



# 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

## Being professional

THIS IS ONE OF THE TOPICS OF PACE TRAINING 12 MODULES. Melvin wrote a distinction between being a professional and just being professional which means one who gets a degree or credential from the school and gets a job then they become being a professional in that area, more to say, become a person who gets a certificate whether he is good or bad at that job. We call him a professional person.



Approval laypeople as a professional. To develop for lay people themselves is not too difficult for today. There are a lot of resources and helping them to grow; inside the church and also outside. Even without payment, they can get wonderful training at many city community centers, for instance. So developing themselves to be professional is their responsibility.

But in the other hand, just being professional means focusing on the job itself, talk about specialty on the some specific area, he might be professional on that spot, so lay people will be professional which means they are specialist on the PACE ministry even though they didn't have any degree or certificate from University or College, but they are professional on the PACE ministry. That is Melvin's and my understanding.

But Rev. David Kim, former pastor of Hallelujah church said all of them, lay pastors, who are trained are really professional on their job, so call them not only being professional but also being a professional, they are really professional. The PACE is their job to do in the presence of God.

I am not debating these two distinctions here, but focused more on the How they, lay people, being professional and also being a professional. That is more important for them. How? There are two issues around here: 1) develop themselves; 2) approval from the top leader, senior pastor. These two are equally important.

Maybe more importantly, another issue is to get approval from their senior pastor. Literally not get it, but they are given them by the pastor. This is not an easy issue to pastor, because most of us pastors are not specially educated to prove lay people from the seminary, so probably we do know well how to motivate them-through teaching and preaching- but approval of them as a professional level is not comfortable to them. But as pastors, that's our responsibility. To grow laypeople themselves is their responsibility, but to approve them as a professional is our pastor's responsibility. Without approval, they can't do many things and even if they do it no effectively, I mean they will do only minimally.

So, we have to acknowledge them as professional people in their areas, here PACE ministry, just like we pastors are professional in our areas. We pastors are generalists in the whole of ministry, but lay people are specialists in some specific areas, as Professor John Patton said in his book, Pastoral Care in Context (1993).◆

## Commitments

I THINK THERE ARE SOME STAGES of commitment for longevity. First of all there should be a special case, special incident, or strong feeling inside something to do. For me, the third one was there. Something was very strong in my mind to do when I jumped into this ministry. I think this is the first stage of commitment, kind of a promise to God.

The second stage is that meaningful to our life? I mean good work and helping others, and then I felt this is also meaningful to my life. If there is no meaning we can't keep on going and this is a sense of accomplishment. Good start and some small result there and see the people look happy, having joy in the ministry is important. I think this is the second stage, even small progress there we feel good.

The third stage is something different from the precious two. We are feeling something difficult, a roadblock, learning about humanity, ministry itself and get experiences from real field work, wrestling with some problems, but still keep on going, and then we feel we are growing.

I think there were some important moments for me to grow up. I read an article which was written by Peter Drucker, who said that if nobody is going to receive any benefits from any work, it's possible to succeed. It struck

me! I am working for something now, but if I don't expect any benefits for myself from there it will be successful. It means we have to work for the ministry itself, nothing else. I

understood what he meant because I was there, in the midst of ministry all the way, of course I understood it slowly and after many days. And also this concept became one of my lifelong partners; I question myself all the time, why I am doing these things for now, because God wants me to do this, nothing else. Through this concept, I have committed myself again and again to this given task for now.

Lastly, what is the last and ultimate commitment? I think it is "to accomplish what was given to us in our lifetime." Yea, and so we have to complete well just like Jesus who said at the end of his life: "I have done what I have to be done." Let's commit continually until the end.◆



## Effective and productive



I REMEMBER THAT I READ ONE ARTICLE dealing with this, "Effective & Productive" which was also written by Dr. Melvin, and I have thought this many times, many years, and just questioned myself while I was doing

something, "Is it effective and productive?"

Once we are doing something, we'd be better to ask these two questions which are useful for us, and then we can also use it as a checklist. Once I tried to make school at Iksan City where was 2 hours southbound from Seoul Korea, even I spent almost three years, and it was really hard times and tedious times, but sadly was not much progress, then finally Dr. Melvin warned me to think, check "is that effective and productive?" I believe he talks about my leadership, strategy, behavior, and so on. We both know I am a hardworking man, and that's no problem, much better than lazy....but never thought of these questions: Effective and Productive?

If there is no effective and even no productive method, which we have tried for many years, then we need to question it, why we keep on doing this? In retrospect, I was not wise, but I couldn't stop it because I really wished to make school. Perhaps I also believed it was the right decision, right procedures, however finally I was wrong, therefore I have accepted Melvin's advice to stop doing that way.

How can we become effective & productive? Let me talk

about the former first. If we want to be effective at some specific ministry, I found these followings in general: 1) concentration; 2) using the proper tool; 3) considering the process; 4) more systematic approach.

Once we are doing some ministry, we have to concentrate fully on what we are doing in hand, only then it will be effective. And we need to use the proper tool to do it. That is why we need many resources around us. In many cases, I pick up many insights from new books regularly. We have to consider the process. Every ministry is in motion, moving forward to something, so there should be process, buying people's mind, and working together. We need to take a more systematic approach. We need to have two minds all the time: Automatic & Reflection, which implies Quick & Slow, Emotional & Intellectual. These elements are working in our progress; therefore we have to work systematically.

And then, how do we become productive? This is another important question. How can I be productive? Goal is important. What are we trying to do? What's our final destination? What's our purpose? We need to be a result-oriented mindset. If we don't have it, we might get distracted once we face some different opinions. So stick to its result, We should not have to stick to routine, it makes us not productive. We, humans, used to do as usual, all the time; we need to check time to this: Are these styles productive? If not, we have to think seriously and might change the course.

I appreciate Dr. Melvin, who gave me this critical question, "what you are doing now is effective and productive toward your goal?◆

## Visited Romania

I HAVE DONE OVERSEAS MINISTRY for several years. Two kinds of approach to foreigners: "for visiting other countries, and also for those who are staying in Korea."

Romania: when I studied at Oxford University a few times, I visited Romania for training Romanian people at a small church. I got to know from the pastor's couple that she is a Koran missionary in Romania. One of the pastors of our network churches in a rural area in Korea introduced the missionary to me. I think they knew each other and lived closely. Once I told him I would go to the UK then he introduced them to me, so I met her and her husband in person and introduced them to PACE with our staff for a few hours at one house. We talked a lot about this ministry, so they were very interested and asked me to come to their church and their people who need this ministry, so I told them I will go to the UK then I will fly to Romania to visit your church.

Finally, when I went to the UK, I flew to Romania after my studies at Oxford, from Heathrow Airport in London to Bucharest International airport, Romania. I still remember a bad experience at Bucharest Airport. I think I took the bus, and it was a very poor place, a lot of poor people wandering around, so when I took on the bus one boy came and helped, pushed my luggage from the backside, I guess then he took out my purse from my suitcase, I found it later on. I lost my wallet, then I went to the police

station, they told me to be careful over there, I explained to them many situations. They called the missionary home where to visit, then they said I arrived in Romania one day earlier than their schedule expected. I made mistakes, because of time difference between Korea, UK, and Romania, so they did not know what to do, it took almost 20 hours come and go by train from where they live, they told me to take a train and come to their village, but I don't have any money then, so Police helped me to jump into the train. I took off the train, it was a terrible train, just like 1950s Korea railroad, but I enjoyed it because it was a new experience to me. 10 hours later, early in the morning, I arrived at the place where the missionary couple waited for me.

I went to their house, and also it was, a.k.a., house-church. They have rented a house which is used for a living room and church at big room. There I trained three nights for native people. Mostly Romanian rural people and low classes I still remember. Anyway I have done well, and came back to Korea, it was my first overseas ministry experience. ◆



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## Visited Overseas School



THROUGH THE WORK OF Lay Pastors Ministry, I have visited a few schools in the States and United Kingdom: Oxford Univ., Cambridge Univ., Ridley Hal in U.K.; and Yale Univ., New York Theological

Seminary in the USA.

First, I have visited the University of Oxford many times in many years. Through the visit and study at Oxford I met many professors and peers from all over the world, perhaps I had chances to give them Dr. Melvin's two textbooks and introduce Lay Pastors Ministry. Not only studied at Oxford but also stayed at Wycliffe Hall as a visiting scholar for a month, and it was a different good experience too. I met many teachers and friends there.

At Oxford, I met Dr. Vincent Strudwick, professor of Kellogg College, and finally he became Advisor of my Ph.D. Dissertation on the Lay Pastors Ministry at Graduate Theological Foundation. He was really good not only as a professor but also as a person. Not only helped my dissertation but also recommended for me to come to Yale Divinity School, New Haven in the States as a postdoc. Jane Shaw who was the dean of Christ Church College and also director of our studies, and John Morgan the president of GTF (Indiana, USA), and O.T Professor Dr. Robin who was also my professor and advisor of Postdoc. Another school was Wycliffe Hall, where I stayed for a month as a visiting scholar. Experiences from Wycliffe Hall were fascinating, because my timetable was free, and I had a lot of time to do myself.

The second major school is Cambridge University. I have visited a few colleges in the University; Cambridge Divinity School, King's College and Ridley Hall. When I was at Oxford, I visited those three institutions.

Cambridge University. I tried to be a visiting scholar to Cambridge Divinity School (YDS), but the admission wall was too high for me, so I couldn't join that program. However, I met some professors there and visited their Library where I was looking for books on lay ministry but only a few books were there. Not helped at all. Later on I realized most of Cambridge's colleges focus only on the Old Testament, and Ancient linguistics therefore, they are not interested in ministry of the church.

I met the dean of King's college in Cambridge University, Dr. Jeremy Morris. Before I went to Oxford, I contacted many colleges to meet professors whom I am talking about in our ministry. One of them was the dean, Dr. Jeremy Morris at King's. We communicated through emails before I arrived at his Office at King's College. We talked a lot about each one's ministries, and he agreed hundred percent of the philosophy and concept of Lay Pastors Ministry but it's not easy to adapt this to his denomination, Anglican. Because of their hierarchy system. Anyway, it was a fruitful dialogue with a different person and I gave him Melvin's two books.

Then I applied to Ridley Hall College at Cambridge as a visiting scholar, they accepted me, but I couldn't go and stay for a few months because it was not possible for me as I have my ministry in Korea, I met Dr. Adrian, the director of VS, and talked a lot about our ministry each other, and he introduced me his ministry, called Mission Shape, this is also kind of laypeople development and training.◆

# Monthly Columns

## Relationship between Vision and Culture



THE VISION IS IMPORTANT. And the vision starts with one person, but it's done through an organization or Institution. However, depending on the culture of such an organization or institution, that is, what culture, the vision may end easily, difficultly, or without achieving the vision.

The vision is about goals, strategies, achievements, etc., but I think 'culture' is about people. In other words, culture can be seen as something that people in the organization feel.

Then, the culture within the organization can be considered from the worst to the best. So let's assume that the worst is -5 and the best is +5. The worst culture, -5, is a sign of ruin, the best culture, and I think it is hopeful that +5 is going well.

According to one study, there are five cultures in any organization: negatively, [2%] are always against; [25%] are discouraged and victimized but have no power to change the mood; [50%] is stagnant, but can be improved by one's own efforts; and positively, [22%] is productive, and finally, only [2%] impresses others, shares energy, and creatively solves seemingly impossible things.

[Bad culture] is the current internally bad culture due to distrust, competition, and conflict, and it can be seen as the first two above. The other is a culture that checks people coming in from outside and is difficult to accept. New employees, new members, are different from the above. "We already have our own culture, so adjust it down or leave." In other words, they do not want to break their own vested interests that already exist.

[Good culture] is seen as understanding, acceptance, and trust, which will be the second half of the above. Acceptance is the recognition and acceptance of diversity. It's as if the choir makes four different sounds, but they do it together to form a harmony!

Anyway, the role of a leader is important in determining the culture within the organization, so we have to think of it a lot. This is serious because leaders often ruin culture. I remember reading the "Leaders Eat Last" book a long time ago, and I think the title itself is meaningful. If a leader always tries to eat first at any time, the culture of the organization will have obvious consequences.

Culture is first felt in the mind, but when it begins to be expressed in words, a negative atmosphere is created, and eventually negative things come to the surface, and the problem begins. In this case, the culture of the organization may eventually raise doubts about the vision it had in the first place, and further distrust of leadership. Only distrust, hurt, discouragement, and regret remain.

In the end, depending on what culture it is, it is determined whether it will be effective or destructive in the reality of the vision. Whatever ministry, financial support is a large part, but it is often seen that the culture of the members and their organizations who perform the ministry occupies a greater proportion than money, or money itself.●

## Emotional and intellectual



JOINING THE MINISTRY HAS found two styles: Emotional & Intellectual. Emotional people get off to a quick start with a burning passion given work. A planned ministry or project must be a 'start', so these people are absolutely necessary.

In other words, a style like Peter is essential at the beginning. Perhaps irrational, reckless, impulsive style, but still much better than someone who sits back and calculates about success or failure.

You will remember the Wright brothers, who invented the airplane.

The brothers had extraordinary passion to invent it at a factory underground and work there. It started. After a few failures and trials and errors, it was eventually known as the Wright brothers when it comes to airplanes.

However, according to one resource, another team was planning to invent the airplane a little away from at the same time. The team consists of faculty from top universities, professional scientists, mechanical engineers, and government financial support. However, it ended up with a desk discussion. The team would have looked at the possibilities as a group of intelligent people. However, the given mission has not been accomplished, and perhaps this is a characteristic of intellectual people. In other words, which it is compared to emotional people.

In Korea, emotional people came first as staff when starting the Lay Pastor Ministry institute with Melvin's resources. When I talked about my vision of "helping the Korean church

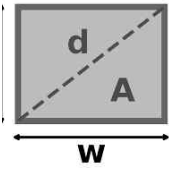
with this ministry," some first answered "yes" and served as a starting member and a cornerstone for the ministry. Today's Melvin University could be exist because they joined right at the beginning.

However, in the ministry, it is difficult to achieve the goal with these emotional people alone. It takes a starting team and another team to mature and finish.

In other words, more intellectual people should join in. But those people don't join in the early stages. They might consider various things, look at the progress, and decide whether to join. If it's from 1 to 10 stages, Emotional people join first or second stages, and then intellectual people join almost sixth or seventh stages.

Anyway, a leader needs both of these kinds of people and should be prepared to accept either. First people will need encouragement, and second people will need confirmation of what they have done. This is because intellectual people want to make sure that their leaders recognize their attempts and what they have done.●

# Flesh Mob



## Width or deepen

When we are doing ministry, especially for a few years in the early stages, we will think of two questions always: can we try to be wide or deep? This was a very important question to me all the time for a while. As we know there is a ministry cycle in every organization: starting, growing, climax, and then decline.

When we start ministry, we focus on how to firmly root the ministry. That's the indispensable question. Anyway, we have to root our ministry safely. And once it rooted firmly, we tend to think of how to expand, widen our ministry, then we have to be careful about this temptation (I call it "temptation"), because we tend to expand purposely far beyond our capacity, ability to do...of course we will learn something through trial and error. But before we make a serious mistake, we should know what it is and how to manage it.

This is what I have learned from my own ministry. I guess we'd be better to think only then stick to deepening if there is no particular reason, because if we try to widen too early it will be mistaken. If we think to widen, we'd better let deepen ministry overflow from themselves, e.g., from itself, not purposely from ourselves. If we try to widen before fullness to deepen, we will scatter our energy, and distract people's attention, which means we have to use a convex lens for long time when it is burning, and bursting, then automatically its energy will be expanded over the wall of the bank...so we have to wait until then, in due time, e.g., fullness of energy. So let's deepen continually, it will overflow smoothly if expansion is possible. That's my experience.



## Purpose and meaning

Think about these two things! The 'purpose' is to say why we do this about what we do. It's "Why are we doing this!" I could say this is the so-called purpose. I would say that 'meaning' refers to what we do in terms of activities.

If what we do doesn't connect to why, we might have problems doing too many programs or having too many meetings and eventually become very complicated. This could end up costing us all time running too many programs and becoming a maverick aimed at competing or for shared purposes.

We need to know the difference between 'meaning' in our role and 'purpose' in our role. At the beginning, it is necessary to clarify the purpose, and to continue to confirm the meaning as we proceed with the ministry. The depth and width must be satisfied so that meaning does not deviate from the purpose, while at the same time, energy and synergy can be created.



## Three doors

When we look at the ministry, you see that there are three doors. And in fact, if you look at various sources, they are talking about three doors. For example, there are books called [Reopen the Back Door] and [Touch the Back Door], and Karl George is talking about the side door, and in fact, something like a gun evangelism means to enter the front door of the church. In other words, there are the front door, the side door, and the back door. (front door, side door and back door.)

The front door is to enter the front door of the church, and you can enter the front door by yourself... Anyway, you can enter the front door. However, it is not embarrassing to enter the front door.

Since the side door is embarrassing to enter the main gate, it means that you become familiar with it at meetings such as small groups, home Bible studies, and zones, and then lead it to the church.

The back door is often used as a bad concept, and when you leave the church, you slightly exit through the back door. So, when we talk about the back door, there are also the words 2-1 (bad), 1-1 (worse), and 1-2 (the worst), which means, "If two people come in, one person goes out, and if one person comes in, one person goes out, and lastly, two people come out." In other words, it is an exit. So, I think the word "block the back door" or "open the back door again" was triggered.

The front and side doors enter, and the back door exits. The church should develop a lot of side doors so that you can enter the church comfortably.



## Planting church of the first graduate



A STUDENT WHO GRADUATED from Melvin University for three years has informed me that he planted the church. Three years have passed since the school opened (inaugurated 2021), and now the direction and career problems of graduates emerge. In fact, there are three main possible choices for students who have graduated from seminary. These are similar phenomena in Korea and here in Africa: entering graduate school, church planting, and para-church.

All three are not easy. Personally, I won't be able to start doing this now that I am old, but it is a matter that can be touched by actual skin for just-graduating students.

Firstly, let's talk about [going to graduate school]. This seems to be the final goal of becoming a professor at seminary. In Kenya, they can become a university professor with a master's degree. Melvin University is also being hired as a professor, even with a master's degree. However, it is not easy to study for master's programs because tuition is expensive. It is very cheap compared to Korea, but it is actually impossible with the income of Kenya families. For example, our Melvin University students are studying with almost 95% scholarships. It is

impossible to complete an BA without external help. I was looking at other universities and saw a university where there are public schools (Kenya is also national, public, and private universities). Wow, there are many admissions! They are a public school, and how can it be admitted so many students? Upon closer look, 7 out of 1,000 students paid at their own expense. In the end, 993 students were paid by the city (because it is a public school). In this case, the mayor becomes the president of the university, and the president is elected by the mayor. So I thought about making our university public, but it was said that it was impossible to become public because our area is very rural. In the end, we have no choice but to keep going to a private university.

Second, the students' career path is [church planting]. This is actually not easy. Like Korea, in Kenya there are many churches. It is said that Kenyan churches were in the same situation as in Korea in the 5-60s, so if they were eager for church activities and praying hard, they would be ordained without theological studies, and they would start planting churches and church pastoral work. So there must be many churches. However, now it is not easy to rent a church building due to rising costs in Kenya. That is why they lease the land for a long time to make a temporary building and ministries for years.

Therefore, it is very difficult for students who have studied without paying tuition to prepare for church planting again. Some churches pastorate for years with only brick walls built. They cannot afford to hang windows or roofs.

Third, I would say that [parachurch ministry] is one option. So in my case, I emphasize this parachurch ministry to students. Parachurch begins with pure "vision." Of course, there are a lot of training centers, but I don't think they have learned how to do parachurch ministry properly. And since they didn't have the opportunity to learn, their expertise is weak. That's why I often introduce the meaning, philosophy, and strategy of parachurch to students.

In addition, one may think of career paths such as establishing seminary and becoming a missionary. Establishing a so-called accredited seminary is almost as difficult as picking stars from the sky, so it seems to be a way to start lightly in accordance with the current situation in Africa. These seminaries are easy to set up and give them the opportunity to study without money, so it is appreciated that many students gather, and even so, they will be given the opportunity to study. Of course, it is not connected to ordination, and they are satisfied with receiving a certificate and a diploma for pure theology study.

Anyway, I pray that the grace of the Lord will continue to be with the future of the graduating students. ●

