



# 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

## Should not miss it

There was some mistake that didn't work in the church. I have trained lay people at one church which actually I belong to. While I was there as an associate pastor, and because I have just translated Dr. Melvin's first book, *Can The Pastor Do It Alone?* Into Korean. Our senior pastor told me to train the laypeople, so it was announced in public, then around 19 people were gathered at the training session. It was the very first experience for my ministry journey aftermath. I trained them, and developed the system of Lay Pastors Ministry in the church, and they, lay pastor, mobilized to care for their peers as the textbook has taught, then what happened was that they mobilized but mobilized too much, too high, I mean the church never mobilized before, so it was really new experience for them and the pastor himself. He, the pastor, was a little uncomfortable and afraid of their mobilization.

Another thing we made mistake was that when we finished training, it should be Commissioning Service there, and have to give them Certificate of being a lay pastor in public on Sunday or any occasion, it should be in public event, by the way, our senior pastor has decided no Commissioning Service in public, so it was given them privately, call them individually at his office and gave them. What an interesting scene, isn't it!

I understand why he did just that. Probably he worries about those who are not trained and not being lay pastors,



maybe they feel some disappointment because they are not selected. It means the pastor was thinking, understanding this is not the ministry gifted to the people, and also probably this is one of those ready-made-programs, so he didn't think of it seriously. So those lay pastors couldn't continue their ministry properly because they are not appointed in public, in the end they couldn't do the ministry in public, so it didn't work and they closed down very soon.

The people there are still regretting that it closed down too early, and they believed God gave the moment to them to change, to promote the church, but they missed the opportunity, so no more opportunity came to them since then. God gives us sometimes, not every time, so when it comes to us, we shouldn't miss it but grab the opportunity.

Another mistake happened at another church. I have trained so, they are motivated and ready to take action, jump into ministry, but the pastor is not ready to commission them, he said, "after going to prayer mountain and praying for commission, he will do that, he promised just like that. One month later I called him to know if he had commissioned them, he said still praying for that, another one month passed by, I called, he is still praying, in the end they never commissioned them. They were ready, but no door was opened. So, they missed its opportunity.●

(Pictures of the Lay Pastors Ministry)



# Changing of the Role



The roles of both pastors and laypeople are changing.

Lauren Mead, director of the Alban Institute in Washington, puts it this way: "In the past, ministry was a job for professional people. ... The new generation of ministry is a job for people." On June

24, 1990, Martha Sawyer Allen, a staffer for [The Minneapolis Star], wrote: "Now, instead of just relying on a pastor or a priest, people reach out to each other more and more to deepen their journey of faith." Shirley Rowley, director of the Shepherd's Society of St. Michael's Church, said: "There is no law that an ordained pastor can do everything in ministry. This is the future of the church, as I believe it. The ministry belongs to the people." "The growth in ordained ministry is a dominant propensity in American religion, experts say. They recognize the value of an ordained pastor, while many are beginning to understand that a seminary degree is not necessary to help others on their spiritual journeys."

The church is now in the midst of a major transition. The roles of both the pastor and the laity, once clearly defined, are no longer the same as they were in the past. Pastor John Start of England calls it the "Second Reformation." Today's church has inherited from the past in the form of a limp that separates the pastor from the laity. It is now undergoing a revolutionary transition.

The church is no longer used for either the pastor or the laity. The positive aspect of this changing outlook is what is shown when you see it as a new wind blowing through the church by the Holy Spirit.

Today, churches give people pastors like they gave people the Bible in the 16th century. Some people resist this phenomenon. Some people are too extreme. Others are struggling to understand what God is doing and what he is doing in the way he gives pastors to people.

If we are to not just survive these revolutions, but discover where God is going and we can go with him, we need to explore these new phenomena:

For centuries, ministry was a professional job. Pastors were falling from the heights they enjoyed with authority and privilege. They decided on theology and the life of the clergy. They built a power system. They controlled church, seminary, and religious truths. Church leadership was authoritarianism and clericalism. But now they are no longer privileged classes. Both their position and authority are in decline.

The clergy should know that their roles are too important: that their ministry is a part of the whole, and that other believers are equally part of the whole, although they are not as famous as the clergy. Even the laity should know that they are not second-class Christians, but equally called by God for ministry; that they are parts of the whole, along with all other Christians, including the clergy.◆

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## Try harder to be the same old-fashioned way

The tools that we have to deal with in this transition do not work well in things like the tremendous transformation that we are experiencing during this era. People deal with change in four different ways:

1) For some, they try harder to be the same old-fashioned way, feeling that everything is not the same. 2) For some, become a Christian entertainment center or champion who goes to extremes and struggles to make their way. 3) For others, they become disillusioned, frustrated, and furthermore, they become devastated at the death of their church and ministry. 4) But for others, boldly facing new challenges, giving ministry to people, doing the things they need to complete with God.

So why is this role change necessary? Pasture has been a clerical job supported by people. Seminary schools were created to raise the hierarchy of clergy and educated for leadership and ministry. They are financed by laypeople. Clergy has been the power system of the church.

Without such design, the church created a class system. The pastor has power and privilege. Now that church life continues to be like that, the people in the seats are in the

second class. But everything is changing. The Holy Spirit's wind is blowing through the church. So the church is renewing the traditional method in doing everything. The pastor has a new role. Three

observations acknowledge this change. First, the pastor cannot do it alone. If they try to do it alone, they are burned out or left without much ministry. Second, the traditional system is outdated. The second Reformation is currently in progress. Recognizing their ministry and leadership gifts, the laity will leave the unchanged churches and will be arranged to go where they have the opportunity to use their gifts in the ministry. Third, the Bible calls for it. The ministry is included in everyone's salvation page. Ep4:11-12 directly speaks to the issue of "equipping the people of God for the ministry of pastoral services."◆



(Pictures of the Lay Pastors Ministry)



## The role of a pastor has six elements



The role of a pastor has six elements: spiritual guidance; equipping; providing vision; supporting; legalizing; and pastoral affairs. First of all, he is a spiritual leader. God's responsibility to Moses when he decentralized his ministry

was to 'represent' people before God, show them how to teach and live with the law, and nominate qualified people (Chapter 18). If today's professional pastors embrace this mission and commit themselves to carrying it out, they will find it almost overflowing. It is enough work to be a spiritual ruler.

Equipping. According to Ep 4:11 and 12, the ministry of a pastor/teacher is the ministry of having. It includes much more than what we can write here. For example, 1) preparing a congregation by preaching and teaching to participate in what is being arranged for the ministry. 2) teaching new believers the same thing, 3) teaching children, adolescents, and the elderly in Bible study classes, and 4)

helping people discover their gifts. 5) Planning (developing) curriculum to have people for special pastors such as evangelism, herding, worship, teaching, counseling, social activities, small groups, leadership, and more. It soon becomes clear that what is used in the 2:2 section after the dim:2 is what provides for some people to have others.

Vision. Most people are not people of vision. The pastor of a church must be a person of vision. There can be no way of calling someone a position of spiritual leadership without giving them a vision of what they want to implement after God calls. The vision should be shared, implemented, and frequently updated. Support. The laypeople included in important ministries should be supported. There is something social entrepreneurs have researched that supports spiritual leaders to believe in. Satisfaction with themselves and what they do depends on four things: a. sharing responsibilities; b. supporting difficult cases; c. helping with problems; and d. personal growth. Good support motivates, convinces, encourages, reinforces, and stimulates the laity. It is not just keeping a person going in ministry, but it will also tap into their resources in such a way that they grow out of ability and strive for excellence.◆

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## Let's look at the role of the laity

When Korea or the United States have formed large churches, regardless of whether they are me or not, it is considered a church that utilizes the laity well. In other words, the thought of waking up the laity to work is fully recognized by both the pastor and the laity. Since pastoral affairs cannot be done alone (advice given by Idro to Moses-Can Pastor Melvin probably get an idea from here and do the pastoral work alone?), I have no choice but to borrow the workers of the laity.

A church where only a few pastors work cannot grow. All members of the church should be activated for the work of the Lord (the work of Gifted Church and Scattered Church-Robert Slocum). Rather than working on the front line, it is necessary for pastors to put their laity to the front. Christians want to do meaningful ministries. The pastor takes on all the work of the laity (or can do - for example, pastoral care), and exhausted pastors should be avoided. Many books emphasize that the pastor acts as a facilitator who promotes work behind the scenes, and that the church where the laity works at the front is more dynamic for growth (found through the Internet that there are about 200 English reference books for the laity community).

The church is a kind of organism that can grow healthy when each limb performs its full role. If one of our bodies becomes dysfunctional, the whole body may suffer. For example, if our lungs become dysfunctional, we will have difficulty sustaining our lives. Just as we are healthy when all parts of our body maintain their own function, so is the

church. The Church of God is an organic organization and is not built by the work of several pastors. The Bible says that Christ gave everyone a gift to the people of God (Melvin's LPM training associate: SP #8, available in the lab). It means that all believers were given gifts to handle the affairs of the state: Peter Wagner of evangelism, Hendrickson of education, Sin Yang Tan of counsel, etc. The organic church where everyone lives and works is a healthy church.

Many of the theologians and pastors who foresee the structure of the future church actively recommend this laid-ministry paradigm as a metachurch. Among their churches are Skyline Wesleyan Church (John Maxwell), Willow Creek Community Church (Bill Highbills), Hatch on the Way (Jack Hayford), New Hope Community Church (Dale Galloway), Premier Church (Randy Pope), First Baptist Church (Homer Lindsey and Jerry Boynes), Central Community Church (Ray Cotton), Second Baptist Church (Ed Young), Horizon Christian Fellowship (Michael Kirk McIntosh), and Mount Faran Church of God (Paul Walker). These churches are the ones that have been modeled for the growth of the church by connecting the teachers of the each church (so-called "networking").◆



## Goal and Purpose



Both are important, but I think the purpose is more important. The goal is the destination. It is necessary to score a goal. What you want to reach and what you want to achieve will be the goal. In other word, the goal would be what? and the purpose would be why. It is true that there is usually a lot of focus on what we want to achieve. We exchange a lot of questions like, "What do you want to do when you grow up?" I remember being asked this question a lot, too.

When I was in Korea, my goal was to have a lay pastors ministry. It was clear. Then another question came up. So why do I need to do it? What is the purpose of doing it?

Many people often hear that they fail in life. Napoleon Hill discovered the reason. He studied 16,000 people and

found that almost 95% failed. The main reason he found was that they had no purpose. The answer to [why] is very interested in the purpose: that only 5% had a purpose, and they were successful because they planned and proceeded with it.

Achieving a goal in life is very important. And many people are pursuing it. But one thing they are missing is that the [purpose] of why they are doing it is not clear. So we need a clear purpose. A clear answer to why do I do this? The reason should be clear. So why is the purpose more important than the goal? Obviously, we need a goal, we choose what to do in our lives, but we need to know why we are doing this.

If the purpose is clear, I think it can make us a long-term running if we know why we should do it clearly. I have found it important to do something in the long run. Personally, I have been doing the lay pastors ministry for over 15 years. The purpose of this ministry was clear: "To help the Korean church." It was a clear answer

to why I was doing it. The same is true now. Why do I try to make university in Africa? I can say that the purpose is "to study young people" who are poor, and cannot study so that they can have a better future.

For example, when playing the arrow throwing game of 1 to 10 points, the middle is said to be 10 points and the outermost is 1 point. Where exactly do we aim it? The idea that we just need to go into the target is also comfortable. This is also thought to be the difference between goal and purpose. If you say goal, it means that you can aim anywhere on the target plate. Purpose means that you have to hit the center, which is exactly 10 points.

However, in reality, the CEO at the top may be a little weak in these things. He may not be able to pack it because he is busy, or he may be less interested in it because there is no talent in this area. So, whether someone become a staff member or a group who discovers the importance of such a thing first, they should actively take care of it.●

# Flesh Mob



## Sinned of human

According to Hindu Legend, there were too many sins and discussed taking it out from man and hiding some place where he would never again find it to abuse it.

1) One person said that we will bury it deep in the earth so it will never again be abused. But the teacher said "No," because man will dig down into the earth and find it.

2) Another person said that we will hide it on the highest mountain so we never again abuse it. But the teacher said "No," because man will someday climb every mountain on the earth and capture it again.

3) Then another person said that we will sink it in the deepest ocean so never again be abused. But the teacher said, "No," because man will learn to dive and find it there, too.

Then they said if you say so, we do not know where to hide it where man cannot find it, Then the teacher said hide it down in man himself. He will never think to look there. And that is what they did. Hidden down in every man is some of the Divine. Ever since then he has gone over the earth digging, diving and climbing, looking for that godlike quality which all the time is hidden down within himself.

Those legends show us that human sin always exists in the world. To focus on the development of our character and to develop character is important.

I wrote one article, "Good character" in a Christian newspaper that said "in other words, it is very important to develop personality and character." I've read Stephen Covey's book a few times over again. His conclusion was about characters. To emphasize this, in many ways, I have heard many illustrations.

Good character, good quality is never found in the earth, nor on the mountain, and nor in the water but only in the hidden down within ourselves.



## Endless learning

I am still learning. There were many things I learned in my life. At Seminary, I learned the basics of theology. At Methodist Graduate school, I learned about homiletics. At McMaster in Kenya, learned advanced theology and CPE. Through Lay Pastors Ministry, I learned a lot of leadership, pastoral care, management, and so on. Through Melvin University, I learned my potential and opened it. Through reading many leadership books and writing my own books. Those progress last three decades, I have learned a lot for myself from outside resources.

Now I think I am learning about myself inside, close to learning about myself. Through this learning, I am finding more who I am. It wasn't clear before because I observed the given job to do right away, so learning but for using it.

Now, learning is different from the previous one. Not totally different but sensing myself something different. Before I tried to learn to be used, to succeed in my ministry, in my job. Now I'm still learning but not for my job, my work, my success but my daily soul soup. Making me more abundant for spiritual welfare, that's why we need to learn constantly until we die.



## Word studies

### "Enthusiasm"

It originates with the Greeks, it means God within, or God's gifts within." Enthusiasm is the fuel of happiness and bliss. It refers to the divine light that shines within each of us.

### "Authentic"

It comes from two words. One is "autos," which means self, and the other is "hentes," which means being. It means being yourself.

### "Genius"

It comes from the Roman "genuinus," which means what "you were naturally born with." It is nothing more, or less, than being "genuine." People who follow their nature develop their genius, taking it further and further with each new challenge, never being satisfied with today's comfort zone.

### "Character"

Its meaning has changed significantly over the years. Originally, it meant something that was engraved—on wood, on metal, on stone, on one's soul. It is who you are; it is you in totality—the composite of everything that has ever happened to you, all the good and all the bad experiences. In Shakespeare's time, character acquired an alternate meaning—quite the opposite. It became the word that described a part that an actor played. Characters acted out roles, wearing masks to hide their true identity. Instead of defining who you were, the character defined who you were not.

## An healthy team



What is a good team? It makes me think of two words: cooperation and responsibility. We want any team in the church to be collaborative, to be easier to work with, and to be natural and to be creative. At the same time, we want our team to achieve something worthwhile, but to be effective and efficient.

A team knows that individuals and groups have responsibilities. Therefore, most teams know that individuals have dual responsibilities, namely, for mutual cooperation and shared ministries. To become a healthy team, one must find ways to handle both sides well. Teams that ignore responsibilities and pursue cooperation only create an unhealthy, perfunctory culture of cooperation.

Team members should feel personally responsible for their individual lives and work. On the surface, some teams seem to have something great going on. On the surface, they always seem to support and support each other, but when they look below the surface, they see a conflict. Without clear roles and

responsibilities, and clear feedback on implementation, it is easy to do so.

Additionally, team members are reluctant to express their opinions if their roles and responsibilities are unclear. Eventually, the talents and responsible team members are exhausted through superficial collaboration without fully mobilizing their passion or skills. Even when you do well, you should not spare praise because you feel you have personal responsibility for failure or success. After all, there is no need for a competitive flower by acting less.

Another opposition is when only responsibility is emphasized without cooperation. These teams are made up of people with considerable skills, so they are excellent in their field. However, they only care about each other when necessary. When that happens, these groups work in a position that opposes the concept of a team. In that case, there will be no synergy beyond what is achieved through individual ministry. The group does not support colleagues by saying, "This is not my job," and preventing them from completing it.

Therefore, leaders of a group should pay attention to whether their team has a balance between cooperation and responsibility. However, recognizing the problem in itself will not do much good, until they do not know what to do to maintain a better balance. The best way to consult a team that is out of balance is to talk about their team's health. A good explanation of what is wrong and what is healthy will lead to solving problems. A healthy team has some signs that it needs to be well explained when using words such as cooperation and responsibility: 1. Do you have a compelling vision for the future; 2. Does the team's purpose statement fit clearly? 3. Does the size of the team fit the size and growth aspiration of the organization; 4. The shape of the team should fit the suburbs and church members. In other words, whether it is the right person for the role, etc.

After organizing the above 1-5, get together and discuss whether or not the team agrees with each other. And discuss what needs to be improved. You will first need a culture and atmosphere that allows you to have these conversations freely and honestly.

If our church attempts team collaboration, it is worth recalling that there are three relationships: 1. Parasitic. ( $1 + 1 = \text{less than } 2$ ). This is when battleships, conflicts, and self-interest spread the group's energy. It is a competitive style in relationships and is highly unproductive. 2. Symbiotic. ( $1 + 1 = 2$ ). This group works collaboratively. The result is as much as each of them contributes. Sharing of values. This works well when there is enough time. 3. Synergistic. ( $1 + 1 = 4$ ). It comes from a creative collaboration that is formed based on trust, honesty, and open communication, and sharing sources●

