

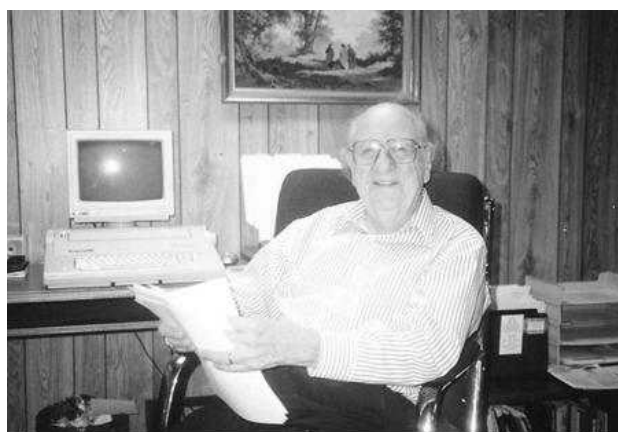


# Lay Pastors Ministry with PACE

Lay Pastors Ministry is the system of congregational care by lay people which is founded by the late Dr. Melvin in 1978

## People who resist

ONE OF THE MOST FRUSTRATING EXPERIENCES A LAY PASTOR HAS TO DEAL WITH IS A PERSON (OR HOUSEHOLD) WHO RESPONDS TO THE FIRST CONTACT WITH RESISTANCE. THEIR FIRST QUESTION IS, "WHAT DO I DO?" ONE OF THE FIRST THOUGHTS MAY BE, " I MUST BE A FAILURE." ADMITTEDLY, LAY PASTOR FACES GOD KNOWS ALL ABOUT RESISTANCE. FOR MOST CASES HE WILL HELP A LAY PASTOR BREAK THROUGH IT, TRANSFORMING RESISTANCE INTO RELATIONSHIP.



**3. Unacquainted** They do not know what this new ministry or relationship is. They are not certain of what is expected of them. They have no way of knowing the benefits of being prayed for regularly and having someone there for them. Their lack of knowledge is not due to not being told, but to their difficulty of "hearing."

Why do some people resist lay pastoring initiatives? There are several possible reasons, many of which you can only guess at because of the distance the resisting people keep themselves from you. One or more of the following list is probably the reason you are experiencing resistance:

**1 Timid** Some people are not open to you because they are not open to any new relationships or are at least very cautious about getting involved with another "friend." This is their nature. They are just plain timid so it is much easier for them to say no to you than to risk acquaintance with someone they don't already know or know well.

**2. Fear** Some people have been "burned" by folks they trusted or church programs they initially liked. They are fearful of trying another. They believe it is safer to say no than to again risk a bad experience. For them, no involvement guarantees no disappointment or problem.

**4. Spiritual Simplicity** Many Christians have to grow spiritually and are like a child who, while growing older, has not matured in other ways. The offer of Christen love and friendship is a threat to their present level of spiritual life. They have not yet accepted the fact that they have been born into a family, that they have become a member of a body; so they resist the approach of a brother or sister who only wants to love them, be in touch with them and pray for them. They find it more comfortable to leave things as they are. The fact is, they don't want their vocational pastor to get too close either.

**5. Ego** Their feelings and thoughts are that they do not need a lay pastor. They are doing O.K. as they are. They are active in church, growing spiritually and have many Christian friends. "Assign someone who needs a lay pastor," they may say. They come close to resenting the ideas that someone thinks they need a lay pastor. ♦



**6. Subconscious** Neither you nor they know why they are not open to having a lay pastor. The reasons beyond the mental horizon. If pressed for a reason they would have no explanation for not wanting someone from church to enter their lives as their lay pastor. That's just the way it is and they are not ready at this time to change. Their lay pastor is at a loss to understand way. when they encounter resistance, lay pastors often come to one or more of these three false conclusions:

1. These people don't need a lay pastor.
2. They are rejecting me. They would accept someone else.
3. Let's pastor only those who want a lay pastor.

The following three responses correct the three faulty conclusions, number for number:

1. Everybody needs pastoring. Every man, woman, boy and girl needs someone praying for them regularly and in other ways caring about them. The gospel is for all whether all accept it or not. The same is true of pastoral care. God charges us to tend his flock, to care for his people. He knows they need tending even though they don't know it and are not asking for it. If we are to serve God we must commit ourselves to care about his people during the time they are not aware of their need.

2. They are resisting the ministry, not you. I resist sales people coming to my door. It doesn't make any difference who the salesperson is, I resist their efforts. I am not rejecting a particular person. A am resistant to welcoming into my house all salespersons ringing my doorbell. In the same way, you just happen to be the one God has chosen to be "love with skin on it" to this household. They are resisting your caring initiative, not you.

3. The third erroneous conclusion is corrected by the responses just given, but we must add a very important principle: people who do not want a lay pastor in all likelihood need a lay pastor more than those who are open to you. Therefore, the challenge is to find ways to pastor

these people in spite of their being closed or partially closed to you. so, how does one pastor a person who resists? Here is an example which helps to understand how you can



pastor a person who is not open to you. Early in my ministry my wife belonged to a group in the church who had "Secret pals." Without being seen, char's secret pal would surreptitiously contact her through cards, letters, little favors and even phone calls with a disguised voice on her birthday, anniversary and holidays. She even contacted her at times when there was no reason except to let her know that she was thinking of her. It was all done out of sight. There was no visible contact. Char did not know who it was until the day of revelation, the annual "Secret pals party." of course, char also was a secret pal to someone and was doing the same kind of creative things for her throughout the year.

Your relationship with your resister is neither secretive nor deceptive but you can do a lot of pastoring without them knowing what is going on. The pastoring commitment you make is to "P A C E" your people; pray for them regularly, available to them, contact them regularly, example, be an example to them you can do all four of these pastoring functions before they accept you and without a person-to-person contact. Let's see how:

**PRAY** You can pray for your people regularly without either their permission or request. When you make a brief contact by phone or mail, it is good to tell them you are praying for them, that you want things to be going well for them. According to Billy Graham, in a TV interview December 30, 193, even presidents of the United States want to be prayed for. your resisters may not affirm you when you tell them you are praying for them but you can assume their gratitude. The challenges through the days, months and even years of resistance is to be faithful to you commitment to pray regularly for them.◆



**AVAILABLE** They already have the information about your availability because they received a letter telling them you are their lay pastor. Your attempted contact reinforces that. The brochure, enclosed with the letter, spells out clearly your availability to them. The rest is up to you. In your heart you need to be ready to be there for them when a crisis such as being hospitalized hits or when they begin to lessen their resistance. Your faithfulness in praying is the key to being available. It keeps you ready.

**CONTACT** Birthdays, anniversaries, holidays and other special occasions give good reason to contact them by card, letter, phone or appropriate gift. On Valentine's Day one lay pastor took a large, and I mean large, valentine cookie to each of her households, including the resisting one. Another, a husband and wife, took a poinsettia to their people at Christmas. Creative ideas for contact will come out of your talking with other lay pastors and, even more so, out of your time of prayer. It might help at this point, to re-read my earlier example of secret pals.

**EXAMPLE** Your backing off, while not backing out, from the resisting person so as to be a blessing rather than an irritant will make you an example of one who is sensitive and respectful of their wishes. Your infrequent and gentle contacts will make you an example of one who is persistent in love. Somehow they will know you are one who loves the Lord, loves your church and loves them. What an instructive example you can be even though you are at the peripheral of their life!

The challenge to you is not to give up, not to get discouraged or disgusted, not to back out, not to fall for one or more of the erroneous conclusions others have made and not to be delinquent in fulfilling the commitment you made to your church and to God to care for his people. Even those who resist. Persistence is the word. Hebrews 10:35 & 36 galvanize me to continue doing what God is calling me to do and it should do the same for you:

"So do not throw away your confidence; it will be richly rewarded. You need to persevere so that when you have done the will of God, you will receive what he has promised." combining Hebrews 11:27 with 12:2 the same for me:

"He (Moses) persevered because he saw him who is invisible . . . Let us fix our eyes on Jesus, the originator and

perfector of our faith."

Second to the scriptures through which God speaks to us and prayer whereby God counsels us, there is a startling principle which takes us by surprise and informs us about the dynamics of resistance and supplies the energy for persistence through the months or years of rejection. This is the principle: often people do not know what they need until someone comes along and offers it to them.

People who at first resist accepting a lay pastor, but who eventually break through the resistance find out how good it is to have someone who is praying for them and caring about them. They did not know what they were missing until love began to get through. There are many illustrations and examples of this.

The first is the Gospel. How many people have resisted coming to Christ for years, only to discover at the breakthrough that they had been missing the best of life. Now, instead of avoiding the people who prayed for them and witnessed to them they are eternally grateful to them for their persistence.

Next, a life-situation illustration. Years ago, an elder in a church I pastored, sympathized with me about my bleak financial future. He knew the church paid only a subsistence salary, that it was impossible to lay much away for retirement. He cared in a helpful way. He told me of a sure investment. I resisted. It seemed impossible for me to get together the minimum requirement of what seemed like a large sum of money. Besides that, I just was cared and he was persistent. Finally the breakthrough. Putting more confidence in him than either in the company or my judgments, my wife and I scraped together every penny we had and invested. After several years it paid off ten-fold, giving us an adequate financial base for the rest of our lives. Stan Johnson had love. He had patience. He persisted in caring about me while I persisted in resistance. You wouldn't believe the creative reasons I gave him for not wanting to follow his recommendation. Now I literally don't know what I would do if he had given up on me. I know the principle well: often people do not know that they need until someone comes along and offers it to them. ♦





## 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 resources.●

# Flesh Mob



## Pay the price for achieving

If we want to achieve success, we need to pay the price just as we buy some good clothes for ourselves. For example vision, dream for something need to take risk to get them, paying the price. There are many: Sports, Olympics or disabled? Business? To get the goal, they paid a price.

For another example, look at Melvin. Once I started the university project, some said, "looks rosy path ahead of you." But after the Ground-breaking ceremony, and also the Inauguration ceremony, unexpected difficulties that I never experienced came up.

There was a lot of price to pay to complete it. I didn't know what to do next. Bur financial issues, personal issues, positioning, constructions, requirements from government, actually up to now there are many challenges in front us now. I believe we have to pay the price continually. School is growing, then needs another price to be paid, get a degree course, need another price. Endless price to be paid, and we can't get out of those burns. That's reality, just brutal facts.



## Deeper meaning of "passion"

The word 'passion' first surfaced in the twelfth century. Coined by Christian scholars, it means to suffer. In its purest sense it describes the willing suffering of Christ. Passion doesn't mean just suffering for suffering's sake; it must be pure and willing suffering.

There are many festivals and plays in Europe that commemorate Christ's suffering. They are called Passion plays. Both "passion" and "path" have similar roots: the word "path" is a suffix that means suffering from.

We have doctors called pathologists. They study the illnesses and diseases that humans suffer. It is revealing the link between suffering, or passion, and sacrifice.

"The word 'sacrifice' comes from the Latin 'sacra,' which means sacred, and 'fice,' which means to perform. To sacrifice is to perform the sacred." At its essence, 'passion' is sacred suffering.

Suffering isn't necessarily a bad thing. It can and should be a good thing. It's noble. Furthermore, it's sacred. Likewise, it's life defining. Not only that, but it's one thing to suffer and be a victim; it's an entirely different thing to be willing to suffer for a cause and become a victor.

Even though it has become popular to define passion as deep or romantic love, the real meaning is being willing to suffer for what you love. When we discover what we are willing to pay a price for, we discover our life's mission and purpose.



## To put the important thing in the end

If we look at books, not every book, but important things are in place at the ending part. Why? I have questioned myself.

Usually they explain what it is in the beginning, kind of introduction. Opening the door to get the attention of readers. Then in the middle, they put approval for the previous premise, explanation for the book. Why I am writing, what it is, how it was useful, and so on.

By the way, at the end, they stress what they're really wanting to say. There were many good ideas in previous parts, but they like to say the most important thing in just one line. That's why they put the core concept and assertion at the ending part, actually that is what they want to say from their gut. We can get many ideas, useful information, but we need to pick what they really want to say, just say one word, one sentence, that's what we should get before closing the book.

## Two forms of repetition



It's true that you have to repeat it to master anything. But some things you just have to repeat the same thing. For example, if you listen to an English sentence hundreds of times, you just memorize it. This is something you've done a lot when you were young. It's a simple form of memorizing, remembering. The other is to repeat it hundreds of times like spinning a wheel and making a circle because there are several themes when you work in a ministry. The image is of spinning a wheel by hand.

For example, let's say you spin a heavy metal wheel. At first, it's hard. But if you keep spinning it three or four times, it's hard for us to turn it by hand, and eventually it's hard to hold your hand as it automatically turns at a speed of 6-70 km/h, and from then on, it continues to rotate with so-called elasticity. It makes sense enough and must be true.

For example, according to Stanford University professor Jim Collins, several

ministries should be implemented repeatedly. First of all, they suggested the best leadership, interest in people, promotion regardless of reality, focus on one goal, continuous training, and technology utilization.

I applied this principle while establishing Melvin University. In the first, I turned the wheel of establishing Melvin University three or four times by myself, but soon after several people joined and turned it together, and at some point, as if it were an automatic turn, I arrived at the end of the school without difficulty. How important repetition is, and when the circle of repetition continues to be turned, energy is generated and the elasticity of the wheel is used to achieve the desired goal. The word momentum is created when many moments are gathered, so if you continue without stopping, energy is accumulated.

For example, it is important to continuously repeat several keywords, several major strategies, or several major values in any ministry. While mastery is not achieved, not only energy accumulation and know-how development, but also resilience are increasingly attached, so that you can achieve small things at first and then do bigger things in that way.

In my personal experience, leadership, vision, focus and concentration, data development, new knowledge acquisition, etc. will be the main factors. If you keep doing this, you will eventually become a big energy and overcome your limitations if you continue with the image of turning a big wheel.

Our task is whether to complete the training in the local church in a straight line to receive and finish the course, or to release energy and create synergy when the time comes, reminiscent of the image of spinning the training content and process.

Long-term ministry will require a large wheel that includes several, and short-term ministry will require a wheel that is concentrated in three or four. Small ministries will include several elements and fewer people will be mobilized, but this wheel image will be the same.

Repeating the same thing in a wheel image is an absolute necessity of a leader's good leadership. Non-leaders may first wonder "What's wrong with him?" but after some time, they eventually understand why. Perhaps the responsibility for success lies with the leader.●

