



# 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

## Counseling or pastoring

Talking the difference between Counseling and Pastoring is necessary once we think of doing the Lay Pastors Ministry, so to speak, Lay Pastor Ministry are caregiving, not counseling at all. They do Pastoring! Pastoring & Pastoral care are new to lay people. They used to listen, hear, and learn a lot about Counseling, so get Certificates of counseling. That's why most of them know only Counseling. Still many lay people don't know about pastoral care, and lay pastoring, they think that's a pastor or assistant pastor's job.



Practical issue here is that once they visit their flock family, they are afraid of what to tell. That's why they try to approach counsel which is easier than listening. They are going to do counseling directly, so relationships break down easily, then they think they have done what they have to do. The problem is they're not their own. But in most cases they are not giving matured counseling, the right answer. Just they do advice. That's really childish and non-matured to do yet.

Their flock family don't need advice, because in most cases, they have answers already, only they need someone who can be listened to once they open their mind. On the other hand, as we said, pastoring is good listening from beginning to the end. They need to feel loved, listened, loved with skin on. That's it.

There are good points that pastoring and pastoral care is just practice. They are going to them first. Initiate first to approach them, but counseling is waiting until they do come. What is the PACE? Mostly it is a proactive caring system. Pray for them, Available to them, Contact them, and be an Example with christian life.

Pastoring is caring which is pastoral care. Actually pastoral care is not an easy job. Counseling is easier than pastoring.

Just giving advice and answers are counseling. Of course today's counseling becomes different than the past, listing a lot there too. Anyway, if we want to be a good care-giver, we need a lot of training, but through L.P.M, we will have many things on pastoral care!

So, how can we become a good caring person? Of course it cannot be learned in one morning. There should be many trial & error, study,

learning, practice, then you will have a good career!

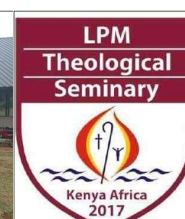
I can say that we'd better understand what humans are. Humans are fragile so they need someone who cares for them, be with them once they need, who accepts them as what they are for now!

And also we need to have an other-centered personality, it is important. Most people today are self-centered, even me as well. So we have to be careful of other-centered approaches in caring, and in understanding.

Also we have to try to listen better than talking. Actually pastoring is to listen, no more and no less. Period! Look at that. Listening is almost 90% in caring situations.

Lastly, we need to have a mind-set "for them" to be the best they are. Wish for them to be better than before and have a happier life than before!

In the book Counseling and Values, Miller and Atkinson said: "...In the eyes of many congregations, the role of a priest has some unique emotional overtones that are associated with the saint's feelings toward God." The pastor is uniquely positioned to pure people who practice pastoral affairs and to legalize the work they do. This is why he often says that if the pastor does not like it and does not give it his support, it cannot go.●



# System for considering laity ministry



In the journal [Action Information 1990] Ernie O, Codier said: "We have a system for qualified and authoritative clergy; by the way, we don't have a system for considering laity ministry equally and

seriously." Pastors who transfer ministries through sermons, dispatches, and personal support and in practice, rather than merely in theory, give credence to laity ministers and their ministries. Generally, people see what I legitimize as a clerical and divine license. In this new role, it is almost inevitable for a pastor to become a "legitator." Only those who hold authority can grant permission that they are convinced.

Pastors. Moses' model never removes a pastor from a personal ministry. Moses had to do something bigger. We have to be careful about the faltering trends, from doing all the ministry to not doing it at all. Pastoral care is also required for pastors to do it sometimes with laypeople and sometimes in their positions. Giving pastors can be "binding up" themselves for pastors. Determining who is going to do what is definitely more art than the science of a written list. Differences in people, situations, and time will ask for changes to the list. Also, pastors need to do their jobs together to know how to effectively equip them.

Isn't it surprising that some people believe that this new movement tends to push the pastor's role to the edge? For

some, it seems that they have been confronted with the importance of their call. Three biblical models make it clear that giving ministry to people will maximize the role rather than pushing it to the edge.

Chapter 18. Moses' Model Rather than being reduced in the central character, he has become bigger. He is a teacher, a choice, and a model. He deals with bigger problems. He is a spiritual leader. As you read beyond Chapter 18, you see his role become more and more clear about contemplating people's wrongdoings. They needed a middleman and had people who decisively and regularly sought God. The important difference in Moses' new role with the pastors is that he has now lost to freedom to do what God called him to do - to guide the people.

Ephesians 4. As a pastor/teacher, a priest is to prepare a man of God for the work of volunteering, which is a servant role, helping people in doing what God has told them to do. A more strategic role could be within the church!

Hebrews 13. God makes it clear that he has leaders in the church, not just facilitators. And these leaders are responsible for the quality and effectiveness of their guidance.

Instead of diminishing the importance of the pastor's position, this new role strengthens it further. And it does this without being a counter-productive rise in status. In fact, it makes him a greater servant of his people, as he releases them into the more complete achievement of their Christian lives by giving them the ministry. ♦

## Age of Transition

In this era of transition, neither the clergy nor the laity can be sure of their role. Both sides are pioneers who find their way in unrecognized areas (topography).

The uncertainty of their roles is in the following areas:

1. To train. The clergy does not know how to train the laity, and they do not know what to train them. The laity do not know what kind of training they need, how much they need, and they also do not know from whom to get it. Their wanderings range from no training at all to earning a seminary degree.

2. Differences. Who is responsible for making the final decision and improving the hurt feelings when they disagree on strategy, direction, form, process manpower issues, emphasis, content, etc., or who is responsible for the worn-out relationship of the loser?

3. Authority. In setting up and using a budget; in planning events; in the importance of programs; in selecting curriculums; or in the suitability of new programs; in the use of buildings or equipment; who has authority?

Seminaries were created to help churches by turning out experts who could guide the laity from their passive participation. They can now help churches from the top by producing non-experts who will be equipped with non-experts to join in "active participation." What we suggest is that seminary schools begin to train their

churches' pastors/teachers to give ministry to the people. Some people do. Those who rediscovered Ep 4:11 and 12 are creating a new wind of the Holy Spirit that is blowing in the churches today. For dog churches, their troubles must also be those of seminary and denomination officials.



One surprising thing about this transition is that we do not have a reason to communicate a new role for the laity. The most common term is "lay ministry." However, this very term contributes to the second class image of the laity's ministry. It encourages the self-image of inferiority and invites sad cries of "I am just a laity." It communicates equality to the call to the ministry and also needs terms that make the challenges to our creativity easier to understand.

I started by mentioning professional and volunteer pastors. I believe this communicates part of the ministry, but the term is lofty than it should be. The word layman/sacrifice is used so widely that it makes it very difficult if it is not impossible to learn the concept. The wrong word makes the wrong idea last. The concept of layman/sacrifice dichotomy lengthens (extends) the vocabulary. ♦

(Pictures of the Lay Pastors Ministry)



# Paradigm Shift



People usually call it going to church. But there is a problem with the expression going to church. We have been going to church all our lives. Growing up in the countryside, going to church was a regular weekly event. As a believer, going to church is an important daily routine. However, they find there is a problem with "just going to church." Church is not going.

So, what's wrong with going to church? There's something wrong with Christianity when he's called to be a church in Christ and Christianity is satisfied with "going to church." For hundreds of years in past Christian history, Christians have treated the church as a place to go rather than "who are called to be." The church becomes an institution, has tall buildings and programs, and when "holy people" and "loyalists" are divided and "going to church" are said to go to a designated building at a fixed time on a Sunday morning to hear a sermon from a special preacher. How far away is this concept from "you are the body of Christ and each part of the body (classics 12:27)." The church is not a place to go; it is ourselves.

It is not difficult to understand why going to church is popular. Going to church is relatively safe. Churchgoers sit in a pew for a set amount of time and then return without much change. Those who simply go to church are far from the mission of the church because they are there as observers rather than participants.

Since we live in a consumer-oriented society, it should come as no surprise that we also have a consumer attitude toward the Christian experience. People who like theater and music go to theaters or theatres to enjoy the spectacle; sports fans go to soccer stadiums to watch their favorite teams play; foodies go to fancy restaurants to enjoy good food; and Christians go to church....what are you going to do? Some people say that going to church is spiritually going to "be fed." Obviously, being spiritually full is also what the church has to offer. However, spiritually "full" or "good experience" is not the end goal. That is 50 percent correct. If we don't change, we certainly aren't spiritually fat.

Christians are not just people who eat God's grace. God gives it to us without price, of course. However, God's intention of giving is not to make us "fat or happy." Michael Green emphasized, "The Holy Spirit is not about to make us comfortable; it's about making us become missionaries." (Evangelism Now and Then, 1979). We were called into the body of Christ to serve in the ministry.◆

---

## From spiritual consumer to ministry

Jesus' first disciples began as learners, observers, and students. But through the history of the Holy Spirit, they eventually became apostles. An apostle is a sent-out person. Jesus' current disciples were called to make such a transition: from audience to acting, from fan to player, from spiritual consumer to ministry!

This is exactly the change that laypeople must bring today. Someone may cut down on their job to consult within the church (although there is no guarantee of pay as much as the world does). Of course, it is an adventure that takes risks at its knees. However, if this is what the Lord wants, feels a sense of vocation in such a call, and feels that this is a must-do mission, nothing else matters. When you are called to the work of the Lord, pray for it, and if you start to feel it, you should understand that something God is telling you to do.

We sometimes think of church work as part-time. However, there is a huge difference between seeing church work that way and seeing it as a ministry (with an under-ship). Even before bringing about this transition, we are good at doing our own thing and feel rewarded. For example, directing a choir, serving as a teacher, and so on. But while doing this, at the same time, we can upgrade to a ministry (e.g., P-A-C-E) where they pray for each other,

support each other, and care for each other. It is that it is necessary to shift to a concept of ministry, not a concept of service.

Usually, people think of ministry or ministry as something only pastors do. The LPM is that all saints, including pastors, are a part of Christ and must take care of each other. Because a pastor builds the body of Christ and further expands the kingdom of God by making each saint resemble Christ to the full amount of Christ.

Of course, this concept doesn't come in anytime soon. However, through continuous study and research, and with enough biblical proof, we can't help but be glad and surprised to know that God has been called to a special ministry for something in the church, inside and outside. In other words, it can change from a spiritual consumer to a minister. We can be!

Such a transition requires a deep internal change, changing the way we see the church and changing the way we see ourselves. In other words, we are now starting to become a church, not going.◆



---

(Pictures of the Lay Pastors Ministry)



## Reopening the back door



There are two important ministry paradigms for pastoral care in the American churches: Stephen Ministries and Lay Pastors Ministry. Most American churches adopt one of these, or some have both ministries at the same time. Of course, there are ministries developed by individual churches (Caring Church, TLC, so on), but these two can be represented when talking about the overall American church.

The textbook for Stephen's ministry is "Reopening the Back Door" (Kenneth Haugk, founder of Stephen's ministry). As a psychologist, the pastor started to wonder, "Why do people become passive and inactive?" I translated this book into Korean and used it in our seminars several times. A characteristic of the ministry is that it has developed an excellent training textbook that currently focuses on "caring for people

in crisis."

It is a kind of crisis management ministry. The training manual said that there are 33 reasons to show why people leave the church they have attended for many years. It is a useful resource for understanding such people. The main reasons were 1) lack of good relationships with each other, 2) meaningless church, and 3) hunger for belonging.

Since it is possible only through one-on-one care, it is said that an understanding of one-on-one is necessary. Each person has a different problems (33 reasons), so that is inevitable. After they left the church, the author wrote a book through the care ministry, emphasizing that people who left the church should be able to come back, for example. So he titled "Reopening the back door." What this material contributed was to help them understand why they became passive and why they left the church, rather than kicking the back door shut while criticizing the people who were physically driven in the church and those who left.

According to statistics, about 40 percent of church members in the United States do not regularly attend

church, meaning they are inactive. Of course, most churches in the world as well as in the United States have the same problem, and here in Kenya they have the same problem. The same is true of our university church. That's why they should pay more attention to those people because they are ready to leave the church soon. In fact, however, most churches are closing their back doors too early when people leave. We shouldn't do that, and always leave the back door open to give us time and room to think.

In addition, another book is "Closing the back door," which I remember Pastor Myung Myung-hoon wrote a long time ago. The back door should be closed so that people who are likely to leave the church cannot leave.

I was very interested in these two books together. One focused on those who would leave ("Close the back door") and the other on those who had just left ("Reopening the back door again"). Rev. Melvin's Lay Pastors Ministry started with caring for the marginalized in the church, but both concepts were emphasized that even those who had just left the church had to take care of both sides, so when applied to the church, both pastors and laypeople said they needed this Lay Pastors Ministry.●

# Flesh Mob



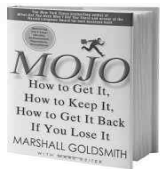
## The origin of the word, LEADER

The word, 'leader' is Indo - European, and that it is derived from two words. The first part "lea" means path, and the second part "der" means finder.

So a leader is a pathfinder, leaders find the path. They are the readers of the signs and the clues. They see and show the way.

If we look at hunting parties going out in ancient days, those who become the leaders see the signs of the game and stop to listen. They pause to catch their breath and get on their hands and knees to recognize the clues. They see the hoof marks. They are the ones with the best hearing who put their ears to the ground and listen to where the game is. They are the ones who touch the ground and can tell which direction the animal is traveling. In olden times, finding the true path of the game was life sustaining.

Being a leader means finding the path, but before we can help someone else find their path, we must know ours. This is a whole new picture, a word picture, of what it means to be a leader. If it's true that a picture is worth a thousand words, it's also true that a word is worth a thousand pictures.



## Meaning of MOJO

The word of MOJO originally referred to a folk belief in the supernatural powers of a voodoo charm, often in the form of a piece of cloth or a small pouch. (That's what Muddy Waters was referring to in his song "Got My Mojo Working." In a word, Mojo is that positive spirit toward what we are doing now that starts from the inside and radiates to the outside.

Over time the word has evolved to describe a sense of 'positive spirit and direction, especially in the shifting tides of sports, business, and politics; suddenly the pundits anoint him as the candidate in the race with Mojo. In the English dictionary, Mojo means a magic power or magic spell.

Mojo is the moment when we do something that's purposeful, powerful, and positive and the rest of the world recognizes it. Our professional and personal Mojo is impacted by four key factors: identity (who do you think you are), achievement (what have you done lately?), reputation (who do other people think you are -- and what have you've done lately?), and acceptance (what can you change -- and when do you need to just "let it go"?).

The positive actions leaders must take, with their teams or themselves, to initiate winning streaks and keep them coming. Mojo is the positive spirit - towards what we are doing now - that starts from the inside - and radiates to the outside. Mojo is at its peak when we are experiencing both happiness and meaning in what we are doing and communicating this experience to the world around us



## Meaning of Genshai

In the West we might call this CHARITY, but I think we'll find this word has a deeper meaning. What word could have more depth than charity? Indian word, Genshai (pronounced GEN-shy) which means charity in English, but the deeper meaning is that you should never treat another person in a manner that would make them feel small."

As children, we were taught to never look at, touch, or address another person in a way that would make them feel small. If we were to walk by a beggar in the street and casually toss him a coin, we would not be practicing Genshai. But if I knelt down on our knees and looked him in the eye when we placed that coin in his hand, that coin became love. Then and only then, after we had exhibited pure, unconditional brotherly love, would we become a true practitioner of Genshai."

Sometimes When we made the decision, we treated ourselves small. Genshai means that we never treat anyone small—and that includes yourself! Please you will never, ever treat yourself small.

## Faith and deeds



In the Bible, "belief and behavior" come out. This means that there is faith and there is no action. But I thought about between "knowing and practicing." Or I'll consider it as between knowing and applying. The problem is to practice what you know and not apply it. I think that's the key to knowing but not putting it into practice.

I think there are several reasons why you know but you can't put it into practice:

First of all, it is the definition of

knowing, but I know it from theory and head, but it is not completely digested as our own. This may not be the true meaning of "I know it.". Because knowing but not putting it into practice may mean that mine is not yet done.

Second, you don't feel the need to put it into practice. Necessity here includes others, but it is about ourselves, and we need our own determination. We learn a lot in life. In other words, we know something. I think it is a combination of extraordinary efforts, concerns, and various experiences to be completely digested as our own and put into practice.

If you look at Kenethawk's book, "Re-opening the Back Door", there are steps to learning and knowing. Of course, this is only related to technical polishing. First, you 'don't know' that you don't know. This can be expressed as almost a state of ignorance. Second, you are 'perplexed' knowing that you don't know. This is a step in which you feel unfit, so I think it's a good sign. Third, you are consciously trying to learn. This is to reduce the need for learning and find your way. After all, this can be seen as the beginning of learning. However, when you reach a certain level, it is the fourth step, and you learn unconsciously. This is the stage of mastery. Everything is learned automatically. You don't have to think about learning anymore to learn. It is automatically learned and utilized.

I guess the stage of practicing what you know is between steps 3 and 4. However, you will only be satisfied by the fourth stage.●

