



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

Giving ministry to the people

Three problems hinder the progress of the transition. First, the professional pastor's reluctance to give up control.

It is very difficult for those who are called by God to do the ministry: those who are trained at seminary and ordained to do the ministry, and who are invited by the congregation to do the ministry, which allows people to administer the ministry. Handing over "their ministry" to laypeople hinders both their human possession and the traditional protections of the church. Some people feel threatened with relinquishing control. What laypeople do they fear will outperform them in their areas of calling, training, and experience? If they do, they forget that the best moment for a soccer coach is when the person he trains him outperforms him.

In order to give ministry to people, it is necessary to understand and tolerate Ep 4:11,12. It requires a new perception of "doing pastoral lives." "Doing pastoral lives" was now recognized as having others to hand-on the pastors they were called to do by the congregation. They are required to believe that Paul also wrote to them when he taught them: "And the things you have heard me say in front of many reliable witnesses who can also be qualified to teach others." All we say is that the pastor gives ministry to others called upon by God.

However, there are difficulties in the transition to the laity pastoral ministry. It is the feeling that one's role is confronted by others and that one loses the importance to them in life, that is, they are called, trained, and ordained to hold ministry. The solution to this internal conflict is to see themselves changing their role from "the role of pastor" to "the role of preparing people" to pastoral, thereby achieving great achievement in their call. By fulfilling their call to "have saints for the ministry of pastoral affairs," the pastor can enable laity to fulfill their call from God to "do the ministry of pastoral affairs."



How can this change in role occur? As far as we know, a role cannot be forced on anyone by itself or by anyone else. The role transition from a pastor to a person who has people to be pastors is a process that can be controlled by intentional cooperation or resistance to the transition moment initiated by the Holy Spirit. Here are six steps of transition from a pastor's sense of ownership to a layman's sense of the same thing for pastoral care ministries.

- a. Vision. The pastor has a pastoral care for his people. He sees himself as 'consoling others, encouraging, listening, corroborating, and caring for all of his people'.
- b. Sharing. He shares his heart with several members of the ministry team or his staff. During his sharing, he expresses the pain, guilt, and frustration that he cannot do about everyone.
- c. Structuring. When he begins to plan how to shepherd all saints, he forms a pastoral care leadership group with people who share his vision. He teaches biblical grounds for these pastors and guides them to the stages of planning and initiation.
- d. Passing. When the group begins to take on the vision and take ownership of it, leadership is passed on to them and he begins to withdraw.
- e. Releasing. In his mind and in his actions, he ceded the sense of ownership and the management of the group and the pastoral society. They 1) accept responsibility for it, 2) feel the burden, and 3) become responsible for its success.
- f. Supporting. The pastor is 1) giving data, 2) corroborating, 3) encouraging, and continuing to support the group, maintaining the privileges included when there is a request or when he sees a need. He will also deal with the church's more difficult herding tasks, as Moses does. (Chapter 18 of Exodus)◆



Two solutions



The second problem that hinders the process of transition is that many pastors are poorly prepared to prepare people. Two solutions lie ahead:

a. God has raised many leaders, churches, and institutions that equip the laity. Elton Trublood is a pioneer in this field. The LPMI has been equipping churches for years for congregational herding. The Sudeban Amnesty International, developed by Dr. Ken Haugk, equips both churches and people for important herding. And there is more. In Korea, [LPM Institute - 12 staff members] are dedicated to this mission.

b. Many seminars focus on equipping their people for ministry. The laity should see that they are a privileged class and know that their ministry is a part of the whole, and that other believers are equally part of the whole, although not as famous as the clergy. The laity should know that they are not second-class Christians but equally God's call for

ministry; they are part of the whole, along with all other Christians, including the clergy. The third problem that hinders the transition is people's reluctance to exchange pure laity. They have been accustomed to pastor-dependence and passive modes for too long. It does not happen overnight that both the pastor and the laity are ready for this transition at the same time. It takes time and patience...

The tools we have to deal with in this transition don't work well with things like the tremendous transformation we're experiencing during this era. People deal with change in four different ways: 1) For some, they try harder to be the old-fashioned way, feeling that everything is not the same. 2) For some, you 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 even worse, 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 that need to be completed with God.◆

Many surprising models

There have been many surprising models of late, but let's take a look at some of them:

Eastside Foursquare Church. The church is approaching 4,000 attendances today, up from a few in 1980. They are mostly "baby boomers." Pastor Doug Murren clarified his ideal by saying, "We utilize our unprofessional congregation. We are moving more and more towards ourselves not working; instead, we recruit, train, and send others to do our jobs. Why? Because I believe any position that gives a present case can be done well-and possibly better by volunteers. Remember, we don't just mean to be onlookers; we have been called to be active participants. Something will open the church back to the laity, as I predict with confidence in this day and age (The Baby Boomer, Doug Murren, Regal Books, 1990, p.268).

Skyline Wesleyan, San Diego, California. Pastor John Maxwell describes future pastors as general in command of the army, not as members of the Red Cross who help the injured, one at a time. He says that too many pastors stop to take care of injured soldiers when they have to lead the army. A pastor/general should exercise effective leadership so that the wounded person in his church is not ignored. But at the same time, he should exercise leadership on all aspects of the battle. Pastors used to guide people, but today's pastor is to train the leaders who lead the church (the laity and staff).

Willow Creek Community Church, South Barrington, and Illinois. Recruitment of laity ministries is an important thing at Willow Creek Church; "When it comes time to recruit, too many church leaders do it in a slot manner. They identify the needs of their ministries, and then they look for someone to fill them. Newcomers should make sure they

find their spiritual gifts, so that they serve there where they can be most effective and successful. He uses the phrase "all saints are ministry people" to describe the goal of including lay people.

New Hope Community Church, Portland, Oregon. According to Elmer Towns, they have one of the most effective cell pastors in the United States. These "TLC groups" are led by a laity called "Lay Pastors." Pastor Dale Galloway, the pastor, teaches these laity pastors, who are the ones who will teach those within these cells. In addition, he has them deal with atrium hospitals, prayers for the sick, people who do not attend church well, and other issues. He expresses his responsibility like this: "My job is to preach on the first Sunday and second is to make sure that the ministries of 500 laity pastors are successful." To do this, he confesses, he needs to learn to let their ministries go ahead and motivate others for the ministries.

Perimeter Church, Atlanta, Georgia. In the traditional church model, a pastor conducts a ministry (does), and people receive the ministry, explains Pastor Randy Rope. Another model is for pastors and staff to recruit, train, deploy, and evaluate all laypeople in the ministry. The Perimeter Church believes that God is a model for calling each person. Step members are equippers. Pastor Randy calls the staff "lead-equippers." The goal is to have everyone in the church used in the ministry.◆



Lay Ministry



In the 1950s, Elton Trublood said: "If the church takes seriously the perception that all laity - men and women alike - are really ministry of Christ, we will experience something revolutionary in a very short period of time."

Today, more and more churches are experiencing these revolutions. For example, an elder at Gyeongju Eastern Church (a pastor named Jeong Won-ok), shouted, "This is really a revolution!" at the end of LPM training. For most churches, however, most saints still don't see themselves as ministry officials. As a result, some pastors and middle-ranking officials have too much burden (20/80 principle), while many saints feel pushed to the edge.

What prevents Trublood's revolution from happening for many churches? For centuries, the church has divided Christians into two groups - pastors (sacrifices) and people who receive their pastors (regularities). This distinction is born out of four myths, which are unbibylistic beliefs about ministry that have shaped how most Christians approach ministry. Before the revolution comes to our church, the misguided myths regarding these four ministries must be broken and revised.

The first myth is that the so-called pastoral is only for pastors. God called someone to become a leader of the church, and the role is crucial. However, in explaining the call of the leaders, the Bible does not say that it only called them out as 'priests.' Rather, it highlights the ministries of all believers: "He is given as an apostle, a prophet, a gospel choir, a minister and a teacher, so that he can do the work of the affairs of the people and build the body of Christ."

The second myth is to say that ministries must only meet spiritual needs. When we were seminaries, we often

evangelize with Four Spiritual Principals brochures. Some people immediately confess that they are sinners. And then they come to church a few weeks later. However, over time, we find this to be too irresponsible a cold-turkey Witnessing. For example, we see that it does not lead to life-changing. However, we feel that our relationship with God is changing by leaving the church. As we are raised through the pastor's sermon, we see God as the father of love rather than as a scary judge.

God is not only interested in taking us to heaven, but he is also interested in our joys and pains, our hopes and fears. They may feel that when people believe that pastoralism strictly limits us to meeting our spiritual needs, those who are called to meet our physical or social needs are not doing pastoral work. When this myth is broken, people will be able to discover their place within Christ's body.

The third myth is that most pastors take place when churches gather. In a way, the church is like a sales team. When the team gathers, members also congratulate them for what they have accomplished. Sales managers encourage, motivate, give the team a feasible vision, and train the team. Group members encourage each other. What would you do about the sales team if the meeting is over and the members don't make much effort to sell? Wouldn't you wonder if they missed the meeting's intention?

In the church, we are a pastoral team, not a sales team. But we gather for the same reasons-celebrate, expand our vision, give courage to meet our mission, exchange encouragement, and prepare for the ministry. What if at the end of our meeting, we go out into the world and don't do a good job in the ministry? We lose the real intention of gathering. We are gathering to disperse (the Church Gathering). If we don't do the ministry for the rest of the week as a scattered church, we've missed one of the main reasons for gathering.◆

Present Position of Lay Ministry

The current pastor of the order of the laity has a tremendous responsibility to help the laity fulfill their mission of eclesia and diaspora with a biblical vision. Looking at the first churches, we can see them constantly carrying out their mission. However, in order to instill this vision in the saints, it is necessary to first understand how far away from the vision that today's churches have given to the first churches. It can be seen that the singular word referring to the laity (Laikoy) in the New Testament was never used to describe Christianity. Instead, the word "laos," which means revenge, was used to indicate that the saints were the people of God and were given considerable dignity (Betro 2:9-10). This indicates that they are one people.

In modern churches, pastors and 'sacrifices' are used separately, but in the New Testament, we find among them a leader (Laos). An ordained pastor didn't hold a higher position or have a class than becoming a member of the laity. Instead, kleros, which refers to the clergy in Hella, was used to express the enterprise and calling that all laity would enjoy in God (1:12, Ephesus 1:11, Galadier 3:29). Ironically, therefore, in the church described in the New Testament, everyone was a priest (in the literal sense of the term), and there was no layman (in the common sense of the term). It wasn't until more than 300 years later that the term layperson that we now use emerged, and the meaning

came to refer to those who have theological lower knowledge, lack a firm sense of mission, and are less prepared than professional pastors (Alexandre Faivre, The Emergency of the Loyalty in the early Church, 1990). Until then, there was no distinction between pastors and laity.



After the third century, the distinction between pastors and laity began to be institutionalized. As a result, major changes began to appear in the ministry and missionary work that the saints had to bear. Alexander Feibre once said: "Since then, the function of the laity has been to procure materials so that the priests and Levites can handle their mission without worrying about materials. This allows pastors to devote themselves entirely to serving God and the history of restraint to all people (The Emergency, p.69). As a result, from the 4th to 6th centuries, the position of the laity was the lowest among the clergy. The clergy began to dress differently from the clothing and came to study formally in the seminary. ◆



Different gifts of Lay pastors & Senior pastor



If we look at the book "Reopening the back door" (by Kenneth Hauk, founder of Stephen Ministry), Kenneth said there are different gifts between Lay Pastors and senior pastors, I mean those who are doing pastor care directly, and those who are managing the ministry.

He said in his book, those who are caring for others need compassion, mercy, encouragement, and on the other hand, for managers they need leadership, teaching and administration. Yes, this is correct, but sometimes there is the opposite in the local church. Some senior pastors have only, I mean, too much caring style, and some lay people, lay pastors have managing gifts; teaching, leadership and administration, and so on. But we don't

have to worry about it because we, pastors, can give those people the job for management, as a shepherd or belonging to the Ministry Leadership Group (MLG), so they can use their gifts properly.

We can say some people have soft leadership, I mean they have it on caring gift: culture, good model, but not in leadership. I met one pastor who is a senior pastor of University church. He confessed to me that he has only a teaching gift, not a caring gift, so he was afraid of it. Then I explained to him that Lay Pastors need to have a caring gift, so not to worry about it as a senior pastor. Rather, your teaching gift is better as a leader for this ministry. One is leading, the other is doing. So they are different, different functions, and once they do their job properly, the church is getting healthy and growing.

The content of the two givers is quite opposite: the style of care and the style of teaching. I mean, you can't get two very different givers at the same time, as Pastor Melvin has already said.

That is, one person can get one major giver. Of course, exceptionally, some people can get both givers from different aspects, but most ordinary people have either taken care of them or taught them. If we have both, it is really great, and it is the special grace of the Lord. But usually they have one talent; care or teaching. When they use their own things properly and do their best, their ministry will be maximized. That is God's plan for us and his wish. Furthermore, God has given us such a giver, but it is our own responsibility to use and polish it. Even if it is a gift from God, we need to develop our own givers and skills.

What is the difference between the two gifts of caring and teaching; caring is a smooth and loving approach. There are many qualities and elements of caring, and most of them are warm, but teaching is a training style, colder than caring, and more rigorous in approaching. In a way, I think it takes both yin and yang; something that is soft and strong, and that requires both love and discipline. The pastors in charge will be happy to know this.●

Flesh Mob



Everyone has different points of view

Even simple PACE, there are many different points of view. Of course basic concepts made by Melvin & his team are the same yesterday, today and tomorrow forever.

But to adapt is different. For instance, there are basically four good views: First Rev. Sangbok Kim, Pastor of Hallelujah thought the PACE ministry changes the "lifestyle" of those believers. Rev. Jongtae Kim was associate Pastor of Hallelujah Church and our staff told us that the PACE ministry is making "Church Infra." Rev. Jinsok Park, one of our key staff, said the PACE ministry is useful for all areas, and even used the PACE concept in the correctional center, and general elementary school teachers. The last Rev. Myoungsang Kim who had been doing the PACE ministry said it changed the culture of his church.

And some stress Prayer than the other three, A.C.E. Some talks Example is the most important....yes....different point of view.

How about me? Which one is the best? My view is that all of them are important and have their own distinctive features. Let's see each of them. Prayer to God for PACE-ee, Available to them once needed, and Contact them regularly, and being an Example...as a Christian.

Whenever we think of our flock family, we might be reminded of their prayer requests. Their family, for themselves, for their children, for their job or personal life. Everyone has special requests, and to know someone is praying for me, it's very comforting.

And, when we tend to be available, we want to meet them to see how it is going. Then they will be more open minded to us and share.

And at another level, we will make a schedule to visit, to call them regularly. They will see we are thinking of them so contacting them on a regular basis.

Through those we become a Example to them unconsciously, invisibly. That's the example and become a role model for them. They respect us, PACE-er, like us, befriends us...so they enjoy sharing their life with us...not only one time or twice...but several years to go until they move out to the other place, to the other church.



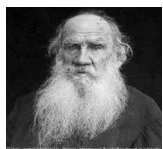
Timeline of PACE ministry

What's happen to me after one year, five years, ten years. For me I found it was different in the beginning, a few years later, and now 15 years later.

In the beginning stage: I didn't know anything of it, of people, of pastors, of church, even didn't even know the concept of ministry generally. At this stage, I have learned it from the paperwork: reading, translating and soon later teaching it at school, at churches, at our training center, to pastors group, to lay pastors, at conferences. I think on the way to these activities the spirit of PACE was sinking down in my heart.

Five years later: I came to know something about it. I have jumped into the sea of PACE water. I tasted it, enjoyed it, then not only teaching it but also telling them the core spirit of PACE, for instance, understanding and accepting people as where they are, what they are, who they are.

Fifteen years later now: Interestingly, I don't know about it well. Probably PACE cycle? just like a life cycle. Maybe I understood PACE ministry fully? My boast? I have been with it for 15 years. If we concentrate at One thing, what's gonna happen? Maybe we are specialists in that area.? Definitely! So what I am going to do now if I am really a specialist. What's next? Probably sharing mine to the others who are longing for to be better people, ordinary people but move over their head and mind? Do I have the ability, spirit, mindset, lifestyle to distribute them? That's my final question for this moment



Tolstoy's Short Stories Book

I happen to read Tolstoy's Short Stories book. In Chapter 1, he wrote about a man who is a shoe repairman for a living. In the beginning part, he was reading the Bible, Luke 6:29-30, If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.

I was interested in Tolstoy's mind through the biblical story and those impressive illustrations which are quoted from the Bible. What I got more interested in is the Gospel of Luke 6: 29 following: If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them.

Today's society and our individual life is different and very far from this biblical teaching. Everyone from the children to adults are striving to survive these difficult situations, so everything is under competition. So I can't follow those teachings.

But, for me, it is teachable and gave me another chance to think of how to live with others and how to relate with people even who were not good to me. It was definitely invaluable teaching for me anyway.

Don't people live their dreams?



This seems to talk about a plan for the future. But it seems that there are people who are skeptical about it, saying, "Do you have something to do with dreaming?" But in fact, we might say that everything starts with dreaming. We can often hear lectures from master lecturers, such as "It comes true as you dream," or "It goes as far as you can imagine."

But I think of dreams and opportunities. In fact, not all dreams come true. It is an undeniable fact. For example, in my case, I had a dream and tried it, but I failed two or three times. Looking back now, I ask myself that it was a necessary process to have the present. I have seen the definition of 'without dreams, opportunity does not come'. This seems to be an

important concept. Perhaps I would say that dreams and opportunities are directly proportional. That's why I recommend young people and students to try something with a dream even though I know that there will be many failures.

In fact, when people hear dreams, they want to help. Of course, you can listen to them in one ear and flow to the other. Anyway, people who listen try to give them the resources they know. Where to go, who to meet, what book to read, etc.

Therefore, I think it would be good to talk about dreams to someone close to you. After all, dreams are about creating opportunities. If you don't have a dream, you won't have an opportunity, and if you have a dream, the door to opportunity is open.

Let's look at our whole lives. Didn't the opportunity come because we had dreams. Let's dream! I don't think it is necessary to limit only young people to dream. When anyone has a chance, I think it would be good to hold on to it and make the most of it. The opportunity you hold on to will be a good ministry that develops you and benefits many people.

As we all know, dreams cannot be achieved alone. Of course, it will be easy to achieve your dreams if you have everything you need, whether financially or otherwise. However, it is rare to have all of them. Usually, you start with a little or no dreams. So you need someone to be with, or help.

I think there are many reasons why people help. It will be easier to talk about your dream if you are close or have long-term trust. As Pastor Melvin said, if you accept and respond positively when you talk to two or three people, it means to push ahead. You can seize that opportunity and work hard! So even in the Psalm, God promised. "Try, you can do it (1:3c)."●

