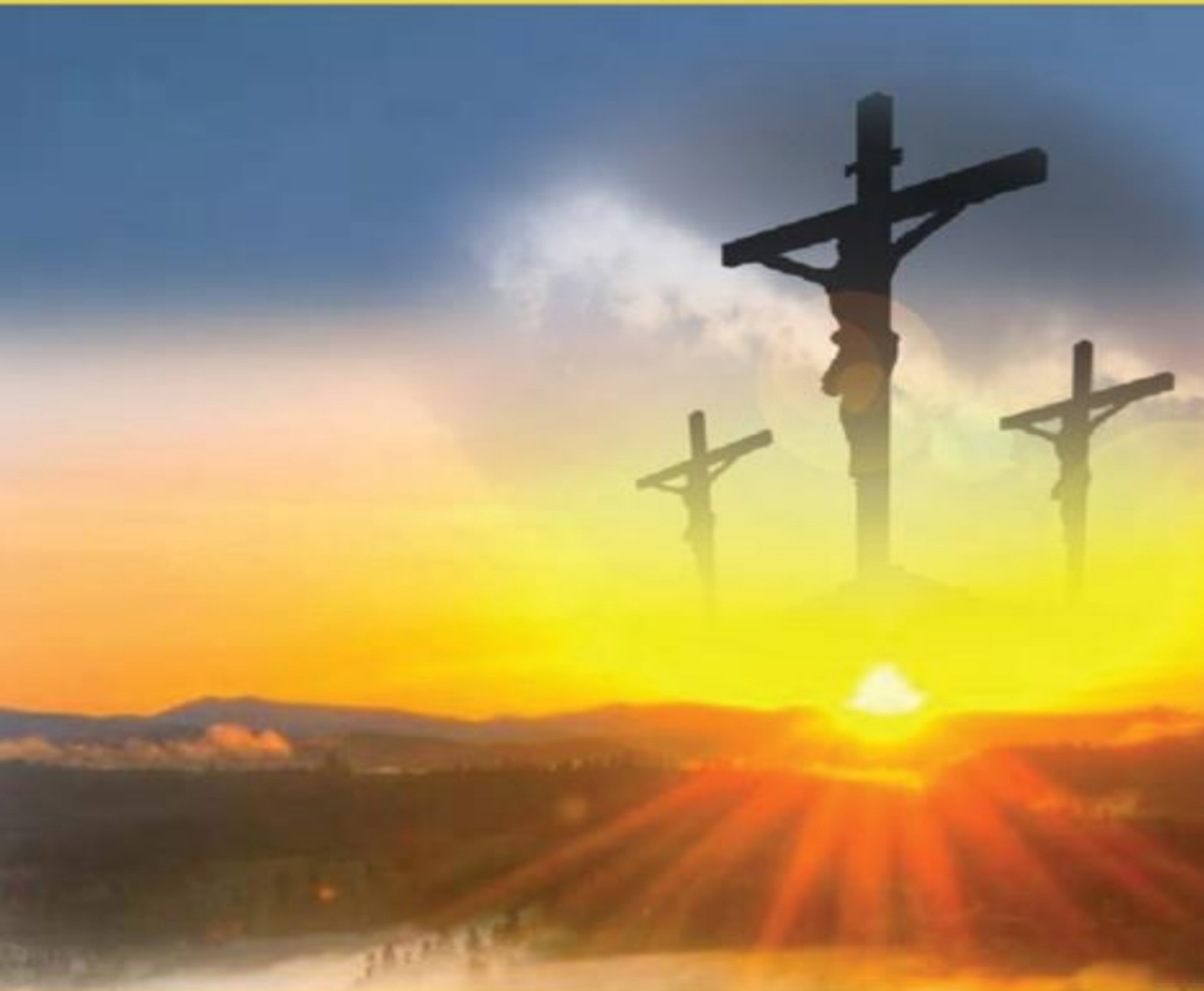


REFLECTIONS ON THE LAY PASTORS' MINISTRY WITH PACE

HOW WE CAN LEARN TO FULFIL GOD'S MISSION IN THE CHURCH

FOR STUDENTS, PASTORS & CHURCHES



BYEONGCHEA SEO

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**Reflection on the
Lay Pastors Ministry**
with
PACE

*New Paradigm
of Ministry for Today*

Byeong chea Seo

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Melvin University
Kenya Africa

CONGRATULATION!

Dear Byeong,

Congratulations on your book, *Reflection on the Lay Pastors Ministry* and leadership in making the School which will be vital to authentic, quality, and effective Ministry of Lay Pastoral Care into the future of the churches in Nagaland India.

God will bless you for the strenuous effort you are giving to this project! However, as we leaders of Christian ministry know, it takes more to do God's work than our "strenuous effort." Jesus puts this way, "Apart from me you can do nothing" (John 15:5). He also said, "It is the Father, living in me who am doing his work." Somehow, in the mystery of God, His Son, and His Spirit...the triune God...with and in us, we are able to get His work done.

That's what you are participating in, God's work. God has a lot to say to us who do his work about perseverance...(1) "You need to persevere so that when you have done the will of God, you will receive what he has promised" (Heb. 10:36); (2) "By faith Moses. . . persevered because he saw him who is invisible" (Heb. 10:22, 27); (3) "...let us run with perseverance the race marked out for us" (Heb. 12:1). One more..."Make every effort to add to your faith. . .perseverance..." (II Pet. 1:5-6).

If you ever get exhausted, tired or even discouraged, I have been faced

with those negatives for the years I led the LPMI from in just our church in Cincinnati, Ohio. My strength is Psalm 1:3, "Whatever he does prospers." Simple! Our job is to do the works; God's job is to make it prosper. Whatever it is you are doing, the end result will prove God's formula works!

I am very interested in what you have written book for I know God will prosper it.

Dr. Melvin J. Steinbron

Founder Lay Pastors Ministry, Incorporated (LPMI) USA

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This book was written as a reflection of Lay Pastors Ministry in Korea and other countries last 15 years, so thanks for our lovely staffs of Lay Pastors Ministry Institute Korea.

And my deepest gratitude goes to for men: Dr. Melvin J. Steinbron, the founder of LPMI USA, and to academic advisors: John Morgan, President of Foundation(U.S.A), Dr. Vincent Strudwick, Professor of Oxford(U.K), Dr. Paul Stuehrenberg, Professor of Yale Divinity for accepting me to study and research at those Institutions.

Finally, I give thanks to God for the Vice President of Melvin University John Ogillah who is hard working for leading and managing the school for now, and helped to publish this book in Nairobi Kenya and also three people those who sent me wonderful articles to put into Appendix.

Byeong Chea Seo (Ph.D)
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PREFACE

The main theme of the book is “to equip the saints” (Ephesians 4:12).¹because Dr. Melvin J. Steinbron², the founder of Lay Pastors Ministry, Incorporated, USA, started the ministry with this key verse. Of course there are many books on this concept, but here I will write down of Lay Pastors Ministry which I have done more than ten years for Korean churches. I mean I never had my own church, thus I helped other churches — about 160 churches — through this ministry so I have had some experiences.

Now I am teaching at PACE International Seminary (PIS) at Nagaland India — not as a full time basis because I am going to Nagaland and coming back to Korea once a year for a few months. Anyway, I am writing for our students, and also pastors hoping they will get ideas and insight from this book if they have it in their hand. I mean I am writing this book on my experiences of Korea and others countries which I have visited many times.

Actually I wanted to write book in English many years ago but I think it was not ready, I mean not matured yet to write so I postponed a few times so I think now is the time to write. I have also some experience in this area and have done many years and taught many schools in Korea and other countries. I hope this book will be helpful for those who read.

Byeongchea Seo, Ph.D
Founding President of Melvin University
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Chapter 1

What is Lay Pastors Ministry?

What is the Lay Pastors Ministry? This is the system of congregational care by lay people. This concept is in the Melvin's PACE Training Manual. At introduction part, it says like that. It means this is not the program but kind of a system. What is that mean? Once we say system, we may recall a few things, but easily we might think computer system. When we talk about computer, we know how it works. Once we push the start button, our computer is on. That is the SYSTEM. This ministry is just like that. What and who does, and when and how it works. Church ministry should be like that. Pastor alone, laypeople alone could not do that. If we look at Bible it says that we are one body, one church, also one God which means the leader has to think how his act, his talk will be effective to the lay people. If they have caring heart, it goes to them directly; if they don't have the mindset, then laypeople know that.

Lay people also need to know their church is the system, which their act will be effective to their peers directly. So the Bible says each one is the part of whole body; hands, eyes, so on. As we see computer, every single part of our body, that is, every single of our members are connected directly and indirectly. That's why Professor Paul Stevens

stressed that to see the Pastor as a system leader. In his book, *The Equipping Pastor*, he explained more in detail.

Lay Pastors Ministry is also the brand of this ministry. First they, LPMI USA, put the name in the beginning, 'Lay Pastoral Care Ministry' which means this ministry is done by lay people and it is on the pastoral care, but later on they changed the name to Lay Pastors Ministry (called LPM), which means Lay Pastors are doing this Ministry, its core ministry is PACE; Prayer, Available, Contact, and Example. They focused on the person Lay Pastors. Why people is the most important to start and to do ministry. Job is less important, and person is more important. Jim Collins says if we are thinking to do something we have to collect the right people first. Of course it's not easy to get right people, but we know what that mean.

Why do we need people first in front door. Mostly churches think ministry or program first. Then they recruit people to slot it. In this case it mostly failed, because that was not our choice but someone else's choice. So they do some but mostly became passive style. If they chose it themselves, they will put all of their energy there, but in case of someone's choice they don't think they have ownership.

Ownership in any ministry is very important. Today we call autonomy. Daniel H. Pink wrote about this in his book, *Drive* (2009) in details. He mentioned there three type of motivations; *Carrot & Stick* (Motivation 1.0), *Empowerment* (2.0), and *Autonomy* (3.0). Of course he referred at the early years people need Carrot & Stick for doing something, just before of postmodern-era, people needed Empowerment, but now later 21century people need autonomy. These approaches make a sense.

Today's Christians are totally different from yesterday.⁶⁾It is not their

fault. Whole of society, even church itself changed a lot. Ordinary Christians are not any more ordinary. They want be a person as they are which means they want to grow up enough. Let us think of it seriously. Today's congregations do not stay at one church all of their life. They are looking for church where they may grow. Some churches train them for three years (for instance, discipleship-making), but when they completed three years course they leave the church where they are trained even though the church was their mother church. They were there for about 20-30 years as a committed person. But they leave today without any hesitation. Why? Because they want to grow, they want to use their talents, the gift given them by God.

So other churches are growing because those people who left previous church come and joined their church. So, almost every week many matured people who are trained very well and almost ready to do any ministry enroll to the other churches. That is today's church especially in Korea. We pastors have to know the reality. We intend to stay at fantasy world too long. They miss many people to the other churches, even their church to close down soon.

And another problem is too long training course, curriculum today. Today's Christians are not immature people anymore. They are grown up enough. They just want to do something, but the church, exactly the pastor keep them in airplane shed too long. Laypeople are ready to fly out, but they still keep them inside. Two problems happen: Their energy is out of service because their wings died in there, so they could not fly ...I mean no energy to go out. In the moment of completion of training course, no energy left. It was there enormous energy mounted up, but too late to open the door.

This is the fatal mistake of today's pastor. I found some reasons why they do same mistake even they knew there is some problems. First,

their curriculum, and second they don't know about what the motivation is enough. First, most churches have curriculum for three years-training course. Usually the curriculum are made by denominational headquarter, or prominent big church developed and introduced. So local church, pastor believe the big pastor's or follow denominational policy is truth. So even the church knows it is not the best resources still they use that without other options. So, what I want to say here is that they put them into airplane shed too long until they are almost died. Today's people have changed a lot. In the early years they didn't know much about Bible and Ministry so they needed three years-study program, but now they are matured enough to do ministry. So they need only paradigm shift to jump into the ministry and in the other hand, today's period of training is getting shorter. From three years to two years, then one year, then six months and then, even three months today. Only three months training course is good enough. So three years in the plane shed is really not wise. Even as you know PACE training take only 12 hours, and in my case I am training them only straight two days or two nights. Why? Because they are almost ready to fly. The Only thing is open the door, and push them to fly in the air which takes only two days.

Of course there is another reason to do three years. This is not proper reason but it still works. The church want to keep them in their church, instead of letting them go to other churches. So, they say three-years is correct, also says Jesus trained three years, but this is not wise strategy. Laypeople are not anymore laity in the past ten years, or twenty years ago. They live today, right now and here. We pastors have to think of the real issue and reality.

There was some mistake that didn't work in the church. I have trained laypeople at one church which actually I belong to. While I was there as an associate pastor, and because I have just translated Dr. Melvin's the first book, *Can The Pastor Do It Alone?* Into Korean. Our senior pastor told me to train the laypeople, so it was announced in public, then

around 19 people were gathered at training session. It was very first experience for my ministry journey aftermath. I trained them, and developed the system of Lay Pastors Ministry in the church, and they, lay pastor, mobilized to care for their peers as the textbook has taught, then what happened was that they mobilized but mobilized too much, too high, I mean the church never mobilized before, so it was really new experience for them and the pastor himself. He, the pastor, was a little uncomfortable and afraid of their mobilization.

Another thing we made mistake was that when we finished training, it should be Commissioning Service there, and have to give them Certificate of being a lay pastor in public on Sunday or any occasion, it should be in public event, by the way, our senior pastor has decided no Commissioning Service in public, so it was given them privately, call them individually at his office and gave them. What an interesting scene, isn't it!

I understand why he did just like that. Probably he worries those who are not trained and not being lay pastors, maybe they feel some disappointment because they are not selected. It means the pastor was thinking, understanding this is not the ministry gifted to the people, and also probably this is one of those ready-made-programs, so he didn't think of it seriously. So those lay pastors couldn't continue their ministry properly because they are not appointed in public, in the end they couldn't do the ministry in public, so it didn't work and close down very soon.

The people there are still regretting that it closed down too early, and they believed God gave the moment to them to change, to promote the church, but they missed the opportunity, so no more opportunity came to them since then. God gives us sometimes, not every time, so when it

comes to us, we shouldn't miss it but grab the opportunity.

Another mistake happened at other church. I have trained so, they are motivated and ready to take action, jump into ministry, but pastor is not ready to commission them, he said, "after going to prayer mountain and pray for commission, he will do that, he promised just like that. One month later I called him to know if he has commissioned them, he said still praying for that, another one month passed by, I called, he is still praying, in the end they never commissioned them. They are ready, but no door was opened. So, they missed its opportunity.

I have found meaning of this ministry like this: First, every believer is a minister. This is derived from the meaning of Ephesians 4:11-12, the main scripture and also core concept of the Lay Pastors Ministry. In 1970s, Lutheran theological Oscar Feucht has written the book, "Everyone A Minister" which was shocked to the people, especially to pastors because people, both pastors and laypeople, had been thought that only Pastors are ministers. But Oscar thought those who has Christ in mind, they are all ministers and he made new terminology, MINISTERIUM which is originally means monthly gathering of Pastors. Second, the concept of Partners in Ministry. Dr. James Garlow was the pastor of Skyline Methodist Church at San Diego has written the book, "Partners in Ministry." This book came from his Ph.D dissertation at Drew University. He stressed in the book that we, pastors and laypeople should be partners in ministry. One church at Kangnam, downtown in Seoul had been focused on the 'discipleship-making.' This ministry paradigm was famous in Korean churches and also to the Asian churches. But now they have been upgraded and changed to the 'church of partners in ministry.' Because this is more proper long-term direction of their church. Third, the pastor grows and also laypeople grow.

Of course they have been growing. However, without the proper paradigm and ministry direction their growth was minimal. But through Lay Pastors Ministry, the both laypeople and pastors have been growing. Fourth, the church's health. This is directly related to the church culture. If the church is good, the church will grow. Because of a good culture accommodates everything. Lay Pastors Ministry is pursuing a health and good church-oriented. Culture is related to the commitment. Finally, team ministry. Team ministry here is not referring to pastors and pastoral staffs, but laypeople and laypeople, people to people. They have to have the team spirit, and so partners in ministry with their senior pastor and team concept among laypeople. That is not only YOU and ME, but 'WE' concept has to be there.

I have read one book, "Me to We," because of the title that attracted my attention, so I bought, read, and also translated into Korean. The content was that the dialogue between old pastor and young pastor. Young pastor has struggled about his church ministry, so old pastor; I guess experienced pastor advised him from Ephesians, to equip the saints for the work of ministry.

Lay Ministry & Pastoral Care

What is the relation to Lay Ministry & pastoral care? I have found this is an interesting relationship. Actually those two are different because lay ministry is just lay ministry as you see, and also pastoral care is just pastoral care. At theological schools, some has lay ministry curriculum, and other school has pastoral care curriculum, of course my precious schools in Canada had this two different sections, but our Lay Pastors

Ministry puts together this two different concepts. Of course Dr. Melvin started from lay ministry (Ep. 4:11-12), then moved on the pastoral care, why? He found lay ministry in the church, then what kind of lay ministry, then he matched it with pastoral care, because he found two goals of local church: 1. Evangelizing (Matt. 28:19-20); 2. Pastoral Care (John 21:15-17). Then there are many materials on the first goal (evangelizing) at every church, but he found there was a lack on pastoral care, so he tried to make, develop lay pastoral care ministry for the church, as you see that he puts together lay ministry plus pastoral care. Anyway, we need both, because lay ministry help us to change our mindset. Such as, paradigm shift, without this, our ministry for pastor and laypeople, won't be effective.

And I found that he was right. Let's think of the prof. Paul Stevens of Regent College, Vancouver Canada, as we know he is the most prominent theologian and practitioner in the lay ministry over the world. But we find he also talk about lay ministry with pastoral care, he doesn't say directly but we found from his writings. If we see his book, *The Equipper's Guide to Every-Member Ministry* (1992), Chapter 3, "Lay Pastor and Caregivers," he mentioned three models of lay ministry: Stephen Ministry; Howard Stone's *The Caring Church*; and Melvin's Lay Pastors Ministry.

But coincidentally, these three of them are talking about pastoral care. I know them very well. Stephen Ministry is caring ministry for crisis, once people are in the crisis, Stephen minister visit and care for them. However, when they become ok, Stephen minister took off their hands, but this ministry's system and materials are very good and excellent, but the problem is too long training, for instance one-week long training, and also too expensive to be trained, comparing to LPM, its very expensive,

200 dollars USD for completion, but LPM is not that expensive to be trained. Anyway, that is caring ministry. Howard Stone's *The Caring Church* also talk caring ministry in the church, and LPM/PACE, of course caring ministry, so as we look at, Paul Stevens, even he is specialist on the just lay ministry, stressed on caring ministry, so lay ministry is mostly focused on the caring ministry as we found. Lay Ministry is not Pastoral Care, but as we see it, almost equal level.

So Melvin's approach and system which he developed is correct and good for the church. Of course he didn't take out another ministry, evangelizing people is essential, if we look at his second book, *Lay Driven Church*, we see that. There, he wrote two ministries, "striking a balanced between the Great Commission and the Great Charter (at Contents section), so he agreed church needs two ministries, but he developed the latter, because there are already a lot of materials in the former.

Also if you look at the Bible, there are many stories of Jesus' ministry which was focused on the pastoral care, not evangelizing, furthermore, I found Nagaland church need really pastoral care ministry. Two illustrations are there. In Korea, I have studied PACE with some of Naga students. One was a doctor of archaeology, and another was theology student. I have worked with them for International level.

In Nagaland, I have formally visited two churches. During my stay in Nagaland, Aloto and I were invited to churches as a speaker. The first church was around 100 congregations attended which was a rural area, there we talked about Ephesian 4:11-12; and another church was in downtown, about 1,000 congregation attended, also we talked there with same scripture, but I stressed 'partners in ministry' at second church. After worship service I had chance to talk with Senior Pastor, he couldn't

speaking English well, so his son interpreted for his father and I. I asked the pastor how my preaching was, he said it was very good and new to him, 'partners in ministry' and appreciated me which gave them a new concept. From both churches we, Aloto and I got confidence. Nagaland churches need this ministry.

When I was in Canada I have been trained in Clinical Pastoral Education (CPE), so it was easy to adopt this ministry myself. CPE is a kind of training for the senior class of seminary, mostly in the States and Canada. To me, when I was an M.Div student at McMaster Divinity College at Hamilton in Canada, the school asked us to complete a CPE course, so to get M.Div I have done it at Wootstock, for Mentally Retarded People, and also later I did one more unit at Whitby, for Psychiatric Hospital. I have learned a lot from two CPEs. As we know, CPE is for pastors, not lay people, but sometimes lay people come and are trained in CPE. Anyway it is for future pastors, but our ministry is for pure lay people, yes it's good for churches and pastors, but more focused on the lay people. Why? They, lay people, also need to grow just like pastors.

I tried to adapt CPE to our students while I was in Nagaland. It was good for them, because our students learned PACE ministry (12 Training Modules) from me, so they understood CPE more easily. Therefore, I found PACE+ CPE for students is really good.

Why lay pastoral care is important?

As we know the present situation, a pastor alone is not easy to know what's going on in the world, but when they work with laypeople it is much easier to understand because they understand well what's going

on in their society and with the people.

For instance one day, I have attended a revival meeting at one church, the speaker, came from America. He came first week, and then church invited him another week, so he came twice in two weeks, it takes 14 hours from LA to Seoul Korea, why they invited him twice unusually? because he is almost layperson, yes he had ordained pastors, has his own church (American congregation), but he has business company which he use half of the church building, so I found he is almost layperson who knows church very well. He talked about people around him, his business, etc., so more persuasive to the listeners in the revival meeting, so he was invited twice, of course there were some prominent pastors those came and preached at the event, but only he spoke twice, even he was from States, why? As I said he talks stories where he get from ordinary people, ordinary situation and life. Of course I am not saying he is right that has two jobs, but here he talks in terms of laypeople.

I am enjoying to reading daily bread, UPPER ROOM, every morning. Actually I was not very interested in reading that booklet in Korea, but while I was in Nagaland PACE School, I was reading at 2nd floor every morning 6am. It was happiest time for me in a day, so it became my personal habit. Since I came back to Korea, still reading and try to keep the habit. Why the booklet made me interested? Because mostly laypeople talk about their own life, personal stories, not only happy things but mostly difficult stories. People want to hear practical story. That's why lay pastoral care is important because of their real stories. Pastor's story? Yes, of course they are true but they focus more on biblical instruction to give because they are teachers, so sometimes not real but instructive.

Also laypeople know well about people, especially their peer Christians than their pastors, so much easier to share their inner stories, pains, struggles, losses, difficulties, because they believe their peer will listen to them well. Not saying here they or they do not believe their pastors, but they are more comfortable to pour out their feelings more often to their colleague. We pastors need to understand it, so lay pastors' ministry is effective.

I am thinking that this ministry gives hope to the church, and people, pastor, especially to the laypeople themselves. Most of laypeople want to do something; it means they want to accomplish something valuable for church, for God, also for themselves. I have trained and usually I made Leadership Group, we call it MLG, at the end of PACE equipping seminar. If we look at the ending page of Training Manual, there are checklists, from 1 to 10, how much they are motivated, mostly circled 7 to 8, means they are motivated 70-80 percent, but some marks 10, means motivated 100 percent fully. Actually they were waiting for this kind of ministry for many years, but they couldn't find it, which means that church did not give them to develop those ministry, and in the other way, their church didn't give them permission to do, to serve, to care for people, which means they have no authority to do by themselves.

I have trained one church with PACE, so one of trainee made circle at 10, means she wanted to do this kind of ministry in her lifelong, and she helped, cared for people very well many years already, and it was more effective than associate pastors, she was trying to do this caring by herself, nobody in the church, even church are not recognized and publicize, so she was dying of burning heart, by the way through the PACE equipping session her burning heart was rekindle inside, so she became the ministry leader of PACE in her church, and later she

became one of national leaders, and finally helped to start PACE School, Nagaland India.

Another example was that I have heard from one pastor of PACE network churches. He said one day their ministry leader of PACE, Mrs. Oakja Kim came to pastor's office and expressed gratitude to the pastor because church gave her to lead this PACE ministry so she felt self-esteem through her leadership, actually she was just ordinary wife of farmer, and of course herself was a farmer all of her life, so she thought her life will end with poor farmer's wife, but one day she became a leader of significant ministry for her church. So it was fascinating story to hear.

Other story was that I have trained one rural church for two nights, from Wednesday night, and Thursday night, usually start 8pm and finish 11 or 12 midnight. At second evening, we started about 8 p.m., and went on the session until next morning 4 am. Time to finish about 4 a.m., I asked the participants saying something, and then nineteen people were there. They talk how they feel about the training, and expressed one by one, but one gentleman, named Mr. Han, looks about 50-years-old, he said that he is going to promise two things through this session.

One was to talk to his wife, she was also there, but looks very young, less than 30 years old, anyway he said very sorry to his wife at that moment, because he was drunk almost every day, he is actually a patient of defoliant which got from Vietnam war, so his life desperate past many years, so he has been behaving to his wife badly, he said sorry again to his wife in front of us. And second promise was that he wants to do God's work from now on, then we didn't know what he meant, but later on I heard from the pastor and also I have seen with my eyes many times, because I have visited and re-equipped them next few years. First, he made LPM Office in the compound of the church that was big enough to sit 15-20 people, lay pastors were gathering at the office all the time, once I visit the church I sat there and talked with them

and he did other things that made pond with pretty fish in the front yard and got up 4 a.m., early morning every day, to ring the bell which is traditional bell at rural churches, even during in cold winter season he got up so early, probably 4 a.m., come to church and ring the bell, so people come to church for dawn worship service, 5a.m. He changed through PACE. He kept the promise for next many years.

Mrs. Yoon's is also another case.¹ She was a member of Hallelujah church. One day pastor David asked her to help PACE ministry in their church; those days about 5,000 people were attending the church. She didn't know exactly what the PACE ministry and also Lay Pastors Ministry was .However , she was dedicated more than thirteen years for this ministry, for her church, for God.

As we see the stories up to now, lay people find good things from this ministry, that is why I put 'hope' on this ministry. It gives them to church, and also they grow, and they loved what they are doing, so they felt real accomplishment. And their self-esteem became much higher than before, and in the other hand it gives them freedom to use their God's given spiritual gifts.

When we talk about freedom of lay people, no need to get misunderstanding! Actually they are not bondage in the hand of pastor. Freedom here means they need to use their spiritual gifts. Everyone has spiritual gifts as we know, of course there are different opinions how many spiritual gifts in the Bible. For instance Melvin says 27 gifts²; John Maxwell 24 gifts; James Garlow 20 gifts; Ronald 15 gifts; some says 20 gifts. Major differentiation is how to see Ep 4:11-12, some think those are also spiritual gifts but others don't count them as a spiritual gift, also some distinguish spiritual gifts and ministry gift that is why many different

opinions on the number of gifts.

For me, I have checked when I attended International Conference³ in the States many years ago, and then my major gifts were found that: wisdom, administration and teaching. I was not sure what my spiritual gifts were before. I assumed those gifts I have, but needed to get confidence myself, so lay people also need to know their gifts, and hope to use for God's work. So that's what we say 'freedom' to use their spiritual gifts for the given ministry.

And also we, pastor, have to help lay people to know what their gifts are. Mostly laypeople don't know of their spiritual gifts, even they don't know where are they in the Bible, of course it is not just all of their believing life, journey, but they need to know what it is, and also there are various spiritual gifts, because some think only 3-4 gifts in the Bible, and also used a few, but there are many in the Bible, then they understand every spiritual gift is equally important in the church. So there should not be misunderstanding on the issue of spiritual gifts.

General care and particular care

What is that mean? This is also one of key concepts of lay pastor's ministry. This is just like evangelizing and being an evangelist. Most of the church saying about evangelizing to be out there, but many people neglect and think it but not seriously, why? It is just too ordinary announcement so they think that's not their job to do, maybe other's they conclude saying nobody is going to do that or just a few.

Just like that, same happens in the lay pastoral care situation. In short, people care for others generally, just say "hello," "how are you doing." Of course many Christian is doing well in this level and they are very kind of

people, very polite to others, but they are not interested in other person's real life. Of course today's society is very ego-centered, so churches are ineffective by those outer phenomenons. Anyway, most of people are doing general care. In some sense it is not real care, it is just interested in something surface.

Most of schools tend to teach only on the general care, and they are interested in getting the degree on that area, so real caring is far from their mind. CPE, as you know, trying to focus on the personal care, but it is limited into some particular unit, for instance hospital, correctional center, or nursing home, so on, and they just use those centers as training spot but not real caring.

That's why Melvin developed lay pastoral care, which means individual care and also not short term care just as Stephen ministries but long-term care and longevity. Individual care is very important, of course some do group care very well, but in some case it's not care but kind of leadership or management. Some people are doing discipleship making very strongly and they think they care for people, but I think that's not care, just manage people, because most of discipleship ministry is consisted with 10 to 12 people in a group, so it not possible for one leader to care for 10-12 people, it is just management or we call it 'general care'

What is particular care? It should be not more than 3-4 people to one caregiver. It's not possible to care more than those numbers. And through the individual care, caregiver may grow themselves. Because they look at the person very closely. From far outside they could not see the person very well, so when they see and look at into their real lives, they see more in details. And our motto, slogan is "love with skin on," and it gives us meaningful. People need this kind of care, so if we look at

Melvin's first book we can find a lot of real caring stories. I am saying that individual people can do this care but we need more systematic approach if the church wants to be more effective and make synergy it.

Both individual growing and whole church's growing is important. Because God's ministry is just like yeast it should be permeated into the church, then synergy is possible, that's also pastor's aspect of leadership. And also it should be good for individual, of course God's work needed commitment and sacrifice as everyone accepted but also they need to grow in intellectual and skills. Management father Peter Drucker² said many time in his writing, every business has to give good first for individual employee than company itself. This is true. Why the company is there? Only for profit? No, I don't think so. They exist for individual employee and society. I agree with that, so pastoral care has to be good for caregiver themselves. Because they need to grow.

How can we grow? We need real experience. Without real experiences we can't grow. What is that? We need to experience real difficulty, and wrestling with , to cope with that, also need to see real life and listen life stories, then we can think and grow ourselves, because it gives us challenge and instruction for our future.

And if we look at the Bible, we can find this concept. Jesus said love others, care for others, so on, that is general care, but when he asks to Peter "do you love me,"? then he said take care for my sheep, which means Jesus tells us to be particular caregiver, yes sometimes we need to do general care, but originally individual care is our priority because people out there need individual care not general care, so Lay Pastors Ministry is real ministry and what Jesus commended us to do.

Pitfall at caring

This is not the serious issue, but willing to deal with. Once we are trained with the PACE Manual. There is mentioning of a few cautious when we care for others. The one is money issue. We shouldn't give and take money with our flock family that is what PACE manual teach us and also I trained people with this text many times at many occasions.

Of course we have to be careful to borrow from them those whom under our care. Personally I couldn't remember I borrowed money from my flock members. It's ok. But I am wondering here that giving money to them, help them with financially, lend money to them. This is a critical issue to me all the way. Yes, we have to be careful to borrow money from them, and also do we have to be very careful to give, to lend money to them?

Sometimes, we need to give them when it's very serious to them, of course, this is significant issue between we and flock are, by the way I found that we are too careful to use, to give our money to them. So we tend to close our mind too early. I think sometimes we need to give money to the needy, especially in terms of ministry we have to donate some finance to the ministry. Of course I am not generous person, but we have to be careful to close down our mind too early as the instruction of PACE Manual tells us.

Of course we can't help everyone, every ministry, and every organization but some organization where in the poor country really need our financial help, then we have to open our mind to them. Yes, we need to be cautious about giving as Melvin advised us, but if we are too strict to it all the time, there is no ministry to survive in the world and

couldn't expand the kingdom of God, as we know every ministries need finance to accomplish it, and God know what and how to complete it.

Networking for Nurturing

Why do we need networking? It should be for helping each other. By being close to each other we may help more, that's the first reason of Networking. Through networking we could find what's their strength and weakness, necessity, therefore, we can deal with it especially if there are some weak points in the ministry.

I found that the main task of networking is nurturing each other. Yes, the purpose of networking is sending and receiving the news, and giving information but more fundamentally, they are there for nurturing each other, so how can we nurture! As we know there were some steps for the progressing in every churches, so they have Training Manual on each step, for instance: 1) New member class, 2) Nurturing class, 3) Discipleship training, 4) Serve, so on. They have a few weeks training course, mostly 12 weeks at each step in the Korean churches.

But nurturing may come from good networking in terms of ministry. We know there are many channels to get nurturing in our ministry: peers, coworkers, staffs, board members, and phone call, and also group dynamics, workshop, so on. Therefore, we need to open our eyes and resources to get nurturing. There are many things around us, but sadly we, for instance Korean churches, only rely on the Training Manual, Classroom and Coursework, then they are given Certificate and proud of themselves having many certificates. They are satisfied about those completion and their courses: one, two, three and four levels. I am not blaming those Training Courses or not saying that we don't need it. What

I mean here is only class room, book, training manuals are not enough,¹⁾ because it target on our head awaken, gives us some freshness but not going deep into our lives, perhaps all the rest of our life. This is the reason why training Manual is ok, but try to get those in our blood and flesh, and also we need to understand through many channels we are nurtured. One of major resource is networking which implies many things. Jesus also used networking very well and there are so many incidents, and stories in the Bible, most of them are Jesus' Networking.

Reopening the backdoor

There are two major Caring Ministries in the States: Lay Pastors Ministry & Stephen Ministries¹⁾ Most of American churches adopt one of these, or some church has both ministries.

Main Textbook of Stephen Ministries is "Reopening the backdoor (by Kenneth Haugk, Founder of Stephen Ministries). I have read and translated it into Korean, and used it many occasions. They also developed excellent Training Manual which is focused on the caring for those in the crisis right now, so it's kind of crisis caring ministry. At Training Manual, they show us why people leave their own church where they had attended many years, 33 reasons are written in the above given. It is useful resource to understand them. Anyway, the main reasons are: 1) lack of good relationship with one another; 2) Meaningless of the church; 3) Hunger for belonging. Then they leave church so he wrote book, through caring ministry, e.g., Stephen Ministry, Stephen Ministers, so those who left church could come back again, so he put the title, "Reopening the backdoor."

According to statistics, about 40 percent of congregations in the States are not attending the church regularly that means they are inactive people. I think not only in the States but also most churches in the world have same problem. So there are always dangers whether they will be leaving the church soon or late, we have to be alert to those people.

He urged that most of churches are closing backdoor too early when people leave the church, we don't have to do like that, re-opening the back door all the time, give them time to think and room to think, then coming back. There is another book, "Closing the back door" (by Rev. Myungseoun Hoon, Korean) which focused on those who are going to leave church soon or late, he said we have to keep them inside so close the back door.

So there are two interesting books: one focuses on the people those who are going to leave (closing the back door); another one focus on those who left already, maybe recently (reopening the back door). In terms of Lay Pastors Ministry, we need both concepts; keeping/caring for people inside and reopening/caring for people just left.

Lay Pastors and other congregation

There is also another issue in this ministry that between lay pastors and other congregation. One side wants to give it, and at the same time the other side has to receive it. Both need to work nicely. Lay Pastors want to give pastor care, PACE, to their peer congregation, but people might resist¹ to receive it because, there are many reasons, but one reason

might be that people think their lay pastor are not qualified to care for them, or they don't believe lay pastors are real pastor.

We have to stress the qualities of lay pastor themselves. Once they become lay pastoral care minister, called it 'lay pastor,' they have to take this position, role, function seriously. That is not just playing game. Mostly churches give the designation in the end of December, give them 'certification of appointment' for next year, so once we visit people's home there are many certificates they have received from the churches, even they attended other churches they also have those certificates from different or former churches. They are proud of it, showing and displaying because they receive it every year, they don't value them and forget those are precious. This happens all the time to the people, so once they became a lay pastor they think same mindset, if it is just one of those previous certificates, they do not take it seriously.

So I am talking at PACE seminar about this issue seriously, because of no more appointing certificate at all, but SENDing....so we call it Certificate of Sending. We need major sending only once in our lives. For me, I have received these sending letters from Dr. Melvin about 15 years ago. I still have it and deal with very seriously, because I still believe God SENT me to do this ministry for a country and beyond one country, and for the rest of the world. Because I felt very strongly that God wants me to do this. Likewise, lay pastors who are sent should take their job seriously.

What is their job? Their job is not only PACE-ing for people but many other qualities. For instance; sincerity, persistent, ² pure-hearted, integrity. People look at them and expect them to have these qualities, so if they couldn't find these qualities from lay pastors they turn off right away.

Seriousness: pastor's attitude is also important here. If the top person, CEO, pastors are serious about this ministry, people will see it and feel that this is serious ministry, but if the top person is not see that way, people will also follow their model, so becoming MODEL of this ministry is important, pastor have two jobs: to be modeling, means PACE first to the people Of course Melvin knows people will resist of this ministry, so he wrote it at one monograph on 'people who resist.' These issues also come to the senior pastor, which means he has to solve these, how? He has to explain to the whole congregation that those lay pastors are just like himself, senior pastor, real pastor because they are given spiritual gift on the caring by God, so no question about it biblically, also theologically. Not only one time, or a few explanations are not enough to adapt it, senior pastor has to talk in private and in public, at preaching, at teaching at any occasions, at bible class session.

Look at David Kim, Hallelujah church, said, told, preached every single Sunday about PACE ministry, so every congregation think they have to receive this training, even further they made the policy, without completion of PACE training, people never jump into cell leader. So every people, about 10000 people understood this is the critical mandate to finish. So the church was successful on not only PACE ministry but also effective to the other ministries.

This ministry is effective to produce other ministries I found. One pastor confessed 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 work! Because especially for lay pastor, they have learned what the church is and also what the ministry is, so they understood any types of strategy it can be helpful and useful, also useable. 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."³ 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 congregation see this ministry is working, so they think they can do any ministry and they find something new ministry in the church. Let's say this ministry is caring ministry, people think they need some special ministry for elderly, or some people need special treatment and particular caring, for instance, 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 caring ministry but some people get a different grace through and they found another way to use it.

Many pastors say that church growth⁴ rely 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 it what it is and how to do it.

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, encourage, and in the other hand, for manager they need leadership, teaching and administration. Yes, this is correct, but sometimes there is opposite in the local church. Some senior pastor has only, I mean, too much on caring style, and some lay people, lay pastors have managing gift; teaching, leadership and administration, 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 senior pastor of University church. He confessed me he has only teaching gift not caring gift, so he was afraid of it. Then I explained to him that Lay Pastors necessity to have caring gift so not to worry of it as a senior pastor. Rather your teaching gift is better as a leader for this ministry.

One is leading person, another is doing person. So they are different, different function, 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 is exceptional, 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 grace. However, in some way, individual has one gift; caring or equipping, once they use theirs properly and do their best, their ministry will 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 using and sharpening is our own responsibility.

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

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

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 church wants to use their people's energy for inside. Usually small churches think that is possible for big church to use for outside, but they-

small church-need more energy to survive church itself. 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 to work with them in terms of lay ministry. I think it was not 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, so on. And also there should be paradigm shift if we want to do it more effectively, so both laypeople and clergy are afraid of it.

Another issue here that lay ministry or lay pastor's ministry has to prepare the system which means we have to know and executes 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 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 kind of lay ministries in the world but we LPM is on the lay pastoral care. This is easier than other lay ministry 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 adaptive system to the church, then we will find what the LPM is, look like. There is another aspect on the lay ministry which is a little radical approach which is called market place theology saying by Prof. Paul Stevens at Regent College VC, Canada. Beyond that there is missional church in the States, Mission Shape in the UK. I found that they are ok, but those who have traditional concept ,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.

Church growth with Lay Pastors Ministry

I was asked very often from pastors that how this ministry relates to church growth. Whenever I got request I was little embarrassed because I haven't experienced it myself, I don't have my own church. In some sense. I was wrestling how to make church growth through this ministry many times. Many people will get this question, perhaps, I was thinking of it very much, because I got this question very often and I understand this is 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

need time, not only a short of 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 few months, I mean less than one year so, there is no succeed.

I think once they are doing this ministry 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 caring ministry, not church growth strategy, or program. If we miss this core concept we will misunderstood the final goal, destination which is that, its core concept is pastoral care. But I think caring itself is not final goal for this ministry, even this core concept is pastoral care. I mean here, what is the next stage or what it is headed? It is acceptable to get this kind of questions at some point. Anyway as a national leader of this ministry, I need to have answer to that.

There are three serious cases on this issue: For Melvin, he wrote about PACE Plus, here mean 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 growth slowly and finally some changes among those congregation, I mean organizational change, then moving to church growth. I think this is Dr. Melvin's strategy. Especially he wrote these elements at "Letter to Lay Pastors."

Second, case is the Hallelujah church. Actually the church is already big size enough, 6000 members there. They were matured enough through many ministries and programs, but through PACE ministry their culture and ministry direction was totally changed, PACE effected to church growth indirectly. For instance, every people understood they have to be PACE minister, so its culture has moved that way finally.

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

For me, how I have made myself grown through this ministry! I have been trained pastoral care through CPE (Clinical Pastoral Education), Therefore, I am sure that I am a little matured and growth myself through that training. In some way CPE has trained me good enough, however it was only introduction part of my ministry journey in comparing to PACE ministry.

I can say the former (CPE), the latter (PACE) here, both are training and developed caring skill, concept, but Melvin's material and system is extended of caring skill, and also focus on the laypeople's caring.

Thus, latter made me growing through the role of national leader of this ministry. I mean I have been growth on leadership with caring. This

is the ultimate direction of PACE, means not only caring itself forever but growing in some specific areas of the ministry.

To be lay pastor

I found that to be a lay pastor, I mean to be a “real” lay pastor is not an easy job.

Most of the churches and one of our staff Rev. Jang developed the process of training and designation in the church. They said in this progress: 1) new member, 2) training, 3) disciple, 4) lay minister (we call it lay pastor). They put lay minister or lay pastor at final stage because church thinks they are prepared to be a lay minister.

Let me talk about lay pastor here. Usually they are matured Christians, that is why church and pastor recommend them to be lay a pastor. Yes, this is true. They are better than other fellow Christian, but how can they become a quality lay pastors; it's just not that they are offices or designation, or even title. This is really another aspect than just naming itself. There are some qualifications from the point of my view.

Above all they should not be self-centered person. This is the first quality because most of us are tempted by thinking for ourselves which means we tend to be self-centered with conscious or unconscious. Of course this is not easy job to overcome in this kind of world today. Every people changed to be very self-centered life, selfish and unless they couldn't survive in this tough world. Of course there are difference between self-centered and to be wise. To be wise is necessity for today, even though lay pastor shouldn't be a self-centered. For instance, if they

think God is so loved only to them than others, it might be a self-centered concept. We have to be careful to get this kind of mindset.

Secondly, it might be similar to the first one, but Integrity is the important quality. What is it? We have to be same inside and outside. But this is not easy quality today too.

In addition to those, we need self-disciplined. I don't know what is that mean because people have their own strategy on self-discipline. Of course there are some qualities in the Bible, but is different viewpoint in terms of how individual might see it.

Anyway, to be a good and real lay pastor is not easy job for today, so only chosen person, I mean those who get spiritual gifted with disciplined people can do that.

Essence of Lay Pastors Ministry

What is the essence of this ministry? I think the first one is personal growth and sense of accomplishment. Of course to fulfill of Divine's call is important too. Let me talk of LPMI USA's board members. They are still belonging to this ministry which is almost 30 years. Why?

At present they are growing personally, professionally and also respond to the God's calling, so I think personal growth is practical essence of this ministry. And calling of Divine is not neglected issue here. Why do you this? Yes, God called me to do. This is definite answer, and it is correct.

Another essence is church growth. Whatever we do, it should be relating to expand the kingdom of God. As we know the living tree will grow, and this is definite true, and no question of it. Whatever it's numeral or quality, the ministry should help to grow church inside and outside.

Other issue is relating to the church culture. If there are not good cultures in the church, actually through this ministry their culture will change. And also there should be ministry-oriented culture which means not only to be a membership of the church but also ministry-focused in mind.

Lastly to fulfill of God's will, and this is Biblical mandate. Lay Pastors Ministry is trying to fulfill God's mandate which could find from John 21:15-17, Jesus said to Peter, "If you love me, care, tend, feed my sheep, and more from I Peter 5:1-4 that the Great Chart which Dr. Melvin putted this name. Yes, we have to love our neighbors and people around, that is the fulfillment of God's law. So LPM is trying to do this mandate more in detail, and systematically. I think those elements are the essences of Lay Pastors Ministry.

Chapter 2

PACE Training Manual

This manual –12 chapters -- derived from the first book, *Can the Pastor Do It Alone?* Dr. Melvin has launched this ministry at College Hill Presbyterian Church (CHPC) in Cincinnati Ohio, and through this ministry he wrote book, later it became his doctoral dissertation and finally published as a formal book, so he got 12 important points from the book and made PACE Training Manual which were used for 35 years in States, 15 years in Korea, and now began to use at school in Nagaland India.

Chapter one is CONCEPT & THEOLOGY. It says about Biblical references and some opinions from experts in these areas. We will catch up “what the Lay Pastors Ministry is” from this unit.

Chapter two focus on caring, WHO NEEDS IT? The answer is everyone needs caring. Caring is the heart of this ministry.

Chapter three: What’s our job description? It talks about PACE itself and also additional commitments are explained. Through this unit, Lay Pastors will embrace their responsibility.

Chapter four: It's about CALLING. It stressed as important as pastor's calling, laity also called by God, I mean calling consciousness is important to them. I found that whether laity has this concept or not, it effects to their ministry directly. Through this unit, they will have stronger concept of their calling-ness.

Chapter five: RELATIONSHIP. This is important element in caring ministry. Church tends to ignore this aspect, so now evoke them to think of this issue seriously.

Chapter six: on LISTENING. Focused on listening, especially this training should be continued to discipline all the way of ministry. I mean we may deal with this at reequipping session.

Chapter seven: BEING & DOING. Yes, this ministry is doing PACE but if we want to be more effective at it, we need to prepare ourselves inwardly, inner matured.

Chapter eight: How can we have healthy SPIRITUALITY, all the churches are doing okay for this, but just double check again here?

Chapter nine: About VISITATION. It's easy topic to some, but for others, a little afraid to visit people's home especially those who are not acquaintance well, so deal with at this chapter.

Chapter ten: Being PROFESSIONAL. Who is professional? Generally we think those who have degree or certificate in special areas, but here Lay Pastors can be a professional without getting any degrees, certificates or credentials. Rev. David Kim, pastor of Hallelujah Church says Lay Pastors are professional on the PACE Ministry.

Chapter eleven: CONFIDENTIALITY. This is another issue on caring ministry, and we know what that mean! How important it is. I heard many times this critical issue from my CPE supervisors in Canada, so now it comes up again at this ministry.

Chapter twelve: Deal with DIFFICULTIES in this ministry. There are many, for instance some might think they do not need Lay Pastors; people are busy to visit; some Lay pastors are lazy; some has problem that we couldn't solve, so on but if we deal with them nicely, it give us many benefits and also make us to grow.

Re-thinking of Training Manual

We have been used Melvin's PACE Training Manual for 15 years in Korea. It derived from the first book, and used it very well. It's very simple manual, just about 30 pages of A/4 size paper.

I am thinking about Training Manual of any ministry. First, it should be simple manual but not too complicate. There are two kinds of people: one is the people those who likes simple manual which means simple concept, easy to understand; but others those who like more complicate, more voluminous manual (80-100 pages). Of course I found that there are those various manuals in the churches. I understand why they, two groups of people, think that way but I pick up the first case, simple one if I should be selected from two.

I will tell you why? Most ministry starts very well, but soon or later their beginning passion dies. Once they feel difficulties to go forward, they try

to find solutions from the books, but mostly those books were written for beginning stage, of course some books are very matured, but usually it says what it is, how to start...so on...so because of that approach people are not growing, I mean they don't move beyond the borderline, just stay at starting phase, because books talk only shallow aspect. And if we say 1 to 10 of ministry, Training manual is in the only 1 to 3 stages, so how about others 4-10 stages? We shouldn't use all of our energy only at beginning stage.

Second, Training manual should be use for only start-up line. To start is more important than anything else. Look at any ministry! They talk and have reasonable intention of the ministry, but couldn't start and dived into the bath and die. Without start-up, we can't do anything to take an action, so whatever, we have to START. Training Manual should be the function of start.

And third, it should give direction and guideline, not very in detail at this stage, but just general viewpoint here. Every manual have purpose of making, for instance, our PACE Manual is there for producing Lay Pastors, egg. Who they are, and what they have to do. It needs to be clear goal and purpose to make it.

Lastly, I suggest that practice first, then theory later. This is what I got from Peter Drucker, the book of *Daily Drucker*. It makes sense. As you see, PACE manual came out from the field practice at College Hill Presbyterian Church in Ohio, then later it made book, manual, system, I mean THEORY later, why? People want to see, is it workable? Clinical resources? Definitely PACE manual came out from PRACTICE, and then later it made THEORY.

Equipping

Equipping is another difficult for pastors to do ministry, their position is the issue there. Many experts on the lay ministry give advice that if pastor wants to success in this, they have to step aside a little bit. Then laypeople come up to the space and they do what they have to do. Even they talk to laity “come up and to do your ministry” but no space to take it, they couldn’t go up there, when the pastor step aside then laity come up, and both go out of the world. That is the correct concept, but it’s not easy for pastor to step aside, because they were there for a long time, that was their position, their function, their role for a while, so it’s difficult to give it to other people, especially to the laity, because they were their disciples, they want to keep that position permanently, might say such like “you are my inferior.”

To approach in another way, pastor thinks the ministry was their baby, so whenever they think to give to another they feel very sorry, such as giving my baby to the other person, because I raised it for a while, so reluctant to give away. But they have to take a risk, then something good will be happened to them.

Actually, giving it to the other person means ‘sharing his burden with other people.’ That is the real issue on the lay ministry. This is one benefits of lay ministry, as many people say pastor alone cannot do it alone, better to think not giving his baby to the other person but sharing his burden with other laypeople. How is that? This is better concept for pastor, not negatively but positively. Yes, there are two for pastor one is negative, another one is positive. It’s totally up to the senior pastor. David Kim, Hallelujah church, once said, if we give ONE to the laypeople, then they return back TWO to the pastor. Why they do not know about

this, Allah! He said that. Do we really need laypeople's help for our ministry? Given them one, then they give us back two?

Yes, some pastor's afraid that if they give it to them what happen to church and also to them? I understand what that mean. Their worries are that there will be some confusing in the church if they let them do it. Yes, first time they will be confused and make mistake, but through that they are growing and try to do better, that's the growth process. That's why we need to equip them. Without equipping them, it's not possible to expect anything to happen. That's why at Ephesians 4:11-12, Paul stress that pastor's job is to equip the saints, for what? For the work of ministry.

What's the pastor's primary job? There are many, but equipping the saint is the primary job, without that pastor alone has to do everything that as someone once said there 46 jobs for pastor to do from the opening the door and close the door. Pastor can do only a few things, for instance, Preaching, Sacrament, Administration, and Leadership. Others, lay people can do it. Which one is more effective, and more productive? I once have preached at one church, Diaper Nagaland, there I preached the topic, "1+ 99," means one pastor and ninety-nine laypeople, of course it means pastor and laypeople there. Which one is more effective? Doing by one person or with ninety-nine people, of course the latter is much better, even we know this calculation, but we don't do that, because we think this is just mathematics. Is that only mathematics? No. This is true.

Also, at PACE ministry, they, lay pastors need equipping to do it. Without it, it is not possible to happen. But there are another issue; equipping & reequipping. That is also challenging to most of pastors. Most pastors do equipping in the first stage, means once they start any

ministry they are equipping, training, preparing them well, but they don't know how important the re-equipping is. Yes, they did very well in the beginning but that is only starting point, just beginning stage, something started, but no more any meaning in some sense. When they started up, right away they have to change the system of maintenance, just like wedding is different from marriage life, starting is different from maintenance. Start-up is, just like wedding ceremony, take only a few minutes, but maintenance is forever. For instance, we have started PACE International Seminary at Nagaland India, it was prepared many months, but opening ceremony took only for a few minutes, people gathered for opening worship. That's it. Everyone dispersed after the event. Since then, our school began to shift to maintain.

Such like that, after starting any ministry definitely need reequipping. So what's the reequipping? As I found once people have learned something in the beginning stage, they are not satisfied with it soon or late, just like we study a lot of new things at school, but once we graduated we are no more interested in the study of the past even it was very shock and interested in, and also it was nearly new to them, but now they want to more, upgrade knowledge, like that, after basic equipping, the pastor has to think how to reequip them. Reequipping is totally different from basic equipping, startup equipping, but most of pastors are not thinking seriously of it. They think they have done perfectly at startup, and others they leave it in lay pastors' hands, and think it is their responsibility not pastor's job to do anymore, so they neglect this part, so start up nicely, but die into the water very soon.

That's why Dr. Melvin developed three reequipping materials; 13 monographs, Dynamite meetings, and 22 Essay. Of course he had written new ideas and insights at the LPMI USA Network News all the

time last 30 years. Because he knows only one time's equipping is not enough and, it not going forever.

Pre-study and reequipping

When we start this ministry, motivating people is crucial. How do they get this motivation? I found it, and also Dr. Melvin advised strongly at his book and personal faxes, because many years ago we, Melvin and me, used fax machine to communicate. He said that if they want to start this ministry they have to pre-study of his first book, *Can the Pastors do it alone?* Later on I found how important to follow this guidance. Pastors are busy and also laypeople could not study by themselves because most of people are not interested in reading book and studying alone. Of course sometimes there is something interested things happened.

One male layperson read the first book; *can the Pastor do it alone?* By himself, because his pastor gave him it to read. He confessed later that while he was reading the book, he was on tears of his eyes, because he wants his church to be like the story in the book. Of course this is possible, but what I mean here when they study together they will learn much more about this ministry, because they discuss, chew, and eat, so later when they are just in PACE Equipping Seminar, their mind going high to do this ministry, which means their Motivation is much stronger than not read and come to the training session. This is my real experiences through many churches' Training.¹ I have done this training more than ten years.

There were two kinds of churches: some churches have previewed the first book and waiting for my direct training. They are ready to accept

what I am going to teach, to train them is happy because they are motivated half percent already, we can say first half done before my training session, so my function is to cover second half which means just make them to paradigm shift and rekindle into their heart, because they are really ready to do, to take an action. This is what I found myself. And other cases that they are not read book and just came to my class, so try to listen from the beginning, and they are not ready at all, just came because of pastor's force to attend so I really have hard time to teach, train, equip and also tried to motivate those in front of me. Once they are previewed and came to my training, actually easy, but not ready at all and come to my training, I was difficult.

Mostly I am training them for two nights, I have decided it. Because when I go down to the rural churches, I don't want them to give some burden for my stay there, so I bring my car, stay at just one night at hotel then I came back to my home in Seoul. Two evenings; we start 7 pm and finish 11-12 midnight, and next evening we complete around 11-12 midnight, then I could back to Seoul. Mostly rural church is not enough finance, they have to pay my meals a few times and hotel, also they pay my teaching. So I have done my job only in two nights. But when they are previewed, 80-85 percent motivated, but no previewed, only 50-60 percent motivated. So the former release their energy slowly, then mostly their ministry will be successful, but only 50-60 percent motivated people, as you guess, not succeed.

The best way I have done is to visit their church in advance, mostly Sunday afternoon service or Wednesday evening service, so telling to the whole people about this ministry, so some handed up to candidate after service to their pastor, then I give them book to study together next one month, usually I give them to preview for a month. So one month

later, I visit and equip them, and then next Sunday I visit again to attend Commissioning Service. I found that whether I am there or not is very different, so I try to attend the final moment, sending time, there I put PACE symbol pin put into their cloths. It is really good myself to be there, congregation also lay pastors are more serious because their trainer, myself, there, at their sending moment. So amount of energy come to their mind and heart again.

Preview is also important to the national level. When we, LPM Korea, started this ministry we pre-studied a lot, even we went one-night retreat to study first book a few times, and continued to study a lot. So I suggest to LPM India, pastor Alto, to pre-study with group of national leadership people. Because they need to develop more knowledge and through the pre-study they will get sound strategy for the near future ministry. We found that mostly, wise church, its pastor follow our guidance, so also not only to get motivation but also expectation, ready to do, had enjoying to study new thing followed.

Re-equipping

Also we need to talk about reequipping. What it is? Pre-study and basic Equipping training is important just like once we come into the army for basic training, we Koreans compulsory to join there for three years, so they are trained for a few months as a basic level which is basic philosophy, knowledge and skills. But after basic training at National Training Camp, they move into their unit which they stay permanently until they finish three years. When they jump into new camp, real life of the army they are very afraid of it, because they never had that

experience before, so army train again, we call re-training time and time for next three years, why? That's the real field. No more game play.

Just like that, reequipping for lay pastors is important. Actually reequipping is uncomfortable to the pastors, because they have put all of their energy at beginning stage which means to put everything in the startup, so they think they have done their job very well, and even reequipping is not their job they think.

And they think, they have done for startup the ministry, so next job is to be given to the lay pastors themselves and they have to develop, to creative for the keep on going. But that is not true and reality is not like that. Laypeople couldn't manage reequipping by themselves, and that's why Dr. Melvin developed reequipping materials;² Monograph, Dynamite Meeting, Essay, and 'Letter to Lay Pastors.'

These materials are good for lay pastoring, but how about pastor's side, I mean senior pastor of LPM churches. They are responsible for this ministry, I mean reequipping. Because lay pastors need this extra training and also they want to grow through and in this ministry. After three months of launched mostly they feel to know more about many things, but exactly two areas I found, for instance; Bible knowledge and psychology and more skills on real ministry means they face problems when they doing this ministry now. Then they have heard from teacher that some problem will come to and of course there is some reequipping materials but they didn't have real experience³ about those teacher's teachings, now they are in the right place. Of course they don't have to quit there but needs to get experience through. So pastor need to familiar with those readymade to use of three or four Melvin's equipping materials and better be creative more and more and they can use materials where in their own book shelf.

How to use Melvin's materials

I am grateful to Dr. Melvin that he developed very useful resources, but I had regretted we couldn't use them fully. He has done what he has to do, so the rest are upon to us.

First, he wrote two text books: 1) *Can the Pastor Do It Alone?* 2) *Lay Driven Church*: and four manuals; Startup Manuals, Training Manual, Supporting Paper, Leader's Manual: and three re-equipping materials; Monograph, Dynamite Meetings, and Essay. Recently he developed about 30 Letters to Lay Pastors. I and others tried to develop additional materials but mostly based on Dr. Melvin's concept and philosophy, and also on his ministry.

Let me talk about the first book. He has been started this ministry at CHPC (College Hill Presbyterian Church, Ohio, USA), there he made outline of the book because he has written from what he has learned from the actual field experience, then he has written Doming dissertation at UTS (United Theological Seminary, Ohio), later on his dissertation changed into the book, *Can The Pastor Do It Alone?* And it has been published in public. Then it translated into many languages, even in Korean from LPM Korea Institute.

Actually it has written for lay people because it says how lay people are doing PACE as a lay pastor. And it contains a lot of illustrations which is from other churches, and other people, their stories on the ministry. It is really helpful for lay people to understand how they were, and how they are doing in the near future. It has been used 35 years in

the States and 15 years in Korean and now in the PACE International Seminary (PIS), Nagaland India.

His second book is *Lay Driven Church* which is more theoretically and academically. After many years in Lay Pastors Ministry/PACE ministry itself, Dr. Melvin needed book of more on theory for senior pastor those who lead this ministry. The first book is for lay people so the leader, mostly senior pastor, need to see two books at same time. They are leader of the ministry, so need to know not only practical aspect but also theoretical aspect, and more deepen knowledge for the ministry.

The four manuals: 1) Start-Up Manual; 2) Training Manual; 3) Supporting Paper; 4) Leader's Manual. We need to look at the manual of start-up. Before this ministry, pastors have to read it, and they know how to start. It is essential to read it. If they don't know the process from 1 to 10, they are not sure about the process, so they might embarrassed very soon, so read and familiar with that process. Training Manual derived from the first book, but more structured, so need to look at from module 1 to 12. If he trains with this manual directly it's wonderful, but only a few pastors trained by themselves out of 200 churches in Korea. Mostly they requested to the Headquarter, LPM Korea Institute, so I go to their church and train their lay pastors, even though I visit there, senior pastor would better to know what's in the Training Manual before the training session.

And there is Leader's Manual. This is more pages (80 pages) than Training Manual itself (34 pages). This Leader's Manual is really helpful to the trainer themselves, and we LPM Korea have translated those materials into Korean and used them very well. I have read Leader's

Manual many times in Korean and also even English version. There are many flesh and bloods for doing and leading the ministry, so Dr. Melvin made them very well.

Also he wrote three re-equipping materials: Monograph; Dynamite Meetings; Essay. Monograph is good for beginning stage, I mean first 6 months, and they would better use it at re-equipping session. Many honeymoon of the ministry is over in a few weeks, or in a few months or so, they need to re-chargeable battery, this reequipping is that battery, and time to time, need to use Dynamite Meetings for reequipping at monthly meetings and can read Essay at home or group meeting, and discuss each other. Lastly he wrote Letters to Lay Pastors. We may find that this looks like very personal Letter. Once I have read them, I opened my mind and eyes again.

Also I suggest that you to read Network News that published quarterly which has done last thirty years. Mostly Dr. Melvin wrote many and all of stories in the ministry field and his experiences, his insights, so we will get a lot of Ideas for our own ministry, I am still reading and reading, and using them.

Is PACE fits for today's church?

I am not mean that we don't need PACE ministry for today, but today's society is different to get and to do the concept of PACE, e.g., caring ministry because today's world is very different from yesterday, I mean once Melvin has developed PACE ministry three decades ago. Of

course, that is why we need more PACE ministry especially in this kind of society, but sometimes I am wondering is PACE working for today?

As we all know PACE is the caring ministry; Pray for others, Available to them, Contact them regularly, and Example as a Christian. These are very difficult in today's world...of course it depends on how much we really use! Of course it is for people in the church. I don't mean here that any particular church but churches in general.

Let me talk about Prayer first. I found today's people are busy because if they are not busy, I mean not working, they couldn't survive in this economic society, so even busy for themselves, for their own family, and I found mostly wrestling to survive. In the surface, they look ok, but most of them are crying for now and some are urgent; so difficult to pray for others, and no time to think of others.

Second is Available. This is tougher than the first one, Prayer. The first one is Prayer, means we don't need to go to them, we just here where we are now, so not too difficult to do that, don't need to move to them physically, but Available it different. Prayer is just emotional involved but the Available is emotional & also physical, so more difficult to get done that they want.

The Founder Dr. Melvin and his team made this, because they think this is what they have to do. But people today is more busy and much different when they made, so not easy to share their precious time to the others, even when they have time, they want to relax, resting time from a lot of stress, so it's not realistic to them. Even third is Contact which means contact them proactively, Available means when they asks, we

approach to them. As we do three above we will be an Example as a Christian.

As we think of those briefly now, not easy to do...it is really not for ordinary Christians. We have to think of it seriously and need to get clinginess from God. Also those who are given caring gifts; mercy, compassion and encourage; is possible to do this ministry. I am saying here we need to think of PACE more seriously if we are sure this ministry need for today.

How to solve this problem? I can think of it two ways: Reequipping & individual supervision. I think regular re-equipping is important. When they are training, they may use of Melvin's materials. Of course they also can be a creative to develop and use other materials. First al all, look at thirteen monographs. There must be answers of these problems. Once I revisit PACE network churches, I use those materials and found that it's very useful, helpful and valuable. It renews their commitment, and also their identity, which they are as a lay minister. Second, they need to meet their Shepherd or ministry leader regularly. It's also very helpful.

I found that there were two ways to get help when I am trained at CPE course: group dynamics and Individual supervision. We needed those two approaches regularly, so it was good to my growth. Both are same valuable, so LPM/PACE ministry definitely need those two approaches, group training and individual supervision, I mean doing PACE at field, then sometimes trained together regularly, and meet their ministry leader regularly. That's the way to do.

Lay Pastors Ministry & PACE

Lay Pastors Ministry is a big view in terms of ministry. Let's say PACE in simple form. We say SIBKIS sometimes; See It Big, Keep It Simple. LPM talks everything but PACE talks only caring of lay pastors, just job description. There are many distinctions between PACE and LPM. PACE talks about one to one caring, but LPM is group caring. The reason is that PACE is one to one relationship, but PACE is related to the whole congregation of the church. To say to related means, there are many one-to-one relationships in the church; There should be a distinguish leadership; have to have a distinctive system; larger meaning and vision in there. As we see just its definition, PACE is limited in relationship, LPM is whole culture and direction, and expressed its system. In the other hand, PACE is the task of laity, and LPM is the pastor's job to do. The first book of Melvin is for PACE, second book is for LPM. Two books are different and each one is perfect picture, but once we see together, just as two pictures on the wall, those two books looks good and make synergy. It gives us more large energy, structural energy culture, big vision will be made.

One-to-one relationship is PACE. Do you want to make with it some products, then you need LPM, which means not individually separated one but should be a "common ministry." Then LPM system covers for it and we will get result which means effective as we expected.

I tried to help more than 150 churches with this ministry. This ministry, as you see that, is a relationship between laity and their pastor. Of course not exclusive for the whole congregation, in some way all of them included in this ministry, they see it, taste it, and involve it. The issue that I found here is not easy job for pastors; accurately they are senior pastor

at particular local church, not general pastors at any place. They are the people who are in charge of this ministry. I mean they are top person to decide major things in this ministry. Of course there is some level to take care for this ministry. Melvin called it, Ministry Leadership Group (MLG) those who are responsible success or failure of the ministry. Mostly 4-8 laypeople among lay pastors, because others don't know about this ministry. And in the other case, mean at large church, associate pastor is in charge of this ministry, but they are only managing this, not doing ministry itself. Even these responsible levels are there, but the very top person is senior pastor. They decide major things, for instance to adopt this and adapt to their church.

So he has to know PACE very well (simple level), and also has to know LPM (comprehensive) if he wants to do this more effectively in his church. But mostly are not understood well, and not lead properly. The difficulty was that they have old-mind set, which means they had old-habit leadership style. Old-habit? Kind of very centralized leadership, but this ministry is not working with that kind of leadership. This ministry is to let them (laypeople) do, it means give them freedom to do their ministry. If pastors are thinking that this is their original ministry but sharing them to help pastor's ministry is not proper concept for working at all.

To think well it is laypeople's ministry and now returning to them because laypeople are called, gifted and equipped, so pastor has to believe this concept and also believe the laypeople themselves. If pastor don't believe it laypeople couldn't do it properly or effectively. So pastor's leadership need to be changed that to mobilize them, help them, and equip them to do better than before, and have them grow and mature to the fullness of Christ.

And also they have to know LPM and PACE more in details if they

want to success this ministry because we found that most failure of this ministry is due to lack of enough knowledge and lack of understanding of senior pastor in this ministry. So to speak, they don't know exactly what it is, how to guide and lead of this ministry. I tried to help churches last ten years with this ministry, of course mainly I visit them and train their pre-lay pastors, LPMI USA is also doing same style thus, senior pastors improve themselves rather than only rely on our Institute too much, if over-relied on to us there, they become weak themselves in developing their leadership and management skills.

And there are many names of designation about Lay Pastors. Original name is Lay Pastor, but depend on their situation and theology, they call them differently. So our respected founder Dr. Melvin Steinborn has written on this issue at one of his thirteen monographs, "How we call them." At there, he understood there are many different names in the local church in the States, but he stressed even they put different name "the rose should be pour out same smell". For instance, in the States one of the LPM big churches is Frazer Memorial Church at Montgomery Alabama. They adopt this ministry many years ago but they don't call them Lay Pastor rather call them lay minister.

Of course those two names are totally different as you know, but they call it slightly different from original name, in so doing, many other churches are following their style. Of course there was no problem, because they knew the exact meaning of PACE, and what it is, but it is a little harm to the other churches, and also their names are already there. Lay minister, in the other section, so it makes them confused without useless. We have to be careful about how to call them. Of course I understand there is some risk of calling them as a lay pastor. Because

people think pastor are those who graduate seminary and ordained person.

In Korea, Hallelujah church adopt this PACE ministry many years ago, were doing very well, even they opened PACE Training Center in the church so produced more than 1,000 lay pastors. Senior pastor David Kim was arguing with his wife for many years because of this calling issue. David Kim constantly insisted to call them 'lay pastor,' but his wife was uncomfortable all the time about this naming because many people say this naming is not proper to the laypeople, told her many time. She talk to her husband about it but David Kim was not giving up to call them as "lay pastor" because as Melvin said, the naming is very important, it change people's mind and soul, and also their identity who they are. He understood the meaning of this ministry exactly.

Chapter 3

Lay Pastors Ministry in Korea

I better talk about LPM Korea and LPM in the Korean churches. First, LPM Korea. We formally started in July 1999. I have prepared 2-3 years before formally launched. I trained a couple of church with PACE, and those among lay pastors a few people started with me.¹ I can say three stages in our staffs, we called ourselves “staff” of LPM Korea. First time, very pure 3-4 lay people came and started together, actually they are founding member of LPM Korea. I trained them at their church and they became our staff. Soon I mean they understood and they think this ministry is meaningful, and through this they might grow so they came and still stay with this ministry for 15 years, for longevity.

We met together almost every day and every week, talk about this ministry, vision, practical strategy for local churches and national level. Through one staff Rev. Lee, another person came to our office, he was working as part-time at Christian Newspaper.² Actually then he came for interview with me about this ministry, we talk a lot about the ministry, and finally he became our staff. Through him I can write columns on the newspaper of this ministry every week regularly for next two years, almost 100 times of columns....of course with my photo, so people got to know who I am and what I do for churches. Through his help we can

advertise our seminar and conferences.

And one day, I got a phone call from publisher that told me they want to publish my translated book of Melvin's, *Can The Pastor Do It Alone?* Then I told them I don't have money to publish so they said they can publish with their pay, so it was published smoothly. At final stage Dr. Sangbok David Kim proofed whole of manuscript and then published 2000 copies at first. It was 14 years ago, in the year of 2001.³ After LPM institute open in Korea(July 1999), the first national conference was held in 2,000, and the following year we published formal book and sold in public, e.g., our books jump into every Christian book stores in Korea, therefore ,many people got to know this ministry.

Through columns of every week, book published, seminars here and there, and communicates quite often with Melvin, our ministry was growing, and right after conference of Hallelujah church, they opened PACE Training Center in the church, so next 10 years they trained and produced more than 1,000 lay pastors. After conference, pastors David Kim himself taught pastoral staffs, Elders group and deacon/deaconess group in turn, most leaders of the church understood what the Lay Pastors Ministry with PACE was .After they have officially opened PACE Training Center aftermath.⁴

At Training Center, they trained twice a year, spring and fall semesters, and fifty people are in each term, so formally produced 100 lay pastors every year. I have visited once a while and taught them with special topic, so the Center and our Institute was cooperated very well. Once we held our Institute national conference we invited those teachers from the Center, and they gladly came to teach some workshops. Especially senior pastor David Kim and Elder Lee were really helped our conferences.⁵ while we were cooperated, two people from Hallelujah

Church involved in our Institute; Rev. Jongtae Kim and Rev. Kwangseop Jung.

Rev. Jongtae Kim was a chief associate pastor at Hallelujah Church and Rev. Kwangseop was a deacon. As they joined our Institute, we grow together; even Rev. Jongtae got Doctor of Ministry of Lay Pastors Ministry from the Fuller Theological Seminary, Pasadena LA, USA. He has a lot of experiences from Hallelujah Church so he putted excellent resources into our Institute, we got many benefits from him, and we were teaching together every seminar, conferences next many years, and he came one of the professor at PACE school, Nagaland India.

I guess three or four years later, our Institute needs to open our own Training Center, so we opened separated room which is attached to the National Office we have trained many pastors and also lay people there. And some of foreign students who are studying in Korea came and trained with Melvin's first and second books, *Lay Driven Church*. It was small fruits but very significant for the future ministry. At Center three important people came and studied together; Rev. Park, Rev. Jang and Mrs. Rev. Jo. For instance, one day Rev. Park called to our office because I have translated 2-3 Preaching books into Korean, he saw books at the store and called me the man who translated those books. He wants to know more about preaching. He came and talk, then he got to know about this ministry, and trained at our Center, then he became our staff very soon, he still works with LPM Korea. He is very talented person whom exactly we needed for upgrade materially and strategically.

Rev. Jang, and Rev. Jo. These two people are very precious for LPM Korea. I already got to know Rev. Jo. She was studying English Bible many years ago with me, and still had a good friendship with each other, I invited her to join our ministry, soon she took Rev. Jang who was

classmate at Westminster Graduate University in Korea, and actually three of them came into our group at the same time. Through them our ministry almost blossomed. They have developed nearly excellent materials and resources, even Rev. Jang made 350 pages of PowerPoint from Melvin's second book. It's amazed. We still use his slides in Korea and School in Nagaland India.

I used to teach PACE Training Manual in English at our Training Center because sometimes many foreign students come and studied. I became familiar with English PACE Training Manual, so I visited here and there to meet foreigners. On the way those visits, I have met Dr. Timothy Kaping who came from Nagaland and study theology in Korea, actually he changed his nationality into Korean because of his marriage with 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 for 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 have studied PACE regularly, and later on we had opened English worship service on Saturday at the Vine church in Seoul downtown. 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).

LPM in the Korean churches

As we know, American Presbyterian missionary and Methodist missionary landed in Korea in April 1885 so Korean church is almost 130 years old now. They came to North Korea first and later moved down to South Korea.

First 4-50 years we tried to root Christianity in Korea, and then Revival Meeting (1930-50s), then Bible Study (1950-80s), and then Church Growth (1980-2000). So we Korean church has grown enough, we can say, of course there are a lot of non-believers now, but in terms of church itself, they grew very much. In 1990s there was some phenomenon which was focus on the lay ministry. Because there is two issues: 1) lay people grown up enough, so they want to do something for God and also for Church; 2) They are unsatisfied of present situation in terms of their competency; 3) Many ministry paradigms came from States, I can say they are imported.

I remember the first ministry paradigm is Cell Ministry (CM), and soon Natural Church Development (NCD) and then ours Lay Pastors Ministry (LPM). As you know, Cell is small group movement, NCD is church health check list and LPM is lay pastoral care system. All of these three ministry paradigms helped Korean churches last 20 plus years. Other two paradigms were also good, but our LPM is really focused on lay people's ministry especially on the caring. Our strong point was to give ownership to lay people. Of course there are many characteristics in our ministry.¹ So churches easily accepted our ministry system.

Why do they accept this ministry? I found that there are strong points in the ministry. Above all there were paradigm shift. It was really workable! Lay people want to do something and waiting for something eagerly, when they got this they could be lay minister, lay pastors event though they have never gone to theological school, later on, they were satisfied just like other ordained pastor. It gives them confidence to themselves. As we know Maslow's ladder theory, at last stage people want to get self-esteem. What is that? They want to feel worthy themselves which mostly comes from challenges. So they jump into this ministry and gladly take a risk also this is God's ministry so no question to go for it. It makes them involve very quickly. Mostly they like this ministry. However, the matter was that they are not competent and not ready to do they might think.

And also in the other point they envy the ordained people. They look up at them as a superior than themselves so they feel more inferior, but through this ministry those mindset can be overcome. Finally, they respect. Their pastor more than before because they got this vision and ministry was permitted from their pastor.

How about pastors? Why do they accept this ministry? They also learn something from this ministry and open their eyes to this world to do new ministry and changed their leadership style by using their real leadership. I mean they used it generally but now they use it very practically and found this ministry is effective to the church growth directly. It gives them clear destination of future ministry. Many people complained about their church because they see and hear about other churches, but through this ministry those complain is stopping slowly, because people are more satisfy than before. Also pastors wanted the

exit to get out from present situation. Korean churches, 15 years ago, almost stuck on the wall which is no exit to get out. They were longing for this kind of ministry for many years, how they can get out of those dilemmas, so they think they found the answer from this ministry.

How about churches? Because fellow Christians and pastor changed something, so church it are ready to accept this ministry gradually. And also I **have** mentioned already the change of church culture. Firstly, happening of this ministry is to change church culture, people see it with their eyes, so mostly glad and thank this ministry. Culture of caring, accepting each other were made, so naturally church become more warmer than before, it is direct way to church growth.

Conferences in Korea

We, LPM Korea, hold five conferences and of course LPMI USA holds it more than 20 times because they have done this ministry more than 30 years. Why do they need conference, and what is that? Conferences regularly are important for churches and also for us, headquarter because we will get some benefits from the conference. For instance, lay pastors at local churches come and refresh their ministry. After a few years of the ministry, they feel boring and they want to know more new things and want to see what and how other churches and people are doing this ministry, they really want to attend annual conference regularly, that's why LPMI USA hold conference last 30 years because LPM/PACE churches in the States need to upgrade their ministry.

Once they come, they learn from workshops and talk with other church's lay pastors and listen to how big and small churches are doing this ministry. Through attending the conference their commitment and motivation renewed. Because they think they are not only doing this ministry but they found many other churches are doing this ministry, and also they are eating, and talking together so they feel they belong to this big family.

LPM Korea started it from the Hallelujah church's conference in June 2001, since then we got the baton from them and the following year, we hold our own conference in 2002. Already I saw US conference in April 2000, and Hallelujah church in June 2001, I had confidence to held it, one of our network churches hosted the conference, and it was quite successful, then even senior pastor's wife of Hallelujah church, and some of PACE trainers came from there and taught at workshops, it was really encouraging for us.

On top of conference itself, during the preparation of the conference it was very useful and helpful for our ministry, in some sense Preparation is much better than Conference Itself, because conference itself is helping local church, lay pastors, and also attendees, so it is exactly not help for us, Institute. Only through the Preparation time, mostly one year, we, ourselves, can grow a lot.

Above all, we needed 25-30 workshop leaders from all of PACE network churches, and I found they love to come and teach what they have in mind, for instance their experiences between good and bad and these sharing was really helpful to the listeners in the workshop class, because it's real stories. So I can develop many new leaders in this

ministry and once they come they take their congregation with them, and their congregations are very proud of their pastor because they are the conference teachers. And we headquarter can check it out those ministries working good or weak and if have any problem, we also find how we have to help them; those church and develop resources adaptable to each of them. We find what do they need at next conference one or two years later? I have learned a lot once I first attend at St. Louis in April 2,000; there at the ending time of conference they announced Venue of next conference, mostly 2 years later. They have done conferences every two even years, in the last week of April. It was their policy and I found it is wise strategy, because even I right after conference waited for attending two year later conference, so easy to remember April in the even's year. Therefore Korea has decided to do conference in the every odd year.

Conference is important event in the Lay Pastors Ministry. I have begun to attend International conferences in the States since 2000. LPMI USA holds conference every other year, the end of April, since they have started this ministry 30 years ago. It was really big shot to the LPMI USA's ministry all the way. All of their energy put the preparation of conference, they even prepare two years ago, means right after conference, especially at last moment of conference, at evening banquet they announce next conference's date (fixed the last week of April, even year) and venue, so people remember when and where to held next conference before they disperse. So they, LPMI USA begin to prepare for next conference which will be held two years later.

In April 2000, I first attended at St. Louis' Conference with Hallelujah church people, I met Dr. Melvin and other leadership team of LPMI USA at there. And our LPM Korea Institute has opened in July 1, 1999, so it was first time to attend, and it was really impressive and get fresh air, and then I thought us, LPM Korea will be held just like their style.

Since we came back from St. Louis's conference, Hallelujah church and we, LPMKorea Institute together began to talk and prepare to held conference in the following year, June 2001. So Hallelujah church hosted and we Institute invited General Secretary of LPMI USA, Tom Parrish, because Dr. Melvin was old and a little sick so he couldn't fly long journey from Ohio USA to Seoul Korea. The conference which hold at Hallelujah church was really successful because Hallelujah church prepared a lot¹⁾ and spent much money to held conference. Anyway LPM Korea started to hold its own conference next year (2000), usually in June every year aftermath. Through conference held every year, we have grown up.

So, why those regular conferences are important?

For Senior Pastor: They will meet other pastors of LPM Network churches. They will talk each other and sometimes with us, staffs of LPM Korea, and share their questions and worries, and may check out their present PACE ministry.

For Lay Pastors: They will meet other Lay Pastors of other churches some who came from big church and also from small one. For instance, pastor's wife²⁾ of Hallelujah church often came to our conferences and encouraged those pastors and lay people. She has done PACE ministry many years, and very well, so she knows that something important.

For church: Churches are motivating through the event of conference, church has chance to see and to accept this ministry than before.

For Headquarter: To prepare for the conference we, LPMK Institute, are busy and gathering materials for the conference, select workshops, recruit teachers, and review last conferences. Through the preparation we developed new Network churches, new pastors, new teachers, also contracting to some professors in the area...

Staffs of LPM Korea

Staff people are very important to this kind of ministry. Every organization has different concept on the staffing, but I think our style is good. The reasons are these: I found that everyone has strength at some point. They have spiritual gifts, better to say "talent" in some area. Some teaches very well, some makes excellent fellowship, some has very reasonable thought, some has very structural system of their brain, and some are very quiet style so there is no mistake. As we see there are various people in the world, even in the small organizations, we need many kinds of different people.

Two major issues in this point:

Number 1: When I started this ministry Dr. Melvin advised me, "You can't do it alone, if you want to cover all of Korean churches, make a team for the national level. "As we know he developed the monograph on "Leadership Group for Lay Pastors Ministry" in the local church. Even this monograph talk about local church, it is good for adapting to National level, so I used it to make Staffing for LPM Korea. There could

be many different names those who are working for national level, but we put the name “Staff” for LPM Korea. Since Dr. Melvin wrote at Monograph, I told people around me to join as staff for Korean churches, so people came into our group one by one, in the beginning just three people started Institute but later on it became 11 people. I found that less than five people is a little weak, and more than 10 people are a little difficult to work together as a core team, so I tried to keep the number 8-10 people all the way.

Number II: I tried to get family consciousness among our staff member. I told them many times, “we are family.” I still have it on my mind. That’s why the “Staff” concept is the best for this kind of ministry. They don’t leave LPM Korea easily because they are here for helping Korean churches (clear goal), and we are family (inside culture).

Every member was a volunteer, I mean no salary at all, even our full-time staff in the Office, including me, and was no paid all the way, last 10 years. We eat together, sad together, happy together, think together, and even they couldn’t sleep well once we have problem to solve, assignment to complete and longing for success, in some way they have enjoyed those problem, challenge, task in front of them. Since we have family and team concept for specific mission it was possible.

I really appreciated to their investment of time, energy, even sacrifice which was put in this ministry, for helping Korean churches. We have done very well and hope other countries have this kind of team in their ministry. I appreciate Dr. Melvin who guided us to do that, and LPMI USA which is still modeling to the rest of us. They call them “Board

members” and we know they are working for the International level. That’s why they call themselves Board member.

Hallelujah church & LPM Korea

I got to know Hallelujah Church in terms of Lay Pastors Ministry in fall, 1999 right after formally opened LPM Korea Institute (July 1, 1999).

I sent fax to Rev. Sangbok David Kim, the senior pastor of Hallelujah church which is prominent in Korea to invite him as member of Theology committee for our Institute, because he had already LPM Academy in his church more than 10 years, so I approached him to join with us.

Then he called me and asked more materials on the Lay Pastors Ministry, and he is interested in this ministry and asked me to meet his associate pastor in a few days, I met Rev. Jongtae Kim who was chief associate pastor at Yangje Torch Trinity Mission Center in November 1999. Rev. Jongtae said Hallelujah church’s people want to attend LPM International conference in the States, so we went together at St. Louis’ Intl conference in the following year, April 2000.

Since they came back from States, they began to prepare for National Conference in the following year, June 2001. Finally, the first Conference of Lay Pastors Ministry hold at Hallelujah Church in Jun 2001: 1) It was successful conference and was really historical event in Korean Christianity; 2) Most churches got to know about this ministry; 3) Our Institute started more stronger and productive ministry since then. So I was so busy to visit churches and equip them next many years.

I appreciated Rev. Sangbok David Kim and Hallelujah church, Because we were working together as partners in ministry, between

church and Institute.¹⁾ After successful conference, the church and our Institute work together very closely, they made synergy because they are local church and we are parachurch nonprofit organization, so it was really good combination for the common goal, “to equip the saints for the work of ministry,” and we were happy and satisfied to work together.

They developed LPM, especially PACE Ministry at their church and made brand PACE in the church, about 6000 people heard PACE almost every Sunday, every occasions in 10 years. It was really amazing, we LPM Korea also were busy to help Korea’s local churches, and also many churches believed us, LPM Korea, and even I because they know we are working with Hallelujah Church and also with David Kim very closely and some believed LPM Korea and his church are one family.

Sometimes they see me as a person of Hallelujah church, it wasn’t bad for me to approach, extend, expand, even overseas because people think I am working at Hallelujah Church as an associate pastor. Because we have Institute, and we had a good relationship with the church which implies becoming model of Partners in ministry as local church with parachurch organization.

On the way we work together, Hallelujah church helped us financially since 2000, they helped our Institute more than 10 years until he retired (probably in the year 2010 at age of 70), LPM Korea were working for churches without any big financial problem, and also they helped us personally, very supportive. It was heyday of our ministry. Even right after Conference, they opened PACE Training Center in the church and more than 1000 lay pastors has been commissioned, in the end they worked for every corner in the church as a PACE minister, I can say, it was really successful case.

And the PACE Training Center and our Institute work together more

cooperatively, we grew together, helped each other, shared resources with each other and they have bought and used our translated textbook at their Center more than 10 years that was very helpful for our Institute's financial states. On the way, I had read book *The Prospering Parachurch* which I got a lot of ideas to adapt to our own ministry. Through good relationship with Hallelujah, I got also manpower from them, Rev. Jongtae Kim, Kwangsup Jung, Haekyung Yoon, and staffs of PACE Training Center and more excellent people joined to LPM Korea work together more than 10 years, that's why LPMK ministry was growing and helped hundreds of churches next 10 years.

Then through the years, my leadership is enhanced, our staffs grew, overseas ministry was expanded to many countries, and I got Ph.D degree and also postdoc position at Yale and Oxford University.

Now LPM Korea helped to establish PACE Intl Seminary (PIS) in Nagaland India. Thanks God and everyone who were involved in this wonderful journey.

Partners in Ministry

I used to ask at the beginning of my teachings on lay pastoral care, "Do you think of yourselves and your pastors as 'partners in ministry?'" Not even one elder, deacons, deaconesses and other laypeople thinks about being partners in ministry. Most see themselves only as helpers who assist their pastors in doing *their* ministry.

Pastors think the same way church members are their helpers, assisting them in their ministry. This old way of thinking leaves churches, the Korean Church included, with minimal growth and in need of revival and spiritual maturity. Something needs to change.

Some pastors and church members are changing. One large church in downtown Seoul has taken the motto for the New Year, THE CHURCH OF PARTNERS IN MINISTRY. It is already known as a discipleship-making church. James Garlow, pastor of Skyline Wesleyan Church in San Diego, California wrote the book, *Partners in Ministry* (1998). The list of churches include the six-thousand-member Hallelujah Church in Seoul, where Dr. David Kim started a Lay Ministry Academy in 1990, and the Frazer Memorial United Methodist Church in Montgomery, Alabama, which has over 5,000 members engaged in various ministries.

Many internationally known individuals and parachurch organizations are committed to lay-clergy partnership: Dr. Paul Stevens, professor at Regent University, Vancouver, BC, Canada; Professor Greg Ogden, Fuller Seminary, Pasadena, California wrote, *The New Reformation*, in 1990; Dr. Robert Slocum (layman) wrote a book for laypeople, *Maximize your Ministry*(1990) Dr. Melvin J. Steinbron brought laity and clergy into partnership for congregational care by developing *The Lay Pastors Ministry* in 1978 in College Hill Presbyterian Church, Cincinnati, Ohio. There are many more.

Dr. David Kim says that God gave the Church an important concept in every era throughout Christian history (*PACE Seminar*, 2004): Luther/Calvin era (The Reformation) Romans 1:17, *the just shall live by faith* Wesley era John 3:16, *God so loved the world....* Our era Ephesians 4:11-12, *Pastors...are to equip the saints for the work of ministry*. The "something" that needs to be changed is the concept of ministry, changing to this God-given concept, that pastors are to equip their members to do ministries reserved exclusively for clergy in other eras. This revolutionary change is saving the Church from its stagnated

growth, lack of passion, and arrested maturity. Among the many ministries pastor and people are doing in partnership is the ministry of pastoral care. The organizational structure we know it by is The Lay Pastors Ministry.

Just what does *partners in ministry* mean? Jim Garlow gives us some understanding at the end of his chapter, *The Biblical Basis* "Layperson, pastor, you are both ministers. God has called you to serve Him, to share His love with others. As laity and pastors, we are partners in ministry." Partnership does not mean that laity does everything pastors do. The distinction between the two is *function*, not *essence*, based on what one *does*, not on what one *is*.

Both church members and pastors are ministers. The main scripture for this truth is Ephesians 4:11-12. The ministry of pastors is to equip the people; the ministry of the members is to do what they are called, gifted and equipped to do. This is the meaning of *partners in ministry*.

I find two themes in this scripture: 1) equip the saints; 2) the work of ministry. The first is the pastor's function; the second is the people's function. The equipping act brings the pastor and people into partnership for caring for God's people. The result is in verse 12 the Body of Christ is built up. The building up of God's people by caring for them requires partnership because neither laity nor clergy can do it without the other.

Up to now pastors have been *doing* ministry, laity have been *receiving* ministry. As partners in ministry they both give and receive ministry. This is a new discovery!

The Lay Pastors Ministry is the ministry to which God called me in Korea and other places in the world, even the USA. I am a pastor equipping other pastors and lay leaders to equip their members to do the

ministry of pastoral care in their individual churches. Also, as director of the Lay Pastors Ministry in Korea, I bring pastors and lay leaders together in for ongoing training and interaction at seminars and conferences.

I have been doing this ministry for more than ten years in Korea and have discovered that it adapts to local churches very well. One of the outstanding churches is Hallelujah Church, one of the most beautiful in Korea, which has over 6,000 members. The senior pastor, Dr. David Kim had the concept of Ephesians 4:11-12 for 10 years, waiting for the practical tool. The Lay Pastors Ministry is it. As partners in ministry, we held our first Lay Pastors Conference ever in Korean church history.

I am finding this ministry to be good for pastors, laity and the congregation. They become partners in ministry, church culture changes, people are mobilized, and, as one pastor told me, my church has become a happy church.

No clergy is Omni-competent! One maybe effective in some areas of ministry but not in others. Yet, if congregations are to grow numerically and otherwise, ministry must never be the domain of ordained clergy, but it must be shared with the laity who can bring varied strengths and unique creativity to any task!

Lay involvement is healthy in terms of one's personal growth as well as the corporate development of the congregation. However, before lay ministry can become an ongoing reality in a local church, the ordained clergy have an imperative task to fulfill among the members, namely, to equip the laity for ministry. Such is the mandate of Ephesians 4:11-12 regarding pastor-teachers. No church will fully succeed in its mission unless this prescription is obediently exercised and fulfilled.

God Himself intends that clergy and laity be partners in ministry. Historically there was never any distinction between these two classes of God's People. The laity will positively respond to any appeal with places significant areas of ministry in their charge instead of mere "ecclesiastical trivia" which as often passes as "lay ministry."

In the work of the church, according to Dr. James Kennedy, for too long people have been content in "letting ecclesiastical George do it." After all, pastors are full-time paid professionals, the true functionaries of the church. They have the training, the time, and the tools for ministry! (Melvin, *Network News*, No. 16, p.41)

On the other hand, many ministers have feared their laity and are intimidated by the capabilities of some lay persons which may surpass their own. Therefore, they prefer to do nearly everything in the congregation, instead of delegating to the laity what their gifted-ness from God enables them to fulfill with great effectiveness in and for the Body of Christ.

Anyone who is desirous of seeing growth in the Church, and wants to be obedient to biblical mandate concerning the ministry, must eagerly embrace the concept of a vibrant laity engaged in all facets of Christian work.

How, then, do we reactivate God's People? How can we help them vacate "The Comfortable Pew," to quote the title of a book by Canadian Pierre Berton? It's here that pastors must take the initiative in their congregations, in a variety of ways:

(1) Begin with the existing leadership, i.e. members of the Session, Consistory, Church Council or whatever you may call your spiritual

overseers. Train them, encourage them, and invest yourself in them as Jesus did on His twelve. Spend enough time with them each week. Take them on a variety of functions and disciple them for teaching others also, cf. II Timothy 2:2

(2) Gradually recruit others for a variety of ministries and provide appropriate training. Only when they know they will be equipped for ministry will people be willing and ready to respond affirmatively to our challenges for ministry involvement.

(3) Affirm the work being done by the laity personally to them, and publically before the entire congregation. Both aspects are essential!

(4) Dramatize, continually, the importance of the ministry of the laity, by showing the multiplicity of tasks available, for which training can and will be provided. This can occur through preaching, vocal and printed announcements and other challenges to the congregation.

(5) Engage, at the earliest possible convenience, the services of lay persons sufficiently trained, whose capabilities have already been tested, in equipping others for ministry. Not only for salvation but also for ministry, spiritual multiplication must remain the goal!

Professor Paul Stevens of Regent University cites three models of lay pastoral care ministry in his book, *The Equippers Guide: Lay Pastors Ministry*, founded by Mel Steinbron; Stephen Ministry, founded by Ken Haugk, and Caring Church, founded by Howard Stone. These pastoral care ministries and many other types of lay ministry are built on the

Biblical teaching about being *Partners in Ministry*

Chapter 4

How to start and progress?

I have experience two in this topic: National level and local churches. At national level We, LPM Korea, formally started in July 1999. Of course we spent 2-3 years to prepare because we have to translate English materials into Korean; two text books, four manuals and three reequipping, those materials are developed by Melvin Steinbron. And also during we prepare to start, I have taught 2-3 years at Sungkul University with two books before startup our ministry. Then I was an associate pastor at 100 people's church in Seoul. Our senior pastor told me to train our people first because I have translated it into Korean, so I have had equipping experience at my home church first, of course there were some mistake to me and also to our pastor because we both didn't have experiences in this new ministry, new approach. It was just some mistake and learned something for the future ministry.

During that time, I remember it was around 1996-97, I was invited many churches to do equipping seminar for their churches, but I was uncomfortable because I was belonging to local church as an associate pastor, so couldn't go out freely, finally I stop belonging the church and get out, opened organization called it, LPM Korea Institute. I was totally free to go out and visit churches and doing seminars for pastors and

denominational gatherings. Next year, April 2000 I went to St. Louis with a group of people from Hallelujah church, since then we, Institute, and Hallelujah work corporately very well. About ten people including assistant pastor from Hallelujah Church have attended LPM International Conference for a few days. Before we fly to USA, the church had decided to held conference in the following year (June 2001), so people needed to go and see what it really is and how to held conference.

The reason was that senior pastor in those days, Rev. Sangbok David Kim wants to show the people what the Lay Ministry is, because he taught and preached last ten years but still people don't understand exactly what it is. So he want people go and see.¹ so we attended and came back then prepare to held conference. The following year, June 2001, we LPM Korea and Hallelujah together, church held conference for two days. Three main speakers: Rev. Sangbok David Kim who was the senior pastor of Hallelujah church; Rev. Hanhum Oak who was the senior pastor of Sarang church; and Tom Parrish the Executive Director of LPMI USA. The conference committee invited Rev. Hanhum Oak because he was written the book, *Call to Awaken the Laity* (CAL), so he has strong mind on the lay ministry. On top of three speakers, there were 10 workshop leaders which is included me. Even we, LPM Korea and Hallelujah church held together, but mostly LPM/PACE concept and theology were deal with.

After conference local church's LPM/PACE ministry actually started in Korea.² Most of pastor's telephone number came into my hand, because Hallelujah Church asks us, LPM Korea to take care of churches which were attended the conference and follow-up for them. So I call them one by one, because I want to hear feedback from them about

conference. Mostly responded positively but some were just worried about naming of Lay Pastors because this is really new to them and people think Laypeople cannot be a pastor. Only ordained person is real pastor, that's true and many of them think that way. Once David Kim also get this challenge from other pastors then he responded that he use it purposely which means "lay plus pastor" together, he think laypeople can do pastoring, so he insisted this name, not ordained pastor but laypeople can do pastoral care for the people, so he used to talk at conferences that consistently.

Some participants came from Yoido Full Gospel Church which is the most single biggest church in the world as we know. I called them that they said their people are already doing this kind of ministry but at conference they have learned it biblically and theologically so they were pleased to hear that from the conference.

At local church level, another incident was that I called to pastor at very countryside church, it was traditional Presbyterian church-Samki First Church, and he said it was good conference but it is good for city churches not like his country church, then I asked him "do you want to get this ministry in your church?" He said they need it definitely. Actually I was dedicated fully to this ministry I wanted to visit each of those churches and meet the pastors in person, so I visited Samki First Church because I want to talk to him directly and also want to check this ministry is whether working at countryside or not. So without notice to visit I have visited his church, it was really country, and walk on foot about one hour to get there, but they were out of church for summer camp, so I was waiting for many hours, then they came back. He was not recognized

me first who I am, so I explained that I was conference leader then he understood. We talk a lot and slept at his house and talking whole night.

Since then I have visited his church many times for the next few years, and he became one of national leaders and finally went to USA Conference with me, it was first visit to the States in his life, he was so enjoyed. After that they held national conference at their church, also introduced LPM/PACE to his district pastors and denomination, actually LPM Korea started from his church.

At his church, he told congregation about this ministry so they invited me to explain on Wednesday night service, there were about 80 people attended, after explain I trained nineteen candidates of lay pastors, so they became lay pastors and also I have attended there for Commissioning Service in the following week, so encouraged them. They were doing well continually next few years. I think this church is successful on this ministry and also the church was growing, and people grew.

Another incident was KyungJoo Dongbu Church; it's also Presbyterian Church but more conservative denomination. He attended at our conference and I called him so I visited his church, talk whole night and slept there, pastor's house. They have small room for me; of course later on whenever I visited I stayed at hotel. He accepted and agreed our concept and really wants to do this ministry in his church. A month later I have revisited and trained those eleven pre-lay pastors. At the end of my training session, I asked both-senior pastor and lay pastors- about paradigm shift. Asked to senior pastor "to accept these lay pastors as partners in ministry?" he said yes. Then I asked to lay pastors, "your

pastor accepts you as his partners in ministry, so are you doing this ministry seriously?” They said yes. So both accepted each other nicely. That’s my function once I visit local church.

Other case was a little bad experience but better to write here. It was three hours south bound church from Seoul. While we take break time in between session to session, one male trainee came to me and said, “Our pastor has to change first, and then we might change!” He was almost challenged me and a little angry, so I think their -pastor and him-relationship is not good, so after whole session at dinner I asked to pastor what happen to him, he said he is not glad about his pastoral leadership, so it happens sometimes.

Melvin once advised me not to go two kind of church: 1. If senior pastor is not accepts this concept and paradigm shift, I shouldn’t go there; 2. If there are conflict between pastor and laypeople, don’t go there, I will make more trouble. I found it is true, so that’s why I meet senior pastor at very beginning stage, then asks two things, so if he/she says ok, then I train their people.

What’s the meaning of Twelve Foundations?

Twelve foundations are excellent¹ for any ministry to startup and for next few years. How important it is! It was really helpful when I have started this ministry, because it was my guideline and just like the North Star for my destination.

After ten years of ministry, LPMI USA, Dr. Melvin himself discovered and written these elements. Through ministry he thought how they success in this ministry, or how resist the failure, so he developed this. Once I started this ministry in 1999, since he has done already 20 years of this ministry in the States, he had plenty of experiences in terms of success or failure of the ministry. I have followed this guidance from the very beginning, but now for me it is out of date because I have used it very well last 15 years. But I suggest this to the readers again.

It starts with Vision, and finished with Maintenance. Why? Vision is to start, and maintenance to finish line is important. Because it is beginning to the end. For me, it took 6 years to master² this progress. So every ministry need this element at least 2-4 years in the beginning stage, later on it will come to you automatically as I have done.

Most of other materials may use for 5- 6 years or 1-2 years, I mean all of written materials of ministry program have focused on how to start and doing next few years. I found nearly every book has written to start up, because I think most of ministry start and die soon, so the materials for longevity is not good for selling and not many people are interested in those stuffs. No user, no production. So start too soon and die too soon, because they don't know how to proceed and don't know what's in the progress, but our respected Dr. Melvin suggested those necessary elements.

The first element is Vision. We have to start at some point, starting line, what it is? We need to get something in our mind which is important for church, for society, or for the people. That is the starting point and moment the vision sprung up. For me the vision came from my teaching

at theological school around in 1995. I was asked to teach on the pastoral care (actually it was my major in those days), so I was discovered the book, *Can the Pastor Do It Alone?* I taught them with this book, finally they asked me to translate it into Korean. I still vividly remember the moment that I had strong feeling something compelling in my mind. I think I had vision in that moment. For Melvin, he got some unsatisfied feeling about not equipping his congregation, even three churches he pastored, so he stopped and think again over again, it was his visioning moment, we need those moment even different format individually, so strong vision is crucial to start up.

The next is Ownership. Melvin advised me, literally influenced me to get ownership. I think there were a few things for me to get ownership in this ministry. Above all I got vision from myself, means from my inside, and then LPMI USA, Dr. Melvin sent me a kind of Certificate of Appointments.³ It makes me another shot to get more ownership. Even it is only one page of A/4 size paper, it give us huge responsibility for the next many years. And then, I got more and more stronger on ownership because local churches asks me very much, so sometimes I have visited three churches and equip them in a week, through that training I got more ownership, so I became committed whole of my life for this ministry.

Third is Structure. It should be simple, and it is there just for ministry itself....sometimes too many people involved and, too complicated structure, even in the beginning stage. It makes us more difficulty to go forward, so to have more people more complicate, but is okay much later on, but in the beginning we have to be careful not too much complicated and also not to distracted. If there are so many people involved in the startup, more trouble will be there. So make simple, just like Jesus, less

than 12, I am saying 7 to 9 people is reasonable. Startup is important. For instance when we, me and Aloto, started PIS at Nagaland just two of us talked in the beginning stage, and I told him many times that we have to startup first, so just you and me decide and startup, and later on no problem how many people involved in there, but in the beginning, so finally we made it and succeed to startup.

Fourth is Call, and the fifth is Equipping. We, as a leader of this ministry, have responsibility to equip the saints once we startup and later on continuing equipping. There are several of equipping opportunities, not just only equipping at church inside, but we can take them to visit others church those we're doing well and also take them to participate in the regional conference and national conference. This is all the opportunities that they can grow. Actually one LPM/PACE church visited other LPM church that have done more years already than themselves, so there two team of lay pastors met together, shared their experience each other, and I was there so I found it was really helpful for both churches and also both lay pastors. And also attending at national conference is very helpful. I have attended at International conference in the States almost every time since 2,000 because I am equipped myself many things there, so we, LPM Korea, hold five conferences last ten years so lay pastors from all of the churches come and reequip at there.

Sixth is Communication. There are others: 6. Accountability; 7. Affirmation; 8. Support; 9. Fellowship. All of them are important but I want to talk about #10. Communication. I was thinking a lot about this. When I started this ministry Dr. Melvin advised me to make Monthly Newsletter which is only one page of A/4 size. I followed his advice and next ten years I made it, but not only monthly, even I made weekly, and

quarterly, 2 pages, sometime 4 pages and even 8 pages regularly. In the beginning I made it, but later on I realized the Newsletter led me and our ministry, because people were waiting the newsletter so I have to make it, and I need some story to put into there so I have to work continually, eventually Newsletter led our ministry continually, so I really appreciate to Melvin advised me those practical and also precious advice. So I talked same advice to Aloto who is doing LPM India for now. He understood what that mean and he publish it regularly.

Eleventh is Evaluation and, the last one, 12th is Maintenance. This is second most important among those twelve elements. When I teach them I was telling it all the time. The most important element is the first one Vision which makes us to start, and this last one, Maintenance makes us to go continually, this is not big thing but even small things, it's very important because without maintenance our ministry die.

Maintenance is just like airplane which is flying to the destination, so maintenance make the airplane's arrival safely and happily, but most of people are not think it seriously because it looks tiny things and daily job and also routine which is doing same things almost every day, even every hour. But it is important. Just like marriage life is far different from wedding march, Wedding march takes only a few minutes or longer one is usually about one hour but marriage life is next 20-30 years, or forever, so more difficulty to keep up next 30 years continually, just like that Maintenance is important. I taught this to the students at PIS, and then they were so impressed on my teaching.

Institute and local church

Local churches and we, Headquarter need each other. As an Institute, we definitely need local church which is through my experiences last many years. Why?

For local church, why they need Headquarter? They need someone when they need to talk, to share something in terms of ministry and some related. This is also the function of National headquarter Office, Institute.

Once they think of headquarter, they need to get pride of themselves. They feel they have big brother those who have strong power, competent, ability to solve what they have, answer everything what they wrestled presently. Actually every ministry has problems this and that, just like every churches have problem inside and outside... So when they have it, they feel they need someone who is going to help from outside, especially those who are specialized in the area. They believe HQ people are specialists on that area, so they look at them. For instance HQ of LPMI USA is in New Jersey. Long before it was in Ohio, where Dr. Melvin reside, but now in New Jersey because where Else who manage, operate of this ministry lives there. President of LPMI USA lives in South Carolina. So that's not good for clients, of course location is not the issue especially for today's situation, but symbolically people expect the top person stay close to HQ, National Office. For me, I was in the HQ Office always, because people expect I am there for them always, and helping them when they needed.

Another issue for local church is that they need upgrade and reequipping. When they need, they need to counsel with HQ. I have done this many years and reequipping seminars for local churches, e.g.,

for lay pastors who are presently doing PACE ministry. As we know every people, every ministry couldn't stay at one certain fixed level, they want to grow and upgrade, and if they do by themselves its good, in that case they are highly self-disciplined. But mostly, especially those ordinary Christians are rely on training that came and train them from outside, so HQ alert to do those reequipping session.

Second for HQ: Why they need local churches? As Headquarter, we need some field to test our materials, resources, especially those we newly developed materials. When we develop new materials, of course which are derived from Melvin's original, we need to test that is it workable, and useable to the local church for now? Because I found that those from other ministries which is not workable and unused, so they have putted a lot of energy and finance but finally ended up with never used. That's sad! So when we develop any materials, we have to use it as much as we can, I mean we have to develop workable resources, not for just making, but for just necessary materials.

And another issue is that local churches are actually our financial supporters. We, Institute, help them with resources then they help HQ to survive for longevity. This is really true. Without their support, we couldn't survive. Most of network churches know this very well. I mean we are here for them. When I go to them to train, they pay my hotel, training fee, and in addition to fee for resources, mainly text books separately. If there are 10 lay pastors candidates, I bring 10 books, so they know this is separate charge. So I visit one church to train, they spend around \$500 USD usually. It's good for management of our National Office. I didn't get any salary from Office, so every income just

come into Office and using for them to survive, and I have survived last ten years by the grace of God. Of course our Office helped my living.

Other things can get from local church is that they give us reflection of the ministry time to time, and some valuable information of other ministries. I have done focus only on our ministry, so no info of other's, so local pastors give me those different prospective which is helpful for new approach, and also give me new insights to adapt to our ministry.

Institute and School

We, LPM Korea Institute had started in July 1999, because our founding members said this name Institute is very proper for our job, so we thought our organization exists for both: 1) study LPM and 2) help churches. There were many possible names; Institute, Training Center, and School. But we thought Institute is the best concept to start.

I think we were successful as an Institute, means we tried to study materials as much as we can¹, and adapting those materials into the local churches. It was fit to our intention and desire to our staff, so mostly satisfied with these paradigms of our organization in and out. Basically it improved us academically, theoretically and skillfully on the field.

Then two years later we needed to open Training Center just beside of Institute itself. We recruited theology students, pastors, and laypeople into our training center, then we studied with Melvin' first and second book. Through Training Center I got to know many new people, even many foreign students. Through this ministry I was invited a few seminaries, at there, some foreigners were interested in this ministry, so

we have told them to make group of people then come to our Training Center once or twice, or several times, and sometimes we went retreat center together, through that events I have touched many countries, so expanded our ministry to overseas, then our ministry were going ok, and go forward smoothly.

In 2006, I remember that when I was at Yale University Divinity School (YDS), in New Haven, USA, as a post-doctorate, I had a strong feeling that we need to make school, formal or informal whatever, so I sent emails many times to our staffs in Korea, I said “we need school, so as soon as I returned to Korea from New Haven we will try to open school, even small and informal schooling system.” Our staffs understood what I meant. Soon I came back to Korea we started schooling system, kind of private and informal system, of course we did not have big and nice space, classroom, so shared from our staff’s small basement of his church.

Since we have done two years for schooling, then we started for foreigner’s ministry, called PIF, PACE International Fellowship with Dr. Timothy Kaping who was interested in PACE and was trained with me PACE together. We then still wrestled to make formal accredited school so bought the land and struggled to build building...by then, Dr. Timothy and other foreign students who came from Nagaland India said me that how about making PACE school in Nagaland India, it is much cheaper than Korea, so finally we started PACE International Seminary (PIS) at Dimapur Nagaland in July 2015, now the school is going ok smoothly.

I still remember vividly why we needed school beside of Institute. When I was at Yale Divinity School in New Haven in summer 2006, I

was looking back our seven years' ministry, so I found two issues: 1) Our staffs are no more interested in the ministry as an only Institute; 2) We have used most of Melvin's basic materials up to then.

Those two issues were very urgent to change to me. 1) Our staffs are not growing anymore, they have grown up last seven years a lot but stopped growing now, the main reason is that they don't have new job to challenge for themselves. They know everything what I already know, because we have worked each other very closely and shared everything; ideas, insights, experiences, so nothing new to them, even about me, their leader. We want to grow, so I thought this is my job, my responsibility to show, to give them new task; if I don't give it to them they will leave me and this ministry soon or late. 2) We need to find new things from Melvin's, and develop new materials, I mean more additional resources, and the most important was that I want to use fully Melvin's materials, but churches are limited to adopt, adapt, to use our resources, I mean they want to stay at PACE itself, only basic Training Manual (32 pages) itself forever, even big church, like Hallelujah church (6000 people) used only the basic Manual last years.

So I thought once we make school we may use Melvin's materials, for instance, second book, Monographs, and make them to upgrade is possible. Churches were not that kind of level. They don't need higher approach, so I was right that I found PACE school now using every level of resources freely.

And another issue was in my mind that the question, "what is the ultimate end of this ministry?" Through checking the para-church ministries in the world, especially in the States, the best option was

finally to make school for longevity, and most of parachurch ministry died, closed down the door in a few years, probably average 5-6 years just like how I felt then, so the longest one was the school. Only as an Institute is not possible to be longevity, it was very clearer to me.

For example, George Barna Group, kind of company, they started Barna Institute then they shifted to company, Billy Graham's Evangelical organization finally made school, Garden Cornell Theological Seminary for longevity, in some sense forever, so Institute goes only to 5-6 years and then they die. Company goes for 15-20 years, but school goes far beyond 4-50 years as we know.

Even when the Founder of the ministry has passed away, what's going to happen? Mostly closed down the ministry, of course some takes over the ministry, for instance Graham's daughter Rose took over her father's ministry, but not that much effective like his father, but other many cases were not perpetuated, so I was little worry about not only for me but also LPM in the States, if Melvin dies what's going to happen to them!!!!, and LPM Korea, without me, who is going to take over this ministry? Not easy to take it at their shoulders because this is not easy ministry for personal lives.

So I thought this issue many times and told to our close staffs and explained why we need school, in terms of this practical issue. Mostly understood but some didn't. Anyway since we started school, these fears, struggles were disappeared and even to LPMI USA, LPM Korea, and all over the world of LPM Ministry. So we are now relief and thanks God to let us to open School finally in 22th of July, 2015.

Characteristics of LPM

Naming of this ministry: The name of ministry what we are doing is “Lay Pastors Ministry.” It means a "lay pastoral care ministry." In other word, not the ministry of evangelism or discipleship (Matthew 28) but the caring ministry. Evangelism and discipleship materials are already too many, but not enough in caring ministry (Melvin Steinbron said).¹ someone once said, "Evangelism is men's ministry; Caring is women's ministry. I guess he meant that Evangelism is stronger, aggressive ministry than Caring itself. Also, evangelism is extroverted ministry, and caring is introverted ministry. (It means in the church wall and out of the wall). The purpose of church is two aspects: Great Commission, Matthew 28:19-20 (Evangelism) and Great Chart, John 21:15-17 (Caring). These two must be balanced.²

Ministry Tasks: Our Ministry tasks are P.A.C.E: Prayer, Available, Contact, and Example. Those pastors who are doing this ministry at their own churches said there have been four phenomenon's in this ministry: 1) Church infra; 2) Life style; 3) Church culture, and 4) Ministry engine.³

What to call them: There are many different opinions on the naming of these ministers. However, the official name presented from the LPM USA and LPM Korea is “Lay Pastor.” The Senior Pastor of the largest church in Korea used this name. How big churches, Korea and USA, calling them is very effective to the others churches. It is true because they are influenced. For instance, the big church in the States calling them “Lay Minister,”⁴ So many other churches used this name. Of course, there are also various names in Korea and USA churches: PACE

ministers, lay pastors, lay ministers, etc....use of convenience for their own situation, and theology.

The length of training: The length of training is various: 12 hours of training for two evenings; three times; or 12 weeks; depending on circumstances. If they ask me, to our Institute to come and train their people, I found two days in a row, usually two evenings; exactly 12 hours have proved to be the best and good enough to motivate to start-up this ministry. We may call it “Basic Training” just like Army Training Base. Only to change their paradigm shift to be lay minister, and almost ready to do, 12 hours enough and we have done this system last 10 years.

Who is responsible: The Senior pastor or assistant pastors are not in charge of this ministry? Of trained laity, PACE ministers, 4-5 people (usually small church), or 7-10 people (big church) will be composed of a[Ministry Leadership Group/MLG] which is responsible for the progress also success and failure. Of course, the cooperation and helps, also Supervision of the senior pastor and assistant pastors are essential. If the pastor or assistant pastors are responsible for this ministry, it is exactly same format of the past so will be inefficient just like the Precedent. When the laypeople are responsible of the ministry then their people see the model of team ministry. I mean laypeople they will show the team ministry.

Biblical basis: There are four biblical basis: Ephesians 4:11-12 (theology basis); John:15-17 (ministry basis); I Peter 5:1-4 (realistic base); Exodus Chapter 18 (sharing Basis). Focusing on the Scriptural basis and these are the core scriptures of this ministry.

Not the program: This ministry is not the program but it is the pastoral ministry itself. It was particularly emphasized by the founder Dr. Melvin Steinbron. Mostly programs are entirely lacking of personal involvement but this ministry is totally involved in us and also formed systemically from the beginning to the end, and also well-organized. So we call this, “system of congregational care by laypeople.”

Change of the role: The role of clergy and laity has to change. So far, we have been thought that the pastor is the one who is only doing the ministry, and the laypeople is passively receiving the ministry. But from now the clergy person is equipper and the laypeople are the ministers, so the role and function will be change slowly through this ministry.

Equipping: “To equip the saints (Eph. 4:11-12) should be highlighted. It can be understood by comparison with education and training. In ‘education,’ mainly the theory and concepts that taught in the classroom, and ‘training’ is actually used in the field and provides the principles and policies’. However, ‘equipping’ will be seen to provide a [tool] that we can be utilized in the real and front field.⁵

Two text books: First book would be unique and significant contribution to make the churches considering giving the pastoral care of their members to the laity. I saw that it would also have value for seminary use when professors want to teach future pastors how to equip their members to give pastoral care. Second book isa good and helpful book. It will encourage pastors and churches to equip and partner with laypeople in the crucial ministry of pastoral care. “⁶

Individual Maturity and Church Growth: This ministry is firstly to emphasize the maturity usually many program looked like to emphasis on the only growth, therefore its content is weak, and ultimately they become immature. Sometimes we emphasizes the result, so people are tired very easily, and also the goals is not have done, then they are frustrated. Rather, it is better to focus on the process, and then they will be maturing gradually.

Lay Leadership: Karl George, the Director of Fuller Institute of Church Growth, emphasizes the key of current church is lay leadership development. He also said the development of lay leadership is directly related to the church growth. I founded last many years our ministry is really a good tool to develop lay leadership. Here we are not referring laypeople's position (Offices), but their role (Function). Despite every ministry aimed to developing their lay leaders, but mostly think ministry "itself," not people, is the ultimate goal, so the result is only staying at programmer or managers rather than developing their leaders.

Contents of Training: The contents of the training modules: CONCEPT AND THEOLOGY. WHO NEEDS IT? COMMITMENTS. THE CALL. BUILDING A RELATIONSHIP. ABOUT LISTENING. "BEING" PRECEDES "DOING." KEEPING SPIRITUALITY FIT. ANATOMY OF A VISIT. BEING PROFESSIONAL. CONFIDENTIALITY. DIFFICULTIES INTO POSSIBILITIES. These contents are taken from the first book, and it was selected the necessary ones to produce PACE ministers. Last 15 years, I personally found this training had hit 85% of what we wanted. Of course, one or more elements may be added during the training. For example, the work of Holy Spirit, and Supervision, so on.

One to One Ministry: This is the one to one care ministry. Most of ministries talks one to many, but this is exactly one-to-one ministry. Of course there are advantages and disadvantages at both. For instance, one too many ministries emphasized the group leadership, but personal caring is a little weak on this aspect, and one-to-one caring is strong on the caring itself, but group leadership and group dynamic is weak. I think the best strategy is complement of each other. Both have strength. But we need to see how the personal growth there is.

Conclusion: In the end, Lay Pastors Ministry is "subject to the laypeople so they themselves lead the ministry. " Until now, the senior pastor, assistant pastors have leaded those ministries, and laypeople only help them respectively. But now the pastor is responsible for the training and preparation, we call here, [equipping] the laypeople, and laypeople is responsible for the ministry. Many experts say this format and system is the biblical ministry.

Example-what and how different

What is that mean of Example? Can we become an example? How? Is it easy? I found that being an Example is the hardest one among four ministries: P-A-C-E. There are many elements when we think of being an example. In short, example means something to show, something to effect, something to follow, something to respect, and what is the ultimate end of example?

Of course, we can find this from PACE Training Manual. I remember those who are "loving God," "loving church," "loving people," then we

become an example. Yes, if we become a loving person, we can be an example, and this is true in part, but that's not enough as you know.

We might think of Jesus if we concluded that Jesus is the example to all of us. What did he do? There are many but here we may think of a few, he is: 1) Biblical person; 2) obeying to God; 3) love people permanently. There are many people in faith in the Bible. But example only in the faith is not enough. When we talk about an example in faith, there are so many people in the church. But they are only to their personal faith which means very limited. We now talk about ministry. For instance, giving something to the other people is another story in having a faith. I mean they are very hesitated to give something to the other people, they are very introverted and have self-centered life style and life philosophy.

What is the ultimate example of Jesus? I'd like call here "Sacrifice" which means he doesn't have his own property. Interestingly that's true. You may say we live different era? It was AD 1 century, but now is AD 2000? We can do many examples ourselves, but final one is money, our property, our belongings. Can we dare throw away ours to the ministry? What God want us to do in this early life. Make our own property? No, I don't think so. Of course we need food and house for our family. That's enough. Do we need more?

That's why I thought to be an Example is the toughest one among the four; P-A-C-E. And also we can be a 1) short-term example, 2) long term example, and furthermore 3) permanent example until to leave this earthly life. Why we become only short time of period, only a few weeks,

a few years? And some become longevity, permanent, Dr. Melvin, and Jesus, so on.

Real example is contagious. Did we affect something good by other?

Chapter 5

Melvin & me

I have got to know the person Dr. Melvin J. Steinbron through his book first. When I started teaching at Sungkyul University 1990s I have used his book *Can the Pastor Do It Alone?* Then I thought he is only senior pastor at one church in the States but later on I realized he is doing the Lay Pastors Ministry for the States and for the world. I translated his materials and used for Korean churches last 10 years plus. In the International conference 2,000 at St. Louis, I met him in the face to face. He looked about late 60 years old, and he introduced me to the whole participants. It was first meeting with him and a few years later I have visit his home when I went another conference. At second visit to his house, Minneapolis Minnesota, his wife was sick and lied on the bed. We, Melvin and me, talked about this ministry at his studying room at basement, the meeting was really helpful and I was so encouraged at there. Since I committed myself to this ministry, talking with him was really practical and precious time.

Since I formally have begun this ministry in 1995, I was communicate with him almost every day, every moment, and he was my teacher in the beginning and later on he was my mentor in terms of ministry. We were communicated through fax machine in those days, because no email to me and also to him so we have used it easily, and still I have his fax letters, about 200 pages. In the beginning stage we talk a lot about this

ministry, how to start, how to make leadership group for LPM Korea and about materials. He permitted me to translate all of his materials; two books, four manuals, and three reequipping materials. Actually he helped me a lot, I mean he loved me, and invested his energy, his time very much to me, so I can grow properly.

I don't think there is another kind of person like this in the world, he really helped me, guided me and taught me. He never hurried and always listened to me very well, whenever I needed him he was there all the time, even when he was out of home I can talk with him on the phone.¹ I used my cellular phone to call him very often. Once I finished PACE Training at local church or any meetings, I used to call him by phone directly, and he enjoyed listening to my reports all the time and gave me another precious advice. He looked like almost my father.

Because of him, and through those close communication, my ministry went on longer until this day, 15 years with him and still we communicate with each other. We email each other last many years, but now he couldn't respond my emails because he is around 95 years old and surged for a couple of times. He responded once in a while, then he said he reads all of my emails but couldn't reply to every email, even though I don't get his response, I am still sending email every week as I used to do last 15 years. To success any ministry, we need that kind of helper around us, and without this kind of help we cannot succeed.

He also developed good materials. I couldn't find those materials from others, because he started himself and he was doing the ministry he knew what we need to developed proper materials. Lastly he has written 25 Letters to Lay Pastors, and still he is writing the Letters and many articles on the Network News of LPMI quarterly. I had pick useful ideas and insights from those 15 years of Network News, translated and

edited it and used for churches and schools. They were really precious one I like to say it is real flesh and blood of this ministry. Because through him I can make a success for this ministry, I try to do that kind of leadership to the others but it is difficult for me. I am not that kind of person, but I try it.

LPMI USA to me

I have known LPMI USA for about 15 years, probably longer hours or short period of time. I love their structure, ministry system, especially working for national level of USA and also their commitment. Most of core team member are still working together even 30 years up to now. They supplied some significant training to the US churches...for Lay pastors and lay caregiving. As we know US churches focused on the clergy ministry because most of theological schools stress on the making, producing denominational clergy therefore, Lay Pastors Ministry is very new to them.

As a leader of LPM Korea I was able to work for LPM Korean churches for a long time because LPMI USA is there, encouraged me, and sometimes challenged me. Mainly I followed their ministry style approach system; I adapt them for administration of LPM Korea. Our ministry style is very similar to them as well and we are still close with them. The commitment of core members are excellent, I want to put their names here: Tom Corbell, Marie Parma, Else Rodland, Marianna Wigmann, and others, I couldn't remember all of core members, around 10 people, anyway they are still in the main structure.

Especially Tom Corbell, Else and Maria Parma have visited Korea for our conference to encouraged Korean churches, Lay Pastors and staff of LPM Korea. We have good times once they came here. To see them in person was a good impression to me and I can visit their conference and learned new things, tried to adapt new ideas to Korean churches in terms of Lay Pastors Ministry.

Whenever I go International conferences in the States, they come to airport, receive me in the airport and gave me accommodation which they arrange and prepared for my stay for a few days, especially one of host church's family: for instance, Kentucky, Pennsylvania, St. Louis, and Alabam. It's another unforgettable experience to travel: I see the real American family life, their culture, mindsets as a citizen, view point of Lay Pastors Ministry. Whenever I take a trip to LPMI USA they prepare home for my stay rather than stay at hotel.

They have done ministry for International, National, Regional and local churches, Perhaps I have exactly followed those approach style and system into Korean churches without any problem; we can help Korean churches smoothly because we have seen the modeling with eyes.

And they still publish Network Newsletter Quarterly, it is useful for us, and they have done it last 30 years I mean, in the other way, they are and their ministry is getting old, they are wrestling what's the next stage, and so on.¹⁾ I mean they have done very well up to now but not prepared for the coming future sooner or later, they need more new network churches and more networking²⁾ in the States. I think that's their challenge for them right now.

My personal growth

How do I have grown up to now? It's interesting to look back myself how I have been.

Actually I haven't growth very much before I met this ministry. I appreciated meeting Dr. Melvin and this ministry because it made me grow a lot.

First, I got growth through this ministry. It's challenging for me because it is new and heavy work to me I guess, but it was interesting too. However I didn't feel difficulty in this ministry rather I think I enjoyed it and in some sense last 15 years was happy working for good of the people. I was busy all the time; visit churches, make newsletter weekly, monthly, quarterly, even yearly journal (150 pages), and staff meeting in the office, and out there as informally so I have learned a lot from the ministry duty itself.

Second, I have grown up through mentoring of Dr. Melvin J. Steinbron, the founder of LPMI and my personal mentor from the very beginning up to now, last 15 years; even sometimes we had personal international call. He was really good to me so I am here what I am today. When I met first time, I was really a novice, I didn't know anything about ministry world, but through him my eyes was opened, I could see churches and ministry all over the world. I found if we want to grow, we need mentor who help us individually and also in ministry. Through him I have developed more materials which was based on his original material, and have learned how to manage this ministry in the office and out there to churches, he guided me sometimes while I didn't know which direction is correct, I have believed him because he had a lot of experiences than me, he had

30 years and I had only 10 years of ministry. Of course sometimes he confronted me which was not very often, once in a few years, I remember twice in last 10 years.

Lastly, I think I have grown up through challenges, difficulties from inside and also from outside. We know that failure is the mother of success, but I can say here that challenge is the cousin of growth. So we need it, and for me sometimes I made challenges from myself, perhaps it was enjoyable, I am a kind of risk-taking person, so it made me growth.

Function of National Leader

I have been a National Director of Lay Pastors Ministry in Korea for about 15 years. Now I am the president of the school, PACE International Seminary (PIS), Nagaland India. But I don't need to use my leadership at all because of our Principal Mr. Aloto Anche is leading the school for now. He is doing great. Before we opened the school, I was leading LPM Korea.

Above all Vision casting frequently was my priority. Every stage, every level, and every aspects needed Vision to permeated because it motivates people to stay at this ministry longer, go forward, they are proud of belonging to this ministry, taking risk and sacrifice, struggling of this ministry to grow and to success, etc., then finally they have ownership more and more stronger, more committed in this ministry.

I found I was implementing most of work myself, of course my leadership is differing in the beginning stage and later on leadership for

today, I mean for 15 years of this ministry, but I think I have done hard work myself first. Leaders need to be motivated to work hard to accomplish what they have to be done. Our primary goal is to help churches through this ministry so that they might grow inwardly (maturing), and externally (numbering). I was only the one who is fulltime staff in those days so I have to check everything with my hand, of course there were secretary for office work and I can't say thank you with only my lips on how much they worked for this ministry.

To make Networking with local churches and their pastors are also important role as a national leader. As you guess Networking is very important for growing ministry, therefore people were using this terminology every time, every place, and we know the meaning of "Net," means woven every aspects as one unit, also connecting each other regularly, and got to know right away what's going in their mind, at their church, through the network, theirs and our ministry enhancing always, so it's indispensable of network.¹

Making regular Newsletter is one of the important task to National Leader of the ministry, as Melvin advised me at the very beginning stage of this ministry, about 15 years ago, therefore now I give same advice to Mr. Aloto Anche the National Leader of LPM India. As I mentioned at other pages, I made Newsletter myself, but I found later the Newsletter led our ministry continually. That's why Melvin strongly advised me in the beginning stage, and also it is one of 12 successful foundation of Lay Pastors Ministry, there it says "Communication (#10)".

Thinking and preparing conferences every year or every two years are important, LPMI USA started with consultation first, then Seminar, and

later on Conferences every two years they hold, and we LPM Korea followed their model and style from the beginning.

I need to talk here about our staff, without those staffs, our ministry would never be successful and grow. They were very committed, take a sacrifice for the ministry but one thing they have in mind was that to help Korean churches through this ministry and proud of it. It makes them to stay at this ministry and with me for more than 10 years, and they are real people, and we were happy working together. We grew together, most of us were not doctor but later many of us became doctor (Ph.D, Th.D, D.Min) because they were growing and needed more study so jumped into doctoral degree course, even I wasn't doctor once we started this ministry but one the way of ministry I got Doctoral degree and even postdoc at Yale and Oxford University. I mean we grew together.

Centralized or Decentralized

When we are doing ministry, we will face whether to be centralized or decentralized. Sometimes we talk about Moses' leadership was a decentralized (Ex.18-21: rules of tens, fifties, hundreds, so on); Yes, we need those system, but sometimes we need to be centralized, or both in the others times.¹

I can say that when we start some ministry we need centralized, but once it's growing, it should be decentralized, and overflowed of success, we need to centralize. Sometimes leaders need to take a risk, then they

might be a centralized, sometimes major changing, new project, new promotion, new direction, then we need to centralize to make it. If we decentralized too much in the beginning stage, we couldn't decide and couldn't go forward. Of course, we can counsel from our core member those who are really committed to the ministry, but negative and third people are there all the time, usually they don't mind we are centralized or decentralized, I mean God's purpose is more important than those people, after setting up, we can be a decentralized, so we need both, sometimes different order, or both at the same time, it's kind of art leadership!

For instance, when we started PIS in Nagaland India, my leadership was really centralized. I felt strongly the necessity of school. It's no question at all. I talk to people, then some were positive and also some were negative. Then I decided myself very strong centrally, if I didn't have strong leadership, we couldn't make school. Once we start up, mostly agreed it was well decision.

There is a lot of energy to the people, so we need to know when we make synergy from their energy. Timing is everything what Peter Drucker have said. Yes, it is true.

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 width or deepen? This was very important questions to me all the time for a while. As we know there is ministry cycle in every organization: starting, growing, climax, and then decline.

When we start ministry, we focus on how to make firmly rooting 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 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 better to think only than stick to make deepen if there is no particular reason, because if we try to make widen too early it will be mistaken. If we think of 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 of 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 expand over the wall of the bank...so we have to wait until then, in due time, e.g., fullness of energy. So let's make deepen continually, it will be overflow smoothly the expansion is possible. That's my experience.

Two people: emotional and intellectual

I found something interesting through ministry that there are two kinds of people when we do ministry: 1) emotional and 2) intellectual people. I am not saying that which one is better than another but they are different in function, and characteristics.

You know what that means each of them... I will explain this way. When I started this ministry, Dr. Melvin advised me to make a group of people so I asked people around me to come and join with us for Korean churches. By the way, the people who came into first was some emotional people, just ordinary lay people, and they have burning heart for God, the church, and take sacrifices without any calculation. They feel something moved inside them and they jump into the fire. I found those people can start any ministry in the world, I mean something were pressing them also and their passion. So I started LPM Korea with those emotional people.

But sooner or later, several people came into, they were very intellectual people. I remember they didn't have burning heart in some sense, but they think there is something that they might contribute themselves in this ministry, because they already have knowledge, skills, strategy, and experiences at some areas, so they will find their place, spot, or their position in this ministry and in this organization. I guess they also want to check the leader Byeong, who he is? so on.

So we, emotional and intellectual people, were working together for the common and shared goal very well. I didn't know where I belong to but I did not face any big problem working with those both people. Sometimes they, both, were a little uncomfortable with each other; however it was just minor problem.

More bigger problem happened among intellectual people, because they needed to discuss, debate, sometimes fight each other because each one has their own strong confidence on their ideas, but they were in the group all the way, more than 10 years, without broken up at all.

In the end intellectual people made growth our ministry and organization into entire of Korea.

So at starting point those emotional came into with burning heart, and we kept going, on intellectual people joined with us. That's natural process and this is essential part of growth and success in any ministry. The matter is how leader manage those two groups of people.

I believe both were sent by God for the ministry, so I appreciate both of them who contributed to this ministry. That's why our PACE ministry were born smoothly and growing up nicely because both people put their energy and resources in here.

Being professional

This is one of the topics of PACE Training 12 Modules. Melvin wrote distinction between *being a professional* and just *being professional* which means one who get degree or credential from the school and get a job then they become being a professional on that area, more to say, become a person who get certificate whether he is good or bad at that job. We call he is a professional person.

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 certificated 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 is 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 of 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.

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

Maybe more importantly, another issue is that to get approval from their senior pastor. Literally not get it but they are given them by pastor. This is not easy issue to pastor, because most of us, pastors are not educated to prove lay people from the seminary, so probably we do know well how to motive them-through teaching and preaching-but approval of them as a professional level is not comfort to them. But as pastors, that's our responsibility. To grow themselves is their responsibility, but to approval them as a professional is our, pastor's

responsibility. Without approval, they can't do many things and even if they do it's not effectively, I mean they will do only minimal.

So, we have to have to acknowledge them as professional people at their areas just like we pastors are professional at our spot. We, pastors are generalist in the whole of ministry, but lay people are specialist 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 the longevity. First of all there should be something special case, incident, or strong feeling inside something to do. For me the latter one was there. Something very strong feeling in my mind to do when I jumped into this ministry. I think this is the first stage of commitment, kind of promised myself 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 lifelong. If there is no meaningful we can't keep on going and this is sense of accomplishment. Good start and some small result at there and see the people look happy, having joy in the ministry is important. I think this is the second stage, even small progress in there we feel good.

The third stage is something different from the previous two. We are feeling something difficult, fact to roadblock, learning about human, 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 grown up. I read an article which was written by Peter Drucker, said that if nobody is going to receive any benefits from any work, it's possible to success. 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 ministry itself, nothing else. I understand 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 our lifelong." Yea, and so we have to complete well just like Jesus who was said at the end of his life: "I have done what I have to be done." Let's do the commitment continually until to the end.

Effective and productive

I remember that I read one article dealt 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 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 believed he talks about my leadership, strategy, behavior, so on. We both know I am 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, what we have tried many years, then we need to question about 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 is 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 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 what we are doing in hand, only then it will be effective. 2) 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. 3) 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. 4) We need to be 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 progresses; therefore we have to work systematically.

And then, how do we become productive? This is another important question. How can we productive? 1) Target is important. What we are trying to do? What's our final destination? What's our purpose? 2) We need to be result-oriented mindset. If we don't have it, might get distraction once we face some different opinions. So stick at its result, 3) We shouldn't have to stick at routine, it makes not productive. We, human, used to do as usual, all the time; we need to check time to time to this: Are these styles productive? If not, we have to think seriously and might be change the course.

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

Chapter 6

Overseas ministry

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 have studied at Oxford University for a few times I have visited Romania for training Romanian people at small church. I got to know the pastor’s couple that she is Koran missionary in Romania. Through one of the pastors of our network churches at rural area in Korea introduced the missionary to me. I think they know each other and lived closely. Once I told him I will go to UK then he introduced them to me so I met her and her husband in person and introduced them PACE with our staff for 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 those need this ministry, so I told them I will go to UK then I will fly to Romania to visit your church.

Finally when I went UK, I flew to Romania after my studies at Oxford, from Heathrow airport in London to Bucharest International airport, Romania. I still remember bad experience at Bucharest Airport. I think I took the bus and it was 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 be careful over there, I explained them many situations. They called the missionary home where to visit, then they said I arrived at Romania one day earlier than their scheduled 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 really bad train, just looks like 1950's Korea railroad but I have enjoyed because it was new experience to me. After 10 hours later, early in the morning, I have arrived at the place where missionary couple waited for me.

We went to their house and also it was house church. They have rented house which is used for 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 first overseas ministry experience.

Since then, I have visited three countries: Japan, Thailand, and Pakistan. One of our staff members knows one missionary in Japan, so he contacted them, then four of us went to Japan for a week to do PACE Seminar for Korean missionaries in Japan.

Then I got one email from Pakistan that he was Rev, Chand, wants to know more of Lay Pastors Ministry/PACE, and asked me to come Pakistan to do LPM/PACE seminar for their people. So after many emails back and forth in a year, finally I visited them for 11 days. It was

fruitful and productive journey, later on we invited Rev. Chand to come and teach at our Conference so, he came to Korea twice and got to fellowship well aftermath. And also one of my friends introduced me to Korean missionary in Thailand. I went to Thailand for a week to do seminar for Thai pastors. It was a good experience.

And later I went to Myanmar for a week for doing PACE Seminars at churches and also at theological schools. One of the foreign students who stay and study in Korea asked me to come to their country Myanmar, so I went up there, and it was good experience to know them, Asian country, I mean the third poor country, so it was helpful to prepare to go to Nagaland India for starting the PACE Seminary.

Since I returned to Korea from Myanmar, prepared to visit and start PACE school in Nagaland India. Finally I have visited and doing seminar at churches and opened PACE International Seminary (PIS) in July 22, 2015. It was historical moment of Lay Pastors Ministry/PACE world since 1978, when Dr. Melvin has stated this ministry in Ohio USA. I am grateful to God to let us OPEN this School

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 USA.

First of all, I have visited 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 introduced 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 had 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 recommend 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 OT Professor Dr. Robin who was also my professor and advisor of Postdoc. Another school was Wycliffe Hall where I have 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.

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 have visited those three institutions.

I tried to be a visiting scholar to Cambridge Divinity School (YDS), but the admission wall too high for me, so I couldn't join into that program however, I met some professor out there and visited their Library where I was looking for books on lay ministry but only a few books was there. No 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 dean of King's college, Dr. Jeremy Morris. Before I go to Oxford, I contacted many colleges to meet professors those whom I am talking about our ministry. One of them was the dean, Dr. Jeremy Morris at King's. We communicated through emails before I arrive at his Office at King's College. We talk a lot of 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 fruitful dialogue with 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 my ministry and he introduced me to his ministry, called Mission Shape, this is also kind of laypeople development and training.

Third major school was Yale Divinity School, New Haven, USA. When I got Ph.D., I want to come to Yale as postdoc, I applied and had an interview for an hour with the director of the program, Dr. Paul Strenberg and he said "yes" after an Interview, so I went up there for a month in the following year, I remember 2007, and I had wonderful experience, I met many people and got to know OMSC (Overseas Missionary Study Center)¹⁾ where is just one block from YDS.

Last School is New York Theological Seminary where I met professor, Dr. Kim who was teaching on the Pastoral care.²⁾ Professor Kim agreed our ministry and said necessity for today's immigrant churches, and

suggested that Korean congregations in New York areas are very conservative, we need time to persuade the senior pastor, which means top person have to understand and accept this concept and philosophy first because this is really a kind of lay ministry, so they need time to permeate.

Through these four prominent schools in the world, I found that mostly they accept the theology, concept and philosophy of Lay pastors Ministry so I got strong confidence again and also our ministry has no problem to be used at any countries, and any schools in the world.

Nagaland with Lay Pastors Ministry

How I got to know about Nagaland; Sketch of Nagaland (from Korea); Love with skin on.

I got to know many Naga students who came to Korea for theological Study. I have visited to their monthly gathering which is worshipping and fellowship together, there they pray for themselves, for Korean churches, also for their home land. Especially two people are important to me to know about Nagaland; Dr. Timothy Kaping and Mr. Aloto Anche.

I have met Dr. Tim through the ministry of PACE International Fellowship. He loves this ministry very much, so I suggested him to do PACE ministry together for foreign students in Korea, so this gathering lasted for 2 years, then we began to prepare PACE school at Nagaland, and through the ministry I met Mr. Aloto Anche who was Th.M student at Seoul Christian University (SCU), so we talked more in detail to open

School at Nagaland. Because of these two people, we could open PACE School at Nagaland successfully.

They, especially those two people, have studied Lay Pastors Ministry with me for about two years so they know some and loved this ministry, then wanted to make PACE school at their homeland, and actually I got motivation from these two gentlemen. There were so many good things in LPM for them, but especially the concept, “Love with skin on” struck to them, so they needed this ministry for their people.

I got some information about Nagaland from those Naga students in Korea. They told: Nagaland is poor country; mostly has own houses but no cash at all; 95% are Christians but nominal.

Finally I arrived at Dimapur Nagaland to open the school in 15th July, 2015. It was really hot summer time. Most school begun the semester in June and also new students entered by June but our School opened in July 22, a little late. Aloto’s Th.M dissertation and their semester has finished in the July, so we have to wait open the PACE International Seminary until he arrive at Dimapur, so opened in 22 July, 2015. This is historical moment of Lay Pastors Ministry in the world.

While I was staying at Dimapur, I found the realities what I have heard from Korea: poor country, nominal Christian, mostly Christian, but no job. It was poor place, less than ten times than Korea and other developed countries. When they were born, they become Christians so we call it nominal Christian but I found its okay and no problem at all. Only they, who are students in Korea, warned their people have no concern of moral issue because they are nominal Christians, but I don’t find any serious problem because every countries have those problems, even

developed country are more worse than them as we know. It is not easy to get regular job because there are no companies at all, mostly daily worker and ordinary life. Especially because of the distinctive of Nagaland, it is not easy to grow economically. They are one of eight states in India and they have been fighting with Indian to be independent for so many years and there were a lot of sacrifice of youngsters. So India doesn't care about their economic, and also India prevent for Nagaland to get help from other countries that's why they couldn't grow economically for many years.

Nagaland church: They are mostly Baptists because Baptist missionaries came to the land and spread the Gospel to them about 100 years ago. Their Christian history is very similar to the Korea church history. Baptist denomination dominated most of Christianity in Nagaland. Through that situation, churches became very hierarchy system, because the denomination control most of pastors and even they have power to control local churches.

In some ways those policies are good because of not too many churches planted like in Korea that is good point, but on the other hand because of those policies makes also not possible to plant new church like Korea, so two sides of the coin; good and bad. However, for me they have to open the door of young pastors, newly graduated theological students to plant churches freely, now I think their situation is getting change slowly and finally they will open the door because everything is changed so even church couldn't stay at old system and old custom any more.

Churches in Nagaland are new to Lay Pastors Ministry, I mean they don't have any orientation about lay ministry, not heard very well of concept of Ephesians 4:11-12, "to equip the saints for the work of ministry." So our ministry could be working and people will accept easily because this is new approach and give them curiosity. I found one strong point of this ministry is the concept of caring, "love with skin on." " As we see this ministry, it has two concepts; caring and lay ministry. So it satisfies them to get two concepts which make one unit. This is really strong point of this ministry. Also through this ministry they will find partners in ministry between pastor and laity. That's their ultimate goal but they never learned how to make it into reality, and once they are performing this ministry, they will get it into their hand.

Of course there are hard task, I mean paradigm shift¹⁾ in this ministry, and this is a little challenging to pastor and their congregations, but once they found this is good and necessity, they will move slowly to this paradigm shift, I mean automatically consciously and unconsciously they will move that way.

I found another aspect of Nagaland churches which means they need some approach from outsiders. Because they were inside too long and same leaders for a long time so not easy for them to change their paradigm, therefore introduce so that they need someone who are just like LPMI USA and LPM Korea to visit their churches and give them this concept, that's why they need teachers from outside to held conference in the near future.

PACE in the three countries: USA, Korea and Nagaland

I think there are some reasons why they adopt this ministry at their countries. We may compare about it.

For instance, in the States, there were too many people in one church, of course some small church there, but when Dr. Melvin developed this ministry their congregation was about 2000 plus, so they definitely need individual care but it was impossible with traditional church system. And most of US churches focused on the only evangelism last 30-40 years as other new Christian countries do, so they need care for them once they came into the church and settled down. On top of that, in those days parachurch movement was blossom so many organizations sprung up to help churches. So Dr. Melvin's PACE ministry (Lay Pastors Ministry) was one of them and are satisfied PACE to the most churches, so it worked out well. And they also loved this ministry because it made them to think laypeople seriously; It became one kind of lay ministry movement.

In Korea, once PACE ministry came to there, Korean church's history was almost 100 years old. last 100 years they have done many ministries, included Evangelism, so they don't know what and where is the next level for churches therefore, when they tasted LPM/PACE, they grasped instantly. Korean churches used PACE for church growth because 1990s, Korean churches were getting down numerally, and no more satisfied with present church situation, both laity and pastors. And also lay people developed themselves half way, so they want to grow individually fully, then PACE made them to grow and became happy , satisfied with this ministry.

In Nagaland, they are poor people, longing to get help from others, the PACE, especially which is core concept of “love with skin on” was matched to their situation. And also they never heard lay ministry in the past, almost 100 years. Their Christian history is almost same to Korea. So they never thought of lay ministry and never serious about the lay people. Only 3 P: Presence, Pray, and Pay. They focused on the pastors, and denomination dominated to even local churches. Denomination’s HQ control churches and also their pastors, so not possible to plant new church which means strong hierarchy system they have it 100 years. Once they heard Lay Ministry, Lay Pastors Ministry and PACE ministry from my teaching, most of them were surprised and also expressed gratitude to me and their eyes were opened to the new paradigm and accepted as it is Biblical instruction. It really will be the Second Reformation to them, so PACE International Seminary (PIS) will be critical role to this movement in Nagaland churches in the future.

Leadership Baton

I have seen the passing of the LPMI Leadership Baton from Dr. Melvin the founder, to Tom Parrish the General Secretary at US Conference many years ago. Dr. Melvin gave him mantle just like Moses giving it to Joshua, and Elijah to Elisha, was very exciting to see Dr. Melvin put the mantle to Tom Parrish’s shoulder.

Today, I think I have done the same thing to Mr. Aloto Anche, the national director of LPM India. It’s not just physical pass down to him but I feel my burden becoming lighter, and his burden become heavier.

I have met Aloto for about two years ago, and I have trained him with PACE for about a year, and putted the ownership of LPMI India into his

hand now because we together began the PACE Seminary in Nagaland (India)so he became the Principal of the School and National director of LPM India, and also I told him many things what I have in mind, almost 1 to 10, means from the beginning to the end, and gave him many resources what I have in my personal computer, which I had collected, developed for the past many years.

I think we were good at starting point, and so far so good, and I believe we passed and received LPM baton very well. However I think passing the baton itself is not enough, it's only passing something to the others. After passing the baton, more important things, more difficulties come down to our hands and to our shoulders.

For me, I gave him many resources but I worry if he doing well? Is he starting well? And he still has same vision, same passion? When people receive the baton, their energy, interest are mounting up, but sooner or later their energy and passion are dying, of course it's according to the person. So even though they have baton, they need to be nurtured strongly from time to time.

I think I gave Mr. Aloto many materials, information, resources, data's, and shared my experiences, but there are some difficult for him to do because it's new to him, I mean he has no experiences yet, and also present situation of Nagaland churches are different from mine, Korea and also USA. People might not accept his proposal in the beginning because it's also new to them, and in the other hand people don't accept that whether he is the national director or..., and also people didn't see what he got in his hand, this baton... therefore need time and patience for a while.

Plan and Preparation

Which one is more important? When I was trying to start a school, I and Aloto talk a lot of it. We agreed to start a school, and then we talk with each other “let's pray for it” many times. While I am praying, I read one article from the Summary of the book which made by Auano¹. It titled “Preparation is more important than Plan,” I remember.

Yes, that is true. We have learned and done to make Plan very much. I am not saying that we don't need plan but I mean here we need more focus and put energy to the PREPARATION after plan. I am writing this book for now, this is also one of my preparations, not just plan. I think we need to prepare something in the entire of lifelong, because it makes us to be alive and also to move forward to some goals.

Why the preparation is important! PREPARATION is not one time slogan, not one time a big shot, or noun at static but it is actually doing something continually which is no end. Of course there is ending moment someday when we have completed. Even that time, we need to prepare another one that we made plan.

And once we are in preparation, we will get many ideas, insights, resources from inside and outside. Only by stand still at plan, we couldn't see and find those resources around us, so when we take an action, e.g., preparing for some goals, we will find the way and also people will help us.

It looks like, the book's comment, “the path of least resistant” by Robert Fitz.² He stressed if we decide one primary goal and try, push that way, everything around us helping us to make it, because people

and situation line up that way, that's what he called, "structural dynamics."

Yes, when we prepare for something important ministry, God will be with us. Only the plan is not enough. Everyone mostly makes some plan, but not many took an action, I mean they don't go forward anymore to that way because they stand still at the moment, and even though they do preparation very well, nothing happened.

Since we prepared a lot for starting the school, we found this is true. If we make plan and stop there, it is not possible to complete. That's the sad part that many people just stop before preparation, because they think too much of the plan already, and then wait something will happen automatically, but not that I know of.

Ministry Cycle...6 years

There is cycle of any ministry. If we look at books on the ministry, some books explain about this issue more in detail. Some compare this cycle with life cycle, e.g., born, getting old, sick and die. Just like four seasons; Spring, Summer, Fall and Winter. it's true to anyone in the world. Just like that there are cycles of ministry: 1) start; 2) grow; 3) climax; and 4) decline (dying). They say before dying, means what they sense something decline they have to prepare to restart, renew something which will be around 6 years old of ministry, so mainly change the direction of procedure, and without those action seriously the ministry will die soon.

Four us, LPM Korea, it was clear of these four stages: 1) starting in 1999; 2) growing in 2000-2005; 3) climax 2006-2008. Then I sensed something, we are declining (after 2008). I think we have done 5 years for individual churches, then we felt that we need to gather people and train them instead of just visiting each churches which means we need regular training course, or Training Center, so opened Training Center, and it was minor change in our procedure...a few years later we needed to do major change in our direction for the future.

On the way to change, as you know I found there are three stages of change: 1) Letting go; 2) Neutral one; 3) and new Beginning. Whenever in the midst of those transitions, I used to read books on the issue, so I found some answers, clues, ideas, insights from them, first we needed to Let go old one, habit, concept, direction, mindset, but actually we don't need to forget past experiences, achievements, mature, insights totally, rather it help some for changing, so we need it and then we jump into Neutral Zone with those past resources. But we couldn't go back to the past. We are here, present in Neutral Zone, so people, our staff was also wrestling what to do next...we forgot the past, let go, and jump into midst of empty, quiet place...finally we work up and found the door to get out, which means major change our course, of course based on the past resources, even when we were in the Neutral zone, we have moved into new thing, new direction which means new Beginning.

In retrospect, we changed twice; first minor change, and then major change, without those renew of direction, new beginning of another adventure, upgrade is not possible and we will closed down our organization finally.

Luckily, LPM Korea got on the right track, I mean shift to schooling, moved forward slowly and smoothly. How? A few things: Leader's mind is important and it makes energy to the new direction. And God shed new way for the future. Our staffs understood what it is and reality of near future and also responded from the people especially Dr. Melvin's encouragement all the way. I think we were in the midst, at the neutral zone for about 2-3 years, in those years we were in the 3 boats at same time: Letting go the old one; Neutral Zone and New Beginning. And we have passed these nicely so we are going forward now where we have to go.

What is the Ministry?

When I was at PIS, Nagaland India, our principal Aloto asked me, "Byeong, what is ministry?" Then I was little embarrassed because I never got those questions, and also never questioned myself about it. Just I have done ministry last 15 years! I have just handed over it from Dr. Melvin. What is the distinction between job and ministry, I think this is the implication of Aloto's question and more acute question, and then I tried to explain to him, now I am thinking again more in detail.

What is ministry? I don't know exactly what it is. There are no books that have written about it. But I think it is clear difference from secular job. Let me try to explain here: 1) Purpose is not making money itself. Of course there are many byproducts through ministry, but primary goal is not the money. So every ministry organizations (included local churches)

should be non-profit organizations. Of course they need money (I know it very well), but if they follow the money, they will decline and die soon because people see them as money-oriented, not ministry-oriented, the people will hands off soon. If we dedicated fully to the given ministry itself, money comes after, but we can't become rich people, because God gives only daily bread. He supplies bread and water while we are in the ministry.

Second, Ministry has to focus on the direction itself and people, not to maintain organizations, or institution. Ministry and people are the primary then other criteria are second. Most of secular organizations focus on the survival of organizations than pursuing its purpose. But ministry should be focus on the people, and this is the task of top leader of the organizations. He or she has to focus on the own purpose, then and people will think of organizations to survive. I have focused our mission last 15 years very strongly, then our staffs trying to survive our organization to maintain. Actually this is a good system.

Third, to develop software is important. Ministry's strong point is to develop software than hardware which means we need to develop resources as much as they can. If they neglect they cannot keep the ministry with longevity. Then hardware come slater slowly. Of course, as a ministry leader, we need to think of hardware too, but it should come after software, and people should see us not only we have hardware but

also software. If we have enough software, people will come and will be concern of hardware, e.g., office and make building so on.

Lastly, leader's mindset is also important. Ministry leader should be respected by the core members which means: 1) They have to be dedicated to the entire of his life to the ministry, 2) They are dare taking a risk person whatever costs are there, 3) Should be ordinary life style which means does not greedy money, wellbeing, wealth, so on. I like to put, "Sacrifice" at their label. They should be champion to sacrifice and taking a risk.

Chapter 7

Theory and Practice

There are two approaches: Theory First, then Practice; or Practice First, then Theory. Some people have theory at their hand first then move to adapt it to the actual field; but others start to Practice first then make theory based on those real experience.

Most of the schools used the former style when they teach and learn. They learn theory at classroom and then trying to switch it into practice, practical areas. We can't say which one is better than others. It depends on their situation.

Of course we need both; as we read Dr. Melvin's second book says that "Theory without Practice is no fruit but also Practice without Theory is no direction." I think it makes a sense.

Theory in Lay Pastors Ministry: As we know that there are many theories in the Lay Pastors Ministry. In the other word, Melvin developed a lot of theories in his various materials and also those resources are very practical and usable for PACE ministry.

Practice in Lay Pastors Ministry: LPM/PACE is not only theory but it is practice which means that PACE is really practical and lives itself in our daily life. So it contains both.

But if we focus only focus on the practice I found that they are boring and not growing enough, we need to choose where we are, and what we do for, right from now. So we need to change this and that, then we could adapt these two properly.

Those who are develop on this two aspects, we say 'specialist,' so we need both, practicing for a while and then back to the theory; also theory for a while and then back to the practice. We can depend on the specialists in the beginning, but soon we become specialist ourselves on those two areas. Without it, we can't success and longevity.

We can get theory from interpersonal communication, books, experience, and an intellectual level and also from peers, And on practice, we can get it from intentional level, a little emotional level, and intrapersonal level.

For me, I have done practice many years, but time to time as much as I can, even now, buying books for checking out my leadership, means how well I do my practice. It helps for my personal and professional development for both.

Motivation

Motivation which is once to startup and motivation to keep on going is totally different. People are not motivated automatically and it doesn't work forever. They need to recharge it all the time. Every ministry started with team those who are motivated in the beginning. Leader's

responsibility is to motivate them continually. Mostly fail in this area, so couldn't going forward and stop it at some point. As a leader of this ministry, it was always the time of my burden, "how can I motivate them all the time, and do continually with me. It was easy in the beginning stage but day by day, week and week, month and month, even year and year, all the time challenging me so as I tried to solve this myself, such as read book on leadership frequently, think more deeply about the ministry, tried to help our staff to grow more than before. Because mostly they work with me more than 10 years and still they are there by God's grace.

By the way, today's motivation is far different¹⁾ from yesterday, I mean, 40 years ago or 20 years ago. There are three stages of motivation; at Primitive times, there are 'carrot & stick' motivation; 20 years ago there were 'empowering' motivation; today people need 'autonomy' motivation. Once they didn't know anything, they need food to eat, so carrot was one tool to motivate people, but once they got and they develop for their living life becomes better, they need empowering, but once they got everything in their hand, they want to do by themselves. That's good process and natural phenomenon, however the matter is on the leader, owner, means top person, how they manage those people who know everything and have everything that the organization needed, and they want to do job with their style and their philosophy, and also they want to select what to do by themselves.

For instance, once our staff member does not grow enough which is approximately 15 years ago, actually in the beginning stage of our ministry, they needed my help and my guidance, about destination, future goal, but now they don't need anymore, I am just there and listen their positive feedback almost in any occasions, and also at PACE

International School, our school's staff, teachers and even principal, they are grown up and they don't need my personal help, for instance, counseling, coaching, so on...just present there and listen, because they know it and also they know how to do it.

I think today's congregation is also different from yesterday. They need motivation which is more upgrade where they could grow up, if they do not feel they are grown they couldn't survive there and also no more interested in the one ministry. We couldn't say don't do that because that is nature of human being.² So we have to accept them, because that is their basic natural process. The matter is upon us, leaders.

Melvin also has written on the motivation at one of his monographs. In #2, "Motivating Lay Pastors,"³ he said Jesus motivated his men. He says there motivation as inspiring a person,' 'stimulating one's spirit,' 'renewing commitment,' 'moving one to action,' 'restoring vision' or to use Paul's words to Timothy, "fan into flame the gift of God." Without motivation, ministry atrophies. One of the duties of leaders is to motivate those who are doing ministry. He stressed there are two motivations, Extrinsic and Intrinsic Motivation. Also Daniel H. Pink mentioned⁴) these two are his book, *Drive*. Yes, people need both motivations, from outside and also from inside, of course it depend on the individual, but today, we assure that people can develop motivation from Inside themselves because they have those potential already, so what we are going to do for those people?

I found those motivation is really related to the ownership. When they have ownership of some ministry, they are fully motivated and committed. Of course we have to be careful about motivation and manipulation. Both make people to move, but manipulation is not good for longer ministry.

We can use it sometimes, but have to be very careful to use it, because it makes misunderstanding easily, we would better not to use those approach, however we need to learn how to motivate people enough, because every ministry start from motivation.

I better go back to ownership and motivation. What is ownership? It means that is mine, my job, my mission, my calling from God. So how can we get ownership? We can get from ourselves, but mostly it has to be given by others, mostly leader of ministry, I mean the top person. Without ownership, we couldn't be committed, dedicated and also not developed ourselves and not creative. Creativity is very important for growing ourselves, without it we cannot grow our intelligence, which means how to. "God wants this ministry in our church so we have to make it work." Melvin has said:

Someone has to have "own" the ministry. That is, someone must be responsible for it, manage it and be accountable for its state. A small group people who share the vision and take responsibility. Moses was told by Jethro what he must have already known, that it was foolish to try to do the job alone. This is true for caring for the congregation and it is true for managing the ministry which cares for the congregation in our church of 2,500 members⁵ we have a Ministry Leadership Group of eight people who were the vision and give leadership to our Lay Pastors Ministry. What are the signs of ownership? There are at least five: 1. Attending meetings regularly. 2. Thinking about it at times other than at meetings. 3. Talking about it at home, with friends and others. 4. Agonizing over the problems. Even lose sleep over them. 5. Feeling the joy of success.

How I, Byeong, got ownership of this ministry? In 1995, I was teaching at my home seminary (SungKyul University) and was asked to teach on the pastoral care. Because of my training in Clinical Pastoral Education (CPE) in Canada. But I could not find English book on the pastoral care

easily, so I expanded my search to include other schools. Finally I visited the Asian Center for Theological School (ACTS) and met Professor Ruth Elsner. She was teaching on the pastoral care and was using the book "Can the Pastor Do it Alone?" which was written Dr. Melvin Steinbron. The book describes the Lay Pastoral Care Ministry and she believes in the lay pastors care ministry strongly enough to leave no questions about its merits. She believed the Lay Pastors Ministry (LPM) is good for the future of the Korean church so she recommend it, and gave me the book.

When I began teaching the Lay Pastors Ministry through the book at senior class of university, students became excited about the idea "to equip the saints for the work of ministry" (Ephesians. 4:11-12), and also its paradigm shift that the "clergy is equipper and laity is minister." I was asked to translate *Can the Pastor Do it Alone?* into Korean. I contacted the author Dr. Melvin J. Steinbron. I thought he was a senior pastor of a local church, but he is actually the Founder and President of Lay Pastors Ministry Incorporated (LPMI) in the United States. I communicated with him many times. Finally, I decided to begin the Lay Pastors Ministry in Korea.

July 1st, 1999, I opened Lay Pastors Ministry Institute in Seoul Korea at a local church where I was a part-time pastor. Later on we were able to rent for our own office and I was able to work as a full time for the Lay Pastors Ministry soon thereafter. When I set up this ministry, Melvin advised me "to form a Leadership Group. A leadership group is a group of people who believes in the ministry with me and will take ownership in its success. This developed plan of leadership groups is described among Dr. Steinbron's first out of 13 Monographs.

I talked to my colleagues (laity and pastors) about the Lay Pastors

Ministry vision. I had four laypeople and I, we have started LPM in Korea. My leadership group members bought into the vision of Lay Pastors Ministry Institute Korea and together we have it in the beginning. The first job we have to do is to issue a ONE page of monthly newsletter just as the suggestion of Dr. Steinborn.

We started to introduce LPM to churches, pastors, and people who were interested in the ministry. Over the 10 years, I have visited a hundred churches and conducted 12 hour LPM Equipping Seminars for each church (usually over two nights). I have led many Seminars for clergy and lay leaders as well as five National Conferences in Korea. I have translated LPM materials fully into Korean and adjusted them for local churches.

Change/paradigm shift

We cannot avoid change concept in this ministry. Once we think to start this ministry we have to accept that there should be some change, for instance, our mindset, our leadership, also different between growth and mature, and using materials, resources, and self's preparation. Above all this ministry started from Ephesians 4:11-12, which is referring "to equip the saint for the work of ministry."

As we guess, we have done doing some ministry ourselves before but from now on we change, which means equipping people so they are doing their ministry, here Lay Pastors Ministry/PACE will also have those changing concept. What's the difference between Doing ourselves and Letting them do it by themselves. Of course there are big differentiations between two approaches. First of all start from ourselves but latter on

start from the laypeople, of course we have to introduce and give them outline about what it is, but sooner or later its ownership will be in their hand. Doing was from ourselves up to now, but from now we are equipping them, no more doing ourselves. We call it paradigm shift. However I found out that paradigm shift and actual behavior are different. Paradigm shift is just like mindset, changing mind from A to B. But actual different approach, different leadership, different attitude is really matter. People say that they have done “paradigm shift,” but if they are not yet changed, it is actually not changed.

So also someone said Change and Transition is different.¹ Former means moving to new site, new place, but the latter is psychological change. Of course this is not correct parable here, but we, as a leader of this ministry, need to change our mindset and also our behavior because weak people to change, and then they look at us whether we changed or not. People change very easily, but religion and we pastors are difficult to change.

Above all we need to get mindset that lay people are equal with us and they are given spiritual gifts, and also they are competent. As I read one article that says, long time ago only pastor at a village has graduated 4 years college, e.g., theological school, so he is almost boss in the village because everyone respect him. But it was hundred years ago, now is not that anymore. Mostly people today finished college or university; of course some people from the remote town do not study college at all. So pastor alone is not only the boss anymore. And if we say ordination here, actually it's different function of ministry not offices. If we look at Melvin's second book, there are more in details about this issue. And If we think the ordination too much, we still leave in the Old

Testament era that Chief priest and ordinary people were there, because only Chief priest alone can pray to God at those times. But we are living at New Testament era, so today's many new paradigms of ministry suggest, "New Testament Church," because still some people living in the Old Testament era even now is late 21st century.

If we think in this new way, our leadership will change automatically. To change leadership is not easy. I still remember that someone said change is just like having a gun in front of our mouth. It means change is threatened to almost kill ourselves. I can say here as much as we get danger of change we will get more benefits. No pain no gain! What's that mean? As much as we get into difficult we will get more, so it's same in changing. Dr. Melvin also said, "No change means death; radical and sudden change also means death. Balance ...is the key."² Please remember again: If we give One to lay people, they give back to us Two. Once we take risk to give ownership to laypeople, there will be a lot of benefits to the, only experience will speak this.

And through this process, we pastor and laypeople will be growing. What is growing and how we get it. As we all experienced, through difficulty and taking a risk, we grow a lot. In the other hand, why laypeople is not growing? This is more correct question I think. Most of pastors complained about their people saying it is not growing. Why there are not? I think they don't have difficulty in ministry which means they need to strive something for God and for the church, therefore no challenging to them, no growing. If pastor try to change themselves, laypeople will see it and they will also try to accept the change.

So pastor has to prepare themselves, they need to study not only Bible, theology but also interdisciplinary for themselves. Most of the pastors are reading books very limited, that's why they couldn't accept widely, they need to prepare variety, and I mean they need to get very useful resources for themselves. For instance, as we known the father of management Peter Drucker, many churches study his books, why? There are many good talks for our ministry. He is not pastor but just churchman. I was so interested in reading that megachurch's pastor invite him to their church and listen what he talks. Even Drucker was teaching at pastors' group. Pastors can change through those studies.

And as a change of leadership is important, also pastor has to change their training style. Traditional training style will not work for today. I am talking here about training system and mostly we have trained only with text book, I mean training booklet even in the class room, and people want to changed themselves, however those times are gone, it's not working anymore. People knows well but they don't involve in the ministry, so our leader's job is to let them involve in the practical action and through that they feel difficulty, and then they are wrestling to overcome the problem, through that progress they are learning and also growing. Perhaps not only with written training manual in the classroom but also practices what they have learned, therefore we have to make that process system, and without it our ministry doesn't work and people will not grow. That is the leader's job to do, let people does it,

And also feedback is necessity. Without feedback people don't know what they are doing if it's ok or not. People want to know what they are doing is ok! Once I took CPE, supervisor's feedback on our paper that we summited to them was very helpful, some supervisor gave us

feedback with writing a lot while others are just check and say good, done, so on.³ Even they didn't write a lot, it was helpful for us as students, as a learner.

At Lay Pastors Ministry, there are lay pastors meeting regularly. Regular's meeting of whole lay pastors is important; there we share our experiences and listens to others. At this meeting we are learning a lot because there are a lot of difficulties to do in this ministry; we want to learn how others manage those problems. Even Melvin has written about difficulties at one of Training Manuals.⁴ Anyway through these practical experiences we learn and we grow. Leaders have to give them these opportunities and continue to develop more ideas on this.

There is also some uncomfortable issue in this ministry. We call it "paradigm shift." To change our previous thought is not easy, because we used to have those habits last many years, I heard some ministry says don't come over 50 years-old, I guess they think those old pastors are not easy to change their mindset, and also in some sense they don't want to change their style. The difficulty in this ministry is giving the ownership of the ministry to the laypeople. First when it was given to laity they will make many mistakes as we have to wait until they realized and learn, and mature through those mistakes. They will learn and grow. If pastor couldn't wait for that period of time, laypeople will never grow up and will stay at baby level forever. One pastor complained to me that his congregation, even leaders, just like elders and deacons, never grow up. He said he taught them, preached them last 20-30 years, but they are same yesterday, today and also tomorrow, he confessed. What is that? Why they are not growing. That's neither laypeople's problem, nor their responsibility. That's pastor himself. I know its pastor and the church.

He never trains them properly, and even he never gave the authority to laypeople to do something, so they couldn't grow. He wants to grow his church but in some way he doesn't want to grow his church. Am I wrong? No. It's true. He complained about his congregation about not growing, but as you feel he has been made them just like that.

I understood why he couldn't make it. I got to know what it is. First of all they don't know what to do; and second, they were never trained to motivate and give freedom to the laypeople. As you know that if there are problem at church, that is pastor's problem; if there are pastor's problem, it is school's problem; if school's problems that is professor's problem. I am sure I am right because I found those steps many years. In the end, professor didn't teach students about those things that will happen to them very soon. So when they, pastors, realized they have some problems on this area it is already late. Therefore they are taught about it.

One thing-fox and hedgehog

There are two kinds of people in the world, Philosopher Isaiah Berlin has written the book, kind of essay, *Fox and Hedgehog*," he mentioned here the above concept. I think he has researched many successful people and failure in the world. He concluded those who focused on the only one thing succeed than who tried to do many things and knows many things.

He illustrated Fox and Hedgehog which is fighting each other. In the end, hedgehog won that game, the battle, because hedgehog knows

only one thing, means how to attack the fox, and when to attack, he got every energy at one point, one moment, so finally defeat the fox.

All of us know about Domino Theory, Domino Effect. What it is? If one object falls down to the other, it falls down by the effect of previous energy. After all, the sum of energy falls to the others in succession which means one after another and we couldn't imagine how much power they make and how much energy they could make it. It says to us that if we try one thing many days, many times, we can make it, and we can reach where we want to reach.

Of course, it depends on the person or situations but generally to do one thing is much better than to do many things at one time. Sometimes we look at people who are doing only one thing many days, many years but still no fruit, no product, then they may blame them why still stuck at there, and maybe suggest them that is not yours. I think that's the temptation for all of us and all the time.

For instance, look at Dr. Melvin and his ministry, Lay Pastors Ministry. Of course there must be temptation to change his career, his course but I think he believed this ministry was divine calling from God. I, Byeong, do too. I believed God called me to do this ministry all of my life, and we need this kind of clinginess and also need to believe doing one thing continually is much better than doing many things in our lives.

Sometimes we feel boring to do one thing continually, every day, even many years, then we may think that's old one, but I believe to make new approach on the old one is the issue here. To do new one every time is of course not bad at all, but new approach, new prospective to the old one also make sense and often more valuable.

I read many books which suggested doing one thing; One Thing, Simple, Small is beautiful, First choice, Good to great, Built to last, etc. these book are mostly same concept: start small, make simpler, and one thing at a time, why? We need to focus on basis of that concept, then we can make, accomplish what we want to do!

I think Lay Pastors Ministry is the same, and that's why we have to stick at it. Because that's the only way to get fruit and product what we wanted.

Leadership & Management

Leadership is for the future (tomorrow): why do we need it for the future?

Management is for now (maintenance): why do we have to do this now?

what is the future of Lay Pastors Ministry? If we look at 12 foundations of Dr. Melvin, it says the first is Vision. So this ministry should be the vision-Driven ministry.

So why Nagaland church need Lay Pastors Ministry? They need what the Lay Pastors Ministry has. For instance; paradigm shift which means pastor is equipper and laity is minister in according to Ephesians 4:11-12; Pastor and laity are Partners in Ministry; Love with skin on; general care and specific care; calling consciousness of laity not only pastor; willing to personal growth of laity, so on.

Why does LPM need maintenance? One of Foundations of successful ministry is #12, Maintenance. Maintenance is cover from no.1 to 11 in the Foundations which means from Vision to Evaluation, in the elements of success. We may compare Maintenance with Wedding march and

Marriage life as Dr. Melvin mentioned at one of Monographs, “When the honey is over.” Nobody knows what’s going to happen after Wedding march, so marriage life is difficulty. Maintenance is just like that. It has to cover everything from the beginning. Maintenance cover from no 1 to 10 which means from the very beginning to the end, of course there is no end, but there is end what we have planned in the beginning, and before ending we have to launch new venture again. And Maintenance makes unite everything (from 1 to 11) in a hand. Therefore Maintenance is important as much as Leadership is. Both, leadership and maintenance, are important in the Lay Pastors Ministry, and what I am doing for now? Yes, writing... this is also one of my maintenances. First stage is showing the vision which means Leadership (L); and keep the vision continually is Management (M). To start Vision is easy, but maintaining the vision is not easy. New start needed all the time which means new manage, different manage needed all the time.

We cannot say which is more important than others, but in the beginning stage Leadership means giving vision and showing direction, because people need vision first, actually we have to get people’s heart first of all ,that’s why giving them Vision first, then they understand we are leader and using our leadership is possible. The problem is how to move concept into reality, we will discuss with this later. Anyway when we started, management, maintenance is needed. Before I thought Leadership is everything but gradually I found management is also important, and what do I do now? Mostly I manage, meant to keep on going what we do, but if I only stick to manage too long, there will be something wrong, Therefore leadership & management continued together all the time, yesterday’s leadership, today’s management, and

today's leadership, and another management. Without these two continually, any ministry couldn't go well, I mean no growing and no new direction. There are many books on these two areas: Management; Peter Drucker & Ken Blanchard: and Leadership; too many books but I think there are two categories; classic book; what the leader's identify or characters and modern books on deeper and its part; for instance motivations, culture, so on. Once these two elements work together, things going well, so we need to read books on these two categories.

Long term and short term

I often questioned myself why some churches stop this ministry very soon, mostly less than 6 months. I found a few reasons why they don't go longevity.

They expect the result, its fruit too soon. As someone said baby needs 10 months to get out and see the world; bamboo needs a few years... to grow...so it takes time to see its result, to get fruit, but mostly couldn't wait until to ripen, they want to get its fruit in a few days...how can we get result and fruit in this short period of time.

We know about change process, it needs three stages: *Ending*, *Neutral Zone* and *nBeginning*. Lay Pastors Ministry is new to the people so they need to let go old concept, old mind first. Of course to let go takes time. They know they need time, but we leaders couldn't wait to the time, so we tend to hasty, then there is problem

to sprung up, people need time, but we can't wait so it is never matured. That's why I found people are not growing, not maturing enough. Before they are growing enough, its ministry closed down, because it there is no result, no fruit as they expected therefore, become short-term ministry. This is one problem of this approach.

There is another problem that once their ministry has failed, they change another program too soon, too many ministries at short; period of time, people are anxious about leader's leadership. They don't give leaders credit properly. Because they assume their pastor has leadership problem, that's why he or she change ministry items too soon, very often. Their leaders run and does this for a few weeks, then give up, another few weeks then give up, and others then give up, 5-6 different ministries paradigm in a year. Who is going to believe this style, approach? Finally laypeople and pastor, burn out, and in the end they don't do anything, no more trying to do new paradigms, and then go back to old paradigm, a few years backward. That's what happened to many churches today. Finally they say that our church couldn't do anything, and anything doesn't work in our church.

I want to say here, that they need to have patience and wait. As we know many successful ministry, they were doing something many years, some are more than 10 years, some 20, some 30 years. I am not saying here the years are the answer, but they have to wait until they are fully matured, grown enough, then in due time they will see the fruit with their own eyes, and then they

know this is valuable ministry for themselves and also for their church.

We need to know two things here: we have to wait, and then they will be mature in spirituality and in ministry. Patience and mature goes hands on hands, because through patience they are growing, I mean maturing, so without maturing personally and ministry, they can't get its result. They want to be witness of the ministry, therefore, they have to wait, sometimes they feel they are killing time, wasting time, tedious progress, goes too slow, but they need to go through this stage, Ending, *Neutral zone* and then *nBeginning* comes to the end.. Let's wait, and wait a little more, and don't stop and keep on going but don't push them too much at one time, if we push too much they will give up because it gives them burn out!

Parachurch Ministry

Meaning of Parachurch: parachurch ministry is the ministry for local church, such as Mission work, Theological school, Training center, Institute, so on. They are not local church but relates with them very closely, and their goal is helping local church to be matured and to grow, most of parachurch ministry help church to grow¹⁾.

So parachurch are doing different ministry from local churches. There are many ministry paradigms which are for the church in the world²⁾. Actually I am also lucky to open my eyes and mind to the concept of parachurch earlier. I have started this ministry as parachurch in the very beginning. And even I bought the book, *The Prospering*

Parachurch which was written by Dr. Wesley K. Wilmer, the Vice president of Biola University. He wrote outline of parachurch and later on I found, he mentioned, people put more money into the parachurch ministry than local church. Why? They think parachurch ministry is meaningful to them and it is more effective, which is more focus on the expansion the kingdom of God than local church. It means local churches are more focused on the maintenance itself than ministries for the kingdom of God.

Actually, the leader of parachurch organization is very unique feature, they have strong confidence what they are doing and what's their philosophy of the ministry, for instance Billy Graham's World Evangelical movement is one of the prominent examples of parachurch ministry. Also I have been very strong mind in our ministry; our Institute exists to help local church, so it was very helpful to identify who we are, what we do, and how to do it.

I think I got this sound mindset from two resources: 1) From Melvin, 2) from the Book, *The Prospering Parachurch*. I have a lot of ministry philosophy from Dr. Melvin J. Steinborn the founder of LPMI USA. In the my eyes he was really excellent leader of parachurch organization in terms of helping local church, he was right there, so I have been effected from him many years and hundred percent of how to do it. Second, I have already mentioned from the book, *The Prospering parachurch*. It gave me more theoretic and academic, and also more systemically how to do it.

Through those resources, I was easy to stick at the sound spirit, "helping local church", and the main goal of my ministry. I was piled at

this philosophy all the way until now since then, more than 15 years. So I have no problem to have confidence about my spirit, my mind, my philosophy, even my attitude. I think I have changed my previous life style, life philosophy into adaption to this ministry.

Upon this philosophy, it was easy to adopt Melvin's ministry philosophy all the way and there was no collision mine and his philosophy, and through this ministry philosophy I had no problem to help any church, any pastor, also any occasions, because I had strong mind that our Institute is parachurch organization as nonprofit basically.

Make dream into reality

How can we make dream into reality? First, our dream should be important for us, and it should be a clear dream. We have to think and think over again to make clearer just like crystal or clean water, and we may pick it up with tweezers. It should be no question of it at all.

For me, when I have started this ministry my dream (=vision, direction, goal) was clear that "I will help Korean churches with Lay Pastors Ministry." Of course this dream became more expanded, deeper, more upgraded slowly and gradually. But still my initial goal was clear all the way.

And dream has to be enjoyable. If it's not enjoyable, it is actually painful. I think I have enjoyed this ministry because: 1) I was happy to help others; 2) Satisfy myself of growing; 3) Work together with staff members; 4) Develop resources; 5) Expanded to the other countries. and many elements made me enjoyable.

Dream also has to be good for others not only for ourselves. Yes, we need to help us directly, and this is acceptable but in the other hand only help I is short-term's satisfaction and completion. We need to get good philosophy and attitude, mindset. I got this good model from Dr. Melvin Steinborn that he showed me through this ministry, totally doing for others, e.g., for local churches, I think it helps his ministry running longevity.

Then we have to stick at the dream all the time, always, even at any given time, situation. Having a good dream is necessarily, but stick at there is also same necessarily. Having it, and stick at it, is just like both side of the coin.

And on the way of ministry, we have to nurturing that dream, which means put on flesh & blood at there, then through the progress the dream is growing, blossom, and flowering, finally it gives fruit, which means reaching where we wanted to get fruits and what we can taste, eat and also sometimes see its fruit at other people's tree. That's our dream and vision.

Appendix

The Lay Driven Church:

How To Empower The People In Your Church To Share The Task Of
Ministry.

Rev. Kwaku Sefah Boateng

In my attempt to review this book, I would like to consider first the title of the book. “The Lay Driven Church. How to empower the people in your church to share the tasked of ministry”. For this book is to be worth reading and studying then it implies that somehow the church is not doing enough to let the church be of itself. Therefore, there is the need for the people to become themselves in life. I want to paraphrase the title of this book. **The Lay Driven Church; How to let the church be the church.** In other words, motivate the people in the church to take their position in the church. Furthermore, motivate the church to take its original position on earth. Let the church be itself or the church become what it’s supposed to be then I am saying that God through Dr. Melvin J. Steinborn is helping the church to get back to its original responsibility or the church get back to its purpose.

Let me use the paraphrase title of the book “The Lay Driven Church:

How to Let the Church be the Church". Is evident that I know that most of the churches are not what they supposed to be. At this point if I say the Lay Driven Church, how to let the church be the church, then I want to suggest that, any church which is not the Lay Driven Church is not the Church. Therefore, that church must return to its original blue print or its original assignment on earth. God's original blue prints for the church are the principles and precepts recorded in these two books, **Can the Pastors do it alone?** And **The Lay Driven Church** authored by D. Melvin J. Steinborn.

Before I get to the contents of this book, I want to talk briefly about my understanding of the word church as stated by our Lord Jesus Christ in Mathew 16:18 "and on this rock I will build my church and the gates of Hades will not overcome it" (NIV) its meaning and the mission of the church Jesus built which the gates of Hades will not overcome it. To support my paraphrase. The title of this book, and also my argument that any church which is not the Lay Driven Church is not the Church Jesus originally built. Let me emphasize on the word church in relation to my assertion.

The word Church was not invented by Jesus. He came to meet it. The word church was invented by the Greeks. It is translated from the Greek word **Ecclesia** into English as church. The word ecclesia was first invented by the Greek, they are great thinkers you know that! But they couldn't practicalize it. In fact they got the idea **ecclesia** but they couldn't put it into use. The Romans conquered the Greeks, took over the whole empire and their ideas and realized that it was good. So the Roman Emperor was the first person to implement the idea **Ecclesia**, which is

translated into English as church.

So before Jesus was born into this world there was church. As a matter of fact, that is why Jesus did not say on this rock I will build **the** church that would have been wrong. But He said on this rock I will build **my** church. My church implies there are others, but He said this one is my church. The word church which is translated from the Greek word ecclesia means a group of people chosen by a King or the president to become his counsel. In other words ecclesia is a cabinet called by the king or a president to serve the King or the president mind and to make it legislation. The cabinet minister has to carry the speech from the throne to the people or the citizen. In this context Jesus is the King and not a religious leader. In fact that is why He could say on this rock I will build **myecclesia** church.

The scripture makes it clear in (Isaiah 9:6-7) *“for to us a child is born, to us a son is given, the government will be on his shoulders. And he will be called wonderful counselor Mighty God Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will resign on David’s throne and over his Kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this” (NIV).*

Jesus came to earth as a King not a religious leader or a priest. When Pilate ask Jesus, are you the King of the Jews, He could have said, no, I am a priest or religious leader, but Jesus replied *“Yes it is as you say” (NIV)* Luke 23:3 it was His understanding of Himself as a King. That is why He made that statement I will build my **ecclesia** (church) Caesar has

his and I will build my. Every born again believe therefore is a member of King Jesus cabinet. It is the only kingdom where every citizen is a cabinet member of the king. That is a strange kingdom; it got to come from different country heaven. So Jesus brought kingship not a religion. He brought government of heaven on earth. Can I suggest to you that the word church is not a religion word, it is a kingdom word and we must understand it from that perspective, so that we may also appreciate the argument that when a church is not driven by lay people then it has failed completely its mandate on this earth given to it by our Lord Jesus Christ.

Having understood the word church as stated by our Lord Jesus Christ in Mathew 16: 18; I want to comment briefly on the mission of the church. What is the mission of “ecclesia” church establish by our Lord Jesus? “The mission of the church is to represent the government of God on earth and to serve as ambassadors of heaven recruiting citizens to the kingdom of God “(By Dr Myles Munroe) that includes the Great Commission and the Great Charter emphasized by Dr Melvin. Remember I said, ecclesia (church) is a cabinet called out by a king or the president to serve the king or the president mind and to make it legislation. In the kingdom of God every born again is believer is a cabinet member in the king (church). No one is greater than the others. We all have to carry the speech from the throne of Jesus. We take instruction direct from the on the president, the Holy Spirit give gift and ministries to the citizens. In the other words, we all carry the speech from the king or the president but we function differently in accordance with the instructions we receive from the throne.

The scripture says in “*There are different kinds of gifts, but the same spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.*” 1Corinthians 12: 4-6 Our task as cabinet ministers for the kingdom of God is to represent our king Jesus in whatever we do and where ever we go. That was exactly what the disciples did. That is why the pagans in Antioch called the disciple Christians. They re-presented Christ to them over and over again. So the pagans said, we know the Romans killed this man Jesus, they buried him, we know that, but he is all over the city again. This was because the disciples did not make themselves religious like the Pharisees and the scribes, by showing who is greater and lesser, no, they were together as one and equal no rich or poor, high or low greater or lesser among them. Dr Melvin J. Steinborn called it an **egalitarians church**. That has been exactly what God wanted. And it seems as if still that is what God desired for the church.

Finally on my paraphrase title of the book “**The lay driven church how to let the church be the church**” I want to stress again that any church which is not lay driven church is foreign to God, it is not what the king of glory (GOD) personally established through his son Jesus Christ. Apostle Paul made this statement in Ephesians “*His intent was that now, through the church, the manifold wisdom of God should be made know to the rulers and authorities in the heavenly realms, and according to his eternal purpose which he accomplished in Christ Jesus our lord.* (NIV) Ephesians 3:10-11. for me the title THE LAY DRIVEN CHURCH is referring to two people. In other words it has two meanings, what is the church? Is the person the king of glory personally made? Adam was church, one person but he was church, every born again person is

church. Again it also refers to the called out chosen group called by the king of glory coming together to form an organization in ministry.

Whichever way you look at it, what God said through Apostle Paul in Ephesians 3:10-11 is the main reason why Christ shed His blood for us at the cross of Calvary. God said, through the church the manifold wisdom of God be made know to the world. There are three things, knowledge, understanding and wisdom. God said I don't want you to represent my knowledge for you could preach very well or talk and talk and mean nothing. I don't want you to represent my understanding you may know very deep but you can't represent me properly.

Knowledge means information, understanding means comprehension and wisdom means application. God said I want you to demonstrate my wisdom. I want you to apply me to the world. The church therefore is Jesus applied. It is in the light of this understanding that I see the lay driven church and the principles and the system underlined in this book by Dr. Melvin J. Steinborn as exactly what God meant for the church to become. The Lay Driven Church means Jesus applied. Lay Pastoral care ministry is re-presenting Jesus to your congregation and the world. The Lay Driven Church is the only churches that demonstrate the manifold wisdom of God to the rulers and authority in heavenly places. It is against this background that I still maintain that any church not practicing the lay driven or the pastoral care ministry principles is foreign to Jesus and therefore not the true church.

If you understand the word church from the Kingdom of God view point, which is exactly what the Bible talks about to mean the cabinet ministers.

You will realize that every cabinet member is equal to each other in order or status, but they function differently. Then Dr. Steinborn's Book makes sense, that the Lay Pastoral care ministry is the principles or the culture of the Kingdom of God on earth. Therefore it is the concept every church should embrace if they really understand Jesus when He said upon this rock I will build my church.

Dr Steinborn stated that the focus of this book is lifted almost verbatim from Romans 12: 6-8. The cadence in the New International Version. I want to start from the first verse of the same chapter in Roman that is Roman 12: 1-8. Because I believed the whole book "The Lay Driven Church: How to empower the people in your church to share in the task of the ministry" is captured completely in these message of Apostle Paul advice to the believers of the Roman church. Paul said, "*I urge you brothers, in view of God's mercy to offer your bodies as livingsacrifices, holy and pleasing to God-which is your spiritual worship.*" (NIV) Romans 12:1 I believe that , in this passage Apostle Paul was addressing the Roman church, about the practical application of what he has been teaching them, he said offer your bodies as a living sacrifices, this means they should demonstrate through their practical lives what he has taught them. I can trace chapter one of the book "**A Need-Conscious Church**" from this verse in Roman 12:1 you can make your bodies a living sacrifices, holy and pleasing to God which is your spiritual worship only when the church is doing exactly what God purposed it to do. Therefore they will not find fulfillment in their traditional method where the clergy is the only person caring for the whole congregation. They will feel emptiness spiritually or physically. For you cannot become a living sacrifice holy and pleasing to God if a large number of your

congregation are not properly cared for by or through the leadership of the ministry. When the church comes to this realization of emptiness, unfulfilling then that is the root of the need-consciousness for both the clergy and the laity. The clergy will know that they can't be a living sacrifice holy and pleasing God if they are not doing exactly what the Holy Spirit mandated them to do, that is "to prepare God's people for work of service, so that the body of Christ may be built up Ephesians 4:12 (NIV). When the laity also understands how to become a living sacrifice, holy and pleasing to God, they will not always look up to the clergy alone, but they will desire to take up the work of the service for they will know that it is their God called duty to do that. Such place or church will be a good ground to start the lay pastoral care ministry.

Apostle Paul went on to say "do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is, his good, pleasing and perfect will Ephesians 12:2 (NIV). Again, I can infer chapter two **A Gift-Oriented** from this verse even though Dr. Melvin used verse 6 to 8 to explain its application. I strongly believe that the foundational strength of "Let him do it" is from this second verse of this same chapter. You will notice that in Romans 8:14 Paul said "because those who are led by the spirit of God are the sons of God" the word **Led**, Paul used the Greek word "**ago**" which means being driven and controlled by. In other word, it means total surrender of oneself to the Holy Spirit. It means such person is very sensitive to the Holy Spirit. Whatever the Holy Spirit says you do. That is the meaning of the word led (**ago**) used by Apostle Paul to the same church in Rome. Therefore, before a church can be a gift-oriented church both the clergy and laity must be Holy Spirit led (**ago**) people in

all aspect of their lives and programs.

The apostle went on further to say that, “For by the grace given me I say to every one of you do not think of yourself higher than you ought, but rather think of yourself with sober judgment in accordance with the measure of faith God has given you” Ephesians 12:3 (NIV). In this verse we can see **An Egalitarian church** Apostle Paul in this very verse destroyed the hierarchical concepts in the traditional Christian church. He said no one should think of him or her higher than he ought to. The leadership of the church and the clergy should not consider themselves as higher than the laity because of their function in the church. The difference between the clergy and the laity are function not order. Therefore they should think soberly not higher than what they ought to think. When the laity also thinks sober in this context it means that they should not think of themselves lower than what they ought to, but rather inquiries about what the word of God says their position is in the scriptures and think accordingly for themselves. They will not consider themselves to be second class Christians to the clergy.

In other words, Paul is saying change the way you have been conditioned to think. The mind is the center of perception and that is what he worked on in this verse, because when the mind is redeemed to think the way God want them to think, both the clergy and the lay people will do exactly what is expected of them. The clergy will relinquish the pastoral care ministry to the lay people, equipped and commissioned them to do it and give them the needed support at all times. A redeemed minded lay people will embrace the pastoral care ministry and make it their own.

Paul said do not think of yourself more highly than you ought, but rather think of yourself with sober judgment in accordance with the measure of faith God has given you. "This verse is loaded. Look at it carefully; I can trace the whole book from chapter 1 to 13 from this one verse. For this is the foundation of an egalitarian church. I believe that out of the seven qualities of the church developed by Dr. Steinborn, an egalitarian church is the foundation of all the others because it starts with the mind. Also it is the reflection of the true model of the culture of the Kingdom of God in the church. For me I think that all the other six qualities and the remaining chapter's helps to establish a true equalitarian church and society and it start from the mind.

I have a fair knowledge about Kingdom culture. I was born under the Kingdom of Ashanti a powerful Kingdom in Ghana and West Africa as a whole. We were also colonized by the Kingdom of Great Britain a very powerful kingdom in the world. This has help me to understand very well when the scriptures talk about the Kingdom of God in relation to a born again believers. I have no doubt in mind that An Egalitarian Church or Society as illustrated by Dr. Melvin is a true model of the Kingdom of heavens culture in the church.

In the Kingdom of God everybody is a member of the Kings counsel or a cabinet minister. Everybody is a leader in the Kingdom. There are no subjects as it is in the secular world. We all rule in the same territory or domain the earth. We don't rule over humans. In the Kingdom of God we lead or rule in the area of gifting. The root scripture of how the kingdom of God operating on earth is taken from Genesis 1:26 "***The God said, let***

us makeman in our image in our likeness and let them rule over the fish of the sea and the birds of the earth and over all the creatures that move along the ground. No human is listed among what we must rule. This means that God never wanted humans to rule other humans. The kingdom of God on earth is a classless kingdom. Everybody is important. Everybody has something to give, everybody get equal opportunity to operate and demonstrates their gifts to the world. There is no order in the kingdom of Heaven on earth everybody is a leader we lead in the area of gifting and services. The difference is in function not in order. Is a kingdom where every citizen is in the cabinet of the king, we all serve the kings mind or message and make it legislation. In other words every believer serves the mind of the Holy Spirit and does it. I believe strongly that the lay pastoral care ministry can work very well in a church environment where everyone is given equal opportunity to use their gift for the work of God. The clergy is willing to relinquish and the laity are ready to embrace and do it with joy and enthusiasm. However everything begins or starts from the mind. A renewed mind is the key to a successful implementation of the Lay Pastoral Care Ministry.

The great apostle of all time, Paul continued: “just as each of us has one body with many members and these members do not all have the same function so in Christ we who are many form one body and each member belongs to all the others” Romans 12:4-5 (NIV) In these verse also we can infer **A Ministry-Balance Church** from it. Dr. Melvin stated that, it takes all the people of God to do all the work of God when every part or member of the body is functioning properly, the body will be healthy. More so, when every member of church is functioning very well in the area of gifting from the Holy Spirit adequately then good Pastor and

teacher will emerge from the congregation to be trained for the work of the ministry the laity will also take up the care ministry and do it, thereby fulfilling what Dr. Steinborn term as the great commission and the great charter. He stressed that pasturing follows evangelism in the spiritual order just as nurturing follows birth in the biological order. Paul strategy must have been that only a nurtured and cared for church will be strong enough to continue making new disciples.

The great commission and the great charter are joined as one in the ocean of God's great love. The great commission and the great charter though they are two separate ministries rise to their lofty heights from a common source: the massive love of God – love for the world and love for His people.

I believe that when each member of the body is functioning as it should or as captured in Romans 12:4-5, and for that matter if every member of the church use the gifts received from the Holy Spirit, all of God's people will then have pastoral care for the clergy will realize that both, the clergy and the lay people are equally called forth by God to fulfill the great commission and the great charter which cannot be achieved by the clergy alone. Hence the need to affirming the pastorally gifted lay people, equipped them and given them the ministry, the great charter will be honored all of God's people will then have pastoral care. This is what it's known as a balance church.

Paul said *do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good pleasing and perfect will*

Romans 12:2. (NIV) In this verse the apostle admonished every child of God or every citizen in the kingdom of God and every church in the kingdom of God to be **A Biblical oriented Church**. He said ``be transformed in the renewing of your mind then you will be able to , and approved what God's will is his good , pleasing and perfect will. When the kingdom of God penetrates a person's spirit, attitude changes. It takes the knowledge of the perfect will of God for the clergy and the leadership of a church to embrace the lay pastoral care ministry and start one in the church. When the lay people are trained in the word of God they will be willing to apply their knowledge by using the gift God has given them to do the work of God.

Paul said in second Corinthians 5:20 "wetherefore ambassadors of Christ" (NIV) you cannot be an ambassador of a country if you don't know the policies of the government you represent. Because ambassadors doesn't have to be original, they represent their country's government at where they live. They always express their views this way`` my government position is `` before he speaks on any matter it means, he has to know what his government position is in every matter before they talk. This has to be the attitude of every church and every saint in the kingdom of heaven on earth.

The principle taught by Dr Steinbron about **A mobilized church** takes its root from what apostle Paul stated *to offer your bodies as living sacrifice, holy and pleasing to God- which is spiritual worship. Donot conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will* Romans 12:2-3(NIV) in these verses

Apostle Paul mentioned: living sacrifices and spiritual worship. The word spiritual is two words put together, spirit and actual. The word sacrifice and worship are similar in meaning. Drawing closer to God I believe what Paul is saying is this: no one can make good use of the gifts of the Holy Spirit unless that person put his or her whole spirit, soul and body into God's spirit long enough to be able to know what God's will is. In other words sacrifice and spiritual worship is like having intercourse with God; total intimacy with God. Constant communion with the Holy Spirit. This attitude should be a lifestyle of everybody in the church both the clergy and the laity. Dr Melvin said, It takes all the people of God to do the work of God.

He stressed that for the congregation to respond to the leadership of the church like what the people of Israel responded to Moses. "We will do everything the Lord has said; we will obey." Exodus 24:7 (NIV) then the leadership or the clergy must get the vision of the lay pastoral care ministry quite specific and able to communicate it to the people what the vision means to them. It takes the pastors whose meetings with God are frequent enough, long enough and deep enough to know they are hearing from God, and that the vision they cast emerged during their time with Him.

It takes the laity who meets with God regularly to hear God through His words, worship God regularly to bring their spiritual gifts and energies to the Lord who will accept the leadership of the leaders and offer their own. Paul said, since church will not conform any longer to the pattern (traditions) of this world, but will be transformed (into lay pastoral care ministry) by the renewing of the mind through their regular spiritual

intercourse with God and His word. Such church will be a good ground to establish a successful lay pastor's ministry.

In this case, Dr. Steinbron said is like a football team, the players will play well (the laity) the coach (clergy) is able to coach well to win the game in which the match commissioner (God) who is always at work. Then we will have a very exciting game. This is what apostle Paul sees as a good, pleasing and perfect will of God.

I am of the view that all the seven qualities listed by Dr. Melvin to be the energy for the establishment of a successful lay pastoral care ministry in the churches were summarized by Apostle Paul in Romans 12:1-5. Dr. Steinbron maintained that church must commit to quality and excellence, God admonished believers in the scriptures.

Whatever our hand finds to do we must do with all our might or we must do it with excellence. In 2 Corinthians 8:7 Paul challenge the *"church to excel but just as you excel in everything, in speech in knowledge, in complete earnestness and in your love for us- see that you also excel in the grace of giving"* that is a model of Failure Resistant Church.

I want to talk briefly on the word excellence in this context. The word excellence is use to be the name or titles given to God. Psalm 8:1 "*O Lord our Lord, how excellent is your name in all the earth*". (The Gideon's Int.). The word starts with the word Ex (exit) and another word El that refer to GOD as Elohim, Elshaddai, El Elyon EL-Ron and El Olan. Therefore when the word excellent is use in this context what it means to me is that show God in whatever you do. In other words, to demonstrate

God, to represent God or God applied. In other words what Dr. Melvin is saying is that it takes the church whose leadership and laity is committed to do their things God's way to be able to establish a Failure- Resistant lay Pastoral Care Ministry successfully.

Apostle Paul also captured it in his letter to the church in Rome, He said, it is only His way (God's way) not your traditional way. For the church of Rome to build a solid and formidable lay pastoral care ministry. This is how he put it. "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is –his good pleasing and perfect will". (Romans 12:2) Oh! This verse is loaded; Paul said it all in one verse. For he knows that without God's way we cannot do what is in Romans 12:6-8 which is the physical application of the gifts of the Holy Spirit properly to enable us have a successful lay pastoral care ministry. Dr. Steinborn went a little further to help the new churches who want to establish or start lay pastoral ministry. I believe he did it God's way. God establish His nation Israel with twelve tribes, Jesus started His church with twelve apostles, and the New Jerusalem has twelve gates. Therefore he has given to us twelve foundational blocks which are the essential elements for starting effective lay pastors' ministry. They vision, ownership design, call equipping accountability, affirmation, support, fellowship, communication, evaluation and maintenance. I believe he is right.

In chapter 8 Dr. Steinborn then devotes the Part II of his book to discuss what kind of people does it takes to establish a successful lay pastors ministry in any church setting He started chapter 8 with "The Kind of church it takes" he maintained that it takes the church whose plans and programs allows time to incorporate all seven of the qualities delineated

in the preceding chapter. Need conscious, gift oriented mobilized church, ministry-balanced, equalitarian, biblical oriented and failure resistant lay pastoral care ministries. I have picked three points from this chapter which I believe are the qualities that delineates the remaining chapters. These qualities are hallmarks, not only for leadership of the church, but also every person who want to contribute for the establishment of effective and lasting lay ministry.

The following are the three qualities:

- a. The person at the top has to have clear vision.
- b. Managing the journey of change is servant leadership.
- c. To affect an individual's will you must know where the person is and journey with him or her from that point.

I want to briefly talk of the three qualities the way our Lord Jesus Christ did it, in His attempt to bring change into the world. He is our master mentor and our trusted teacher. Even though the whole idea of the lay pastoral care ministry emanated from the advice Jethro gave to Moses his son-in-law and Moses own leadership qualities by taking the wise counsel of Jethro to decentralized the care of Israel by reducing it caring size 10 people for each leader.

However, when we talk about affecting individual's will and bringing change to the life of people; Jesus Christ is the most successful person ever lived on this planet to bring change and also affecting the lives of many. Therefore, in dealing with what kind of people does it take? Let us take these three qualities I have listed and see how Jesus did it in His attempt to change the world, so that we can follow the same style.

- a. The person at the top has to have a clear vision. Jesus said to

his parents why did you seek me? “Did you not know that I must be about my father’s business” Luke 2:49 (The Gideon’s International)? At age twelve He was aware of His purpose on this earth. Vision emanates from purpose. That is why when He went into the synagogue He read the scroll of the prophet Isaiah.

The spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed to proclaim the year to the Lord’s favor Luke 4:18-19 (NIV)

Jesus had clear vision for his life on earth and He spoke it openly to the people of Israel.

b. Managing the journey of change is servant leadership. Our Lord Jesus Christ the most successful life changer who ever walked on this earth said “***The Kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that instead the greatest among you should be like the youngest, and the one who rules like the one who serve. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves***” Luke 22:25-27 (NIV). In other words Jesus said to them, the best strategy for you to affect the will of people. Change their perception in life is to lead them as a servant but not as master. This is exactly the attitude every clergy and the laity must have in order to unleash any effective lay pastor’s ministry.

c. To affect an individual’s will you must know where the person’s is and journey with him or her from that point. Here we can point to Jesus as the model for affecting people will by knowing where they are and journey with them from that point. In Luke 5:4 “When he had finished

speaking, he said to Simon, put out into deep water, and let down the nets for a catch". (NIV). In other words Jesus saw in Peter as the head of His first Church on earth and who will become the influencer in the affairs of men. Yet Peter will was to catch fish, Jesus want him to catch men. Therefore, to change Peter's will from catching fish into catching men or becoming an influence in the affair of men. Jesus had to joined Peter to go into fishing before He was able to affects his will and change his world view from fish, fish, fish into men, men, men. Jesus strategy is the model for every leader or clergy who want to bring effective change in their church for the establishing of effective Pastoral care ministry.

Furthermore in chapter 9 Steinbron stressed on the kind of **Pastor it takes to have an effective Lay PastorsMinistry** is the clergy who has a clear vision for the church and channels energies by enabling everyone to point to the same direction. Take the necessary action by relinquishing the pastoral care ministry to the lay people to do it. That kind of Pastor will also support the lay pastors in prayers, encourage them and do help them succeed in their ministries. It take the kind of clergy who will be aware and believe that his primary role is that of equip as apostle Paul mentioned in Ephesians 4:11-13, and must do everything possible to make the lay people give their consent and open the way for him to be such a person. Again it takes a clergy who understand that the church is too important to be left alone in the hands of the clergy. For it caused God only begotten Son to make it happened. Therefore, they will relinquish in the care ministries to the laity to enable everyone in the church get the opportunity to use the pastoral gift God has given to them. That pastor must genuinely believe that lay people are as authentically called as they themselves. Therefore, must give the

kind of support lay people need so that the church can grow both in quantity and quality.

Finally, that pastor must stay focus on to the clear vision that he or she has for the church. Preach it to the congregation as Jesus did in Luke 4:18-19. "The spirit of God is on me" The clergy must know where the people are and be prepared to journey with them from that point. In Luke 5:4, Jesus said to Peter let's go to fishing. That Pastor must be ready to manage the journey of change with servant leadership. And must be committed to excellence in everything they do in every area of his or her life. Such is the clergy it takes to establish an effective lay pastor ministry.

Moreover, in chapter 10, Steinbron stressed on **what kind of person does it takes to build successful lay pastoralcare ministries**. They are people who do what they can with what they have where they are. The kind of people who will embrace the pastoral care ministry, not considering their personal weakness but rather who thinks direction, not perfection. Like what Simon did "Master, we've worked hard all night and didn't caught anything. But because you say so, I will let down the nets". Luke 5:5 (NIV). They must know and genuinely believe that laypeople are as authentically called by God into the ministry as the clergy. And are therefore, obligated to use the pastoral gifts God has given to them with passion and commitment to fulfill the divine assignment for which God called them into His Kingdom through the precious blood of Jesus. That person must be ready to work with servant attitude because that is the culture of the kingdom Jesus called us into. "Jesus said to them" the Kings of the Gentiles Lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that.

Instead, the greatest among you should be like the youngest, and the one who ruled like the one who serves. For who is greater the one who is at the table or the one serves? Is it not the one who at the table? But I am among you as one who serves. You are those who have stood by me in my trials, I confer on you a kingdom, just as my Father conferred on me. “Luke 22:25-29 (NIV). Now the question is what kingdom did His father conferred in Him? Servant kingdom. What kingdom is Christ conferring on us? Servant kingdom. We the church are a kingdom of servant Kings. That is what we are. As soon as the blood of Jesus purchases you onto the kingdom of God you become a servant. The kind of person it takes to have on effective lay pastor’s ministry must be guided by this servant attitude in whatever they do. They must be committed to excellence in everything they do, because obligated to demonstrate the wisdom of God to the world. God applied, come on talk to me! application is the essence of the Lay Driven Church.

In chapter 11 Dr, Melvin emphasized on why **Lay people can Pastors**. The church that believe the clergy are not as smarter as the laity think they are; and the laity are not as dumb as the clergy think they are, The laity are the people Jesus gave the ministry to them in Acts 1:8. They have the passion and the skills to do what the clergy do and occasionally even better. Lay people can hear and remember many things and responds to them appropriately than the clergy who might forget because of the numerous administrative and other programs they may be confronted with.

It is against this background that the central activity of lay pastors which lies in the acronym as P.A.C.E. from this book introduction remained the

underlying responsibility of every lay pastor of all the time. “P” stands for praying regularly for the members of the flocks and their families, their needs and problems daily. “A” stands for available in time of need celebration and also through calls. “C” contact them by personal visit or phone know how they are doing affirm them, inquire about their children etc. “E” they need an example of one who live close to God, giving himself or herself in service. This is pastoral care. Lay people are doing it. Therefore, their name must reflect what they do.

Finally, Steinbron devoted part III and the concluding part of the book to talk about “**what kind of Effort does ittake?** In chapter 12 he maintained “how to give ministry to the people. The fundamental truth to start with is the fact that a church cannot grow past its ability to care for people and a clear understanding that the Pastor and the paid clergy alone cannot provide adequately the kind of care the people need. Moreover, the pastoral care through lay people had a causal effect upon the growth of the church.

First, the concept of pastoral care must be preach to the congregation long enough and the biblical truth about the lay pastoral care ministry to long enough to enable them to shift from the traditional paradigm, that only the paid professional can minister. It is also important to consider the following, whom you are giving the ministry to be God’s servant people. Consider that it takes time, patience and perseverance to get result. The pastor must consider passing this ministry on not down, because unless lay people also undergo a paradigm shift, the pastor can pass it on, but the people will perceive it as being passed down. That will make the whole exercise to fail.

In this last chapter 13, Steinbron stressed on, **how this ministry fits in your church**. When your congregation has been built you begin to think about the need for more pastoral care. The first consideration is timing. Is this the time to start the ministry? However, the need for more pastoral care indicated the time had come to get a ministry group together to pray. Study and determine what could be done. Be it that your church is a small group ministry or a large group ministry, the lay pastoral care ministry cannot rest until every last member of the church family is loved and pastored by someone who truly cares. But the following questions must be answered:

- a. How will the lay pastor's ministry fit in the total life of the church?
- b. Is there room for it among the organizations and programs?
- c. Does the need for pastoral care warrant it?
- d. Will it fit in the long- range plan of the church?

Having answered correctly these questions the next consideration is committed to the call of the ministry? Are they partially committed, marginally committed or uncommitted? The most important consideration is how the lay pastoral care ministry fits into the large picture, the fulfillment of the whole purpose of the church, and the church's participation in the kingdom of God.

God's vision for the church was to extend the kingdom of heaven on earth but He wanted to do it through the church. God's goal is a kingdom on earth not religion. And kingdoms manifest in a community with a specific kind of culture. That culture king Jesus is looking for is The Lay Pastoral Care Ministry in His church. The objective of God is to establish and replicate the kingdom of heaven values, morals and lifestyle of King

Jesus in the church. Glory is to God that through His patriarch Dr Melvin J. Steinbron he is teaching the world practically how the culture of heaven looks like on earth. Many years ago Apostle Paul and the early believers had this revelation. But religious Christianity brought divisiveness and traditions into the church. We thank God that in our generation this true revelation is back into the church through God's patriarch Dr Steinbron.

Note:

1. *I am indebted to Dr. Myles Munroe. Founder of Bahamas Faith Ministry, for the kingdom principles of his book "Rediscovering the Kingdom" Destiny Image Publishers Inc. pp 125*

THE PRINCIPLES AND STRUCTURES DESIGNED TO EMPOWER PEOPLE TO SHARE THE TASK OF THE MINISTRY

by KWAKU SEFAH BOATENG(Ghana)

I am fully convinced and persuaded by the teachings of the LPMI that, it is the only biblically based institutional structure practically demonstrating the vision Jesus Christ has for the church. When Jesus said in (Matthew 16:18), *upon this rock I will build my church and the gates of Hades, will not overcome it.*

I believed He had this same structure and principle of the LPMI in mind. If you study carefully the life of Jesus, His messages and ministry and compare it with the Vision, structures and principles stated by the founder of the LPMI in the book CAN THE PASTOR DO IT ALONE? There is no doubt in my mind that indeed it is the true model of what Jesus was preaching when He instructed the disciples to reach out to all nations of the world with the good news before the end will come.

In Ghana, most churches over the years have been practicing the CELL GROUP system which is good by all standards; however, it comes to nowhere near when it is measured with the LPMI strategy. I have had the privilege to study my first book from LPMI, **Can The Pastor Do It Alone?** Written by the founder and president of LPMI, Melvin J. Steinbron, and I have found out that he doesn't just has the key for accomplishing The Great Commission, but indeed he has the Right Key.

The very first thing that LPMI seek to teach is the establishment of the understanding of the fact that they are for all churches. I believed that Jesus Christ Himself never wanted or even interested in denomination of churches. He commissioned every believer to contribute his or her quota for the fulfillment of His vision for reaching out to every nation with the good news of the kingdom of God on earth. In fact, the disciples who were given the mandate to preach the gospel to the world were Lay people but not Clergy. And also they were not belonging to any specific denomination. It is for this very reason that I see LPMI doctrine which cut across denominational lines and seeking to network every church for equipping the lay congregation for the pastoral work in the ministry as laudable biblical method for church growth.

It is important to note that, the Biblical understanding and divine knowledge for the establishment and the growth of effective church is rightly acquired from the principles and structures of LPMI. Indeed it is a true model of exactly what the first church look like which was built by the disciples immediately they received the Holy Spirit on the day of Pentecost. The believers lived together in the spirit of love, care and unity without no class or differences, the laity and clergy among them. For this reason the number of the believers always increased day after day as they minister the good news to the people. I can confidently say that this is exactly what will happen if any church accurately implements the principles and programs of the LPMI.

In Ghana as well as many countries all over the world, all kinds of messages are been preached on their pulpits every day, different doctrines and methods are been introduced in the churches every day.

The aim is to preach the gospel of Jesus. So many people are writing and publishing books and magazines daily, fantastic writings good doctrines and other good plans, church growth methods and programs all in the attempt to fulfill the great commission. However, none of these churches or writers has discovered the right and excellent system, structure and strategy that can stand the test of time in our quest to reaching every nation on the planet with the good news of the kingdom of God on earth, which could be compared with what LPMI has discovered and established.

LPMI is a biblical based method for training believers to become good shepherds and equipping lay people with the needed spiritual and physical skills to offer pastoral love and care to the congregation through prayer, availability, contact and example. That is exactly the knowledge every church should have and understand in order to provide quality and effective leadership and also exhibit the needed Godly Love with skin on to the congregation.

A careful study of the materials of LPMI reveal that, the fundamental biblical principle upon which their structures are based, is Love, Care and Unity which is the core message of the gospel of our Lord Jesus Christ.

Let us briefly study the life of Jesus Christ our master mentor and trusted teacher. The message He preached and let us find out if there is something that we can identify to support the argument that LPMI has the perfect strategy for winning the world for Christ. When Jesus was on this planet He knew exactly what He was here for. He was aware of His

purpose on earth even at the age 12. He also knew what to do and how to do it in order to accomplish His assignment on earth. He told his parent I must do my father's business at that early age 12. Very clear minded. His life was precise. He never made a mistake, He choose his words accurately at the right place and right time. He understands exactly who he is, the task ahead of him and the perfect way to fulfill the purpose for which He was born. Because He is God you know that?

Jesus never called Himself apostle or a priest even though He is our first apostle and our high priest according to (Hebrew 3:1) because, that was not the personality or the office He needed to achieve the assignment set before him. He didn't say I am a Prophet which of course He was, because of what the Samaritan woman at Jacob well said (John 4:19), for He could not have effectively achieve His goal of winning the whole world if He is a prophet. Neither did He like the name evangelist; notwithstanding the fact that He is the greatest evangelist who ever walked on this planet. The reason had been that He was moving from one place to another, with a large crowd following Him in the region of Judea, Jerusalem, Tire and Idumea, preaching good news healing the sick and casting out demons. He was not pleased to be called teacher even though in many occasion people call Him rabbi meaning teacher. Example John 3:1 He is indeed the most articulate speaker ever lived on the globe.

It is interesting to note that, Jesus Christ who is the embodiment of the five-fold ministry never choose to be identify by any of the four offices listed above. Is amazing isn't it? I strongly believed Jesus Christ who all knows God; definitely know that the characteristics of those offices will not perfectly fit into the personality suitable for the fulfillment of His intended

purpose on this planet. Out of the five offices in the ministry of the church, it was only one of them which He personally said He is. Christ said, *I am a good shepherd (pastor) a good shepherd lays down His life for the sheep (John10:11)* and that is the only vehicle which has the required wheels to drive the gospel to every nation on earth. He was aware of that.

Can I suggest to you, that good apostles don't lay their lives down for the congregation of the churches they established? A good prophet will not lay his life down for the people who always receive prophesy from them. Again good evangelist will not lay his life down for the crowd that followed him. In much the same way, good teacher will not lay his life down for the audience. It is only a good shepherd (pastor) who lays his life down for his sheep.

It is against this background, that I consider the principle of LPMI as the right institution or system which has the requisite structures and programs to accomplish the great commission can be found. LPMI teaching is based on the fundamental principle of Love Care and Unity and is poised to create conducive atmosphere which help people in other churches to grow and develop attitude of love, care and unity among the congregation. It is important to note that, care is rooted in the attitude of love which also produces unity. These cardinal principles are the keys for effective Christian living and the foundation for the establishment of a Christian community. LPMI ideas are exactly the prototype of a just society God always wanted to build right from the beginning of creation in the Garden of Eden. And still, that is what God want to have, Jesus came to die and share His blood for mankind so that this purpose of God could be fulfilled on this planet.

Let us, once again consider something God said during creation and see if it can be link to LPMI principles. “*God blessed them and said to them, be fruitful and increase in number; fill the earth and subdue it*”. The first part of (Genesis1:28). Can you see LPMI system and structures in this statement from God? Can you see it? Look at it very carefully can you see LPMI in there? Can you see love; can you see care and can you see unity in these words from God? I hope you do. For this reason, I consider LPMI principles and concepts as worthy to die for. **That is why Jesus Christ said *paraphrase* “I am a good LPMI, the good LPMI lays down their lives for the world”**

Will you agree with me that, the mission of the church is to win the world for Christ but not any particular denomination? You will also not deny the fact that God never wanted the church to split into denominations. Right from the beginning He wanted a unify people who stay together as a community. Therefore, if LPMI vision is to build love, care and unity among congregation with the aim at linking it to all churches in the world then it is the move in the right direction. I can imagine God saying, yes finally, I have got a group of people who are building the Kingdom of heaven on earth.

God ultimate goal is to rule the whole world through the hearts of His sons called men. This is exactly His motivation for creating Adam and Eve and putting them in the Garden of Eden and it is still his purpose for the planet. This could be achieved when everyone on the planet and the churches embraced the principle of LPMI to spread the gospel of the kingdom of God on earth. Over the years the church has designed various method of

communicating the good news to the dying world. It is important to note that this cannot be achieved effectively through the media, Television, Electronic, Radio and the Print media. There is no doubt about the fact that, the media has contributed immensely in our quest to preaching the message of the good news to all nations. What have been achieved through the media so far is to enable many people all over the world to hear the gospel at the same time. But they have done practically nothing to motivate the hearers to put them into practice what they are hearing everyday through the media.

God desire is not for people to just listen to the word but not practice it. The media help to create a situation where, we are producing more hearers but few doers. Jesus said, *everyone who hear these words of my and put them in to practice is like a wise man who built his house on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house in the sand.* Can I suggest to you again that, it is only **Good News with skin on**, which is the right vehicle that can drive the message of the kingdom to all nations of the world, but not through the media? In other words, wise builders are those who can effectively carry the good news to all nations as stated in the great commission and not foolish builders. LPMI is the only structures designed to equip the people in the church with the requisite skills necessary to produce wise builder with the right spirit and knowledge and attitude to help in fulfilling the great commission.

Lay Pastor Ministry (Ghana) remain committed to the Biblical principle and standards of LPMI and are therefore pursuing serious contacts with churches leaders in the country to bring into practice lay people providing

pastoral care for the flocks. In my quest of touching base many believers in the country with this biblical based principles and concepts of LPMI, I have started publishing articles about LPMI weekly in one of the biggest selling newspaper in Ghana “*Graphic Adsempa*” so that the reading public and Christian will quickly understand and appreciate the concepts and principles of laypeople assuming leadership responsibility in church by providing Gods love and care with skin on to the congregation.

The Twelve Foundation Blocks: Twelve Foundational Principles to Build a Successful Lay Pastoral Care Ministry

Kwaku Boateng (Ghana, West Africa)

The beginning of every pastoral care ministry is difficult and therefore, requires thoughtful planning. It also demands that certain vital questions are answered in order to be able to lay the solid foundation necessary for the building of a strong care ministry. Apostle Paul made a very profound statement to the people of Corinth, he said, "*By the grace God has given me, I laid a foundation as an expect builder, and someone also is building on it. But each one should be careful how he builds*" (1Corinthians3:10) NIV. For no one can lay any foundation other than the one already laid which is Christ Jesus.

It is in light of this understanding that, Dr Melvin J. Steinbron, Founder and president of LPM USA through the leading of the Holy Spirit has laid the twelve foundation blocks, which are the materials required for the beginners to establishment the pastoral care ministry. The aim is to help other churches wanted to start the program, knowing the essential nature of the foundation blocks will assist them to make their ministry strong at the beginning. For that, they could be saved from the waste of "trial and error" process. There are three basic questions for those who wanted to begin the pastoral care ministry to answer which are imperative solid foundational blocks.

When these three questions are correctly and answered then the one has captured the totality of the pastoral care ministry. Like a building, these three questions deal with. (A) What is the purpose for constructing such building? (B) how to build the edifice. (C) What height do I want the building to reach? Now the questions:

1. **Shall we include this one? Why?** To be able to answer this question sincerely and correctly, the ownership or the leadership of the church should first understand what the pastoral care ministry is all about. Secondly, the leadership should know the corporate purpose of GOD for establishing the church through His son Jesus Christ. Thirdly, the leadership should have a clear vision for their ministry, and know how to tailor their activities and programs which will enable them to contribute effectively and adequately their quota towards the fulfillment of the corporate purpose of God. The corporate purpose of God for the church is achieved, only when the individual ministries accomplishes their divine assignment on the planet. They should, at this point agree to the fact that there is no other better biblical base principles, structures and programs that has the required quality materials to build such a ministry, than, the pastoral care ministry.

2. **How shall we do it?** Like a building, after the builder has known the reason why the structure should be put up, then he has to employ an architect to tell him the kind of foundation that will be required, the raw materials and the total amount required to complete the building.

Therefore, when the leadership of the ministry knows their vision and purpose as well as their position in the corporate vision and purpose of God, which will show to them the plan or the mental picture of the type of ministry they are supposed to build.

3. **How well shall we do it?** The correct answer to this question is realized when the leadership of the ministry is clearly aware that the corporate vision and purpose of God for the church could be accomplished, when the individual denominations or ministries are achieving their purposes. Moreover, the purposes and vision of the ministries or denominations could be accomplish, when every single member of the congregation of these ministries fulfill his or her divine assignment that operate in them. In other words, for God to achieve His corporate purpose of the church, everybody in the congregation must realize his or her full God given potential and fulfill the purpose for which they were born into this earth. Nevertheless, God is doing this through the ministries. The pursuit of God or the number one priority of God is not the ministry, but the individual members of the congregation. God always want to extend His love and care to His children which He purchased by His own precious blood at the cross of Calvary and the rest of the people on this planet. The ministries therefore, are the means through which God can reach His son who are members of the ministries as well as those outside the church. To do this, the leadership of the church should know exactly and understand the Mission of the church of God so that it will serve as a guide for them to plan towards its fulfillment. What is the mission of the church? **“The mission of the church is to represent the government of heaven on earth and to serve as ambassador of God recruiting citizens for kingdom of heaven”** In other

words, God's passion is to bring everyone on the planet into His kingdom. Jesus Christ told his disciples in the book of Matthew 28 He wanted the good news about the kingdom to go to every nation of the world, before the end will come. We should note that Christianity is not just another form of religion where the church always preoccupied by ritual activities all the time, no. Christianity is about building a relationship between God and His children and among believers. The church is supposed to foster this relationship of love, care and unity between Christians and God.

It is very relevant to know that, the leadership of every church wanting to begin pastoral care ministry should clearly understand what God wanted to achieve through His church which he establish through his own blood. Therefore, it is only when the leadership want to achieve a greater things in the corporate purpose of God for the church and that will determine how well they can do the pastoral care ministry.

For those ministries who are already on line with pastoral care ministry must ask themselves tough questions about each block. This will help them to evaluate the present state of the ministry, if it is ask in a productive way. It is important for those churches already have the ministry on line to answer these tough questions about each block. When these questions answered productively, it is another way to conduct evaluation of the present state of that ministry.

Are we doing this? Why? To answer this question correctly suggest that the leadership of the ministry maintains its position in the corporate vision of God, which is, the church contribution towards the achievement

of God purpose of reaching out to all nation before the end will come. This requires the church desire to contribute its quota for the fulfillment of God's overall agenda for the planet.

In what way are we doing it? Periodically the leadership of the church should evaluate productively to find out what they have accomplished, are we using the right method? Are the members of the congregation receiving God's love and care? Is our foundation strong enough to hold on to the kind of structure they wanted to build?

How well are we doing it? How many people have we train to share the vision and take responsibility in the leadership. Are we employing the four cardinal principle of the LPM, which are prayer, availability, care and being leading by example? The following questions be answered correctly, for instance, do we spend time with God in prayer, do we attend meetings regularly, and does the church accept spiritual giftedness and divine call as essential for those who participate in creating adequate structure to develop the pastoral care ministry.

How can we do it better? The answer to this question is the application of the twelve foundational principles developed by Dr Melvin to save those starting the pastoral care ministry from avoidable mistakes. These foundation blocks will enable the church to start a lay ministry for pastoral care of the church and to test its strength and periodically use them to check the performance of the ministry and possible signs of shifting and erosion.

The nation Israel has twelve tribes, Lord Jesus chose twelve apostles and the New Jerusalem has twelve gates. Apostle Paul made a very profound statement in (1 Corinthian 3:10) Paul said “according to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildout thereon. But let every take heed how he buildout thereupon” KJV. Like Apostle Paul, Dr Melvin J. Steinbron, being a wise master builder has developed twelve foundational principles for building a successful lay pastoral care ministry. Like a building blocks, each of the twelve foundational principles has a unique role to play to ensure the strength of the ministry. Right from the start, and then periodically use them to check the ministry for possible signs of shifting focus that can lead to total erosion.

VISION

He started with vision as the first foundational block for building a successful pastoral care ministry. He quoted (Proverb 29:18) where there is no vision the people perish. Vision is defined as “the ability to see farther than your eye can look. Eyes that look are common, but the eyes that can see are rare. In other words, vision is the picture of your end or destiny captured”. The leadership of every ministry should have the ability to see farther than their congregation or the people around them can see. However, in doing so the leadership must have a clear knowledge of the corporate vision of God for the church. He referred to 1Peter 5:1-4“ Be shepherd of God flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve.

God's corporate vision is to see that everyone practically receives His love and care. Nevertheless, He wants to do it through the leadership of the church as a vessel. God goal therefore, is to meet the needs of every member of the congregation, and those outside the church, the dying world as well. The vision of the church must be capture in the fulfillment of the corporate vision of God. The Great Commission, "God's love with skin on" goes beyond the boundaries of the church to everyone on the face of this planet. (John3:16) says "For God so loved the world that He gave His one and only son" NIV, but not for God so love the church. It is therefore relevant that every activity or program for providing pastoral care and love, should tailor the fulfillment of their vision to be line with God mission for the church and the world as a whole. It is important to understand that, this could be achieved when the leadership and everybody involve is in constant communion with the chief shepherd. For, when God gives you a vision, He will not make you do it alone; it will require God to enable you to fulfill any vision within the corporate mission of God. That is why every strong ministry sustained by a vision that is regularly renewed and even enlarged in prayer.

OWNERSHIP (LEADERSHIP)

Let us first consider what Apostle Paul said in (2 Corinthians 5:19-20) "Christ Jesus has committed to us the message of reconciliation, we are therefore Christ ambassadors" it means that, we are the representatives of Christ on earth. In other words, we are representing the government of heaven on earth. We are accountable to the chief ambassador or our home government, kingdom of heaven. The church therefore, is a heavenly classroom for the training of the saints. In the embassy, the ambassador is responsible for everything that goes on at the embassy.

In the same vein, the leadership of the churches is responsible for whatever goes on in the church and for that matter accountable to God and the congregation. I believe the founders and overseers are not owners but leaders, stewards or ambassadors of God. As I mentioned earlier on, Christ has commissioned the church, who are (the call out ones, the set apart or sanctified group), to represent the government of heaven on earth, and to serve as ambassador of God on earth, recruiting citizens for the kingdom of heaven.

The ownership (leadership) of these ministries must see themselves in the light of this context. In diplomacy, the ambassadors are not supposed to be original; always they speak the position of their home government, but not their own opinion.

Dr Melvin stated in the (monograph 3), “Our zeal often carries us into more commitment than our Lord calls us to make. He was focused. No matter how much there was to do in the world Jesus established a limit to what his disciples were to do. Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel”(Matthew10).

We need to understand that our commission is great and goes beyond converting individual and giving them pastoral care and love, though that is of first importance. Can I suggest to you that, the disciples as at that time were still under the old covenant and for that reason; Jesus authorized them not to go among the Gentiles. However, these same disciples under the new covenant commissioned to go and preach the good news to all nations of the earth by Jesus this time no restrictions.

Why? This time they were under a better covenant. In addition, that, nations have duties to God. George Washington summarized well the duties the nations have to God in a proclamation for the of Thanksgiving, observed on Thursday, November 26, 1789: "It is the Duty of all Nations to acknowledge the Providence of Almighty God, to obey his will, to be grateful for his Benefits, and humbly to implore his Protection and Favor." Therefore, I believe that, the church cannot ignore the world and focus only on the church members alone but must work with God to extend His love with skin on to everyone on this planet. That is the key to GLOBAL PEACE the whole world is looking for can you see that with me. That is the essence of the Kingdom of heaven returning to earth. For the kingdom of God is righteousness peace joy in the Holy Ghost. Diplomacy is not the answer, not Democracy or any other sound political ideology no. The answer to global peace is GOD'S LOVE WITH SKIN ON. It cut across religious, political, cultural and social lines. That is what everybody need because that is what God gave to Adam and instructed him to pass it on to all generations after him. That is what God has blessed LPMI with through Dr Melvin; let us give it to the world. Better covenant goes with bigger responsibility.

Again, Moses responsibility was to provide leadership and care for only the people of Israel. Not to the extended of making the life of the Israelites attractive for other people outside to become citizens of Israel. However, under the new covenant the churches responsibility is not just to provide love and care to its members alone, but also to manage the ministry better enough so that those outside the church will love to join the church. We have better covenant therefore greater challenge.

For that reason, it is the duty of the leadership to form small group who share the vision and take responsibility God has for the church. The priority ministry for each in the group should map it with the aim at accomplishing God purpose for the church.

DESIGN

One of the foundation blocks, he talks about the fact that, Jesus gave the great commission but let it up to us to develop plans and mobilize people to do it. He charges us to “Tend the flock” we have to understand what that means under the new covenant with the great commission and create the strategy for doing it. In a way, that every member of the congregation will get involve for the provision of adequate and effective care and love to the people. With the aim of touching the heart of the people outside the church and the world in general.

Planning is faith. The writer of Hebrews in chapter 11:1 wrote “Now faith is a substance of what we hope for and evidence of things not seen” new international version. It is only when we determine our purpose, goals and objective under the overall corporate purpose of God for the church, and plan and creates strategy for doing it. Then it means that we truly believe in God mission and our own vision for the church. In addition, are therefore, showing the evidence in the form of strategies and plans for world to see that we believe what we have seen in the spirit realm before it happens in the physical world.

So when we study the twelve foundational principles carefully, and start to implement them fully in our ministries, then we are showing to the world, evidence that we believe pastoral care, love and unity for all men

on the planet and that matter the kingdom of heaven on earth, which is the heart of the great commission is really happening.

CALL

He further stressed that, the leadership should accept spiritual giftedness and divine call as essential for those who participate in the pastoral care ministry, Every Christian is given gifts for ministry. Everybody has something to give, everybody is important. In Romans 12:4 Apostle Paul said like a human body every part has spiritual gift to contribute towards the fulfillment of God's vision for the world through the church as a vessel. He however, emphasizes those sharing the pastoral care vision and the leadership should confirm responsibility. He said that, affirmation given privately and publicly would help one persevere when the going gets tough.

EQUIPPING

Steinbron further stressed on the adoption of the biblical requirement for "equipping the saints for the work of the ministry" (Ephesians 4:12) He mentioned that, those who sense the call of God want to be equipped so as to do the best job possible for the Lord. Design a course to (1) equipping them to be and (2) equipping them to do. It is imperative that they understand the principle of "being with the Lord before doing for the Lord" and that God is more concerned about your relationship with Him than your ministry for Him. In addition the need to know the organizational, structure rational for reporting the reason for coming together frequently to share their experience.

ACCOUNTABILITY

He maintained that, it is not what is expected that gets done, it is what is inspected. Moreover, that experience has shown conclusively that when over sight lapses, the active commitment of lay people to their ministry fades. Therefore, providing reports and policy regarding reports by the ministry leadership group need to determine what they will do regarding reports.

AFFIRMATION

Dr. Melvin maintain that words of encouragement and appreciation with a pat on the back ignite the spirit Affirming a lay pastor for excellence, a giving credit, praise, honor, and recognition to another greatly helps established the work of another in his or her mind and it done publicly in the mind of others. When affirmation is done properly, it means that pastoral supervision is going on well. Occasionally, one- on- one affirmation is appropriate like noted, cards or a phone call from a ministry leader, Pastor or Pastoral staff will bring a lot of joy and a warm glow in one's spirit. He said this takes a very little time, but it is a case of a little being as lot a little by the one doing it but a lot to the one receiving it.

SUPPORTING

The principle member eight is supporting the lay pastor. People doing significant ministry need the security of knowing they have those to who can turn the help and/or mentoring. They are partners in ministry but not solely responsible for caring the congregation. They need support in these three ways (1) shared responsibility for cases (support in difficult cases and (3) help with problems. The ministry leaders or pastors' staff should arrange for prayer partners for the lay pastors to support them spiritually.

FELLOWSHIP

Another foundation principle is Fellowship. He stressed that the community which ministry creates must come together for sharing growth and renewing. He mentioned that if people who are involved in the same ministry have an opportunity to come together frequently their lives bond is an amazing way. He said the bonding would keep them in the ministry and produce faithfulness. He mentioned that, it is the responsibility of those who lead the ministry to provide for this. All who minister must be able to move from community to community, then from community back into ministry.

COMMUNICATION

Communication is among the twelve foundational blocks for building a successful lay pastoral care ministry. He emphasized that; the ministry cannot be strong without frequent verbal and printed contact. He stressed, publishing, newsletter either occasionally or monthly with the aim to encourage, equip and inform. In this way, you will be calling people from the congregation into the ministry and it will make it easier in the lay pastors to be accepted by the people, because they know about it, and think well of it. Be in touch with other churches and the network. This can be one by exchanging newsletters, speakers; publication will raise e ministry strength from being in touch with one another rather than going it done.

EVALUATION

Evaluation is one of the foundational principles. He said taking time to see how the ministry of doing will keep it moving ahead. He stated that after the ministry has been on line for a time it is essential to evaluate it to see if it is being done the way you planned and it is performing as you

expected. The questions that come to mind is (1) Are we doing what we set out to do. (2) Are we having the result we projected? (3) Are we using the methods and means we planned to use. (4) Do we need to make some changes? If, so what? You should do at least one evaluation a year.

MAINTENANCE

Finally, he stressed that in order to build a successful pastoral care ministry it is essential office work such as keeping records, processing reports, getting out the newsletter and as place where the materials for the ministry work are distributed. Regularly review of the flocks, review and update the structure, policy and participant's performance and the overall administrative work of a pastoral care ministry must take place.

These are the twelve foundational principles for establishing a successful pastoral care ministry. Of course, it is important to work it out in such a way that it will contribute towards the fulfillment of the corporate mission of God for the church.

End Note

I completely attributed to Dr Melvin J. Steinbron, Founder and President of LPM USA, monograph3, Book Can the Pastor Do It Alone, for the twelve foundational blocks principles and concept of pastoral care ministry.

Dr Myles Munroe, Book Applying the Kingdom Principles, Published by Destiny Images Publishers Inc. Shippensburg. PA 12257-0310.

Dr Myles Munroe, Book The Power of Vision, Published by Destiny Images Publishers Inc. Shippensburg. PA 12257-0310

Dr Melvin J. Steinbron, Book Can The Pastor Do It Alone?, Published by Regal Books A Division of Gospel Light Ventura, California, USA. Pp25.

Dr Melvin J. Steinbron, Founder & President of LPM USA, The Twelve Foundation Blocks, Monograph3 for LPM Korea/LPM Graduate School/PACE College.

*Stephen K. McDowell' book Published by Providence Foundation, First printing 2004,
Charlottesville, VA. Building Godly Nations pp 5*

LPM is God's principle for creating ideal church that can win the nation for Christ Jesus.

Kwaku, Ghana

When God created Adam and Eve and placed them in the Garden of Eden, it was never His intention that they leave the Garden. Instead, He wanted the Garden to spread over the earth. What does this mean? God wanted them to take the character of the Garden- God's presence (the Kingdom of Heaven), light, love, care, truth and unity, and spread it throughout the world. This was the overarching meaning of having dominion over the earth. This is still God's purpose, Isaiah 11:9 says "The earth will be full of the knowledge of the Lord as the waters cover the sea"

God's purpose for creating humankind was to establish relationship, not religion. The original plans and purpose of God was to have a family of sons that He could relate to as father to his children. This plan was evident from the beginning and is expressed more fully in the earthly introduction of the father by Jesus Christ Himself. A careful review of the principle set forth in the Holy Scripture, will reveal this constant desire for personal and personal and intimate relationship and fellowship that God desired with all mankind. He desired that mankind will intern extend this relationship to all generation. God ultimate goal was always to have personal love, care and unity, or oneness with man by dwelling in the heart of man.

In other words He wanted man to demonstrate love, care and unity in the environment of light and truth throughout the planet. And that is exactly what the principles of Lay Pastor Ministry seek to establish back into the world. Because when you study critically the word Pastoral care, you would realize that it is the essence of bringing the Garden of Eden and for that matter the kingdom of God on earth. It is for this reason that I can confidently say that LPM is the right biblical based principle designed by God Himself and He first gave it to Adam and Eve but they failed to implement it on the earth. But now through the redemptive work of Christ Jesus at the cross of Calvary, the Holy Spirit has brought it back to the church and the world through Dr Melvin. That is winning every nation on the planet through the demonstration of God's love with skin on to the congregation of churches as well as all the nations in the earth which was the mandate given to the church in the Great commission.

Our Lord Jesus Christ commissioned to every believer, "Go ye therefore, and teach all the nations, baptizing them in the name of the father and of the Son, and of the Holy Ghost. (Matthew 28:19 KJV). In this King James version the word **teach** is translated into the Greek language **Matheteuo** which means not only to learn but to become attached to one's teacher and to become his follower in doctrine and conduct. It is really not sufficient to translate this verb as "learn" but as "making a disciple" meaning, in the New Testament sense of **Mathetes**. Derive from the Greek word **Manthano**, which means to cause oneself to know.

In this one statement, Jesus said it all. Everything the world need to know, hear and see is found in this one verse. I can trace the solution to

every problem facing the church and the world today in this single statement. And the answer to every question we can ask is found in this statement. For He said all powers is giving to me in heaven and in earth. I can infer the principles of the Lay Pastors Ministry from these words of Jesus Christ. Oh I like the Greek translation of the word (**Matheteuo**) which means not only to learn but to become attached to one's teacher, or to cause oneself to know. In other words, it is not enough to teach through words but also through personal contact, living example, be available and regular prayers. When you analyze the Greek word Matheteuo (discipleship) practically, it is the reflection of Lay Pastoral Ministry principles which is Prayer, Available, Contact and Example.

I believe that my understanding of the Lay pastoral care principle underlined by Dr Melvin J Steinbron in the book *Can The Pastor Do It Alone?* Couple with The Twelve Foundation Block concept also developed by the founder LPMI at this initial stage of my involvement in this program; I have no doubt in my mind that the Great Commission is achievable. At first, I always ask myself, is it possible on this earth full of religious fanaticisms to fulfill the task imposed on us in the great commission. But now I find out that, God has already made the provision to accomplish His mission. The lay pastoral care ministry is biblically designed by God, and has been reveal to us through Dr Melvin for the church to realize its divine mandate on the planet.

With the critical study of the principle and structures of the lay pastoral care ministry as designed in the book *can the pastor do it alone?* I believe that, it is more than just another religious phenomenon, for it has in it God's love, care and unity, and that is exactly the basic need of

everybody irrespective of their religious, cultural, political and social affiliation. It cut across the boundaries of the believe systems if it is accurately implemented. Therefore, it has what it takes to fulfill the Great Commission. Because, I believe that, Jesus came to create the strategy for doing it but did not come to establish a religion, He never wanted to raise a group religious people who will call themselves even Christians. What amazes me the fact that, when Jesus was giving the Great Commission in Matthew 28:19 He never mentioned any names that has religious connotation in it. But He said go ye therefore and teach all nations instead of Jews and Gentiles, why? Because He knew very well that the world doesn't need religion, and forth at matter religion can't take the message of the kingdom of God to all nations and for that matter need strategy that carry the message of the kingdom with skin on which is the only way to win the world for Christ. So He uses nations indicating that His vision goes beyond religion, cultural, political and social lines. He came to establish a relationship between God and His redeemed children called the church, and love care and unity among believers and non-believers as well. It is for this reason I consider the principles and structures of the Lay Pastoral Care Ministry which is based on this three functions very appropriate.

Jesus gave the great commission but let it up to us to develop plans and mobilize people to do it. He charges us to "Tend the flock" we have to understand that, it is our duty to develop the plan and create the strategy for doing it, the lay pastoral care ministry has the structures with which will systematically cause oneself to know what practical experience of God's love "with skin on" is all about. In fact, it is this kind of love; care and unity are the basic need of everybody. I believe that the lay pastoral

care ministry should not be limited to the “church” alone but the nations, the continents and the world as commission by Jesus Christ. Let us, once again consider something God said during creation and see if it can be link to LPMI principles. “God blessed them and said to them, be fruitful and increase in number; fill the earth and subdue it”. The first part of (Genesis1:28). Can you see LPMI system and structures in this statement from God? That is God’s ideal way to spread His love with skin on to all nations.

Many people have written different books on discipleship, other people have created plan and strategies for soul wining. They are all good, however studies have shown that, the best place for effective discipleship is our immediate family and people in our neighborhood and friends. What this means is that people prefer to join church with the people they know already and can relate to more than the open air crusade. Where many people may come forward but few could become active members.

It is against this background that I maintain that even though the principles of lay pastoral care ministry are intended to strengthen the growth of the existing churches. It is the most effective strategy through which the message of the kingdom of heaven could reach every nation on the face of this planet. The principle of LPM has been tried and tested to be the effective church growth strategy. It is proving of the fact that, it has what it takes to reach out to all nations of the earth.

“There was no “worship,” at least, as we know worship, in the Garden of Eden. There were no alters, sacrifices, songs, clapping, dancing, Bible, hymnbook, sermons or prayers—none of this stuff we call “religion”.

There was only relationship: Adam and Eve walking and talking with God in perfect fellowship and harmony.”

Therefore, LPM principles which are based on Prayer, available, contact and example is to me the original plan God has for every individual, the church, the nations and the world.

**THE LAY PASTORS MINISTRY IS NOT A
RELIGIOUS PHENOMENON BUT
THE CULTURE OF THE KINGDOM OF HEAVEN
ON EARTH THROUGH THE CHURCH
GOD'S ORIGINAL PLAN FOR MAN**

Kwaku

God original intent right from the beginning of creations was to rule the earth from heaven through his kids called men. The purpose was to extend his heavenly kingdom on earth. In other words, God wanted to extend his governing influences of heaven on the planet earth. But he wanted to do it through colonization. God's plan was to colonize the earth through his children called men. God never wanted to create a religion on earth because there isn't one in heaven but to create a community of heaven on earth. The goal of God therefore is to establish and replicate the Kingdom of heaven's values, morals and lifestyle on earth through a community of people that reflects the culture of the king (God). This is clear in the scriptures.

"Then God said, let us make man in our image, in our likeness, and let them rule over the fish of the Sea and the birds of the air, over the livestock, over all the earth and over all creatures that move along the ground. So God created him, male and female he created them, God blessed them and said to them, be fruitful and increase in number, fill the earth and subdue it, rule over the Sea and the birds of the air and over every living creature that move in the ground" Gen 1:26-28. (NIV) This

statement tells me the reason why God created man. God created man in His own image. Since God is spirit it means that man was created first as a spirit with the ability to communicate with the spiritual realm. God purpose was to rule the planet earth through man or man dominates the earth for him. But because spirit cannot appreciate physical things God had to do the second operation. He formed an earthly residence for man's spirit with dirt of the ground. God's original objective was for man to govern the earth in his name and under his authority. This meant that God's thought and desires were to be manifested in the spirit of man so that God will could be done on earth. God purpose then was to establish a deeply personal relationship with man thereby extending his heavenly kingdom on earth. Not a religion on earth, but a relationship, an intimate communion in which God and man becomes one in motive, will and desire on earth. Whatever God thinks man do on earth. So that man will become holy, pure and perfectly reflecting the image of God. That is what God wanted to have between Him and man. What then is God perfect plan for man and his fellow humans on this planet earth? Let us recognize the fact that, when God gave the dominion mandate to man in "*He said, let them rule over the fish of the Sea and birds of the air over the livestock, over all the earth, and over all the creatures that move along the ground*" Gen 1:26(NIV) Man's name is not mentioned in list of things or what man must rule over. The implication is that God the creator never intended man to rule over or dominate his own kind but rather to rule the creation and resources of earth. This means that, God's original plan was not for man to rule his fellow human on earth. The question therefore is what was God's perfect will for humankind to live among their fellow humans on earth? This same spirit man who know no sin, but holy, pure and perfectly in communion with his creator,

“God blessed them” meaning he empower them to be prosperous, how? For their rule, control and reign with God and that their words and actions are perfectly in alignment with the word of God.

Then He gave them an amazons command to man. God said *“Be fruitful and increase in number, fill the earth and subdue it” Gen 1:28 (NIV)*. In this statement God wanted man to express His culture on earth in other words, God said demonstrate my values, believers, norms, language, customs, standard and tradition among yourselves and multiply in numbers. Be fruitful in this context means perfectly doing the will of God or fulfilling the purpose for which God created them. Remember that God created man in His image after His likeness; therefore man can only be fruitful only when he is doing exactly what God perfect will is through man’s spirit. In other words God said to man, apply me on earth. Imagine if every person on earth is expressing God values, standard, believers, norms, morals, language, customs and traditions to one another. By always saying we live to do your will oh Lord. What will our planet look like? The reflection of the kingdom of heaven on earth through man.

THE DIVINE MOTIVATION FOR CREATING MAN ON EARTH

God has many attributes, like God is holy, transcendent, immutable, omnipotent, omnipresent, omniscient, sovereign, faithful, light, truth, Good, righteous, just, and many more. However, none of these characteristics of God requires me and you humans before He can be what these attributes means He is. But there is one inherent nature of God that He cannot be without humans. That is **God is Love**. Please note that He does not say that He “has” love but that He “is” love. This one requires me and you before He could be. One of the obvious

qualities of love is that love has to give and share itself. And that is what makes God fruitful in His relationship with man and the planet earth. God created a species in His image after His likeness so that He can give love and receive love from humans. Therefore, when God said in “*Be fruitful and increase in number, fill all the earth and subdue it*” Gen 1:28 (NIV) He put into man’s spirit Love and Care for He said this is what motivated me to create you and I have given this part of my nature to you, so love is natural to man. Use it, love me first and show love and care to one another whiles you are increasing in number. For then, you can fill the earth, subdue it, dominate it, govern and control all the fish in the sea, birds of the air and everything that creep on the ground and all the earth. It is important to understand that man has to show love unconditionally to God and his fellow humankind before he can rule and dominate the earth. Because without practically manifesting this part of God in our life’s and to our brothers and sisters we cannot be fruitful, dominate or control the earth on God’s behalf.

SATAN’S GREATEST FEAR IS LOVE

Satan knows this that if all men are to demonstrate this part of God (Love and care) in us for ourselves, then the culture of the kingdom of heaven is prevailing on earth. And that is what Satan doesn’t want to see man manifesting it on earth. So that was what Satan successfully took away from man’s spirit and planted the reverse, hatred, jealousy, selfish ambition, dissension, factions, discard, envy and the like.

Why am I saying that? This is because the first major incident that happened just after the devil came to man in the Garden of Eden tells me the reason why he came there! Let’s go to “*Now Cain said to his*

brother Abel, let's go out to the field. And while they were in the field, Cain attacked his brother Abel and killed him. Then the Lord said to Cain, where is your brother Abel? I don't know, he replied. Am I my brother keeper?" Genesis 4:8-9 (NIV). This conversation that went on between God and Cain tells me what God put into man and what He expected from man and at the same time what Satan took away from man and what he put back into man spirit. In other words, Satan caused man to forget the culture of the kingdom heaven by planting the seed of sin in man spirit and introduced his own culture that is order of control to man and from that time forward.

HEAVEN'S CULTURE IS REVEALED IN THE CHURCH THROUGH LPM PRINCIPLES

What is culture? It is defined as a set of ideas, beliefs and way of behaving of a particular organization or group of people. The culture of heaven therefore, prevails in environment where everybody is given equal opportunity to express their gifts and talents. That is an egalitarian community. Satan rather instituted an order of control a society where opportunities are given according to status and order. In effect what the devil successfully achieved was that, man can only increase in number, but can't be fruitful.

God's original intent for man was to manifest or express His nature of love through humans as vessels. Therefore, man cannot be fruitful unless he is expressing that part of God's attribute which motivated the creation of man, the love of God. I don't think that the word fruitful in this context means productivity or creativity as people use to interpret it. Why? Because the scripture says God blessed them, the word bless in this

verse Gen 1:28 when you translate from the Hebrew means: empowered to be prosperous. It is not God's creative attribute that motivated Him to create man. No! So he has to empower man to use his creative ability. But this one, he needs not to empower us to do it. When it comes to love and caring for ourselves He commanded us, why? Because He said love is my motivation for the creating you, that is my image and likeness in you. Is your inherent nature manifest love extravagantly to me and to yourselves? He said "Be fruitful" in other words, be of you and apply me on the earth. He wants man to demonstrate his beliefs ideas and behavior which was built in us on the foundation of love. So that man can give love back to God and to one another. There creating the culture of the kingdom of heaven on earth through our lifestyles. The goal of God is that whatever man do, it must come out of love, care and unity because it is out of love He created us, we are wired to love God and to lover ourselves. Therefore when man uses the creative ability of God without the culture of heaven which is insulated by love of God man becomes distractive, but not fruitful. That is the reason why man can create something that can destroy humans and the environment we live in. That is not dominion but living under Satan's oppression.

GOD INSTITUTED LAY PASTORS MINISTRY IN THE GARDEN OF EDEN

With the critical study of the principles of the lay pastor ministry, there is no doubt in my mind that it is the rediscovering of Gen 1:28 "Be fruitful" I can hear God telling the church today like He said to the spirit of Adam and Eve "Be Lay Pastor Ministry" because when you consider the principles and systems which is expressed in the acronym PACE which stands for Prayer, Available, Contact and Example and all the benefits

that it brings to the life of a believer. There is no doubt LPM is built on the foundation of God's inherent nature of love, care and unity. It is the demonstration of the culture of the kingdom of heaven on earth through the church. For it creates the bond of unity, care and love for the members of the congregation in the church. LPM creates the sense of equality in status among the clergy and the laity but different in functions. Now I can see God smiling, saying finally I have got some of my offspring to figure it out through my son Melvin J. Steinbron.

The kingdom of heaven has return to earth. No wonder when God himself came to earth in the body of Christ Jesus, He demonstrated the pastoral care ministry to the world. That is why He was fruitful. He called only the laity but not the professional like the Pharisees and the Scribes. Everything that Jesus did was motivated by His love and care for humanity, His ideology, belief and behavior was the manifestation of the culture of the king of heaven on earth, and that is exactly what LPM stands for.

God's objective was not to create a religion, because He is not religious but a kingdom of heaven on earth. Religion creates divisiveness but kingdom of heaven (Lay Pastors Ministry) brings love, care and unity. That is what the church is commissioned to manifest on earth, so that through the church the manifold wisdom of God will be made know to the authorities in the heavenly places. The Lay pastoral Care Ministry is what God gave to the first couple in the Garden of Eden, and that was what He expected Cain to manifest to his brother Abel. LPM is exactly what Jesus conferred on the first church, pastured by Apostle Peter. However, like the kingdom of God our number one enemy has always

been religion and it look as if still it is.

CAN THE PASTOR DO IT ALONE?

by Solomon Sesay (Sierra Leone)

INTRODUCTION: The text in question “*Can the Pastor do it alone*” by Melvin J. Steinbron and forwarded by a renowned scholar–Lylee Schaller, is a fourteen chapters book, covering 213 pages. The main subject matter has to do with the possibility that the laity if ‘called’ and are ‘equipped’ ‘commissioned’ and correctly ‘motivated’ can Pastor effectively and that people can accept pasturing from them. This is against the backdrop that only ordained pastors can do it. Schaller sees the text as representing three distinctive ideas regarding the business of equipping the saints. *First*, it recognizes that equipping the saints requires an active leadership role by the ordained ministry.

Second, the author spells out in helpful details how to go about the process of equipping the laity for ministry.

Third, the main focus is on enabling the laity to serve as Pastors and no other roles such as administration. In all of this, he sees the author as intrinsically impressing on readers the distinctive role of the church as “existing for ministry and not administration.

In my attempt to review this text, I will endeavor to work around these three major divisions as Schaller has pointed out, and evaluate the “How to do” in the light of the church in the third world – (Africa most specifically). In other words, how universally can the “How to do” work in the church around the globe regarding the subject under review. I will endeavor to see whether the principles tabulated in the text, in all their specifics can be used in the church universally. This is because, the African church for example stand in desperate need of growth which the ordained ministry alone cannot bring to being. If the Principles of Lay equipping works for the church in the west, can it work for the church in Africa for example? If yes how, and if no, what more need be added or adjustment need to be done to the present work under review.

I. EQUIPPING THE LAITY TO PASTOR REQUIRES ACTIVE LEADERSHIP

By the testimony of the very author, it takes courage in the face of disappointment, hard work and struggles to bring the ministry to fruition. For he says “The excitement has not been without problems in developing the ministry, disappointments, struggles and a lot of hard work” is a must.

I will want to add that, in addition to what constitutes active leadership in developing Lay Pastors training at the level Melvin has described is the aspect of “Strong Motivation” on the part of the ordained minister. The trainer must be highly motivated to survive the obstacles he or she may find on the way. Motivation as a factor in active leadership to develop Lay Pastors Ministry comes from various sources. For example, it may come about as a result of a strong burden for church growth, a call of God on the leadership of the church to such ministry. The availability of

Committed and hardworking lay members of the church, who show signs of the ministry as was and is the case of Melvin's church. This belief that, Melvin had a strong motivation which set him on and kept him on to the level he attained in the project.

Next the author emphasized on the part of the ordained minister or the trainer is what he described as a "demanding responsibility which requires Vision, Work, Planning, Persistence and Confidence". This is all the more the reason why I considered Motivation as a major contributing factor. That internal drive which ignites a strong interest will produce the vision to do the Work, Planning, Persist and do so with Confidence. That it works or it will work.

The clergy he said resist because they find it threatening ("I am the Pastor"). If this is a problem in the west, where the ordained clergy have several options or alternatives to livelihood, how much more threatening it may be for the African clergy whose situation demands even the basics. The question is what will give confidence to the African Pastor that Lay Pastors Ministry will benefit his ministry as clergy and Pastor in charge. This is an aspect which Melvin did not provide adequate answer for. He had simply stated that "we have found, however that this resistance (especially the clergy) is not strong enough to hold out against the pastoral care given faithfully by gifted, equipped and commissioned Lay people. I will say that this may be true for the clergy in the west but doubt for the clergy in Africa. Much more need to be said, so to convince the African Pastor to believe that Lay Pastors Ministry will rather enhance his own ministry and not make him redundant.

Another demonstration of active leadership in Lay Pastor ministry by the ordained clergy as mentioned by the author is the area of developing structures to facilitate the functioning of the lay pastors.

The author talks about four phases to his journey from where he was and where he is right now, and in phases two and three he mentioned that he did a lot of preaching and teaching of the theology of lay ministry (calling people to discover their gifts), but did not provide the necessary structures for them to be able to minister.

He continued further in phase three to state that he realized it was a major blunder on his side, so he began to create equipping opportunities and developed structures to follow (P. 22). My follow up reading of the text did not expatiate what structures meant, and how to develop them. My contention is that, the text being described as a “How to do” text, should have emphasized or thoroughly explain this aspect. It is an important aspect in the provision of active leadership for lay pastor’s ministry. Those of us expecting to develop lay pastor’s ministry need to learn from Melvin how to develop the right structures for the trainees to be able to minister.

II. THE PROCESS OF EQUIPPING THE LAITY FOR MINISTRY

This second category of the text address the actual process of how to do the equipping itself of the laity to enable them to minister. As L. E. Schaller mentioned, the author delved in detail. I see that the author was writing out of experience, which is the best prove of his authority on the subject. In other words, I see the author as the ‘expert’ in this field of equipping lay people to pastor. The amazing thing is that, he is talking

out of experience, he is sharing with the rest of us what he has tried and proved works and so he is saying to us – try it, because it will surely work.

The principles he is using and the way he is applying them is quite explicit. The stages he moves through to the point of evaluation also quite simple to follow. For example, from the first stage “The conception of the need” – he said “The beginning of our lay pastor ministry goes back to the time when we first became aware of the need for pasturing” (P. 33). From this awareness of the need for pasturing, to the stage of evaluation of the programmer the author had done a remarkable job. He took a systematic approach which he recommends to churches as follows: He Said every church needs to assess its own needs, inventory its own people resources, set its own goals for pasturing and design its own structure to reach the goals”. (P. 90)

He closed that chapter with an important issue which he titled “The Pay – Offs”. It is important because it serves as a motivation. There should be a benefit derived in most of what one engages in if he should continue in it with all diligence. I also learnt something new from the “Helper-therapy principle” he quoted from Dr. Gary Collins. Sometimes one does not see gains in giving to others. Now I know that the giver ends up gaining the most. It is quite motivational.

The author also did a masterly work on the concept of concepts of “Being” and “Doing”. It is better for God to make me a loving person than do help me to love people, to make me a patient person than to enable me to show patience, to make me a compassionate person rather than to have compassion etc. Often we pray that God should help us to do

instead of for him to make us better in what we are. The reason is that, we naturally live out what we are, than to try to do what we are. “We do what we do because we really are what we are”. When God makes us pastor – then we will pastor in reality.

The author emphasized the ‘being’ aspect of the pastor when he mentioned that, another way of talking about the importance of ‘being’ is the use of the word *integrity*. Lay pasturing requires *one* to be a person of integrity. For the author, integrity is the transcendent element in pastoral care. There is no way a pasturing can be effective without the person pasturing having integrity, whether lay or clergy.

This truth runs through the Bible. The prophets were called by God, so they were made as such (transformed). They prophesized not at their will but at Gods will. Jesus is the perfect model, Paul, Peter etc. They all lived out what they were in their “being”. The author made his point very clear in this relating it to the subject under review – “Lay Pastoring”, one who Pastor he said is to be warm, sensitive, understanding and concerned.

III. THE MAIN FOCUS IS ON ENABLING THE LAITY TO SERVE AS PASTORS AND NOT SIMPLY IN ADMINISTRATIVE ROLES.

Here the author emphasized in various ways that the focus of the lay pastor’s ministry is to empower the laity to pastor and no other roles such as administration. According to the author, “the Church exists for ministry, not administration.” (p. 9). There are other ministries such as Evangelism, Missions, Worship, *Koinonia* and Nurture. These are all very important ministries, but the concern here is basically that of the

Pastoring ministry and by called, equipped and commissioned Laypeople. The author has listed qualities such as *empathy, warmth, genuineness, integrity, caring attitude, listening, availability, bearing with and the ability to encourage* as essentials for pasturing. The question is can lay people really pastor?" the answer is categorically YES! They are doing it authentically and efficiently! The author has said in this book almost all it takes to get laypeople to really pastor.

PERSONAL REFLECTIONS

The basic problem I have with this "how to do" text in all its worth and applicability, is its 'universality'. I am looking at it with an 'African eye' The Church in Africa which is plagued with high level of illiterate membership, cultural biases that favor authority in those it is vested with. I am only wondering how to recruit such lay people as specified in the text. And whether they will be accepted as pastors other than the professional clergy.

The other concern I have is the requirement of 'active leadership role' by the ordained ministry, can it work all over or in the African Church? For instance, do the ordained ministry in Africa, see lay Pastoring ministry as a need, and therefore want to invest time, commitment, hard work, persistence or even want to develop a vision for it? Does it have the motivation to engage in such a ministry? Especially so as lay pastor's ministry seemingly competes with their own ministry. Won't the African Church Pastor see lay pastor's ministry as a programmer that will render him redundant? Reducing or watering down his value and subsequently render him redundant? The author in the first chapter, made mention of this aspect as an act of stubborn resistance.

CONCLUSION

Apart from the observations have made in my brief reflection above, the text is a fantastic work book for the subject of Lay Pastoring Ministry. The author out of experience has presented an in-depth study on the subject.

LAY PASTORS MINISTRY in Africa

Rev. Ogillah/ Keyna, East Africa

Let me start by defining a lay pastor. Usually layman is an ordinary person. For a doctor, it is somebody who has not been trained to understand medicine. In other words layman is someone who is an amateur.

An Anglican priest in one of the Lay pastors training seminar in Nairobi Kenya last month said “a lay man is one of my flock, one of my congregation. One of the ordinary Christian people to whom I have to minister, lead and instruct.” But this is not only true in Anglican Church; other churches would answer the same. The assumption is what someone has said that “a layman is one of the privates in Gods army and the officers are the clergy –Ministers, parsons, priests.”

It is this understanding that has brought about a distinction and grading of the clergyman and the layman so that it seems as if there are two grades and graces and categories of Christians; the laity and the clergy, with the clergy having the job of running the church, the ministry of deciding the doctrines and administration, and preaching the sermons and above all setting a good example. They have to be first in moral standard ads. But the laity, who might be classified as a second class, is imposed with as it were not having quite the same status in the church or

probably in heaven hereafter, nor do they have the same responsibility for the church or for their moral standards

Unfortunately, many churches, church organizations and ministries are growing smaller every year because the clergy has failed to decentralize leadership among the gifted laypeople within the congregation. It is in this regard that the lay pastor's ministry has come in to train and equip the laity among African churches.

In recent years since this ministry {LPM} came in to light within the East and Central African region, this attitude has changed in many churches and has been further developed so that the layman is now filling the place in the church through the decentralized leadership by the clergymen. He is expected to give, or raise money in stewardship campaigns. They contribute time as church treasures, compound keepers, to give the pastor more time for Sunday sermons; they even serve as substitutes to the clergy as local preachers, lay leaders, Sunday school teachers, even sick visitors as street corner preachers and evangelists. But again it is just filling the gap for shortage of the clergy by doing some minor duties which the pastor can, with careful supervision, delegate.

In the Old Testament, the children of Israel –priests, prophets, and people were described all together as the people of God. This idea is the same and unfolded in the in the New Testament – the idea of the church which meant not a building, not a denomination, not the clergy, but people. The church in the New Testament refers to people of God-a community, a fellowship of Christians meeting anywhere and, in essence, the assembly of called out one. This was the Greek word “Laos” from

which we get laity.-the people of God.

These include carpenters, house wives, businessmen, governors, kings, etc. -the ordinary people all together classified as the people of God, The body of Christ, the church of God.{Romans 12,Ephesians 4,1corinthians 12}

In the biblical definition, there is no clear distinction or grading between clergy and laity, between skilled and unskilled, white and black, well-educated and half educated ,male and female, Jews and gentiles ,top and bottom people, All are the people of God.

What evidence determines ones calling is whether he is a devoted and committed Christian. It is not whether he is archbishop or a chauffeur. We are all saints in the sense we are human beings sanctified and strengthened an enlivened by the same holy spirit indwelling in our hearts and there is nothing sanctimonious about true Christian living, for it is possible for a lay lady to show more love for God than the tycoon, a laborer than the works manage, a school girl than the headmistress.

This is where the church has made her greatest in staging what has been properly described as a “one man show” where “too often the clergy undertakes to fulfill by themselves the whole ministry of the church and too often the laity delegates their ministry to one man –the clergyman.

Certainly the clergy has been chosen by God to do important functions. He has been ordained in one way or the other, but clergy and

laity have particular responsibility to nourish, equip, help and sustain the laity for the ministry. 99% of the church consists of the ordinary people, the non-professional laymen who must become experts as Christians in their own fields. The great question is therefore, "where do the ordinary millions of Christians come in the scheme of things in the church? Must the laymen continue to be those who only attend the meetings, pay their money into the coffers of the church to support the programs of the clergy, and just do nothing to try to change things? Do the laymen not want to that count?"

Christ does not grant special gifts only to men and women, who are full-time, life-time employers of the church. All the people of God share Christ's ministry in and to the world on the frontlines. But the work of frontline soldiers belongs especially to the laymen who spend most of their working and waking hours in social, political, economic, and cultural areas where decisive battles of faith are being fought.

Indeed the laymen have been well described as "God's frozen people." This is just why we have failed to fully evangelize the world because laymen are often left out in the church programs. Most of us, the clergy have forgotten that "while we are constantly looking for better methods but God is looking for better men. Men are God's methods". For if each nominal Christian in the world, and there are one billion, were motivated and trained to win one person to Christianity in a year and would train that person to repeat the process, the world could be reached in less time and then it has taken us in this generation. If only 20% of those professing Christians would faithfully be trained in the art of personal soul-winning and lay training, the job of the world outreach would be half

done.

The lay pastors ministry, Kenya and East Africa's greatest interest now is how the layman in all Christian churches in this region could be trained and equipped for the ministry and in turn be a witness for Christ in the field of his Endeavour, since all Gods people are chosen and all are offered the same grace and guidance of the Holy spirit to perform the different functions of the church, *the training of the layman to function in the world has to be uppermost in the church.*

This training has to begin a guideline which leads the individual to personal assurance of sins forgiven, of eternal life, and of positive relationship and of positive present possession in Christ .There should be a positive awareness training of responsibility to glorify God, to bear witness and have fellowship one with another, to read Gods word, and to spend time in prayer to obey Gods word and His known Will for their lives. Full surrender and true Christian commitments to the certain guidance and obedient to the Holy Spirit.

There should also be assertion in the discipline of devotions through daily devotions in maintaining victorious, spirit filled and dynamic Christian life in their capacities as teachers, doctors, clerks and police men etc. The professionalism of Christian ministry which consequently makes dependence of members of the congregation with respect to the minister in order to function as a church must be discouraged at all cost. The communication of the gospel and the subsequent fulfillment of the great commission must no longer be the task of specialist instead; the leadership must be decentralized among the gifted members within the congregation. It is, I believe, the normal task and the privilege of every

believer to witness and minister to the glory of God wherever God has placed him/her in the world.

In order to enlist the support of the laymen in this great task of outreach for Christ I would like to endorse that personal evangelism which is the biblical method for evangelism should be revitalized in the church. Without personal evangelism; we will never evangelize the world. With it we could evangelize the world because in this generation because personal evangelism is layman evangelism. It encourages location evangelism, age group evangelism, and occupational evangelism. This works out that engineers who are Christians will win other non-Christians engineers, Doctors win Doctors, Nurses, businessmen, etc., and this is evangelism by occupation. The young Christian in every nation can best reach the young people and middle aged and older age the same. This is evangelism by age. All these are the lay activities.

This basic strategy amplified and multiplied through out every type of employment and neighborhood and place of work and all age-groups in every town and city in every nation of the world holds the key to evangelism and church growth in this generation. **The main actor is the layman.**

The teaching of the word of God is clear **“we are in the world but not of the world”** it is good that the church is in the world, but if the world is in the church, then we are in problem.

No matter how we look at it the successful witness and ministry of the

church is impossible without a total mobilization of the whole people of God in this ministry to the world in all capacities, capabilities, and ramifications for the glory of God and salvation of souls. **The training of laymen in Christian ministry and witness is the master key in church development.**

The Lay pastors Ministry, Kenya, East Africa, began this excellent journey in late 2001, until then this ministry has reached many churches and church organization with a very high number of lay pastors trained on the process. Being the only church organization with this kind of the ministry, many churches have shown great interests in our programs. So far LPMs operations are in East Africa with a view to scale up its activities in the rest of Central African region.

With over 100 million people live in this region, the Lay pastor's ministry has been hardly hit by various combinations of factors resulting into a sorry state of their outcome. Some of the major factors and challenges include: [1] High levels of illiteracy .This makes many lay pastors unable to read the bible and make scriptural notes. This has forced the ministry to translate most of our training materials in to the local languages which they can best understand.

[2] High rate of poverty and food deficiency levels. Poverty level in African communities and especially within East Africa is steadily growing with over 78% living below poverty level. With the same % earning less than \$1 a day or nothing at all, this has really affected this ministry negatively especially during training seminars, conferences, forums etc., where we ask them to donate a very little amount for the upkeep during

the training. Many lay pastors cannot afford to contribute financially because of high rate of poverty level in this region.

[3] Bad traditions and culture undoing the gains made by the church. African traditional culture is a great hindrance to the work of God in this region.

[4] High rate of spread of HIV/Aids pandemic that is impacting negatively among the regional communities. Most of our work has been hindered by this scourge, for example, few days ago I led LPM, Kenya team for training seminar and a one day follow-up in Tanzania, to our shock, on our arrival, were told by our partners that four of the people who have undergone our trainings had lost their lives due to Aids infections. Aids are claiming many people with great potential in the church.

Since the initialization of this ministry here in Kenya and East Africa barely six years down the line, LPM, has trained over 1500 lay pastors and collaborated with many churches and church organizations with East African region. Many clergy and church leaders normally visit our offices and invite us to conduct one or two days seminar for a particular church, however in most cases we conduct two to three days lay pastors trainings seminar's where we invite lay pastors from different churches. In most cases we invite a maximum of sixty lay pastors per sitting. We normally use church halls. Our office has a small conference hall which can accommodate up to 15 people. We normally receive many lay pastors visiting our office, ones a week, especially on Wednesdays; we hold small trainings within the office.

Apart from training seminars, we have General conference ones a year, and also chaplaincy programmed in the learning institutions. We have a programmed for scoops and collages where we meet teachers and students and students leaders apart. This has effectively worked in this region. We normally meet the teachers and tutors during lunch time and students during pastoral programs.

However this excellent work has its own challenges, i.e. LPM, Staff lacks basic skills, Lack of training materials, poor or lack of transport facilities, among others.

NOTES

PREFACE

1 with this key verse. This means Ephesians 4:11-12; Dr. David Kim says that God gave the Church an important concept in every era throughout Christian history (*PACE Seminar*, 2004): Luther/Calvin era (The Reformation) Romans 1:17, *The just shall live by faith* Wesley era John 3:16, *God so loved the world....* Our era Ephesians 4:11-12, *Pastors...are to equip the saints for the work of ministry*. The "something" that needs to be changed is the concept of ministry, changing to this God-given concept, that pastors are to equip their members to do ministries reserved exclusively for clergy in other eras.

2 Because Dr. Melvin J. Steinbron: I got to know him through his first book, *Can The Pastor Do It Alone?* When I came back to; Korea from Canada, my home school, Sungkyul Christian University, asked me to teach with any English book because the school might think their students need to study with English book for their proficiency. I tried to find English book on Pastoral Care because I am very interested in this area and also I am trained in Clinical Pastoral Education (CPE) at two hospitals in Canada, so I tried to find and finally visited Asian Center for Theological Studies (ACTS) at Choongjung Ro, SeoDaemoon in Seoul Korea. At there I met Professor Ruth Elsner (but I couldn't remember her correct name because it was so many years ago), gave he the book *Can The Pastor Do It Alone?* And then told that the book is useful for Korean church for now and for the future. Then I didn't know what that means to us but many many years later when I have done this ministry well in the Korean churches, I understood her mention. Anyway I got Dr. Melvin's book in my hand and taught to the

senior students with the book..

Chapter 1

What is the Lay Pastors Ministry?

1 *This is the system of congregational care.* If we look at participant's Manual, at coverage it says, "A System of Congregational Care by Laypeople, and also in page 3, at Ministry Overview, "The Lay Pastors Ministry is a system of Congregational Care by laypeople....It is one-on-one, hand-on, grass-roots, ongoing pastoral care ministry."

2 *That is the SYSTEM:* Book, Paul Stevens, *The Equipping Pastor* (Washington: Alban Institute, 1993), 34-36.

3 *Why do we need people first:* Book, *Good to Great* (NY: HarperCollins, 2001)

4 *Totally different from yesterday.* People say the church is organization the most not changed. So we, as a church leader, have to alert this warning.

5 *MINISTRUM:* Rev. Oscar Fuchet used this terminology. When I was teaching PACE, I used this and stressed how important. Also laypeople enjoyed to hear that.

6 *Me to Us:* by Alan Nelson, 2007, Colorado: Group Publishing.

Lay Ministry & Pastoral Care

1 *Paul Stevens of Regent College:* Paul R. Stevens, *The Equipper's Guide to Every-Member Ministry* (Ill: Intervarsity Press, 1992), 55-69.

2 *If we look at his second book:* Melvin J. Steinbron. *Lay-Driven Church.* (Ventura, California: Regal Books, 1997), Chapter 4, "A Ministry-Balanced Church," pages 67-74.

3 *Two illustrations are there first.* I mention here Dr. Timothy and Pastor Aloto. I have trained foreigners, so Dr. Tim told me; "love with skin on" is the most struck to him. He sent me email: "Based on the discussions we had at various venues in the past weeks, it is clear that you and other LPMK leaders want to make the PACE program more vibrant and appealing. That is the spirit!! I came to like your PACE from day one because it reflects

my personal philosophy which cherishes decentralization and genuine care for fellow believers. So, within my limited ability, I want to pray and contribute whatever little I can to make this great program of yours spread to as many Christians as possible. Also, it is my belief that God will lead us in this worthy but challenging journey of faith. We just need to follow Him with patience and humility as He strengthens the existing lay pastors and their churches and, little by little, finds and trains new members for LPM. He has been using Dr. Melvin J. Steinbron and you wonderfully for decades now to equip more and more believers to personally share His love and care. The phrase 'with the skin on' fascinates." Dr. Timothy and me, we, started PACE International Fellowship (PIF) in Korea, 2013. Pastor Aloto also told me that "care with skin on" was fascinated him because there were no this concept in the churches in the Nagaland. Pastor Aloto and me, we, started school, PACE International Seminary (PIS) in Nagaland 2015, so two people was very important to do international ministry.

4 When I was in Canada: CPE was really go to me. At Woodstock, Oxford Regional Center (ORC) was an Institution for Mentally Retarded People, and our Supervisor was Mrs. Dr. Meuriel Carder. Actually I want to do CPE in Toronto where I lived, but my English was poor so I couldn't get position in Toronto, so school introduced to the Dr. Muriel who was running CPE program at Woodstock. She was understood me because she was missionary in India for many years, so she understand Asian students. Another one was Whitby Psychiatric Hospital at Whitby, and supervisor was Rev. Grant, because I wanted to know more about CPE, so I took another extra course. I had two supervisors, first was female supervisor and second was male supervisor, so I got more benefits because of both, different people trained me, and still I am appreciated to those two supervisors.

Why Lay Pastoral Care is important?

1. Mrs. Yoon also has story: She has written this almost ten years later of ministry, title was "13 Years with PACE Training Center at Hallelujah Church, Seoul"; When I was about to write this article, things that remind me of the last 13 years were blowing through my mind once again. One day **Rev. Sangbok Kim** (who was our pastor then) asked me: "Can you work with me for a lay pastor's ministry?" That time I didn't know anything about it, but I accepted his invitation. Right after that, in June 2000, the Lay Pastors Ministry Conference was held in our church and the terminology "Lay Pastors

Ministry Training" took birth. And, including me, 14 volunteers were gathered for this Ministry. Then, in 2001, Rev. Kim taught PACE to the elders and deaconesses, and the associate pastor taught it to the cell leaders. In 2002, after escaping a very long tunnel, finally lay pastors were recruited for the first semester. What a laughter and cry of joy and obsession it has been these past 13 years to see the successful completion of 22 semesters! Up to now over 1,000 people have graduated! I am so grateful to Rev. Kim for introducing the PACE Ministry and teaching about it so well. Also, I am thankful to **Dr. Melvin J. Steinbron**, the maker of original PACE, for sharing this precious wealth with us all."

2. Melvin says 27 gifts. Look at "Supporting Paper (#8)" of PACE Training Manual; he says clearly these gifts from Romans 12:4-9; 1 Corinthians 12-14; 1 Peter 4:8-11; Ephesians 4:7,8, 11-13. As you see that he include five functions as gifts in the church (Ep. 4:11).

3. when I attended International Conference. I think it was first or second attended conference, and then I wondered how to check our individual spiritual gifts but it was not difficult, totally 50 minutes that we have done. Our workshop leader was hand out 60 questioners to us and asked us to mark from 0-5, if we really wanted, mark 5, and no interested in, mark 0. So it took 20-25 minutes, then he gathered our paper and checked at other room, I guess there were some to help our answering sheet, so a few minutes later he came back with our answers. There we, each of us, found what our major gifts are. And I used the questioners to our students at PIS, and they were glad to know their gifts.

Networking for Nurturing

1 Training Manuals are not enough. Some church trying to take them out there, and give them chance to do at real field. This is good attempt, but that's not also enough, they need develop more for growing themselves.

Lay Pastors and other congregation

1. People might resist: If we look at Melvin's monograph on this, he said, there are a few kinds of format of resist; 1. Timid; 2. Fear; 3. Unacquainted; 4. Spiritual

simplicity; 5. Ego; 6. Subconscious. 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.

2. For instance; sincerity, Persistent: If we look all of Melvin's resources, he talks a lot of these qualities... Why? PACE ministry is good and okay it...but people need more than that simplicity. How about longevity? What makes longevity of the ministry? Not PACE ministry, but more qualification to last. That's why Melvin talks a lot of this part. Dr. Melvin also stressed of this qualities and to get result, also to be effective and productivity, to need following characters which he pick up from II peter 1: 1-8, says faith, goodness, knowledge, self-control, persistence, godliness, brotherly kindness and love, so on. (The *PACER*, Apr 2014), 2.

3. Ministry engine: Through ministry, some pastors says that they found: 1. Church culture; 2. Ministry engine; 3. Life style; 4. My finding was Church culture. Ministry engine was mentioned by Rev. Jinsok Park. Life style was referred by David Kim. I was leading many seminars at local churches, so as I found church culture changed at first. Generally speaking, most of church culture is not good, but when they got this ministry their culture change to the good slowly because people are loved and cared for each other, so they feel their church is getting better. More ideas you can find the book, see this boo, Samuel R. Chand. (2011). *Cracking Your Church Culture*. CA: Jossey-Bass. He said: Vision statements, strategies, and goals are very good tools, but they can't compare in importance to the culture. The culture of an organization is the platform for building a strong church or nonprofit. It is the fertile soil for growing creativity and passion for excellence, and the rocket fuel for reaching new heights in excellence and accomplishments.

4. Church growth: We can't exclude church growth in this discussion. Yes, every pastorthinks of it all the time. There are many ways and strategies to the church growth, so how about it with lay pastors ministry? Yes, I found this ministry is effective to the church growth but not directly, it helps church growth indirectly. Because people grow, it makes church strong and grow. I can write of this at main text.

Different Gifts of Pastors

1 *Stephen Ministry:* This is a good Caring Training Resource, very specialized...especially more focus on the crisis caring but for me I found some weak point in comparing with Lay Pastors Ministry, also for Asian churches: 1) too long-training timetable for the beginner, for start-up, their formal training takes full of a week; 2) training fee is too expensive, they say about 2,000 USD for completion. I know some training need to be expensive, but it is secular's business, for instance, Harvard Business school for businessmen or CEO, Coaching Training for CEO, so on...but Lay Pastors Ministry and Stephen Ministry is there for churches and Christian, even for ordinary Christian, e.g., laypeople. It should simple and cheap to start-up.

Chapter 2

Prestudy & reequipping

1 *Through many churches' Training:* I have trained more than 150 local churches, so about 700 lay pastors produced from those churches. Only churches are 150, so other occasions I have used Training Manual for hundreds of Training, seminars, pastor group, theological schools, and so on.

2 *Developed reequipping material:* Dr. Melvin developed three reequipping materials which is upgrading lay pastor's ministry, and they are useful and also useable; 13 monograph, Dynamite Meeting, and 22 Essays. I have used each monograph at reequipping each session once I revisit the LPM churches. They enjoyed hearing again and feeling they are upgraded. Dynamite Meetings is focused on the skills of lay pastors while monographs are concept and knowledge. Essay is good for soul food for lay pastors, and lastly Melvin developed "Letter to Lay Pastors." It good for their integrity and deeper on the pastoring. Those materials we can use at reequipping moment, and also being used for individual lay pastors themselves.

1 *They didn't have real experience:* Melvin once said some people fails to their ministry because they don't have experience. Yes, I think experience is crucial to

success in any ministry, means we need to wrestle with problems faced, and then we will get experience.

Chapter 3

Lay Pastors Ministry

1 *There were/are many staffs, so I better put their names here because they were working hard for Korean churches:* Mr. Minsik Song, Mrs. Inoak Kim; and a little later Rev. Hoorak Lee and Rev. Kwangsung Jeon, much later Rev. Jongtae Kim and Kwangsup Jung, and many years later three people involved in; Rer. Jaekwang Jang, Jinseok Park and Mrs. Daekyung Jo.

2 *Christian Newspaper:* He is Rev. Kwangsung Jeon. He was student of Yonsei University in Seoul, and then also he was part-time job at Christian Newspaper. After became our staff he visited our office almost every day. I am still thanks him. He is in the States, and after graduated Harvard Divinity School, he became senior pastor in New York.

3 *in the year of 2001.* Later on, it was printed 3-4 times and used for next more than 10 years.

4 *PACE Training Center* was excellent. After conference Hallelujah needed to make formal training system, so senior pastor appointed one deaconess, Mrs, Haekyun Yoon as a Leader of the Center, and through her commitment and passion the Center was developed smoothly. Usually they are trained with Melvin's PACE Training Manual and about 6-7 teachers were teach next 10 years, and even senior pastor's wife belong to teaching team, and through the Center many lay pastors produced and also many ministry leaders were developed. I can say they were really succeeded.

5 *were really helped our conferences:* LPM Korea held five conferences up to now. We had a lot of experiences from these events.

LPM in the Korean churches

1 *I have summarized* characteristics of this ministry a few years ago so have taught them at PACE school, Nagaland: Naming of this ministry, Ministry Tasks, What to call them, The length of training, so on.

Conferences in Korea

1 *Actually Rev. David Sangbok Kim*, the senior pastor in those days, was longing for this kind of conference because he taught and preached on the Lay Ministry last 20 years, so he wanted to show real one to his congregation.

2 *She is also training of PACE* at her church. She volunteered to join, work, and teach at their own PACE Training Center in the Churches.

Hallelujah church & LPM Korea

1 *Frazer Memorial Methodist*, Alabama Montgomery is the same case of between LPMK Institute & Hallelujah Church and LPMI USA and Frazer Methodist Church. Frazer Memorial Church has known Dr. Melvin and his first book, *Can the Pastor Do It Alone?* through their associate pastor Rev. Earl Andrew. On his way on the plane to Israel, he read the book, and thought to introduce this book to the senior pastor Rev. John Mathison. Finally they invited Dr. Melvin to lead Equipping Seminar for two days; it was first encountering with this ministry. Especially Rev. John Mathison was very pro-active and friendly to the Lay Pastors Ministry just like Rev. Sangbok David Kim at Hallelujah church in Korea

Partners in Ministry

1 *but not enough in caring:* Melvin founded it himself but it's true in Korean churches. Because in the early days of Christianity most of churches focused on the church growth which make evangelizing as much as they can.

2 *These two must be balanced.* If we look at second book, Lay Driven Church chapter 4, "A Ministry-Balanced Church (pp.67-)," Melvin mentioned clearly about Two: The Great Commission and The Great Chart which means Evangelizing and Caring.

3 *Ministry engine:* Every pastor sees the effectiveness differently in terms of their interests and their priority. One big church said this PACE ministry make church infra at their church; another said Life Style, especially Rev. David Kim Hallelujah church telling

to his elders for their life should be changed to PACE style; another said especially me, found the church culture because I saw it from many churches; other said Ministry Engine because it effect to every other ministries; so many churches get benefits from this ministry.

4 *Lay Minister.* Especially Frazer Memorial Church at Alabama in the States, they all them lay minister. I understood why they call them like that, and they were focus on the caring, so get the concept lay pastor so no problem to them, even Melvin said it's ok, but it affect other churches so they follow their style. If they don't misunderstood, it will be no problem.

5 *in the real and front field:* David Kim said PACE is tool for the ministry, so he mentioned equipping means give to the lay people ministry tool. I think he is right, of course there are many academic and theological researches on the equipping, and especially this book is good. Greg Ogden, *The New Reformation*, Zondervan, 1990.

6 *in the crucial ministry of pastoral care:* Second book is totally different from the first book. Melvin has been written first book right after practice of this ministry, so it was his dissertation, but he wrote second book 10 years later since he wrote first book. He wrote second book for pastors those who what to do this ministry.

Chapter 4

How to start and progress?

1 *So he wants people go and see:* I was wondering why people don't understand what David Kim said many times, even last ten years. I found it much later. I had chance to talk with pastoral staffs and also senior pastor. Pastoral staffs told they don't understand about lay ministry well because their senior pastor telling them a little abstractly and also senior pastor complained that his pastoral staffs don't understand what he meant last many years, so I found both of them are not happy about other side. Later I found what it is. Senior pastor told about only concept from Ephesians 4:11-12, so people don't understand with only concept, they need concrete materials, system, training

manual. Because just first day's evening of conference I had chance to eat dinner with elders, they confessed that now they understood what their pastor told them last ten years. It was very simple, Tom Parrish, the speaker from LPMI USA spoke about PACE ministry, and so people finally understood lay ministry means PACE ministry and also PACE is lay ministry, because senior pastor spoke of it. That's very simple solution, but very crucial, because people couldn't fully understand with only concept, they need something visible materials. Maybe many pastors still make same mistake I think.

2 LPM/PACE ministry started in Korea: The conference was a historical event in the Korean Christian history. We never talk about "lay ministry" before this conference. Our church focused in the revival meeting in 1950-70s, bible study in 1970-1990s, so people growth a lot and church was waiting something new. And before nobody talk about lay ministry in public, only Rev. David Kim and Hallelujah church, and maybe our institute talk of it, but since the conference every church and pastors got to know about lay ministry, so Rev. David Kim was doing great job to the Korean churches.

What's the meaning of Twelve Foundations?

1. Twelve foundations are excellent: Melvin has found these twelve elements to succeed the ministry. After many years of ministry he found these elements for growing the ministry. So while I am teaching and training people I still use and stress how important it is. In the other word, he calls it, Failure Resistant. Yes, this is correct expression rather than success, because we trying to resist the failure, finally we will be success.

2. it took 6 years to master: We, LPM Korea formally started in July 1999, and since then I used this 12 foundations, then I found we have completed this elements because I used it all the time and after six years we didn't need it

anymore consciously, because it became my body, my life and, we feel we need to move beyond just as an Institute, so we strive to make school.

3. *Certificate of Appointments:* I also asked to Tom Corbell, president of LPMI, USA to make same certificate for Aloto and send to the school directly, because I know how important it is for his ministry.

Institute and School

1 ***We have studied a lot:*** at staff meeting, at retreat center, sometimes whole night to discuss concept and theology of this ministry and also two text books and slides which was that one of our staffs has developed, it is about 350 pages of power-point.

Chapter 5

Melvin & me

1 ***He was literally*** Available to me all the time, so also I want to available to the others as much as I can. I have visited many countries to introduce this ministry because of once they want me to come; I was thinking "Available" all the time. I am teaching this many times so it became part of my body, and I committed to God to do this ministry, so it compelled me to go to them.

2 ***I read many*** books but they were only books itself, so no more follow-up, no Training manuals developed. I have visited Yale Divinity College as a post-doctorate, then I look at books on the lay ministry at library, course there were only books not too many Manuals. I am now helping D.Min dissertation for Rev. Chia, Singapore so I suggested him to develop Training manual after D.Min, because only Degree is not enough for his project.

LPMI USA to me

1 *Sometimes old history* is good, but unconsciously they make us getting old physically and also in ministry, so we have to alert of it.

2 *If still their main ministry* is helping churches directly they have to do this, or they have to change slightly their future course, if they don't they will follow the natural ministry cycle, so probably bad ending.

Function of National Leader

1 *indispensable of network*. LPMI USA has been published Newsletter quarterly for about 35 years, by the way still put the title is "Network" Newsletter. You know what's that means. They think everyone who is working for Lay Pastors Ministry is Network, so they still keep the concept.

Chapter 6

Visited Overseas School

1 *OMSC*-Overseas Ministry Study Center (New Haven, Eastern USA). *World Mission Center* at Fuller Theological Seminary (Pasadena, Western USA). *OCMS*-Oxford Center for Mission Studies (Oxford, United Kingdom).

2 *Once I went to* New York to attend in Installation Service for Rev. Kwangsung Jeon who was staff of LPM Korea, then I planned to visit **NYTS**, so I met the professor at their school.

Nagaland with Lay Pastors Ministry

3 *I mean paradigm shift*. How can they get paradigm shift? there are stages to change: *Ending*, *Neutral Zone*, and *nBeginning*. Two paradigm shifts

needed here: to pastor, and to lay people. TO pastor: it is related to their leadership (adjustable leadership); have to understand what it is; if it is possible partnership with laity. To understand only functions are different. To laity: They need to think why they need Ending first (problem? Procedure?); and it takes time (just like preparing for the near future)

Chapter 7

Motivation

1. *But today's motivation is far different:* Daniel H. Pink, *Drive* (New York: Riverhead Book, 2009). I had enjoyed reading this book while I was in Nagaland, also I have taught some ideas to our students at PACE International Seminary, they enjoyed listening and especially in Chapter 2, section of Carrots & Sticks, it was fascinating. I mean how we, as a professor, can motivate today's students, because many things are changed and even young students' mind is not the same as before. So they need new motivation such as adapting to this new reality, new world, now circumstance, new churches. I got some challenge in myself.

2. *Nature of human being:*As we all know, Abraham Maslow's theory which is even old theory still working in our society. His well-known theory of hierarchy of needs, he was a former president of the American Psychological Association, believed that we could learn as much as studying healthy, well-adjusted people as we could by studying those with problems, so that is what he did. His conclusion was that each of us has various levels of need and, as we satisfy one need level, we move up to the next. These needs he categorized as we know: Physiological need-Safety need-Social need- Esteem need- Self-actualization need. Marlene Wilson, *How to Mobilize Church Volunteers* (Minneapolis, Agusburg Publishing House, 1983), pp. 36-37.

3. *Motivating Lay Pastors:*Melvin, one of 13 monographs (LPMI USA); Dr. Melvin found twelve pillars to make success this ministry many years ago after launched.

1. Vision; 2. Ownership; 3. Design; 4. Call; 5. Equipping; 6. Accountability; 7. Affirmation; 8. Support; 9. Fellowship; 10. Communication; 11. Evaluation; 12. Maintenance.

4. Also Daniel H. Pink mentioned:Book, *Drive*, Chapter 4, p. 83.

5. in our church of 2500 members: Melvin J. Steinbron has started at College Hill Presbyterian church...their people was approximately 2500. Melvin had been work for about 15 years at three different church, and one day he realized he didn't 'equip the saints for the of ministry(Ep. 4:12),' so he stopped his ministry and studied about this concept and was invited the church, CHPC, so he developed this ministry. First they called it Lay Pastoral care Ministry, but later one they have change the name, Lay Pastors Ministry and became world-known ministry, and finally come to Korea and export to the Nagaland India, made school.

Change/paradigm shift

1William Bridges. (2003). *Managing Transitions*. Cambridge: Da Capo Press. He says there three stages of transitions: Ending, Neutral Zone, and nBeginning. It was very useful for people to change, and the strong point of this book is people's mind is not change at one time, and one morning so we have wait these stages.

2Melvin Steinbron. (1997). *Lay Driven Church*. CA: Venture Books, at contents, #1.

3 At CPE, we are learning from a few feedbacks: one from ore supervisor's directly feedback on the paper and through individual supervision with them; and from peers, we called it group dynamics. At group meeting we got a lot of feedback from peers. We grow through both our supervisor and our peers.

4 Dr. Melvin wrote a few difficulties in this ministry at Training Manual, #12: 1) Some people they do not need lay pastor. 2) Some people are very busy. 3) Lay Pastors are busy. 4) People have some problem we cannot solve. 5) Different effectiveness. 6) No apparent needs or crisis. 7) Some people need only ordained pastor.

Parachurch Ministry

1.parachurch ministry help church to grow:so local church helps parachurch financially to survive, and this is natural phenomenon in the Christian ministry.

2.for the church in the world: I heard there are more than 100,000 parachurch organizations in North America and around 100 for now in Korea.

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Books (trans., written, edited)

01. Can the Pastor do it alone? 02. Lay Driven Church. 03. Maximize Your Ministry. 04. Partners In Ministry. 05. Mobilization church volunteers. 06. Reopening the back door. 07. Concept & Theology of Lay Pastors Ministry. 08. The Equipping Church. 09. Practice of Lay Pastors Ministry .10. Me to Us. 11. Church Unique. 12. Pastoral Care. 13. Creative life. 14. The witness of Preaching. 15. Preaching and Imagination. 16. Preaching Practice. 17. Managing Change. 18. Good to Great. 19. Church Growth with PACE. 20. To equip the saints. 21. Built to Last. 22. In search of Excellence. 23. Theology of Lay Pastors Ministry (Ph.D. Dissertation)

Manuals

1. Participant's Manual. 2. Supporting Paper. 3. Leader's Manual. 4. Start-up Manual

Re-equipings

1. Who we are. 2. What we are doing. 3. Where we are headed

Nurturing Resources

1. Counseling or Pastoring. 2. Caregiver or healer. 3. Maturity or Immaturity. 4. Being an example. 5. Biblical Ministry