



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

I can call it "ministry engine"

THIS MINISTRY IS EFFECTIVE to produce other ministries I found. One pastor confessed to me that he tried to teach, train people with the book, 'The Purpose-Driven Church' (author, Rick Warren, Saddleback Church, USA), and tried to adopt it into his church but it didn't work. Of course it does not fit the strategy of 20,000 people's church into only 100 people's church. By the way, after a few months of PACE ministry in the church, he tried again to use Saddleback's strategy to adapt to the lay pastors then surprisingly it worked! Because especially for lay pastors, they have learned what the church is and also what the ministry is, so they understand any types of strategy that can be helpful and useful, also usable. The Lay Pastors Ministry helped them to open up their eyes to the new way, new approach, and also show them the seriousness of this ministry.

I can call it "ministry engine." One of our staff says this ministry helps to open other ministries, because they, lay pastors, have learned how to start, how to do ministry, and also the congregation see this ministry is working, so they think they can do any ministry, and they find something



new in the church. Let's say this ministry is a caring ministry, people think they need some special ministry for elderly, or some people need special treatment and particular caring, for instance, a single ministry in the church, so they want to develop those ministries. Their eyes were opened now.

And another interesting effect was that after PACE training at one church, one deaconess came to church every early morning, even though she has a little baby in her bosom, senior pastor was wondering why she comes to the church every morning and go out for evangelizing, then she responded that through PACE training she is motivated to do evangelizing to the nonbelievers. Even though this is a caring ministry, some people get a different grace through and they found another way to use it.

Many pastors say that church growth relies on the various ministries. That is true. Only preaching and worshipping is not enough for church growth, perhaps they need ministries, but they don't know how to, and then through this ministry they see what it is and how to do it.◆

PACE Training Manual in English



I USED TO TEACH THE PACE TRAINING MANUAL in English at our Training Center because sometimes many foreign students come and study. I became familiar with the English PACE Training Manual, so I

visited here and there to meet foreigners. On the way to those visits, I met Dr. Timothy Kaping who came from Nagaland and studied theology in Korea, actually changed his nationality to Korean because of his marriage with a Korean woman. I met him at one church where I teach English PACE. He loved this ministry especially on the concept, "love with skin on." Since then we were working together with foreigners, we met many and trained them

whenever we had opportunities.

Later on we started PACE International Fellowship (PIF) which means we needed to meet regularly, we met every Sunday afternoon, there we studied PACE regularly, and later on we had an English worship service on Saturday at the Vine church in downtown Seoul. The Preacher was Pastor Aloto, after worship service we studied PACE. Aloto was one of PACE students and he studied for Th.M at Seoul Christian University (SCU). He also came from Nagaland (India), so I suggested the Vine church to invite him as an English preacher. When he almost finished his study in Korea, he was little worry about what he is going to do when he come back to his home land, Nagaland India, so I suggested him to think and open the PACE school, finally we opened together a school called PACE International Seminary (PIS) at Dimapur in Nagaland(India). ◆

Church in terms of Lay Pastors Ministry

I FOUND THAT THERE ARE some fears of lay ministry in the local churches. First, the main fear is that the church itself is afraid of their congregation's energy that might be used for outside of the church. Most churches want to use their people's energy inside. Usually small churches think that is possible for big churches to use for outside, but they-small church-need more energy to survive. So they don't connect lay people with ministry out there. They only think of service, because many lay people in the Bible have done that.

Before that, traditionally churches were not thinking about laypeople seriously because of some reasons. They are not familiar with working with them in terms of lay ministry. I think it was not a big issue for the church to think of laypeople last one century, and as someone said there are 3P of lay people: Presence, Pray and Pay, then go home...this is not every church but many of them.

Because of that, there is no specialized in the lay ministry, and also no specialist in this area. As we already know, every seminary focused on the only making, producing senior pastor, I mean full time minister. Later on they were thinking of lay pastoring, lay bible study leaders, for instance Cell leader, Bend ministry, lay preacher, and lay caregiver, and so on. And also there should be a paradigm shift if we want to do it more effectively, so both laypeople and clergy are afraid of it.

Another issue here is that lay ministry or lay pastor's

ministry has to prepare the system which means we have to know and execute from 1 to 10. If we think of LPM here, for instance it has two elements in there: lay ministry and lay pastoring. So it was a lay pastoral care ministry in the beginning stage of LPMI USA, but later on the restructured more acutely lay pastor's ministry.

There are many kinds of lay ministries in the world but LPM is on the lay pastoral care. This is easier than other lay ministries in some sense, and this is the basic ministry for the people. And also if we want to do this ministry more productively, we need to make proper system of the ministry, as Melvin mentioned, this is the system of congregational care by laypeople, so we have to make an adaptive system to the church, then we will find what the LPM is, look like. There is another aspect of the lay ministry which is a little radical approach which is called marketplace theology said by Prof. Paul Stevens at Regent College VC, Canada. Beyond that there is a missionary church in the States, Mission Shape in the UK. I found that they are ok, but those who have traditional concepts ,it's not easy for them to accept, some of them are really good for teaching at seminaries, however they adapt to the local church, a lot of modification should be needed.◆



Different gift of Lay Pastors & Senior pastors



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.

Two gifts are opposite, I mean we can't get both gifts at same time as Melvin said already, in the other word; one person might get one gift. Of course there are exceptions, and some extraordinary people may get two sides of gifts, but mostly we, ordinary people, have one side, caring or teaching.

If we have both it's really wonderful, and it's God's grace. However, in some way, individuals have one gift; caring or equipping, once they use theirs properly and do their best, their ministry will be maximized. That is God's plan for us and His desire. But they need to develop their own gift and skill even though it was given by God, because God gave us the gifts but its use and sharpening is our own responsibility.

What is the distinction between two gifts caring and equipping; caring is a soft and loving approach. There are so many qualities and elements in caring and mostly warmer but equipment is training style, disciplined, so colder than caring, and stricter to approach.

In some way I think Yin-Yang is there; soft and hardened; loving and disciplined. Senior pastor has to know this.◆

Church growth with Lay Pastors Ministry

I WAS ASKED VERY OFTEN FROM pastors how this ministry relates to church growth. Whenever I got a request I was a little embarrassed because I haven't experienced it myself, I don't have my own church. In some sense, I was wrestling with how to make the church grow through this ministry many times. Many people will get this question, perhaps, I was thinking of it very much, because I get this question very often and I understand this is a priority question as pastors.

I found that: 1) it's possible to make church growth through this ministry but indirectly, not directly; 2) church growth through this ministry needs time, not only a short time, e.g., two to three weeks, but two to three years. I have seen many PACE churches. Some are doing this for 3-4 years, others are only for a few months, I mean less than one year so, there is no success.

I think once they are doing this ministry for at least more than one year, then they will get fruit: 1) mature; 2) growth. This is true. As you see there is an order in here; first being individual and congregational matured, then church growth consequently. Therefore, definitely there should be an order and need time to get physical fruits, I mean the church growth.

Here, we need to understand what the key concept of this ministry is. This ministry is a caring ministry, not a church growth strategy, or program. If we miss this core concept we will misunderstand the final goal, destination which is that its core concept is pastoral care. But I think caring itself is not the final goal for this ministry, even though this core concept is pastoral care. I mean here, what is the next stage or what is it headed towards? It is acceptable to get these kinds of questions at some point. Anyway as a national leader of this ministry, I need to have an answer to that.

There are three serious cases on this issue: For Melvin, he wrote about PACE Plus, here means that we have to add some more qualities to the PACE; I think this is a kind of strategy. Through this addition to PACE, it will be moving to mature and grow slowly and finally some changes among those congregations, I mean organizational change, then



moving to church growth. I think this is Dr. Melvin's strategy. Especially he wrote these elements in "Letter to Lay Pastors."

Second, case is the Hallelujah church. Actually the church is already big enough, with 6000 members there. They matured enough through many ministries and programs, but through PACE ministry their culture and ministry direction was totally changed, PACE affected church growth indirectly. For instance, everyone understands they have to be a PACE minister, so its culture has moved that way.

Third, case is Rock Church in Seoul downtown, Pastor Park. Rev. Park is one of our staff. He was very talented in preaching, and also interested in the PACE ministry, so his church has done PACE for more than ten years, and is still trying to adapt a new strategy on PACE to his congregation. Finally he found PACE ministry is very good for everywhere; Sunday school children, youth, so on, even secular organizations; company, correctional center. His congregation fully understood what that meant, so it affected church growth in the end.◆

They agreed to its concept, philosophy



As I work for this ministry, it happened naturally to meet foreign students those who came to Korea for theological studies, so we have shared, studied one another of this ministry and trained them especially with PACE Equipping Manual which is

developed by Dr. Melvin, and they agreed to its concept, philosophy, and training process, so they invited me to visit their countries, and thus I traveled many countries, equip them (pastors and laity as well) with this ministry. Through that opportunities I used to accustomed to other countries, and finally I had helped to begun two Seminaries; one in

Nagaland India in 2015, another one in Kenya Africa in 2017. Both seminaries are running okay and doing their own tasks what they have to be done. Especially Seminary in Kenya is now trying to shift it to university. I am also helping for this long-journey project. In some sense this book is written from experience of our co-working Ogill and me for making Melvin's University, which is now completed and opened it. I hope once I finished this book, the university built completely and got Accreditation for the government of Kenya. That's my prayer request.

I was thinking a lot how to get things done, because in those days I have read many books on the leaderships, management, so on, and those resources help me to start and ended up successfully for two seminaries. Nowadays I am reading and using more updated resources for making Melvin's University in Kenya.◆

Monthly Columns

Growth of lay people



The church members want to grow up. I've heard a pastor confess as follows: "Even though I've been preaching for more than 20 years, the church members yet haven't grown up like children."

I've been seriously troubled by this as a practical matter. Why is this happening? The congregation said, "The pastor didn't raise us!" From the standpoint of pastors, "The people are not growing."

First, in my view, the laypeople are

not growing up, because they are not responsible, in other words they don't have a job to work, so they are in religious superficiality, so it became a habit, and they just went to church normally, and hard work is avoided, and a natural comfortable religious life is ingrained in the body, making it seem immature to the pastor. However, if we ask them why you are not mature, they are shift responsibility, and saying, "Our pastor made us like that."

Why pastors are not giving work and not taking them to get the responsibility? It seems to be a matter of mutual trust. The laymen do not bring the results as quickly as the pastor expects. I think this should be waited on by the pastors.

First of all, I think the atmosphere of the church is important. I think it is necessary to give a perception that lay people can grow personally. I think it is necessary for the pastor to always

recognize that not only the growth of the church, but the growth of individual laypeople, is the growth in the community of the church. It is true that it is up to the pastor to connect it.

Next, I think it is necessary to have a system that allows this need to become a reality. There is a limit to the growth of church members themselves. The pastor's strong support and the ability to make it visible

If the system is backed up, it is considered more effective. Otherwise, we often see little results as much as they try.

Then, whatever ministry they take, it is necessary to give them ownership. Having ownership in one ministry, not in church ownership, helps a lot to grow fast. Having ownership creates a sense of responsibility and makes efforts to solve problems, so in the end, it cannot help but grow. Because of the growth is the result of such efforts.●

Team Ministry



TWO THINGS COME TO MY MIND about team ministry. One is "whether it is helpful?" or rather "damaging when gathered as a team?"

Once we talk about a team, it's common to talk about things like, "It's better if we work each other," "we can't do it alone," "we have to form a team to go in the long run," and so on.

Marlene Wilson, an American Volunteering Expert, wrote in her book, "How to Mobilize Church Volunteers," there she talked three things about that happen when we get together as a team: one is Synergistic, the other two are Symbiotic and Parasitic. In other words, Synergy is $1+1=4$;

Symbiotic is $1+1=2$; Parasitic is $1+1=-4$. Isn't it meaningful? and the team leader has to think of this phenomenon.

Another one is Dr. Patrick Lencioni, an expert on the team's "dysfunctions." He emphasized that we have to be careful of the team's dysfunction and overcome it. He made this progress: [Trust > Conflict > Commitment > Responsibility > Results]

If we have weak trust, there is conflict. If the conflict is unresolved, the commitment is insignificant, and the responsibility is weakened, and the consequences are fatal, so we have to keep these five things in mind at all times.

There must be a proper reason why our team is here. In my case, our team was formed early on to serve. I didn't think of anything systematic of it, but I always emphasized two things: First, take care of ourselves each other. It means that each person is responsible for each one's growth. That is, care and growth together. The second was achieving the goal. The focus should not be missed on the results. In the

case of gathering at the level of fellowship or friendship, there may not be such a goal, but a group gathered for ministry or special purpose is an inevitable task to achieve its goal. So I've always tried to achieve both here "care and growth;" and there "achieve goals."

By doing this, the concept of family ("We are family") and the pursuit of meaningful and worthwhile ministry were in place. When these two things coexist well, the team members feel satisfied and happy in the present. It is to continue to feel meaningful and rewarding with expectations for the future.

When the first one is insignificant, the warm atmosphere is weak, and the level of commitment decreases. On the other hand, when the pursuit of results is weak, there is no personal burden, so they cannot grow, so they are prepared to leave as complaints arise. It's uncomfortable to feel the burden of being not removed, but otherwise, personal spiritual growth is not possible, and we don't feel a sense of accomplishment in the ministry, so we'll be ready to leave soon.●

Lay Pastors Ministry in Kenya



I talked to students in class a few weeks ago about the lay ministry as a special lecture.

But I found it quite difficult. They are theological students, but I found them worse than the lay people of the Korean church. Of course, it wasn't their fault. I think it's because the churches in Kenya aren't used to it yet, and they haven't dealt with it for decades in seminaries, and they also don't have faculty to teach. It can be said that the level of churches is directly proportional to the economic level of the country.

If we look at the reality of the Kenyan church, that is, the level of the church, mainly the Pentecostal Church & Pentecostal Pastor & Pentecostal laymen, and as it move on to this atmosphere, rather than just systematic education, training, studying

the Bible, it seems to be more comfortable to think that becoming a pastor can be ordained and pastoral if they pray a lot and serve hotly.

Now, while the government is concerned about the pastors those who never gone to theological schools, they have to go to the accredited Seminary/Theological University and get a degree, then they will get permission from the government, that is, to give the qualification to preach. Therefore, it is working to reorganize pastors by establishing a policy to be properly ordained and pastoral. Of course, there is also a backlash that "the government is too deeply involved in the church."

Anyway, with the reality of the churches, the pastors has no time to think seriously about laymen. It was like the pastors of the Korean church a few decades ago. Severely speaking, laymen has been considered as an object of utilization.

I asked to the students, "do you accept laymen as partners in ministry? But it seemed like they didn't understand what I was saying. It was like a church in Korea in the 60s and 70s. When I was working in Korea, only a decade ago, there were many pastors who were curious about the question, "Do you accept laymen as a partners in ministry?" I think that such a problem has been solved now. First of all, the level of laymen has increased due to the change of times, and the other is that the idea that realistic ministry is impossible without laymen has become an issue that touches individual pastors. That's why the book Partners in Ministry (written by James Gallow) became popular in the United States as well.

African churches are likely to take time. These are the two reasons mentioned above. The level of laymen should be raised, and pastors' awareness of laymen should be changed. The churches here in Kenya will be just as it took Korea 20 to 30 years.

Maybe this is the biggest task for Melvin University. Melvin University is now almost fully aware that it was established with the basic theme of the lay ministry. Now, if these problems are dealt with and taught in schools, the future ministry is might to change.◆



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