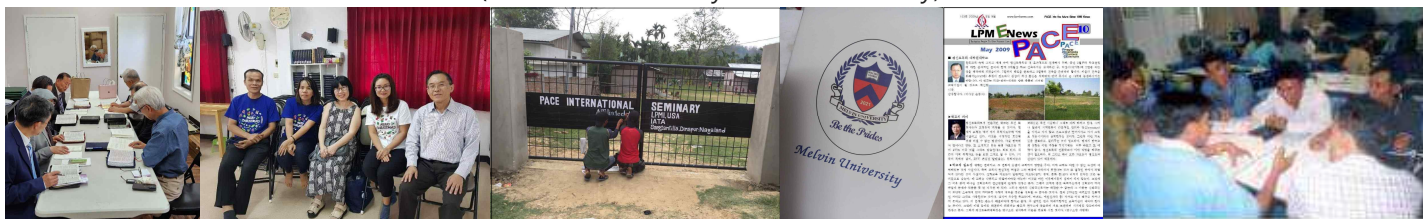
In the first Reformation, the church gave people the Bible. In the second Reformation, the church gives ministry to the people. The church again becomes a classless church. The inequality between the laos and the clergy is confronted by the parity of all of God.

How did the church we have been handed down arrive at this separation between the clergy and the laity and the monarch? We need to know. Because retracing can help us modify our journey. The answer is to look at the five causes that led to the present, starting from the Old Testament (Melvin, the laity who moves the church).

Special order of the priests. For Israel of the Old Testament, the priestly position separated the priests from the rest of the saints. They led rituals, represented the people about God, and received living expenses from the people for their material needs. But actually everyone is the priests. The New Testament provides no evidence of a priestly position. It ends such a position by the mistrial of Jesus (see He:4-5). The Church of Jesus Christ is the 'kingly priest' (Beth 2:9). Every Christian was given a gift for ministry.◆



(Pictures of the Lay Pastors Ministry)



### PACE International Fellowship



The PACE International Fellowship has become an important opportunity to socialize with students who came to Korea from abroad. It was started by Dr. Kaping and I.

I was asked to give Melvin's PACE Seminar for a month at a small mission church in downtown, Seoul. (Now, the church is responsible for missionary work for students from all over the world who have come to study at Korea Universities.) There, I was introduced to Dr. Kaping from Nagaland, India. Kaping received his degree from Pune University in India and was born in Nagaland Manipur. He also studied in many countries. When I trained PACE 12 Modules at the church, he loved this ministry. So, I naturally came to attend a meeting of many Nagaland international students in Ansan together. Eventually, meeting foreign students in Korea required a more systematic approach, so I came up with PIF (PACE International Fellowship). No need for the office, so I held regular meetings every week around the church that Dr. Kaping attended, and constructed the system by making weekly papers.

I met many other Asian students through the meeting. In particular, there were many students from Myanmar, so I went to Myanmar to give church seminars and seminary lectures. On the other hand, I think it is a great achievement to organize and develop English materials so that they can use them. Since I worked for international students from abroad, the more English resources I developed, the better. Even now, after many years, the materials made at the time are still being used well in the English-speaking world, especially in the seminary of Nagaland and Melvin University of Kenya.

While continuing to serve in the PACE International Fellowship, I met Pastor Aloto, who came to Korea from Nagaland, India. I was meeting a lot of Nagaland students in the Ansan area, and there was a new international student from Nagaland, so Dr. Kaping asked me to go and meet him. From that home, I met Aloto, a student from Nagaland, his wife, and daughter. So Aloto entered our ministry and began to work together. Aloto received a scholarship from school in Korea, but he had to survive in Korea, so he eventually became a pastor for English worship at a church in Nonhyeon-dong, and after completing the English service, we continued to study [English PACE Training Module] with several other people.

After completing his degree two years later, Aloto returned to his home country, Nagaland, and finally prepared for the PACE Seminary, which opened in July 2015. This is how the seminary was established in Nagaland. I naturally suggested that he set up the school because he told me, "What to do when I return to my home country.?" After discussing this matter with Dr. Kaping for a few weeks, and three of us agreed to establish the seminary, concluding that this PACE ministry was absolutely necessary for their country.

But the problem was that Aloto didn't have the land to build a school on, so we decided to rent it out for the school. There was an empty two-story building, it cost \$350 a month. So we, from Korea, sent a year. Starting with nothing, the first freshmen were three, two girls and one boy. At that time, I went there and taught three students for just three months after the opening ceremony, and it was July-October 2015, several years ago already.

Anyway, we bought the land a year later for \$60,000 and now the school is progressing well without such burden, so we rushed to buy the land at that time because we concluded it was a waste to throw away hundreds of dollars a month. Anyway, I met Dr. Kaping and started a PACE International Fellowship for foreign students in Korea, and I met Aloto and am grateful that the PACE Seminary was permanently established in Nagaland.●

(Pictures of the Lay Pastors Ministry)



# Flesh Mob



## To see person pastorally not judgmentally

Most of us are to see people judgmentally more than merciful, compassionate, and favorable. I don't know why we do it, but we do. God, Jesus and the Bible tell us not to judge, and judgement is up to God. I got this concept in CPE training in Canada and through my LPM/PACE ministry..of course from Melvin's book, material, and so on. What's that mean and why is it important? To ourselves: -sad, angry; -hurt ourselves; -feeling sinful..so get heavy load; -see people with the wrong concept

To that person: -misconception; -preconception; -so distorted in relationship To others: -side effect; -afraid to relate to us; -fearful, unhealthy Let's talk about my job. Our job is very strong to judgement, very stressful to others every day, every second because our work is tough, unstable... ours are kind of 3D job as people says: Dirty, Difficulty, Dangerous, and one more today, Despise...I found old people are very aggressive than younger.

Even myself, my character is changing and changing badly. I was angry suddenly, over aggressive, so I couldn't control my temper sometimes, often. It's interesting that I have changed that terrible style. I try to remember that I shouldn't do that.

Now I see them and myself to see pastorally , not judgmentally, because they caught up some stress, over control, so they exposed those approaches, then, after understanding why they do, I see them with compassion.



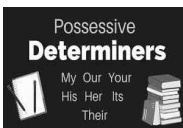
## Healing through PACE?

Healing through PACE? Is it possible to be healing through PACE ministry...? Yes, it's possible. Let's look at what happened in the flock family in the PACE ministry. They learn to trust others once they trust their lay pastor. What is healing? Of course here we say the healing psychologically, and mind, heart, soul...not physically. Let's look at what we are in terms of healing today. People are feeling: wounded; hurted; betrayed; fighting. elements: Anger; Cheated; Disappointed; Discouraged. from: family; friends; colleagues; spouse.

Those should be healed in some way. How to heal? to be heard; to be understood; to be with and respond and agree. PACE? Available once they need; Contact them regularly and be a friend; Exemplar how we have healed ourselves.

For me, I remember I am healed through CPE training. Actually caring for them made me care for myself and healed myself..became free from burden..from the above elements; Anger, hurted.

Healing from pain? Not physically but heart, psychologically as I mentioned already, but it affects physically, to personal life, and ordinary daily life. So through PACE ministry, e.g. through caring they are healing, it's definitely possible, but it depends how we are PACEing.



## Possessive Caring

Caring is a wonderful concept and helping terminology, but sometimes it can be misused. Caring for others itself is no problem at all.

But helping others, caring others then we might think, "I helped you that much, so and so... then you have to follow my word." I never talked it out of our mouth, but unconsciously we used to do it that way. This is really our mistake and once we have done caring for others, helping others we have to be careful of what we think.

I have thought of this for the last many years. I didn't help and care for others very much because I didn't have much material to share with others so mostly I have received that material help from others shamefully. But once I got help from others I was uncomfortable and also inconvenient because they made me feel that way and more terribly I felt I became their slave because they were acting like that. Am I exaggerated? Don't you have these experiences? Only me? Only myself has those negative feelings?

Anyway, once we care for others we need to be careful to not give them those feelings, of course that's from themselves, so very be more careful!!!

## Two Types of Leaders



Some leaders, when they're doing well, are their own, When it doesn't go well, you blame others. On the other hand, other leaders say that when things go well, members contribute, When it doesn't work, they blame themselves.

Looking at these two characteristics, a great leader has Will & Humility at the same time (Jim Collins). Here, when the Will is set, it means continuing without bending and yet Humbling at the same time, which includes acknowledging when others do well.

Some people get jealous when others are doing well. Why is that?

Especially for those who have a personality that doesn't like to lose to others. It is true that everyone tends to be like this. However, when this comes out in prominence, it gives the impression that it is too much. You should not go this far.

Also, everyone has a position and function that is given to them. It might be a bit childish, but not everyone can be a university president. This sometimes causes disputes, and I think it is because there is only one seat and many people are interested. There is no problem at all even if you are a lifelong professor. I also had the desire to become a professor, but this is what happened because I pushed forward with the vision of establishing a university. You may accept that they are doing better than me as living differently rather than being jealous.

Another thing is that people who continue to do something can become stubborn and obsessive as they continue to do it. As a result, sometimes it is easy to hurt. Without this, the work cannot be completed. This cannot be blamed for any reason. It can be said that all people who have done great things belong to this category.

And in any ministry, skill alone is not enough to be long-term. It is better to have skills than not. But that is not all, and it is only a part of it. The more people who have educated, the easier it is to fall into this temptation. Continuous concessions and negotiations must be made while overcoming this. You must also kill your temper. In this context, Jesus also confessed, "Do not as I wish, but as my father wishes."

We somehow become leaders. As long as we are leaders, whether we are willing or not, we must bear our share. ●

