



# 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

## Three directions of motivation

It is said that when a person is motivated, it appears in three directions. These can also be seen as three types, which depend on the temperament of a person. Of course, everyone says that there are three factors. However, it is said that it is divided into a sense of achievement, union, and power depending on the situation or which of the two is stronger:

The first is the style of achieving. (Achievement-motivated people). This is a strong desire to achieve motivation. Their trait is that they care about excellence and want to do their best personally. They set careful goals and take calculated adventures. They like to take responsibility in order to find solutions to problems. They have a desire to achieve completion.

The second is a united style. (Affiliation-motivated people). This means that they want to be with others and enjoy mutual friendship. These people care about getting good and being accepted by others. It requires warm, friendly relationships, and interactions. They are very concerned about being separated from others. In other words, they don't like to be alone. This may be seen as managerial, or staff-style, but an achievement style requires that these people be around.

The third is the power style. (power-motivated people). This may cause shock or influence others. These people care about their reputation and location, care about how people think about their power or influence, always try to advise, and hope their ideas will prevail. They have a strong desire



to influence others and change others' behavior. They are often fluent in words and sometimes controversial.

However, scholars say that the power style is not necessarily negative. In other words, depending on what kind of power it is, there are two aspects, one is negative, and the other is positive.

For example, the negative can also be described as 'personalized':

'I win-you lose.' Isn't this the so-called law of the jungle? Biggest desk, fancy office, strongest title, etc. in a style that expresses one's power. Has personal power, authority, and dictator temperament, and makes groups rely on and obey him. Inducing individual domination, people in groups tend to treat them as hostages, not as noble humans.

In contrast to this, the positive thing is also expressed as 'socialized', which is 'I win-you win'. Trying to achieve the group's goals and exercising power for the benefit of others. Touching others with charisma that makes them act. He has a strong mind to help others. He tries to make people feel like a noble person, not a hostage. And he has a strong intention to develop people's abilities.

Regardless of the organization, it is important to know that these three styles of people exist, and the best group is when these three types of people are together. It is true that there are conflicting and disagreeable. However, let's admit that there must be three things.◆

(Pictures of the Lay Pastors Ministry)



## Method of assimilation



When a new believer enters a church, the methods that can be assimilated (assimilated) are friendship, roles, small groups, identity, and spiritual growth (Keeping, 75ff). Let's take a look at one thing at a time.

First of all, it is assimilated through

friendship. In Proverbs 18:24, Solomon said, "...Some friends are closer than brothers."

If you go to Thomas A. Edison's house in Florida, there is a special stone path when you walk through the garden. He called it the "Friendship Path." Each stone was given by friends, which meant that one's success was due to friends.

Anabolic action begins right there, our mind that needs relationship. There are cases in which the relationship is neglected after coming in after working hard in evangelism. There are two things to participate in (including), and one is that you belong as a member of something external. The second is to become more relevant, which is the stage of responsibility beyond belonging. Friendship is about answering the question, 'Do people like me?'

The second is that people assimilate through tasks/role. Usually, if you listen to the reasons for people who leave the church, you have nothing to do. That is, you are not given work. This is the reason why churches emphasize grace these days. Since Christ is the head of the church and we are the head of the church, the head of the body must function well to keep the body healthy. It is also essential to

understand that there is a great potential for assimilation when serving in the church as a spiritual envoy. This is to answer the question, 'Am I valuable?'

The third is through small groups. The first church would often gather at home. The first church did not look like the modern church it is today. However, it is small groups that can have the characteristics of an invitational appearance today. In ordinary church life, encounters are usually superficial. We want to know each other, and we hope to know each other again. This is the answer to the question, 'Have I been accepted?'

The fourth is through identity. In simple terms, this is the question of 'Who am I? What am I?' Life is bound to have external and internal influences. There will also be big and small influences. For example, the influence on the upper part and the lower part of the iceberg will be different.

Just as there is an influence that motivates our beliefs, there is also an influence that motivates us to assimilate people into the church. They may not be seen, but they will feel supportive factors. There are three of these factors: purpose, vision, and mission. These are the things that can affect. It is about the question, am I being challenged. The fifth is through spiritual growth. When looking at spiritual growth in the trend of the times, there are many changes. In the 1950s, people attended one church all their lives. But today, after attending a small church for two or three years, they move to a large church. In the 1950s, there was social pressure to attend church. Today, however, it is too difficult to stay in church. There are changes in spiritual growth due to various social changes. Therefore, even spiritual growth requires careful strategies and approaches, and must be developed.◆

## Motivation

One historian observed the church that even if one learns a lot about the ministry, he or she helps others do it rather than doing it himself. Then why did this result! Here are the reasons.

1) It is a common leadership style found in churches with many patterns of requesting and responding. The pastor and the program team leader appeal to the church members, and the church members decide how to respond. The response may be good if the pastor gives you confidence. Otherwise, the response may not be very good. It is almost up to the leader's ability and personality.

The most common motivations typically used by leaders are guilt, compassion, friendship, and persuasion. In the case of guilt, for example, "You don't join the ministry, even though you have been gifted!" pastors and leaders say. The

guilt is approached by using words such as "--must, should."

2) The second motivational issue is the so-called clergy syndrome, which is based on the false theory that only those who have graduated from seminary or have been ordained are ministry workers.

3) The third issue is the mindset that I gave you the position. "There's someone else to do that."

4) The fourth reason is that all church members are sitting Christians. We are sitting at worship time. We are sitting in Bible study class on Sunday. We also sit and worship as TV. Paying money confronted the ministry.

5) The fifth reason is that there is a problem with the recruitment pattern. Some people always ask church members to do something.◆



(Pictures of the Lay Pastors Ministry).



# Assimilation strategy



What is the strategy of effective assimilation in church? Here are five things (Glenn Martin, *Finding them, Keeping them*, pp.16). More details are provided in less than 76 pages of this book.

First strategy: Help people develop friendships. Some trees

have their roots deeply rooted in the ground, rather than visible on it. And their roots are intertwined. When the wind blows strongly, they become entangled with one another more strongly. In a sense, people see this as well. Family, friends, neighbors, church retardations, and other groups reinforce each other. When there is a big wind that hits life, these people help by sticking to each other and strengthening it. Church leaders should keep asking the question, "How do we ensure that people's friendships are developed?"

Second strategy: Involved. Everyone wants to feel safe and important. It makes them feel that 'friendship provides safety,' but 'the right responsibility is what they are.' New believers want their contributions to be worthwhile as well as being loved. Effective assimilation comes when people have a special position, a special function, or take on new responsibilities. People who have a good feeling about the contributions they make don't want to deviate. Church leaders should ask, "How can we help people use their gifts

and talents?"

Third strategy: Belong to the gospel. In the early church, the quality of Christian relationships in a group depended on a 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 participate in small groups, they feel a strong sense of belonging, and as a result, efficient ministry takes place. Relevating to small groups as well as large gatherings was the key to communicating the gospel and producing passion. Church leaders should ask, "How can we help people discover where they can belong?"

Fourth strategy: Work together as people. In order for a group to have good morale, it is setting slightly difficult goals. Effective assimilation occurs when the church learns to work for one another, when it allows people to work together. Since it is difficult for people who visit a church and register anew to know the church's vision, leadership, or values, leadership should create an orientation plan that allows them to have a sense of ownership in the church's ministry. "How can we get people to know our values and goals?"

Fifth strategy: Grow their faith. Walking by the sea, you will sometimes see seagulls flying as they move up and down, dodging the wind, when it's windy. Even inside the church, you see people flying away from the storm like this. They are looking for something to hold them back and make them climb back up. "How do you get people to face the reality of their lives?" church leaders should ask.◆

---

## Three Elements of Human Development

The book, 'Leadership Barton', says that a person, in particular, overall leadership must be developed in three aspects. It is wisdom, relationship, and personal. Wisdom requires a course, relationship requires a community, and personal requires a mentor. The course was said to be head development, community needs heart development, and mentoring was also said to be hand development. It was also called knowledge, character, and skill.

First, let's look at the course (wisdom, head, knowledge). Some say that the course is ordered by humans rather than trained leaders. Of course, it makes sense. However, it is necessary to establish a theological and biblical foundation first if you want to create wise and thoughtful leaders.

The second is community (relationship, heart, character). Learning means that it happens best in a community. Jesus did this when he trained his 12 disciples. He paid particular attention to the three (Bedro, James, and John), but he trained them as a whole. When Jesus' disciples argued about who was bigger, he scolded them when the whole came together.

The third is mentoring (personal, hand, skill). Mentoring is a spiritual friendship between a mentor and a learner that

pursues growth. Mentoring is spiritual. Mentoring is also purposeful. Eating together, for example, is not leadership development. However, it is something that can be shared with those who learn about knowledge, character, and ministry skills while eating.



Looking at these three things, I remember receiving clinical pastoral training (CPE) in the past. At that time, there were two training sessions, 3 months and 7 months, and I think there were knowledge, community, and mentoring of these three elements. They are gathering and studying (12 weeks course), the lives of seven communities, and individual supervision with the pastor once a week. I think it is desirable to pursue these three in the LPM as well, and I want to try this approach. I think the most vulnerable part of our content is one-on-one supervision. Of course, it is suggested in textbooks, but in practice, this concept is still unfamiliar.◆

---

(Pictures of the Lay Pastors Ministry)



## Don't let your left hand know what your right hand is doing.



This means to be quiet and not to brag when you do good deeds. I remember two things. One was Rev. Melvin helping an African student. It was almost 20 years ago, but I recently heard about it. About 20 years ago, Rev. Melvin helped an African student to graduate from Daystar University in Kenya. The student was moved when he found Melvin's first book in the seminary library and read it, and contacted Melvin to start communicating. So, he opened a Institute of Lay Pastors Ministry in Kenya, and has done the ministry nationally, and eventually Melvin University was born because the student donated 6 hectare of land handed down by his father. He is currently Pastor John Orgilla, the vice president of Melvin University. If it were not for Melvin, who is an American, African youngster would never have been a regular university student also he would have graduated from university.

However, I was completely unaware of this story. Even though I have been working with Melvin for nearly 20 years, he never told me that he was helping students in Africa. I heard that after Melvin passed away John Ogillah, now the vice president, told me how

Dr. Melvin helped him. In fact, when I was working in Korea, the staff at our Institute and I complained about Melvin a lot. He didn't even help us with a single penny because we were so close to each other. Thinking about it now, he couldn't help. It would have been difficult to help our Korean ministry because all

of the African Ogillah couple and their children were put into the university's family dormitory and helped them for 4-5 years. I guess more than 1 million dollars he had invested for Ogillah study. Nevertheless, he didn't say that he couldn't help because he helped foreigners. I met him several times in person, but he didn't tell me. Now, it became a practical lesson that the left hand should not know what the right hand is doing.

The other is Grandmother Connie. When I was attending a seminary in Canada, I had to take Clinical Pastoral Education (CPE), but there was no suitable place to practice in Toronto, so I was assigned to practice at a Mentally Retained People Center in Woodstock, which is about a few hours away. Fortunately, my advisor, Dr. Muriel, was a person who had been working as a missionary in India for more than 10 years, so she understood Asians like me well. I was not good at English, and my culture was very different between Canada and Korea, so she played a good role as a bridge. At that time, the remaining six were all Canadians, who came from good universities, and they had more experience than me.

Since it was too far from Toronto, commuting every day was difficult, so I had to find a room to stay and work during the day and return home to Toronto on the weekend. So, Dr. Muriel introduced me to a detached house, saying that it was her friend, and I lived on the second floor for a few months. Grandmother Carney, the landlord, was an office worker at a general hospital for almost 30 years. Every morning, she went to work at the hospital, and I went to the Retarded center to practice for six months. When I moved into the house, I made an appointment to pay \$250 a month. I was a student, so I thought they gave me a good deal.

However, when I was about to leave for Toronto with a bag after six months of training, Grandma Connie asked me to sit in the living room chair and offered an envelope. She saved the rent fee and said "I had your payment without using it, but now I told you to take it with you, saying I would return it." I was a little embarrassed and it was my first time experiencing it. However, I couldn't help but get it because she had saved it. At the time, I was living in Toronto as a student and with my family, so the \$1,500 in the envelope was a lot of money.

When I think about those happening now, I think again that it is embarrassing for me to think about Dr. Melvin and Grandmother Carney's thoughts. I definitely appreciate them.●

# Flesh Mob



## Needs and supply

What the other person wants and what we want to give can be seen as necessity and supply. There are cases where there is a lot of need, but there are cases where supply is insufficient, and there are cases where supply is not necessary, but only supply is desired. I think it is a relationship between a consumer and a supplier.

First of all, there may be a difference between what the other person wants and what we want to give. Usually, suppliers can only think about it from their own perspective. This aspect is also understood. Isn't it the human mind that wants to give something good! I understand, but I shouldn't overdo it. You shouldn't force it. Another thing is that the other person may not know that they need it. In this case, it may be good to give hints indirectly.

In the end, if there is something you want to give, you will need moderate hints and sometimes motivation rather than coercion.

In other words, it is more important to have a caring mind and mental attitude than to do it often. Usually, people often manipulate the other person or hurt their feelings in the light of excessive coercion.



## Achievement in life

Why people pursue the "purpose and meaning," because they need a sense of achievement in their lives. Is that true?

People are looking for something...without only earning money. We can say Purpose is, WHY I am doing this? And Meaning is, GOOD for something to the needy? Definitely, it's not an easy job, something to do for others, but no choice in our personal lives.

And then it gives them happiness and joy through their contribution. Yes, that's true. I found that there are two types of people: one is living for their own family, that is! And another, some people might exist to stay here to help others.

I saw on TV last night that a Korean Catholic priest in the Vatican said that his life is helping and giving something to people, that is his ultimate goal while he is here. It was fascinating to see and hear his testimony.

We live short-lived lives on a limited earth. What to do and how to live might be common questions to all of us because we are human beings and want to do something good. If not, that is just like animals. I am finding from the documentary on TV that wild animals are living just for eating and giving birth to their offsprings.



## Humility and Professional

There were philosophical ideas in China as we know: Yin-yang. It's paradoxical, but matches each other. Just like Sun and Moon, Hot water and Cold water, Loosen and Tight, Splinter and Marathoner, etc.

We know already that Humility and Professional for being top leader, but one day I thought Emotional and Intellectual what we need. Because I pursue the Intellectual area very much today, but I am suspicious of the emotional.

Why do we need both? Intellectual level develops our head, academic, strategy, judgment sometimes, and to dry our personal life, that's why those people are lonely and separated from the ordinary people. What's why they need to contact people around, and if they don't, they will get sick of meeting people. Because most of the people are ordinary, not intellectual.

So intellectual people need to develop their emotional level. I mean here to talk with people, understand them, personally, socially... And humans are social animals, so with socialization they couldn't survive in the social world.



## "It's the end," but it's not the end!



It is intentional, but I learned that the know-how, energy, momentum, and new and upgraded projects from the previous projects are automatically starting again. This seems to be done in this way not only in my personal experience, but also in successful ministries, organizations, and companies in the long term. As it progresses like this, 24 years have already passed. It is natural that it will be long-term. It shouldn't be short-lived. It seems like that's what happened because the beginning, the end, and the beginning were repeated. This is an important way of proceeding and seems to be an acceptable concept. After completing one project in the ministry, we start another realistically necessary project that starts a higher project. Then our ministry will be able to last longer.

We need to use it well because the end is another beginning. At graduation ceremonies, people often hear the words "graduation is not the end, it is a new beginning." In fact, the word "graduation ceremony" is often used in Asia, but in the West, it used to be thought of as "weird!" to be used as a commencement. So when I looked this word up in the dictionary, it had two meanings: "start and graduate." I think it literally means the message of graduation and the beginning at the same time. That's why I think a lot of people say that graduation is not the end, but a new beginning. I have seen the end and the beginning repeated in our ministry and in my personal progress.

One project is supposed to be over and over. Then another project begins.

How can we create a new project, an upgraded project? It might be a question of ourselves. This might say that we need to be creative. Creative leader! What does that mean! When I do something, when I do a specific project, I find myself creative as long as I focus on that project myself. Actually, I'm not originally a creative person, but as I focus as much as I can on a given project at the moment, I constantly get ideas out of my mind. So I can say creative, and I can continue to create something useful. I'm not a creative person, but I think I naturally became creative by repeating the beginning-end-start over and over again.

I'm not talking about "completing" itself. If we add new ideas to change, to upgrade our current situation, we have no choice but to be creative automatically, unconsciously, and in order to "adapt" to a given new situation. We have no choice but to be creative in order to adapt to a new day because yesterday and today are different.

In fact, it seems that we don't have to try to find something completely new in the world. In fact, there is nothing new in the world. All we find new is under the hand of God, or under God's rule, and we only rediscover and use what is done. So we keep adapting to a given new situation, and then we keep making people more adaptable to ourselves and our ministry, and those who have seen it express us as creative!●

