



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

Trivial task of cleaning dishes

Challenging these existing cultures could have posed considerable risks. A man named William Tyndale, A Parable of the Wicked Mammon (1527), was burned at the stake for challenging the authority of the clergy by saying, "Whether it is a trivial task of cleaning dishes or becoming an apostle and conveying the word, it makes God happy." This is not a problem that occurred suddenly in the modern world, but a problem that has been passed down from generation to generation. As Oscar Feucht said, the theory of the priestess disappeared even after a generation (Everyone a Minister, 1974). As a result, the laity also lost their clear conviction to carry out their mission (mission work).

The core of the problem is deeply connected to the question of why the Protestant Reformation failed to bring about a complete reform in the field of laity. The Reformation led to the emergence of religious groups here and there. For example, there were no pastors in Quaker, and in Moravian, everyone was sent to overseas missions as merciful missionaries. Puritans, Baptist, and Methodist paid much attention to the laity. However, they lost the original vision they had. Orthodox Protestant denominations, which believed and practiced the theory of the Manmin priest, have now become slaves to the doctrine of authority (Ann Rowthorn, The Liberation of the Loyalty, 1986). Why?

There is a direction for pastors to study in depth as follows, but it can be seen that all problems are historically inherited:

1) First of all, the role of the priest is changed to a preacher instead. Due to the Reformation, the Mass was replaced by a service, and as a result, a sermon equivalent to a Mass officiant priest appeared. While the preachers took over the word and proved it, the laity neglected the Bible, and the study of the senggyeong was mistaken for being done only by a gifted scholar.

2) And the Protestants were unable to provide church theory suitable for the rediscovered theory of salvation. So, even the denominations that showed the most innovative

reforms could not remove the distinction between pastors and laity. The main reason is that churches and missionary organizations do not recognize the importance of laity.

3) Eventually, they received the seminary system of the Roman Catholic Church. Although there are some exceptions, the seminary became a formal institution for nurturing pastors, and once they graduated from the seminary, they were able to become pastors by learning all the doctrines taught by the denomination.

4) Books on cultivating laypeople were not published. Most of the books related to theology and the ministry itself have been written by pastors and are pouring out. Based on "Theology of the laity" by H. Karel, or by Eve Conga Yves Congar and the work of Vatican II, books on the ministry of the laity are showing up little by little, starting with William Rademacher, who wrote from a Catholic standpoint. William Diehl's "God, thank you. It's Monday." ("Thanks God, It's Monday" is of great significance in that it was written by a layman, not a pastor.

5) The ministry of the kingdom of God has been reduced to church activities. As the mission of Ecclesia became more important, the church's mission was mistaken for doing church activities rather than fulfilling God's will. The expansion of the kingdom of God has obscured the church to growth.

6) To become a full-time minister, one must get an ordination. On the other hand, there is a lack of awareness of lay ministry workers. Currently, in most denominations, ordination is prioritized rather than seeing God's call and character as a servant of God as a pastor. So far, no denomination has introduced an ordination system so that lay people can handle their mission while working in society.

7) Calvin's claim of "special call" rooted in the division of ministry. It implicitly expresses that only a few selected servants of God receive special calls and the saints receive general calls. Even in the progressive church, the pastor Anshu announced a special call as a testimony. This implies that the pastor's call is different from that of the layman.◆



Priority in the Lay Ministry



As pastors, we need to help laypeople to prioritize before they are sent to certain ministries. As Christian, we all lead disproportionate lives but it is easy to fail to recognize them. It is only

when we establish priorities and evaluate our lives in terms of those priorities that we can keep ourselves in the right balance. The first priority for laypeople who ministries beyond our own personal and spiritual lives must be the family. Most of us, as pastors, are saying that our families should be first. The tragedy is that few people say that but actually do. Many pastors give their lives to their saints, so that their own families can be very neglected. As pastors, we are all prone to temptation in this regard. The problem is simple. We love our work and enjoy ministries. We begin to focus all our energy on one thing in the ministry, feeling their needs deeply and responding to them. In the process, we forget about a congregation living in our own home. They begin to be our spouses and even our children. And lay people who participated in the ministry need to understand that they can likewise fall into this kind of temptation.

Some lay ministry workers are single. So they don't seem to have a commitment to their family because they don't have a family. That's true in some respects. Certainly, some single people are completely free from responsibility to their family, so they spend more time on their ministries. However, there is something we often forget when married: single people actually have their own family-type relationships, even though they do not have a spouse and children. These relationships function as if they are a family. These people contain their family members. Singles need to be reminded that it is important to nurture these

relationships. This is because their welfare and well-being as single people is important. When encouraging singles to join the ministry, we always need to ask them to devote their time to developing relationships with the people who function as their families.

The second priority is the profession, or more precisely the vocation. The definition of vocation is simply the act of serving God in someone's profession. A person's job is not just to make money for the food on the roof over his head, but rather an opportunity to praise God. If that's the case it should be placed at the top of our priorities. The laity should never feel that their church mission is contrary to their vocation.

Another priority is recovery or recreation. We all need time for recreation. There will be many forms of this. Some can be hobbies, activities, exercise, or something like that. The other can be reading, or in some cases a nap in the afternoon. Whatever the case, we are all required time for personal recovery, both physically and emotionally. Spiritually healthy people are those who understand the importance of our physical and emotional richness.

Another priority is to join the church service. As pastors, we find it really enjoyable to train the person when the person's household has a clear sense of vocation and he values guidelines for physical and emotional health. We also find that most laypeople, as pastors, respond more positively to invitations for ministry when they know that we first care about other aspects of their lives. It's easy for them to expect that if we don't pay attention to other commitments in their lives [to recruit them and try to get them to do something]. Instead, we find that we open up then when we reach out to them, recognizing that church is not just important in their lives. They know that they can trust us. This is because we will never push them into a conflicted ministry with a higher priority.◆

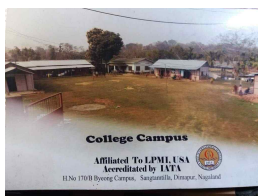
John Wesley's Lay Ministry

What do we think when we hear the name John Wesley? For many of us, he was deeply involved in the Christian Perfection doctrine that we could never reach. Wesley said and did a lot of other creative things, of course. His most amazing contribution to Christianity was probably not related to Wesley, but rather to train and utilize the laity for meaningful, organized, and continuous ministry.

An example of a more amazing laity pastoral training than Johann Wesleyan is truly unheard of. Methodist in England couldn't exist without the use of the laity. From the beginning, it was essentially a laity movement. Its uniqueness wasn't really that much in using the laity. But what they were used was extended. Hildebrandt said: "The scale on which Wesleyan recruited these people for the service of the Methodist was something revolutionary in church history." Episcopal director Stephen Neill made a similar point about Wesleyan leaders: "The laity's call for responsible activity was never before." One way to verify Wesleyan dependence on laity can be measured by the tremendous criticism poured into his pastoral practice. Wesleyan was

criticized for many things, but most of them were in two cases: (1) Outscholarship, and (2) Using the laity as a preacher. He was criticized by his Episcopal colleagues. Even his brother Charles strongly warned that having laity included in the ministry was a dangerous innovation.

Wesley trained 653 lay preachers during the half century of his able ministry. Between 1739 and 1765, he trained 193 lay preachers. From 1765 to 1790, he trained 460 lay preachers. Of the first people in the group, 40 percent stayed with him in the ministry until the time of his death, and 65 percent of the second group served with him until the time of his death. Of the 653 people he trained, 374 (57 percent) continued to serve with him throughout their lives. He was quite efficient in selecting and training lay people.◆



Paul Stevens' Lay Ministry



Professor Paul Stevens is currently a professor of the laity community at Vancouver Regent University in Canada. His books include *Theology of the laity for the 21st century*, *truly liberated laity*, *pastors*

who establish laity, and churches where laity has disappeared, and he is a world-class scholar in the field of laity community. In November 2005, he was invited to Korea

and gave special lectures at Shinjang University. Yeongdong Church. Professor Paul Stevens began to be interested in the laity community after hearing the meaning of Ep 4:11-12 in seminary (McMaster, Hamilton, Ontario), and has devoted himself to this field throughout his life. In particular, it throws out a broad concept that applies the laity community to workplaces, society, and government. However, the concept of 'saving' leaves an outstanding research achievement and is providing practical help in this field.◆

Greg Ogden's Lay Ministry

In order for the church to continue to grow, our ministry must clearly follow the example shown in the New Testament. The concepts of ministry, which are currently being rediscovered in American churches under the guidance of the Holy Spirit, are also known to be valid in Korea. We understand that the ministry so far has been done by pastors, missionaries, or seminary professors. On the other hand, in the Bible, ministry is said to be done by all beings that make up the body of Christ. In the United States, this misunderstanding of ministry has resulted in the creation of a passive and consuming church.

People come to church in an attitude to receive what their pastors give, and when they are in trouble and crisis, they expect pastors to become religious experts who can provide spiritual help for themselves. However, there is a fresh wind taking place among American churches. We call it the New-Eyed Reformation. We are now discovering that the promise of the Reformation, the Manin Temple, can be realized. In the meantime, only 10 to 20 percent of people in the church are engaged in ministry, while the remaining 8,90 percent are onlookers. Now all the people of God are beginning to realize that they have already received the gifts they need for ministry by the Holy Spirit and can use them for mission assigned by God.

Another thing we have discovered is the fact that the ministry of the saints is being activated through the network of lay pastors. As such, the flick family (4-5 people) led by the lay pastors encourage each other to mature in Christ by providing each other with basic pastoral care.

Changing the focus from the ministry of experts to the ministry of all the members of the church requires a dramatic change (paradigm shift/by Thomas Khun) following the role of the pastor. As Christ showed in the position of a leader who is revered as a spiritual giant because of their position, tjatrl becomes a leader, and its main mission is to

establish the saints to serve. This change will be the biggest change.

We need a new vision that considers the pastor's role to be similar to the 'coach' of the sports team. Coaches help each player on the team know what their role is, and they are told that they are successful only when the team is united and plays effectively.



There are many people in Korean churches who say they are experts in training people as disciples, but it is not easy to realize a life in which they first show their life as disciples by setting them up so that the disciples of Christ can live. In order for the Korean church to be renewed, the organization and the central church must first be restored to its original organic form of the body of Christ. The traditional role of the pastor needs to be reborn as the form of establishing saints.

The leader's decision is required first by all of these changes. In addition, laypeople must now actively play their roles in accordance with the advice given by their leaders, breaking away from the attitude of only receiving them from them.

This new change in the church begins with looking at and realizing the vain image of ourselves holding the excrement in our hearts as if it were any treasure that the Apostle Paul threw away for Christ. There are many books that we should be interested in among the unfinished religious reform tasks, and the most important problem among them is the establishment of the "all people's priests," or all laymen and priests, regardless of whether they are men or women.◆



Lay Pastors Ministry and church growth



I was frequently asked by pastors how this ministry was related to the growth of the church. I was also contemplating several times how the church would grow through this ministry. Many people will ask this question, and I am well aware that this is a natural question for pastors because I have been asked very often.

1) Through this ministry, I learned that church growth is possible indirectly, not directly. 2) Church growth through this ministry takes time, not a short time of 2-3 weeks, for example, but a long time of 2-3 years. I've seen a lot of PACE churches. Some churches would do it for 3-4 years, and some churches would only do it for a few months. I mean, it's hard to determine success in at least a year.

It is thought that if the founding association does this ministry for at least a year, they will reap the fruits: first is individual maturity, and it gathers and moves towards church growth. This is true. As you can see, there is an order here. First it is personally mature, then it is the growth of the church as a result. So obviously there has to be this order, and time is needed to achieve visible fruits, I mean the growth of the church.

Here we need to understand what the

original core concept of this ministry is. This ministry is a caring ministry, not a church growth strategy or program. If you miss out on these basic core concepts, you misunderstand that the final goal, the destination, that is, the church growth. However, I personally don't think caring

itself is the final goal of this ministry. Even this core concept is part of the ministry. I mean, what's the next step? Or what's it going toward? It's important to have these questions at some point. Anyway, as the national director of this ministry, I should have answered it.

There are three examples of this problem: First of all, it was written by Pastor Melvin. He wrote about what should be added to Faith ("FAITH PLUS"), that we should add some more qualitative aspects/character when we do the Lay Pastors Ministry/PACE. I think this is kind of a strategy. Through this addition to FAITH, it will mature and grow slowly, and finally, it moves to change among the church members, that is, organizational change, and church growth. Perhaps the strategy of Rev. Melvin? In particular, he wrote these elements in "Letters to the Lay Pastors." It is what is in II Peter 1:5-8, and says "So you should work harder and add virtue to your faith, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love."

The second is the Hallelujah Church. In fact, the church was already large

enough to have 6,000 members. Although it matured enough through many ministries and programs, PACE indirectly affected the growth of the church as its culture and direction of ministry changed completely through PACE ministries. For example, they understood that a Christian should be a PACE minister, so the church culture finally moved that way.

The third is the example of Rev. Park of Rock Church in downtown Seoul. Pastor Park is one of our staff. He was very talented in preaching and was also interested in PACE ministries, so his church has been in PACE ministries for more than 10 years and is still trying to apply new strategies for PACE to his congregation. And he found PACE ministries to be very useful everywhere: Sunday school children, teenagers, even general organizations, companies, and prisons. His congregation eventually influenced the growth of the church because they fully understood what it meant.

I consulted the question, "How much have I grown myself through this ministry?" I have already received pastoral care training through CPE (Clinical Pastoral Education), so I am sure that I have matured a little and grown myself through that training. In some ways, CPE trained me well enough, but it was only a part of my ministry journey compared to the PACE ministry. Here, the former (CPE) and the latter (PACE) are both trained and advanced care skills and concepts, but it can be said that Melvin's actual care system is an extension of care skills and also focuses on caring for the general public.●

Flesh Mob



Is this meaningful?

I read a book, Man's Research for Meaning written by neurologist and psychiatrist Viktor Frankl. I didn't know who he was and was not interested in psychology and therapy. But through this book, I found he was a survivor from the Nazi Concentration Camp.

Anyway, there were three theories in Psychologies: Freud's psychoanalysis, Adler's individual psychology and Frankl's psychology.

Logotherapy was developed by neurologist and psychiatrist Viktor Frankl and is based on the premise that the primary motivational force of an individual is to find a meaning in life. Frankl describes it as "the Third Viennese School of Psychotherapy" along with Freud's psychoanalysis and Adler's individual psychology. Logotherapy is based on an existential analysis focusing on Kierkegaard's will to MEANING as opposed to Alfred Adler's Nietzschean doctrine of will to POWER or Freud's will to PLEASURE.

Rather than power or pleasure, logotherapy is founded upon the belief that striving to find MEANING in life is the primary, most powerful motivating and driving force in humans.

A short introduction to this system is given in Frankl's most famous book, Man's Search for Meaning (1946), in which he outlines how his theories helped him to survive his Holocaust experience and how that experience further developed and reinforced his theories.

What I am most interested in is not logotherapy or psychology but people constantly searching for the meaning. For instance, in the Lay Pastors Ministry, many people including me committed to the ministry for their life-ministry, of course Dr. Melvin was one of them.

In terms of motivation, why are people still involved in the ministry, because there is meaning for their lives. What I teach all the time is that there should be meaningful and worthwhile work and ministry. Then people are dedicated and put their energy into it. So we need to ask continually "is there meaningful?" just like Viktor Frankl



Balance of being and doing

Being relates to integrity. Doing relates to action. For instance, Being is stressed by Dr. Melvin at PACE Training Manual, Chapel 7: A synonym for **Being** is Integrity. ASK GOD REPEATEDLY TO HELP YOU BE: * A loving person rather than just to love at times; * A patient person rather than just to show patience; A compassionate person rather than just to project compassion. * A servant rather than just to serve at times; A generous person rather than just to give conveniently. Jesus is our model. He was a servant. He was not just performing a servant's task when He washed His disciples' feet. He was a loving person; He did not merely love certain people to a certain degree at a certain time.

On the other hand, **Doing** is stressed in the Bible,

James 2:14-17, What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.

Matthew 7:24-27, Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been found on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it."

So, We need Balance between Being & Doing. Only being is not enough, probably that will be in dogma, theory in some sense. Only doing it is not enough because it makes mistakes and is not effective and nor productive. Doing them will be like a wise man who built his house on the rock.

Then, how can we have a Balanced life? Try to be an Integration person and also a Doing person.

Strategy of assimilation



Under the theme of "What are the strategies for effective assimilation in the church!" I'm going to summarize here because there are five books (Glenn Martin, Finding them, Keeping them, pp.16). For more information, you can see them on page 76 and below.

First: Help people develop friendships. Some trees have their roots deeply rooted in the ground, rather than being seen on the ground. And their roots are intertwined. They become more intertwined with each other when a strong wind blows. In a sense, people are like this, too. Family, friends, neighbors, church support, and other groups are what reinforce one another. When life-threatening winds blow, these people help one another by sticking together and strengthening each other. Church leaders should keep asking the

question, "How do we make people's friendships develop?"

Second, strategy: Involved. Everyone wants to feel safe and important. Friendship provides security, but it makes them feel that the right responsibility matters. Believers not only want to be loved, but also want their contributions to be worthwhile. Efficient assimilation occurs when people have special positions, special functions, or when they take on new responsibilities. People who feel good about the contribution they are making do not want to be separated. Church leaders should ask the question, "How can we help people use their gifts and talents?"

Third strategy: Be sure that people belong. In early church days, the quality of Christian relationships in a group depended on the measure of Christian purity. According to the Bible, the first disciples participated in large gatherings of public worship and in small groups for companionship. When people join small groups, they feel a strong sense of belonging, resulting in efficient ministry. Relating small groups as well as large gatherings was the key to communicating the gospel and generating enthusiasm. Church leaders should ask the question, "How can we help people find a place to belong?"

Fourth strategy: Work together with people. For a group to have good morale, set slightly difficult goals. Effective assimilation occurs when the church has people working together, and when it learns how to work for each other. Since it is difficult for people who visit and register for a church to know the vision, leadership, or values of the church, leaders should make plans for an orientation that allows them to become more owner-conscious in their church's ministry. "How can we get people to know our values and goals?"

Fifth strategy: Grow their faith. Sometimes when it's windy, you can see seagulls flying up and down, trying to escape the wind. Even inside the church, you can see people flying like this in order to escape the storm. They are looking for something to hold them back and let them climb back up. "How can you make people face the reality of their lives?" church leaders should ask.●

